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For Dominion Presbyterian.

### BEYOND THE HILL.

BY ALMA FRANCES M'COLLUM.

A picture of a scene so fair have I,—  
The grasses seem to wave in restful glee,  
A cottage nestles 'neath a maple tree,  
A little pebbled brook is rippling by,  
And distant, dimmed by twilight, shadows still,  
Uplifts in gentle slope a lofty hill.

Is there obscured as beautiful a spot  
Where sunshine brightens trees and fields as green,  
Or has the artist shown the fairest scene?  
While musing thus, there slowly comes the thought,  
As life, is yonder view, and see we will  
The future, as we look beyond the hill.

Along an upward path and near the crest,  
A laborer, on toil's surcease intent,  
Is slowly climbing o'er the steep ascent.  
Naught has the scene but peacefulness and rest  
To fill my soul with calm content until  
I wonder what is seen beyond the hill.

Life's weary winding steep we all must climb—  
We form the future while along the way,  
The journey ever lessens day by day;  
And if we wisely walk in this brief time,  
Then will the scene our soul with rapture thrill,  
When we can gaze, at last, beyond the hill.

O Father, loving, kind! hold Thou my hand  
And guide my footsteps that I climb aright,  
So, when the land revealed may meet my sight,  
As I upon the distant summit stand,  
All may be fair, and beautiful, and still,  
And I may see Thee there beyond the hill.

Peterboro', Ont.

## DEATHS

At North Branch, Martintown, Ont., on March 22, 1902, Alexander McArthur, aged 73 years.

At Kaslo, B. C., on March 13th, Mrs. May F. Fraser, wife of Captain Fraser.

At Montreal, on March 22nd, 1902, W. Albert Dewar, aged 32 years.

At Ashton, on March 18th., Charles Eric, infant and only child of R. M. Drummond, aged 12 mos. and 9 days.

At Galson, Township of Lingwick, Compton County, Que., on Sabbath, March 16, 1902, Hugh McLeod (elder Presbyterian church), aged 78 years.

At Chalk River, on March 18, 1902, Henry Clendenning, of Ottawa, in his 54th year.

## MARRIAGES.

On March 19, 1902, at Petite Cote, by the Rev. Dr. Mowat, Louis C. Tarlton, to Ethel Watson, only daughter of Geo. Jeffrey, Esq., of Petite Cote.

At Oro Station, on March 18th., by the Rev. Neil Campbell, Alexander Graham, of Guthrie, to Mary McCuaig, of Oro.

On March 25, 1902, at the residence of the bride's father, Mr. John Fraser, Ottawa, by the Rev. Wm. Moore, D. D., Lillie A. MacDonald Fraser, to John P. Dickson, both of Ottawa.

At the residence of the bride's father, on Feb. 26, 1902, by the Rev. John Morrison, Donald A., youngest son of the late Alex. Gillies, to Euphemia, second eldest daughter of Malcolm McTaggart, farmer, all of Proton, Ontario.

On March 19, 1902, at the residence of the bride's father, by the Rev. S. F. McCusker, B. A., William Roy, of Riverside, Que., to Mary, youngest daughter of John Mabon, of St. Louis de Gonzague.

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## Note and Comment.

The Twentieth Century Fund of the Irish Presbyterian Church will amount to about £100,000. It is proposed to use from £25,000 to £30,000 in the erection of an Assembly Hall and Presbyterian Association House in Belfast.

It is interesting to learn from Dr. Tappan's recent book, "England's Story," that the reason that the followers of John Wesley were called Methodists was because they lived so methodically and met so regularly for prayer and preaching.

Asked what would happen if England should withdraw from India, a highly educated Babu in Calcutta answered, "Go into a zoological garden, open the gates and let out all the lions, tigers, and hyenas, and you would see what would happen."

In spite of its enormous size the Cathedral of Notre Dame in Paris has hitherto been simply lighted by wax candles, as gas, it was thought, would damage the walls and valuable paintings. Now we understand that it is about to be electrically lit. The cost of installing the electric light is estimated at \$90,000.

According to a statement made recently by John Burns, the English labor leader, it has taken 12,000,000 members of friendly societies in Great Britain fifty years to raise \$200,000,000, and yet each year four times that amount is spent by Englishmen for liquor. What an awful blight and waste the liquor traffic does cause.

Teunyson has fallen on evil times, and an unappreciative people. In some parts of Wales the authorities frown on him, and think his verses unsuitable to society. At any rate, the Chesham Council has refused permission to have a portion of his "Crossing the Bar" inscribed on a tombstone in the cemetery belonging to that body.

Michigan Presbyterian: It is probably true, sadly true, that the Sunday newspaper has come to stay. It is the devil's most ingenious device of modern times to keep men away from church. What a conglomeration of fish, flesh and fowl the Sunday newspaper does feed to the people who are not very particular as to their intellectual diet.

The Herald and Presbyter of Cincinnati and St. Louis reports that there is a more general interest and effort in the churches along evangelistic lines than has been seen for a long time. The news that comes is of large additions to the membership of the churches. Meetings are projected and evangelists are busily engaged in giving assistance to pastors. While it can not be said that a general work of grace is affecting the people, as in some well-known periods of revival, it is true that there is a widespread and encouraging interest in religion.

The Romanist clergy of Sicily have started an active agitation against celibacy. A committee of priests have been formed in Palermo with the object of circulating tracts and other literature directed against the celibacy of the clergy. They have already sent a circular to nearly all the priests in Italy, in which celibacy is attacked both on Scripture and on moral grounds.

"Ever since the accession of James I," writes "Ian Maclaren" in merry mood, "there has been a steady invasion of uncouth and hungry Scots into England, who have not only committed the unpardonable sin of being successful, but—iniquity of iniquities!—every Scot always brought some friend with him, and standing shoulder to shoulder formed a gigantic conspiracy to despoil the land."

The gradual welding of the former Free Church and United Presbyterian Church into one United Free Church is manifested by a recent call in Edinburgh. Bristol Church, which has called Dr. Oliver, of Glasgow, is one of the oldest of the United Presbyterian churches, and Dr. Oliver belongs to the Free Church section. In Glasgow and a few other places this tendency has been apparent, and that despite criticisms to the contrary.

The Belfast Witness has the following: Dr. Francis E. Clark, the founder and president of the C. E. societies, has arrived in Europe to spend some months in encouraging and developing the Christian Endeavor movement. He begins his work in Italy, and then proceeds to Sweden, Norway, and Denmark; afterwards he will visit Finland, Holland, and then South of France, Spain and Portugal. He will find time in the course of his travels to be present at the great Endeavor meeting at Manchester, and may spend some weeks in meetings with Christian Endeavorers in various cities in Britain.

The city of Glasgow, Scotland, is about to increase her indebtedness by about £1,250,000. Half-a-million is needed for an increased water supply, and three-quarters of a million will be required for erecting dwellings for the poorer citizens. The Christian Leader regards both projects as "necessary and laudable objects," but also pointedly adds: "The condition of the poor will never be greatly improved until the drink traffic is curbed, and its horrible output of poverty, vice, crime, and disease is seriously diminished. That is the plague spot in this land. You may carry your slum dwellers into the country and give them well built and ventilated rooms, but unless you can persuade them to part with their dirt, and adopt wholesome methods of living, you will not have done much." The drink traffic is the plague spot upon many lands, including Canada, and the producer of many other plague spots.

Rev. G. Campbell Morgan recently preached in the Fifth Avenue church, New York, on Zech. 8:5. He gave a telling picture of the millennial city—the city which shall be when the Kingdom has fully come on earth, the city whose streets are fit for boys and girls to play in, the homes which train up boys and girls fit to play in the streets. That is the kind of city and the kind of home that we all long to see. Evidently what the home in the city will be. It has been well said that every problem which confronts the Christian church to day has a "home end" to it. The solution of the temperance question, the amusement question, is largely to be found in the home. Before God made churches or states He made a home. It would be well for us in our social schemes we made more account of the home, and the influences which flow from it.

Referring to the punishment awarded to the Liverpool G. B. bank robbers, the Christian Leader comments very effectively upon the small salaries paid to bank clerks in the Old Country as being a temptation to dishonesty. That journal says: "But a serious question arises as to the salaries paid to bank clerks. Is it correct that they are miserably small? A man may be, we are told, in the service of one of the great and wealthy corporations, paying its dividend of 12 or 20 per cent., and after fifteen years' labor, gets the handsome salary of a little over £100 per annum. Upon this he must live and appear respectable. Marriage is out of the question. How is it to be done? The reply, of course, is, that the banks give the market value of the labor required. Is that a justification for the temptation that is put into the way of their servants who daily handle large sums of money? It speaks volumes for the general integrity of bank clerks, that so few become defaulters. But great is the responsibility of those who keep them at such temptation-wages." Does this fit the latitude of Canada?

The Christian Intelligencer of New York of a recent date gives a brief but interesting resume of the progress of evangelical work in France. Ten years ago, by means of correspondence with Protestant pastors, he discovered that there was a very general feeling of discouragement; Protestantism was almost overwhelmed in the surrounding Catholicism and unbelief. Now all is changed. Protestant pastors are working with great hope and enthusiasm and are seeing the fruits of their labors. One of the speakers at a meeting of Franco-American Committee of Evangelization, spoke of the uprising within the Catholic Church in France, of the Priests' movement, of the one thousand priests who have left the priesthood within a few years, of the 45 villages which have asked for Protestant preaching, and of Madranges and other villages, which have gone over en masse to the Evangelical faith. The special effort just now is to concentrate the work of auxiliaries, churches and individuals on particular fields, supporting a colporteur evangelist for \$150 per annum, or a pastor for \$400, and hearing directly by letter from the worker thus supported. France is white to the harvest.



## The Quiet Hour.

Peter, Aeneas and Dorcas.

S. S. LESSON—April 13, 1902. John 20: 6-18.

GOLDEN TEXT. Acts 9: 34. *Jesus Christ maketh thee whole.*

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

Peter passed through all quarters, v. 32. Peter, by his missionary journeys, fixed up on the church the policy of missionary campaigns which eventually carried the Gospel to Judæa, the Roman Empire, and to the great half-civilized Teutonic peoples, and brought it to our very door. To day in our pure and free church, and in our great Empire, we reap the distant fruits of Peter's policy. It is our turn now to give as we have received. The church at Jerusalem did not lose by the mission work of the apostles. In the time of famine and sore distress, it was the foreign churches that raised the money to relieve them. Mission work costs; but we do not lose by it. In the larger love for our fellows, the larger sense of Christ's redemptive mission, and the pulse quickened by the sense that the world will soon be at His feet, we have an abundant reward.

Jesus Christ maketh thee whole, v. 34. At best Peter is but the delegate of Jesus Christ. He can be the means of working a cure; but it is Jesus Christ that makes whole. Jesus could say, as He did to the impotent man at the pool of Bethesda, "Rise, take up thy bed and walk," for in Himself lay the divine power. Peter and all the other apostles being ambassadors or delegates, in frank humility recognize that the power is not theirs, but Christ's, and say, "Jesus Christ maketh thee whole." In their Christian work the followers of Jesus are not always so frank in their humility. They trust themselves, and so mar their work and come to failure. The only way to do wonders for Jesus is to acknowledge His power at our back and trust in Him; for it is written for all eternity, "Not by might, nor by power, but by My spirit." Zech. 4: 6

Saw . . . and turned to the Lord, v. 35. These people were not already Christian. They were outside, uninterested, perhaps even hostile, minds. They saw manifest within their own experience and observation the power of Christ to raise up from disease. Christ became a rock fact to them, one not to be overlooked. "They saw . . . and turned to the Lord." When Christians live and work with Peter's frank dependence in the power of Christ, they will cure souls of the disease of sin; and when the community—the uninterested outsider and even the hostile mind—see in their own experience and observation the power of Jesus, they will be convicted and turn to the Lord.

