

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, WINNIPEG. WEDNESDAY, MARCH 27, 1907. Single Copies, 5 cents.



## CHRIST IS RISEN

Christ is risen, He reigns to-day,  
Here on earth His life holds sway.  
Kingdoms, monarchs, own His power,  
Life and Love, heaven's richest dower,  
He gives to you, He gives to me,  
This Easter Day,  
Glad Easter Day.

"Christ is risen," earth's joyous song,  
Around the world the note prolong,  
In hearts and lives, His life, His love,  
Reflection from the home above,  
Gives light to you, give light to me,  
This Easter Day,  
Glad Easter Day.

The lilies' fragrance at your feet  
Proclaim life sweet, proclaim life sweet;  
The rose that lies upon your breast  
Speaks of that love forever blest,  
Christ's love for you, Christ's love for  
me.  
This Easter Day,  
Glad Easter Day.

Christ is risen, Immortal Son,  
To walk the ways of man among.  
All glory, honor, Christ our Priest,  
Shall be to Thee while earth shall last.  
To Thee, blest Christ, we kneel and  
pray  
This Easter Day,  
Glad Easter Day.

**BIRTHS.**

At the manse, Cumberland, on March 12th, to the Rev. J. G. and Mrs. Greig, a daughter.

At the Maternity Hospital on Monday, March 11th, 1907, to Rev. D. M. and Mrs. Solandt of Winnipeg, a son.

At Hillside Grove, Balduf, Manitoba, on Feb. 21, 1907, a son to Mr. and Mrs. R. J. Gordon.

**MARRIAGES.**

On the 13th March, 1907, by the Rev. Dr. Fraser, Miss Anna Bell Bray to Mr. George T. Fletcher, of Clan Williams, Manitoba.

On March 11th, 1907, at 58 Rednath street, the residence of the bride's father, by the Rev. Dr. Wardrop, grandfather of the bride, assisted by the Rev. Dr. A. J. Mowatt, Dr. H. A. Lafleur to Olive Masson, daughter of G. A. Grier.

At Burns Manse, on February 27th, 1907, by the Rev. E. C. Currie, brother of the bride, assisted by the Rev. Walter Reid, P. D., Miss Catherine E. Currie, to Mr. Peter A. Mackenzie, of Bruden.

On March 5, by the Rev. J. M. Kellock, M.A., Robert Orr, of Valleyfield, to Isabella, daughter of Mr. John Roy, of Howick, Quebec.

At the home of the bride's mother, on Feb. 29, 1907, by the Rev. N. D. Keith, R.D., M.A., Miss E. Knight, of Wick, Ont., to Mary E., youngest daughter of the late Wm. Moir, Layton, Ont.

**DEATHS.**

At her residence, No. 5 Queen's Park, Toronto, on March 10, 1907, Jane Maria White, beloved wife of Mr. Donald MacKay, in her 79th year.

At Uxbridge, on March 18th, Isabella, only surviving daughter of the late Alexander Mustard, and sister of Hugh and James Mustard, Scott, and Rev. J. A. Mustard, Toronto.

On March 9, 1907, at Golden, B.C., of pneumonia, Captain William Henry Northcote Cantlie, late Royal Field Artillery, son of James Alexander Cantlie, of Montreal, aged 31 years.

Suddenly, at Coleman, Alberta, on Feb. 21, 1907, Walter Ross McRae, aged 25 years and 11 months, beloved and only son of Mr. and Mrs. W. R. McRae, Perth, Ont.

At Summerstown, on March 12, 1907, Hugh McGillis, formerly of East Cornwall, aged 83 years and nine months.

At Apple Hill, on March 2, 1907, Catherine Lacey, relict of Ranald McDonald, aged 90 years.

At his late residence, 40 Carlton street, on March 14, 1907, Colin Skinner, in his 78th year.

At 36 St. Joseph street, Mary Matheson Skirving, wife of Dr. James H. Richardson, aged 82 years.

At Victoria, B.C., Mrs. Ann Devenish Wheeler, relict of the late J. P. Wheeler, late of Scarborough, aged 82.

On March 17th, 1907, at the residence of her nephew, J. H. Hutt, No. 1 Broadbalt street, Rebecca M., widow of the late Wm. Gray, Todmorden, in her 83rd year.

**W. H. THICKE**

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## NOTE AND COMMENT

The use of the individual cup at communion is slowly but steadily spreading throughout the Presbyterian church in England.

Dr. Alexander MacLaren was 81 years of age on the 11th of Feb. Yet his mind is as clear and strong and his pen as facile as ever.

The Presbyterians of the Maritime provinces last year contributed \$97,789 to the missionary and other schemes of the Canada Presbyterian church—an increase of \$2,000 over the previous year.

The Dean of St. Andrews holds the view that much of the responsibility for the decadence of Sabbath observance lies at the door of the better-off classes, who travel and entertain largely on Sundays.

A number of Danish physicians have drawn up a poster and placed it in all the railway stations in Denmark. It reads: "To the Danish people: Alcohol is a stupefying poison; alcohol is the cause of many mental diseases and of most of the crimes."

It is rumored that a scheme is on foot for the neutralization of the Philippine Islands. The London Tribune, in an editorial, says "this news would be welcomed in all parts of the world as giving promise of the removal of a possible cause of future trouble to the United States and the other nations with vital interests in the far East.

"Some of you," said Dr. Torrey in a recent sermon, "will have to give up everything you have in the world if you become Christians. For instance, if you are in the liquor business, which is damning more souls, ruining more families, blasting more lives, than anything on earth, when you become a Christian you will have to wash your hands as white as snow from all complicity in this drink traffic in all its forms. One night in Aberdeen three men in the liquor business came out on the side of Christ. Every one of them quitted the business instant. Of course they did! So will you if you are converted."

Under the caption of the "Great Law Breaker," the Christian Guardian indulges in the following soothing comments on some revelations recently made in Toronto: "The investigation at present in progress in this city touching the matter of license transfers and kindred subjects, once more calls the attention of every one to the well-known fact that there is no business or occupation in the world more given to utter lawlessness or more implicated in wrongdoing than the liquor trade. It seems utterly impossible for men in any way connected with the trade to do the honest thing in any connection. The business appears to be so entirely out of accord with the sanctions of justice or fair-dealing that it instils in those engaged in it an utter disregard for law, either human or divine. There are exceptions, we doubt not, but it is evident that the number of brewers or hotel-keepers who would not break the law in the interests of their trade are few indeed. Even politicians who have to do with the liquor business seem to lose any little sense they may have had before of either decency or honor." The whole business is demoralizing in the extreme.

The report of the Massachusetts Bureau of statistics on the influence of the liquor traffic in regard to criminals informs us that "82 per cent. were in liquor at the time of offense," and that "in 84 per cent. the intemperate habits of the offenders led to a condition which induced the crime." More than this that, "excluding minors, ninety-six to every one hundred were addicted to the use of liquors."

Last Sabbath our Irish Roman Catholic fellow-citizens paid homage to the memory of "Ireland's Patron Saint," St. Patrick. This was quite becoming for he was a great and good man—a Scotchman, a Protestant and a Presbyterian; that is, he adhered to those general religious and moral principles which distinguish Protestantism, and the churches which he established in Ireland were moulded largely on Presbyterian lines.

Wherever Gipsy Smith goes it is difficult to find an edifice large enough to accommodate the multitudes who want to hear him. In Chicago the throngs filled the street an hour before the doors opened. Gipsy Smith preaches an old-fashioned gospel. According to the statements of the daily papers, hundreds were turned away from some of Torrey's meetings in Cleveland, because the place was full. Torrey preaches an old-fashioned gospel. On the other side of the sea in London, 3,000 people were turned away from a packed house when Campbell Morgan preached on theology. And Campbell Morgan preaches an old-fashioned gospel.

Referring to the decision of Judge Atman, of Indiana, on the liquor license question, referred to at some length in the Dominion Presbyterian of March 13, the United Presbyterian of Pittsburg, Pa., says: "The line of argument is that the police power of the state must be exercised for the protection of the health, safety, comfort, morals and welfare of the public. Public good is the supreme law. The sale of intoxicants is not a common law right; it has no legal standing without statutory enactment. But the legislature may not invade fundamental rights; it has no right to legalize that which tends to the public injury. The voice of the courts is almost unanimous that the sale of liquors as a beverage works against the public good. All license is based on the idea of restraint because of the danger involved. This is the condemnation of all license, and makes it unconstitutional."

They do excellent things sometimes in the United States. Note two of them. A member of the city council of Pittsburg, Pa., has been found guilty of accepting a bribe in connection with a railroad ordinance, and has been sentenced to serve three years in the penitentiary. There are others who are implicated, of whose conviction the attorneys for the city are confident. Another conviction and sentence to prison for two years in which Pittsburgers may feel special satisfaction occurred a few days ago, when two men were found guilty of the crime of attempting to corruptly influence the action of jurors in a criminal case. Referring to these things the United Presbyterian says that it "has no pleasure in the suffering and ignominy which comes to individuals and families through conviction for crime, but it is a matter for which the community must feel gratified when it is thus shown that men of business standing may not treat with contempt the laws which are intended to safeguard most important interests."

Says the Aetion Free Press: The religious inclinations of a mouse caused an amusing diversion at Knox church Sunday evening service. His preliminary appearance in the class room sent one of the choir ladies upon the rungs of a chair with a shrill scream. During the service he turned around through the auditorium, climbed upon the organ boy's and choir lady's knees, ran over another lady's toes, and after some startling appearances among the audience, withdrew, no doubt feeling his duty done. The usual quiet and reverent attitude of a number of members of the choir and congregation was somewhat seriously affected.

Pedro Alvarado, the Mexican multimillionaire mine owner, who two years ago offered to pay the Mexican national debt, is fertile in ideas for promoting what he conceives to be the public good. A few months ago he gave \$10,000,000 to the poor of his country, and now he offers a like sum to be devoted to a campaign for the extermination of the Yaqui Indians. He says that Mexico can never prosper as a nation until these fierce redskins are destroyed. He proposes equipping a regiment of picked fighters to run down the Yaquis and accomplish their extermination. These Indians have a long record as fierce fighters against the Mexican government. They are stock raisers and farmers at home, growing corn, cotton, beans and tobacco. The women are expert weavers. In the outlying country the men are employed as miners, teamsters and cattlemen. Since 1825 most of their wars have been for the purpose of resisting taxation or of driving back gold hunting Mexicans who encroach upon their lands.

Under the caption of "Some signs of the Times," a writer in the Lutheran Observer makes some interesting points. One of these is "the decadence of the non-Christian nations," combined with abundant evidence that they are waking up to better things—or, as the writer puts it, "a better resurrection." In other words, the decadent nations, having lost faith in the customs and methods and religions of their hoary past, are turning their eyes to the light and reaching out for the expected deliverance from the trammels that have so long hindered their progress and prevented their development. The coming revolution, he thinks, is to be a peaceable one for "it will be wrought by the Spirit of God through the people." The doors of the world are wide open for the reception of the Gospel message, inviting the Churches of Christendom with their greatly increased wealth to respond promptly to the great opportunity. Closely allied with these signs of the times is the growing dominance of Protestantism. Not since the days of the Reformation has the statement assumed such strength as now. There is a prophecy in it that thrills to the finger-tips. It is the more hopeful because there is nothing vicious in it. It has in it the tone and promise of the anthem of advent. Even the movement in France is humane and just. There is no disposition to declaim against religion, or to give encouragement to persecution. If the day of judgment has come to usurpation and tyranny, it is inevitable, and is only the process toward the recovery of the long-stayed rights of the people. Italy, Spain, Austria, as well as France, have joined in the crusade. Others will follow in order. The light has shone upon the darkness, and thousands have caught a glimpse of "the glory of the coming of the Lord."

