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## SYMPATHY.

BY SIR THOMAS N. TALFOURD.

*'Tis a little thing  
To give a cup of water : yet its draught  
Of cool refreshment, drained by fevered lips,  
May give a shock of pleasure to the frame  
More exquisite than when nectaren juice  
Renews the life of joy in happier hours.  
It is a little thing to speak a phrase  
Of common comfort which by daily use  
Has almost lost its sense, yet on the ear  
Of him who thought to die unmourned 't will fall  
Like choicest music, fill the glazing eye  
With gentle tears, relax the knotted hand  
To know the bonds of fellowship again ;  
And shed on the departing soul a sense,  
More precious than the benison of friends  
About the honored death bed of the rich,  
To him who else were lonely, that another  
Of the great family is near and feels.*

**BIRTHS**

At 31 Elgin Avenue, Toronto, March 27th, a son to Mr. and Mrs. W. T. Woodbridge.

At Carleton Place, on March 27th, the wife of Mr. D. Bain of a son.

At Carleton Place, on March 27th, the wife of Mr. J. W. Cram, of a daughter.

**MARRIAGES.**

At the residence of the bride's mother, on March 27, 1902, by the Rev. Dr. McWilliams, George Henry Hanna, to Edith Hylda, youngest daughter of the late Hugh Brodie, N. B.

At the Manse, Wingham, on March 19th, by Rev. D. Perrie, Mr. James Vogan, of Howick, to Miss Jane Alice Lawrence, of Culross.

At the home of the bride's parents, on March 26th, by Rev. A. A. Scott, M. A., John A. McLaren to Florence N., daughter of Wm. Pattie, Esq., all of Carleton Place.

On March 31st, by Rev. Dr. Geggie, Frank S. Checkley, of the Civil Service of Canada, Ottawa, to Marian Frances, eldest daughter of George Brown, Esq., of Parkdale, and granddaughter of the Hon. William McDougall, C. B.

At Moose Creek, on March 26th, by Rev. L. Beaton, Herbert H. Kennedy of Ottawa, to Isabella, daughter of Thomas Dey of Moose Creek.

**DEATHS**

At San Francisco, Cal., on Sunday, March 30th, Edward Payson Gordon, M. D., fourth son of William Gordon, 26 South Drive, Toronto, aged 35 years and 3 months.

At Ashville, N. C., on the morning of February 25th, 1902, John Burns, of 222 Simcoe St., Toronto, in his 68th year.

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## Note and Comment.

Dr. Alexander Maclaren of Manchester received the degree of D. Litt. from the Victoria University, at the celebration of the jubilee of Owens College.

The United Free Church Presbytery of Aberdeen has nominated Dr. Stalker, of Glasgow, for the vacant Chair in Church History. Dr. Stalker's had a large majority over other names.

The London Presbyterian announces that Professor M'Comb, of Kingston University, Canada, will again spend his summer vacation in London, and during the month of August will occupy Dr. Meharry's pulpit at Crouch Hill.

No fewer than a quarter of a million copies of Dr. Conan Doyle's "Cause and Conduct of the War in South Africa" have already been printed, and the pamphlet is now being translated into eight European languages including Welsh.

Rev. R. H. Thornton, B. A., son of Rev. Dr. Thornton, of Camden Road, has been appointed assistant to Dr. Hanson, at Marylebone. Mr. Thornton has been trained in Westminster College. He will succeed Rev. Alan M. S. Anderson, who is proceeding to China as a missionary.

Henryk Sienkiewicz, author of "Quo Vadis?" writing to the Paris "Journal," expresses the opinion that the Boers, notwithstanding their heroism, must and will be beaten, fortunately for them by Anglo-Saxons, and not by Prussians, because the promises of concessions made to them by England are certain to be respected.

According to a Berlin newspaper there are 125 Jewish proselytes at the present time occupying the pulpits of Protestant Churches. In the United States there are 4,500 office-bearers in Christian Churches who were born Jews. During the nineteenth century 204,540 Jews were baptised, of whom 72,240 entered Protestant Churches, 57,300 the Church of Rome, and 74,500 the Greek Church, chiefly in Russia.

With 343,782 inhabitants San Francisco has 21,324 telephones. In other words, she has a telephone for every sixteen inhabitants. Boston comes next. She has 500,000 inhabitants and 23,780 telephones, or a telephone for every twenty four inhabitants. Can any one tell us how Ottawa compares with the cities named in its use of the little instrument which has become such an indispensable aid in home and business life.

The demand for underground railways seems to be spreading over the world like an epidemic. The subways of London are being increased; in several Continental countries cars are already shooting through tunnels in important communities—not to mention the long tunnels under the Alps; in fact, the list of under-surface lines on the other side of the Atlantic is long and impressive, while on this side a beginning only is being made.

The executors of the late Professor A. B. Davidson hope to publish his "Old Testament Theology" as soon as possible. But Dr. Davidson's manuscripts are not in anything like order, so that it is impossible at present to say how far the work will be complete. It will be edited by his colleague and successor, Professor J. A. Patterson.

At Carracross, on the west coast of Ireland, the only building in the place is the residence of the priest. Seventeen old fishing boats, one of which is said to have been built between 1740 and 1750, form the rest of the quaint little village. There is not a tree of sufficient size to furnish timber within eight miles.

Our sterling contemporary, the Presbyterian Standard, gets off the following good item: "Rev. Joseph Wild, D. D., of Brooklyn, 'after fifteen years of research' came to the conclusion that St. Patrick was none other than the Prophet Jeremiah, and that his date is 950 B. C., which is a Wild conjecture whatever else may be said about it. Dr. Smyth, the great Presbyterian preacher of Charleston, whose son is now mayor of that city, proved a great deal more conclusively that St. Patrick was a Presbyterian preacher. But it is enough to make the average Irishman cross himself to learn that the saint was either a Protestant or a Jew."

Our good friend, the Christian Guardian, has this to say on a much debated subject: "Politics, instead of being a simple, straightforward, representative method of doing public business, is fast becoming a costly method of managing a continual fight or contest between two organized sides, keep up with all the agility and persistence of athletic teams. The cost of a candidate or his friends, which used to be \$300 or \$500, has advanced to \$1,000 or \$2,000 for every constituency, and every small office or emolument is held by the candidate as part of the machinery by which he trains his side."

A few weeks ago, when a special train conveying 300 fisher-girls from Yarmouth to Scotland was nearing Montrose, on the North British railway, a gang of men were repairing the line in Craig cutting. Suddenly hearing a train, they stepped aside, but their foreman, James Watts, noticing a juck had been left in position, rushed to the spot, and, although the train was but a hundred yards away, he just succeeded in safely removing the obstacle. The engine, however, caught Watts on the shoulder and threw him along the line, inflicting fearful injuries necessitating his removal to the infirmary. Down the incline the train sped along at 50 miles an hour, and it is stated that had it not been for Watt's action it must have been derailed with terrible consequences. For some weeks the unfortunate fellow made satisfactory progress. Subsequently he became delirious, and succumbed from exhaustion. Such an act of bravery surely should not go unrecognised, especially as the sad fact remains that the hero leaves a wife and family.

Rev. Dr. Mackay, Secretary of the Presbyterian Foreign Mission Board, states that the Honan Presbytery in China, connected with the Presbyterian Church in Canada, is applying for four additional helpers, and that two new stations are proposed, in addition to a college to be established in the capital of the Province. At a conference held in Shanghai, at which fifty-four missionaries were present, steps towards a union of Chinese churches were taken, and progress made in the direction of the establishment of an essentially theological college, which will ultimately serve the different boards and economize in educational institutions.

"New Ontario" is making a bold push for settlers, says the Presbyterian Witness. Evidently it is a great country with ample room for the hunter, the miner, the lumberman, and also we hope and believe, for the farmer. It is this northern expansion which counts much for the future of the Dominion. We wish "New Ontario" great success. But why not invent a new name, or apply some unappropriated name to the new territory? Sonorous and fitting native names abound. Get a name of one word, of not more than three or four syllables—of two syllables if you can; but by all means of one word. In this way you will save time and money, and afford pleasure to eye and ear.

So many disaffected persons in Ireland are ever ready to pounce upon the King and the Government that we have no idea of encouraging them in that bad business, says the Belfast Witness. Nevertheless, in view of recent actions of his Majesty (some of them dictated more by genial good nature than any set purpose), we associate ourselves entirely and cordially with the following words of the Rev. J. H. Jowett, of Birmingham—"Their allegiance to the Throne was firm and sincere and unquestioned, but they did pray that the King might, by the purity of his life and by the largeness of his life and by the largeness of his public ministry, by generous patronage given to everything noble and ennobling, and by the withholding of his patronage from everything that was low and degrading, and by wise and pure sovereignty, might transform their dutiful loyalty into grateful devotion."

The state of the Sustentation Fund of the United Free Church formed the chief item of business at the Quarterly Commission of Assembly recently held in Edinburgh. Dr. Ross Taylor declared that the outlook was very serious. The total contributions for the nine months from all sources amounted to £118,001, a decrease of £5,784 compared with the corresponding period of last year. The decrease from associations was £3,340, but compared with two years ago it was £6,975. The decrease is general all over the Church. Only fifteen Presbyteries showed an increase, whereas forty eight reported a decrease. This state of affairs cannot be attributed to the seceding churches, for the loss from that source amounts to only £923. It was suggested that an appeal should be made to the U. P. section of the Church. The Augmentation Fund, it should be noted, has increased by £535, but the total is only £15,123.

## The Quiet Hour.

### Peter and Cornelius.

S. S. LESSON—April 20. Acts 10: 34-44.  
GOLDEN TEXT—Acts 10: 34. God is no respecter of persons.

BY REV. A. S. MORTON, B. D., ST. STEPHEN, N. B.

God is no respecter of persons, v. 34. This was no new truth, although it came to Peter at this time with new force and clearness. Eight centuries before the birth of Christ, Amos combated the belief of the typical Israelite that the interest of Jehovah in human affairs was bounded by the confines of his own land. This first of the prophets whose writings have come to us, declared that God was concerned with the joys and sorrows, the uprisings and down-fallings of all mankind and not merely with those of the few millions whom He had brought out of Egypt and placed in Canaan. If God had brought Israel out of Egypt, He had equally brought "the Philistines from Caphtar and the Syrians from Kir," Amos 9: 7. God's regard for men is not bounded by degrees of latitude and longitude. His love embraces every land on which His sun shines. He bestows special blessings on particular peoples, that they may be reservoirs and channels to convey these blessings to the whole world. The fire is confined in the stove only that it may heat the room. We light the lamp to illuminate the place around.

In every nation he that feareth him, and worketh righteousness is acceptable to him, (Rev. Ver.), v. 35. Every great change in the natural or spiritual world seizes us to search for some cause sufficient to account for the change. The story of the Acts describes a remarkable revolution in the minds of the apostles. Up to a certain time they showed the narrow national prejudices of their countrymen. They thought of the kingdom proclaimed by Christ as an earthly Jewish Kingdom, Acts 1: 6. After that time we see Peter offering salvation to all who call on the name of the Lord (Acts 2: 21) and now preaching the Gospel to a company of Romans in the house of Cornelius. It is as if all their old imperfect notions about salvation had been swept away by a powerful wind or burned up in a consuming fire. It is the descent of the Holy Ghost that accounts for this radical change. It is a moral miracle wrought by divine power.

The word which God sent, v. 36. Peter told Cornelius that story of Jesus Christ, but he did not tell it just as interesting history, but as "the word which God sent"; that is, Jesus is a messenger of God to the world. His "doing good" is a message of God's kindness. His power over the devil a token of God's power to deliver us. His sorrow on the cross is more than the tragic end of His life. It is God's message or word of forgiving love given the world.

We are witnesses, v. 39. The work of the apostle, which is alike the duty of every Christian, is to bear witness to Jesus, not simply tell the story, but to be a living witness of its power to save.

Him God raised, v. 40. A living church witnesses to a living Christ. The testimony of Peter and the other apostles to the resurrection of Jesus was irresistible, because they were able to point to miracles wrought to human lives transformed, to a church made pure and joyful and strong by His

power. It is our duty, also, to bear witness to a risen Saviour. Our witness will be real and powerful if we have found the living Christ to be a force in our hearts, saving from sin and compelling to righteousness. It is out of the fulness of our own experience of Him that we are enabled so to witness that others are persuaded to make trial of His grace and power.

Ordained . . . to be the Judge of quick and dead, v. 42. Three thoughts are suggested by the declaration that Jesus is to be the Judge of all mankind. 1. A man will subdue the rebellion of mankind. In God's plan, redemption is not only for man but also through man. See Gal. 4: 4, 5; 1 Cor. 15: 22. The final blow to evil will be dealt by a man. 2. The fact that Jesus will be our Judge destroys all excuse for sin. We shall not be able to say to Him that our temptations were too great for us to endure. For He endured temptations equally great, and His grace was offered to enable us to resist. We shall not venture before Him to compare ourselves with others to our own advantage. For His perfect life has been before us for our imitation. The secret thought that God is a hard master will die away before the memory of His love and gentleness. There will be no excuse for sin, because our Judge shared and overcame our temptations and was willing that we should share His strength. 3. The announcement beforehand that Christ is the Judge removes from His people all terror of that great day. That must be a solemn day for us when we think of our sins before and after conversion, and the imperfection of our service. But we need not fear it, because the Judge is our Saviour. Those who abandon the plea of innocence and rest on the finished and accepted work of Christ on that day will face the Judge without dread;

"Teach me to die that so I may  
With joy behold the judgment day."