They sent unto him, desiring him . . . to come, v. 38. The good Dorcas is dead. In the very heyday of their Christian usefulness she was suddenly taken away. The whole church at Joppa feel it is a calamity. The poor, the widow, and the orphan, especially feel their loss is untold. No doubt, in the hour of sorrow the little church at Joppa wondered about God's goodness, and what He could mean in taking away such an active Christian worker in the prime of her usefulness. They needed a strong Christian on whom to lean, and Peter was but three hours' journey away. They sent for him—probably not expecting a miracle—but

to have the consolation of his words and sympathy. He had a keen sight into the love of God. His own experience had given him, in the scene of denial and at Calvary, a great sense of the everlasting goodness of Jesus, and his eye was quick to see the meaning of God in the daily events of life. No wonder people leaned on him and sent for him in their hour of sorrow. Happy are those that have such a deep and lasting sense of God's goodness in Jesus who died, that they can convey something of it to the bereaved in their most forlorn hour. Happy those who can so see God's finger in the daily experiences of life as to teach others to read His will in their hour of sorrow.

Kneeled down and prayed, v. 40. Three times Christ raised the dead by His simple word, for the life-giving power lay in Himself as Son of God. It was not so with Peter; for he prays to God for power. Elijah (1 Kings 17:20 23) and Elisha (2 Kings 4:32-35) had also raised the dead only by prayer. It is not given to us to raise up from bodily death, but it is to day possible to raise up a soul that—like a corpse without response—is dead to God and to good. And again, it is not by our own power, but by that which God gives us in answer to prayer.

Many believed, v. 42. The power of Jesus to raise from the dead, seen and experienced, was the proof that brought the conviction that Jesus, the risen Saviour, was at the door of men's lives. The power of Jesus to raise men from the death of sin, seen and experienced amongst ourselves and at this day, is proof, and proof that brings conviction, that Jesus, the risen Saviour, is at the door of men's lives. The result of this manifestation of the power of Jesus will be ever the same—many will believe in Him.

### When Day is Done.

When day is done, and from the gaudy sky  
The glory fades,  
Then quiet falls; and rest comes by and by  
With night's dear shades.  
When life is done and climbed its craggy steeps,  
All hot suns set;  
When in vast joy that neither sighs nor weeps,  
We then are met—  
When rest shall hold our hands, and grace,  
Like evening psalm,  
Shall whisper peace! And from the troubled face  
Heaven's blessed calm  
Shall every tear-stain wipe away and fear.  
With Christ at hand  
No heartache can through golden years draw  
near  
That heavenly land.  
Rev. William A. Quayle D. D.

### Be Cheerful.

We cannot rightly carry out any true or noble object in life in a spirit of despondency. . . . A depressed life—a life which has ceased to believe in its own sacredness, its own capabilities, its own mission—a life which contentedly sinks into querulous egotism or vegetating aimlessness—has become, so far as the world is concerned, a maimed and useless life. All our lives are in some sense a "might have been;" the very best of us must feel in sad and thoughtful moments, that he might have been transcendently nobler, and greater, and better than he is; but while life lasts every "might have been" should lead, not to vain regrets, but to manly resolutions; it should be but the dark background to a "may be" and "will be yet."—F. W. Farrar.

### Spiritual Growth.

Nothing is born full grown. It passes through a period of growth, and it must grow or die. The parent who is delighted with the innocent helplessness of his child and rejoices at its little efforts at speech, becomes seriously alarmed if this lisping, tottering, help requiring state threatens to become permanent. Would that the cessation of growth in the spiritual life created as much dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked! It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and as true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian, or are you conscious that you are still a weak child? Have we grown up to maturity? Are we growing to maturity! Have we grown beyond our associates? Or are we conscious that many others stand head and shoulders above us? Physically we once needed to be lifted if we were to see, or touch, or be on the level of certain things; we should be humiliated were it so still. Is it so spiritually? Do we find ourselves face to face with things that once towered above us and seemed unattainable? Can we stand alone now? Are we men in understanding, able for ourselves to see what is good, having within ourselves a strength sufficient for all needs of life, truly sons of God who have entered into the full liberty and strength that God means his sons to have? And being born again is a great thing, but it is not everything. The growing after birth to maturity is much more the end for which birth is alone desirable and valuable.—Marcus Dods, D.D.

### Pray More!

BY REV. F. B. MEYER.

The great lack of our life is that we do not pray more. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitude we could have access to one of the wisest and noblest of our fellow creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the archangel that presides as vicegerent over this system of worlds, how strong and brave we should become! Whatever our need, we would at once seek His august presence, and obtain His counsel and assistance. How extraordinary is our behavior, then, with respect to prayer, and that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, power, and love blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come!

### A Sainly Life.

"Christ simply places himself by our side, and shows us a perfect life. God's life on earth in man, and He says, "You are to be saints and heroes, every one of you, in the only true sense, just where you are. That is the reason why I have come to you where you are." He uses no compulsion, no violence. He does not put His power in the place of your liberty. Whoever lives the heroic or saintly life will do it of his own choice, his free will. There is no manhood, womanhood, character, otherwise."—The Lutheran.



## Suggestions.

The Turks say in a proverb: "What you give in charity in this world you take with you after death." Indeed, that is the only kind of property that does follow a man to heaven.

Jean Ingelow shrewdly reminds us that we do not know that we will have any property in the next world—anything to give. It may all be in common. Let us therefore get our fill of giving in this life!

Hiram of Tyre furnished cedar trees for building Solomon's Temple, but he only gave them to Solomon, he did not give them to the Lord. Solomon alone could give them to the Lord, because Solomon had first given himself to the Lord. No one can give God anything until he has first given God himself.

Many Christians say, "How much I would enjoy giving if I only were rich!" And so they do not give, because they cannot give much. But look at a man sowing seed. If he has only a little seed, does he let his field go unsown? No, he takes the greater care to sow well the seed he has. So should it be with a poor man's giving.

Three children brought gifts for a hospital. One brought a costly present for which his father had paid; and that did not count as a gift from the child. Another brought several toys which she did not use or care for; and that present did not count as from the child. A third, a poor boy, brought a plant which he had been wanting for a long time and had been saving his pennies to buy. He was the only one that really gave the hospital anything.

## The Angels at the Sepulchre.

As we read of the angels at the sepulchre Easter morning, we are reminded of the rejoicing of angels at the Lord's birth and of their ministry to him through all his life. We are reminded also of the nearness of angels to men in the experience of death and resurrection; then angels are immediately present with every one to protect him from harm in his absolute helplessness, and to receive him tenderly as he awakens into a spiritual life.

The word "angels" means "messengers," and in an abstract sense the Lord's angels are not the persons who do His service, but the messengers of truth which he sends forth. This thought is beautiful to remember as we read of the angels opening the tomb; this shows the power of the Lord's truth to overcome falsity and denial and to convince men of his living and eternal presence. Especially is the denial of the Lord's divine presence with men represented by the sealing of the stone and setting the guard of soldiers; but it was rolled away at the angel's presence. The power and beauty of the Lord's truth are also represented by the brightness of the angel's face and garments.—The Helper.

The Creed Revision Committee of the Presbyterian church North has adopted a declaratory statement on the phrase, "elect infants," declaring that the Presbyterian Church does not teach any dying in infancy are lost, but that all dying in infancy are included in the election of grace.

## Our Young People

## Giving: Its Law and Influence.

Topic for April 13.

## Our Leader Speaks.

I want to speak about three truths. In the first place, we cannot give unless we grow. In the second place, we cannot give without growing. In the third place, there is no limit to our growth if we will only give enough.

First, we cannot give without growing. If a pear-tree would give fruit, it must grow. If an oak tree would give shade, it must grow. If a teacher would give inspiring instruction, he must keep in touch with the latest knowledge. If a mother would help her children, she must keep pace with their schooling. If a merchant would aid in the support of the church, he must grow in his business. If a child would give comfort and assistance to his parents in their old age, he must grow into self-reliant manhood. Everywhere growth is a condition of continued giving.

Second, giving in its turn promotes growth. The effort at fruit-bearing enlarges the tree. The effort at teaching strengthens the teacher's mind. The mother is enriched in a thousand ways as she builds up her children. The athlete grows ever stronger and more skillful as he instructs his pupils. Everywhere it is the law that outgoing—that is, outgoing that really aids mankind—will in its turn produce income.

Third, this growth continues as long as the giving continues. Christ is the great Giver. Give enough, and you will rise to the measure of His stature. Ponds stagnate and dry up that cease to overflow into the brooks. Merchants wither away when they retire from business and take up no useful pursuit. Teachers forget their knowledge when they cease to impart it in some way. But, on the other hand, the prodigies of human intellect and power have been those that spent themselves most freely and constantly for the good of mankind. If you would be as great as they, be as liberal as they.

If a man will only begin to give, and go on to give without receive the best that is in him to the good of the world, in the fear and love of God, there is nothing in all the range of God's universe which is too splendid for him to reach and to receive. For God loveth a cheerful giver.

## Daily Readings.

Mon. Apr. 7.	—Quiet charity.	Matt. 6: 1-4
Tues., Apr. 8.	—From what one has.	Mark 12: 41-44
Wed., Apr. 9.	—Liberal giving.	Job 31: 16-22
Thurs. Apr. 10.	—Rewards of giving.	Ps. 37: 21-27
Fri., Apr. 11.	—Blessing and blessed.	Isa. 58: 6-11
Sat., Apr. 12.	—More blessed to give.	Acts 20: 28-35
Sun., Apr. 13.	—Topic. Giving: its law; its reflex influence.	2 Cor. 8: 1-5; 9: 6, 7; 1 Cor. 16: 1, 2.

## Essential Knowledge.

We live in a time of many books and of great scholarship. There is much reading and much learning. It is questionable, however, whether ministers know more of that which is to be used in and for the specific work of soul saving than their predecessors

of earlier centuries. After all the main qualification for true ministers of the Gospel is, that they shall be men of God, saturated with the letter and spirit of his Holy Word.

Too often a mistake is made right here, by and about ministers, that is not made by and about physicians, lawyers or engineers. A wide and varied culture is all right in its way, but the essential thing for each man is that he shall know well the main thing in his own particular work. A knowledge of Browning is well enough for the engineer, but nothing can take the place of a perfect acquaintance with the workings of his engine. It is well enough for the surgeon to study Kant, but if your life is in danger of ebbing away through a wound, you want in him the skill that enables him to tie an artery without the peradventure of a slip. It is well enough for the lawyer to be interested in the higher mathematics, but if he cannot properly draw up a will, or a deed, he is not worth mentioning the second time as a lawyer. It is well for the minister to be a cultured gentleman, with many gifts and graces, but his main duty is to direct men to the Lamb of God, who takes away sin, and if he fails here he is a failure as an ambassador for Christ. He is to know the Holy Scriptures, and preach what they contain, as the message that comes from God to man, to make known the way of everlasting life.

There is nothing to equal an intimate knowledge of God's Word as a preparation for the work of the Gospel ministry. It is one thing to know the Scriptures, and quite another and inferior thing to know a great many things about the Scriptures, as one may know many truths about God without knowing God himself, and thus may remain without eternal life. Every great preacher of the Gospel has a deep knowledge of the Bible. No skill in rhetoric or oratory can take the place of this mastery. Some flights of pulpit eloquence remind one of Ahimaz, who ran swiftly, but who had no message for all his fine running. All the great and effective revivals have been men who were full of the Scriptures. All the men who have built up their people in godly living have been men saturated with God's Word. The men of prowess as great leaders in the critical times of the Church's history have been men who have known God's Word as a part of their very life.

It is said of Thomas a-Kempis, whose "Imitation of Christ" has had more copies printed than any book in the world, except the Bible, that he found no rest anywhere but in a corner with his Bible in his hand. Cranmer and Ridley, who were burned for their faith in Christ, could each repeat the whole of the New Testament by heart. Beza, when eighty years old, could repeat perfectly, by heart, any chapter in Paul's epistles. Luther translated the Bible into his own German language, and Calvin wrote a commentary on the whole of the Bible. There have been times when men could not be ordained to the ministry unless they could recite each Psalm correctly, and certain councils decreed that none should hold church office unless they knew the whole Psalter by heart.

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## Our Contributors

### The Bible—an Address to Young People.

BY REV. PROF. JORDAN, D.D.