## THE CHRIST RISEN: AN EASTER MEDITATION

"He is not here; for He is risen."—Matt. xxviii. 6.

It is a custom in Russia, especially in the rural districts, that when the people kneel on Easter Sabbath morning, they salute one another with the words, "He is risen." There is no need of explanation—the children even know that the saying refers to our risen Lord. It is a beautiful custom, and helps to keep the visible and invisible worlds in touch with one another, and it shows so clearly that the Greek Church, in spite of its superstitions, finds the pith and strength of Christianity in the Resurrection of Christ, and it is on it the New Testament places the emphasis of its teaching, and from it spiritual Protestantism has found its inspiration, and message, and power. Every thing in Christianity is guaranteed for us in the resurrection. By it Christ is declared to be the Son of God, the triumph of the Cross is assured, prophecy is fulfilled, and it becomes a pattern and pledge of our resurrection, and is the ground of Christ's fellowship with us and our fellowship with Him.

\* \* \*

What astonishes us is that the disciples were so puzzled and bewildered by the resurrection of Christ. This state of mind seems so unaccountable to us, but it is partly accounted for by the fact that their minds had become so pre-occupied, and the horizon of their lives so filled, with the political and earthly aspects of His Kingdom, that they failed to grasp the meaning and purpose of the Divine life, and when their cherished view and hopes had become broken and dislocated by the Crucifixion, they passed down into confusion and darkness. They felt that all had terminated in the grave in defeat and failure, and that there was nothing now to lead and guide them. Though His grave was the darkest spot on earth to them, they could not stay away from it—it was the centre of a great devotion—and the power of Christ in the grave was as great as in life. That a grave should mark the crossing-line in the life and work of Christ shows us that he touched human life at every point, for "He who would raise the lowest must go down to the lowest. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Does not our own experience throw an interesting side-light upon the Resurrection of Christ? When a new fact of great moment occurs in the life of a dear friend, we are often the last to believe it, or to take in its significance. We are so familiar with one another, and we share one life in common tastes and pursuits, that we cannot think of anything coming to him above the average of our own experience. Reading the life of their Master from the plane of their own lives, the disciples could see no opening where His resurrection could come in, and when the women who had been at the sepulchre first told them about it, "their words seemed to them as idle tales, and they believed them not."

\* \* \*

Why should it be thought a thing incredible that Christ should rise from the dead? The Gospel did not create the principle of the resurrection—it only gave a personal application in the person of Christ. The principle itself was in the world before His appearance on earth. It is in all the great renewing movements of time, and it lies at the heart of nature. Everywhere it meets us in our beautiful spring season; and when we, too, pass from the grip of the

bad passions, evil habits, wicked thoughts, and works of darkness, to a new life of faith, hope, and love, and good works, an inward and outward resurrection has taken place in our lives. When we become new creatures in Christ Jesus, "old things are passed away, behold all things are become new;" we rise with Christ in newness of life, and we do so because He first rose from the dead, and we live in Him because "He is alive for evermore." What an absurd thing it would be if there can be a resurrection in the movements of time, in nature, and in our spiritual life, and that there can be no resurrection for Him Who is before and behind time and nature and spiritual life, if He has accepted conditions that make a resurrection necessary for the realization of them. Has the creature more resources and reserves of action than the Creator? What is the Resurrection of Christ but a final and complete demonstration of the harmony of the life of the universe, and that the final point to which the whole creation moves is a risen Christ, so that "when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Christ's death is the life of the world, and His Resurrection is the promise and potency of what manhood is capable of, and the source of eternal life within us. Dr. Brown, in his work upon the Resurrection, tells us of a servant who dropped the silver cup of his master into a vessel of aqua forts. When he saw it dissolve and disappear to his great sorrow, he thought it had been lost beyond recovery. But his master—a man of science—appears on the scene, and by pouring salt water into the vessel the silver is separated, and is precipitated to the bottom, and then it is easily collected; and by a process of workmanship the cup is again reproduced. If such results can be achieved in the sphere of material things, how much greater in the sphere of personality, specially where the personality is the Son of God and the Son of Man—the Lord Jesus Christ?

\* \* \*

The German sneer that Christianity is founded upon an empty grave is really a great and profound truth. The interest of the world gathers around that grave, and in that grave life laid hold on death and conquered it, bringing life and immortality to light through the Gospel. This empty grave is the guarantee of God's approval on Christ's life and word; and it is a risen Christ not a dead Christ, that is the Saviour of the world. It is in a risen Christ the fullness of the Godhead dwells bodily, and it is in Him the infinite treasures of peace and consolation and victory are, and it is in Him we find assurances and preparation for the life to come. When the Apostles got the right perspective of the Gospel, and saw the central position that the doctrine of the Resurrection occupied, they went everywhere preaching it. It is the main theme of all the preaching and letter-writing of the Apostle Paul. He has dealt with it in every aspect, and in every stage of development—physically, morally and spiritually. He was ever opening the Scriptures and "alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ."

What a blessed thing it is for us when we grasp the truth that the power of Christianity lies in the Resurrection of Christ. Alas, too often we only believe it in a traditional sense, without

knowing it as a living experience in our lives. When the late Dr. Dale was writing on one occasion his Easter sermon, and when half through with it, the thought of the risen Lord broke in upon him as it had never done before. He tells us, "Christ is alive, I said to myself. Alive! and then I paused. Alive! and then I paused again. Alive! Can that be true, living as really as I myself am? I got up and walked about, repeating, Christ is living; Christ is living. At first it seemed strange and hardly true, but at last it came upon me as a burst of sudden glory. Yes, Christ is living. It was to me a new discovery. I thought that all along I had believed it, but not until that moment did I feel sure of it. I then said, my people shall know it. I shall preach about it again and again until they believe it as I do now." When this great preacher lay down to die, doubts arose in his mind, and it was in a risen and reigning Christ that he found deliverance and comfort. The lesson of Easter is, It is a living Christ that is with us, and with Whom we have to do. Why then should we seek the living among the dead? It is a waste of time and opportunity. Let us, therefore, "seek those things which are above where Christ sitteth on the right hand of God." H

### AGAINST THE DRINK HABIT.

A New York prohibition paper which secured from general Fred Grant a remarkable interview in which the General described himself as a "crank" in his adherence to total abstinence and hatred of liquor, now prints an equally significant conversation with Honorable William H. Taft, secretary of war. Secretary Taft is quoted as saying: "Looking at it in a general way and speaking from an experience in public life covering many years, I can only say that to the active individual, drinking is unsafe and a hindrance to success. To the youth it is a positive danger, and for a doctor to prescribe liquor for any but the aged, is a real crime. For a person who has passed on to the evening of life and is out of its active duties, a little liquor can do no positive harm, because he has passed the habit-forming period and has no important duties to perform. But to any man who is actively engaged in responsible work, I would, with all the emphasis I possess, advise and urge: Leave drink alone absolutely." The secretary declared himself a teetotaler. He especially emphasized the importance of abstinence to any one whose occupation takes him from one climate into another. He attributed the fearfully detrimental effects of the Philippine liquor, "vino," upon the American soldiery, not to the quality of the beverage so much as to recent change of climate which the troops had undergone. He said that when soldiers come back from the Philippines, American beer has just as bad an effect. "So it can be readily seen," the secretary proceeded, "that to him who changes his residence periodically, the effect of drinking alcoholic beverages is more pronounced than on the individual who is permanently located in one place,—an effect which in all cases, however, is disintegrating and demoralizing to the physical, mental and moral fiber of the drinker. Then the soldier and his like should be non-drinkers for another very important reason,—drink makes a man more susceptible to disease. With hardly an exception, the men who are incapacitated first in the preliminary activities of any campaign are the drinkers. The same is true in every effort of life that demands the best energies of a man."

The Churches Commission has allocated all the former Free Church mission properties in Africa to the United Free Church.

## WORK FOR THE MIND.

By William J. Gallagher.

In every work of art, in every poem, in every picture there is more to be inferred than what is actually read at the first skimming glance—if the said skimming is admissible at all. Hence it is that so much untrue criticism exists in the world of letters, and otherwise.

Throughout the poets the many lovely conceptions which cluster, like berries on a spray, are hidden in a web of common texture. The most beautiful thought of all is, that, this the last to be received into the mind. Let us take for instance

## Tennyson's "Brook."

Everyone will know, at a glance, that the voice and motion of water flows with freedom and truth on the poet's page. But there "is a depth below the depth," even here. Take this magnificent line:

I make the netted sunbeams dance  
Against my sandy shallows.

Here we have the shadow produced by tremulous water edged with reeds, and thrown into shade and shine by the mighty painter, sun! But there is more. Wind ripples the water and rears through which the sun darts. This is the secret of the setting. Again, it is only in water of small depth that the reed's reflection could reach the sand. Hence, "sandy shallows." Thus we find not only a full picture, but a correct picture. And it is more even than correct. It is a speaking picture to those who have mused much by the side of pools. Further in the same poem we read:

I chatter, chatter, as I flow  
To join the brimming river.

Now, this word chatter is fuller than speak, or murmur, or anything which the poet could have used. Chattering is disjointed, yet repeatedly uttered speech. The stream chatters, and breaks its murmur as it chances to be delayed by temporary obstruction, masses of silt, boulders, bits of warped grass, etc. But it finally "joins the river" and in this there is a grand and enduring lesson for us. We may be delayed, but we are to "toil upward" through the "night" of sorrow, disappointment and society-friction. Love's eternal sea is on before!

In that magnificent fragment of Coleridge's entitled, "The Lime tree Bower my Prison," the poet makes a decided natural hit. With masterstroke he carves, in two or three lines, sky and rippling wind, leaf and gazer. Here is the stroke:

The shadow of the leaf and tree above,  
Dappling its sunshine.

This "dappled sunshine" of the bough and leaf while the gazer sees a speck of sky above, transversely broken, to his vision, is one of those things realisable by a Ruskin, but by few others! But Coleridge is notable for stanzas which combine whole pages of nature in single lines. They drop, like jewels, from every stanza of "The Ancient Mariner," and here and there in "Christabel," but notably in the first-named.

## Picturesquely True is Also Whittier.

In "The Brother of Mercy"—a part of his connective poem. "The Tent on the Beach," we have this grim, yet truthful picture:

To tread the crowded lazaretto's floors,  
Down the long twilight of the corridors,  
Mid tossing arms, and faces full of pain.

Oh, that sea of saddened faces and "tossing arms" which can seldom rest in one position, how I seem to see and read it all. It is as if one threaded a forest of pitiful-looking images, with the twilight of fading eve touching in to deeper sorrow the growing picture. Further in the same poem, we read of the deep harp of the sea's sand. No body but a master could have so spoken. The note which the tide utters is loudest as it breaks on the shallows of

grit. Here is how Whittier puts it:  
She, with lips to which belong  
Sweet intuitions of all art,  
Gave to the winds of night a strain  
Which they who heard would hear  
again;

And to her voice the solemn ocean  
lent,  
Touching its harp of sand, a deep accompaniment.