Whosoever believeth . . . shall receive remission of sins; v. 43. Faith brings us into union with Christ, as the Suspension Bridge spans the chasm at Niagara. It is the way along which the blessings of salvation come into our lives.

The Holy Ghost fell on all, v. 44. God recognizes no aristocracy in the church, but bestows His choicest gifts on the humblest of His children.

### God Knows Best.

BY REV. JOSEPH PARKER, D. D.

God is often hungering me down; but I love to be treated so after a while. I know at certain moments what I should like to do, and I feel that God must be on my side, but the Lord sends me a sign and says, "No"; and I take my little programme and put it into the fire, and the next day I say, "Lord, I thank Thee for that 'No'; Lord, into Thine hands I commit my spirit." If we do this in the right tone of mind, we shall never be wrong; if momentarily misapprehended or misunderstood, God will cause our night to break forth as the morning, and our judgment shall go out as the noonday. O, rest in the Lord; have no life of thine own to pester thee; let it be God's life in Christ.

### Children's Day.

BY D. TORRANCE FRASER, MONTREAL.

In the course of my regular visitation of Sabbath Schools, I have been present, during the last two years, at six or seven Children's Day Services (perhaps more), and it does seem that we might improve on what we are doing. Children's day ought to be a "rally day," to use a United States phrase, for renewed interest and attendance in the school.

Two principles should be laid down, 1st. To get the people out, 2nd. To give them something to come for; i.e. instruction and interest. We should make good intimation of the meeting, not only from the pulpit but by sending special invitations by cards to every home, so as to bring out all the parents, as well as young people and children. In some cases, I have seen the church decorated with fruits and flowers, as a harvest festival; in any case it is possible to have the church to look a little different from ordinary. It is a special occasion. The exercises should be conducted in a suitable manner; music bright, seasonable, well prepared, and words familiar. It is suitable to have the school and the teachers in the centre and the parents and older people at the sides.

Then some part should be given to each section of the gathering; it is a meeting of common interest, so let all participate, and give variety. As to speaking, what we need is to secure increased interest in our work; now this can be done in various ways.

The C. E. plan of a roll call of classes is useful; the teacher and class, on being called, can stand and recite together some text; or the teacher can reply, so many present, so many absent, so many sick, so many away from home. The Home Department and Cradle roll can also be reported. This gives interest, but also information.

The superintendent can give a brief report of the whole school: total roll of teachers, roll of scholars, and attendance of each. Total collections, so much used for the school, so much given to missions. So many memorize Scripture and so many the Catechism. What papers are used; the condition of the library; what improvements are needed; what help the parents can give the teachers. How many have joined the church: all this, in brief would give the parents knowledge of the condition of the school, and of its needs. Then the addresses should be varied, for example—What the last term, (3 or 6 months) has taught me, or a preview of the coming lessons, or what our church is doing for its schools, or for missions at home or abroad: or what the collection of the day is for; or other kindred subjects connected with school work.

It may be suggested, that the minister, the superintendents, the teachers, the session, the managers, even the scholars, abound to take some part, and although stumbling over it increase the interest. This is a special event, make the most of it to benefit the school, and through it the congregation and the families. A form is provided for exercises, but that can be adapted to suit the particular circumstances of the school or church.

It may be said, all this would give trouble, so it would; but are not our young people worth it all? We need increased interest in our school work, and well arranged exercises would add much to the interest and produce good effect. It may be well to state how many had joined the church. Many more ideas could be given, but these may suffice to induce superintendents and teachers to use more care in carrying out a very useful

institution, the Children's Day. I make these suggestions, as I have seen some very dreary efforts at conducting such services, and I fancied in some cases, they arose from lack of knowledge of what was intended or what might be done. If made more interesting, many of our schools could be vastly improved, until they reached the stage of "being hard to get into and hard to get out of"; that is, a pressure to get in as they were so interesting, the best hour of the week; and then the scholars so well looked after, that they found it hard to drop out. "What is worth doing, is worth doing well." "Nothing runs itself, except, what runs down hill."

#### Suggestions.

Dr. James Stalker has said that "personal conviction is the soul of religious testimony." No one can persuade others of the truth of the gospel unless he himself believes it to be true.

George Herbert, the holy poet of Old England, says that there is no greater sign of holiness than the rejoicing in another's good. When we cease to envy, when we become contented with our lot, when covetousness is with us a thing of the past, we can be quite sure that we are Christians.

"Ian Maclaren" says that there is only one place where a man can obtain forgiveness, and that is the cross of Christ; and there is only one place where a man can verify forgiveness, and that is within his own heart. No one else can tell you whether you are forgiven or not, but you know it of a certainty within yourself.

A Mohammedan contractor was building a line of railroad in India, and had to advance money in hiring his laborers, obtaining security from them in turn. But a missionary noticed that he demanded no security from the Christian coolies, and asked why. "I know your people," answered the Mohammedan; "their religion is sufficient security. I can trust them." This is one proof that a man has been saved: "By their fruits ye shall know them."

#### The Roundabout Way To Canaan.

Christians are often being tempted by the spirit of hurry, which so largely asserts itself in our "hustling" age, to grow impatient of delays in the process of securing the fruits of spiritual service. Patience, good friend! When Israel had crossed the Red Sea, he was not allowed to take the short cut into the Promised Land, because he was not yet strong enough to fight the Philistine. His safety and his training for future struggles depended on his going slowly toward his inheritance. Don't be in too much of a hurry, therefore, to carry your point, even when your point is a good one. You can't hurry up God, anyhow.

If you are angry because sin flourishes in high places, religion mocked at, the Sabbath dishonoured, the foundations of the Church menaced, and if you are troubled because your answers to prayer are long delayed, bear this in mind, that God is on the throne, and that He has upheld His cause for some thousands of years before you were born. Perhaps God has your soul's prosperity in mind in leading you along a segment of a circle that curves away from His enemies. Follow quietly the Divine luminous cloud. In due time you shall emerge a victor into the glorious landscape now seen only as a distant vision from the hills of Rephidim or the brow of Nebo. Do your best, but keep unruffled.—"New York Observer."

## Our Young People

### How Can I Know That I Am Saved?

—Topic for April 20th, 1902.

#### Our Leader Speaks.

A man was shipwrecked in the midst of the Atlantic. For hours he was tossed about on a raft, and at last was rescued, half-crazed with thirst and half dead from exposure. As soon as he got back to land, he rewarded his rescuers, and throughout all his life he spent money eagerly for the good of life savers along the coast.

This simple story illustrates how we can know that we are saved. In the first place, we must know that we were lost. The reason why there is so little seeking for salvation is because there is so little consciousness of sin and its fearful penalties. The ocean of sin is broad. Its waves are cruel. We have been starving there in the midst of them, we know that we were starving. We know that death was near. Eternal death.

In the second place, we know we were saved. We are on firm land again. Temptations have lost their power over us. Sin has lost its attraction for us. We love what we hated then, and we hate what we loved then. And we are not at all afraid of failing again into that ocean of sin.

In the third place, we know exactly who saved us. We are sure we could never have saved ourselves. We tried too hard to conquer sin in our own strength, and we remember how miserably we failed. We are never tired of giving to Christ all praise for our salvation.

And in the fourth place, we are trying to save others. We are warning them of the perils of the deep. We are helping to support the life savers. We are doing all that we can to keep men from shipwreck and to rescue them after they are shipwrecked.

All these four things must be true of us, or we shall have no right to say, with glad certainty, that we are saved; we must be sure that we once were lost, that we are lost no more, we must know who saved us, and we must be trying to save others. How do you stand these tests? —C. F. World.

#### Daily Readings.

Mon.,	April 14—Salvation from what?	Eph. 2: 1-17
Tues.,	" 15—Salvation—how?	Luke 19: 1-10
Wed.,	" 16—Salvation—for whom?	Acts 2: 32-39
Thurs.,	" 17—Salvation: results.	John 3: 14-17
Fri.,	" 18—Salvation rejected.	John 5: 39-44
Sat.,	" 19—Salvation accepted.	
Sun.,	" 20— <b>Topic.</b> How can I know that I am saved? John 8: 32; 1 John 3: 14; Rom 8: 1-6; 1 John 4: 7.	

There are many motives of Christian work. There is the romance of it; there is the enjoyment of exercising gifts, like eloquence, song, social charm, spiritual magnetism. But the supreme motive is not man—not the man who is doing the work, not even the man for whose sake it is done—but God. God alone—his purpose, his power, his will—all in all; this is the secret.—Dr. James Stalker, in *The Young Man*.

### Two Kinds of Doubt.

It should never be forgotten that there are two kinds of doubt. One is from the father of lies, because it leads to questioning the truthfulness of God, and the trustworthiness of his character; this, of course, is a great sin. But the other, being itself the father of invention, must come from the father of lights, and be a great blessing. Intellectual doubt, in the realms of philosophy and science, is most useful, and has conferred great benefits on mankind. Without it there could be no progress, no improvement, no advancing civilization. Except as men challenge the sufficiency of the old, and inquire if there be not something better possible, stagnation abides. But spiritual doubt, in the realm of morals and religion more properly called distrust and unbelief—is most harmful, and has greatly injured mankind.

And another distinction is of great importance. He who is as yet only a doubter in matters of religion should on no account be confounded with the confirmed skeptic or the contemptuous infidel. There is an honest "can't believe" which is looking for the light, and suspending its decision because not yet receiving requisite proof. There is also an obstinate, violent "won't believe," which prefers the darkness because its deeds are evil. To class these two together and brand them alike with scathing or reviling words is to commit a mistake that which none can be greater. Honest doubt will work itself out after awhile, under wise and tender teaching, and will reach a settled state of rest in that which commends itself to the inquiring mind as solid, well-attested truth. These doubters are often the noblest spirits known to earth and the greatest benefactors of the race. To malign or afflict them is a crime of the deepest dye.—*Zion's Herald*.

When tempted to stay away from the house of God, just ask yourself the question, "Suppose all the members did as I feel like doing—what then?" An empty church of course. When tempted to cut down your church dues, just ask, "Suppose all members began cutting—what then?" An empty treasury, of course. When tempted to complain because others do not run the church according to your notion, just ask, "Suppose others kept aloof and grumbled as I do—what then?" A tumble-down church, of course—ready to pass into the hands of the receiver. If there are no such churches, it is because not enough members yield to temptation.—*Lutheran*.

#### Help of a Father's Hand.

It is a pleasure to a strong-armed and loving father to take the hand of a child whom he loves, and who, in his weakness and timidity, feels the need of help. And what a comfort it is to the child to be sure of strong support and protection, as he holds the firm hand and leans against the strong support in the presence or dread of peril. Our heavenly Father is more loving, and more ready, and surer in time of need, than ever was or is a human parent. Note his helpful assurance through the Prophet: "I Jehovah thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." What a God is ours! Of whom shall we be afraid?—*S. S. Times*.

## Our Contributors

### Presbyterian Church Music.

INNOVATIONS WHICH ARE BEING INTRODUCED IN THESE MODERN DAYS.  
BY A PRESBYTERIAN.

The following story, which appeared lately in the *Scottish American Journal*, may be a little over drawn but it is nevertheless well fitted to "point a moral" for those who are intent upon introducing innovations of doubtful propriety into Presbyterian churches in the shape of classical music, so-called, warbled forth in quartettes, duets and solos, the people meanwhile being obliged to maintain silence notwithstanding the Scriptural injunction, "Let all the people praise Thee, O Lord." The story reads thus: "An old Scotch woman came to this country to make her home with a married daughter, who lived out West in a town of considerable importance. This old Scotch body had had a very fine voice in her youth, and was looked upon as one of the best singers in the congregation of the church at Eastersiles, her native village in Scotland. When she arrived at her new home in America one of the first questions she asked her daughter was the location of the manse, that she might call on the minister with her "lines" from good Mr. McDuff, her home minister. She soon made her call, and on her return said to her daughter: "Ay, ay, yon's a grand kirk, an' ye hae a braw minister, an' I hae nae doot but ye hae fine singing?" "Oh! yes," answered the daughter (glad to know that her mother was pleased with the minister and the church), "and we have the best music in the city—we have a fine quartette." "Well," said the mother, "I dinna ken muckle about quartettes, but I think I'll sing the Psalms o' David wi' the best o' them." And so the old lady went to church on the following Sunday with her new plaid shawl on, her psalm-book wrapped up in her white handkerchief, and carrying her head as high as one of the bens of her native land. The congregation of the church in question was very proud of the choir, which they thought was the finest west of New York, and they were much surprised to hear a loud and very shrill voice taking part in every selection of the music sung by the choir, be it quartette, duet, solo, or congregational singing, and soon the new plaid shawl, or the old woman wearing it, was the observed of all observers.