Our Lord said to the Jews "Ye search the Scriptures because ye think that in them ye have eternal life (John 5:39, R. V). According to this reading we have not a command but a statement of fact. These men were not neglectful of their sacred books, if their intelligence and insight had been equal to their mechanical diligence they would have been mighty in the Scriptures. As it was, they needed the warning that "the letter killeth but the Spirit giveth life." They knew the number of books, the number of letters in each book, the middle letter of each, and many other details as well as a great variety of traditions. We have a larger richer Bible than the Jews possessed but our Saviour's warning against an unspiritual treatment of the book is still needed.

The word Bible is a Greek word meaning book, and to look at it from the outside our Bible seems to be a book. When we examine it however we find that it contains many books, that it is a library or a literature. We have been led of late to emphasise its variety; but its unity must not be lost sight of, its books have the same aim and purpose, they are pervaded by the same Spirit.

The diversity reminds us that it was not produced at one stroke, that it did not drop down from heaven in a completed condition; there lie behind it ages of toil, conflict and slow growth. Still it is possible to recognize that and yet hold fast to the unity of this sacred literature and give it a place apart as our Bible.

In the High School Reader which contains varied selections of English literature, you will find two noble pieces from the Old Testament—Solomon's prayer at the dedication of the temple; and the glorious imitation (Isaiah 55) beginning "Ho! everyone that thirsteth." Several volumes of such selections might be made which would exhibit varied literary forms, as oration, narrative, and which would be quite unsectarian in their character and influence. It is, however, more from the religious than the merely literary standpoint, that I wish to speak just now.

To a boy or girl it must be a striking thought concerning the Bible, that it is an old book, the youngest part of it is almost nineteen centuries old, and the oldest part goes back twelve hundred years more, and the material contained in the oldest part existed in a different form centuries before that. We are sometimes in danger of despising the old things because we fancy that this clever scientific age cannot learn from the simpler people of the past. But that is foolish, because the present century is only great because it possesses the wealth and power derived from all the preceding centuries. The very age of the Bible should stimulate our reverence—a book that has survived so many shocks and won so many battles compels our respect, and proves that there is in it the life of the eternal God.

The Bible belongs to that literature of power that does not grow old. Men tell us that the real great masterpieces of literature do not become old, they are "not for an age but for all time." Your school text books that deal with science get out of date both as to their facts and

their method, but because the Bible deals with the deep life that is alike in all men and similar in all ages, we can say of it "age cannot wither it, nor custom stale its infinite variety." In a very real sense the Bible was never more living than it is now. It is going the round of the world and taking to itself the language of all peoples; it has created new languages and given strength and prevalence to others. It stands alone as a book for all men and in it the truth appears in such varied forms that it meets the needs of all kinds of people. We marvel when some new short-lived book appears that catches the popular taste and quickly runs into a large circulation, and we take no note of the large numbers and varied forms in which this great book constantly goes forth on its mission of mercy.

It is also true that there never was such activity of scholarship around the Bible as there is to day; this scholarship has grown in proportion to all other forms of literary and scientific activity. No one man thinks himself competent to produce a commentary on the whole Bible; it is only by dividing the work into special departments that it can be dealt with in a satisfactory manner. In the progress of such studies it is natural that there should at certain stages be various theories and conflicting opinions. If men could be tied down to one set of stereotyped opinions discussion would be stifled and progress stopped. We must have faith that freedom is wholesome and that the power of truth is great and will, in the end, prevail.

The study of the Bible as a great literature is of great use and can be made subordinate to the highest spiritual aims. But the supreme interest springs from the religious significance of the book, the fact that it is the record of a real revelation, and brings a message to you from the eternal God.

Do not think then that the book is to be neglected because of the many difficult intellectual questions that it raises. If your teacher gave you a text book that had no difficulties in it you would say: "That book is no good to me, it is child's play." You are right, the book that is to educate us must have its own difficulties. The difficulties raised by the Bible at each new stage of its interpretation have had a real educational influence. In dealing with these we have to remember the main purpose of the book to make us feel our need of God, and to reveal the God of righteousness and mercy. The great thing in the Bible is not science, history or geography, these come in incidentally but they are subordinate. Mr. Huxley and Mr. Gladstone had a great debate about the first chapter of Genesis which was very interesting and showed that they were both able men; but it did not settle the question which has still to be discussed in a more special manner. There is room for difference of opinion on many of these points but in the future it seems likely that there will be large agreement among thoughtful men. In the meantime the thing to be remembered is that difference of opinion as to the date of particular books, and the meaning of special passages is quite consistent with faith in the Bible as a living revelation of God and man. The great need of our day is that young people should be more familiar with the Bible and not neglect it because of the attraction of so much light, sensational literature. These other questions are important

but they can only be intelligently discussed by those who know the book in its length and breadth.

The highest use of the Bible is not to treat it as the store-house of texts for proving doctrines and fighting those who differ from us. That may be necessary at times, but it has its dangers, the danger of tearing pieces away from their context and twisting them from their original meaning. Neither shall we get the greatest profit out of it by way of mere task work. The pledge to read so much every day may be good if it is not carried out in a mechanical manner. We must read with loving interest and learn to say, "I have esteemed the words of Thy mouth more than my necessary food." "Lord open Thou mine eyes that I may behold wondrous things out of Thy law." Do not be afraid to enjoy the parts that minister most fully to you now; there are many portions that you should know by heart and carry continually in your mind. Through these you will come to a fuller understanding and appreciation of the rest. The supreme thing is that through this we shall find our way to Jesus Christ as our Teacher and Saviour. When He is the central figure in our view of the world, we shall learn what is the true place of the Church and the right use of the Bible. That the Bible testifies of Him is His own claim; and when we come to see the full truth of this we shall have more intellectual interest in the Book as well as a devout reverence for it. For young people the great thing is to become familiar with the life of their Lord and the teaching of His apostles, and also with the wonderful histories, prophecies and hymns of the Old Testament. In this we will find inspiration and help and will then be prepared to face many problems which demand keen, reverent thought.

### "Securing Laborers."

BY NICOL MOFFAT.

As ripening grain presses its claims upon the husbandman, so did the multitude of people whose ignorance and sin seemed ready for condemnation, appeal to Jesus Christ for shepherding. One man can do little with Manitoba's great wheat fields; in like manner because sickness and disease were in every city and country place wheresoever the Saviour walked, he needed assistance. What was said in full as he talked about this matter to men who were mending nets or engaged at similar tasks, has not been recorded, yet enough remains to furnish us with His method of securing laborers.

"The harvest truly is plenteous but the laborers are few" implies several things. The words must have brought to mind the wide spread excitement and desire which His healing in all the cities, and of every sickness had produced. It was no local affair belonging to a certain seashore but wherever they went about the same conditions existed. To men, therefore, with quick eyes for calculation and effects, He gave command to think over what they had seen. He was moved with compassion Himself by what had presented itself, and was satisfied that others who were witnesses would admit that the signs were truly significant.

The poet speaks of "larger other eyes" and that was what the disciples needed to comprehend what they were seeing. The eye needs the heart behind or beneath

it. Here Christ said "pray ye . . . that He will send forth laborers." Fields have a new setting when brought upon the heart to the Lord of all. To pray for a territory implies a peculiar possession of it, thus making it not only "his" and "theirs" but "mine." The Master knew therefore, who the laborers would be, in part at least, who would form the increase of harvesters, because to think and pray over a certain thing is to identify it with one's self.

It is there in the various prayer meetings of Church life, that we are to look for addition to the staff of laborers? Probably an examination of the names who are supporting the various schemes of the Church in our congregations, would reveal the fact that they are some way or other identified with the service of prayer. Recruits for the Sabbath School work had better be looked for in the various prayer meetings. To find those who will make the heathen a subject for personal care, family altars or public prayer circles, may well be noted. Is it not true to day as it was with the disciples, that those who look well into a scheme and pray over it, will be most likely to support it with faithful service?

### An Unfounded Charge.

BY C. H. WETHERBE.

It is quite the habit of a considerable number of people who maintain extreme religious doctrines, so extreme as to be unsustainable by sound interpretations of the Bible, to brand as cowards many of those ministers who, it is alleged, believe such doctrines, but do not openly espouse them. Quite recently, I read an editorial in a religious paper in which it was stated that there were a good many ministers who secretly believed in "conditional immortality," but they did not have the courage to come out publicly and declare their belief. The editor referred to one minister of this class, and then asserted that there were many others who if they had the courage, would openly commit themselves to such a doctrine. Now, although I am not in a position to know how many ministers of this kind there are in the country, yet I feel safe in saying that the charge that there are very many who are cowards in relation to stating their actual belief concerning that question, is unfounded. Because there is one here and there who refrains from publicly declaring his belief of that doctrine, it by no means follows that there are a good many cowards in the ministry. Does it require more courage to openly advocate the doctrine of "conditional immortality" than it does to publicly preach unconditional immortality? I cannot see that it does. What is there in the theory of conditional immortality that is shameful or repugnant to the most of people? But it may be said that the lack of courage is due to the minister's fear that if he were to be outspoken in favor of that doctrine, his own people would dismiss him from his pastorate. Possibly this might be the case in a few instances, but I doubt that a church would dismiss a good pastor for the only reason that he had come to believe in that doctrine. I may be mistaken, but I venture to say that this charge of cowardice is prompted by the desire to make it appear that there are very many more ministers who believe in that theory or doctrine than is generally supposed to be,

and hence the open advocates claim that their peculiar belief is rapidly gaining adherents. My closing remark is, the minister who is so much of a coward that he dare not openly declare his true beliefs is a very slim person to support anything.

### Protestantism in France.

A recent writer to the Contemporary Review made the statement that in France, "Protestantism as a church is steadily declining and is, in fact, on the way to extinction." It would seem from the facts in the case that it is on the same road to extinction which Voltaire declared Christianity was traveling. Such an authority on Protestantism in France as Ch. Merle d'Aubigne writes a letter to the same Review to correct the misapprehension created, in which he says that in 1835 there were in Paris not more than ten Protestant churches; now there are 105 in Paris and its environs. In 1806 there were only 120 ministers in France, including Alsace Lorraine; in 1857 the number had grown to 738, and now there are more than 1,200. Whole villages and parts of villages have renounced the Catholic Church and have come over to the Protestant faith, and persevered in it. "So strong is the current which is carrying the peasants in certain parts of France towards Protestantism that our difficulty is to respond to all the calls which are made upon us." If that be extinction then let the Church make the most of it! The life of the church is further attested by the deep interest manifested in foreign missions. Scores of missionaries have been sent out, especially to Africa, and in the past three years the church has doubled its gifts to missions. Never before have there been so many candidates for the ministry, the theological halls are full of young men. The French Protestants, though comparatively few in number, give \$1,350,000 a year for religious and charitable work. Surely the blood of the martyred Huguenots is yet to reap a rich fruition in fair France.—Western Presbyterian.

### A Great Curiosity.

BY REV. T. TENWICK.

I received it from Geneva, eight years ago. I should like to give the readers of this paper a description of it, as I am sure but very few—if any of them—ever saw a thing of the kind.

It is formed a good deal like a pocket-book. It is made of a sheet of paper folded. At the upper edge of the back is a flap: on the edges, both front and back, is a black border, almost an inch in breadth. It is not gummed. The flap, of which I have spoken put into a slit in the back, serves the purpose of a seal.

This is an announcement of a death and contains what follows, which I translate from the French:

Monsieur JULES DELARUE, Mademoiselle CECILE DELARUE, Monsieur TH. CHARPIOT, pastor at Divonne, Madame CHARPIOT and their children, Monsieur V. BROUX, pastor at Lyon, and Madame BROUX, Monsieur J. GOGUEL, pastor at Paris, and Madame GOGUEL, Monsieur AIREL DELARUE, Mademoiselle HELENE DELARUE, Mesdemoiselles L. and M. MARGOT,

Monsieur MARGOT and his children, Monsieur and Madame F. DELARUE, and their children, Monsieur and Madame E. DELARUE and their children, have the pain to inform you of the loss with which they have just met in the person of

Madame JULES DELARUE

whose maiden name was ANNIE-MARIE MARGOT their wife, mother, grandmother, sister, sister-in-law and aunt, whom God has taken to Himself, February 12, 1894.

