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For Dominion Presbyterian.

EASTER.

BY H. ISABEL GRAHAM

*Easter! word of sweetest meaning,
Hope's bright garland o'er the tomb,
Breaking in upon its silence
And dispelling death's dark gloom.*

*Easter! time of glad rejoicing,
When the buried buds and flowers
In forsaken, frozen places
Wake to welcome sun and showers.*

*Easter, hallowed, peaceful Easter!
Pledge that we like them shall rise
Purified, transformed, triumphant
To serene and sun-lit skies.*

MARRIAGES.

At the manse, Grenville, Que., on March 12, 1902, William D. Gauley, to Hester Grace McHardy, the Rev. M. F. Boudreau officiating.

At the residence of the bride's father, on March 13, 1902, by the Rev. Henderson, of St. Andrew's Church, John H. McEwen to Jane, daughter of Mr. Wm. Gordon, West End, Chatham, N. B.

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

At the residence of Mr. A. Ross, brother-in-law of the bride, on Wednesday, March 5th, 1902 by Rev. A. C. Wishart, Mr. George Oke to Miss Gwendoline Morgan, all of Thorah.

At the residence of the bride's parents, on March 4, 1902, by Rev. Dr. McDonald, W. Brodie Gordon of North Dakota, eldest son of John Gordon, Dundee, to Janie, eldest daughter of Mr. and Mrs. Donald Fraser, Sunnyside Farm, Dundee.

At Warina, on March 5, 1902, by Rev. D. D. McLennan of Apple Hill, Alexander Cameron of Carryie Assiniboia, to Sarah A., daughter of Roderick Ross of Warina.

On March 12, 1902, by the Rev. W. G. Wallace, B. D., of Bloor Street Presbyterian Church, Toronto, Benjamin F. Hodgins, of Limehouse, Ont., to Catherine Sullivan, of Toronto.

DEATHS

At Dunlop, Ayrshire, Scotland, on March 15, 1902, Mary Ann Tannahill, wife of the late Robert Love, and mother of the Rev. Andrew T. Love, of Quebec, in her 83rd year.

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Note and Comment.

The Emperor of China and the Viceroy of India, between them, govern more than half the population of the world.

As an illustration of the vitality of the old Welsh language it is shown that it is still spoken by 85 per cent. of the population of Wales.

An unpublished overture by Mozart was found very recently and given a hearing at the Paris conservatoire. It is supposed to have been written by him while in Paris in 1778.

Extreme statements should be avoided in the discussion of any subject. They are liable to be misinterpreted and to work harm. Credit should be given to an antagonist for all the good he may possess or avow.

The death is announced of Rev. Geo. C. Needham, evangelist, who was at one time associated in christian work with Mr. D. L. Moody. He was a fine solid preacher and twice visited Nova Scotia about twenty five years ago, where he did effective evangelistic work. He died near Philadelphia, February 16.

Col. Grimm, a Russian army officer, has been condemned to death for selling Russian military secrets to a foreign Power. It is asserted that Col. Grimm, during ten years, has revealed to Germany every plan prepared by Russia in the eventuality of war between the two countries. Some sixty other arrests have been made.

A curious feature to travellers in the high roads of Norway is the great number of gates—upwards of 10,000 in the whole country—which have to be opened. These gates, which either mark the boundaries of the farms or separate the home fields from the waste lands, constitute a considerable inconvenience and delay to the traveller, who has to stop his vehicle and get down to open them.

It is reported that the Empress Dowager of China has issued a decree condemning the practice of foot binding, and declaring that hereafter the feet of Chinese girls shall be allowed to grow naturally. Perhaps her power does not extend far enough to effect such a change. The King of Korea, it will be remembered, tried to make the Korean men cut off their top-knots and wear foreign clothes, but was not powerful enough to enforce the change.

A clergyman in the North of Scotland, having finished his preparation for Sabbath duty, went on the Saturday afternoon to recreate himself by fishing in the river which flowed within a short distance of his manse.

Having caught a fine salmon, he was proceeding home with it when he met one of his parishioners to whom he said: "James, I've done a good day's work to day; I've finished my sermon, and I've caught a fine salmon." "Well, sir," said the parishioner, "for my part, I wud far raither hae the salmon than the sermon."

Australia has adopted rules for securing the settlement of trade-union disputes by arbitration. There will be no preliminary investigations, the dispute being taken direct to the court, thus preventing delay and unnecessary expense. The court is composed of a judge of the Supreme Court as president, and two members selected from the employers and employees, respectively. The registrar can refer disputes to the court without the consent of either party. The court has power to declare the standard wage, and that any practice, usage, etc., shall become a common rule for all persons employed in the particular industry under review.

Prof. Alexander Agassiz is in charge of an expedition to the Maldivé Islands in the Indian Ocean which has recently been sent from the Agassiz Museum at Harvard. Prof. Agassiz fitted out the expedition and is assisted by W. McM. Woodworth. They expect to find rare and beautiful coral formations and will gather an exhaustive collection as possible. A steamer was chartered at Colombo, Ceylon, from the British India Company, to transport the expedition to the southern part of the Indian Ocean, where the Maldivé Islands lie. The islands of the Indian Ocean are the only group remaining which Mr. Agassiz has not examined in his explorations for the study of coral. The islands are remote and unfrequented, and it is expected that the expedition will prove fruitful. The work will occupy about two months.

The Presbyterian Banner of Pittsburg, Pa., concludes a strong plea for fair treatment of the Chinese by the people of the United States by saying: "Our present relations with China invite just treatment to its citizens. We won the confidence and gratitude of that country in her late tribulation, and are now in position to enter into closer commercial relations with her. Our Pacific Coast fronts on the same ocean that washes her shores, and a rich commerce may weave us into a community of interests. We are standing among the nations for an open door of trade and intercourse with that vast empire, and are ready to defend it with our might. Our Chinese policy at home should now be brought into harmony with this expanding policy abroad, and we should see that we do by the Chinese here as we would have them do by us there. This policy is in accordance with the truest statesmanship, with the brotherhood of man, and with the gospel of Christ." We commend the foregoing to those Canadians on the Pacific coast who are frantically pleading for the exclusion of the Chinese from Canada.

The opening of the Paris underground railroad—or something else—seems to have had a disastrous effect on the other transportation enterprises of that city. Until very lately there was little street railroad in Paris, but an omnibus system, worked by a single company, which, with transfers, covered the whole city, and was perhaps the most complete and efficient omnibus system the world has ever seen. On the eve of the 1900 World's Fair not only was the Metropolitan (underground) railroad built, but a considerable extension of street car lines was made, says the Railroad Gazette. It seems that a great deal of water was injected into the stock of most of the new enterprises, and naturally they have made short work of a large part of the omnibus traffic, which is hardly a twentieth century institution. The result, as interreted on the Paris stock exchange, is seen by the quotations for shares in October this year and last. Omnibus Company shares have fallen from 1,660 francs to 780; Thomson-Houston Company from 1,290 to 814; other tramway companies from 730 to 500, from 355 to 250, from 474 to 147, and from 590 to 345. On the other hand Metropolitan (underground) shares have risen from 533 to 574, and Parisian Electric from 252 to 261. Doubtless several of the street railroad companies whose shares have fallen so greatly are yielding good interest on the capital actually invested in them, and Omnibus Company shares, worth 1,660 last year and 780 this, are 500-franc shares; but this does not mitigate the fall to those who bought last year.

The British Museum has recently come into possession of a mummy which is generally believed by the experts, who have been privileged to examine it, to be the most ancient yet discovered. This addition is of unique value, in view of the fact that it conveys a more comprehensive idea of the origin of the ancient Egyptians than has ever yet been obtained from similar relics. Upon this point there has always been a wide divergence of opinion among archaeologists. The mummy was taken from a neolithic grave. It is the body of a man about 5 feet 9 inches in height. Upon the scalp is a remaining lock of hair which suggests that it was originally of a fair color. The hands and feet are small, and from the intellectual formation of his head it is conceded that he must have belonged to a superior race. The result of Egyptological investigation declares that the mummy is that of an aborigine of Egypt, which was conquered by an Asiatic invasion about 8000 B. C., and which afterward intermingled with the conquering race, thus constituting the foundation of the race known as Egyptians. The grave from which the body was taken out was an oval cavity in a sandstone rock, and covered with a number of large slabs of stone. Ranged round the body were the usual flints and earthenware pottery. It was found impossible to remove the grave of the body together with the mummy, so an exact replica of the tomb was made, and the body now reposes in a case in the Egyptian gallery of the museum in exactly the same position in which it was found.

The Quiet Hour.

Saul of Tarsus Converted.

S. S. LESSON—April 6, 1902. Acts 9:1-12.

GOLDEN TEXT.—*Repent ye, therefore, and be converted, that your sins may be blotted out.* Acts 3:19.

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

Breathing out threatenings and slaughter, v. 1. How many fierce enemies and appalling perils have threatened the life of the church! But the assaults of these enemies have ended in failure, and from these perils there has always been provided a deliverance. The Pharisees and Sadducees fought against Christ and His church. They have passed away, while Christ and the church remain. Under Nero and Trajan, the Roman empire hurled its mighty power against the Christian church, and multitudes of Christians met a martyr's death. But the Roman empire has fallen, while the church of Christ still stands firm. The Chinese empire may gather all its strength to crush the church, but, though it be the oldest empire on earth, it will perish before the influence of Christ begins to wane or His church shows signs of decay.

"Crowns and thrones may perish, kingdoms rise and wane;

But the church of Jesus constant will remain."

The fight is on between the church and a score of evils like gambling, drunkenness and political corruption. Let the Christian never lose heart; these foes shall perish because they array themselves against the conquering Christ; the church shall be victorious and enduring, because she and her Lord are one.

He drew nigh unto Damascus, v. 3. God interposes at the opportune moment for the deliverance of His people. When destruction seems certain, His outstretched hand snatches them from the grasp of the destroyer. When Jerusalem was surrounded by the army of Sennacherib (2 Kings, chs. 18, 19), the Lord suddenly destroyed the besieging host. Herod (Acts, ch. 12) had fixed the time for the execution of Peter, and the fatal day was just at hand, when the angel was sent to rescue the apostle from the yawning jaws of death. In Browning's "Instans Tyrannus," the victim of oppression, at the moment when the tyrant's plans were completed

... sprang to his feet,
Stood erect, caught at God's skirts and prayed!
And then the oppressor "was afraid."

Who art thou, Lord? v. 5. The time came in the experience of Saul when he could say concerning Jesus: "I know him whom I have believed," 2 Tim. 1:12. The question of uncertainty marks the beginning of his Christian life; the declaration of assured conviction its maturity. The path from the one point to the other was the path of obedience. It is only by obeying Christ that we come to know Christ. Our religion is a life before it is a creed. It begins, not by our understanding a set of doctrines, but by yielding our wills to a Master. F. W. Robertson called 'obedience' the organ of religious knowledge. Jesus said (John 7:17, Rev. Ver.), "If any man willet to do His will, he shall know of the teaching."

I am Jesus whom thou persecutest, v. 5. Jesus stood between Saul and the persecuted Christians. He identified Himself with his oppressed followers. Every wicked man must face that fact—that in touching the

least of his little ones he touches Jesus. On the other hand the Christian has a great sense of security in the simple thought of Jesus; that He and His are one. He is touched when they are touched for harm; and where danger threatens, He goes out on the way to ward it off.

It is hard for thee to kick against the pricks, v. 5. Nothing but failure and disaster can result from fighting against Jesus. We only injure ourselves, when we resist the inward sense of compulsion to be Christians, that comes to us all in one way or another. Our rightful Master calls us into His service. To resist is to kick against the goad, and means for us harm, pain, sorrow. The one wise thing for us is to surrender to Jesus. Then defeat and shame will give place to a joyful battling for God, and an assured victory with its crown of righteousness. It is useless as well as wicked to oppose the progress of Christ's kingdom. Saul's persecution was a failure from the beginning. It resulted in sending Gospel messengers to proclaim the glad tidings in many lands. Sooner or later the persecutor will awake to find himself a disappointed, humiliated, defeated man. Are we on Christ's side or against Him? Are we striving only to meet with failures or to achieve a glorious success?

Approaching Calvary.