After the service the organist and the singers complained to the minister, and asked him to tell the unwelcome singer that she spoiled the music by joining in when they were singing concerted music. The minister was reluctant to do so, for he knew how much pleasure some old church members take in joining in the singing at the church service. However, he promised to speak when he called on her and her daughter, which he did in a few days. The mother and daughter were both present when the minister called, the daughter doing most of the talking, while the mother sat quietly. At last the minister asked her how she liked the music at the church. "Well, I'll no' say I didna like it, but it wasna like the singing at hame, where a' the congregation joined in singing the praises o' the Lord on the Sabbath Day." "But, you see, in this country they sing quartettes, duets and solos, which they call concerted

music, as well as congregational singing," said the good man trying to explain the best he could. "Ay," said the old woman with a smile of contempt, "I thought it was more like a concert than the Lord's house on the Sabbath Day." "Still it is good," pleaded the servant of the Lord, "to have singing by the congregation and singing by the choir alone, and when you join in a quartette you make a discord." This was coming to the point the minister thought. "What's that ye say?" the speaker's ire and voice rising so that it might be heard on the sidewalk "What's that ye say? Me make discord in the Lord's house on the Sabbath Day! Did ye ever hear the likes o' that? Me, wha hae sung the praises o' the Lord for the last five and forty years, and was considered the best singer in the whole parish of Eastersiles." "But, my dear madam," said the much astonished minister, trying to get a word in, "You don't understand." "No, sir, I'm thankful to say I don't understand, and I can't understand how any minister of God can make an excuse for turning the Lord's house into an opera house on the Lord's Day." "My dear good woman you make a mistake. There is a great difference in the music of a small country village and a large city." "Ye are richt, sir; ye may well say that, and I'm thinking that the music is no' the only thing that's different if I understand onything about the true worship o' God Almighty; and if ye will take the advice o' an old Scotch woman ye'll gie up yer quartettes, duets and concert music, an' a' yer new fangled notions, for if I'm to gie up the lessons o' my youth to follow grand music and braw ministers, I'll gang back to Auld Scotland, where I can sing the Psalms o' David till the day it's His will to ca' me hame; and above a' I'd advise ye to study what Robert Burns says in 'The Cotter's Saturday Night' and learn how they worship God in Scotland—where

They chant their artless notes in simple guise;  
They tune their hearts—by far the noblest aim,  
Perhaps "Dundee's" wild warbling measures rise,  
Or plaintive "Martyr's" (worthy of the name),  
Or noble "Elgin" beats the heavenward flame—  
The sweetest far of Scotia's holy lays;  
Compar'd with these, Italian trills are tame;  
The tick'd ears no heart felt raptures raise,  
Nae unison ha'e they with our Creator's praise.

"Compar'd with this, how poor Religion's pride  
In all the pomp of method and of arts,  
When men display to congregations wide  
Devotion's every grace, except the heart!  
The Pow'r, incens'd, the pageant will desert  
The pompous strain the sacerdotal stole;  
But haply, in some cottage far apart,  
May hear, well pleased, the language of the soul;  
And in His book of life the inmates poor enroll."

Having recited these two stanzas with a dignity, emphasis and expression that would have become a propheset of old, she flounced out of the room, leaving her much annoyed daughter, and still more astonished minister, to console each other.

In Presbyterian churches, especially in the cities and larger towns, there appears to be a growing craze nowadays for so-called classical music, monopolized by the choir or by select members of the choir in quartettes, duets or solos. Are we not getting away from Presbyterian simplicity of worship in our eagerness to ape the sensuous musical display which is a distinctive characteristic of Roman Catholic and High Anglican churches? It is admitted that church music should be the best a congregation can produce, but it should be congregational music—

"Let all the people praise Thee. The duty of the choir is to lead, not to monopolize church music. Music by the choir only or by select members of the choir, is not worship in the true sense of the term; it is simply a display of the musical capabilities of the choir, entirely out of keeping with the sacredness of worship in the sanctuary on the Lord's Day, though quite in keeping with the social congregational gathering or the missionary rally or the Sabbath school entertainment.

It will be admitted, of course, that the singing of an appropriate piece of sacred music by the choir, while the congregational offering is being taken up, may serve a useful purpose in keeping the attention of the worshippers; but beyond this there does not appear to be any justification for the choir concert exhibition of classical music at any time during public worship, especially when the classical music, as often happens, is so rendered that not more than one word in ten can be understood by the patiently listening congregation.

Another thing that may be noted in some Presbyterian churches is the display of organ music by the organist when the congregation is retiring at the close of the service, in nine cases out of ten entirely out of keeping with the solemn character of public worship and well fitted to dissipate any serious impressions that may have been made by the sermon. A rattling, crashing piece of organ music, of the "march" order, is a most unfitting finale to public worship services.

According to the directory of public worship, the musical service of the congregation is supposed to be under the supervision of the moderator and session. Nowadays, in many congregations, moderators and sessions seem to have handed over their authority to organists and choir leaders, who pay more attention to displaying the musical "paces" of their choirs and solo singers, than of promoting the solemnity of public worship.

All this is seriously out of keeping with the simplicity and impressiveness which have in the past been distinguishing features of public worship in Presbyterian churches. The time seems to have arrived when moderators and sessions of congregations should hold the choir reins with a firmer hand, and the higher church courts take cognizance of the innovations which are being introduced into Presbyterian church music.

### Mormons Again Preach Polygamy.

A despatch to the *New York Sun* announces the spread of the propaganda of polygamy by Mormon missionaries in Nebraska, Kansas, and South Dakota. Formerly the missionaries were content simply to proselyte for their faith. They were careful in order to overcome in part at least the antipathy to anything Mormon, to insist that the Church had been reorganized and that polygamy was no longer one of its cardinal doctrines.

The campaign now being prosecuted is a masked one. It is no longer insisted on that polygamy has been banished from the Church. In a covert way it is stated that they are now seeking converts to the Church because polygamy is possible in Utah and Idaho, where the Mormons are the dominant power in politics. One of these missionaries is quoted as having said recently that the true Mormons have

never relinquished their polygamous beliefs, and that he expected to secure many converts, because most men are by instinct polygamous, and that in a Church governed and run as a business organization a plurality of wives is not only not a burden, but a distinct help to worldly prosperity. These missionaries have been quoting leaders of the Church as saying that the law of plural marriage is God-given, and that no Mormon need fear man-made laws. They are also accused of tempting their prospective converts with a picture of Mormon supremacy in the future by reason of the fact that plurality of wives means larger families, and that as the average non-Mormon family numbers no more than three children, in time the whole earth will be filled by the true believers. They seek to prove that in ancient days, according to both their Bible and that of the Christian Church.

Many thoughtful men in Canada see danger to the future of our country in the influx of Mormons into Southern Alberta. People on the ground describe them as excellent settlers; industrious, temperate and fairly well educated. So far as appears on the surface, Polygamy is not practiced; but this may be all changed when they grow numerous and powerful enough—when, in point of fact, they become a political force sufficiently potent to attract the attention of the machine in party politics. Then our at present deemed desirable settlers may develop into a disturbing element, and a menace to the moral well-being of the Dominion.

#### A Secret Of Beauty.

A great deal is said and written in these days about beauty, and as never before women are counselled about the care of the skin, the teeth, the hair, and the general hygiene which ensures a perfect physique. There is a secret of beauty which goes deeper than any of these things; it is the possession of a happy heart and a sweet serenity of temper. The soul writes its own lines on the face. She who lives calmly and unselfishly, who begins and ends the day with God, who thinks high thoughts and communes with the Unseen, who is pure in heart and restrained in emotion, and gentle to all, will inevitably grow beautiful. For beauty is not a thing put on from the outside; it is developed from within, and the plainest may in time grow comely if the heart be right with God—Aunt Majorie.

#### The High-Priest of Optimism.

Cecil Rhode's determination to return to England, despite his serious condition, is only another illustration of the vigor and buoyancy of his temperament. Mr. Hensman, in his biography of Rhodes, refers to the man's "steadfast determination to look ever on the bright side of things," and tells this anecdote in illustration of it. After the trial of Dr. Jameson, when Rhodes was being attacked on all sides, a friend asked him, jokingly, how he would like being sent to prison with Jameson. "Rhodes," says Mr. Hensman, "turned the matter over in his mind for a moment in that curious grave manner with which he approaches even the most trivial subjects, and then said: 'Well I suppose I should get along all right. There are a lot of books I have been wanting to read for many years now, without having an opportunity of doing so. I should go in for a course of reading. I suppose,'

he went on, meditatively, 'they would allow me to have books in prison?'" "Cecil Rhodes is the high-priest of optimism," said a prominent Londoner, and the truth of the remark has never been questioned.

#### Church Debts.

Not debts of the church, but debts to the church. How lightly they are esteemed! The subscription which is made to current expenses is paid at convenience, or not at all. The balance due when the New Year opens, is forgotten, and a new pledge given for the ensuing twelve months to be defaulted, in whole or part, as the future may determine; while every hint that the money is desired is taken as an insult.

Where is there another organization anywhere in the world that could survive the lax financial management that prevails in a large proportion of Christian congregations? Where is there one that would permit it? A debt to a church is as much a debt as is a debt to a merchant for goods received, and should be met with just as scrupulous honesty. It is not a charity, but in a sense, it is a contract to contribute a definite amount toward the support of a work from which benefit is expected. The work is dependent on such contributions. As a rule, each dollar which is pledged is needed, and the failure, or even delay in payment, hampers the work by just so much.

The pastor's salary cannot be met when due, and he in turn is compelled to run in debt, and gain the reputation of being "slow pay," all because individuals treat what they owe to the church as the last thing to be paid instead of the first, and a charity instead of a debt. Work is projected on the basis of money pledged, and, completed, leaves an incubus of debt through the shrinkage of the subscription list.

The fault lies back in the low view of personal responsibility for the success of the church, and of personal honor in connection with it. The work is not man's work. The church is not the pastor's church, or the church of a few prominent members, any more than the vows of the altar are vows to men. Both the work and the church are Christ's, and every pledge made, whether of service or of money, is a pledge to him, to be fulfilled in the fullest degree, unless there can be a reason given which would satisfy the Lord. Every subscription should be a matter of conscience, both in making it and in paying it—making it no more nor less than can be afforded, or than there is full intention to pay, and then paying it in full and at the time appointed, as unto Christ, who has given himself for us. "We are debtors"—debtors to an extent that we can never repay. These pledges which we make are but part of the debt, a part that we can pay, and that we must, as those who would be honorable before God and men.—Lutheran Observer.

Lutheran Observer: Christianity is not a "thing." It is a life. As Christ's followers, we are to grow daily in the likeness and spirit of our Master, and show that our blessed religion is adapted to all times and to all classes of men, bringing out the best that is in every one. We are to bear the marks which show that the Spirit of the Lord is our spirit, that his life lives in us, but we are not all to be fashioned after one earthly pattern. We are to win men to the Master, that, rooted and grounded in Christ, they and we "may grow up into him in all things, which is the head."

#### Sparks From Other Anvils.

United Presbyterian: The prayer meeting is chiefly for believers. All Christians who would honor the exhortation, "Not forsaking the assembling of ourselves together, as the manner of some is," must attend the prayer-meeting, as they have opportunity.

The Interior: People say, "You can't tell what you can do till you try." But this doesn't justify time spent in trying to fly to the moon. The man who knows himself thoroughly will at least have a pretty good idea that some things are so foreign to him that they are not worth while for him to experiment at.

Presbyterian Banner: The claims of the Sabbath, then, are no petty pleadings or ecclesiastical sophistries, but they are solid facts of history and experience. We must stand by this corner-stone of our religion and civilization and keep it firmly embedded in its place. When this is tried out of its position or permitted to crumble, our highest interests will totter to their fall.

Presbyterian Witness: Timidity in the presence of a great moral question is to be regretted, but it is not surprising. The responsibility for action cannot be shirked much longer. There is delay: there is doubtless some reason for it: but the demand of the Prohibition Convention remains: it will be heard again in due time and back of it will be moral forces that must be reckoned with even by the weak and the timorous.

Christian Guardian: We expected a debate, in which every member of the Legislature would have become an earnest student of the "liquor problem," in which the Province would have been educated as to every progressive measure in operation, and in which very many of the people's representatives would have declared their thoughts and convictions. We have not had such a discussion. Why? The Referendum absorbed most of it, and the Caucus cut off the rest.

Michigan Presbyterian: We are told that the Salvation Army movements is on the decline. It appears that there is not in it the abiding force which it was thought to possess, and that after the master mind which has made it such a tremendous force has ceased to direct and animate it, it will be no more a great power for good. But unlike some other modern movements of religious thought, its members are going into the churches and taking positions of usefulness there. It is said also that Christian Science, Theosophy, Divine Healing and kindred phenomena are on the wane. It is predicted that with the death of Mrs. Eddy, Dowie, Simpson and others the movements of which they are the leaders will die. But the foolish will never die.

Congregationalist: The students who went to Toronto are spreading the fire of that great meeting among the churches. It will do the boys and girls good to tell the churches about it. It will do the churches a vast amount of good to hear first-hand testimony.