Christ is my life, and death is to me a gain.

PHILIPPIANS I, 21.

GENEVA, quai des Eaux-Vives, 96.

The foregoing document is not an invitation to a funeral, but the announcement of the death of a relative, or friend, made by the survivors to those to whom copies are sent. Their names are, in the original, printed in capitals, the "baptismal" in smaller, the family in larger.

### Sparks From Other Anvils.

S. S. Times: Pretty girls are not the only ones "whose feet have touched the meadows, and left the daisies rosy." "Who set the jewel print of their feet in violets blue as the sky." Every bright and cheerful life does that. Flowers spring up wherever such a life moves along. Not roses and violets necessarily; fairer flowers than these,—flowers of smiles and happy faces and warmed hearts.

The Congregationalist: God has trusted us with his own work on earth. If the Church were everywhere alive with the enthusiasm of God's purpose, what space would be left for envying and strife? If social life were leavened by the Spirit of Christ, would there be room for neglects of consideration, wastes of energy and cruelties of pride?

United Presbyterian: When a great fire occurs, when floods waste, when riot wrecks, the saloons are ordered to close. That is, they are an element of danger in times of excitement and danger. How would it do to close them all the time? Are they not always a dangerous element? Who thinks of ordering the churches to close when there is excitement or danger? What makes the difference?

Christian Observer: There seems to be a growing conviction that one reason why there are not more conversions and greater interest in the spread of the Gospel, and greater anxiety for the salvation of souls, is the low plane on which Christians are living, and the meagre type of their piety. . . . A generation of Christians "in the world yet not of it," would do more to advance the kingdom of Christ than almost anything we know.

Presbyterian Banner: The question of introducing the individual cup into a congregation should be carefully considered. The Lord's Supper is very precious to Christians, and its very form, hallowed by long use and sacred associations, grows consecrated and seems vital in all its details. This ordinance is the ark of the church which must not be needlessly changed or reverently touched. The change from the common to the individual cup to some Christian people of the highest intelligence and purest piety to be needless and unwise, and some are grievously wounded by it. Such people should be considered; and if there is a considerable number of them in any church the introduction of the individual cup in that church is not advisable.



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## SACRED SEASONS: EASTER.

As Presbyterians, and therefore, we might say, ultra Protestants, we have been wont to pay but little or no attention to so-called sacred days and times which are sanctioned only by ecclesiastical custom or authority. And yet it may at once be admitted that the observance of such days and seasons may serve an important purpose in ministering to the needs of Christian life and conduct. The very general, if not universal observances of such seasons by a vast body of professing Christians is sufficient proof of this. And in the Presbyterian church, the keeping of fast days, so common in the mother country a generation ago, in connection with the sacrament of the Lord's Supper, is an evidence of the same thing amongst ourselves.

It is certainly easily possible to carry the observance of such days too far, both by unduly increasing their number as in the Roman Catholic church, or in attributing to them a sacredness, as is done in some Protestant churches, superior even to that of the weekly Sabbath. There is also the danger of the keeping of sacred times and seasons degenerating into an empty form. But these do not furnish a sufficient reason to justify utterly ignoring their existence, just as the abuse of any good thing is no argument against its proper use. So there is growing up, along with the broader, kindlier, more tolerant spirit of recent times, a tendency towards the observance in our church of at least some of the sacred days regularly kept by other bodies of professing Christians. Christmas is now, if not, universally, certainly very generally noticed in some way in Presbyterian churches; and in many is marked by special religious services appropriate to the day and the great event which it cele-

brates. It would be difficult, we should think, to produce a reason which would satisfy a Presbyterian for the observance of Christmas, which would not be equally good for the religious observance of Easter. This, which commemorates the glorious resurrection of Christ from the dead, is the greatest event in that sacred life next to his incarnation, and is that which gives all its value to the other. The force of this, or of the practice of other Christian bodies, is gradually making itself felt amongst us Presbyterians, and in many of our congregations. Easter is now, we think, rightly observed by a religious service suitable to the day. Unhappily the whole season is prostituted by very many to most unworthy purposes, to mere amusement, or the making of gain. But the fact that some or even many degrade this day and the whole Easter season, need not prevent others from turning it to good account.

Easter Sunday, to use the common expression, especially, commemorates so unique, so great and significant an event, one that bulks so largely in the Christian religion, and means so much, that it has upon all Christians a peculiar claim to recognition and worthy observance. If any event that ever took place in the history of the human race, has a right to be celebrated with gladness and joy to the end of time, it is the resurrection of Christ, which dispelled forever for all Christians, the darkness and gloom of death and the grave and the life which lies beyond the present. We are not sorry therefore, indeed we are glad that, the marking of this Sunday with some special and becoming religious service, is growing amongst us. This need not detract from every Sabbath day being a reminder of the rising of our Lord from the dead and of His empty tomb.

The great thing is to observe the season and the Sunday in their true spirit, and if this be done it would appear to be obvious, that the fixing of the mind at regularly recurring periods upon some of the great facts of our religion, ought to impress them particularly upon the minds of the young, should give them vividness to the sanctified imagination of all, and so make them helpful in living the Christian life, and increasingly as the passing years enrich these great events with hallowed and precious associations.

In addition to this individual benefit, the observance of days of such unquestioned sacredness as Easter, would bring us into closer fellowship as a church with other bodies of Christians, would strengthen the bond of sympathy, happily constantly growing stronger in these days, between them and ourselves, and form one of those elements which are now making for a broader union among all evangelical denominations. This would only be a reverting to what was the practice of Christians at an earlier day before the church was divided to such an extent as it is now.

It may be of interest to recall here how this season was observed in that earlier time. "All agreed in keeping it as the

most solemn and joyful of all the Christian festivals. The day was ushered in with appropriate salutations and other demonstrations of joy. The Lord's Supper was solemnly celebrated; catechumens were baptized; slaves were set at liberty; and criminals, with the exception of those who had committed very heinous offences, received their pardon from the Christian emperors. Religious assemblies for prayer, preaching and communion were daily held through the Easter week. All games and shows, both of the theatre and the circus were forbidden, not only by the decrees of Councils, but also by the laws of the emperors; and the prohibition extended to Jews and Pagans, that they might not offend the feelings of those who desired to do honour to this holy season. Even the courts of law were closed through the week except for business of extreme urgency."

Oh! day of days! shall hearts set free  
No "mimstrel rapture" find for thee?  
Thou art the Sun of other days,  
Then shine by giving back thy rays.  
Enthroned in thy sovereign sphere  
Thou shedd'st thy light on all the year;  
Sundays by thee more glorious break;  
An Easter Day in every week. —Keble.

The state of Illinois has enacted a law imposing heavy fines on those who have been convicted of dealing in futures—a method of trading which is understood to mean to buy or sell, for future delivery, commodities which one does not possess or does not expect to get. The law has been sustained by the supreme court of the United States. Noting these facts the Western Presbyterian says that dealing in future is "very largely of the nature of gambling, amounting to a bet regarding the price which will later be reached by articles bought or sold. Those who have in hand such operations have succeeded in getting a large amount of the funds of people, who were led to expect that they might very suddenly come into great wealth; but the result, as a rule, has been to cause them to lose all that they hazarded. A return to more legitimate methods of dealing will have a healthful influence upon all forms of legitimate enterprise. It will result in less perversion of trust, and misuse of others' money, for which dealings in futures has furnished great temptation." It would be interesting to know how our Canadian laws stand in relation to this question, or whether we have any effective laws dealing with the gambling devices spoken of; for, it is pretty well known that a good many Canadians take a hand in speculating in futures through New York and Chicago brokers. We have not heard of any of them becoming suddenly wealthy, but it is an open secret that not a few Canadians have from time to time been badly bitten, at the same time involving other people in their losses. The whole system is criminally immoral and should be vigorously stamped out. If existing laws are not equal to the emergency they should be made so. The evil usually begins with stock exchange speculations, and is exceedingly demoralizing. Honest men should not allow themselves to be dragged into such schemes.

## THE SOCIETY OF JESUS.

The enforcement of the French law of associations against the Jesuits in France, and their consequent expulsion from that country, has led an English writer to resurrect some of the hard things which Roman Catholics have in the past said about the "Society of Jesus." Here is an extract from the Bull of Pope Clement XIV., dated July 21, 1773:

"Under the reign of this same Clement XIII., the times became more difficult and tempestuous; complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party hatreds, and enmities

"Desolation and danger grew to such a height, that the very sovereigns whose piety and liberality towards the company were so well known as to be looked upon as hereditary in their families—we mean our dearly beloved sons in Christ, the Kings of France, Spain, Portugal, and Sicily—found themselves reduced to the necessity of expelling and driving from their states, kingdoms and provinces, these very companions of Jesus; persuaded that there remained no other remedy to so great evils; and that this step was necessary in order to prevent the Christians from rising one against another, and from massacring each other in the very bosom of our common mother the Holy Church. He said, our dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said Society was absolutely abolished and suppressed. After a mature deliberation, we do, out of our certain knowledge, and the fulness of our apostolical power, suppress and abolish the said company."

The Jesuits in those days happen to have been either a very bad lot, or a very badly abused lot, of people. It would be interesting to know what Pope Leo thinks of the official pronouncement of his great predecessor, Pope Clement XIV.

An effort is being made in the United States Congress to secure legislation making the ability to read in their native language the condition of admission of persons coming from a foreign country to become citizens of the American republic. The bill proposed has a clause providing that "an admissible immigrant, or a person now in, or hereafter admitted to this country, may bring in or send for his wife, his children under eighteen years of age, and his parents or grandparents over fifty years of age, if they are otherwise admissible, whether they are so able to read or not." The Western Presbyterian, which regards the proposed legislation as desirable, points out that with the above exemptions from educational test, very few immigrants from Germany, Norway, Sweden, Denmark, Switzerland, France, Great Britain, Ireland and Finland would be excluded, and these are the people who push out into the west when they come to America to live. On the other hand, the illiterates

are mostly from Asiatic Turkey, Russia, Austria-Hungary, Southern Italy, Portugal, etc., and of these a large part, on coming here, remain in the cities of the East and help to swell the slum population and increase the unfavorable condition of those great centers. The Western Presbyterian, in its comments, says: "Unless people can read who come here to find a new home they will have little ability to fit themselves to be citizens helpful either to themselves or to their fellow citizens. This test will spur intending immigrants to learn to read who cannot now do so." The parliament of Canada might do worse than give serious consideration to this proposed legislation by the congress of the United States. If our neighbors shut out illiterate immigrants they will be very apt to overflow into Canada. We have enough of them now.

The citizens of Pascagoula, Miss., recently invited the Legislature of that State to visit their town on a Saturday to see its industries, its harbor, etc. The Legislature accepted the invitation, but changed the day to Sunday. The Commercial Club sent reply that on Sunday they would take pleasure in entertaining them in their homes and churches, but "because of the day, they would be unable to take them over the channel, river, harbor," etc. Some of the papers are speaking of this as a "timely rebuke." Was it not rather a declaration by the Christian people of Pascagoula that as God has reserved the Lord's day for his service they could not take it from him for a junketing tour. The people of Pascagoula seem to have manifested a liberal degree of Christian backbone.

The retail clerks in the grocery stores of Louisville, Ky., with the consent and cooperation of many of the employers, recently requested the Mayor of the city that he would enforce the law forbidding the transaction of business on the Sabbath day. They complained that because of the opening of these stores on Sunday, they were compelled to work on that day; and stated that their employers, while desiring to keep closed on Sunday, were compelled to keep open, because neighboring stores would open on that day. The Christian Observer enforces the correct principle in this direct fashion: "Must a Christian merchant violate the Sabbath by selling and delivering merchandise because his neighbor does so? Because our neighbor steals must we do the same? Because someone else chooses to violate the sixth commandment, must I feel 'compelled' (such is the word that men use in this matter) to do the same? Whether our neighbors keep or break the fourth commandment, God calls on us to keep it."