As we draw near to that season of the year which reminds us of our Lord's passion, resurrection and ascension, we read anew of his conscious approach to the cross; and the story constitutes a wonderful preface to the tragedy upon Calvary. During an outbreak of superstitious terror upon the part of Herod, who had, it was reported, threatened Jesus with death; and of hatred upon the part of the priestly rulers of the people, who found his popularity lessening their personal influence, our Lord had withdrawn himself to the northern parts of Palestine, desiring to be hid.

But this was impossible. Anxious and distressed parents sought him out and implored him for the relief of those dearer to them than life itself. The little hamlet in which he had hoped to find rest and obscurity was soon the shrine toward which feet from every quarter turned. And even when he ascended to the cool, serene heights of snow covered Hermon, celestial visitants dropped down from the over-arching skies to talk with him "of the decease which he should accomplish at Jerusalem."

It was at the close of this ineffective attempt to secure privacy and recuperation that Jesus definitely set his face southward toward the city of the Great King; and on his return journey he attempted, from time to time, to prepare his disciples for the inevitable tragedy. But his most solemn assertions only roused their concentrated opposition. If this should be the case, why go back to Jerusalem at all? It must not be. What did he think of them? They would fight to the death before this deed could be so wrought.

Gently, but firmly, and once sternly, Jesus reproved the interferences that was so kindly meant. Perhaps in later days of silence they fancied it had passed from his mind; but at Capernaum he returned to the theme, and again at Jericho. And finally, as they

were making the last ascent from the valley of the Jordan, after a brief allusion to the fact that he was going to Jerusalem to be killed, he advanced so lost in thought and so changed in mien that instinctively the twelve fell behind and silently watched the movements of their Lord.

It was, we may imagine, just as he rose to the crest of the divide and came to the place from which the sight of the city bursts upon the view that the majestic figure of the Master was silhouetted, black against the golden sunset. For a moment he would pause and look upon the temple, the judgment hall—and Calvary!

Then there came over him that swift and indescribable change which Mark can only describe as something that filled them with amazement and fear. From a little distance they were looking upon Jesus; but he, the Mediatorial Sacrifice, was looking from afar upon the scene where in a few days his cross was to stand and the last act in the great tragedy of the atonement was to take place.

Those who saw his face and figure then, standing as we may believe against the evening sky, never forgot the impression made. It was such a moment as lifts the curtains of the soul and lets the world behold the very life pulse of the heart. We may form some mental image of Caesar's visage as he paused upon the brink of the Rubicon and cast the die which turned the history of the world from democracy back to absolutism. We may call up in our imagination the face of the Iron Duke when before the first gun was fired at Waterloo he made the decision which was to necessitate a new map of Europe. But how Jesus looked in that hour when he turned his eye toward the city and Calvary and his cross we can but dimly conceive. Suffice it to know his disciples whispered and trembled when they saw it, nor ever afterward attempted to deflect him from his set purpose of self sacrifice.

There comes to every soul an hour not without its hint of these tests, revelations and emotions. Every man comes sometime face to face with his own cross, and then the world knows whether he is a hero or a poltroon.

Old soldiers remember the moment when for the first time they looked upon the perilous edge of battle and had, in a breath, to decide for a man's part or a coward's disgrace.

And in the closing weeks of this winter's evangelistic campaign many a hearer is now face to face with the one most momentous issue of his life. There lies the way to the cross! Yonder stands the hill of Calvary! It costs to be a Christian. There are joys and delights in the service of the Master. One sits with him at the wedding table and with him is a fellow guest when Levi makes a great feast. There are hours in which one is admitted to divine communions not lawful to be uttered. There are scenes of transfiguration, and clouds of glory, into which the disciple may be permitted to enter. But at the end stands the cross! "Are you able to be baptized with the baptism that I am baptized with?" is the Master's searching inquiry. Here upon the heights whence self-denial, and shame, it may be, are within the view, will you turn back?

Many a time afterward the disciples must have been strengthened when they recalled the manner in which Jesus met the issue. What solemnity; what strength; what conscious victory! A thousand times must John have seen it in the sunsets above "the isle that is called Patmos." Whatever Gentiles may follow, he who has upon

these heights of soul made the great decision will come to his end in peace; will rise from his sleep of death, victor through the grace of One whose cross and tomb and glory he is equally to share.—The Interior.

The Scars of Crucifixion

BY JOHN CLARK HILL, D. D.

After the resurrection Jesus showed his hands and his feet to the Apostles that they might identify him by the scars. That same body, but glorified, entered heaven bearing those scars. In the revelation given to John the Lamb was seen still bearing the marks of his dying. The natural inference is that these marks will remain for the eternity to come, as they were contemplated from before the foundation of the world. Those scars are the ineffaceable record of the anguish of the atoning love of G. I.

But the believer also should be crucified. Putting together all the scripture that bears on this, we can see that Paul had in mind those scars of Christ when in strong figures he speaks of himself as bearing "branded on his body the marks of Jesus" and as "always bearing about in the body the dying of Jesus." (Gal. 6: 17; 2 Cor. 4: 10)

Christ suggested this himself when he spoke of his followers' cross bearing. The Spirit elaborates this through Paul and Peter. "They that are Christ's have crucified the flesh" "I have been crucified with Christ. See Gal. 2: 20; Phil. 1: 28; 1 Pet. 2: 21; Gal. 6: 14.

These Scriptures teach us that there must be in the believer's life something that is parallel, in some way, to the crucifixion of Christ. We should be able to use for ourselves Paul's strong figure "I bear branded on my body the marks of Jesus." If we make the offering contemplated (Rom. 12: 1) we will bear the scars.

There is danger that we treat these stern realities as mere sentimental spiritualities, as the exuberance of pious exaggeration. But there is solid truth, a great reality, underlying the figure. Read these passages: Rom. 8: 13; Col. 3: 5, 9; Gal. 5: 16, 26; 2 Tim. 3: 1-4. If we do what is required by these words we will bear the scars.

But do we not have a secret feeling that the type of Christian life depicted in the New Testament is so utterly out of harmony with the spirit of the age that it would be utterly ridiculous to attempt to put these things into practice? The ease with which all this is brushed aside by many is appalling. The law of the cross is eternally binding on both God and man.

We are willing enough to have Christ crucified for us, but most people refuse to be crucified themselves. We love to contemplate him bearing the cross, but we really regard it as a modern mistake to talk about our cross bearing! We have laid Christ's law on the table, by far more than a two-thirds majority!

Just as Christ, through the Eternal Spirit, offered himself a sacrifice to God, by that same Spirit we need to make the offering of ourselves. If we do, we will then, like Paul, bear in our bodies the victor's scars of crucifixion.—The North and West.

The thing that grieves the Spirit and brings leanness to your soul, is not so much the fact of your saying some unkind thing, as your giving place to an ugly feeling so as to make you capable of acting it out.

Our Young People

Growing in Grace.—Topic for April 2.

2 Pet. 3: 17, 18; 1 Pet. 2: 1, 2; Eph. 4: 12-15.

Our Leader Speaks.

What is this "grace," in which, according to our topic, we are to grow? It is hard to define it, but I suppose the best definition would be to say that grace is likeness to Christ. Growing in grace, then, would just be growing like Christ.

I think we grow like Christ in the way a child grows like her mother. She lives with her mother day after day, as we must live with Christ. Her mother is constantly before her eyes. She constantly hears her mother talk, as we should hear Christ speaking to us. She catches her mother's ways, her fashion of doing things, her manner of speech, her very habit of thought. So must we fall into the ways of Christ.

At last she comes to look like her mother, and is so good a copy of her that the mother's friends, meeting the child long years after the mother is in the grave, will say, "My dear young lady, you are the very image of your mother." In much the same way those that know Christ, looking into our faces will see Christ's image there, if in this manner we have been growing in grace,—growing, that is, in Christ's likeness.

How can we tell whether we are growing like Christ or not? Just as we could recognize Christ Himself, if He should come to earth. We should know Him by the kindness of His face, by the power that would go out from Him, by the flocking of the people to Him, by the peace that would shine in His eyes, by His knowledge of God and the ways of God.

Do others see these things in us? and do they see them ever more and more? Are we growing daily in kindness, in power, in peace, in the knowledge of God, and in the influence with men which these things bring about? If so, we may be sure that we are growing in grace. May this meeting stir us all to seek that growth more earnestly than ever before.

Daily Readings.

- Mon., Mar. 31.—Grace in trial. 2 Cor. 12: 7-10
- Tues., Apr. 1.—Grace from Christ. John 1: 10-17
- Wed., Apr. 2.—Growth in Christ. John 15: 1-8
- Thurs., Apr. 3.—Grace abounding. 2 Cor. 9: 8-14
- Fri., Apr. 4.—From strength to strength. Ps. 84: 5-12
- Sat., Apr. 5.—Follow on. Hos. 6: 1-3
- Sun., Apr. 6.—Topic.—Growing in grace. 2 Pet. 3: 17, 18; 1 Pet. 2: 1, 2; Eph. 4: 12-15.

"He that winneth souls is wise."
How much heavenly wisdom it takes to win souls! They are taken captive by the devil at his will! They are in the snare of the devil, many of them laden with iniquity; their minds are blinded by sin and their hearts are hardened with iniquity; yet many of them are convinced of sin, and want to be Christians. They are seeking God in their own way. This was the condition of the eunuch, who had been to Jerusalem to worship, and was returning, when God told Philip to go and join that chariot, etc.

Our Members Testify.

Ruskin sums up the aims of growth in the one word "magnanimous"—great-hearted. To become that should be the aim of all growing Christians.

Men were praising Rubinstein, the great musician, because of his genius. He was greatly offended. He wanted them rather to praise his hard work, which really had won his success. What we need, in order to grow, is not genius, let us remember, but hard work and patience.

A young man who had just become a Christian was talking to the famous missionary to China, J. Hudson Taylor. He wanted to put off joining the church until he had learned more about Christ, and could be more sure of himself. "When you light a candle," asked Mr. Taylor, "do you do it to make the candle more comfortable?" "No," answered the young man, "but to get more light." Then Mr. Taylor went on to ask, "Does a candle become useful only after it has half burned down?" "No," was the reply, "just as soon as it is lighted." "Then," said Mr. Taylor, "imitate the candle and let your light shine right at the start."

We must grow all the time. We are either growing in grace, or, as is said, our faults are "growing on us." Which is it?

Professor Drummond says that the most anxious people in the world are Christians who do not understand the nature of growth. When a sailing vessel crosses the Atlantic, a great deal of work is done by the sailors, but none at all to make the ship go. The wind does that. So all man's work is only putting instruments in the way of God's power—fixing a water-wheel in the way of the river, or a piston in the way of the steam. Our spiritual work should move in the same easy fashion.

Do not be discouraged if your growth is slow. Remember that the pumpkin grows many times faster than the oak-tree. Yet who would not rather have for his symbol the oak-tree than the biggest pumpkin that ever won the prize at an agricultural fair?

Forward.

- Though God's messengers are martyred,
Though Christ's followers are slain,
Shall His Church withdraw, defeated,
Leaving bound with error's chain
China's millions so benighted,
Where no light of life has shone?
Groping still in heathen darkness
Those who Christ have never known?
- Still doth stand the ancient promise
That from sea to furthest sea,
To the earth's remotest limit,
Shall the Christ's dominion be;
As the rolling waves of ocean
Cover all the mighty deep.
- So the knowledge of God's glory
Over all the earth shall sweep.
Doth not God still rule the nations?
Shall His purposes of love
Be by heathen rage defeated?
Shall his promise worthless prove?
- Till she deems the Lord's hand shortened,
That He has no power to save,
Must His Church go ever forward,
In His power, all danger brave!
Never falter, never waver,
From defeat bring victory,
Till the Christ shall reign victorious
Over all from sea to sea.

Margaret H. Barnatt.

Our Contributors

Easter Day.

BY REV. B. B. WILLIAMS.

Easter Day! a veritable Red Letter Day! So let there be high and holy gladness. Let Church bells, Church organs, Church choirs, give forth their strongest, pure and sweetest music, in celebration of the triumph of our Lord over Death and the grave!

He who died on the cross, and was buried "Is Risen" and lives for evermore. Such is the brief but pregnant story which Easter Day repeats from year to year.

But is this *true*—or is the story a mere myth or legend born of, and perpetuated by credulous superstition—or is it a fable framed by crafty men to cheat the simple herd? If so, it is high time that Easter Day jubiliations should cease.