Presbyterian Standard: We throw out the suggestion that the Methodist Church of the next few decades will save a good many heresy trials, if its scholars can realize that the theories they are picking up have been already thrown overboard by the Presbyterian Church.

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Prohibition does sometimes prohibit—especially when the law has a strong force of public opinion behind it. The New York Witness publishes the following testimony from a man who has been a resident of Kansas, U. S., for nearly forty-seven years. "First year free whiskey—had no liquor laws. I saw twenty-five years under license laws and now twenty-one years under prohibition, and I do unhesitatingly declare it is one of the greatest blessings, socially, morally and financially, ever bestowed upon the people of Kansas. The restrictions set on the liquor traffic by prohibition are better enforced and more effective than the restrictions of any license system ever attempted." Wherever a substantial majority of the whole people determine to have prohibitory laws enforced they *can* be enforced.

Benjamin Kidd, in his new book on "The Principles of Western Civilization," says the Belfast Witness, makes an important point in speaking of the English-speaking portion of England and the United States as the most perfect representation of the economic process, and, indeed, of the evolution of modern civilization. He says—"It could not have been foretold in the midst of the European development that the insignificant section of European peoples who spoke English were about, in a brief period, to become a fourth of the white population of the earth, and to see nearly half the world pass under the direct influence of their laws and institutions." Mr. Kidd then proceeds to discover why and how the English-speaking people have reached this amazing power and prevalence. And his purpose is to show that it is only by the dominance of the moral and spiritual that our superiority can be deserved and maintained. Great Britain and her colonies and the United States will maintain that superiority so long as their people and rulers resolutely maintain, in their domestic economy and international relations that "righteousness which exalteth a nation."

## LEADERSHIP.

The success or failure of any great cause, movement or work may be said to depend upon its leaders. The latest illustration we have of this is in the war in South Africa. Everyone knows how, at a critical moment, the whole aspect of things changed when Lord Roberts was sent out there to take charge of our armies. The history of political parties abundantly illustrates the same statement about leadership. We have examples of it in the present state of the liberal party in Britain, and of the conservative party in Canada. The origin and splendid progress of the Free Church of Scotland furnishes an illustration in ecclesiastical history. It is known to all how much the late happy union of the Free and United Presbyterian Churches of Scotland owes to the wise leadership of Rev. Dr. Rainy. Coming nearer home, we could hardly have a better demonstration, we might say, of the axiom we have set out with, than is furnished by our own Church in the rapid and solid advance of its Home Mission work under the wise, able and inspiring leadership of the late beloved and lamented superintendent of Home Missions, Dr. Robertson. We need not attempt to specify the qualities which are indispensable to make a man a leader of men. Suffice it to say that neither intellectual ability, nor the most ample knowledge, nor devoted zeal alone, nor all combined, will, of themselves, make a leader. These are all great helps, but some things more are needed before men will follow one who is set to lead: practical wisdom, for instance, tact in dealing with men, sympathy, patience, christian love, all the qualities in fact which command confidence in others.

This subject possesses the greatest interest for our Church at the present moment; for the question constantly before, not only those whose business it is to advise, but before the minds of all interested in our Church and country is, how is the great blank to be filled, made by Dr. Robertson's death? It is universally admitted that another his equal is not as yet, within sight, and yet the opportunities of our Church and country in the immediate future, it is evident to all, are momentous. The suggestion made by the Home Mission Committee, than which there is no single body in our Church more competent to judge, is to appoint three men to fill Dr. Robertson's place, so greatly did the work grow under his hands, and so rapidly is it likely to advance; one for the Synod of British Columbia, one for Manitoba and the Northwest, and one whose work will be the oversight to some extent of the work in the whole field, to keep it before the Church, and be a leader and guide in overtaking it. No more important matter, we venture to say, will come before the General Assembly than the selection of these three men. It will, under God, depend upon the men chosen, whether the rapid progress, and strong hold which our Church has taken in the whole West will be maintained, or fall behind. Was there ever a time when, for our Church and country there should be more earnest supplication made to God continually throughout its whole extent, that He would direct the Church in the choice of these three men.

Naturally, throughout the West, will interest and a sense of responsibility be deeply felt in the appointment of the best men for the work to be done. These already there have proved their interest in that part of the country, and in the work of our Church in it, by making choice of it as their field of labour. Their intimate knowledge of the work to be done, of the whole condition of the West, and of the prospects for the future, should be of the utmost value in guiding the choice of the Assembly. It may naturally be expected that it will be from among Western men who have had experience of the work, who know the people and the country, and have other requisite qualifications, that some at least and very possibly all the three men needed may be chosen. While the work of all three is very important, that of the one who is to keep the whole Church in close touch with the wide field of our Home Mission operations is especially important. It is not easy, it may be impossible to find a man of the statesman-like grasp, breadth of view, and long look into the future needs that Dr. Robertson had, equally absorbed in and passionately devoted to it as he was, a leader who inspired such universal love and confidence as he did; but if there be such an one, without partiality, without jealousy or envy, come he from the east or the west, let him be the chosen leader, for leadership is what the Church needs, and for success in this work, leadership is indispensable.

The Michigan Presbyterian publishes the following extract from a letter written by an Episcopal clergyman in 1848—more than half a century ago—to a young student for the ministry: "You will find that there is something in the atmosphere of a theological seminary, strange as it may seem, peculiarly dangerous to a living high-toned humble piety. Study, discussion, religious routine take too much the place of fervid devotion and practical holiness. Set yourself at the outset against this danger and begin with these resolute habits of personal piety, which in the end you will find so essential in the work of the ministry." The same remark in substance, many times since 1848, has been made of the atmosphere of theological colleges. Why should it be so? Let us hope that such colleges are the exception, not the rule.

The testimony of the late John Ruskin to the value of committing portions of scripture to the memory in childhood may well encourage parents to keep up this practice where it has begun, and where it has not to begin it straightway. "With this list of chapters which my mother gave me to commit to memory, thus learned, she established my soul in life. And truly though I have picked up the elements of a little further knowledge in mathematics and niterology and the like in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole, the one essential part of all my education."



## CHURCH AND CONGREGATIONAL LOYALTY.

In these Easter days and Easter Sunday just past, to which many churches pay much more importance than we do, and make such elaborate preparations for, great temptations are set before many Presbyterians to forsake their own Churches and ministers and services; and very many by running after these Easter attractions, shew that they are not proof against such temptations. The majority of these cases is no doubt attributable to mere thoughtlessness. Put it goes deeper than that, and is attended with worse consequences than a simple paucity of attendance, especially in the evening, at the Churches and on the ministry of their own congregation. Occasional leaving one's own church and minister for good reasons may be excused, but wholesale and persistent running to other Churches and services on their high days, is not good for ourselves, it looks like a slight upon the minister of our choice, and upon our own Church services. It is not a matter of indifference whether we are loyal to these or not. We ought always to be, and it is especially a time to shew that, when temptations are placed before us which may test our loyalty.

The excuse usually given by those who desert their own Church and minister on such days as Easter, for example, is to see the Church decorations or hear the music. Surely those who are guilty of so lightly turning their backs upon the Church which has the first claim upon them, have a very false idea of the object for which Christians go to Church. It is for the worship of God and the maintaining of our own spiritual life by prayer and praise, in the reading and hearing of the word preached. There is no pretence on the part of those who leave their own Church and neglect their own minister, that the prayers in other Churches are more reverent, devout and uplifting, or that the preaching is more instructive or helpful in any way. None of these things, no, only the decorations and the music are more elaborate and aesthetic. To go to any Church for these reasons would appear to degrade our Church going into very much the same thing as going to see a flower show, or an art gallery or attending a sacred concert. It is, unless there is a much higher object for attending such services than is usually given, a desecration of the Lord's day, none the less but the more, because it happens to be done in a sacred edifice, the Church; it is injurious to one's own spiritual life, and disloyal to one's own Church and congregation. We hold that Presbyterians are the most Catholic and liberal in their spirit of all denominations, and because of this we need to take care that our liberality does not degenerate into disloyalty.

The April Cosmopolitan opens with an article on "Vesuvius, Destroyer of Cities." Then follows "Some American Figure-Painters" by Kenyon Cox, "A Clever Emperor and a confederation of Nations" by John Brisben Walker, "The Influence of Victor Hugo" by Edmund Gosse, and Short Stories by F. Hopkinson Smith, the clever Montreal writer, Israel Zangwill and Maarten Maartens. The Cosmopolitan, Irvington, New York.

## A "VETERAN JOURNALIST."

Mr. John Cameron, of the London Advertiser, was recently appointed Post Master of the city in which he has spent the best part of his life; and the appointment has been favorably commented upon by journals of all shades of opinion. Many of the newspapers speak of the retirement of a "veteran" journalist, and congratulate Mr. Cameron on his long and successful career. Though Mr. Cameron has not attained to a patriarchal age, it is true that, as we count time in these days, his career has been long. Thirty eight years ago, when barely out of his teens, he founded the journal with which his name has been so long and so honorably associated.

The young journalist knew what he wished to do; and although he no doubt had his share of disappointments he has kept working on, always striving to reach the high ideals of his youthful days. According to men on both sides of politics he fought a fair fight, and was never a mere party hack, but rather maintained something of the idealistic in the midst of life's prosy routine. This is the real success of life that a man shall keep his spirit whole, and his aims clean.

We can sum up the situation as to journalism in Canada in a few words. At present the financial rewards are not many or high; but the need for good men on the press of the country is great. In the journalistic profession we require men of literary culture, imbued with a true patriotic spirit, and in full sympathy with the difficulties and struggles of practical life. There are many such men; and our prayer is that there shall be more to help build up the country in righteousness and nobleness of life.

The men who speak to the people through the press create a constant living influence upon the daily life of the people. We do not expect from them any narrow puritanism; but we are sure that those who think highly of their profession will use their influence on the side of freedom and brotherliness—for the highest good of their readers. Mr. Cameron can reflect with satisfaction that his career may stimulate younger journalists to pure and noble effort in the discharge of their important duties.

## JAMES ROBERTSON MEMORIAL FUND.

The Rev. Dr. Warden, Toronto, thankfully acknowledges receipt of the following contributions on behalf of this fund:—

Mrs. A. R. Creelman, Toronto	\$ 50 00
Rev. Dr. Crombie, Smith's Falls	2 00
Toronto Col. St. Ch'ch, S.S. and C.E.S.	100 00
Mr. A. T. Crombie, Toronto	40 00
Mrs. A. T. Crombie, Toronto	10 00
"Thank Offering"	25 00
Rev. J. A. Matheson, Priceville	2 00
"Sincere Well Wisher," Petrolia, Ont.	1 00
Rev. Jas. Wilson, Lanark	5 00
Rev. Dr. J. C. Herdman, Calgary	5 00
Muskoka Falls, Ont.	2 50
Rev. Dr. R. Hamilton, Stratford, Ont.	7 00

Reports have been received from many congregations that steps have been taken to secure contributions towards this Memorial Fund. It is hoped that all parties intending to help will forward their contributions as early as possible. These will be acknowledged in the columns of this paper.

## Literary Notes.

The cover of Harper's Bazar for April is distinctly spring-like as well as being most artistic. This number is largely devoted to the discussion of new spring styles of all kinds, though house-keeping topics of a general nature are also discussed. "Diantha's Garden and Mine" is a very pretty story, and the serial, "The Red House," is continued in a most interesting vein. The fourth "Tragedy of Childhood" is "His First Love Affair and Quarrel" which quite equals the three that have appeared before. This is an invaluable magazine for home-makers. Harper and Brothers, New York.

The Studio for March opens with an article on "A Swiss Painter: Charles Giron" by Robert Mobbs. Illustrations are given of the work of this very successful painter. Then follows a most interesting article on "A Country Cottage," also illustrated; "Decorative Art in New Guinea," "A Young English Sculptor: Gilbert Bayes," "The Art of True Enamelling upon Metals," "Notes on Contemporary Japanese Art"—these are among the subjects discussed. Most interesting are "Some Recent Drawings of English and Continental Gardens, by George S. Elgood." The Studio, London, England.

An attractive little book by Charles H. Parkhurst, the well known New York divine, entitled "The Sunny Side of Christianity," received from the publishing house of Fleming H. Revell Company, (Toronto and Chicago) has been overlooked. "The aim of Christianity is to make human hearts as much like God's heart as possible." With this for his theme, Dr. Parkhurst, in his own vivid style, and with a sunniness that is wonderfully winning, treats of Love in its different relations: "Love in the Heart vs Phosphorus in the Brain"; "Love as a Theory and an experience"; "Love as a Lubricant"; "Love as a Means of Knowing." The result of all is "a mind environed and a heart comforted." Will do good wherever read.

Poet-Lore (Poet-Lore Co., Boston, 65c.) a quarterly magazine of letters, contains a varied budget which is quite attractive to the student of literature. In "Poetry and Fiction" we have the Tarn of the Modern Student—a tale by Helen Sterling Thomas. "The Last Day," from the Danish of Jorgensen. "Glimpses of Present Day Poets." Selected poems by Stedman, Kimball, Manshorn, and Peabody. Then we have four other departments each with a number of contributions, as follows: Appreciations and Essays, School of Literature, Reviews, Life and Letters. In the last section we have this given as a specimen prayer written by Mr. Charles James for a woman of liberal ideas" to teach her child.