## Literary Notes.

The Bibelot for March contains two short stories by William Morris, entitled "The Story of the Unknown Church," and "Lindenberg Pool." They are good

specimens of his delicate prose style. T. B. Mosler, Portland, Maine.

A remarkable proclamation by the Governor of Shansi, China, is reproduced as a frontispiece in the Missionary Review of the World for April. The translation furnishes food for thought, as it shows the impression made with Chinese by a refusal of Missionaries to demand indemnities. Several articles on India make interesting reading. There are also excellent articles on Cuba and its Evangelization. Preaching to the Hæthen, The New Reformation in France, Advancement in Liberia, Student Volunteers in Toronto, Morality of Islam, etc. Funk & Wagnalls Company, 30 Lafayette Place, New York.

The Nineteenth Century and After for February contains among other things, an interesting article on "Shakespeare and Oral Tradition," by Sidney Lee, which is specially opportune just now when we are threatened with a revival of the Bacon Shakespeare craze. "The coming of the Submarine—The new British Boats," by Archibald S. Hurd, reveals the dread possibilities of future naval warfare. The monthly political chemicque by Sir Wemyss Reid, is of more than usual interest. It deals with the present political situation in England. The writer is friendly to Lord Rosebery, but tries to do justice to all parties. There are three articles on different aspects of the South African question. Many other matters, scientific, are discussed by competent writers. Leonard Scott Publication Co., New York.

The Contemporary Review for March contains several articles specially interesting to Canadian readers, among which may be mentioned "The Real Lord Rosebery," by Hector Macpherson; "The Belgian Curse in Africa," by Edmund D. Morel; and the Anglo-Japanese Agreement from the Japanese Point of View, by Alfred Stead. In the article on "The Real Lord Rosebery" Mr. Macpherson writes much that Rosebery's admirers in this country will take exception to. We have only room for a couple of extracts. "It was once said of Mr. Gladstone that he had the intellect of an advocate and the soul of a martyr. Of Lord Rosebery it might be said he has the intellect of an advocate and the soul of an artist. In politics, as in literature, he is essentially an impressionist. His mind is kaleidoscopic. When the public come for guidance, he presents them with a series of dissolving views. His speeches are so many intellectual fireworks, exquisite to gaze upon, but affording no light for the weary pilgrim. . . . The real obstacles in his path are not his political rivals, but his own cold, critical temperament, his morbid self-consciousness, and his lack of fundamental coherent convictions. Nature has given him great oratorical power, high social position, the artistic temperament, and, above all, a fund of undoubted humour, by means of which he is enabled to hide his poverty of ideas and his unsteadiness of purpose. . . . The personal equation in the case of Lord Rosebery will cease to interest, unless in theological language, he be 'born again.' There is no limit to the splendid influence His Lordship might exert in his day and generation, if, in addition to his manifold gifts and personal charms, he had a baptism of political righteousness." The Leonard Scott Publication Company, New York.

## The Inglenook.

Mrs. Woo.

A TRUE STORY.

A missionary and his wife were sent to a crowded district in China to establish a station. They had not been there long when they heard of Mrs. Woo. She was a widow of about 65 years of age, living all alone in a dirty little hut, and earning fifty cents a week by braiding silk. The people said that Mrs. Woo had a demon; and so she had—a demon of an uncontrolled temper. Only angry replies were given to those who spoke to her, and her temper when fairly aroused, terrified the whole community. The neighbors, poor as they were, said they would gladly bear the expense of a coffin to see her buried.

The missionary's wife frequently passed Mrs. Woo's house, and whenever she saw the widow sitting by her door, saluted her pleasantly. At first the only reply was a surly muttering or a scowl; but after a while the greeting was returned, and in time the missionary stopped to chat with Mrs. Woo about her silk braiding. It was not long before the missionary began to speak of Christ and to invite Mrs. Woo to the meetings. One Sunday she came to church. Dirty and unkempt, with a defiant scowl, she was a contrast to the women around her. But she learned the Scriptural text, which each week was hung up in front and taught to the entire congregation.

The next Sunday Mrs. Woo was there again, and she continued to attend regularly and to learn the text and hymns. The first change noticed in the woman was a regard for her appearance; then the hard look on her face began to soften, and the outbursts of temper to be less frequent. At the end of a few months Mrs. Woo was received into the church.

One day she came to the missionary's wife and said: "I want to learn to read. I want to be able to read the texts that are put up in church every Sunday. I want to read the hymns and the Bible."

The missionary's wife offered to teach her if she would come to her house every day for one hour. Think of it! an old woman undertaking to learn those difficult Chinese characters, three or four thousand of which must be known in order to read the New Testament! It was a weary task, and one requiring infinite patience on the part of the missionary; but both teacher and pupil persevered day after day for months and months until Mrs. Woo could read the Gospel of Mark and the familiar hymns. Then the lessons ceased.

Soon after this, the missionary noticed that Mrs. Woo was no longer braiding at her door when he passed, and when an assistant told him that Mrs. Woo was not working he called to inquire into the matter.

"Have you much work now, Mrs. Woo?" he asked.

"I'm not working any more; I'm preaching all the time."

"Preaching all the time! But how do you live?"

"It's this way. You remember the red handkerchief you gave me last Christmas?"

"Yes."

"Well, I fold my Bible and hymn book in

that and start out in the morning. I go to several houses, and in each the people say: 'That is a very pretty handkerchief you have.' And I say, 'Yes; would you like to see it?' Then I open it and take out the Bible, and read and preach, and then I take out the hymn book and read hymns. Then I go on, and by the time I reach a house when it is time to have rice, and the people ask me to have some, and I eat, and then I show them my handkerchief. In the afternoon I go on preaching, and I reach another house in time to have rice; and so I live."

Rejoiced as the missionary was to learn of the work Mrs. Woo was doing, he could not approve of her manner of living.

"The people will call you a 'rice Christian,'" he said, after trying in vain to show her that she could not keep on in that way. "They will say that you are making money out of your religion; that you became a Christian so that you need not work any more."

Finally they agreed upon a compromise. Mrs. Woo was to work in the morning and to go about preaching in the afternoon.

In time the missionary and his wife went home on a furlough. "There will be no interest among the women when we return," said the wife, sadly. "There are good workers for the men, but there is no one to look after the women."

The furlough ended and the missionary returned to China. It was the first Sunday, and he went to church to meet his people again. The men came in and took their seats. Then women began to come. Presently all the seats were filled and women stood in the aisles. Last of all came Mrs. Woo, leading two of her friends, and pushing her way through the crowd to a place as near the front as she could go.

The next day the missionary called on Mrs. Woo.

"How have you done it, Mrs. Woo? How did you get so many women to come to church yesterday?"

"Oh, I just went on preaching. I would go from house to house with my red handkerchief, and I would read the Gospel to the people, and then I would sing hymns to them. On Saturday I say, 'To-morrow is worship day; you must go to church. When they make an excuse, I say, 'I will come for you if you will go.' Then on Sunday I go to the houses for the women. Last Saturday I said: 'You must go to-morrow; the missionary will be there.' And I stopped for those who did not like to go alone, and so they went to church."

The missionary thought that Mrs. Woo's faithfulness should be rewarded. At his request she was enrolled among the regular workers, and paid from the missionary fund, that she might devote her whole time to teaching.

Instead of the woman with the demon, the terror and hatred of the neighborhood, Mrs. Woo became the best colporteur in the field, distributing more literature and reaching more people than any other assistant.

The recent outbreak in China brought death to all the foreigners in that station except to the missionary from whom I heard this story. 'But the work has not stopped,'

he added, in closing, "for faithful Mrs. Woo is left to tell the story of Christ."—F. G. Bogert, in *The Christian Intelligencer*.

### The Dog and the New Testament.

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

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

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

What a beautiful tribute this African boy, out of the simplicity of his heart, paid to the power of the Bible.—At Home and Abroad.

### I Wouldn't be Cross.

BY MARGARET E. SANGSTER.

I wouldn't be cross, dear; it's never worth while;  
Disarm the vexation by wearing a smile;  
Let hap a disaster, a trouble, a loss,  
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home;  
They love you so fondly whatever may come.  
You may count on the kinsfolk around you to stand;

Oh, loyally true is a brotherly band!  
So, since the fine gold exceedeth the dross,  
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah, no!  
To the pilgrims we meet on the life path we owe

This kindness to give them good cheer as they pass,  
To clear out the flint stones, and plant the soft grass.

No, dear, with a stranger, in trial or loss,  
I perchance might be silent—I wouldn't be cross.

No bitterness sweetens, no sharpness may heal  
The wound which the soul is too proud to reveal.

No envy hath peace: by a fret and a jar  
The beautiful work of our hands we may mar.  
Let happen what may, dear, of trouble and loss,  
I wouldn't be cross, love, I wouldn't be cross.

—Little Knights and Ladies.

It is stated that "The Absent Minded Beggar," by Rudyard Kipling, has realized in various ways about \$485,000 for the families of the British soldiers who have fought in South Africa, or somewhat more than \$10,000 for each line.

By means of a letter chain, or "snowball," started early in 1900, Miss Robertson, of Kenilworth, Warwickshire, has collected £3,767 for Dr. Barnardo's Home. The operation of the letter chain included most countries of the world, and brought 300,000 letters to Kenilworth.



## What the Teapot Said.

BY ALICE GARLAND STEELE.

Dorothy shifted uneasily in her chair. She knew she had been naughty, but, nevertheless, the punishment was hard to bear. Here she was, in the "big room" at grandma's, with all the shadowy corners and queer foreign-looking things around her; and she must stay among them a whole long hour, without a soul to speak to or anything to think about—that is, thoughts that were nice; there were plenty of disagreeable ones. She remembered how cross she had been at the breakfast table that morning, because Aunt Mary wouldn't let her have the banana that would surely have made her ill; she recalled how she had pulled the cat's tail and teased the gold fishes with Uncle Dan's paper cutter just to see if they could squeal like mice and guinea-pigs; she thought how she had found grandma's knitting on the table, and when no one was looking pulled the thread of scarlet wool just a tiny mite and it went so funny, and was all so crinkled, and the mitten kept growing so much smaller that she had no thought how wrong it was until after the deed was done, and the poor mitten lay a heap of bright red worsted at her feet. Dear me! how could she have been so heedless? Grandma hadn't said a word, but just looked over her spectacles with such sad old eyes that it almost made Dorothy cry, and then Aunt Mary had led her into the "big room," and told her she must stay there until she was sorry for her naughtiness and was willing to ask grandma's pardon. Dorothy tossed her curly head at this.

"Humph! she just wouldn't 'pologize, 'cause it wasn't really naughty at all, only mischievous; anyhow, that's what Uncle Dan said—'Bless the child, she's just mischievous!'" Dorothy didn't know what the word meant, but she guessed Uncle Dan loved her too much to say anything about her that wasn't nice.

She settled back in the great, stiff rocker, and knocked her little shoes impatiently against the rungs, shutting her eyes tight and saying over and over, "I won't 'pologize; I won't, so there!"

"I won't, I won't; no, I won't!" Gracious! Who was repeating her own words so sharply? She looked around her fearfully, half expecting to see Aunt Mary coming to scold her again.

"I won't; no, I won't!" Why, it was—surely it was the little China matchgirl on the mantelpiece talking to the Dresden teapot by her side! Dorothy sat up very straight and listened with all her might.

"But you know you really ought to," said the teapot calmly, moving a little bit nearer to its companion, "because it is right, and what's right is korrekt"—spelt with a "k" for emphasis.

The match-girl shrugged her shoulders. "I tell you I won't," she said decidedly, "and I don't care for your advice, either."

The teapot looked stern. "'Don't Care' got hung," it remarked severely, "and as for my advice, I have a right to give it, because I am a good many years older than you, my dear. If you will remember I originally came from Dresden, and that was over a century ago."

The little matchgirl hung her head. "You're cracked," she said, "and so you ain't worth anything; why, there's a big nick in your spout!"

"Who did it?" asked the teapot in a low distinct tone.

Dorothy trembled. She knew who had done it. It was herself, when she had played

party one day, and taken the teapot without asking permission.

"Well, never mind," the teapot went on, "but it was unkind to treat me so carelessly I think."