Those concluding lines will forever haunt the lover of the sea as he hears the voice of the retreating or advancing tide, in moments of pensive musing. And mark in what lordly words he allows us to know that memory's treasures are abiding! "which they who hear will hear again." Reading between the lines is here a lovely and a profitable task. Again, hark how Whittier voices the homage of waves to their source:

Its waves are kneeling on the strand

As kneels the human knee,  
Their white locks bowing to the sand—  
The priesthood of the sea!

Comment on the beauty of these would be an unkind mockery! If we were to give the very purest touches of reliable scenery we might hold safely by Whittier to the finish.

In the awful perspective of poet scenery we can find no lovelier and far reaching view than is embodied in Beattie's "Judgment of Paris." After a vision had ended we are told:

The sun was sunk: the vision was no more;  
Night downward rushed, tempestuous,  
at the frown

Of Jove's awakened wrath; deep thunders roar,

And forests howl afar, and mountains groan.

In the strength of the metaphors here applied, we can find no equal anywhere. If we could dare to find a somewhat similar strength it would be in Byron's night-scene in "Childe Harold," where

Jura answers from her darkening shroud,

Back to the joyous Alps that call to her aloud!

We pass on to Wordsworth—that poet which James Russell Lowell would make out, in his essays, to be scarcely a poet at all—and we find the following weighty lines, showing the influence of an ordinary mind of the commonwealth on his time and race. Here are words which will bear to be well read!

When looking on the present face of things

I see one man, of men the meanest, too,

Raised up to sway the world, to do, undo,

With mighty nations for his underlings!

Then he speaks of the doubts of everlasting righteousness which, in consequence, arise in his mind! There are such periods in our lives—moments when we helplessly drift on the sea of Fate, nor see the maiden with the glistening Anchor—Hope!

## James Russell Lowell.

has some of the most abiding images of Nature which it would be possible to find in literature. If his thought is not all times vast, he thinks with that picturesqueness, at least, which true poetry can never dispense with safely, and thus we find the image of the bird, the scene, and the man, "in the Cathedral":

A larger shadow crossed; and, looking up,

I saw where, nestling in the hoary towers,

The sparrow-hawk slid forth on noiseless air,

With sidelong head that watched the joy below,

Grim Norman baron o'er this clan of Kells.

Enduring nature, force conservative, Indifferent to our noisy whims.

Who ever called a bird—or who could conceive such an image—"a Norman

baron"? Truly conservative, with an eye to the retention of all old usages was this hawk of the poet's mind-landscape. Many other striking images—in which there is much "between-line" reading to be done, occur in Lowell, in "Under the Willows," a patriotic poem, we have the following lines:

I love to enter pleasure by a postern,  
Not the broad popular gate that gulps  
the mob;

To find my theatres in roadside nooks,  
Where men are actors, and suspect it not;

Where Nature all unconscious works  
her will.

Let any one of our budding authors, who think that their mind-images, and stretch of phrase are equal to those of the masters, read these four lines, and we believe they will retrench, reform, or grow ashamed of their first belief, i.e., if they grasp the significance of the picture which hints at more than it performs, and yet performs all which the picturesque eye would require! The same poet it was who gave us the following, in "A Legend of Brittany":

Dim vistas, sprinkled o'er with sun-flecked green,

Wound, thro' the thickest trunks, on every side.

But we could go on and on with these pictures. They are mind-stretchers, and mind-quickeners, and we may say, they abide somewhere, in all the poets. Such is the true meaning of poetry. It is a prophet message—it may be denunciation, or it may be joy-clothed in a Sunday garment, or bridal dress. And such being the case is it any matter for wonder that Wordsworth calls down a laudation on those who have so opened up the palace of Beauty for us? Will we not join in those words, which are a delightful mind-usage, themselves:

Blessings be with them, and eternal praise,

Who gave us nobler loves, and nobler cares

The poets—who on earth have made us heirs

Of truth, and pure delight, by heavenly lays!

Oh, might my name be numbered among theirs,

Then gladly would I end my mortal days!

## BROWNING'S LINEAGE.

How blind the toil that burrows like the mole,

In winding graveyard pathways underground,

For Browning's lineage! What if men have found

Poor footmen or rich merchants on the roll

Of her forebears! Did they beget his soul?

Nay, for he came of ancestry renowned

In poesy through all the world, and crowned

With fadeless light that shines from pole to pole.

The blazons on his poet's shield are these:

The flaming sign of Shelley's heart on fire,

The golden globe of Shakespeare's human stage,

The staff and scrip of Chaucer's pilgrim-  
grimage, —

The rose of Dante's deep, divine desire,  
The magic mask of wise Euripides.

—Henry van Dyke, in the February Atlantic.

He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water.—Arthur T. Pierson.

SUNDAY  
SCHOOL

## The Quiet Hour

YOUNG  
PEOPLE

## AN EASTER LESSON.\*

Time and Place—First Corinthians was written probably in the year 57 A. D. by Paul, from Ephesus in Asia Minor, to the church at Corinth in Greece. Corinth lies almost immediately opposite to Ephesus across the Aegean Sea.

Connecting Links—The apostle had heard of some Christians in Corinth who did not believe in the resurrection of the body. They believed, indeed, in the bodily resurrection of Christ, but held that the resurrection life of believers was of the spirit alone, and not of spirit and body re-united after the separation made by death. In the Lesson chapter, Paul first gives reasons for believing that Jesus rose from the dead, and then shows that the bodies of believers will rise, as certainly as did that of their Lord.

## 1. Error, 12-19.

Vs. 12-14. The apostle preached that he rose. The Christians in their preaching laid special stress upon the resurrection of our Lord. It was their strongest proof that He was the long promised Messiah, and that He was able to save from sin. (See Acts 3:15, 4:33; 17:31; Rom. 1:4.) No resurrection.. Christ not risen. If it is true that the bodies of believers do not rise from the dead, then the body of Christ did not rise. All must stand or fall together. Christ..not risen..preaching vain..faith..vain. The only Saviour able to save, is a risen, living Saviour.

Vs. 15-19. False witnesses of God. The apostles were witnesses of the resurrection, and, in fact, no one could be qualified to become an apostle, unless he had actually seen the risen Saviour, ch. 9:1. Faith..vain..yet in your sins. If there is no resurrection, there is no Christ, no redemption, no forgiveness, no salvation. Perished. Those who had "fallen asleep" had, in their death, hope of resurrection and eternal life. But if this new teaching be true, they were deceived, and have disappeared into nothingness. Of all men most miserable. This does not mean that believers in the resurrection will fare worse than others, if their belief turns out to be false; but it describes their bitter disappointment, should their hopes prove to have no foundation. There is nothing so humiliating as to be victims of a lifelong delusion.

## II. Truth, 20, 21, 55-57.

Vs. 20, 21. Christ risen. No fact in history is more certain. First fruits; the first sheaf of a great harvest made up of all believers. When the first-fruits appear, we know the harvest will follow. By man..death, by man..also..resurrection. Death was introduced among the human race by Adam, and the resurrection of Jesus Christ.

Vs. 55-57. Sting..victory. The victory over death of Jesus Christ carries with it the victory of every one who believes in Him. The Christian can face the king of terrors without trembling. Sin..law. It is sin and the consequences of sin now, and beyond the grave, that give death its dreadful character. And sin makes afraid because of the penalties which the law denounces against the sinner. Victory through Christ. The gospel delivers us from sin, and from the fear of its consequences. It also assures of eternal life through the resurrection of Christ, and so gives us the victory over death.

\*That He rose again the third day. 1 Cor. 14:4.

## III. Duty, 58.

V. 58. Steadfast, unmovable. The hope of a blessed resurrection and of eternal life is one of the great practical motives to a life of steadfastness in duty, and of willing self-sacrifice for righteousness' sake. No such life will prove to be in vain, but must have its abundant reward.

## AN EASTER SONG.

The golden sun climbs up the sky,  
The shadows flee away,  
Oh! weary heart, forget to sigh,  
God sends the Easter Day!  
Long was that night, chill was the air,  
And grief o'er brooded long,  
Yet is the new world white and fair,  
Uplift thine Easter song!

The cross that bowed thee with its weight

By strength of prayer is stirred,  
Till it shall bear thee soon or late,  
As wings appear the bird.  
The life that thrills from star to star.  
And beats in leaf and stem,  
Is wider than the heavens are,  
And blesses thee from them.

Wert thou cast down, wert thou dismayed,

Dear child of One above,  
Behold the earth in light arrayed,  
The light of deathless love.  
Oh! listen to the word that wakes  
In every budding flower,  
And take the bread the Master breaks,  
In His triumphant hour.

For those who hear, and hearing yearn,

The King hath secrets sweet;  
Their hearts within them thrill and burn,  
They wait His coming feet,  
Then swift the sun climbs up the sky!  
The shadows keep away!  
Oh! weary heart, forget to sigh,  
God sends thee Easter Day.

## THY STEWARDSHIP.

Property is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God, but our sins. Fatherland, pedigree, home-life, schooling, Christian training—all are God's gifts. Every member of the body or faculty is ours provisionally. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of thine own we render Thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal. "That I may receive mine own with interest," is the divine intention. So live, that when the summons comes to give an account of thy stewardship, it may be done with joy, and not with grief.—Maltbie Davenport Babcock, D. D.

A light that doesn't shine beautifully around the family tables is not fit to take a long distance or to do great service somewhere else.—J. Hudson Taylor.

## THE MEANING OF EASTER.

By Rev. J. B. Silcox, Toronto.

To write what Easter means to the Church and to the whole world in a few words is not an easy task. It is like trying to condense a volume into a paragraph. The resurrection of Jesus is the most precious heritage of the Church to-day. The fact that He rose from the dead carries with it great meanings to mankind. It assures us that death is but a covered way that opens into light. It is the assurance to the world that life is something more than "a narrow vale between the cold and barren peaks of two eternities."

This world is a brighter world because the light of that first Easter morning shines on with undimmed splendor. The grave has been robbed of its terrors, and death of its gloom, because of our faith that Jesus died and rose again. That world beyond the grave is a real world to us, and the Father's house of many mansions stands out invitingly before us, because of the hope born at the open, empty grave of Jesus. Men and women take the death angel by the hand without fear, and go from us feeling that "to die is gain," because the resurrection of Jesus assures them of a house not made with hands eternal in the heavens.

This hope of a life hereafter has entered into human life and literature with radiant power and beauty. It has flooded the world with a glad and holy joy. Our great poets have sung this hope and joy, in confident strains. Browning could "Greet the unseen with a cheer," for he was assured that the soul survived the body, and would "carry high through death her cup unspilled." Tennyson knew that "The face of Death is toward the Sun of Life," and so "as he stands on the heights of life," he gets "a glimpse of a height that is higher" and with joy "turns again home." A faith that makes men nobler in life, and gives them hope in death, a faith that wipes away tears from hearts bereaved, and bids us expect to see again those faces which we "have loved long since and lost awhile," is a good gift of God to the world, and this faith is the faith of all who believe that Jesus died and rose again.