"Now I lie down to sleep  
Sotly may slumber creep  
Over my eyes,  
May I be true and pure,  
May I of love be sure  
When I arise."

The Easter Ladies' Home Journal gives the leading place to an article on "The President's Daughter" illustrated by three pretty photographs of Miss Roosevelt. A most interesting series of articles is begun in this number, "Helen Keller's Own Story of Her Life"—also profusely illustrated. A new feature of the Journal is called "The Good-Time Garden," which is to be devoted to the little ones. The various departments of cooking, dress-making, fashions, etc., are quite up to the high standard maintained by this magazine. The Curtis Publishing Company, Philadelphia.

## The Inglebrook.

### The Fiftieth Chance.

BY ANNIE HAMILTON DONNELL.

In the handsome waiting-room of the great oculist there were, on that dismal day of rain and fog, but few waiters. There were but two. They sat the width of the room apart, and gazed absently out of opposite windows. There was not one apparent trace of similarity between them except the fact of their waiting together in that room.

"Spectacles! I won't do it!" Constance Quay was fuming inwardly. "I could bear eyeglasses, but *spectacles*—never! He may talk and talk. It's too dreadful to be borne! And to wear them always—never to take them off—that was what he said. I heard him telling daddy. No! no! no!"

The girl was sweet and dainty from her beautiful hat to the soles of her pretty boots. Every detail of her costume was perfect, every feature of her lovely face. She looked straight out into the rain through wonderful, indignant gray eyes. She tapped nervously with her fingers on the window-sill. The faint, indefinable perfume that enveloped her stole across the room on the breeze, to the other girl.

"The idea! O, why can't they see what it would mean to me—daddy and Dr. Bell and Aunt Pamele? One might as well be deformed and done with it as to go through life spectacle-like an old, old woman! I tried on the housekeeper's when she didn't know—I looked at myself in the glass. It was awful, but I had to do it. And—I—saw!"

The climax of her thoughts wrung a little groan from her lips. Constance Quay had never known a trial before, and the taste of this one was bitter on her tongue like gall. She was sure she could not bear it. She was sure no one else had ever had so terrible a possibility looming before her.

"He told daddy I'd have to wear spectacles—spectacles—spectacles, like the housekeeper's spectacles. He told daddy so," her thoughts wailed on.

Her eyes turned toward the beautiful, sumptuous room, and roved about its luxurious appointments, coming to rest on the other waiter across the room. She was not beautiful or sumptuous. She wore spectacles. Constance shivered unconsciously.

"He is so long! It is terrible to wait!" Judith Reese mused. "She will go in first, that other girl, and I shall sit here, and wait—and wait! It is the hardest part to wait."

As the minutes lengthened to half an hour of waiting, she could not subdue her anxiety. It was impossible; she could not sit still. She got up and walked about restlessly.

The "other girl" watched her, in idle misery of her own. She saw her take off her glasses once and grope ahead of her like a blind person. It reminded her of when she was a little tot and "played blind" with a tight hold of the nurse's hand.

By and by the incongruity of her being there at all occurred to Constance. Dr. Bell's prices were notoriously high, and this girl in her shabby reefer and sailor hat did not suggest a fat purse. She had come to the wrong place probably. There was another—why, yes, another Dr. Bell around

the corner, who performed miracles of healing in general. The papers all teemed with his advertisements. Daddy had joked this Dr. Bell—this patrician, blue-blooded Dr. Bell—about him. Now Constance remembered it.

Judith Reese's aimless circlings around the room eddied near Constance. Suddenly Judith halted. She began to speak hurriedly, her voice strained and high.

"It's Wednesday, ain't it?"

"I beg your pardon."

Constance drew her slight figure up rigidly, and her skirts rustled softly.

"It's Wednesday, ain't it?—to-day?"

"Yes, it is Wednesday."

There was a tone of finality in the cool, low voice. It seemed to end the conversation definitely. But the other voice went on.

"I made sure it was; of course I *knew* it was. But I had a sudden feelin' that I'd made a mistake, maybe. And then I got to bein' afraid—"

A faint color deepened in her sallow, lean little cheeks. She peered into Constance's face with near-sighted eyes.

"Wednesdays are the days it's—it's free, ain't they? The consultin', I mean? Of course I know it is; only—"

It seemed difficult for her to go on. She circled about the room once more, and came back to the same spot.

"Only I've been sittin' here, dreadin' it so. An' I got all confused in my head. But of course I know it's Wednesdays, I couldn't have mistook that."

The indignant color had flushed the fair face of Constance Quay in a warmer tide. Impulsive, scornful words rose to her lips. Did this—person think *she* would be here—she, Constance Quay—if it was a "free" day? Did she look like one who would hunt out the right day to do her "consultin'," for nothing?

But the words tarried on Constance Quay's sweet, fresh lips. A sudden pity for this poor, excited creature held them in leash there. Afterward she was glad. She was glad the girl had never known there were no "free" days here.

The inner door opened noiselessly, and a lady led out a little child with bandaged eyes. They were both laughing gaily.

"It's only fun making b'lieve blind, isn't it, mamma?" piped the little one. "We'll have a reg'lar play, same as that *nice* doctor man said to."

"Yes, sweetheart, a reg'lar play."

The mother eyes met the pitying ones of Constance, but they smiled back happily.

"It's all right," she whispered as she passed. "She's only got to wear the bandage a little while, and then *she will be cured!* I was so afraid to go in there with her—but it's all right now. I could jump up and down for joy, right here in this room!"

"Let's play you told me what the color o' the sky was, mamma, and the grass and everything. That's the way they do blind folks."

The cheerful little voice trailed back to them faintly through the half-closed door. Then Dr. Bell appeared at the other door.

"Your turn, Miss Quay," he said briskly, and Constance went in. But she came back instantly, and motioned to the other girl who

was waiting.

"No, you go first. I can wait," she said. "I did not think at first about your being here longest."

And the other girl went in. She stumbled across the room blindly. At the door she turned a white face toward Constance.

"Good-by," she said wistfully.

It was nearly half an hour before she came out again. Then she was not stumbling or wild. She walked quite firmly and straight, but her face was terrible with dumb despair. Constance uttered a cry of horror when she saw it.

The girl crossed the room to Constance slowly.

"It's over," she said quietly. "I'm glad of *that*. He told me I was goin' to be blind."

"No, no!" Constance cried.

"In a little while. I think he said six months. That isn't long, is it? When you're going to be blind, six months ain't long to be left to you, is it? He was very kind. I—I might have known what he'd say."

She gasped a little as if she were under water.

"He said I was goin' to be blind. I think he said six months," she repeated dully. "I forgot to ask him if it was free Wednesdays, but of course I know so. I don't suppose doctors ask much, anyway, to tell you you're goin' to be blind."

Constance caught the little working fingers entreatingly.

"Don't! please don't!" she said. "Don't say it again. I can't bear it! I am so sorry—you don't know how sorry I am for you! No, you must not try to go away yet—you are not strong enough. See, I want you to wait here in this easy chair while I am gone; then we will go away together. You will be better then."

She was talking in steady, cheerful tones and gently forcing the trembling little figure into one of the softest chairs. In all her care-free life Constance Quay had never been so deeply moved before. The horror of what this girl had told her appalled her. And she had thought nothing could be worse than wearing glasses!

"Dr. Bell," she began abruptly in the inner room, "are you sure? Can't anything be done for her? Wait; please don't answer yet! If it were I, instead of that girl out there—if I was the one who was going blind—"

Constance shuddered violently.

"Would there be no hope for me at all, Dr. Bell, not one ray of light?"

"There would be one chance in fifty—for you. There is no chance for her, I'm afraid. There might be under different circumstances, but I did not tell her so. It seemed cruel."

The great man paced the floor nervously. He had told hundreds of poor souls their fate within those four walls, but his kind heart ached for this last sufferer.

"I told her the truth. God pity her!" he said, as if to himself.

"One chance in fifty—for me. What does that mean, doctor?"

Constance was pacing, too, beside him. She peered up into his grave face intently.

"It means, if she—if you—could spend six months in absolute darkness and quiet, if you could be surrounded with cheerful influences and every luxury under heaven except the blessed light of day, if you could have the costly treatment, daily, that only money could provide—well, it means that then you would have one chance in fifty. You see it would be a very little ray of light,

**A Strong Statement.**

When a mother puts a thing emphatically it is because she knows what she is talking about. Mrs. J. F. Harrigan, Huntingdon, Que., says:—"I have used Baby's Own Tablets in our house for over a year, and I can say that they are all that is claimed for them."

**Strong Endorsement.**

Mrs. Walter Brown, Milby, Que., says:—"I have never used any medicine for baby that did him as much good as Baby's Own Tablets. I would not be without them."

**A Mother's Comfort.**

"I have found Baby's Own Tablets a first medicine for children of all ages," writes Mrs. H. H. Fox, Orange Ridge, Man. "I can't say I would not be without them in the house. They are truly a comfort to baby and mother's friend."

**Just The Thing for Baby.**

Mrs. Ed. Jones, 55 Christie street, Ottawa, says:—"I have used Baby's Own Tablets, and find them just the thing for baby."

**Satisfactory Results.**

Mrs. Hunt, Dumfries, N. B., says:—"I am glad to say that I have used Baby's Own Tablets with satisfactory results."

**Free to Mothers Only.**

Free to every mother of young children who will send us her name and address plainly written on a postal card, we will send free of all charge a valuable little book on the care of infants and young children. This book has been prepared by a physician who has made the ailments of little ones a life study. With the book we will send a free sample of Baby's Own Tablets—the best medicine in the world for the minor ailments of infants and children. Mention the name of this paper and address The Dr. Williams' Medicine Co., Brockville, Ont.

**A Great Help.**

"I have found Baby's Own Tablets a great help for my little ones," writes Mrs. James Clarke, 63 Conway street, Montreal, and I think so much of them that I would advise mothers to keep them in the house all the time."

**An Experienced Mother.**

"I am the mother of nine children," writes Mrs. John Haulan, of Mackey's Station, Ont., "and have had occasion to use much medicine for children, and I can truthfully say I have never found anything to equal Baby's Own Tablets. They are prompt in their action and just the thing for little ones."

**A Cure for Constipation.**

Many little ones are troubled with constipation and it is a dangerous trouble. Mrs. John King, Sylvan Valley, Ont., says:—"My baby has been badly troubled with constipation and I have never found any medicine to equal Baby's Own Tablets. They soon put baby all right."

**Surprising Results.**

Mrs. William Fitzgibbon, Stoenburg, Ont., says:—"My little baby, six months old, was very sick. I gave him Baby's Own Tablets and was surprised to find the change they made in him in a few hours. I shall always keep the Tablets in the house after this."

Miss Quay?"

"Yes—I see," murmured Constance thoughtfully. "But it would be something to hope for; it wouldn't be counting the days you had left, for six terrible months. Think of it! One hundred and eighty days, one hundred and seventy-nine, one hundred and seventy-eight, seventy-seven, seventy-six,—always one less—the horror creeping on you every day!"

"God pity her!" murmured the kind great man in his beard.

"And I thought it was all one could suffer to wear glasses!" laughed Constance tremulously.

\* \* \* \* \*

Six months afterward, three people came together again in that inside room. It was Constance Quay's face that was white with dread. The face of little Judith Reese was flushed with eager hope. There seemed a bond of quiet affection, and the familiarity of long dwelling together, between the two girls; and Judith's bandaged eyes were turned always toward the sound of Constance's voice. But Judith did not hear the low, strained whisper.

"Let me take them off, doctor, when you say, 'Now.' You need not be afraid; I will be calm."

Dr. Bell was drawing some of the shades and darkening the room. He moved about briskly. His good face was full of courage. Why not? Things had worked along so well, there had been every chance in the world. Surely, now—

"Now," the doctor said quietly.

The bandages slipped away from Judith's patient eyes. An instant's breathless waiting—then a clear cry of joy.

"I can see! It isn't dark!" And, again: "It is light! I can see!"

Judith caught Constance's hands and gazed rapidly into the joyous face, as if she must see that first. Was it the light there she saw?

"I can see everything, Miss Constance. I can see the tears in your eyes, but you ain't crying? O, how beautiful it is! how beautiful it is! It's the end of six months, and I ain't blind. I can see!"

Constance took off her glasses and wiped them hard; then she set them astride her pert little nose again, and curled their slender golden bows around her ears. She looked at the smiling doctor gaily through them.

"I can see, too," she laughed.—C. E. World.

**Little Hands Are So Quiet Now.**

The little hands are so quiet now,  
And the little feet are at rest,  
And so placid and smooth is the baby-brow,  
Where so often our lips have been pressed.  
We have taken one curl of golden hair,  
And have placed it with tears away;  
We have bidden adieu to our baby fair,  
Who brightened our home each day.

Lay the little shoes and stockings aside  
Our darling so lately wore,  
And his useless playthings somewhere hide,  
For never he'll use them more.  
His cosy cot and his empty chair  
Now carefully place them by  
In a quiet room unused, and where  
I can muse when none is nigh.