It is well then to look into this matter closely and carefully—a reverently thoughtful examination cannot fail to deepen and strengthen conviction of the reality of the resurrection of Christ.

The late Dr. Arnold—great in scholarship and saintliness has said, "I have been used for many years to study the history of other times and to examine and weigh the evidences of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the mind of a fair enquirer, than the great sign that God has given us, that Christ died and rose again from the dead."

These are weighty words, abundantly justified by the faith of the case.

The evidence of the truth of the Redeemer's resurrection is twofold—*direct* and *indirect*.

On the line of *direct* evidence, there is the fact that early on the morning of the third day the grave was found to be *empty*—this is beyond question, if the gospel narratives be genuine—when the Roman soldiers appointed to guard the sepulchre, informed the chief priests that the grave was empty, great was the consternation in their ranks. Hastily summoning a Council, they set about devising some way of accounting for the absence of Christ from the grave and of enabling them to deny His resurrection. The plan which they adopted was to bribe the soldiers with large sums of money and to instruct them to say that the disciples came by night and stole the body while they slept. A more clumsily concocted story there surely never was. It carries, on the surface, its own refutation.

What then is the *true* explanation of the empty grave? Just that which was given by the Angel to the devoted women who came early to the grave and fully expected to find the body there—"Be not affrighted," said the Angel, "He is risen—He is not here—behold the place where they laid Him."

"He is risen"—that is why the grave is empty. Well what did the risen Saviour do during the interval between His resurrection and His ascension? Did He withdraw Himself entirely from human field, carefully withholding any manifestation of Himself? Nay. He first showed Himself to Mary, and after, by many 'infallible proofs,' to the Apostles whom He had chosen.

We have a record of not less than *ten* distinct appearances, and it is specially noteworthy that these appearances were made at *different times, in different places, and in widely different circumstances.*

The assertion that the resurrection of Christ, was an event, not in the material, but in the moral world, and that the evan-

gelical narrative is only a material representative of a spiritual fact, is *utterly falsified* by the gospel narratives—the Evangelists speak of Him not simply as *living* on beyond the grave, and showing Himself from *Heaven* as in the case of Stephen and of Saul, but as presenting Himself on *Earth* to the sight, and hearing and touch of His followers. Matthew records that Jesus came suddenly upon both the Marys together—that the *eleven* disciples in a body saw Him, and that He drew near to them and spake to them.

Luke states that Jesus joined Himself to two of the disciples on their way to Emmaus, walked along with them, talked and supped with them, that He was seen by Peter and that He presented Himself alive after He had suffered death, being seen by them for forty days. Paul testifies that He was seen by Peter, then by James, then by *all* the apostles and then by more than five hundred—most of whom were alive in His time and therefore in a position to confirm his statement. In view of this direct testimony, which might be greatly enlarged, it is difficult to understand how the most sceptically disposed can hesitate to admit that in *some way or other* Jesus did appear alive. Volkmar says "It is one of the most certain facts in the history of the world that Jesus of Nazareth soon after His death upon the cross, appeared to his disciples as risen again . . . whatever conception we form of this appearing and even though we cannot understand it at all."

Baur says "To the faith of the disciples the resurrection of Jesus became the firmest and most incontestable of certainty . . . Treat the thing itself as an objective or as a subjective one, still we must hold fast to the certainty that these disciples were fully convinced of its occurrence as having all the reality of an historical fact."

It is, of course, open to an objector to say that the disciples, though perfectly honest in their belief, were deceived—or rather deceived themselves.

Optical illusions there have been and still are. Strange and wild fancies have seized human minds and do so still, but a large and indeed, unwarrantable demand is made upon our faith when we are asked to believe that these men were the prey of illusion. If the risen Saviour had shown Himself but once or twice, there might be some ground for suspicion. He however showed Himself *repeatedly*.

If the disciples had been predisposed to believe in the resurrection, there might be some ground for suspicion, nothing however is more certain than that they were *not predisposed*—quite the reverse. They did not, in the least expect His resurrection. When He died, they took for granted that all was over—their hopes were buried when he was buried—hence when Mary and the other women first brought the news of His resurrection—we read that their words seemed to them as idle tales—when Peter and John had actually looked into the sepulchre and saw the linen clothes lying and no Jesus there, it is said "that they knew not the Scriptures that He must rise again from the dead." Thomas declared that he would not believe unless he was permitted to see and feel the pierced hands and wounded side.

Never were men less disposed to believe in anything than these men were to believe in Christ's resurrection and yet the evidence furnished was so overwhelming that at length they were as fully convinced of its *reality*, as they were of their own existence. So much for the *direct* evidence.

The *indirect* evidence is, if possible, more

significant. After the death of Christ a marvellous change took place in the mind and conduct of His *foes* and His *friends*. Now to account for this is the problem now before us.

A great change took place in the *foes* of Christ. It will be remembered that during His brief ministry and right down to its close, His bitterest and most persistent enemies were the Pharisees—speaking broadly the Sadducees were indifferent onlookers—disposed probably, to regard Him as a fanatic deserving their silent contempt. But according to the early chapters in the Book of the Acts, something had occurred which completely altered the attitude of these two sects for the Sadducees instead of being utterly indifferent and contemptuous as heretofore, became deadly opponents and persecutors of the Saviour; whereas the Pharisees—old enemies—not only sometimes defended them, but in many instances became their converts.

"As they were speaking to the people the Sadducees came upon them, Acts 4: 1. "The High Priest rose up and all that were of his way of thinking, which is the sect of the Sadducees and laid their hands on the apostles," Acts 5: 17.

While the Sadducees were thus active and remorseless persecutors, we read that there stood up in the Council, a Pharisee whose advice was that they should refrain from these men, lest they might be found fighting against God. When Paul was brought before the Council and perceived that one part were Sadducees, and the other Pharisees, he cried out "Men and brethren. I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question" where upon "there arose a discussion between the Pharisees and the Sadducees and the Pharisee section put in a plea in Paul's behalf saying "we find no evil in this man." Manifestly a great change had taken place in these two parties—the Sadducees who had treated our Lord for the most part, with contemptuous indifference, now became filled with malignant hate. The Pharisees who had been ceaseless in their hostility were now more or less favourably disposed to the disciples of the new religion. There must have been some cause for this remarkable phenomenon—what was it? It is to be found alone in the *resurrection of Jesus*. But for it the Sadducees would probably have continued as they were before. As far as they were concerned the disciples might have preached, without let or hindrance. Jesus was one who went about doing good and who eventually was slain. When however they preached Him as risen from the grave, the fiercest indignation of the Sadducees was stirred up, for one article in their creed was that there is no resurrection—whereas the Pharisees confessed it.

Great as was the change in the mind and conduct of the *foes* of Christ after His death—a change not less great took place in His *friends*.

When Christ died, the idea of His over-coming death did not for a moment enter into the minds of His disciples—hence they gave themselves up to dismay and despair. All they could think of was that they had been grievously deluded and betrayed. "We trusted that it had been He who should have redeemed Israel!"—so they spake. There is a touching plainness in the words. They express the pair-fullest disappointment.

The Pharisees with the shrewdness so characteristic of them anticipated the possibility of the removal of the body from the

grave by the disciples and made provision accordingly, but the disciples themselves were completely thunderstruck when they heard of the removal. Despite definite testimony, it would seem as if they had resolved not to believe that Christ had risen. Looking back upon the whole scene we cannot help wondering at their incredulity—their dogged resistance of proof in addition to proof.

And yet what a change there was in these men in the course of a few days!

At first we find them bewildered, timid, despairing. A short time after we find them strongly altered for the better—full of energy, with great insight into truth and with dauntless courage proclaiming that truth—they were *new men*—the mantle of the old prophets had fallen upon them and the spirit of the old prophets was in them.

As soon as they were permitted to speak—they spoke with such fire and force—their theme was a crucified and risen Christ.

The suggestion that they were impostors and that they deliberately laid themselves out to deceive, is monstrous, and as such unworthy of serious notice.

Would impostors have begun their work in Jerusalem, where the events that are the foundation facts of Christianity had occurred? Could impostors have shown the brave and noble bearing which these men did in the Day of Pentecost, before the Council, amid scourging, torture, and death? If *honest* men there ever were, these men were honest and so they staked their *all* upon the truth of Christ's resurrection.

What was it that brought this great change in their character and conduct? It is the fact that Jesus rose again on the third day from the dead; that this Jesus who was slain by wicked hands, God had raised up to be a Prince and Saviour; any other explanation is futile.

It is scarcely possible to overestimate the importance of unshaken faith in the resurrection of our Lord. A "Risen Christ" is the centre around which all things else range themselves. The aspect in which we are to look upon Him—the aspect that is indispensable to our hope, trust, strength, worship is that of the "Risen Christ."

Will this, and all that is involved therein as the theme, Peter's sermon on the day of Pentecost resulted in the conversion of three thousand souls. In the course of a short time, through the preaching of Jesus and the resurrection, by the apostles, many more thousands both of Jews and Gentiles were won to the faith and were prepared to suffer imprisonment and even death rather than deny the faith.

Well then may we hail the return of Easter day, commemorating as it does a *fact*, than which no other in the whole range of history is better authenticated.

Easter Day speaks to us the eloquent tones of bright morning, bright after a dark and dreary night—of gain through loss—of joy through sorrow—of victory through seeming defeat, of a prophecy and pledge of your own resurrection—life eternal, through death.

Despite the blood red setting of the sun of righteousness, He is to-day high in the heavens, and is destined to rise higher and higher still, and to bathe a weary, sin sick world in the glorious light.

At Easter time nature is on the eve of a great quickening and renewal—winter is passing away—the time of the singing of birds and of the flowers is at hand—there will soon be a great oozing out of life, oceans of life on hill and mead.

Would that in the moral and spiritual

realm there were a resurrection corresponding to that in nature!

Just in proportion as the church believes in, and experiences the *Power* of His resurrection will she be stirred up to shake herself from the dust and from the bands of her neck—put on her beautiful garments as the Lamb's Bride—the King's Daughter. Then with heart and voice rightly attuned she will break forth in glad and grateful song.

"Hail holy day most blest, most dear!

"When Death's dark region, sad and drear

"Those strange mysterious sounds did hear

"The Lord is Risen."

All *true* christians are crucified, buried, risen with Christ—but what of the grave clothes? Have they been laid aside? Our Lord laid aside His. In this respect there was a marked difference between Him and Lazarus who came forth from the sepulchre bound in grave clothes. Alas! that so many eyes should be like Lazarus rather than like our Lord—the grave clothes do not become the resurrection life—they are a dead weight—a sore hindrance to *ascension*.

Without ascension the christian process in us is not complete. It is the will of our Saviour King that we should be set down in the orderly places with, and in Him. For this His Holy Spirit is waking upon, and in us.

It is only as we are what may be called "high level christians"—that the gracious purpose of the Redeemer concerning us, is fulfilled.

May there come to us at this Easter season—fresh inspiration—holy aspiration—a weighty spiritual uplifting.

"Up, and away,

"Thy Saviour's gone before,

"Why dost thou stay

"Dull Soul! Behold the door

"Is open, and His Precept bids thee rise,

"Whose power hath vanquished all thine enemies!"

The "Advanced" Theory of Resurrection.

II.

REV. JOSEPH HAMILTON.

In a former article we adverted to Dr. Gerhard's theory both of our Lord's resurrection and our own. If his theory is not essentially wrong it certainly appears to be hazy. He is fond of representing the resurrection both as "a process and an event." And the second advent he also treats in the same indeterminate way. "The second advent," he says, "is both a process and an event." Then he goes on to show that there are many comings of the Lord. He says He is "continually coming." Special cases or occasions are named, as, His conscious presence with His disciples—His coming in the unfolding history of the Church—in the destruction of Jerusalem—in the elevation of Constantine—in the struggle with Mohammedanism—in the missionary activity of the middle ages—in the Reformation—in the rise of Methodism—and so on. I confess that to me the stress laid upon such events seems calculated—if not intended—to minimise or explain away the Saviour's supreme final coming to judge the world. The resurrection, as I have said, is also treated in this progressive sense, as if it were not a clean cut definite event. "The resurrection," our author says, "is not an isolated event, which takes place at the end of the world, but it is a present reality; it begins in this life, is continued at death, and completed at the final consummation of all things." I have not space to show how our author develops these views. The effect on my mind is simply to consign

the resurrection as a definite event to the limbo of uncertainties. Christ's own resurrection, our author says, "was a moral process. He was ever rising, because he was ever doing the will of God." In such mist and haze the great event itself is lost.