## A PRAYER ON EASTER.

Spirit of Christ, Spirit in whose breath I live and move and have my being, reveal day by day the power of Thy presence within me. Reveal to me that the power of Thy presence is the power of my resurrection, the certitude of my immortality. Ofttimes I stand aghast before the gates of the great mystery; I wonder what things shall be in the state after death. Teach me that the state after death already exists before death, that I need not taste of death until I have seen the kingdom of God. Teach me that my immortality is not to come, that it is here, that it is now. Teach me that the life eternal is not merely the life beyond the grave, but the life on this side of the grave. Reveal to me that I am now in eternity, that I am breathing the very air of those that have passed the gates. Let me feel that I am already immortal; that death could no more destroy my life than it could destroy Thine, because mine is Thine. Amen.—George Matheson.

Through obedience to Christ divine wealth is brought within the reach of all. A very Lazarus may be "rich in faith" and heir to an inheritance incorruptible and eternal.

## THE CREDIBILITY OF THE CHRIST'S RESURRECTION.

J. R. Jackson.

There is not a more fully attested truth of Scripture, nor a more firmly established fact of history, than the resurrection of our Lord Jesus Christ from the dead. Consider the number and character of the witnesses "Above five hundred brethren" saw the risen Lord. Being "brethren"—that is Christians, saints—their testimony would at least be honest. And as regards intelligence, they comprised such men as Nicodemus, Joseph of Arimathea, and the Galilean nobleman, also the eleven apostles—who, although uneducated, were not inferior to any in natural discernment and ability.

Consider also the variety of persons, places, and times. The appearances of Jesus to his disciples after His resurrection were at various times during the succeeding forty days, and to St. Paul a few years later on. At the sepulchre, in the upper room, by the sea side, on the mountain in Galilee, on the slope of Olivet, and on the road to Damascus. He was seen by ones, twos and threes, of men and women. By seven of the apostles at one time, by the eleven brethren and again. Then the "five hundred brethren at once." All these persons, all these times, in all these places could not possibly have been mistaken. They were each and all incredulous at first, "slow to believe," will compelled by overwhelmingly conclusive evidence. Then they were willing to risk the loss of all things, to endure any suffering, even death itself, rather than recant their testimony, knowing it was absolutely and gloriously true.

The practical point for us is—that the resurrection of Christ is the pattern and pledge of our own resurrection. "Now is Christ risen from the dead and become the first fruits of them that sleep . . . Christ the first fruits, afterwards they that are Christs at his coming."

Ottawa, Easter, 1907.

## THE MORE CORRECT WAY.

By Robert Marshall Blackburn.

To trust God and live thy life not in idle dreaming of a blessedness that shall be, but in perfect relations with the world of which you are now a part; doing God's will to-day, as the sure, the only way of securing to yourself the opportunity of doing God's will to-morrow; so to keep step with the process of the universe, which halt not for any, rather which move forever forward with silent, irresistible tread to predetermined ends; completing the span of man's life, carrying him forward from infancy to puberty, thence to old age and the grave; recking not of his action or inaction, his proficiency or deficiency, his progress or declension; whether in faithfulness to the lessons of the day, he be prepared for the changes of the morrow, or, in unfaithfulness, lag behind; so becoming the enforced subject of changes for which he is in no wise prepared; attaining, say, to the age and physical completeness of manhood, yet in mind and will and all that makes for moral completeness or manliness, remaining but in childhood still;—this: to keep step with the processes of Nature; to grow in grace as you grow in body; to measure up to the demands of each new day, each advancing period; completing relations by accomplishing their duties;—even this, it seems, is the More Excellent Way; and, that from it none may be tempted to depart, verily it also seems, God has kept the secret of the future from Him.—Philadelphia Westminster.

There are many sorrows in this world. Learn how to diminish them, or mitigate them. Don't go about increasing them with Cassandra wails. Wake up. Serve your day. Watch for sunshine.

## SPARKS FROM OTHER ANVILS.

N. Y. Christian Intelligencer: If we, in our short-sightedness, cannot see the end so long as He sees it. An affectionate, confiding faith in God and His providence would save us half the annoyances of life that fret and worry us, for it would lift us up above the reach of them. The promise to all them that put their trust in God is, "they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Christian Guardian: From numerous small but significant indications we are of the opinion that the Government is open to conviction in the matter of the three-fifths clause. It has shown itself in other matters to be not insensitive to public opinion; and we imagine that if a sufficient number of the temperance electors of Ontario were to sit down quietly, and without any undue heat, but with such plainness of speech as to leave no doubt as to their meaning, write personally to their representatives, and ask their help in getting rid of this obnoxious three-fifths clause; if this action were sufficiently widespread, we imagine it would greatly help the Government in reaching the conviction that the three-fifths clause is not a desirable part of the local option law. What conventions cannot do is sometimes possible to private influence. Let temperance men try it, and watch the result.

Michigan Presbyterian: Whatever comfort the cultured mind may find the a theory that largely eliminates the problem of sin, whatever contemptuous condescension may be used in regard to the Inspiration of the Scriptures, the Atonement, and the finality of death as deciding future destiny, it is a fact that to preach such doctrines to the heathen or to the sin-sodden multitudes at home would be worse than useless. The emphasis must be placed on salvation from sin, or redemption through the cross of Jesus, on the Bible as God-inspired and the revelation of God's will to man, and a future of endless rewards and punishments determined by the probation of earthly life. We may outgrow former methods of presenting these truths; but we shall never outgrow the truths themselves.

## THE EASTER HILLS.

There liveth no home circle but hath some treasure gone

Beyond the gold of sunset—beyond the grey of dawn.

The heart grows weary yearning, the eyes are wet with tears, As we reach hands how empty out through the dreary years.

The sunlight on the Easter Hills so soft and still and fair,

You hold a cheering symbol to mortals everywhere;

You thrill the long-hid roses to beauty once again—

God warns the clay that many a day within the tomb has lain.

O Easter hills enchanting! O Easter breezes sweet!

Sing on your song of glory, when Love with Love shall meet.

We walk among the old ways with something of regret;

Old faces still will linger, wee forms are with us yet;

But shadowy and uncertain, keep just beyond our reach—

Too far for mortal touching, too far for human speech.

The moonlight on the Easter hills that whitens all the sod,

You are the opened volume of promises of God;

I seem to read your message of morn that finds surcease.

And after strife the future life like you shall hint of peace.

O Easter hills prophetic! O Easter roses, blow—

Bid us to conquer doubting till we shall know we know!

## A MISSIONARY IN NEW FRANCE.\*

Rev. Alex. Spark, D.D.

Born at Maykirk in Scotland, 7th January, 1762. Ordained minister to Scotch congregation at Quebec, 1784; opened this church for divine service, 30th November, 1810; died 1819. Is in outline, the life work of Rev. Alexander Spark, D. D., its first minister, as copied from the tablet to his memory in St. Andrew's church, Quebec. This is also, in brief, the history of Presbyterianism in New France during thirty-five years.

These were years in beginnings, although not the beginning of Presbyterian worship in the Ancient Capital. The beginning was made in 1759, the year of the conquest, when services were conducted by the Rev. Robt. MacPherson, the brave Chaplain of Fraser's Highlanders, the regiment who fought so valiantly at the battle of Louisbourg and at the capture of Quebec. Shortly after the occupation of the city by the British, a congregation, called the Scotch church was formed, and the first settled pastor, the Rev. George Henry, began his duties in 1765. The first place of meeting was a chapel in the Jesuits' College, which was set apart for the purpose by the King's representative. This was occupied until 1807, when the chapel was required for military purposes and a hall was secured instead. Mr. Henry was succeeded in 1874 by the Rev. Alex. Spark.

For some time there had been a desire to secure land and erect a church, consequently, in 1802, a petition was addressed to King George III, praying that a lot of ground be granted to the congregation upon which to build a place of worship. The petition was signed by 143 persons amongst whom were some of the foremost makers of history in the new colony.

In answer to the petition a lot was granted on St. Ann street. Although this was in 1802, it was not until eight years later that the church was completed and opened for public worship.

Dr. Spark died in 1819. The Quebec Mercury of that date said of him: "We may say, beyond the reach of contradiction, that he was not only skilled in letters, but that in life and manners he showed a simplicity and innocence beyond what is seen in most men."

Within the city, Dr. Spark was a power for education and righteousness, and was a worthy representative of Presbyterianism in those early days when foundations were being laid. Outside the city, he had the vision of a church statesman, and the heart of a man of God, which had compassion on the people who were scattered up and down the river, like sheep without a shepherd. Just after the conquest, settlements of Highlanders were formed around Murray Bay and other ports. For these Dr. Spark cared as well as he could by visits from time to time. Upon these occasions he cheered them by his ministrations, baptized their children, and performed their marriage ceremonies.

Dr. Spark wrote repeatedly to the old land, asking for men to take charge of these new communities, but none could be spared. Those were not the days of missionary fervor. So, without the school and without the church of their forefathers, the children and grandchildren of these remote settlers grew to speak only in the French language and worship as Roman Catholics. It has been estimated that over 10,000 who should have been Presbyterians are Roman Catholics, because no man was sent to care for these settlements in the early days. This loss to the Protestantism of Quebec has meant much in the standing of our church, and has remained an abiding warning to watch the settler, and follow him with the gospel, no matter where he goes.

\*Y.P.S.C.E. Topic for March 31, 1907. 2 Tim. 1:7-13.

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OTTAWA, WEDNESDAY, MAR. 27, 1907.

The Supreme Court of Massachusetts has decided that Jews who keep Saturday as the Sabbath must also observe Sunday without working, even though the shop is closed to the public.

We direct attention to the annual report of the Sun Life of Canada. It conveys to the policyholders a story of continued and ever increasing prosperity; and is a record of which the management may well be proud. In this connection it is but right to note that the Sun Life came out of the searching investigation by the Royal Commission unscathed; indeed, as the report correctly mentions, "the honesty and cleanliness in all its business methods have been brought out into the light as never before." It will be noted that the assurance in force has gone away beyond the million dollars mark. To this grand result we have no doubt the managers for Eastern Ontario, Messrs. J. R. Reid and Son, contributed their fair quota.

Referring to the death of Rev. P. McF McLeod, the Vancouver World notes the following statement regarding a prominent member of St. Andrew's church, under Mr. McLeod's ministry: "Mr. McLeod was pastor of St. Andrew's church, Victoria, from 1888 to 1898. He was an eloquent pulpit orator and drew large congregations. Under his pastorate the present St. Andrew's church was built at a cost of \$60,000. All or nearly all of this sum was subscribed by the late Hon. John Robson, then premier of the province. Mr. Robson later died in London while there on official business. As he entered a cab his thumb was caught between the door of the cab and the casing. The injury was supposed to be slight, but Mr. Robson died six days later from blood poisoning."