The years will come, and the years will go,  
But sorrow will last for aye—  
And life, like a darksome dream, shall flow,  
Since baby has gone away.  
The flowers will open beneath the smile of spring,  
And the flowers of winter flee,  
But the darling to whom I fondly cling,  
Shall never return to me.

**The Sinful Brother.**

It was at a certain church meeting, and the good bishop was calling for reports. He had a rather stern, sharp manner which sometimes jarred a little on the nerves of the more timid. By and by he came to Brother B, a lay delegate.

"Brother B, what is the spiritual condition of your church?" demanded the bishop, briskly.

"I consider it good," said the brother.

"What makes you think it is good?" went on the bishop.

"Well, the people are religious. That's what makes me think so."

"What do you call religious? Do they have family prayer?"

"Some of them do and some do not."

"Do you mean to say that a man may be a Christian, and not hold family prayer?"

"Yes, sir; I think so."

"Do you hold family prayer?"

"Yes, sir," returned the brother quietly.

"And yet you think a man may be a Christian and not hold family prayer?"

"I have a brother who is a better man than I am who does not hold family prayer."

"What makes you think he is a better man than you are?"

"Everybody says so, and I know he is."

"Why does not your brother, if he is such a good man, hold family prayer?" thundered the bishop.

"He has no family," meekly answered the brother.—A. J. B. in Harper's.

**The Seven Wonders of Korea**

Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin Shantoo, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious.

The second wonder is two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full, the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold-wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the phoenix from her ashes.

The fifth is the most wonderful of all. It is the famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite sides of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the "hot stone," which from remote ages has lain glowing with heat on top of a high hill. The seventh and last Korean wonder is a drop of the sweat of Buddha. For thirty paces around the temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy. These are very great wonders if true.—Outlook.

Southey says, in one of his letters, "I have told you of the Spaniard who always puts on his spectacles when about to eat cherries, that they may look bigger and more tempting. In like manner, I make the most of my enjoyments, and pack away my troubles in as small a compass as I can."

Read the exquisite songs of Burns. In shape each of them has the perfection of the berry; in light the radiance of the dewdrop.—Tennyson.

## Ministers and Churches.

### Our Toronto Letter.

Easter Sunday here was not favoured with as nice weather as one could wish, so that those both of the male and female persuasion, who mark the day most largely by the display they make of new spring styles of clothing, must have been greatly annoyed with the clerk of the weather bureau. Notwithstanding this, however, the Easter services at those churches which make a marked speciality of them were very largely attended. The published reports of them emphasize mainly, the decoration of the churches, special music and special sermons. In the Metropolitan Methodist, the preaching service we are told, was very brief, and the other part of the service consisted mainly of music by a choir of nearly a hundred voices, aided by the organ, two harps, a cello and four trumpets. At the free breakfast in the Yonge street Mission, two hundred and twenty eight were regaled with an abundant supply of appetizing food, and brief gospel addresses were made by Rev. Messrs. Crossley, Hunter and others. The inmates of the General Hospital were remembered and gladdened by a procession of Sunday school children from one of the Episcopal churches passing through the wards, leaving bouquets of flowers gathered by their own hands with the sufferers. This is a delightful way of remembering Easter. In most, if not all the Presbyterian churches, the day was noted by some special reference to it or Easter sermons.

The annual meeting was held during last week of the Ontario Library Association, which was presided over by Mr. James Bain, President, and Librarian of the Toronto Free Public Library. Not a few very interesting subjects, mostly however suited to those who are entrusted with the care of libraries, were discussed. Public Libraries are so multiplying in number and size, that it is felt some special instruction and training for the work of librarian is needed to turn the libraries to the best account. An interesting part of this Association's work, of general public importance, is that called "Reading Camp Libraries" for supplying remote districts and lumber camps with a supply of suitable reading matter, and for which the Legislature has voted \$1,200. This is a movement evidently in the right direction.

The Ontario Educational Association also, during last week held in the Normal School building, its forty-first annual meeting. The attendance was larger than at any previous meeting, and the interest taken in all the proceedings by those attending was very real, active and practical. The Association is now very thoroughly organized so as to include every department of educational work, and its supervision and improvement from the Minister of Education down to the humblest trustee of the humblest rural school section. The sessions during the day were for educationalists, but the evenings were devoted to lectures, or the consideration of subjects of general interest. The subject of the introduction of the Scriptures into the public schools in some form, was again discussed this year as it has been before. The result was, disapproval of their use in the public schools as a text book, but approval of the use of selections from them for the teaching of ethics, literature and history.

I should have mentioned above, referring to Easter, that it is the custom almost universally for Anglican churches to hold on the Monday after Easter their vestry meetings, corresponding with the annual congregational meeting in our Church, for the review of the work and financial standing of their churches. It is gratifying to be able to say that, at almost all these meetings held in the city, the reports for the year were very encouraging. In this state of things we can and do most cordially rejoice with our brethren in the Episcopal church. May the coming year be equally prosperous in all that concerns the real life and spirit of a Christian congregation.

On each alternate Monday the Ministerial Associations of the different bodies hold their meetings. At that of the Baptist ministers on the last Monday in March, "The Life and Work of George Muller of Bristol" was presented in a paper by one of its members. In that of the Methodist church, "Christianity and the Labor Problem" was the chief subject discussed; and in the Presbyterian Association, the subject of Foreign Missions was dealt with in an address by Rev. Dr. R. P. Mackay, and was followed up by remarks from several ministers present.

In this connection it may be noticed that, the Presbytery of Honan, China, is asking for four additional labourers to be sent out to assist in carrying on its work, and that it is proposed to open up two new stations. Fifty-four missionaries it is also noted, took part in a Conference at Shanghai, looking to a union of the Chinese churches, and for the establishment of a Theological College, which should serve all the different missionary boards and so greatly economize the working expenses of all in that department.

The public closing exercises of Knox College were preceded by the usual dinner of the graduating class on Wednesday evening, which was the most successful function of the kind yet held. About sixty guests were present and a large number of appropriate toasts was proposed and responded to. On Thursday evening the final exercises of the closing were held in St. James Square Church, at which there was a fair and representative attendance. Rev. Principal Caven presided, and with him on the platform, in addition to the faculty, were Rev. Principal Sheraton of Wycliffe College, and Prof. Farmer, of MacMaster University. Among other things referred to by Rev. Dr. Caven in a brief address, was the need and the proposal by the alumni, of a new building for the valuable library and museum of the College. The safety of the library and museum from fire makes these buildings very necessary, and it is much to be desired that the undertaking may be successful. The Rev. William D. Armstrong, M. A., Ph. D., of Ottawa and Rev. Alexander Stewart of Clinton, were presented by Sir Thomas W. Taylor and Rev. J. A. Turnbull, respectively, for the degree of D. D., and both gentlemen responded in brief addresses. Four alumni of the College received the degree of B. D., and a long list of winners of scholarships and prizes were read by Rev. Mr. Turnbull. The number of those completing their theological studies this year was exceptionally small, only ten; but the first and second year's classes are up to the average. Rev. Dr. Caven, for himself and the faculty, took farewell of the graduating class and presented them with their diplomas. The Rev. Alfred Gandier, pastor of St. James Square Church, counselled the class as to the work they were devoting their lives to in an address, admirable for its intellectual vigor, for its sympathetic appreciation and presentation of the work of the ministry, and for its Christian warmth and fervor. It may be added that, Dr. Caven mentioned the founding of a scholarship of \$6,000 in connection with the College by Mr. Mortimer Clark and Mrs. Clark and their family, in memory of their only son, and brother, a most promising young man, whose premature death a short time ago evoked very general and heartfelt sympathy.

The Dominion Prohibition Alliance is out with its manifesto already referred to in a former letter, in view of the referendum to be taken on prohibition. In it the Alliance especially urges the polling of the largest vote possible, and asking a pledge from every candidate for the Legislature that he will support prohibition if it is carried by the vote of the people.

The Rev. Dr. Parsons, who appears to have recovered much of his old vigor, delivered last Thursday, the first of a series of six addresses to be continued weekly until they close on "The Fulfillment of Prophecy in Relation to the present Movement among the Jews."

### Eastern Ontario.

Rev. Dr. W. J. Taylor, of Toronto, has been preaching at Woodville.

Rev. John A. Moir, LL.B., of Manotick, has been preaching at Woodville.

The sacrament of the Lord's Supper was observed in the Appleton church last Sabbath.

Dr. P. C. McGregor preached in the Clayton church on Sunday in the absence of the Rev. J. R. Conn.

Last Sunday, Rev. Dr. McTavish, of Deseronto, and Rev. Jos. Gandier, of Newburg, exchanged pulpits.

The death is announced at Carnduff, Man., of Rev. George Bremner, formerly of White Lake, at the age of 85.

Rev. Mr. Potter, the Sailor's Missionary, conducted the service in St. Mark's church, Wales, on Sunday afternoon last.

Principal Grant is home from Toronto, where he had been for some time, and his many friends will be glad to know that he is feeling quite strong again.

Dr. J. J. Danby, a son of the manse, was ordained and inducted into the Eldership of St. Andrew's church, Richmond, at the morning service on Easter Sunday.

Mr. Harry Robertson, of the Presbyterian College, Montreal, paid his parents a visit while passing through Almonte en route for a new Ontario, where he will take charge of a mission station.

Miss McNaughton and her little niece, Miss Margery Ross, daughter of Rev. Dr. Ross of Montreal, were the guests of Rev. A. Graham and Mrs. Graham at the manse, Lancaster, over the Easter tide.

Mr. F. A. Robinson, who is to take charge of the services of Old St. Andrew's congregation, Lanark, the coming summer, preached in the town hall last Sabbath. He will take charge about the end of April.

Two beautiful electroliers of 31 lights each has just been placed in St. Paul's church, Smith's Falls. The lamps are most artistically arranged and when lighted there is a mellow and perfect illumination throughout the whole auditorium.

Rev. D. Mackenzie, Kirk Hill, has the sympathy of many friends on the recent death of his father who passed away in the 86th year of his age. He was a native of Lochcarron, Ross-shire, Scotland; but had long been a resident of Cape Breton, N. S.

Rev. P. P. Boyd has made a calculation of the strength of Presbyterianism in Almonte, which shows that there are 697 church members, divided among the three churches as follows: St. John's, 338; St. Andrew's, 301; Cameronian, 58. The number of Presbyterians within the town is placed at close on 1,100.

Mr. Arthur W. Lochead, B. A., son of Rev. Mr. Lochead, of North Gower, has won the Peter Rodpath scholarship at the Presbyterian college, Montreal. Mr. Lochead is an earnest student, and is to be congratulated on his successes. He is sure to win more honours in the future.

The induction of Rev. Robert Harkness to the pastorate of Knox church, Cornwall, took place in the church on Tuesday evening. Rev. Alex. McGregor, of Woodlands, preached; Rev. J. S. Burnet, of Summerstown, addressed the minister; and Rev. K. McDonald, of Williamstown, spoke to the congregation. A reception to the new pastor will take place on Friday evening.

Rev. Duncan McEachern, who has held several important pastorates in the East, has been unanimously elected to St. Paul's church, Sault Ste. Marie. This is a new charge which has grown in a few months, owing to the rapid development of the town, into a self-sustaining charge able to offer \$1,000 a year to a minister. The choice of the congregation is an excellent one.

The Gazette says: "Rev. Orr Bennett occupied the pulpit of St. Andrew's church, Almonte, on Sunday morning for the first time as pastor of the congregation, and notwithstanding the strain upon one of his temperaments, as he realized the solemnity and importance of the occasion, he acquitted himself in a manner that won for him golden opinions; and remarks heard at the close of the service augur well for the success of his pastorate."

Rev. Mr. Conn, of Blakeney, in the course of a recent sermon alluded to the influx of one thousand Mormons from the United States into Alberta. In the admission of this class of immigration into the Northwest, Canada, was, he said, face to face with a great danger. Canadian citizenship was threatened, for it was well known that these people persistently endeavored to enforce their beliefs upon every community in which they settled. Mormonism should, he said, be checked and stamped out in Canada in its very infancy, and the present was the time for the government to act.

The meeting of the Westboro C. E. Society was an unusually interesting one, being devoted to Home Missions, and was conducted by the pastor, Rev. A. S. Ross. Mr. W. Ferrin read a paper of introduction, and Mr. Lowrie Coffin one on mission work. Mr. F. Rogers took as his subject one of the great works of Dr. Robertson. Miss M. Hill answered in her paper the question "Why should home and foreign missions be on an equality?" Rev. A. S. Ross, took as his subject, "Some of the Hardships the Home Missionaries Have to Face." Mr. F. A. Coffin spoke on the subject, "How Home Missions Help our Country." Mrs. Stewart and Miss Hill gave vocal solos.