My purpose now is to notice as briefly as I can our author's theory of the spiritual body. And I am glad to be more at one with him on this point, though not wholly at one. On such a mysterious subject there may well be differences of opinion. I have long had the idea that when the spirit leaves the body at death it does not go out "unclothed." This seems to be what Paul teaches. When speaking of liberation from the fleshly body, he says, "Not for that we would be unclothed, but clothed upon." I think there is no scripture that affirms or implies that the spirit at death is wholly disembodied. I doubt whether consciousness or activity could be maintained in a wholly disembodied state. "The assumption that the soul after death is absolutely bodiless," says our author, "cannot be maintained." "Is there not," he asks, "perhaps, after all, a third substance, which is neither matter nor mind? Just this an increasing number of scholars are beginning to believe." So far as I may venture an opinion, it accords with this. If we do not understand matter, as certainly we do not; and if far less we understand spirit, I think he would be a rash man who would say that there cannot be another substance which is neither matter nor spirit, but a connecting link between them. If so, we would find in this fact an explanation of many things that heretofore have been mysteries. On this point, therefore, we are agreed.

But beyond this point we diverge. Our author seems to think that after all there are not two bodies but one. At death the fleshly body is no longer a body—it is only a corpse. In life the spiritual body is only potentially present in the fleshly body. The spiritual body is then actually *the* body; and this is the body of the resurrection. Such are his views. "When a man dies," he says, "the matter of which his body is composed is abandoned." Again: "When he dies the corpse is dissolved, but the body does not perish any more than the soul." That is, if I understand him aright, the spiritual body is actually the true body, the fleshly organ being at death needed no longer, and no longer serviceable, is discarded forever. Thus the spiritual body is the resurrection body. Certainly this view fits in well with our author's theory of the resurrection. We will not say that this theory of the body has been adopted to sustain his theory of the resurrection. The main question is—Is the theory in accord with reason and revelation?

Whatever reason may say on this point, I think revelation does not sustain our author's theory. Paul's great discourse on the resurrection by no process of jugglery with words can be explained away. The Apostle says the body is "sown"; but by no fair process can the spiritual body within the fleshly body be understood as "sown"; it is not sown at all. Nor is this spiritual body "corruptible," as Paul says; it is not corruptible; it is only released. Nor is this spiritual body "mortal"; it is immortal; it is the fleshly body that dies, not the spiritual body. It is the fleshly body, "sown," "mortal," "corruptible," that is to be raised immortal and incorruptible; otherwise words have no meaning.

Now let me briefly sketch my own views of the spiritual body. Yet they are not quite

(Continued on page 206)

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THE BEGINNING OF A NEW DEPARTURE IN THE CHURCH OF ENGLAND.

Everything tending to promote a closer drawing together of different branches of the Church of Christ must always be welcomed by all true Christians. Especially must this be the case, when it is seen on the part of any church which has been slow in showing a brotherly feeling toward branches of the Christian Church outside of itself. Episcopal churches, and amongst them, the Church of England, have been conspicuous in this respect. True, there have always been good men in them, who, in heart and spirit, have been most friendly to non-Episcopal churches. This, however, has often been more in secret than shown openly, and when it has been openly expressed, it has frequently, though not always been in language guarded and apologetic. Lately a position has been boldly taken by Canon Henson of Westminster Abbey, in favor of a larger and heartier recognition and fellowship with non-Episcopal churches by the Church of England than it has shown in the past. His action as set forth in a book which he has just given to the world, entitled, "Godly Union and Concord," is made the subject of a lengthy editorial in the last British Weekly under the heading, "The New Spirit in the Church of England." From this we shall largely borrow in what follows.

Indications of a similar kind appear from time to time in church dignitaries in Canada. The position of Canon Henson is the more noticeable, because he, some years ago, took a position against the recognition of non-Episcopal churches, and has now taken an opposite one, because he has seen that he was wrong. He says, "The time has come for churchmen to remove barriers (to the recognition of non Episcopal churches as churches) for which they can no longer plead political utility, and which have behind them

no sanction in the best conscience and worthiest season of our time." Episcopal churches, we fancy, though in this we may be mistaken, imagine that those which are non-Episcopal are longing for recognition at their hands, and that it is an act of condescension on their part to gratify this longing. This is certainly not the case; although non-Episcopal churches for reasons affecting the highest well-being of the nation, the churches themselves, and the building up and spread of Christianity over the world, gladly welcome the breaking down of all the walls of separation. It is a cause of sincere sorrow to all Christians not belonging to Episcopal churches, that so long and so persistently the barriers have been and are still kept up, which prevent the fullest and heartiest co-operation in all Christian work. "Those who refuse," says the editor of The British Weekly, "to recognize Christians as Christians incur the most serious responsibility. To refuse to recognize as a church any organized body of believers is an act which can be justified only on the ground that a particular organization has been laid down by the Master as essential to the existence of a church. If there is any such essential form of organization, it must be essential to the existence of piety, and the presence of the Holy Spirit. Now, the extremest partisans of exclusive Anglicanism, will hesitate to deny the existence of piety, the reality of goodness, and the blessing of the Holy Spirit in other denominations."

"It is to be remembered also that the New Testament enjoins as a main duty of Christians and as a badge of discipleship the love of the brethren." "It matters not," says Canon Henson, "by what name they may be called, whether they follow with us or not, if they bear the image of Christ, those who fail to recognize and honor them, fail to love the brethren; they reject and despise those whom Christ has received, and have reason to consider seriously lest Christ should say to them, 'Inasmuch as ye did it not to one of the least of these, ye did it not unto me.'" It would avail us little in such a case to say we did not regard him as a brother, for that is the very heart of the offence." "To refuse," The British Weekly goes on to say, "to recognize as brethren those whom Christ has recognized as disciples, is a direct violation of Christ's command. No differences in church government excuse such a refusal, any more than a difference in colour or in politics or in culture would justify it." "By the profession of the true church is meant, the acknowledgment of fundamental faiths. Churches may fall into grave errors, but so long as they hold the faith that saves amidst whatever corruptions and negations, they are Christian churches. What they believe, not what they disbelieve, is the essential point.

Referring to the practice of close communion Baptists in refusing to admit to the Lord's table, or sit at it with those who have not been immersed, The British Weekly goes on, "this is the same deadly error. Christian communion is a communion of men as Christians, not as Baptists or Presbyterians or Methodists or Episcopalians." Even the Roman Catholic Church, because it holds and teaches saving truth, in spite of

all the errors and doctrines of men with which it is overlaid, is to be regarded as a Christian church. In defence of this position, Dr. Charles Hodge states, that church holds the doctrine of the Incarnation, the whole doctrine of the Trinity, that of the Atonement, the necessity of the Divine Influence, the forgiveness of sins, the resurrection of the body, and eternal life and judgment.

We welcome the growth, wherever it is seen, of this spirit of Christian charity and enlarged and true understanding of the spirit and teaching of Christ. Canon Henson's desertion from the exclusive views so largely held still in the Anglican church, the British Weekly considers, "a notable event, and he will not be without his followers. Free churchmen (that is the adherents of all non-Episcopal churches) may well take heart. The tide runs steadily in their favor. Already the stoutest of their opponents admit that the orders of Presbyterianism and Congregationalism may be valid. The facts of the spiritual life are forcing themselves on the most reluctant eyes. The path to unity is hard and high, but the Lord's prayer, "That they all may be one as Thou, Father, art in Me and I in Thee," will be answered at last."

A NEW BOOK ON GENESIS.

There is as yet no English book on Genesis from the standpoint of the most recent linguistic and historical study; we are dependent for that upon a translation of a German word, namely, that of Dillmann. A small book by Dr. Ryle, now Bishop of Worcester, on "The early narratives of Genesis" is an attempt on a small scale to deal with a part of the subject in a reverent spirit and with a scientific method. There is also a volume just out on "The World before Abraham" by an American Professor, but we have not seen this book. We have before us one of the latest publications of the Open Court Co. (Chicago), entitled "The Legends of Genesis" which an examination turns out to be an English translation of the Introduction to a recent German commentary on Genesis by Hermann Gunkel, Professor of Old Testament Theology in the university of Berlin. The Introduction thus taken by itself forms a small, neatly bound volume of less than 200 pages, and though special students will need to consult the commentary for the critical processes, this treatise will serve the purpose of bringing to the intelligent layman and the busy minister, the results of long, laborious work on one of the most interesting books of the Bible. The present translation is by W. H. Carruth, Professor of German in the university of Kansas, and is both faithful and clear. We notice one case where translation was practically impossible, and an imitation has been given, e. g. on the subject of popular etymologies. "How many there are who believe that the noble river which runs down between New Hampshire and Vermont and across Massachusetts and Connecticut is so named because it 'connects' the first two and 'cuts' the latter two states! Manhattan Island, it is said, was named from the exclamation of a Savage who was struck by the

size of a Dutch hat worn by an early burgher, "man hat on." Many are the stories told to explain why a famous London highway is called Rotton Row (Route en roi)."

The verb "motive" on page 51 has what has been called the generous authority of the Century Dictionary but it is not an elegant or forcible English word; "Deuteronomic" seems to us to be a better form than "Deuteronomian" (page 107) These, however, are very small details.

The spirit and purpose of the book is well set forth in the following passage. "But the important point is and will remain the poetic tone of the narratives. History, which claims to inform us of what has actually happened, is in its very nature prose, while legend is by nature poetry, its aim being to please, to elevate, to inspire and to move. He who wishes to do justice to such narratives must have some aesthetic faculty, to catch in the telling of a story what it is and what it purports to be and in doing so he is not expressing a hostile or even skeptical judgment but simply studying lovingly the nature of his material. Whoever possesses heart and feeling must perceive for instance in the case of the sacrifice of Isaac, that the important matter is not to establish certain historical facts, but to impart to the hearer the heartrending grief of the father who is commanded to sacrifice his child with his own hand, and then his boundless gratitude and joy when God's mercy relieves him from this grievous trial. And every one who feels the peculiar poetic charm of these old legends must feel irritated at the barbarian—for there are pious barbarians—who thinks he is putting the true value upon these narratives only when he treats them as prose and history.

"The conclusion, then, that one of these narratives is legend is by no means intended to detract from the value of the narrative; it only means that the one who pronounces it has perceived somewhat of the poetic beauty of the narrative and thinks that he has thus arrived at an understanding of the story. Only ignorance can regard such a conclusion as irrelevant, for it is the judgment of reverence and love. The poetic narratives are the most beautiful possessions which a people brings down through the course of its history, and the legends of Israel, especially those of Genesis, are perhaps the most beautiful and most profound ever known on earth.

"A child, indeed, unable to distinguish between reality and poetry, loses something when it is told that its dearest stories are 'not true.' But the modern theologian should be further developed. The evangelical churches and their chosen representatives would do well not to dispute the fact that Genesis contains legends—as has been done too frequently—but to recognize that the knowledge of this fact is the indispensable condition to an historical understanding of Genesis. The knowledge is too widely diffused among those trained in historical study ever again to be suppressed. It will surely spread among the masses of our people, for the process is irresistible. Shall not we evangelicals take care that it be presented to them in the right spirit." One difficulty in the use of this word is pointed out, "The senseless confusion of 'legend' with 'lying' has caused good people to hesitate to concede that there are legends in the Old Testament. Bible legends are not lies; on the contrary they are a particular form of poetry."

The author accepts the common theory of four main documents in the Pentateuch,

but he believes that these early stories circulated in oral form a long time before they were gathered up into books, so that some of the material in Genesis goes back to as early a period as 1200 B.C. To discuss this theory would require more space than we have at our disposal; two remarks may suffice, this work of one of Berlin's most distinguished professors does not show any sign of the "re-action" that we read of in some journals; on the other hand it does not take the direction recently indicated by Dr. Cheyne in his remarkable article on "The Turning Point of Old Testament Criticism," but indeed distinctly declines to travel the old road of solar and Lunar myths. This is decidedly what is called "an advanced" book, but whether we accept its central principle or no there is much to be learned from it.