### A MISSIONARY'S DEATH.

On the 1st of March Mrs. Mackay, relict of the late Rev. John Mackay, the noted Indian missionary, died at Mistawasis, near Prince Albert, Sask. She was a daughter of the Hon. Robert MacBeth, of Kildonan, and she and her husband accompanied the Rev. James Nisbet and Mrs. Nisbet when they went to found the work of Indian Missions at Prince Albert. Mrs. Nisbet and Mrs. Mackay were sisters, one of the brothers is the Rev. R. G. MacBeth, of Paris, who is the youngest of a family of twelve. When the work at Prince Albert became settled, John Mackay and his wife went out with the Indians to the Mistawasis Reserve, where they did splendid work. The rebellion of 1885 broke out near the Mission at Duck Lake and the Indians of Mistawasis were called to join the then victorious rebels, but such was the influence of Mr. and Mrs. Mackay that the powerful chief and his braves remained loyal. Had they risen in rebellion they might have wiped out the settlements all over the district. Mrs. Mackay, who survived her husband, continued to live at Mistawasis, and up till her death, which was somewhat sudden, took great interest in the work.

In this day of the great progress of the West we should honor those who did so much to hold the country at peace in the critical early times.

### THE GREAT TROUBLE.

At the Paris Presbytery the subject, "Why does not the Church appeal more to men," was discussed in a vigorous fashion by Mr. W. B. Wood, an elder from Brantford. His main points were that the trouble was more acute in the towns and cities than in the country, because social distinctions were more marked. Wealth, unless consecrated, weakened rather than strengthened the church, because it made her proud and indifferent, blind to her true mission and fond of material display, and this made a chilly atmosphere for the poor man, and he cut loose. The chief trouble was, however, traceable to three great roots, viz., the neglected home, the defective Sunday school, and the unfaithful church. The elders and ministers did not come into close and frequent contact with the homes and the schools of the church, and, as a rule, their visits were lacking in spiritual tone. The church was starving its own children and crippling its spiritual energies by its failure to teach the truth to the young people. Its work never appealed to the man, because it had not appealed to the boy. The boy had no evidence that church people were better than others, and men did not believe that the church cared anything about them. The church was half dead, and would never get rid of its appalling indifference until it had the vision splendor of Jesus Christ laying down His life for all men. If the church wanted to appeal to men it must go after them, letting them feel the warmth of its hand and the glow of genuine love in its face, and tell them over and over again the old, old story of God's wondrous love to man, and the preaching of the truth must be backed up by concrete examples of its power in the lives of men and women.

### GENERAL BOOTH IN ONTARIO.

The visit last week to Canada of General Booth, the noted chief of the Salvation Army, created general interest. His address at Toronto, Ottawa and elsewhere were widely circulated through the newspapers, and he received many deserved marks of personal respect from the Governor-General, Premier Whitney, Hon. Geo. P. Graham, and other leading men.

It is perfectly true that the Salvation Army has done and is doing a work more or less neglected by the churches. Its work includes much self-sacrifice. While the ministers of some churches are splitting hairs over higher criticism, and lower, unsettling the faith of some, and doing no particular good to any, the Salvation Army is actively searching for the submerged and lost, striving to bring them new hope through the simple Gospel of Jesus Christ. They go after the lost sheep.

At Toronto General Booth said the Army chose the masses of misery for its field, and, if they had no other recommendation, they formed the majority of mankind.

"If a man has fallen on the slippery pathway of life," he said, "and he does not want to get up, let us show him what a fool he is; and if he wants to get up for heaven's sake help him up. That is what the Army seeks to do. That is what you would do with a horse that slipped on your streets. The cries of men and women and children fall on my ears day and night, and I cannot sleep for thinking of them, and I should not sleep were it not for the little that I have been able to do. If you can convert a professor, or a chairman of a Canadian Club, as the Salvation Army seems to have done, I think there is hope for these poor wretches. Oh, sirs, what stories I could tell you, if I had time and you had the patience to listen, of the marvellous conversions that have been effected, of grey-headed sinners and young desperate sinners, marvellous things wrought by the power of God and human kindness."

### CHURCH UNION IN AUSTRALIA.

If the Presbyterian and Anglican churches of Australia find some method of union acceptable to each communion as it is indicated they are likely to do, the clergy and ecclesiastics of that region must be awarded the palm for practical Christian fraternity. They constitute the two most powerful denominations of that commonwealth, and their leaders have recently been in conference over a proposed combination of forces. It would be difficult to imagine two polities more diverse than those which place authority respectively in the people and in the bishops, but members of the conference have given out that their task is by no means hopeless. So far, the best of feeling prevails among all the conferees, and while a sub-committee is in session over certain details, the other members appear to be upon most delightful terms with one another. In a few weeks at the furthest we will know the probable result of the negotiations.

The assurance that God will wipe away all tears from our eyes should stimulate us to wipe away the tears of others.



## LOCAL PROHIBITION IN BRITAIN.

It will be of interest to know that there are in the United Kingdom many prohibitory areas which have been so established by the will of the local landlords or employers of labour. The suppression of public-houses in these districts has the support of the vast majority of the local householders, who are deeply sensible of the inestimable privilege of reading within an uncontaminated neighborhood. Indeed, whenever a proposal has been made to introduce or reinstate the licensed liquor-shop in these areas the opposition has been so strong as to cause the attempt to be abandoned.

The existence of these districts indicates what might be done in the direction of local prohibition by the vote of the people themselves, and affords a valuable object lesson showing the moral and material advantages that would be likely to follow the adoption of the principle of permissive prohibition in other parts of the United Kingdom.

In England and Wales there are known to be some 1,900 parishes, townships, and other areas where no houses for sale of intoxicating liquors are permitted. In London and the immediate vicinity are a number of such prohibitory districts. Many examples of important provincial areas could also be cited.

In Scotland there are upwards of 180 parishes and other areas which are absolutely free from the pernicious influence of the public-house. The most important of these is the Scotstoun Estate (near Glasgow), which has a population of 20,000. This district extends over 1,000 acres, and includes, besides Scotstoun, a large portion of the burgh of Patrick, and part of the west end of the City of Glasgow.

In Ireland also there are a number of villages which enjoy similar immunity from the baneful presence of the drink-shop. The best known among these are the manufacturing village of Besbrook, with a population of about 3,000, and the village of Loughgall, near Armagh.

The advantages arising through the exclusion of liquor shops from these areas are evident on every hand. The houses are well kept, clean and respectable, while the inhabitants are industrious and thrifty and the children well cared for. In many of the districts referred to a large proportion of the tenants are owners of the houses they live in. The percentage of irrecoverable rents is infinitesimal, and the savings bank deposits afford ample evidence of the general prosperity of the people.

The testimony of the magistrates, chief constables, and superintendents of police goes far to prove the beneficial effects resulting from the absence of drink shops. Within these areas crime and disorderly conduct are conspicuous by their absence, and poverty and pauperism are practically unknown.

Under the caption of "The World's Debt to the Jews," Rev. S. R. Leyburn, among other interesting facts, makes the following reference to the Presbyterian form of church government: "We Presbyterians glory in our system of Church government, which we believe is the most perfect ever devised, because it is the most thoroughly scriptural. Where did we get our system of Church government? We got it entirely and bodily from the Jews. The Presbyterian system of Church government is simply and wholly the form of government that obtained in the Jewish synagogues, where all the affairs of the congregation are managed by elders, or rulers, chosen by vote of the people." This is a rather interesting presentation of an important point.

## CARLYLE AS LORD RECTOR.

No reader in the twentieth century can realise the impression made by Carlyle that day. There is no longer the clear historic background behind the figure—the weary trials, the poverty and want, the long, lonely studies, through which the little boy of fourteen climbed on to a youthful condition still more rugged, and, finally, despite his alienation of pupil and populace, gained this height. As Carlyle entered the university theatre there walked beside him the venerable Sir David Brewster, fourteen years his senior, who recognized his ability and gave him literary employment. The one now Principal, the other Lord Rector, they moved forward in their golden-laced robes, while professors, students, ladies, stood up cheering, waving hats, handkerchiefs, programmes, in ecstasy. Near me sat Huxley, and not far away Tyndall, in whose eyes I saw tears, unless my own dim eyes deceived me. Carlyle sat there during the preliminaries scanning the faces before him, among which were a score that would bring to him memories of this or that quiet retreat in Scotland known in youth and boyhood.

Before he began his address, Carlyle shook himself free of the gold lace gown and laid it on the back of a chair. This movement excited audible mirth in the audience, and the face of the old Principal beamed. For myself I saw in the act the biographer of Cromwell saying, "Take away that bauble!" No stage actor could with more art have indicated that the conventionalities were about to be laid aside. I had, as I thought, seen and heard Carlyle in every mood and expression, but now discovered what immeasurable resources lay in this man; the grand sincerity, the drolleries, the auroral flashes of mystical intimation, the lightnings of scorn for things low and base—all these severally taken on physiological expression in word, tone, movement of the head, colour of the face, brought before us a being whose physical form was a transparency of his thought and feeling.

When Carlyle sat down there was an audible motion as of breath long held, by all present; then a cry from the students, an exultation; they rose up, all arose, waving their arms excitedly; what had been heard that day was more than could be reported; it was the ineffable spirit that went forth from the depths of a great heart and from the ages stored up in it, and deep answered unto deep.—Moncure D. Conway. (Autobiography.)

The following paragraph from the Presbyterian Standard of Charlotte, N. C., is worth noting at the present time: "The cause of Christ is a great sufferer by the mesh of the modern evangelism which good men are forced to tolerate in great pain. The coarse jokes, the boorish anecdotes, the vulgar witticisms, and the general air of levity one hears, sees, and reads about in evangelistic meetings, are distressing. The sanctity of the House of God is degraded, the reverence for the Word of God is diminished, and the needed high respect for the office of the ministry is sorely impaired. It is not surprising that many of our wisest and most consecrated pastors and best and most religiously developed Churches are conducting their own protracted meetings. The best meetings, one said in our hearing not long ago, are those which pastor and people conduct independently. The dependence at last is upon the preached word, prayer, and work of the Holy Spirit. With this combination of activities there is always success and without them comes no real success at any time."

## LITERARY NOTES.

In the March Forthnightly (Leonard Scott Publication Co., New York), we have an excellent chronicle of Foreign Affairs; a striking short story, "No Moving Finger Writes," by Mrs. Belloc Lowndes; verses by James Rhoades, from a XIVth century prose manuscript; and interesting articles on a variety of subjects, among which we mention only the following: Drummond of Hawthornie; The Brownie in Literature; The Government and the Congo Free State; and Mr. Wallock and the Reconstruction of Belief.

Canadians will turn at once to Goldwin Smith's article in the March Contemporary on "Canada, England and the Setes;" and while many will not approve of the views expressed, no one can fail to admire the language and logic of this fine old scholar. Dr. E. J. Dillon gives his usual clear and full resume of Foreign Affairs, and there is the usual number of excellent articles on a variety of subjects. Among these are the following: The State Children of Hungary, by Edith Sellers; Possibilities in Army Reform, by The Earl of Cardigan; Higher Criticism and the Koran, by T. H. Weir; and The Use of Names in the Gospel of St. Mark, by The Rev. Cecil Delisle Burns.

In Blackwood's, for March (Leonard Scott Publication Co., New York), Charles Wainley writes of "New England," in a most eulogistic, and if we are led to believe that he approves so heartily of this portion of the United States because it retains the characteristics of Old England, the praise is nevertheless most sincere. Another most interesting article is The Cambridge "Apostles" in which that celebrated circle of students called the Apostles is described. In Musings Without Method, the Sweetenham episode is discussed at length, the conclusion being that England was grossly disloyal to her representative in Jamaica, and that "there seems to be a disease in the temperament of Englishmen which persuades them to surrender their champions at the first breath of suspicion." Canadians sympathize with the point of view of the writer of "Musings."