There was a genuine heartiness in the welcome attending the reception to Rev. Orr Bennett, the new pastor of St. Andrew's church, Almonte, by the members of the congregation last Thursday evening, following the induction services of the afternoon. Rev. Mr. Bennet was introduced to the members of the church in the bible class room by Mr. Geo. Paterson and other members of the session. Later in the evening a program of musical numbers and addresses of welcome and greeting was presented. Words of welcome were spoken by Rev. Mr. Maclean, on behalf of St. John's congregation, by Rev. P. P. Boyd, of the Cameronian church, Rev. Mr. Brown, of the Methodist, Rev. Mr. Riggs, of the Baptist, and Rev. Mr. Conn, of the Presbyterian church at Blakeney. The moderator of the session, Rev. Mr. Hay, of Renfrew, bespoke for pastor and congregation a bright future under the new relationship. Rev. Mr. Bennet replied in appreciative terms to the words of welcome and thanked the congregation for the heartiness of the reception.

**Western Ontario.**

Rev. W. T. Hall, of Arthur, who has been away on account of ill health, has returned to his pulpit work.

The congregation of St. Andrew's church, Stratford, has adopted the individual communion cap, and is satisfied with the change.

The Bible class of Knox church, Mitchell, recently presented Rev. Mr. McAuley with a gold-headed cane and Mrs. McAuley with a fern dish.

W. Gallahar, of Gorrie, occupied the pulpit in the Wroxeter church, on Sunday, during the absence of the Rev. R. S. G. Anderson, who was in Wingham.

Rev. Mr. Graham, of Petrolea, addressed the Sarnia St. Andrew's church Sabbath School last Sunday afternoon, on "The work of the church in New Ontario and the North West."

Mr. Mann, of Knox College, Toronto, was the preacher in Aynbark church two weeks ago. Last Sunday Rev. Geo. Cuthbertson preached with much acceptance. The induction of Rev. Stewart takes place at an early date.

The induction of Rev. J. T. Hall into the pastorate of Rockwook takes place on Thursday afternoon of this week. Rev. Mr. McKinnon will preside, and Rev. Mr. Scott will preach the ordination sermon. Rev. Mr. Blair will address the minister, and Rev. H. A. Macpherson the people.

Rev. W. J. Clark of the First Presbyterian church, London, preached the anniversary sermons in central church, Hamilton, last Sunday. Rev. Dr. Kyle has just entered on the twenty-fifth year of his pastorate. He is getting an assistant in the person of Mr. Leckie, who has just commenced his life work in the Central.

Rev. George Gilmore, of London East, has accepted the call to Erskine church, Blenheim. The London Advertiser says: "Since coming to London, Mr. Gilmore has been distinctly successful in his work, and it is due to his vigorous efforts that the London Junction church has prospered so satisfactorily. In the larger field, Mr. Gilmore will win further recognition for the talents which placed him in the foremost rank of this city's younger preachers."

Miss Jessie Panton, Stratford, who is about to sever her connection with St. Andrew's church Sunday school as a teacher, was waited upon the other evening and presented with an address and a handsome clock. The presentation was made on behalf of the teachers and officers of the Sunday school, Miss Jennie Balantyne reading the address and Mr. R. L. Oman making the presentation. The address, affectionately worded throughout, made graceful allusion to Miss Panton's approaching marriage, and extended to her the felicitations of her fellow teachers on the happy event in prospect.

At a recent meeting of the Guelph Presbytery, the following resolution was unanimously adopted: "It having come to the knowledge of the Presbytery that the congregation of Knox church, Galt, had at their annual meeting, resolved to grant a retiring allowance of \$200 a year during his life to the Rev. Dr. J. K. Smith, at one time their pastor, the Presbytery expresses its appreciation of the considerate and generous action thus taken, which, so far as the knowledge of members goes is unprecedented in the history of the Canadian church; and to

congratulate Dr. Smith that he is so long and favourably remembered by the people to whom he ministered years ago.

At the induction of Rev. W. D. Turner, Mono Mills, Rev. Hugh Matheson, moderator, presided; Rev. G. W. Ross preached. After the sermon the moderator formally inducted Mr. Turner into the pastorate of the church. Rev. R. W. Dickie then delivered the address to the minister and Rev. Geo. McKay, of Charleston, addressed the congregations. Tea was then served in the church hall by the ladies and a very pleasant time was spent. "Rev. Mr. Turner is a graduate of McGill University, and Montreal Presbyterian College, and was ordained into the ministry a year ago last May. Since his ordination he has spent a year in the mission field at Kamloops, B. C. Excellent work is expected of him in the sphere of labor to which he has just been called."

**Northern Ontario.**

Rev. R. Thyne, editor of the Arthur Enterprise, is supplying the Waldemar pulpit for a few months.

Revs. J. W. Orr, of Orangeville and J. McKinnon, of Springback, supplied Horning's Mills and Primrose pulpits the past two Sabbaths.

At the quarterly Communion service of Chalmers church, Flesherton, on Sabbath last, fourteen new members were received into church fellowship on profession of faith. Rev. J. A. Matheson, of Princeville, preached an appropriate sermon at the preparatory service on Friday.

Four weeks of union evangelistic services in the Presbyterian and Methodist churches, Flesherton, were concluded on the evening of the 27th ult. Rev. M. N. Bethune, of Toronto, preached nightly for three weeks and his convincing and powerful sermons were intently listened to by large congregations. The work was carried on the past week by the pastors, who will now have special care of the converts who may come under their ministry.

The Session, Sabbath School, Choir and Ladies' Aid Society, of Chalmers church, Flesherton, suffered last week by the removal to Toronto and Proton, of Mr. A. M. Gibson and Mr. Jas. Dyer with their families. Mr. Gibson, who has for eight years served on the Session and twelve years in the capacity of Sabbath School superintendent was before leaving, presented by the School with a beautifully bound Teacher's Bible as a token of their appreciation of his services. Mrs. Dyer was a faithful teacher in the Sabbath School and an energetic President for the Ladies' Aid Society, in both of which she will be greatly missed.

The induction of Rev. R. J. McAlpine, B. D., of Hamilton, to the pastorate of Knox church, Owen Sound, took place in that church on Friday afternoon of last week, and was largely attended by members and adherents of the congregation. Rev. W. Graham, of Dornoch, presided, and after an appropriate induction sermon by Rev. D. Carrie, of Keady, put the prescribed questions to Mr. McAlpine which were answered satisfactorily by him. The charge to the minister was given by Rev. Dr. McRobbie, of Kemble, and the address to the people by Rev. John Little, of Chatsworth. At the conclusion of the impressive service Mr. McAlpine was introduced to the members and adherents of his congregation, who gave him a cordial and hearty welcome. In the evening a largely attended tea meeting was held in the Town hall in honor of the new pastor, who was presented with a warm address of welcome which was read by Mr. A. Ritchie. Short addresses were afterwards given by Rev. Dr. Somerville, Judge Creason, Mayor Read, A. Murray, Principal of High School, and others. Rev. Dr. McRobbie, who has been interim moderator, presided during the evening.

**Quebec.**

The resignation of Rev. A. Stevenson, of Danville, Que., has been accepted. Rev. Dr. Kellock, of Richmond, Que., who has been appointed interim moderator, preached the pulpit vacant last Sunday.

The report on the French work presented to the last meeting of Montreal Presbytery, by Rev. G. C. Heine, was quite encouraging. Progress was reported in most of the fields. One of the most prosperous was that of Arundel, a bilingual field under the care of the Rev. P. Beauchamp. The whole outlook was stated to be most promis-

ing. At Joliette a school had been built, and a new church was being built, and they desire to have the old grant for a year or two to assist them.

The congregation of Chalmers church turned out in large numbers on Thursday evening to a social gathering held in the lecture room of the church, to bid farewell to Rev. H. H. MacPherson, M. A., who has been assisting the pastor, Rev. D. Tait, for the past six months. Mr. MacPherson is an excellent preacher, a good scholar, and a man of high Christian character, and his services have been highly appreciated by the congregation, and general regret is felt at his leaving. As an expression of their appreciation of his character and worth, and their esteem and good wishes, the congregation presented him with a well-filled purse. Mr. MacPherson thanked the congregation very cordially for their generous gift and good wishes. Rev. D. Tait, who presided, expressed his personal sense of the value of Mr. MacPherson's work, and said that it had been a help to him and a benefit to the congregation.

**British Columbia.**

Says the Vancouver World: Rev. R. G. MacBeth, pastor of the First church, intends doing his utmost to have the meeting of the General Assembly of the Presbyterian church held in this city in 1903. Mr. MacBeth has written to C. P. R. headquarters in regard to rates from the east to the coast. Some of the Presbyterian divines are of the opinion that 300 ministers could not be accommodated in Vancouver, but Mr. MacBeth feels sure his congregation could provide for at least 100, while St. Andrew's should be in a position to find homes for 150 more. Then there are the Mount Pleasant and Knox churches, in addition to others not Presbyterians, who no doubt would be glad to open their homes to the visitors. If Mr. MacBeth has taken the matter in charge it is pretty certain the Assembly of 1903 will meet on the Pacific coast. He has got any quantity of Scotch "go" in him; and altogether men we have in our pulpits on the "sunny slopes of the Pacific."

The following minute, anent the resignation at Mimico has been adopted by the Presbytery of Toronto: "This Presbytery in parting with the Rev. Joseph Hamilton, who has recently been released from his pastoral charge in Mimico, desires to put on record an expression of its regret. Mr. Hamilton is admittedly endowed with preaching gifts above the average. He has acquired distinction as a writer, and his wide range of reading has made him a full man in the best sense. His gentleness bearing as a member of Presbytery has won him the respect and esteem of all the brethren. Our prayer is, that he may soon find a suitable place in which to exercise his varied gifts, and that the Head of the Church may abundantly bless him wherever he is called upon to enter." It sometimes happens that Presbyterial resolutions anent a minister's qualifications on the acceptance of his resignation, are too eulogistic; but in this case every word of commendation is well deserved. Mr. Hamilton should not have tar to seek in order to secure another charge.

The Rev. Louis H. Jordan, former pastor of St. James' Square Presbyterian Church, Toronto, and Mrs. Jordan, who have been abroad for the past two years, apart from the time Mrs. Jordan has spent in Halifax with her father, Chief Justice Macdougald, will go to Chicago this summer, where Dr. Jordan has accepted a position in the University of Chicago.

Mr. F. Russell, a prominent young member of the Glebe church, Ottawa, who was received into the presbytery as a catechist a short time ago, leaves on Tuesday for Regina, N. W. T., where he will do missionary work. Mr. Russell has been presented with a valuable Commentary and Bible Dictionary by the Young People's Society of Glebe church, as a token of their esteem.

In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper benefited.

## World of Missions.

### The Little Hindu Widow.

Most pitiful is her condition even yet, when so much has been done to improve it, and when slowly the point of view is changing. The youthful childless widow is treated with every possible indignity. She is at once made the family butt and drudge. Her mother-in-law's aversion is expressed in curses or in blows, as well as taunts. Happier women jeer her as she passes. They fancy that she is responsible for her husband's death and that her sins in a previous state of existence caused it to occur. She must forever wear coarse, disfiguring garments, and her hair is shorn close to her head.

A girl may be married at eight and widowed at nine. From that hour her lifelong misery begins.

Ramabai has done much to lift the great, fettering load that shackles and burdens these Indian widows.

How can Christian women be indifferent to the wail that never ceases, day or night, from wronged Indian womanhood?

### Ramabai's Great Work.

"The financial report of Mukti school and mission," of which Pandita Ramabai is the founder and superintendent, is much more than a dry statement of receipts and expenditures. About 2,000 persons, old and young, are watch care at Mukti Church and school and industrial work play their respective parts in moulding and developing this large colony, nearly altogether from the higher Hindu castes. Order, industry, diligence, and discipline are features of the institution that confront one at every point. The audited accounts show that Ramabai received and expended in this work during the year the sum of Rs. 1,48,354, of which about Rs. 58,000 went for buildings. The average cost per annum of each girl or woman was Rs. 60.

### Christian Progress in India.

The Bombay Guardian says: "As the census officers in each presidency complete the statistics for the religious beliefs of the populations, we begin to see how marvelously the Christian faith is spreading in India. The census for the Punjab shows a total of 20,866,847 persons, or an increase of 1,588,922 on the total for 1891. The percentage of increase in the various religions is:

Sikhs.....	11	per cent.
Mohammedans.....	9.4	"
Hindus.....	3.4	"
Christians.....	32.6	"

Christians in the Punjab now number 71,084, in spite of the absence of British troops in South Africa. In the Madras Presidency the Christian religion also shows a large increase. The total population of the Madras Presidency is 38,623,666, an increase of 2,573,826 on the total for 1891. The percentage of increase in the various religions is:

Hindu.....	6.34	per cent
Mohammedans.....	9.11	"
Christians.....	18.13	"
Animists.....	35.75	"

It breaks one's heart to think of the sufferings of children in the heathen world, not of body merely but of mind and heart. Only Christ can really assuage their griefs. He is able and willing. Let us tell them of Him.

## Health and Home Hints. Spring Depression.

A little salt added to whites of eggs when beating them froth quickly.

Alum, dissolved in water and applied to a bedstead with a feather, will exterminate bedbugs.

Many a man who thinks he has heart trouble is merely dyspeptic; many a woman owes her symptoms to tight lacing or insufficient feeding. If the dyspeptic be cured, or the tight lacing be dispensed with, the symptoms of heart weakness will disappear.