The match girl looked around her. "Somebody has been very naughty again to-day," she said, "and I sha'n't like her any more."

"Why, dear, do not cherish unkind feelings in your heart against any one;" and the teapot looked very wise.

"But don't you think it was wrong of her?" asked the matchgirl quickly.

"To be sure, it was unpardonable to tease those poor little gold fishes so; one of them told me, confidentially, that he had no idea a little girl that had such pretty yellow curls and soft blue eyes would be so cruel!"

"Yes," said the match girl, "if she doesn't look out her eyes will grow fearfully ugly, and her face will be all lined with temper."

Dorothy shivered, but she seemed glued to her seat and dared not say a word.

"And her poor old grandmother is so good to her, too. Do you know that very pair of mittens that she ripped was for the little girl's Christmas?"

The teapot nodded its head, and Dorothy's face grew very sober, indeed.

"Do you think she'll say she's sorry?" asked the match-girl, anxiously.

The teapot thought a moment. "I heard her just say she wouldn't," it answered slowly; "no, she's too naughty; she will not apologize."

"O dear, I will, I will—right now, this minute!" and Dorothy jumped from her chair and ran to the door with a little sob. She pushed it open, and hurried along the hall till she got to the sitting room; then she paused an instant.

There was grandma, sitting in her cushioned chair before the cheerful open fire, with her lace cap on her dear old gray head, and her wrinkled fingers patiently picking up the stitches and knitting away at Dorothy's red mitten.

"Grandma, grandma, I've come to 'pologize; I'm so sorry, and I'll never do it again—never!"

Grandma stooped down tenderly and, dropping the mitten, drew the tumbled curly head against her knee.

"Dear, dear pet, I know you won't; there don't cry, and give your old grandma a kiss, Dorothy Dimples!"

Dorothy lifted up her tear-stained little face. "Have you forgiven me?" she whispered pleadingly.

Grandma's hand stole over the bright head, and rested there like a benediction.

"Forgive us our trespasses as we forgive others," she murmured brokenly; and though Dorothy hardly understood it, she knew by the caress that she was forgiven.

"That night she stole into the "big room," a minute before she went to bed, and she heard the teapot say to the little China match girl:

"There! she says she is going to be good now always, and, do you know, I really think she will."—New York Advocate.

## Optimistic People.

The pessimist is not the best company in the world, but he has at best the advantage of behaving with caution. A too sanguine person who is always optimistic, gets into many a predicament from which foresight and care would save him. Some of us are so hopeful that we rush into danger when there is no need of it. Some of us so confidently expect the very best to happen that we are never ready for the worst that now

## FOR EVERY MOTHER.

**A Mother Gives Practical Advice on the Care of Babies.**

It is well known that nearly all infant troubles spring from a disordered stomach. Indigestion in a child will cause at first peevishness and sleeplessness, but other more serious troubles will follow fast, such as colic or cramps, constipation in some cases, diarrhoea in others, with fatal results in many cases. The mother who neglects having constantly at hand the means for treating these ills takes an awful risk. Mrs. R. L. McMillan, Logoch, Man., is one mother who is particularly well fitted to give advice on the care of babies. Her standard medicine for the minor ailments of her little ones is Baby's Own Tablets, and she says:—"They are the best medicine I have ever used for infant ailments. I have given them to my baby for indigestion and stomach trouble and they are prompt and thorough in making a cure. No mother should be a single day without the Tablets in the house."

Baby's Own Tablets are for children of all ages, and will cure such troubles as constipation, colic, sour stomach, diarrhoea and simple fevers. They are invaluable for teething children and will break up colds and prevent croup. Guaranteed to contain no opiate or harmful drug. Dissolve in water they can be given with perfect safety to a new-born babe. Sold by all dealers in medicine, or sent post paid at 25 cents a box by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

and then befalls us.

Especially is optimism at fault when it involves others in responsibilities which may be too large for them to undertake. The promoter of some scheme which will require much capital and long waiting for results is often not intentionally dishonest. He is simply so optimistic that he sees everything in rose color and as he wishes to see it. The boomer of a new town in fancy beholds humming factories and thronged streets where there is a waste of fallen fields and not a house in sight. His optimism may be contagious, and may carry others on with it, for to him visions are realities and dreams have come true ere they are told.

Of the two extremes, optimism is perhaps less to be dreaded than its opposite, for there is always the chance that hope will be justified, and the possibility that enthusiasm will reap its own reward, while fear and dread and unbelief in one's own powers are in themselves a creeping paralysis. When pessimism is unchecked it means inactivity, sloth and melancholy, and it may lead to despair.—Margaret E. Sangster, in Christian Intelligencer.

## The Land of Counterpane.

When I was sick and lay abed,  
I had two pillows at my head,  
And all my toys beside me lay  
To keep me happy all the day.

And sometimes for an hour or so  
I watched my leader soldiers go,  
With different uniforms and drills,  
Among the bed-clothes, through the hills;

And sometimes sent my ships in fleets  
All up and down among the sheets;  
Or brought my trees and houses out,  
And planted cities all about.

I was the giant, great and still,  
That sits upon the pillow-hill,  
And sees before him, dale and plain,  
That pleasant land of counterpane.

—Robert Louis Stevenson.

## Ministers and Churches.

### Our Toronto Letter.

The weather is a rather commonplace subject, it must be admitted, and yet it cannot be ignored. Whether you will or not, it commands attention. Did you ever know anything to be found so universally in every part of the globe as weather, or so uncompromisingly democratic, treating all alike, prince and peasant, ignorant or learned? I wish to bear my testimony to the very excellent way in which March, now gone forever, usually so boisterous and obstreperous, has conducted himself throughout his whole course in this city. On Friday and early on Saturday he treated us to beautiful, mild rain, and already the grass is beginning to show quite green, while early flowers are showing above ground and are full of promise of early blossoms. The Easter floral display in flower-shop windows and in some of the stores is most beautiful, and however hurried you may be, tempts you to stop, gaze and admire. If March has treated you as well in Ottawa you may be thankful and happy.

Sunday 23rd was a delightful day and tempted many out to stroll in some of Toronto's beautiful walks. But that temptation did not prevent upwards of three thousand people finding their way to Massey Hall, to attend the Canadian Temperance League meeting. Rev. D. C. Hossack, the speaker for the day, urged sinking all party differences and standing together for prohibitionists only in the Legislature, and for prohibition when voting day comes, even at the cost of personal loss, the estrangement of friends, and injury to one's own political proclivities.

The Executive of the Dominion Alliance met on Tuesday 25th, as did also the Ontario section of the standing committee on Temperance and Moral Reform of the General Conference of the Methodist church, to consider the Temperance situation and take steps for action in the immediate future. The former of the two has issued a circular, calling all prohibitionists to rally to carry their cause to victory. The prohibition legislation proposed, is described as an "honest attempt to devise the most effective kind of prohibitory law, the most thorough-going legislation of the kind in existence." So far well. But the referendum,—while it accepts it, having no choice, its conditions are emphatically protested against. Conventions and conferences are advised to be held in every part of the province, and every effort made to elect, as far as possible, only prohibitionists as members for the next local Legislature. The committee of the Methodist church took action of almost precisely the same kind, especially urging all members of the Methodist church to do their full duty in the circumstances, and so secure the largest possible vote in favour of the present bill.

The glaring and outrageously offensive bill-posters which have so long been disfiguring the walls in the city, have at last attracted the attention of the authorities at the Capital, and orders have reached the Customs Department here, which, if faithfully carried out will make a clean sweep of the whole abominable exhibition. The only pity is that it had not been done long ago. Now it will require constant vigilance to prevent the reappearance of the nuisance.

At the last fortnightly meeting of the General Ministerial Association, the report of the special committee to investigate the subject of gambling, so common in the city in many connections, intimated having sent copies of their report to the Minister of Justice and the Mayor, and that the Board of Control had recommended to the city council the adoption of the course suggested by the Association. With reference to amusements, the Rev. J. F. Ockley, President, spoke in the strongest terms in condemnation of the exhibitions given at one of the local theatres, as being "immoral, indecent and a disgrace to the city." "The Outlook of Christian Union" was the subject for discussion. It was introduced in a paper read by Rev. F. C. C. Heathcote, rector, of St. Clement's Anglican church. The prospect of any immediate change for the better was not, he thought, very hopeful. A remedy suggested was that of Christians working together, but narrow-mindedness and prejudice were formidable obstacles in the way of union. The prayer-book in the English church, was thought by some, to be the great difficulty to union with it, and by others, the doctrine of apostolic succession. Closing the discussion, Mr. Heathcote said "it was apparent that he and some of the members were poles apart in their views on the question of the difficulties to be overcome, and they seemed likely to be wide

apart in the future." Yet he believed that much might be accomplished by the interchange of ideas among the leading men of the churches.

The question of working men and the Church is just now one very often to the front. A discussion on the subject took place at a meeting of the Unitarian Club last week. Representatives of the Trades and Labor Council were present. The whole question is a most difficult one, as well as most important, but it appears very evident that some working men at least, have a very false idea of what is the province and special work of the Church, and that until their views are changed their alienation from the Church must continue.

Short mid-day services have been held during Lent in St. James' Cathedral at which Rev. Canon Welch has given a series of brief addresses on "Different Aspects of the Cross," closing with one on "Conversion." "This," he said, "was nothing less than a turning of the will in another direction. It does not express anything, although it may imply something in connection with feeling. It is a change of the whole being, and of the way of looking at things. It affects our thoughts, our words, our actions, so that in all things Christ is all, its supreme, its lord and master." The services have been well attended and teaching like that must be attended only with good.

The Sabbath School Association of Ontario is one of the older institutions of the province. The semi-annual meeting was held lately and presided over by Rev. W. Frizzell, chairman. There was a good attendance of delegates. The report of Mr. T. Yellowlees, the Secretary, stated that forty-two conventions had been held, Sunday schools number 5,287, in them are 5,183 teachers and officers, and 423,000 scholars. It is pleasing to know that the treasurer's statement, which has not always been encouraging, was at this meeting satisfactory, showing a favourable balance of \$75,21.

The Rev. John Gillespie, one of our ministers, who, for some years past, has been living in retirement in the city, passed away lately from an attack of pneumonia. He was educated in Queen's College, Belfast, and was a classmate of the late Rev. Dr. Hall, of New York. He was for thirty-three years minister of our Church at Mansewood, and owing to failing health resigned so long back as 1883. His remains were taken to be laid beside those of his wife in the quiet churchyard at Mansewood.

Knox church of this city, has been bereaved by the death, which took place suddenly at Asheville, N. C., of Mr. John Burns, one of the oldest residents of Toronto, and long well known as a member of the old firm of Thomson and Burns, china merchants. The remains were brought here for interment.

The city will, it is expected, in a few months be honored with having a statue erected to the memory of Scotland's immortal bard. A statue of Burns, said to be a very good one, has been cast for the Burns Literary Society. The funds to meet the expense are coming in liberally, and when finished, it will be erected in the North-east corner of Allan Park, better known as the Horticultural Gardens. The situation is a capital one, and it will be seen every day by the hundreds who pass up and down the Belt Line.

### Eastern Ontario.

Rev. J. K. Henry has been preaching for Rev. Alfred Gandier.

Rev. D. G. McPhail has resigned his charge at Picton, Ont., to enter the Mission field in the vicinity of the Crow's Nest Pass, British Columbia.

The Rev. D. MacLaren, M. A., of Alexandria, recently closed a series of special evangelistic services in "MacLaren Hall," in which he was ably assisted by Rev. J. Cornick and H. D. Leitch.

Mr. J. B. Mullen, who has had charge of the Mission at Deacon for the past six months, has returned to his home in Toronto. He will be missed in his late field of labour, having made many friends.

Mr. J. A. Wilson, B. A., a recent graduate of Knox College is likely to be invited to assist Dr. Torrance, in St. Paul's church, Peterboro. The growth of the congregation and the wide area covered by the membership renders it necessary the Pastor should have an assistant.

The re-opening services of the renovated church at Lefroy were a gratifying success. Mr. Irving, of Toronto, preached morning and evening and Mr. McKee in the afternoon. Mr. Irving at the evening service gave an account of his experience as a missionary in China.