FIFTY YEARS AGO.

BY J. J. BELL.

In the month of March, just fifty years ago, instrumental music was introduced for the first time in the services of the Presbyterian church in Canada. St. Andrew's Church, Toronto, was the scene of this innovation. Though the use of instrumental music was not authorized by the authorities of the church, the circumstances of St. Andrews seem to have been exceptional. The session records for 1852 are incomplete, and I cannot find any reference in what records there are to the introduction of an instrument, but as far as can be ascertained a melodeon was placed in the old church on the corner of Church and Adelaide streets, and used "as an aid" to assist the choir, the session assenting and no one in the congregation seriously objecting. But seven years later the church was greatly agitated by the organ question. St. Andrews replaced its melodeon with an organ, and forthwith a protest was raised. At a meeting of the Toronto Presbytery held Nov. 15 and 16, 1859, a memorial and complaint was presented from Mr. John Robertson (father of John Ross Robertson, publisher of the Toronto Telegram) against the use of instrumental music in St. Andrew's church. After long discussion it was moved by Mr. Barker, seconded by Mr. Douglas, "that music into the Presbyterian Church of Canada, in connection with the Church of Scotland, is an innovation, even as an aid, yet in the peculiar circumstances in which the melodeon has been introduced into St. Andrew's Church, and because of its long continuance therein, the Presbytery deem it inexpedient to disturb existing arrangements in said congregation. At the same time the Presbytery embrace the opportunity to exhort the members of the congregation to cultivate vocal music to the utmost extent of which their circumstances will admit." An amendment was moved by Rev. Mr. Campbell, seconded by Mr. Turnbull, "that inasmuch as instrumental music has been excluded from the Church of Scotland in every age, and has thereby become illegal by prescription, if not by enactment, that the Kirk Session of St. Andrews are hereby enjoined to give all diligence to the cultivation of church music, in order that they may dispense with the use of said instrument as soon as possible."

The Presbytery appear to have sympathized with the circumstances of St. Andrews, for Mr. Barker's motion was carried on a vote of eight to five. Rev. Dr. Barclay, on behalf of the session, acquiesced in this decision, but Mr. Robertson appealed to the Synod, before whom the matter came at its meeting in Kingston the following June. The appeal was sustained and the Presbytery enjoined to see that the musical instrument was removed. Rev. Dr. George, on whose motion this decision was arrived at, declared that instrumental music in the services of the sanctuary, so far from being essential or subservient to a healthy devotion, was both unnecessary and pernicious, and that any encouragement to its continuance by one congregation, or its introduction by others, would give great offense. I find that besides Rev. Dr. George, then minister of Scarborough, afterwards professor at Queen's University, Rev. Dr. Cook of Quebec, and Rev. Wm. Snodgrass, of Montreal Synod clerk, afterwards Principal of Queens, were opposed to the organ. It was not long before a melodeon was introduced in St. Andrew's Church, Quebec.

Neither the Session of St. Andrews nor the Presbytery of Toronto, appear to have obeyed the injunction of the Synod, for in 1861 another motion was adopted instructing the Presbytery to carry out the order of the Synod. Still it was not done, and in 1862 a memorial was presented from Rev. Dr. Barclay and Chief Justice Maclean (the minister and ruling elder of St. Andrews), praying for a re consideration, and asking the Synod not to interfere with existing arrangements. A motion to that effect was carried. In 1863 an overture was presented praying the Synod to give a clear deliverance on the subject of instrumental music, either to forbid or tolerate it, with or without exceptions. The overture was, however, rejected.

So St. Andrews went on using its organ, and other congregations soon followed its example. Now few congregations, however remote, consider their service of praise complete without the use of a melodeon, or some other instrument.

It may seem strange that no serious objection appears to have been made when the melodeon was first introduced, and that when a better instrument was substituted a protest should have been entered, but this may be explained by the fact that the melodeon occupied only a subordinate place in sustaining the voices of the choir, while with the introduction of the organ it was given a leading place, and a fear was felt that the instrument would have a tendency to displace the voices of the people in the service of praise.

What a change has taken place in these fifty years.

Says the United Presbyterian of Pittsburgh Pa.—"There is danger that the old time custom of regular pastoral visiting may pass away. Write many pastors it is already a thing of the past" This is sadly true of Canada as well as of the United States. Cannot the good old custom be revived in a form modified to suit the changed conditions of modern life?

The Inglenook.

For the Dominion Presbyterian.

"Little Elsie."

BY HELEN STIRLING.

"Mother, Elsie's so cross," said little Maisie Trent, one winter's day. "She cries all the time, and won't play with anything I give her. She's just awful cross."

"Poor little Elsie, is not well, to-day, Maisie, and we must be very gentle and kind with her," said Mrs. Trent, as she stooped to lift the fretting baby of two upon her knee, and kiss the burning cheek.

Maisie was just six years old and loved baby Elsie, dearly, but when she put her arms about her to day to show her how much she loved her, Elsie screamed and tugged her hair. Maisie laughed as she gently caught the hot little hands which were hurting her so, and said, with big tears of pain, in her eyes, "oh, oh baby, I does fink oose sick or you wouldn't doo 'at."

Baby grew worse, and in a few days the busy little hands lay still and white, and the brow which had been so hot was icy cold. Mother was ill and could not talk to little Maisie and papa was so still. She was very lonely and sad, and wandered about the house not knowing what to do.

That night when instead of mother, Aunt Margaret came to put the wee lassie to bed, she clambered upon her knee, and putting her two little arms tightly round her aunties neck sobbed "oh auntie, I want Elsie, so very, very much, will she never play with me any more never? why can't she speak or move auntie, what is it to be dead?"

Folding her arms about her tightly auntie said, "Listen, Maisie, once upon a time there lived away deep down in the beautiful brown earth a little red ant. She was a very busy little creature and made many friends. One day she was about to run off to her home with a little brown bundle she had found when she heard the sweetest little voice say, "please little ant, do not harm me, but let me lie in my soft little bed. I am a little pansy, and am shut up just now in this little brown house, but if you leave me quite still I know I shall be a beautiful pansy."

"To be sure I will," said the kind hearted little ant, "I will wrap you up so warmly, and take good care of you, little pansy. You need not fear, and the little red ant made a soft bed for the pansy seed, and watched over it carefully. Indeed she had one or two hard fights with other busy little ants who wished to run off with the tempting little bundle. Two or three times a day she came for a little talk with her new friend and she learned to love her dearly. But one day she found the little house broken up, and the pansy seed gone. Sadly she ran home, and cried many bitter tears for her little friend. Every day she went to the spot she last saw her little friend and mourned for her.

One day feeling the earth warm about her she pushed her way up to the top to see what was going on. Oh! what a beautiful world was this! The sun shining so brightly on the forest of green things about her—and—there close beside her on a twig was her old friend of last year—robin-red-bread singing as if his throat would burst. Catching sight of the little red ant he hop-

ped down beside her and said with his little head on one side—"Oh, ho little friend here you are again, but why so sad?"

"Oh dear," said the little red ant, I have lost my friend the pansy, and I do miss her so."

"Lost the pansy?" said little Robin-red-bread, and he hopped on a twig close by and gurgled the happiest little gurgle. The poor little ant was so hurt that she was about to run down her stairs to hide her sorrow in the ground, when he hopped close to her side again, and said in such a soft cooing voice—"no, no, little ant, you have not lost your friend. She has only come up to our world and there she is close by you.

"Where oh where!" said the little red ant, as she looked about on the brown earth for the little pansy seed she knew and loved so well.

"Here! here! I am," said the same sweet voice she had heard down in the dark world, in which they had lived together. "Up here, little ant, don't you know me?" and looking up she saw the sweetest little flower face smiling down upon her, and in some strange way she knew this pretty flower was really her dear old friend.

"Oh, dear," said the little ant. "I thought you were dead." "Yes, dear," said the pansy, I know, but I was not, I was up here all the time in the lovely sunshine and sweet air listening to the song of the birds, doing God's will. I have thought of you always and loved you dear, I thought you would know I was here where God needs me now. And we are still friends, aren't we," and she nodded her little head so cunningly.

But the little red ant could not stay talking to her flower friend for she knew that she had work to do down in the little brown house under ground."

"I am so glad to know where you are, but God wishes me to stay and work in the ground, I think, so I must go," and she ran away down her stairway to her underground home and busied herself taking care of her babies.

She was no longer sad, but so happy that as she went about her little duties she sang so softly, in her ant fashion, a sweet little song of joy, and it was all about the bright world above, the little friend who lived there now, and the kind Father who loved them both.

Maisie was very still for many minutes, then she said softly.

"Is Heaven very high up?"

"No, dear, it is not far away."

"And is Elsie a baby still?"

"We do not know, dear but we do know she is living and with God, and we are glad are we not?"

"When I want her I'll just think of where she is, and pretend I am there too, then I won't be lonely.

"Mother, dear, she said as she put her arms around her mother's neck, as she stooped to say good-night to the little one still with her! "don't cry any more Elsie isn't dead at all, she is just up in the beautiful world with God, doing messages for him and waiting for us to come—"

"In the beautiful world with God, my baby! oh! my baby!" whispered Mrs. Trent, as she bowed her head on the golden

curls, and a loving face smiled down upon her, and a tender voice whispered, "In my Father's house are many mansions, I go to prepare a place for you," and she too was comforted.

Climbing up the Hill.

BY JAMES WHITCOMB RILEY.

Never look behind, boys,
Up and on the way!
Time enough for that, boys,
On some future day.
Though the way be long, boys,
Fight it with a will;
Never stop to look behind,
When climbing up a hill.
First be sure you're right, boys,
Then with courage strong,
Strap your pack upon your back,
And tug, tug along;
Better let the lag-lout
Fill the lower bill,
And strike the farther stake-pole
Higher up the hill.

Write a Letter to Yourself.

Following is part of a letter written by a girl of twelve to herself when she would be sixteen. It is from a recent novel by Florence Wilkinson:

"Dear Me:—I don't mean that I feel badly, but it's because I'm writing to me when I'm sixteen. Oh, how I do wish that I could see you and know where you are and how big you will be. I was twelve years old last November, but it is now January. Fractions is something dreadful. Dear myself, are you doing fractions now when you read this? I s'pose you understand all about them and the queer problems at the end of the book. Do you have to study? Of course not, for you are a young lady, and have dresses with long hems that make a lovely sound when you come down stairs, and little girls behind you have to walk very slow for fear they will step on the trail of your ruffles.

"You can't answer this, I know, for by the time you get it, there will be no I. Your loving self, ALLISON."

Write yourself a letter to-night picturing yourself a year from now, or write a letter to night picturing yourself as a boy or young man, or when you become a Christian. Stand yourself up in the corner and look at yourself.

"If thou couldst in vision see
Thyself, the man God meant,
Thou never more couldst be
The man thou art—content."

A Turkish Legend.

A certain pacha, dead these thousand years,
Once from his harem fled in sudden tears,

And had this sentence on the city's gate
Deeply engraven, "Only God is great."

So those four words above the city's noise
Hung like the accents of an angel's voice,

And evermore, from the high barbacan,
Saluted each returning caravan.

Lost in that city's glory. Every gust
Lifts, with crisp leaves, the unknown pacha's
dust.

And all is ruin—save one wrinkled gate
Whereon is written, "Only God is great."

—Aldrich.

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

The Errand Boy From Supplee's.

"Botheration!"

"I think it is scatteration," said a hearty, deep voice, and Sam raised up from his spill and laughed. Then the gentleman in dog-skin gloves, and the boy in none, bent their backs together, until the boxes and parcels were all safely within the strap again and slung on Sam's back.

"Thank you, sir-ee!" said the errand boy; he wished he knew some better words to show his gratitude.

"Don't mention it," said the gentleman waving a dog-skin glove ever so tightly. Sam was immensely tickled; without putting it into words, he was vaguely conscious that this was what one gentleman would say to another, when a favor had passed. What a fine thing it must be to wear gloves, and have that sort of manner! Somehow, the packages felt heavier than usual.

"You are from Supplee's?" the gentleman said, falling into step with Sam. That was evident enough, being in large letters on boxes and packages, and even on the boy's cap and collar.

"Yes, sir; I'm errand boy at Supplee's."