To Make Soap for Washing Blankets: Shave fine two pounds of good white soap and put into a saucepan with two quarts of boiling water. Keep on the fire until the soap is dissolved—stirring occasionally. Add four ounces of borax, stir well and the soap is ready for use. Never use brown soap when washing woolen goods.—March Ladies' Home Journal.

Walnut Cookies: Take one cup of walnut meats chopped rather fine, one cup of sugar, one egg well beaten, two tablespoonfuls of milk or water, one heaping tablespoonful of baking powder, flour to roll out thin as possible. Brush with white of eggs and sprinkle with powdered sugar while yet warm. Keep in a dry place. Hickory nut cookies are made in the same way.

For cream of tomato soup, half a cupful of rice, two quarts of salted water, one can of tomatoes, one teaspoonful of salt, two tablespoonfuls of sugar, one salt-spoonful of pepper, one onion, one bayleaf, three cloves, a grating of nutmeg, one cupful of whipped cream. Cook the rice and water down to one quart. Cook the tomatoes with seasonings for about half an hour. Serve the rice grains whole in the tomato soup, or the rice may be put through a strainer until perfectly smooth, and the tomato juice strained over it. Season to taste, and just before serving add the cream.

Puff Muffins: To make puff muffins take one pint of flour, one pint of fresh milk and three eggs. Break the eggs into a bowl and beat them until very light; sift the flour with an even teaspoonful of salt; mix the flour and milk alternately into the beaten eggs until all is in and the batter is light and well mixed. It should not be thicker than buttermilk; then have gem pans ready; heat them on the top of the stove; grease them well with sweet lard; half fill them with the batter, and set in a well heated oven so they will cook quickly.

No person should ever eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three teaspoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well.

Some physicians recommend that the most effective way to cure a cold is to go to bed, drink hot lemonade, eat plenty of nourishing food, and stay in bed for twenty-four hours.

Tutti frutti ice cream makes an excellent dessert, and is prepared in this way: Squeeze the juice from three oranges and three lemons, add to it three bananas cut into bits, and half an ordinary can of apricots. Press the whole through a sieve, adding gradually three cups of cold water to assist in the straining. When the fruit has been rubbed through add three cups of sugar to the juice and pulp, and stir until thoroughly dissolved. Finally add one small cup of cream, blend thoroughly and freeze after the usual method.

### PEOPLE FEEL WEAK, EASILY TIRED AND OUT OF SORTS.

YOU MUST ASSIST NATURE IN OVERCOMING

THIS FEELING BEFORE THE HOT WEA-  
THER MONTHS ARRIVE.

It is important that you should be healthy in the spring. The hot summer is coming on and you need strength, vigor and vitality to resist it. The feeling of weakness, depression and feebleness which you suffer from in spring is debilitating and dangerous. You have been indoors a good deal through the winter months, haven't taken the usual amount of exercise perhaps, your blood is sluggish and impure and you need a thorough renovation of the entire system. In other words you need a thorough course of Dr. Williams' Pink Pills. If you try them you will be surprised to note how vigorous you begin to feel, how the dull lassitude disappears, your step becomes elastic, the eye brightens and a feeling of new strength takes the place of all previous feelings. Thousands have proved the truth of these words and found renewed health through the use of these pills in spring time. One of the many is Miss Cassie Way, of Picton, Ont., who says:—"A few years ago I was cured of a very severe and prolonged attack of dyspepsia through the use of Dr. Williams' Pink Pills, after all other medicines I had tried failed. Since that time I have used the pills in the spring as a tonic and blood builder and find them the best medicine I know of for this purpose. People who feel run down at this time of the year will make no mistake in using Dr. Williams' Pink Pills."

These pills are not a purgative medicine and do not weaken as all purgatives do. They are tonic in their nature and strengthen from first dose to last. They are the best medicine in the world for rheumatism, sciatica, nervous troubles, neuralgia, indigestion, anaemia, heart troubles, scrofula and humours in the blood, etc. The genuine are sold only in boxes, the wrapper around which bears the full name "Dr. Williams' Pink Pills for Pale People." Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont.

The General Passenger Agents of three great Western railroads have definitely refused to run Sunday excursions. Asked for the grounds of their opposition, one of them replied, "Morals, the laws of the Sabbath, and the rights of the working men. We will not give our men unnecessary work on Sunday. They get few enough Sabbaths off as it is." We fear, says the Canadian Baptist, there are many, even Christian people, who show themselves less considerate of the workman than these officials, by the patronage they give to Sunday street cars and travel.

I rejoice that Croskery's Eastern Balm has appeared. It has been used in the manse, for coughs and colds, where it has done all its discoverer claimed it would do; and it has wrought cures in the Ottawa Valley that are simply surprising. Rev. A. H. Scott, M.A., St. Andrew's manse, Perth, Ont. For sale by all dealers, and by the proprietor, John Croskery, Perth, Ont.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Edmonton, March 4, 10 a.m.  
Kamloops, 1st Wed, March, 10 a.m.  
Kootenay, Nelson, B.C., March.  
Westminster Mount Pleasant, 2 Dec. 3 p.m.  
Victoria, Nanaimo, 25 Feb. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Manitou, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 p.m.  
Minnedosa, Minnedosa, March 4.  
Melita, Carnduff, 12 March.  
Regina, Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January  
Paris, Woodstock, 12th March,  
London, 11th March.  
Chatham, Windsor, 4th March, 10 a.m.  
Stratford,  
Huron, Clinton, 8th April  
Sarnia, Sarnia,  
Maitland, Wingham, Jan. 21st.  
Bruce.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Kingston, 11 March, 1 p.m.  
Peterboro, Cobourg, Mar. 10, 7.30 p. m.  
Whitby, Whitby, 16th April.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Woodville, 18 March, 7.30.  
Orangeville, Orangeville, 11 March.  
Barris, Almadale.  
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.  
North Bay, Huntsville, March 12.  
Saugeen, Harriston, 11 March, 10 a.m.  
Guelph, Acton, 18 March 10.30.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec 11 March.  
Montreal, Montreal, Knox, 11 March  
Glenarry, Maxville, 17 Dec. 10 a. m.  
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a. m.  
Ottawa, Ottawa, Bank St., 1st Tues May  
Brockville, Morrisburg, 10 Dec. 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Port Hastings, 25th Feb.  
11 a.m.  
P. E. I., Charlottown, March 3.  
Pictou, New Glasgow, 1 March, 2 p.m.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 19th Nov. 10.30 a.m.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, 21 Jan., 10 a.m.  
Miramichi, Campbellton, 25 March.

**RICE LEWIS & SON.**

(LIMITED).

**BRASS & IRON**

**BED STEADS**

Tiles, Grates,  
Hearths, Mantles

**RICE LEWIS & SON**

LIMITED

**TORONTO,**

**ATTENTION!**

— DEALERS IN —

**PHOTO GOODS**

do you handle **CYKO PAPER**, if not write for **Special Discounts** for the New Century to

**S. VISE,**

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**Inebriates and Insane**

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation**. Send for pamphlet containing full information to

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N.B. Correspondence confidential.

**J. R. Calisle & Wilson STAINED GLASS WORKS, BELFAST, IRELAND.**

**MEMORIAL WINDOWS A SPECIALTY. . . .**

“My Valet”

We dress, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with black goods. 122 Bank St. Ottawa Ring us up. Phone 15

**The Merchant's Bank of Halifax**

After January 1st 1901.

**The Royal Bank of Canada.**

Incorporated 1869.

**HEAD OFFICE HALIFAX, N. S.**

President: Thomas E. Kenny Esq.  
General Manager: Edison L. Pearce.  
(Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000.00  
Capital Paid up — 2,000,000.00  
Reserve Fund — 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

High rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

**H. J. GARDINER,**

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**OTTAWA BRANCH,**

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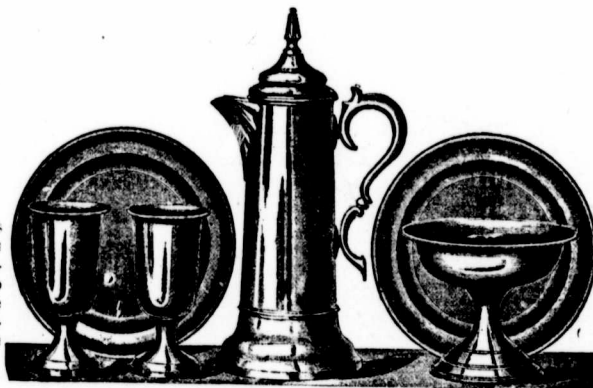
**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE..**  
For a Few  
Hours' Work

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



**FREE..**  
For a Few  
Hours' Work

The quality of this set guaranteed by one of the largest and best manufacturing concerns in Canada, and is sure to give entire satisfaction. The trade price is \$15.50 for six pieces, as follows: one Flagon, two Plates, two Cups and one Baptismal Bowl.

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

Look at These  
Splendid Offers!

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

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN**  
OTTAWA ONT.

**John Hink & Co.**  
Manufacturers of and  
Retailers of  
Artic Refrigerator  
125 Queen St. East  
TORONTO  
Tel. 478

# Top Coat

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers. New Scotch Suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S** 181 YONGE ST. TORONTO  
We are agents for Good Form Closet Sets

**OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.**

### TIME CARD

O. N. & W. Ry.

Train No. 1	leaves Ottawa, Ont.	4.45 p.m.
"	1 arrives Gracefield,	Que.
"	"	8.30 p.m.
"	2 leaves Gracefield,	Que.
"	"	6.29 a.m.
"	2 arrive Ottawa, Ont.	9.45 a.m.
P. P. J. Ry.		

Train No. 1	leaves Ottawa, Ont.	3.30 p.m.
"	2 ar. Waltham, Que.	8.45 p.m.
"	"	7.40 a.m.
"	2 ar. Ottawa, Ont.	11.55 a.m.

The above trains are daily except Sunday. For tickets or other information apply to 31 Central Chambers, Ottawa Agency & Messenger Co., 85 Sparks St., or C.A.R. Ticket Office, Central Station.

**P. W. RESEMAN,**  
General Superintendent

## The City Ice Company

LIMITED

26 Victoria Square  
Montreal

**R. A. BECKETT** - Man.  
Pure Ice - Prompt delivery.

## Up With the Times

Progressive cheese and butter-makers use

### WINDSOR SALT

because they know it produces a better article, which brings the highest prices.

**WINDSOR SALT CO.**

ONT.

## John Hillock & Co.

Manufacturers of the

**Arctic Refrigerator**

165 Queen St. East

Tel 478 **TORONTO**

## The Smart Set

Knows that there's no surer test of refinement than the writing equipment affords—therefore they use high-grade stationery. Notepaper that will delight refined people is our newest line.

### "Crown Vellum"

The smartest and most correct social note manufactured to-day—snow-white—vellum finished—two sizes, small and large—envelopes to match—most fashionable shapes. "Ask for 'Crown Vellum Note' at your stationer's."

## THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers 43-49 Bay Street

**TORONTO.**

## Important to Investors

If you have money to invest, your firm consideration is SAFETY, and the next RATE OF INTEREST.

### THE STOCK of

**"The Sun Savings and Loan Co. of Ontario"**

OFFERS

### Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.

DEBENTURES sold drawing good rate of interest.

DEPOSITS taken. Liberal interest allowed from date of deposit.

Correspondence addressed to the head office of the Company.

### Confederation Life Building

TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

## PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1472

## CANADA ATLANTIC RY.

### New Train Service BETWEEN

## OTTAWA & MONTREAL

4 Trains daily except Sunday  
2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.10 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal. With all lines for points east and south, Parlor cars attached. Trains lighted throughout with Pintsch gas.

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change. Trains arrive 11.45 a.m. and 7.35 p.m. daily except Sundays, 7.25 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. 'Thru' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.45 a.m., 2.25 p.m., and 8 p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:  
Central Depot. Russell House Block  
Cor. Elgin and Sparks Sts.

## New York & Ottawa Line

Has two trains daily to  
**NEW YORK CITY.**

### The Morning Train

Leaves Ottawa 7.40 a.m.  
Arrives New York City 10.00 p.m.

### The Evening Train

Leaves Ottawa 5.30 p.m.  
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.  
Phone 18 or 1180.

## CANADIAN PACIFIC RY. CO.

### Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa 8.35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.

6.20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa 6.25 p.m.

(Via North Shore)

Leave Ottawa 4.13 a.m., 2.33 p.m.

OTTAWA TICKET OFFICES  
Central Station. Union Stations

**GEORGE DUNCAN.**

City Ticket Agent, 42 Sparks St.  
Steamship Agency, Canadian and N.W. York Lines.

## Canvassers Wanted!

### The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

**C. Blackett Robinson, Manager.**

APPLY **P. O. Drawer 1070,**  
**OTTAWA, - ONT.**

### THE PROVINCIAL

## BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)  
Rev W. Galbraith, E. C. Davis, J. S. Deacon.

### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:  
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their discretion to issue debentures of the Association " for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the period covered."  
In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
Full particulars from **E. C. DAVIE, Managing Director.**  
TEMPLE BUILDING, TORONTO May 31st, 1900.