Rev. W. D. Turner, B. A., son of Mr. James Turner, of Appleton, has been induced into the pastorate of Mono Mills and Adjala, in the Orangeville Presbytery. The congregation is a large one, the salary being \$800 a year and a free manse, and five weeks of an annual holiday.

An interesting event in the Moose Creek church on the 26th March, was the marriage of Isabella, eldest daughter of Mr. John Dey, merchant, of that place, to Mr. Hibbert H. Kennedy, of Ottawa. The bride and bridesmaid looked charming. The ceremony was performed by Rev. Lacklan Beaton.

Rev. Robert Laird, M. A., of the First Presbyterian church, Brockville, in response to a wish expressed that he would as soon as convenient, follow up his lecture on Martin Luther with another on "Religious Life in Germany at the Present Day." Our readers will remember that this was the theme for two very able papers sometime ago in the DOMINION PRESBYTERIAN by Rev. Louis H. Jordan, B. D., who recently spent a couple of years in Germany.

The annual report of the Alexandria congregation, just published, shows that with 74 families and 97 communicants the total revenue was \$3,238.00, a very creditable result of the year's financial operations. A correspondent writes: "During this past year we have built a hall, which is named 'MacLaren Hall.' In this building our prayer and literary meetings are being held, and this week we are opening a fine library and reading room in it to be open 3 or 4 nights of the week."

### Western Ontario.

Rev. Dr. McCrae, of Westminster, was the preacher at Appleton last Sunday morning.

Mr. McAlpine, who has been supplying Knox Church, Hamilton, for some time has accepted a call to Knox church, Owen Sound.

The seventh anniversary of Dr. Johnston's pastorate at St. Andrew's Church, London, was observed last Sunday. Dr. Johnston preaching at both of the services.

The last of the winter Sunday evening discourses to young people in Chalmers church, Guelph, was delivered by Rev. J. G. Shearer, secretary of the Lord's Day Alliance.

The congregations of Bradford, West Gwillimbury and St. John's now form one charge under the pastorate of Rev. Dr. Smith, who is to receive \$830 a year along with a free manse.

Rev. Mr. Ferguson, late of British Columbia, preached at Avonbank on Sabbath last in a very acceptable manner. He spoke at the C. E. meeting in the evening on Dr. McKay of Formosa.

Rev. S. H. Gray, who has for several years been assistant pastor of Knox church, Dundas, has been invited to take the position of permanent pastor. If the call is approved of his salary has been fixed at \$1,400 per year, with a free manse.

Bond Head, Monkman's and Cookstown congregations, constituting one charge, will soon be without a minister, Rev. J. T. Hall, their pastor for several years, having received a call to Rockwood and Eden Mills, near Guelph, and which he has accepted.

The local correspondent of the Stratford Beacon writes: Rev. A. B. Baird, professor in a Manitoba college, while east in the interests of his college, spent Sunday in Motherwell. We were favored in that he occupied the pulpit here. The Scriptural statement, "That a man is not without honor save in his own country," finds in Motherwell the exception, for the village is justly proud of her distinguished son and always appreciates the privilege of hearing him from the sacred desk.

Rev. A. L. Geggie, of Toronto, has been lecturing in Knox church, Stratford, on "Wit and Humor." In a brief notice of the lecture the Beacon says: "The various phases of wit and humor were illustrated by appropriate incidents and the characteristics of the American, Irishman, Englishman and Scotchman were similarly portrayed. Mr. Geggie is a thorough Scotchman and his lecture abounded in that quaint humor and intense love of his native land which characterize his race. He is a gifted speaker and is able to hold the undivided attention of his hearers."

A great gathering took place in the church at Fingal, on Tuesday evening, the 18th inst., when the congregation and friends met to say farewell to the retiring pastor, the venerable Dr.

Sutherland, who for 36 years has ministered in this field. Rev. Mr. Reid, of St. Thomas, presided and read a beautifully engrossed address, while Mr. P. Barber, the oldest elder of the church, in a few graceful words, presented Dr. Sutherland with a purse containing \$582. Dr. Sutherland's reply was touching and eloquent. Addresses were made by all the local clergy, Rev. Mr. Lawrence, moderator of presbytery, and by Rev. Dr. McCrae, of Westminster Church. All bore testimony to character and work of retiring pastor who, during his long ministry, has had the love and esteem not only of his own people, but of the whole community. At the close of the proceedings the speakers, singers and invited friends were entertained at supper at the spacious and beautiful residence of Mr. Barber. Dr. Sutherland and his family will remove to London, where they will reside in future.

#### Ottawa.

Rev. Mr. McCalley, was the preacher at Aylmer last Sunday.

Rev. Mr. McNicol was the preacher in Stewarston church last Sunday. His sermons at both services were much appreciated.

At the Globe church, last Sunday, Rev. Mr. Milne dealt in the morning with three suggestions regarding Christ, and in the evening preached on the theme of eternal life.

The capacity of the recently erected church building is already severely taxed by the large attendance on the services. The pastor, Rev. A. E. Mitchell, is doing excellent work.

The pastor Rev. Norman McLeod officiated at both services in McKay street church on Sunday. The Lord's Supper was observed at the close of the morning service. The evening service was a service of song. There was a good attendance on both occasions.

Senator Wark, who is 98 years of age, and is the father of the Senate, took his seat last week and was received with applause. He is the oldest legislator in the world; and comes of that good old Scottish-Irish stock which figures so prominently in history, and has done so much for the world.

At Bethany church, Hintonburg, Rev. Robert Eadie in referring to Easter spoke of the resurrection as affecting the Christian religion in the way the battle of Bannockburn affected the people of Scotland. In each case prosperity followed and the events marked the beginning of new and glorious periods.

The many friends of Rev. Dr. Armstrong, of St. Paul's, will be pleased to learn that on Thursday of this week Knox College, Toronto, will confer on him the degree of Doctor of Divinity. The compliment is well deserved, both on account of the Doctor's scholarly attainments, as well as able services to the church during many years.

There was a large attendance including scholars, parents, friends and Chinese class—at the special S. S. service on Sunday afternoon in Bank St. church. Revs. Mr. Milne and Dr. Moore gave short and appropriate addresses. At the evening service Rev. Thurlow Fraser preached on an Easter topic: "Oh death, where is thy sting, oh grave where is thy victory."

At the morning service in Bank street church on Sunday the following were ordained and inducted Elders of the church: Messrs. W. Hutcheson, Fred C. Gilbert, A. W. Ault and Richard McGiffin. Rev. Dr. Moore gave an impressive address to the new Elders. The previous efficient session is thus considerably strengthened, and will tend to the still better carrying on of the important work of this large congregation.

At St. Andrew's Rev. Dr. Herridge preached at both services. The pulpit was beautifully decorated with flowers and the music was appropriate and exceedingly well rendered. In the afternoon a special Sunday School service was held. The school room was tastefully decorated with flowers and there was a large attendance. An Easter address was given by Rev. Dr. Herridge, and the lessons for the quarter were reviewed by the superintendent, Mr. James Gibson.

Rev. Dr. Moore has just celebrated the 36th anniversary as pastor of the Bank street church. He was the first pastor of the church, and it was his first and only charge. The Journal gives the following interesting facts relative to the marriages solemnized by Dr. Moore during his

long pastorate. "Since coming to Ottawa Rev. Dr. Moore has solemnized 995 weddings and with the Easter brides expects to pass the thousand mark. His first wedding was on May 16, 1866. It was performed at the home of Mr. James Montgomery, a neat white frame building on Wellington street, where the American Bank Note Company's building now stands. The contracting parties were Mr. Thos. Woodlands and Miss Mary Ann Montgomery. The witnesses were Messrs. Thos. Motherwell and Wm. Martin. The last wedding in the 995 was the Dickson-Fraser nuptials a few days ago. The first year he was in Ottawa Dr. Moore celebrated six weddings. The largest number in any one year was 55."

#### Montreal.

The F. M. report presented to Montreal Presbytery by Rev. F. M. Dewey stated that the work carried on by Dr. Thompson in the city is progressing. The Chinese are beginning to assume the usual garb and customs of the land. The change is reaching even to Chinese villages. Abuses of the Chinese in the city are not so common. Two interesting gatherings have taken place in Westmount and in Knox church. There are two young Chinese attending McGill Normal School, and they hope soon to be able to go as missionaries to their native land. The mission work among the Jews is likely to be resumed under the care of the Presbytery.

Montreal Presbytery has elected the following commissioners to the General Assembly by rotation: Revs. Dr. McDonald, George Whillans, C. B. Ross, Dr. Moffat, William Furlong, Prof. Campbell, E. Scott, F. M. Dewey, J. E. Ducloux; by election: Revs. Dr. MacVicar, Dr. Scrimger, James Fleck, Dr. Ross, G. C. Heine, D. W. Morrison, Dr. Amaron, E. A. Mackenzie. The elders elected by ballot included Messrs. Walter Paul, David Yule, James Rodger, M. Hutchinson, W. Drysdale, D. Morrice, P. McArthur, Dr. Berwick, Col. D. T. Fraser, J. H. Cayford, A. McFee, W. D. McLaren, M. Thomson, A. McCormick, of Ormstown; M. M. McKell, James Ross, of Stanley Street church; H. Muir.

In reporting to the Presbytery of Montreal Rev. Mr. Cruickshank, Convener of the Presbytery's Home Mission Committee, had a cheerful message to present. Avoca and Harrington, in which the Rev. Murray Watson labors, promised an increase of salary, to be paid by the field. At Arundel and DeSalaberry, the Rev. Mr. Beauchamp labors with success. Farnham promises to be a good field under an active man. A student will supply for the summer. Grenville is a bilingual field, and the Rev. Mr. Bondreau is missionary. Lost River and Lake View, Laprairie, Verdun and Kensington were each arranged for the summer. The work has been satisfactorily carried on in the past. Montreal Annex is under the care of the Rev. D. J. Graham. The work is progressing very satisfactorily. It was agreed to ask a grant of \$300 for this field. The people promise \$500. The field of St. Anne's and Point Claire is placed under the care of a student for the summer. Trout River and Burke will also be under student care for the summer. The Point St. Charles mission is under the care of the Rev. C. A. Doudict. There is a prospect of new fields being opened in Montreal in the near future.

#### Quebec.

A new Kelsey Furnace has been lately placed in the Lecture Room of St. Andrew's church, Three Rivers, for heating both the school room and the church. This is but one of the important steps taken by this congregation recently.

The St. Lambert congregation has succeeded in paying off the debt remaining on the church for the past ten years. Including interest it has paid for this object in the past three years \$1250, of which the ladies raised \$500. In addition the ladies are now putting in electric fixtures for lighting the church. During the same period the Augmentation grant has been reduced by \$100. In 1901 \$206.00 were given for schemes, the largest from any augmented charge in the Presbytery—also the largest contribution to the Augmentation Fund. For the past year \$1500.00 were raised for all purposes, an average of \$55.35 per family; the average of the whole church for 1901 per family was \$22.60. This last any should think that augmented charges rest on their oars whilst others do all the rowing. In so doing this plucky congregation of 28 families has been tested but they stood the test;

and whilst a balance stands against it yet the debt burden being removed that will soon be righted.

#### Maritime Provinces.

The Presbyterial Witness says: Mrs. Geddie, the venerable widow of our pioneer missionary, Dr. Geddie, writes from Sidney, Australia, in good health and spirits. It is now nearly twenty years since the "Apostle of the New Hebrides" entered into his eternal rest. Mrs. Geddie is delighted with the Governor General of the Australian Commonwealth—a sturdy Presbyterian—a kind and good Christian man. She mentions that at the time of her writing the sixth contingent for South Africa was preparing to leave for the seat of war. Dr. Macdonald, a nephew of Mrs. Geddie's is connected with the contingent.