"Ah, an errand boy," said the gentleman, in a musing way; "I salute you, comrade," (he dog-skin went up stiffly to the bearer's brim). "I am in that business myself."

"Sir!" cried Sam, twisting around under his pack to see if this piece of elegance was making fun of him. No, the gentleman looked grave, and the light in his eyes was not in the least quizzical.

"Yes," repeated the stranger, "I have for about twenty-five years been an errand boy; sometimes, I trust, doing my errands faithfully; sometimes, alas! neglecting and slighting them. But I have a very kind, forgiving master. I hope you have, my boy?"

"Mr. Supplee is all right, sir; a fellow gets what he earns with our boss."

"Ah," said the big "errand boy," "if my master only gave me what I earned, I'd be badly off, lad!"

"Who do you work for, sir?"

"I am going to tell you," was the answer, "because I want you to enlist in his service with me: what is your name, friend? I want to speak a word for you to my master."

"My name is Sam Hamilton, sir, but I don't know as I want to leave Mr. Supplee; I likes Mr. Supplee, and he likes me; it is just this very morning he says to me, 'Sam,' saye he, 'I wish I had ten more boys that stuck to their jobs like you.' I beg your pardon, sir, but that's what he said."

"Ah," said the gentleman again, in that quick way of his, "loyal, faithful, affectionate. My master seeks such to serve him."

"What did you say his name was, sir?"

"What! You haven't guessed my master's name, Sam? Who could it be but—"

At this moment the two errand boys turned a corner, and almost ran into a party of gentlemen; the gentleman seized Sam's companion by the hand, hats came off, and such another pow-wow went on as brought folks to their windows. Our boy was bursting with curiosity, but old Mr. Supplee's confidence was not misplaced.

"See here!" he said to himself, "I ain't got time to gape around at these swells. Mr. Supplee's customers didn't put that in the bargain." Sam moved on, and the pack prevented him from seeing, and the street noise prevented him from hearing the efforts his gentleman made to detain him.

He never saw this big "errand boy" but once after that, for to tell the truth the gentleman did not live in the city. A few weeks later Sam was going on an errand to a distant part of town, in the electric car; as he

sprang in and took his seat, a big, handsome man flashed a look of recognition at him and reached across the aisle—a dog-skin glove. Of course Sam knew his comrade-in-trade—it was the "swell" errand boy.

"Well, Sam," he said, "I'm glad to see you again; I lost the chance to tell you my master's name."

"I think I've guessed it, sir"; Sam doffed his banded cap just a little sideways, and said, gravely, "It was God A'mighty, wasn't it, sir?"

The gentleman had moved up and put Sam beside him, and he now laid his hand on the boy's knee; nobody could hear what they were to say to each other.

"That's right, Sam," he said, "that's right; the Lord has sent me here to do his errands; just that; and I'm hoping to win his approval, as you have done your master's, by being loyal and true. I hope my master is yours, Sam."

The car stopped, and several gentlemen got up. "This is our stopping place, Governor," said one; he touched Sam's companion on the arm, but that gentleman was waiting for an answer to his question:

"I hope so, sir," said Sam, and then he felt his hand gripped by the gloved one, and the party hurried off.

"How did you get so thick with his Excellency, kid?" asked the conductor.

"His what?" cried Sam.

"Don't you know who that big bug was?"

"He told me he was a—a—errand boy," said Sam, hesitating.

"An errand boy! Larks! That was his Excellency, Robert McDowell, Governor of the State!"—Elizabeth P. Allan, in Central Presbyterianian.

Easter Bells.

BY MARGARET E. SANGSTER.

Ring, hallowed bells of Easter,
From spire and turret ring,
And herald to the listening earth
The coming of the King—
The King who comes in glory,
The King who comes with state:
Who yesterday was lying
The slain of scorn and hate.

Ring, joyous bells of Easter,
Death hath not conquered Life.
Victorious is our risen Lord,
And finished all his strife.
From Calvary's mount of darkness,
Lo! starry lilies bloom,
For by the Cross we conquer
And fearless face the tomb.

Ring, merry bells of Easter,
The winter time is past:
The birds return to build and sing,
The flowers are here at last—
Sweet tokens of our Father,
Whose kindness ne'er forgets
To send us back the snowdrops
And sow the violets.

Ring, solemn bells of Easter,
With many a thrilling chord,
In sign of their triumphant life,
Who now are with the Lord,
Forever free from sorrow,
Forever free from sin—
Our dear ones in the blessed home,
Who safe have entered in.

Ring, glorious bells of Easter,
Beyond the farthest star,
Send out your wondrous message,
The jeweled gates unbar!
For lo! the King is coming,
The King of life and love,
And earth is glad in all her coasts,
And heaven is glad above.

—Christian Intelligencer.

ANOTHER HAPPY MOTHER.

Tells how her baby of eight months profited by wise treatment.

Teething time is the critical age in a child's life. Any slight disorder in the stomach or bowels at that time greatly increases the peevishness of the little one and may have serious and even fatal results. It is impossible to take too great care of your baby's health during this period, and no better remedy than Baby's Own Tablets is known for the minor ailments of childhood. Among the mothers who have proved the worth of this medicine is Mrs. McMaster, Cookstown, Ont. Her little baby girl was suffering from the combined trials of indigestion, constipation and teething, and the mother's strength was severely taxed by the continuous care the child needed. A box of Baby's Own Tablets, however, made such an improvement that Mrs. McMaster is now enthusiastic in their praise. "It gives me great pleasure to testify to the value of Baby's Own Tablets," she writes. "My baby of eight months was much troubled with constipation and indigestion, and was restless at night. I procured a box of Baby's Own Tablets, and the results were so satisfactory that I have not used any other medicine since. My baby girl is now regular and healthy, and getting her teeth seems much easier, and she rests a great deal better. These Tablets are a great help to little ones when teething."

Baby's Own Tablets are guaranteed to contain no opiate or other harmful drug. They produce natural sleep, because they regulate the stomach and bowels and comfort the nerves. They promptly cure such troubles as colic, sour stomach, constipation, diarrhoea, worms, indigestion and simple fever. They break up colds, prevent croup and allay the irritation accompanying the cutting of teeth. Dissolved in water, they can be given with absolute safety to the youngest infant. Sold by druggists, or sent postpaid at 25 cents a box, by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Free sample sent on application. Mention this paper.

An Occupation for Women.

In the general outcry as to methods by means of which women not trained to any profession may earn a living those which relate to the kitchen are frequently overlooked. And the kitchen supplies a key to the situation for many of these women.

Most women who are suddenly called upon to earn their own living have the ability to cook if they can do nothing else. Then why not turn this one talent to account?

There is ready sale for home-made cake, bread, pies, jellies, pickles and preserves. Why not supply this demand? Very little capital is required for starting in this work, as cash is usually paid for it, and one satisfied customer brings another.

The wife of a distinguished Southern general, left penniless soon after the Civil War, turned her talent for cake making to account, and for years supported herself by it. She possessed a number of excellent recipes and added to them, and she learned to decorate her cakes with so much taste and skill that before long she was called upon to send the great distances for weddings and other festive occasions.

When you are looking for something to do, don't forget the kitchen!—Presbyterianian.

Ministers and Churches.

Our Toronto Letter.

The Presbyterian Ministerial Association which met on Monday 17th inst. after routine business, held a symposium on "Pastoral Visitation." The subject was introduced in a well thought out talk by Rev. Wm. McKinley of the Southside congregation. Several ministers took part in the subsequent conference which arose, all acknowledging the value of Mr. McKinley's talk on a very difficult and very practical part of a minister's work.

Knox College Alumni Association are out with two circulars; the first, setting before its constituency names placed in nomination to represent the alumni on the Senate for the next three years. Two names only are put up, and one only is to be chosen. The names are, Rev. John A. Clark, B. A., Toronto, and Rev. R. C. Tibb, B. A., Toronto, but voters may vote for anyone else should they prefer to do so. The other refers to a proposal for an addition to the present building by the erection of one to be called "The Caven Library and Museum." The need for such a building for the safe keeping of the present valuable library and museum from the danger of being destroyed by fire, is urgently presented in the circular. The cost of the building contemplated is estimated at \$20,000 of which it is proposed that Toronto should provide one half, and the rest to be given by the large constituency of the church outside of the city. The need for such a building cannot be questioned, and provided there is well organized effort, thoroughly carried out, there should be no difficulty in getting the required amount. Principal Caven's name, proposed to be given to the new building, because of the high respect in which he is universally held, should be a powerful aid in securing the means, but more will depend upon well directed effort on the part of those who have taken the work in hand. The committee of the Alumni Association charged with the management for the annual post-graduate conference, has taken time by the forelock, and has already announced the time and subjects for the next conference. The time is to be from Dec. 1st to 4th, and the subjects proposed are: The Priest in the Old Testament; The Prophecy of Hosea Christianity as presented by Paul, compared with the Christianity of the gospels. The Epistle to the Galatians; The Reformation as an Intellectual Influence; The Authority of Scripture in the Churches of Reformation; Phases of Current Unbelief; Restrictive Legislation and Moral Reform; History of Church Music, and two or three lectures from university professors.

Very great was the satisfaction expressed and more gratitude to God was deeply felt, who had poured upon the church the spirit of liberality, so that all the great schemes of our church were reported at the close of the financial year up to the amount needed. For this much credit is due to Dr. Warden's vigilant and inspiring leadership. The executive of the Foreign Mission Committee met last Wednesday. Along with much routine business attended to at the opening of a church erected by the Chinese to the memory of the late Dr. S. L. Mackay was very gratifying news. Several applications to be sent to the Foreign Mission field were received, and nearly all were passed on for the consideration of the full committee.

The following facts respecting the work of the W. F. M. S. of the church among our Indian population should be noted and generally known: (1) All buildings for school purposes, excepting that of the Government Industrial School at Regina have been paid for from the society's funds; (2) also the salaries of all teachers male and female except those at Regina; (3) the salaries of all matrons and helpers in school work; (4) at stations where no school exists one half of the missionary's salary, and the whole of it, where the missionary is at the same time the teacher also, is paid by the W. F. M. S.; (5) the whole cost of missions to the Indians in British Columbia, except those of Mr. Swartout who confines himself to evangelistic work; (6) all mission buildings in that field and the Alumni Home have been paid from the same source; (7) that, not including clothing, quilts and such supplies sent out annually, amounting in value during the past sixteen years to many thousands of dollars \$200,000 have been contributed by the W. F. M. S. since 1885. A splendid record every one must admit.

The Presbyterian Review, originally started in 1884, by the Presbyterian News Co., was noticed, has been purchased by the Westminster Co., and incorporated in their journal. The closing of Knox college session for the winter is fast approaching; students especially are realizing this, as examinations are a very realistic thing. At this time the two societies to one or other of which all the students belong, the Student's Missionary Society, and the Literary and Theological Society choose their officers for the ensuing year. Of the former the president elect is D. J. Davidson, B. A., and J. G. Cheyne, and J. D. Cunningham, B.A., vice presidents; of the latter A. H. McLeod, B. A., has been elected president and J. Little, B. A., vice-president. The university and literary society of Toronto University has shown its appreciation of Mr. James Brebner, continuing at his post as registrar, instead of going to McGill College, Montreal, by electing him as president for the coming year. The same gentleman has been elected to, and we understand has accepted the eldership in St. James' Square congregation. On Sunday last the speaker at the meeting of the Canada Temperance League, whose weekly gatherings on Sunday afternoons in Massey Hall are largely attended, was Rev. D. C. Hossack, well known as an effective platform speaker, as well as popular preacher. Prohibition continues to be discussed and the Reformation in all their phases, and from now until the day fixed for voting, the subject will no doubt be fully kept in view, and every effort put forth by earnest temperance men and women to carry this measure, from which so much is hoped, and for which such a long and gallant fight has been made.

At the Bible Training School on Monday evening of last week, Mr. Spencer Fallon, a representative from Dr. Andrew Murray's Mission in South Africa gave an address on mission work in the Transvaal. He insisted especially on the necessity, as was also done in the student's convention, for high qualifications of various kinds, needed for missionary work. He stated that all the converts in Switzerland, with but two exceptions, had remained steadfast in the days of trial which they have been passing through.