The suit brought against the alleged trustees of Mr. Eddy by her son and granddaughter is viewed with approval by many who think that Mrs. Eddy has been imposed upon by her advisers, but with indignation and sorrow by disciples of Christian Science.

A suggestive writer claims that an income of \$5,000 a year practically dehumanizes its possessor; that such an one is so far removed from any real knowledge of the struggles of the great mass of mankind as to be unable intelligently to enter into the subject.

If the honest doubter will begin to live Christianly, he will soon be the possessor of a sweet and comforting assurance of its truth. A man once said to Pascal, "If I could believe your creed, I would soon be a better man." The great preacher replied, "Begin to be a better man, and you will soon become a believer of my creed." And this accords exactly with that wonderful declaration of Christ, "If any willeth to do the will of God, he shall know of the doctrine, whether it be of God."

In the Saturday Evening Post Richard Allen White calls the saloon "incurable calamity" and says, "Its purposes are all venal. It is in business to promote violence and crime; to injure public health; to burden our charities and to corrupt the civic morals."

STORIES  
POETRY

## The Inglenook

SKETCHES  
TRAVEL

## AN EASTER MESSAGE.

Ruth Williams sat alone at her breakfast-table. Her life has been very solitary since her uncle's death. She had lost her parents in her early childhood; she had no brothers or sisters, and the circle of her kindred was exceptionally small. Anniversary seasons seemed to her sadder than common days for they emphasized the desolation of her existence. Ruth was thirty-five, an age that possesses many advantages. A woman at thirty-five is still wearing the bloom of her youth and has not yet begun to feel the pressure of the oncoming future. She is at a place where she may clasp hands with her girl friends on one side and her older friends on the other. Miss Williams had many interests. Her means enabled her to give generously to the causes she loved and she did much good in a quiet and unobtrusive way. Her Sunday School class, consisting of a half-dozen working girls, engrossed much of her time and thought. As she lingered at the breakfast table she was planning her day and determining to present each girl with a little gift when she met her in the class on Sunday morning. She had decided on a book for each, and with it she meant to give a posy; just a bunch of violets or a cluster of carnations. She had not decided between the claims of these flowers when the postman rang the bell. Presently a maid brought in a box which bore the label of a well-known florist. It was addressed in an unformed hand to Miss Ruth Williams.

Opening it she saw lying on folds of tissue paper a plain card inscribed, "Miss Williams, with Easter greetings from her loving class." Under the white tissue paper were sprays of spring's most enchanting flower, the trailing arbutus. Its sweetest scents so penetrating with the exquisite scents of spring met her as she lifted the bunches of bloom, so delicate yet so vigorous, so modest yet so charming, and she smiled and wept together, for the arbutus had for Ruth Williams a host of the tenderest memories.

"Those lovely girls," she said; "how could they divine what would please me best?"

She busied herself with the flowers, putting some of them into a crystal vase and others into a flat silver dish, some on the library table and some in her own room. One little bunch she pinned fast to her jacket when she went out a little later.

The first shop she entered was crowded with customers and she had to wait a few moments before she could take her place at the counter. In those moments she observed the young saleswoman, a slender girl in a black dress, with a face so weary and eyes so haggard that Ruth was sure she must be suffering. When she was able to secure room at the counter she asked this girl to show her some white ribbon. After making her purchase she unfasted the bunch of arbutus and said, simply, "I am afraid you are tired. Won't you accept this little bit of spring? I think it will rest you."

"Oh, thank you," was the answer, and the pale face lighted with joy. "This is like a message from my home."

"You are far from home," said the lady.

"Yes," said the girl; "my home is in Otsego County."

There was no time for conversation, for customers were waiting. Ruth took her visiting card from her pocketbook and said, "Come to me on Sunday afternoon at six. I live quite by myself, but I always have one or two friends at supper on Sunday night. Be sure that you do not disappoint me."

She was gone, leaving the other woman amazed, puzzled, yet somehow comforted. One of the other girls said to her later, "Do you know the lady who gave you the arbutus? She is very rich and very nice. She has visited our Christian Endeavor and talked to the girls, but I have never spoken to her."

The trailing arbutus went with Lillian Geer that evening to her boarding-house, but she did not take it to her room. On the way there she stopped and knocked at a door. A feeble voice bade her come in. She crossed the dim space between the door and the arm-chair, and laid her flowers in the lap of an aged woman whose wasted features and shrunken form betrayed the ravages of a long illness.

"Why, dearie," said the woman, "where did you get these blossoms of the forest? I have been thinking about them all day. I have been so tired of my pain and it seemed almost as if God had forgotten me, but He has not. Here is a letter that came a while ago. Please light the gas and read it to me. My eyes are worse than usual to-day."

The letter was short, but it was a word of cheer from an absent daughter, and it brought new strength to the mother's heart.

Lillian went on to her room. She was a Christian girl and she had taken as part of her Christian work such daily ministry as she could give this aged woman whom she had never seen until three months ago when she had herself found shelter in this boarding-house. They had grown to be friends, and both had a common love for the Lord who never forgets His children nor suffers them to be overborne in the conflict.

The trailing arbutus did not spend the evening in the old woman's chamber, for when her supper was brought her she gave it in turn to the maid who waited on her needs. Nellie McGuire was an Irish girl and she had the warm heart of her race. She carried her prize in an ecstasy of delight to her little place in the attic. Next morning it went with her to early church, and helped her to understand the great lesson of the Easter.

What is the Easter lesson? Is it not one of never-ceasing compassion and never-ceasing ministry and never-faltering faith in Him, Who having loved His own in the world, will love them to the end?

## THE SALTNESS OF THE SEA.

It is a fortunate thing for all the earth that the ocean, instead of being fresh, is salt. In the first place, were it not for the salt life itself would become impossible for thousands of useful shell-bearing fish and other marine animals. There could be none of those lovely coral islands which are built simply from the salts of warm seas. More necessary to us than this, the great currents—like the Gulf Stream and Japan current—which, so to speak, "air" the ocean, and bring warmth and life to hundreds of thousands of square miles of otherwise barren and frozen lands—could not exist, or only in a very modified degree, in water which was not soaked with salt. Perhaps the most important matter to us of all is that the saltiness of the sea prevents its freezing solid, as it undoubtedly would in course of ages in the great Arctic and Antarctic Oceans. Altogether the salt of the sea exercises the most remarkable effect on the climate of the world.

It needs not a little wisdom to take advice, and much to give it; it needs more to abstain from giving it.

## THE ASSERTION OF YOUTH

By Christina Ross Frame.

"Humph," said Aunt Sarah, as she latched the gate after a call on an old acquaintance, "since her girls have grown up Jane is in the background completely."

Poor Jane, the three daughters that she had worked and planned and saved for, had grown up into strong, handsome, self-assertive womanhood.

"Mother! Oh, yes, mother was a dear old soul, of course," Gladys announced to us in a careless way, "but mother's objections to our having the tennis tea to-morrow won't amount to anything. We'll soon arrange that," and they did.

"It is too bad," said Aunt Sarah. "Jane was looking forward to a quiet afternoon with us. It is a dozen years since she has seen you, and there was no chance of a word when we called, for those clattering girls; and I've made the special kind of cream cakes that Jane likes," she said regretfully.

"Sarah!" called Uncle Eben from the yard, "I'll put the horse in, and you drive over and bring Jane home."

"But the girls, how will they get on without her at the tennis tea?" I murmured. My question was a finality.

"The best way that they can," laughed Aunt Sarah. "I am going nice and early for the dear old soul," she mimicked in Gladys's assertive voice.

Within an hour they were back. Jane's face was flushed and she seemed a bit trembly still when they drove into the yard. Triumph was blazoned all over Aunt Sarah, from the topmost waving spray of her bonnet to the toe of her common-sense shoe.

"I settled them," I heard her announce to Uncle Eben.

"I bet you did, Sarah," he agreed. Aunt looked carefully around to be sure that Jane was out of hearing, and then went on:

"A few little reminders that their mother was still of some account would be an excellent thing for those girls. It is the way that she brought them up that accounts for a good deal of their thoughtlessness. She has sacrificed herself so thoroughly for their interests that they look upon it as their due."

"Gladys was really surprised when I suggested that her mother had a much better right to accept our invitation than she had to remain at home for their convenience. She was a bit sulky at first, but I really think that she had never before considered anything from the standpoint of her mother's pleasure."

"There is another thing," said Aunt Sarah, now fairly aroused; "they all have a nasty chaffing habit with Jane. They think it's smart, but it's only rude familiarity and it has made Jane who is naturally shy, as dumb as an oyster. She's afraid to open her mouth before them for fear her grammar isn't just right. She was too indulgent to them when they were children, and she's reaping the consequences," concluded Aunt Sarah.

The last sentence contained a thought that obtruded itself again and again. Young America is sharp and bright and self-assertive. Self-assertion, a very good trait in its proper place, is too often fostered, and encouraged to grow into unlovely proportion by the self-effacement of parents. Parents realize that their children are better educated than themselves. That may be so, but it is usually not due to the special work of the children. The chances for education have increased immeasurably within a generation. The children have more ease of manner, accomplishments, style than father and mother. But it was the

parents' hard work that brought the money to give these graces. Long, hard days at the office desk for father and equally hard and longer hours for mother in the home. If the children were started in similar conditions to the parents and with the same handicaps, could they be better? I doubt it. Then, for their good, occasionally bring some such ideas to the mind of young America. Drive them home, and for the youth's benefit and for your own, drop the policy of self-effacement and its running mate, self-assertion, will find its proper place.—Cumberland Presbyterian.

Halifax, N. S.

**GLADSTONE AS AN ORATOR.**

In his prime, in a great debate when political parties were set in battle array, Gladstone's transcendent oratorical gifts had full play. There was marked contrast in his manner of answering a question addressed to him in his ministerial capacity. After purporting to make reply and taking some ten minutes to do it, he sat down, frequently leaving his interrogator and the House in a condition of dismayed bewilderment, hopelessly attempting to grope their way through the intricacies of the sonorous sentences they had listened to. If, as happened in expounding a bill or replying to a debate, he desired to make himself understood, he had no equal. His manner in speech-making was more strongly marked by action than that of his only rival, John Bright. He emphasized points by smiting the open palm of his left hand with sledge-hammer fist. Sometimes he, with gleaming eyes—"like a vulture's," as Mr. Lecky genially described them—pointed his forefinger straight at his adversary. In hottest moments he beat the brass-bound box with clamorous hand that occasionally drowned the point he strove to make. Sometimes with both hands raised above his head; often with left elbow leaning on the box, right hand with closed fist shaken at the head of an unoffending country gentleman on the back bench opposite; anon, standing half a step back from the table, left hand hanging at his side, right uplifted, so that he might with thumb-nail lightly touch the shining crown of his head, he trampled his way through the argument he assailed, as an elephant in an hour of aggravation rages through a jungle.—Henry W. Lucy, in Putnam's.