Under the auspices of the Presbyterian college Halifax, a summer school for the purpose of Biblical study and teacher training is to be held next July. Arrangements for the proper carrying out of the work have been completed, and on the programme will be found many well known names: Rev. Principal Pollock—The Teaching Work of the early Scottish Church; Rev. Professor Gordon—Studies in the Structure of the Old Testament; Rev. Dr. T. F. Fotheringham—The Church's work among the young resting on her responsibility for her baptised children; Professor Walter C. Murray, of Dalhousie University—The Child Mind. At the evening conferences such subjects as the following will be introduced: Methods of Training for Lay Workers; How to Stimulate Interest in Missions in the Sunday School; The Bible in Public Schools; How to Hold Advanced Classes; Normal Training Classes; a Sunday School Teachers' Library.

The St. John Telegraph, contains an interesting chapter on "Sixty-six years with St. Stephen's Church," in that city. The church which was originally in connection with the Church of Scotland, was organized sixty-six years ago; and was supplied by several pastors from Scotland from that time up to 1868. The cornerstone of the present edifice was laid on July 25th, 1867. The ministers of the congregation, since then, have been Rev. George J. Caie, M. A., D. D., Rev. Donald Macrae, M. A., D. D., and the present pastor, Rev. Daniel J. Fraser, B. D., LL. D. The last named was inducted into this charge Jan. 10th, 1867, and the Telegraph says:—"Under his leadership St. Stephen's Church still stands for the traditions that marked its history under his distinguished predecessors—progressive thought, orderly worship and benevolent zeal."

#### Victoria, B. C.

At the recent meeting of the Presbytery of Victoria, the following were appointed commissioners to the next General Assembly: Revs. Dr. J. Campbell and W. Leslie Clay, Victoria, also E. G. Taylor, Alberna, and Messrs. Thornton Fell, Victoria, J. K. McDonald, Toronto, and W. A. Copeland, Colliwood. The Rev. Dr. Geo. Boyce was nominated for moderator of next General Assembly. A minute appreciative of the services of the late Dr. Robertson, and of the loss sustained by the church in his removal by death was adopted and placed on record.

Rev. Robert Laird, M. A., the popular pastor of First church, Brockville, has been presented with a handsome pulpit gown by the ladies of the congregation.

Rev. Dr. Bayne, of Pembroke, will contribute to the educational courses of the Canadian Bible Institute at Norway Bay.

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.



## World of Missions.

### Britain's Mission in Africa.

On the 5th March, in the Freemasons' Hall, Edinburgh, the Rev. Dr. Stewart, of Lovedale, delivered the second of his series of Duff Lectures on Africa and African missions.

Dr. Stewart said that three great religious powers stood face to face in opposition to each other in Africa to-day. They are Paganism, Mohammedanism and Christianity. The struggle between them was not new. It was now rather being renewed, and this time would probably be final. The aim of each was the spiritual supremacy of a continent. The population of that continent was between 160 and 190 millions. It thus formed an empire worthy of a struggle. Two of these powers had been long in occupation—Paganism longest, Mohammedanism next, Christianity last. Of Paganism it might seem a strange thing to say, and yet it was true, that it sprang from a natural and not evil root, which could neither be eradicated nor condemned. But despite its simple form Paganism was a terrible fate spiritually, and a terrible power under which to live. To all the evils of this life it added the constant terrors of a world unseen, mostly malign, and actively interfering with human affairs, and from which there was no escape.

In Africa alone, of men in that forlorn condition, there were 110 or 120 millions; and that was leaving hundreds of millions uncounted outside. Yet, repulsive and unpromising as African Paganism looked, it was, except among the gin soaked tribes of the west coast, an excellent field for missionary work. Of that Paganism they might cherish the belief that it was likely to pass away even in Africa earlier than many believed. Mohammedanism was still a formidable power. It was often dismissed with the words, a mere imposture; but it could not be so dismissed. Mohammedanism began as a religion, but quickly shaped itself into an empire, and finally took its permanent form as both. That double character of Mohammedanism rendered it a formidable force. They were under the impression that Mohammedanism was no longer propagated by the power of the sword. Formally that was true. But a battle fought only a few years ago probably saved North-Eastern Africa. In that the power of Khalifa, the successor of the Mahdi, was completely broken. It was the battle of Omdurman. The Mahdi meant "the expected, the restorer of all things." Had things gone the other way at that battle Khartoum would have been now in the Mahdi's possession. Things would have taken an entirely different turn, and civilization and Christianity would have been again sent north—to wait till their time came.

A complete statement of the causes influencing the religious progress of Mohammedanism require occasional reference to matters of another kind. For example, not long ago there arose a difficulty about a place called Fashoda; and they had within the last few weeks completed a railway 580 miles long from Mombasa to Victoria Nyanza. The plain truth was that they—whoever they may be—who held the upper waters of the Nile held the lower, and they who held both held Egypt. And so for Egypt's sake, and for African humanity's sake, and perhaps he ought in perfect truth and honest not to omit, for their own sakes, they needed Fashoda and they kept it.

## Health and Home Hints.

### Cooking School Knowledge.

Dip melts or fish of any sort in lemon juice when you wish to keep the flesh white.

If you keep parsley wrapped up in a piece of wet cheesecloth, you can keep it for several weeks without its spoiling.

When molding a cream mixture or gelatine mixture have a mold just the right size. It is not so apt to break when turned out as when the mold is too large.

A cup of butter means sixteen tablespoons. When we measure butter in a cup, we measure it packed solid.

A spatula is very nice for turning cakes, omelets and small fish.

Never leave a lemon or any acid jelly in a tin mold over night, because it spoils the taste. Agate or earthenware molds are the best.

If the gelatine in an earthen mold does not come out readily at first, set it in a dish of hot water for a minute, or wet a dish towel and set the dish on it. Be careful that it doesn't stay too long.

Always strain a custard to take out the spiral spring which balances the yolk in the white.

One cup of sauce means one cup of liquid, regardless of the amount of thickening and butter that you use.—Good Housekeeping.

### Chafing Dish Cookery.

The simplest recipe is this: Heat a cup of gravy or stock. Put it in two cupfuls of the dark meat of cold chicken or turkey, cut into dice; season with salt and pepper; add a cup of chopped mushrooms (canned ones), and if you like, a table-spoonful of sherry. If you have duck, prepare as before, but use a half cup of cut-up olives in place of the mushrooms. A cup of tomato sauce is also an excellent foundation for many dishes; sweetbreads, parboiled and cut in bits, may be cooked, or any cold meat may be simply reheated in it.

Uses of Salt.—A little salt rubbed on the cups will remove tea stains. Salt put into whitewash will make it stick better. Use salt and water to clean willow furniture, applying it with a brush and rubbing dry. Gingham or cambric rinsed in salt and water will hold their color and look brighter. Salt and water make an excellent remedy for inflamed eyes. Hemorrhages of the lungs or stomach are often checked by small doses of salt. Neuralgia of the feet and limbs can be cured by bathing night and morning with salt and water as hot as can be borne. After bathing, rub the feet briskly with a coarse towel. A gargle of salt and water strengthens the throat, and used hot, will cure a sore throat. As a tooth powder, salt will keep the teeth white and the gums hard and rosy. Two teaspoonfuls of salt in half a pint of tepid water is an emetic always on hand.

Orange Omelet, with Whipped Cream.—Three eggs, two tablespoonfuls powdered sugar, a few grains of salt, one teaspoonful of lemon juice, two oranges, one-half tablespoonful of butter, two and one-half tablespoonfuls of orange juice; separate yolks from whites, beat yolks until thick and lemon colored, add seasonings, fold in whites beaten to a foam, cook in smooth frying-pan or omelet-pan in the hot butter, cook slowly, turning the pan that the omelet may brown evenly; when delicately

## Health in Spring.

### NATURE REQUIRES ASSISTANCE DURING THESE MONTHS.

TO HELP THROW OFF THE IMPURITIES THAT HAVE ACCUMULATED DURING THE WINTER MONTHS—PURGATIVES SHOULD NOT BE USED—IT IS A TONIC THAT IS NEEDED.

In this climate there are many reasons why people feel all out of gear in the spring months. Perhaps the chief of these is the long hours in imperfectly ventilated offices, shops and houses during the winter months. You may feel that there is nothing serious the matter, yet you are only a little tired after slight exertion, or perhaps your appetite is fickle, or little pimples or eruptions on the skin show that the blood is not as pure as it should be. If you feel this way, not only your comfort but your health demands that you take proper steps to cleanse yourself of the blood impurities that are responsible for your condition. You need a tonic, blood purifier, nerve strengthener and general up-lifter of the entire system. Dr. Williams' Pink Pills for Pale People meet all these requirements more perfectly than any other medicine. These are tonic pills and not violent and weakening like purgative medicines. Nature does not require a violent measure in spring, but a helping hand to throw off the impurities which have accumulated during the winter, and so toning and strengthening ever organ and function that a condition of perfect health will prevail. Everyone—old and young—ought to take Dr. Williams' Pink Pills in the spring. There is no other medicine will do you so much good. Mr. James Salmon, postmaster, Salmon Creek, N. B., says:—"Last spring I was feeling decidedly unwell. I was weak, dizzy at times, and continually felt tired. My appetite was poor and I was losing in weight. I tried several medicines, but nothing did me any good until I began the use of Dr. Williams' Pink Pills, and a few boxes of these made me feel like a new person. I would advise all who feel run down and out of sorts to take Dr. Williams' Pink Pills."

Dr. Williams' Pink Pills are also effective in the cure of all diseases due to poor, thin, watery blood or weak nerves. Do not take a substitute for these pills—it is a waste of money and a menace to health to do so. See that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. Sold by all medicine dealers, or sent postpaid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co., Brockville, Ont.

browned underneath, place on the center or upper grate of the oven to cook or dry the top, fold, turn on hot platter, sprinkle with powdered sugar, garnish with slices of orange, serve with stiffly beaten whipped cream.

Western Presbyterian: Seedtime and harvest, heat and cold, we are assured, will continue to succeed one another and with them the various attendant changes, but the promptness and rapidity with which all this will take place is something which we must leave to the ordering of One higher and wiser than we. Though delayed, the spring will come, as the final rest in glory will surely be reached at last by all who join themselves by a true faith to Him who is Life un-failing.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, March 4, 10 a.m.  
 Kamloops, 1st Wed. March, 10 a.m.  
 Kootenay, Nelson, R.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., 5i-mo.  
 Rock Lake, Manitow, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 2 p.m.  
 Minnedosa, Minnedosa, March 4.  
 Melita, Carleton, 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.  
 Barrie, Almdale,  
 Owen Sound, Owen Sound.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, 11 March.  
 Montreal, Montreal, Knox, 11 March  
 Glengarry, Maxville, 17 Dec, 10 a.m.  
 LaSark & 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, 4 March, 2 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 18th 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.

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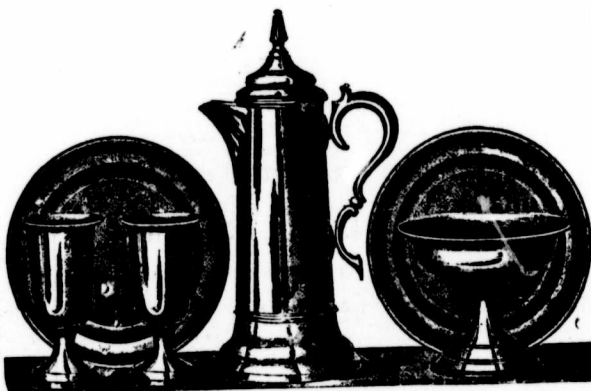
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The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups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

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- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each at a rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
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"	1 arrives Gracefield,	"
"	Que.	8.20 p.m.
"	2 leaves Gracefield,	"
"	Que.	6.20 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.
"	2 leav. Waltham	7.04 a.m.
"	2 ar. Ottawa, Ont.	11.55 a.m.

The above trains are daily except Sunday. For ticket or other information apply to 31 Central Chambers, Ottawa Agency & Messenger Co., 58 Sparks St., or C.A.R. Ticket Office, Central Station.

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Lv. Ottawa 8.20 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 Pint-sch gas.

4.10 p.m. for New York, Boston and all New England and New York points through Buffalo, sleeping car to New York; no change Sunday.

Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

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

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

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(Via North Shore)

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### 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 direction 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.