Though no procession was held on St. Patrick's day it was duly celebrated by all true Irishmen by the wearing of the green, by attendance at church on Sunday, and on the Saint's day, by concerts, dinners, and speech making and in other ways appropriate to such an occasion. A pathetic interest was given to the closing of the session of the Local Legislature by the appearance in his place of the premier for the first time since his great loss, and by the empty chairs in the centre of the chamber reserved for ladies, as it was a general understanding in society circles, on this occasion they would abstain from all display.

Eastern Ontario.

St. Andrew's church at Renfrew is to be enlarged. Rev. J. U. Tanner, of Lancaster, has been visiting in Montreal. Rev. D. McVicar, B.D., of Montreal, has accepted the call to Finch. Rev. K. A. Gollan, of Dunvegan, has been visiting friends at Maxville. Mr. J. Bert Sutherland, of Montreal, has been lecturing very acceptably at Vankleek Hill.

Rev. Dr. MacNish, of Cornwall, intends leaving about the middle of March on a holiday trip to the Bermuda Islands.

Mr. F. A. Robinson, of Queen's University, has been engaged to conduct Presbyterian services in Lanark this summer.

Rev. Robert Harkness, of Tweed, has accepted the call extended by Knox church, Cornwall, and is expected to arrive about April.

Rev. D. Strachan lectured on "The Bonne Briar Bush," in Brockville on Friday of last week. His Honor Judge McDonald presided.

Rev. H. Cameron, of Morrisburg, exchanged pulpits with Rev. Dr. Stuart, of Fries o't, last Sunday. Both congregations were pleased with the exchange.

Rev. D. MacVicar, B.D., of the Victoria church, Point St Charles, has accepted a call extended to him by the Presbyterian congregation of Finch.

The ladies of St. Andrew's church, Picton, are to hold an easter sale of fancy articles on March the 27th. Refreshments and home-made candy will be served.

Rev. Donald G. McPhail, of St. Andrew's Church, Picton, has given up his pastorate to go as a missionary to Crow's Nest, B.C. His congregation is very loth to lose him.

Miss Campbell, a returned missionary, gave a very interesting lecture in the Presbyterian church, Janet's Corners, Sabbath 16th inst., on "The Famine and Missionary Life in India."

Rev. R. Harkness, of Tweed, accepts the call to Knox church, Cornwall, in succession to Rev. James Hartie, who recently removed to British Columbia, and his induction is fixed for the 8th prox.

The Pembroke papers mention in terms of commendation sermons recently preached in Calvin Church, in that town, by Rev. R. C. MacLean, of Almonte. Rev. Dr. Bayne preached in St. John's church.

Rev. J. U. Turner, B.A., of Lancaster, co-ventor of the local French Evangelization Committee of the Glangarry Presbytery, attended a meeting of the French Evangelization Board, held in Montreal the early part of last week.

On Monday evening last in the lecture room of the First Presbyterian church, Brockville, an entertainment was given under the auspices of the Young Ladies Mission Band. Rev. R. Laird delivered an address on Martin Luther. There was also a short musical programme.

The union of the Young People's Societies, held in Zion Church, Carleton Place, on the 18th inst., was a decided success, the meeting being largely attended. The chair was occupied by Mr. R. J. Morgan, Rev. Mr. Weir gave the address, whilst Revs. Scott, Weir and Woodside offered prayer.

The Western section of the Home Mission Committee has made the following appointments as student missionaries: Lanark and Renfrew, J. G. Greig, W. Moore and F. A. Robinson; Brockville, J. A. McConnell and W. C. Brown; Kingston, Rev. W. W. Purvis, F. W. Malaffey, J. C. McConachie, J. H. Woods, Sam Couch, M. A. Lindsay, Fred Miller, W. F. Crawford and I. A. Caldwell.

The anniversary services of St. John's church, Cornwall, were held on the 16th inst. Rev. Dr. Ryckman preached in the evening, and the pastor, Rev. Dr. MacNish in the evening. On Monday evening a large attendance was present at the annual social, when Dr. Ryckman gave an address, and an excellent programme was rendered. Supper was served by the ladies in the lecture hall at the close of the evening.

The Congregationalists and the Presbyterians who worship in the Town Hall, Lanark, have made an arrangement for services in the Hall during the summer months that should have a beneficial effect on the Christian life of the village, as well as draw the people of these two denominations into closer social relation. The Congregationalists are going to build a new church, and, in looking for a place to worship, met a committee appointed by old St. Andrew's Congregation to see if joint service might be held in the Hall, or if anything could be done to permit the two bodies using the same place of worship. The meeting took place Thursday evening, and an understanding arrived at whereby they will each hold services on alternate Sabbaths.

The Osnabrick Township Sunday School convention was held in the Aultsville church and was largely attended. Many visitors and delegates from neighboring schools were present, the church being well filled in the afternoon and more than filled at night, when many were obliged to stand. A splendid programme was rendered. The following gave very interesting and instructive papers or addresses: "Securing Spiritual Results from the School," by Rev. J. Cross; "How to Teach with Chalk and Pencil and Object Lessons," Rev. D. N. Coburn; "Round Table Conference," Rev. E. Hamilton; "Foes and Perils of the Sunday School," James Martin; "The Necessity of the Continuance Study of the Bible for Character and Culture," Rev. G. Rogers. Several other gentlemen took part in the discussions.

Rev. J. A. McFarlane, superintendent of Bible Institute work, who conducted meetings in St. John's church, Almonte, last week, announces that a large summer hotel capable of accommodating about one hundred guests, will be erected at Noway Bay, opposite Sand Point, and run in connection with the Bible Institute work, of which he is the prime mover. In other words, Norway beach will become a Canadian Chautauqua. Sixty acres of land have been purchased in the most favored portion of the beach,

and what is not utilized for hotel and cottages connected therewith will be for park purposes. Rev. Mr. McFarlane believes that the summer hotel will be a boon to Bible students, and besides no more desirable place could be chosen for spending a summer vacation.

Western Ontario.

Rev. J. W. Lintock preached in the Blenheim church at both services on Sunday.

Rev. W. A. Bradley, of Berlin, preached at Knox church, Mitchell, on Tuesday evening.

Rev. J. M. Nicol of Wallaceburg, occupied the pulpit in the Chatham church on the 16th.

Rev. W. E. Knowles returned to Chatham from Wallaceburg where he conducted services in the Presbyterian church.

On the 19th inst, Rev. G. Shearer, the secretary of the Lord's Day Alliance, met the united congregations of Stratford in Knox church.

Mr. J. A. McCrea was chairman of the annual Presbyterian conference of the Guelph Presbytery of the Presbyterian church, which was held in Knox church, Acton.

Last Sunday evening Rev. J. M. Nicol, of Knox church, Wallaceburg, exchanged pulpits with Rev. J. S. Cook of the Methodist church. Both sermons were on missions.

The six new elders of the Orillia church are: Melville Millar, Isaac Day, J. E. Dickson, H. M. Christie, James Johnston, and H. T. Blackstone. Four of the six new men were members of the Board of Management.

Last Sabbath the Presbyterian church at Christie was reopened. Rev. Mr. Fletcher preached at 11 a. m., and 7 p. m. On the following Monday evening a tea meeting was held at which a good programme was given.

An enjoyable and profitable missionary meeting was held on the 14th in the Ratho church. Mrs. Goldie of Ayr gave an interesting and helpful talk on "Missions," taking as her two subjects, "Where am I?" and "Where is Thy Brother?"

Rev. Mungo Fraser, of Knox church, Hamilton, has signified his intention of resigning his charge, as his health has not sufficiently improved to allow him to go on with his work. Rev. Mr. McAlpine who has been supplying his pulpit, is considering a call from Owen Sound.

On the evening of the 14th instant a surprise party was held at the residence of Mr. and Mrs. Wm. Cruikshank, of Mooretown, by the congregation of St. Andrew's church. The gathering was for the purpose of saying good-bye to Mr. and Mrs. Cruikshank, who were presented with a farewell address and a beautiful set of carvers.

A congregational meeting was to be held in the Jubilee Presbyterian church, Bradford, on Monday evening last to decide upon extending a call to a minister. Six ministers who are willing to accept the charge of Stayner and Sunnidale have been heard since Mr. Campbell's departure and a choice was to be made from among them.

Miss Campbell, a returned missionary from Neemuch, India, occupied the pulpit at Esson, a week ago last Sabbath morning, and told in a touching, interesting, and lucid manner of some of the work in that portion of the missionary field, during the recent famine, which will doubtless strengthen the mission cause in that portion of the Master's vineyard.

Anniversary services were conducted at Chalmers church, London, on March 16th, two eloquent sermons being preached by Rev. E. W. Sawyers, of Brucefield. Rev. Walter Moffat, pastor of Chalmers church, occupied Mr. Sawyers' pulpit in Brucefield. The pulpit was beautifully decorated with palms and flowers. The congregations at both services were large.

At the meeting of the Stratford Presbytery a call was received from the congregations of Camlachie and Aberarder in favor of Rev. H. Cowan of Shakespeare. The call was signed by 118 communicants and 79 adherents and was accompanied by a guarantee of \$750 stipend, with the use of a manse. It was decided to leave the matter over until the meeting of the Presbytery at the Synod.

The young people of the Preston church entertained the older members of the congregation in the schoolroom of the church at a social. The first part of the evening was taken up with an address by the Rev. J. R. Johnston whose theme was "Does prohibition prohibit?" A programme followed and then refreshments brought a pleasant evening to a close.

At the meeting of Stratford Presbytery held on the 18th instant, Mr. Graham presented a

call to Rev. M. Stewart, B. A., from Motherwell and Avonbank congregations, signed by 192 members and 42 adherents, and offering a stipend of \$850, besides a manse and two week's vacation. It was resolved that, providing Mr. Stewart accepted, the induction should take place on April 22nd, at Motherwell, Dr. Hamilton presiding, Mr. Cranston to preach, Mr. Leitch to address the minister, and Mr. Graham to address the people.

Rev. Dr. McCrae, of Westminster, lectured on the 17th inst to a good sized audience in St. Andrew's church, London. The lecture was under the auspices of the Outlook Mission Band. Dr. McCrae's subject was "Right and Left-Hearted People." In it he made a strong plea for the cultivation of the nobler spiritual qualities of manhood and womanhood. Dr. McCrae possesses the happy faculty of presenting the greatest truths in popular form. The lecture was greatly enjoyed. A short musical programme was also rendered.

The annual conference of Guelph Presbytery was held in Knox church, Acton, on March 16th and 17th. Reports were presented by all standing committees and were of great interest. The Young People's Society of the Presbytery has decided upon a Robertson memorial fund of \$200. The call from Rockwood and Eden Mills to Rev. J. T. Hall, of Bond Head, was presented by H. A. MacPherson, of Knox church Acton. The call was sustained and Mr. MacPherson was appointed to prosecute the call before Barrie Presbytery.

At the meeting of the Presbytery of Guelph held on the 18th of March a call was reported from the office-bearers and members of Rockwood and Eden Mills congregations to Mr. J. Hall in the Presbytery of Barrie, signed by 100 members and 7 adherents of the former, and 84 members and 9 adherents of the latter. The stipend, payable quarterly, is \$500 at Rockwood with manse, and \$300 at Eden Mills. Two weeks holidays are promised. The call was sustained and the Clerk instructed to forward it to the Presbytery of Barrie, with the request that they hold a special meeting to deal with it. Arrangements were made for Mr. Hall's induction in the event of his accepting the call, it being left to the Moderator and Clerk to fix the date.

Rev. Mr. Hardie presented the report re the arrangement of Milverton and Wellesley, Milbank and Crosshill churches at the meeting of Guelph Presbytery. He stated that the committee had visited all four fields, representative congregations being present. The committee made a full presentation of the case. It was resolved that Milverton and Milbank stand alone, and that Crosshill and Wellesley constitute a third charge, and that the changes be made on and after April 6. Mr. R. F. Cameron was appointed moderator of the new congregation of Wellesley and Crosshill. It was decided that Mr. Hardie should preach at both Milverton and Milbank on April 6, and state the action of Presbytery in the separation of these congregations. Rev. Mr. Pantou was appointed by Presbytery to preach in Lucan next Sunday and declare the pulpit vacant, and to hold a meeting of the people on Monday to discuss the situation.

Church Dedication at Cordova.