**LAST DAYS.**

Watch those wild lads who are sowing in wine that they reap in headache and degradation. Night after night they laugh with senseless glee, night after night insanities which pass for wit are poured forth; and daily the nerve and strength of each carouser grow weaker. Can you retrieve those nights? Never! But you may take the most shattered of the crew and assure him that all is not irretrievably lost; his weakened nerve may be steadied, his deranged gastric functions may gradually grow more healthy, his distorted views of life may pass away. So far, so good; but never try to persuade anyone that the past may be repaired, for that delusion is the very source and spring of the foul stream of lost days. Once impress upon any teachable creature the stern fact that a lost day is lost forever, once make that belief part of his being, and then he will strive to cheat death.—Joins in Our Social Armour.

We may be pretty certain that persons whom all the world treats ill deserve the treatment they get. The world is a looking glass and gives back to everyone the reflection of their own face. Frown at it and it will in turn look sourly upon you; laugh at it, and with it, and it is a kind and pleasant companion; and so let all take their choice.

**MARRIED MANNERS.**

"I am quite sure that Bob does not love me now," said a young wife tearfully the other day, "and I'm quite broken-hearted."

"That is a startling statement," said her older and more experienced friend. "What foundation have you for making it?"

"Oh, well," replied the young wife of barely a year, "of late he has become so rude, not in general, you know, only to me. He never thinks of offering me his chair now, of rising to open the door for me, and last week when we met accidentally in the street he did not attempt to raise his hat, and he used to be so polite. Of course," she added a trifle bitterly, "he is just as well bred as ever to other women; it is only his wife who is the exception."

"Only his wife," and this young wife's experience is that of many others and while to decide that a step down in deference and politeness means of necessity a lack of love is an exaggeration, yet there is no doubt the majority of husbands do not, after the honeymoon is over, shine as models of politeness, and in many cases this is the first insertion of the wedge of dissent, which in time assumes formidable proportions in matters matrimonial.

It may be the reaction from the condition of high pressure, in which the young man has been living during his period of courtship. Then, of course, he was scrupulously polite. Now, to use his own argument, why in all the world should "Maria" come to the conclusion that his love has evaporated simply because he has descended from the pedestal of unalloyed deference which he occupied in his prenuptial days? The cases are quite different. Then they only met occasionally. Now living together, he can't always be jumping up and down, opening doors, placing chairs, etc.

Listen, my dear young wife. Of course, you want your husband to be polite and deferential, but give way a little—lead, but don't drive, and you will win in the end. Don't quarrel with him over minor social sins. The world is a hard training school, and when a man returns at night with jaded nerves and waning energy this is not a time for a domestic lecture. Wait till he is in a reminiscent mood; then softly with your hand in his, whisper to him how flagrant breeches of politeness on his part vex and annoy you.

And you, little wife, are you quite blameless in the matter? Are you as careful, considerate and tactful as in the days when you were only his sweetheart? Bear and forbear are the two most potent factors in matrimonial etiquette.—Weekly Welcome.

**EASTER FLOWERS.**

Blooming to garland Easter,  
White as the drifted snows,  
Are the beautiful vestal lilies,  
The myriad-petaled rose,  
Carnations with hearts of fire.  
And the heather's fragrant spray—  
Blooming to garland Easter,  
And strew the King's highway.

Lete we had gloom and sorrow,  
But the word from Heaven forth  
Has scattered the clouds before it  
Like a trumpet blown from the north;  
And east and west and southward  
The flowers arise to-day  
To garland the blithesome Easter,  
And strew the King's highway.

Carry the flowers of Easter  
To the darkened house of woe,  
With their message of strength and comfort  
Let the lilies of Easter go;  
Scatter the Easter blossoms  
In the little children's way;  
Let want and pain and weakness  
Be cheered on our Easter day.

**BABY'S DOCTOR.**

"With a box of Baby's Own Tablets on hand I feel just as safe as if I had a doctor in the house." This is the experience of Mrs. John Young, Auburn, Ont. Mrs. Young adds:—"I have used the Tablets for teething and other troubles of childhood and have never known them to fail." Hundreds of other mothers are just as enthusiastic in their praise. Colic, indigestion, diarrhoea, worms, constipation and other little ills are speedily cured by this medicine. It is absolutely safe—always does good—cannot possibly do harm, and you have the guarantee of a government analyst that the Tablets contain no opiate or poisonous soothing stuff. Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

**POPULAR EASTER CUSTOMS IN ALL LANDS.**

From the earliest period of the Christian era down to the present day, Easter has always been celebrated with the greatest joy and counted the queen of festivals. The common name in the East was the "Paschal Feast" because kept at the same time as the Jewish Passover. In one of the Ancyran canons Easter is called "the great day." In the days of the primitive Christians, it was so peculiarly a time of exuberant gladness that Easter became known as *Dominica gaudii*—Sunday of joy.

Many and varied are the popular customs which attach to Easter in all lands. It was the practice in early times among the Christians to salute each other on the morning of this day by exclaiming "Christ is risen," to which the person saluted replied, "Christ is risen indeed," or else "And hath appeared unto Simon"—a custom still in vogue in the Greek churches.

The observance of Easter at first covered a period of eight days, corresponding with the Jewish Paschal celebration and the heathen spring festivals. Gradually the length of the holiday was diminished, first to three days, then to two, and at last to a single day of religious devotion, as at the present time. During the original observance of eight days all labor ceased, law courts were closed, and all trade was suspended. Everybody had a vacation from work and worry. It was a favorite time for baptism. Alms-giving was a popular feature. And many slaves had cause for joy at Easter in receiving their freedom.—James A. Stewart, in Leslie's Weekly.

**MAPLE SUGAR.**

For the purpose of distributing a bulletin on the manufacture of pure maple syrup and sugar, the Department of Agriculture at Ottawa, has undertaken to collect a list of maple sugar makers from each county in the Dominion. If by chance any names of sugar makers, or any interested in the manufacture, have been omitted from the list, or the copy already mailed has gone astray, the Department will be glad to send to all who apply, or to anyone who may wish to send in a list of names with P. O. addresses, a copy of the maple sugar bulletin just issued.

This bulletin not only deals with the manufacture of "Pure Maple Syrup and Sugar," but also explains the Sections of the Adulterated Act, having reference to maple syrup and sugar, and like ingredients, and gives a "A Form of Warranty" which has to be signed by the sugar maker himself and handed on to the wholesaler, retailer and consumer, thus giving the purchaser assurance that the goods sold as "Pure Maple Syrup" or "Pure Maple Sugar," are what they are represented to be.

Contentment comes neither by culture nor by wishing; it is reconciliation with our lot, growing out of an inward superiority to our surroundings.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. James Cormack took the service in Bank street church on Sunday evening.

The late Mrs. Alexander Lumsden left \$50,000 to the Protestant General Hospital.

In Knox Church Rev. J. A. Anderson, M.A., of Goderich, was the preacher, morning and evening.

Rev. Professor Dyde, of Queen's University, was the preacher in St. Andrew's church, last Sunday.

Mr. C. Blackett Robinson, one of the Elders of St. Paul's church, Ottawa has been appointed a commission to the General Assembly by the Presbytery of Westminster, B. C.

The reception given friends of the Ottawa Ladies' College on Saturday evening by the teaching staff was largely attended, and a great success in every way. The Lady Principal, Mrs. Grant Needham, assisted by members of the staff, received the guests and graciously did the honors. There were present a number of members of the House of Commons, several of whom have daughters in the College. It was a pleasant sight to look into the bright, happy faces of the students, all of whom appeared to thoroughly enjoy the social hour. Dainty refreshments were provided; and instrumental music added to the pleasure of the occasion.

## TORONTO.

The congregation of St. John's Presbyterian church have filed their plans with the City Architect and applied for a permit for a new church on the corner of Simpson and Broadview avenues, at a cost of \$45,000.

Mr. William Galbraith, the retiring organist of Knox church, was made the recipient of a handsome marble clock and an address by the choir last evening at his home in Parkdale. A few days ago at a congregational meeting Mr. Galbraith was presented with a check for \$100 by the deacons' court of the church.

Toronto Presbytery sends the following to the General Assembly: Ministers—Revs. Principal MacLaren, Dr. Carmichael, J. C. Tibb, Malcolm McKinnon, D. C. Hossack, Malcolm McArthur, A. L. McFadyen, J. W. Stephen, Dr. George C. Pidgeon, Dr. Alex. Gilray, Dr. John Somerville, and A. S. Macgillivray. Elders—Messrs. R. S. Gourlay, John Lowden, George Keith, J. K. Macdonald, R. C. Jennings, together with seven to be nominated by seven sessions at the next meeting of Presbytery.

At the meeting of Toronto Presbytery, the Church Extension Committee stated that suggestion of a Rosedale church had met with approval, and the committee's application to begin Sabbath work there was entertained by the Presbytery and referred to neighboring sessions. Webwood called Rev. J. C. Tibb, the retiring moderator; the organization of Runnymede Mission was authorized; Rev. A. S. Morton, B. D., was recommended for the chair of Church History and Practical Theology in Halifax Presbyterian College, and the Presbytery will ask the Assembly for leave to receive Rev. Stevens Smith, formerly a United Free Church missionary in Japan.

Rev. Wallace, of Inwood, was the preacher in Knox church, Embro, on a recent Sunday.

## EASTERN ONTARIO.

Rev. Wm. Shearer, of Picton, has been visiting friends at Dalhousie Mills.

Rev. James Donnell, B.A., of Halleybury, has been visiting his mother, Mrs. James Donnell, Beaverton.

Rev. Mr. Ratray of Eganville exchanged pulpits with Rev. Mr. Millar of Blakeney last Sunday week.

Rev. Alfred Bright, of Peterboro', is called to St. Paul's church, Ingersoll, salary \$1,500.

The next regular meeting of Glangary Presbytery will be held at Alexandria, on July 2nd., at 10.30 a.m.

Rev. N. D. Keith, B.D., of Wick, occupied the pulpit of St. Andrew's church, Carleton Place, last Sunday.

Rev. Mr. McEachern, of Giammis, occupied the pulpit of the Kemble church on Sunday last and spent Monday in the village.

The Ladies' Aid Society of the Maxville church gave a very successful social at the home of Mrs. Duncan Robertson on Thursday evening, 14th inst.

At a social meeting of the Y. P. Society at Oliver's Ferry the members presented their pastor, Rev. W. T. B. Crombie, with a copy of Wordsworth's poems, bound in crushed Morocco.

Rev. R. McKay, conducted anniversary services in the Maxville church last Sunday. A special offering was made to assist in paying for recent improvements to the church and manse.

A Vancouver paper speaks of Rev. Dr. Grant, the well-known missionary, formerly of Almonte, as "Yukon's millionaire clergyman, and its largest individual mine owner." Dr. Grant left a few days ago for Skagway en route to Dawson, after wintering on the outside.

The annual meeting of Knox church, Beckwith, was held on the 8th instant. The reports presented show the congregation to be in a healthy condition, not only keeping up their own work, but contributing more generously to the schemes of the church in general. The pastor, Rev. A. H. Macfarlane, conducted devotional exercises, and Mr. Duncan McEwen presided at the meeting, Mr. J. M. Ferguson being secretary-treasurer. Messrs. J. B. Stewart and John McDonald were re-elected to the managing committee.