Cordova is a mining town recently sprung into existence. It is situated in Peterboro County, twelve miles northeast of Havelock. Regular continued services were first held by the Rev. Mr. Hamilton, of Havelock, in the spring of 1901. Since then the work has been carried on by two students, Mr. C. A. McRae, and Mr. S. H. Pickup. The first services were held in a private house. Shortly afterwards a tent was procured by the Home Mission Committee and utilised as a place of worship. On the approach of winter the tent had to be abandoned, and through the kindness of the manager of the mines a shaft house was offered for the holding of public worship until such times as the church in course of erection was completed.

The building of a new church was quite an undertaking, but thanks to the energy of Rev. Mr. Potter, Home Mission Convener; to the liberality of some of the congregations of the Presbytery, and to the enthusiasm of the people of Cordova, a fine structure is the result. The new church is capable of seating about 300, comfortable pews have been placed in it, also a furnace and electric light. The basement is large and commodious, and will be used as a reading room for the miners in the evening.

Dedicatory services were held morning and evening on March 9, and were conducted by the Rev. A. C. Reeves, of Campbellford, moderator of the Presbytery of Peterboro. In the afternoon an open meeting was held, when short addresses were delivered by Revs. Potter, Hamilton and Reeves.

At the three services on Sunday the church was filled.

A tea and concert were held the following Monday with very gratifying results. Mr. D. G. Kerr, manager of the mines, acted as chairman. The Rev. D. A. Hamilton, of Havelock, gave a witty and inspiring address, in which he told of the beginning of the work in Cordova. Musical selections were furnished by the Cordova male quartette, assisted by musicians and singers from Peterboro, Campbellford, Marmora and Millbrook.

The prospects are bright for the church, which is intended to be a church for the community irrespective of denominational leanings.

The Whitelaw Case.

In view of the inaccurate and incomplete reports published regarding the action of the Presbytery of Quebec in connection with this case, the clerk of the Presbytery has been authorized to furnish the following correct statement to the newspapers:

1. That the Presbytery exonerate the Rev. J. M. Whitelaw of all guilt in the loss of two hundred dollars sent by him to the Rev. Dr. Warden on the evening of Dec. 6, 1899. Vote, 10 to 6.

Against this decision the Rev. J. R. MacLeod protested for leave to complain to the Synod of Montreal and Ottawa. In this protest and complaint the Rev. Messrs. D. Tait H. C. Sutherland, E. G. Walker, D. McColl and Mr. P. Johnston joined.

2. That the Rev. J. M. Whitelaw erred seriously in judgment in advising the Kinnear family to pay the \$200, but exonerates him from the charges of endeavoring to extort the sum of \$200 from James Kinnear, jr. Vote, 11 to 5.

Against the decision also, the Rev. J. R. MacLeod protested for leave to complain to the Synod, and was joined by the Rev. Messrs. H. C. Sutherland, E. G. Walker, D. McColl and Mr. J. Johnston.

3. The Presbytery sees no sufficient reason to charge Mr. Whitelaw with falsehood. Vote, 12 to 4.

Against this decision the Rev. H. C. Sutherland protested for leave to complain to the Synod, and was joined by the Rev. Messrs. E. G. Walker, D. McColl, and Mr. P. Johnston.

4. With reference to the note for \$5,300 in view of the conflicting nature of the evidence, the Presbytery finds it impossible to arrive at all the facts, but finds that the Rev. Mr. Whitelaw acted unwisely in accepting such a note, even assuming that it was given to him in good faith and for the purpose alleged. Vote, 12 to 4.

At this stage the Rev. Mr. Whitelaw made the following confession: "I wish to express my deepest regret to my brethren of the Presbytery for my action in taking the promissory note referred to the Kinnear Mills case."

5. The Presbytery considers it its duty to express its disapproval of the action of the Rev. Mr. Whitelaw in dealing in stocks on margin. Mr. Whitelaw probably did this without realizing the gravity of his action and with honest intention, but the Presbytery considers it improper for ministers to take part in such transactions. Carried unanimously.

J. R. MACLEOD,
Presbytery Clerk.

At the recent meeting of the Montreal Presbytery a unanimous call was presented to Rev. Thos. Corbett from Rockburn and Gore. The stipend guaranteed is \$750, with use of manse. The call is signed by 100 members. The clerk read the ministerial certificate of Mr. Corbett from the Presbytery of Miramichi. This was received, and his name ordered to be put on the roll of Presbytery. It was then agreed to sustain the call and place it in Mr. Corbett's hands. Having signified his desire to accept, arrangements were made for his induction on Monday, March 24.

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.

(Continued from page 199)

The "Advanced" Theory of Resurrection. my own, as others have held views almost identical with mine. Ulrici and other philosophers of his school have had similar ideas. I think there is within this physical body, a body of ethereal mould which we shall call the spiritual body. The Swedenborgian idea of the outer body being simply a shell of the inner body I do not quite accept. My idea is that the spiritual body pervades and possesses every part of the physical body, and that it is the medium by which the spirit acts upon and controls the physical body. Apart from this view my power to move my hand by the simple volition of my wish is an everlasting mystery; but with this supposed medium of action the mystery in some degree is solved. And since we have become better acquainted with electricity, and in a less degree with ether, we can have some conception of the material of which this spiritual body is composed. It may be composed of electricity, or possibly of some substance of a similar kind, but transcendently of a more ethereal quality, and endowed with far higher powers. In fact the spiritual body may neither be matter nor spirit, and so be qualified to be a connecting link between the two.

Now I take it that this spiritual body and the spirit dwelling within it are liberated at death. The person dying takes this ethereal body with him into the ethereal world, for which it is adapted as completely as the physical body is adapted for this physical world. The intermediate state is now entered upon, and continued until the resurrection, when in some real way—I do not say in what way—the fleshly body is raised and glorified, and reunited to the spiritual body. Thus man becomes perfect in his tripartite organization of body, soul, and spirit. I admit it may seem rather unnecessary to the completing of the man that the fleshly body should be raised up at all; but the testimony of revelation is too clear on this point to leave any room for doubt. We can conceive that other details, unknown and unsuspected now, may be supplied, which will make the final arrangement harmonious and complete. These views are advanced humbly as reasonable and reverent conjectures of what is admittedly a great mystery.

That the fleshly body is capable of being glorified as revelation teaches us to believe, might be illustrated by many analogies. The bald and bleak hill tops that have no beauty of their own become beautified by the rays of the setting sun. A dark and murky cloud in the Western sky under the same influence is no longer a dark and murky cloud, but a burning sapphire throne. The snowy mountain peaks of the Alps in the morning light are changed into scenes of almost heavenly glory. The crawling worm, by a certain law of its being, passes into a gorgeous butterfly. A fly of the smallest and meanest kind in a moment flashes into a little star. So these dull, heavy, fleshly bodies of ours, by some law unknown to us now may be made to glow with heavenly beauty. We have a hint, indeed, of that law even now. It seems that it is the sight of the glorified Christ that will work this transformation. "We shall be like him, for we shall see Him as He is." We shall be like him, not merely when, but because, we shall see Him as He is. It is a law of our being that we take on something of the color of the object to which our face is turned. Let a man keep looking to the earth, and he gets the earthly look. Let him look to the heavens, and he takes on the

heavenly look. So when we see Christ we shall get the Christlook. We get it now spiritually when we see Him spiritually. So it would appear that the sight of Him physically will give us the glorious physical transformation. Mimico.

Health and Home Hints.

Home-made Confections for Easter.

[The formulas herein are Creole modes of Cookery and are painstaking. Their cookery is local, known but little outside of New Orleans.]

Kisses.—The whites of three eggs and one pound of cut loaf sugar. Drop the squares of sugar, several at a time, into the whites and beat with an egg-whip; or if no whip is on hand, use a four pronged silver fork. The egg will dissolve the sugar as it froths and by the time every lump is dissolved, the whole will be light and dry. Turn the stiff froth into a granite lined saucepan and set over the fire. Beat with a spoon, steadily, until it rises twice the size when put into the saucepan. Take from the fire and with a silver tablespoon dipped in cold water, form the kisses on oil-paper, in a stove pan and set into the oven barely warm. Dry or brown until a very light gold or straw color. A cool oven is quite essential. The art in this Creole way of making kisses, is in beating the eggs and sugar in the hot saucepan. This preliminary cooking prevents them falling in the oven, as the kisses so often do in the hands of amateur confectioners. Cut-loaf sugar is popular for all purposes in New Orleans, but probably any confectioner's granulated, or powdered sugar, would do as well. Flavor kisses with lemon, rose or vanilla extract.

Sweetmeat Meringues.—Cut sponge cake into squares two by two inches. Lay a sweetmeat, which may be a piece of ginger, pear or peach preserve, drained from the syrup; seeded raisins, cut in half; dried figs, cut in half; seeded dates; candied chocolate, or nut meats of any kind, on each square. Cover the top with the meringue as used for kisses, and set the cakes in a cool oven to dry or slightly brown. Cover the sweetmeat and cake fully so the meringue will come over the sides and nothing be seen, when taken from the oven, but meringue.

Sponge Cake.—The recipe here given may be used for sweetmeat meringues, for lady-fingers, layer-cake, jelly-roll or for a loaf-cake, baked in a deep cake pan with tube in the centre. It is the only rich sponge cake. The generality are too dry. This is as rich as if made with butter. The yolks of the eggs make it rich. Take two coffee cups of sifted flour, two coffee cups of granulated sugar; twelve eggs, the whites and yolks beaten separately. Beat the sugar and yolks together until as light as whipped cream. Beat a long time, the longer the better. Unless the yolks and sugar are beaten and beaten, until well risen, and perfectly light and foamy, the cake will not be perfect. Then have the whites frothed light and dry. Mix the flour and whites alternately into the yolks, by cutting in from the sides with the spoon edgewise. As little stirring or beating as possible, is the way to finish mixing the whites and the flour. The whites must be very light and if the flour has been twice sifted, the better.

Bake in a quick oven. If baked in a deep cake pan, twenty minutes will probably be long enough in the oven, but never remove the cake until, by careful examination, it is found to have left, or peeled away from

The Spring Feeling.

VARIABLE SPRING WEATHER DISASTROUS TO WEAK PEOPLE.

EVEN USUALLY ROBUST PEOPLE FEEL RUN DOWN AND OUT OF SORTS AT THIS TIME—DR. WILLIAMS' PINK PILLS ARE THE VERY BEST SPRING TONIC.

The spring months are a trying time to most people. At no other time of the year do health and strength seem so hard to gain and to hold. You do not feel that you are really sick, but you feel about as bad as you could if you were seriously ill. That feeling ought to be got rid of—and it can be. What you need is a tonic to enrich the blood and free it from the impurities which have lodged in your system during the winter, and which are responsible for your present condition. Dr. Williams' Pink Pills is the only reliable, never-failing tonic medicine. These pills make new, rich blood, strengthen the nerves and bring health and vitality to every organ in the body. They are an ideal spring medicine and the best thing in the world for all diseases having their origin in impoverished or impure blood. The case of Miss Belle Cohoon, White Rock Mills, N. S., is strong corroboration of these statements. She says: "Three years ago this spring I was very much run down. The least exertion exhausted me. I seemed to lose ambition and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at nights was disturbed and restless. In fact I was in a pitiable condition. After trying two or three medicines without benefit, I began the use of Dr. Williams' Pink Pills and they speedily worked a change for the better and by the time I had used a half dozen boxes I felt stronger than I had done for years. I have since used the pills in the spring and I find them an excellent tonic."

Because of their thorough and prompt action on the blood and nerves these pills speedily cure anaemia, rheumatism, sciatica, partial paralysis, St. Vitus' dance, scrofula and eruptions on the skin, erysipelas, kidney and liver troubles and the functional ailments which make the lives of so many women a source of constant misery. Other so-called tonic pills are mere imitations of this sterling remedy. Get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont.

the sides and from the tube in the centre. This is important, for if this cake leaves the oven a few minutes too soon, it will have an eggy taste. The idea is to have the heat of the oven raise the cake, and while the cells are at full expansion to cook them. There is then no possibility of the cake falling when taken from the oven.—Table Talk.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing and may prove a blessing, will please address,
Rev. EDWARD A. WILSON, Brooklyn, New York

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Fort Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Minnedosa, March 4.
Melita, Caraduff, 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. 19, 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.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Fort 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, 19th Nov. 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th
Feb. 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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