The Vancouver World says: "Dowie made a creed; his communicants excommunicated him. He built a city; its inhabitants exiled him. He raised Voliva to power; Voliva ruined him. He drew about him thousands who worshipped him; he died deserted save by a few. He was penniless and left no will. Deserted by his wife, son and father, the 'patriarch' passed beyond the world's immediate care with a sigh on his lips for his lost greatness and a curse for Voliva who supplanted him as overseer. Had Dowie been less of a mountebank, his death would have been regretted. He was a man of great force of character, but pig-headed, obstinate and unreasonable and abusive. He would brook no opposition and if worsted in an argument would assail his opponent in language that was not choice. For a long time he stood high; but when he adopted pontifical robes and declared that he was God's representative on earth his finish was in sight and his decline was rapid. It is charitable to hope that for the past ten years Dowie was irresponsible for his actions and that his impious vagaries will be regarded with more lenity in the next world than they were in this.

## WESTERN ONTARIO.

Mr. Graham, of Knox College, has been preaching at Depot Harbor.

Mr. H. E. C. Workman, of St. Mary's, has been engaged as organist of St. Andrew's church, Sarnia, at a salary of \$600 per year.

Rev. Robert Martin, of Knox church, Stratford, has been in Toronto taking his examination in second year work for degree of B. D.

Miss Goodfellow, a missionary from Central India gave an interesting address in the Orillia Presbyterian lecture-room, on last Monday evening, in the interests of the Woman's Foreign Missionary Society. The collection was in aid of Foreign Missions.

The commissioners who were appointed at the last meeting of the Presbytery of Barrie to deal with certain matters in connection with Knox church, Flos, have decided to re-unite Knox church, Flos, with Elmvale, and continue Wyevalde and Van Vlack as mission stations under the care of Mr. Brown, at present laboring there.

Rev. G. C. Patterson, formerly of Embro, was in Toronto for a few days last week on his return from Mexico, where he has been spending seven weeks. Mr. Patterson left for Detroit where his wife is now visiting. His trip to Mexico, he said, was undertaken for the purpose of repairing his shattered health. He returns much improved and will go back to Mexico shortly.

At the recent meeting of Hamilton Presbytery the clerk presented the annual report of the Women's Foreign Mission Presbytery, showing 40 auxiliaries and 25 mission bands, with a membership of over 1,500. Rev. A. S. Morton was nominated for the chair of the church and practical theology at the Presbytery College, at Halifax. It was requested that the congregations at Chippewa and Drummond be separated and a resolution constituting each a separate charge was passed.

The regular meeting of the North Bay Presbytery, which was held at Huntsville on Tuesday of last week, was well attended. Two new names had been added to the roll of ministers, J. D. Byrnes of Cobalt, and G. W. Thom of Sundridge, and these were given a cordial welcome. Rev. Mr. Laird of Brockville was present on behalf of Queen's College Endowment Fund, and presented the claims of it in an able address, at the afternoon session. An interesting feature of the evening session was the discussion of the report on church life and work, presented by Rev. Mr. McKibbin of Novar. The note of the conference was; not more machinery for church work, but more spirit; deeper consecration on the part of the church members and officers.

Rev. A. H. McGillivray, M.A., of Chatham preached very interesting and helpful sermons in Chalmers church, Woodstock, last Sunday week. His morning subject was "All Things are Yours, etc.," He showed that of all the passages of Scripture that hold out to us such high ideals that we do not realize them, none presents such a lofty standard as the text. The preacher answered the question, how are we to understand this Scripture that all things belong to the children of God? The successful man assimilates everything that contributes to success. It is God alone who can give perfection to life, and man must master the tendency which is away from God in order to derive the benefits presented by the text. The one who makes the most of his life is the Christian.

## GUELPH PRESBYTERY.

This Presbytery met on the 19th March, and was under the moderatorship of Mr. Glassford, the stated Moderator, although able to be present, asking to be relieved from the duties of the chair for the day by reason of the state of his health.

Mr. Mullan reported the progress that had been made by the Committee on Systematic Beneficence. The Committee was instructed to proceed till their report was complete, and then send it on to the Assembly's Committee.

The greater part of the forenoon and part of the afternoon was spent in considering the demission by Mr. Morrow, of his charge of the congregation in Hespeler. Representatives were heard from the Session and congregation; petitions were read from members and adherents, asking that the demission be not accepted. Mr. Morrow declared that he still adhered to his purpose. After a full hearing of all parties interested and careful discussion, it was agreed that the resignation be accepted, to take effect at once. Mr. Strachan was appointed to declare the pulpit vacant on the 24th inst., Mr. Bradley to act as moderator of session during the vacancy, and the Clerk instructed to report the vacancy to the Assembly's Committee on Distribution for its proportion of supply by probationers.

Commissioners to the General Assembly, to meet in Montreal in June next, were appointed as follows:—Messrs. J. J. Monks, Glenallan; J. H. MacVicar, Fergus; J. C. Wilson, Acton; J. D. Edgar, Hawkesville; and W. G. Wilson, St. Andrew's Church, Guelph, ministers; and Messrs. J. Chalmers, Winterbourne; A. Mann, Acton; W. L. Winn, Alma; W. Cram, of Berlin; and John R. Naismith, Preston.

The Committee charged with preparing a programme for the Convention on Union, reported that the Convention had been held according to the programme, extending over the afternoon and evening of the preceding day, and that the following resolution had been carried unanimously: "Express appreciation of the results already obtained, and approval of a continuation of the negotiations in the direction of Union." The consideration of this was postponed till a future occasion.

Mr. J. C. Wilson submitted the report of the Sabbath School Committee, which was received and ordered to be transmitted to the proper quarter. It closed with the following recommendations, which were approved: (1) That in every congregation in which the Sabbath School has been closed for a part of the year, the minister and Sabbath School workers earnestly endeavor to keep the School open during the whole year. (2) That in every congregation the Home Department receive more serious consideration, particularly in schools closed for part of the season.

Dr. Dickson presented a very full report on Church Life and Work, to which the following recommendations were added: (1) That parents and Teachers be instructed to use every means possible to induce the children to attend Church services, as well as the Sabbath School. (2) That Ministers and Sessions take pains to cultivate the mid-week prayer meeting, by making it a delightful spiritual service, which will gather into it the representatives at least of all families of the congregation, (3) That times be set apart for seasons of special prayer for the congregation, by members of the Session, who are charged with the spiritual oversight of the members; and, also, that conferences be occasionally held, touching the best methods to adopt for their furtherance in the Divine life.

Mr. W. G. Wilson, Convener of the Committee on Young People's Societies, presented and read his report on that department of Church work, which was adopted with this addition, that the Presbytery express the hope that the

efforts of the Presbyterian Union to raise \$250 for the support of the missionary at Banff, will be met with complete success.

Mr. Menzies addressed the Presbytery on French Evangelization, especially on the School at Pointe aux Trembles. His remarks were received with interest wishes for the success of his mission were expressed, and Mr. Mullan and Mr. MacVicar were appointed to cooperate with him while engaged in this district.

On motion of Dr. Dickson, an Overture was adopted and transmitted to the General Assembly, recommending a change in the order that has been followed of forming the Standing Committees of the Church, and the adoption of certain principles for the appointment and guidance of the Nomination Committee, including the following: (1) That no one be on more than one Committee unless there be an urgent necessity. (2) That on each Committee a change of 20 per cent. take place annually, that number retiring in regular rotation. (3) That the roll of each Committee appointed be marked so that those who do not attend be thereby ineligible for continuance on the Committee. Mr. MacVicar and Mr. J. C. Wilson were appointed to support the Overture on the floor of the Supreme Court.

Dr. Middlemiss' death was reported, as having occurred on the 11th inst., and a brief recognition of his scholarship, pulpit ability, usefulness as a pastor, theological attainments and influence in the Courts of the Church from the Session to the Presbytery, Synod and General Assembly was adopted and recorded. In the year 1886 the Senate of Knox College recognizing his ability, influence and attainments in conferring upon him the honorary Degree of D.D.

Next meeting was appointed to be held in Chalmers' Church, Guelph, on Tuesday, the 21st May, at 10.30 o'clock, forenoon.

The following appointments for the summer of members of Knox College Students' Missionary Society have been made: To New Ontario—T. A. Symington, Round Lake; A. C. Stewart, Washago; J. McEwen, Southwold; P. F. Gardiner, Brethour; A. C. Cameron, Charlton; R. Duncanson, Katrine; W. A. Cameron, Temagami; G. R. Duncan, Barrie, Island; C. H. Best, Creighton Mine; G. A. McDonald, Goulais Bay; H. A. Bond, Sprague; W. L. Newton, Walford; McLeod, G. T. P.; E. A. Earchman, Markstay. To Alberta—W. Scott, Gladsy; F. C. Overend, Bankhead; A. H. Barker, South Content; W. D. McDonald, Three Hills; D. A. McDonald, Blairmore; J. Richardson, Hardisty; J. H. Martin, Ingleton; G. M. Dix, Athabasca Landing; R. M. Campbell, Belvidere; J. M. Mutch, Pembina. To Saskatchewan and Manitoba—C. McQueen, G. W. McKay, Long Creek; W. J. Malcolm, Wilcox; A. D. Watson, Manitou Lake; C. A. Mustard, Eagle Lake; P. McLeod, Rose Lea; E. R. McLean, Horse Lake; H. McFarlane, Chering; C. V. McLean, Woody River; W. G. Rose, Foam Lake. The appointment to the one field in British Columbia has not yet been made. The volunteers selected will spend the summer at their respective fields, the theological students leaving in about a month, and those of the arts class about May 24.

In its report of recent anniversary services in Knox church, Midland, conducted by Rev. Dr. Grant, of Orillia, the Free Press says: "Both sermons were delivered with the speaker's old time power and forcefulness. In fact with the advance of years the Dr. appears to be growing in power and influence." The Argus says "Deep interest was manifested in the able discourses presented by Rev. Dr. Grant."

## BRITISH AND FOREIGN.

Cerebro spinal meningitis is still spreading in Scotland.

There are 20 attending the Gaelic class opened in Rothesay.

The Edinburgh Royal Asylum for the Insane has reached its hundredth year. Black snow has fallen in Christiania and other parts of Norway. The phenomenon is believed to be due to volcanic dust.

From all parts of the Borders numbers of people are setting forth for the colonies, the majority for Canada.

Arbroath folk propose erecting a memorial to the late Rev. Patrick Bell, LL.D., Carnyllie, inventor of the reaping machine.

The Rev. Dr. Blair, Dunblane, has intimated that he will resign his clerkship of the United Free Church at the ensuing General Assembly.

Forty-four divorce cases filed and disposed of and forty-four marriage licenses issued was the record of Denvar for the first nine days of March.

The new Principal of Glasgow University was at a "smoker" with the students on the 20th ult., and he said he was glad his first meeting with them was "in an atmosphere like that."

King Edward has great powers as a linguist. Three languages are, in particular, perfectly familiar to him—his own, of course, and French and German, which to him are almost mother-tongues.

The total consumption of spirits in the United Kingdom during the past year amounted to 39,302,480 proof gallons, as compared with 39,369,766 gallons in the previous year—a decrease of 67,286 gallons.

An Ayrshire minister acknowledges the local weakness for heckling to the extent of inviting his flock to send him written questions which they would like to have answered from the pulpit. He has been busy.

In 1850 Maine had no savings banks, but plenty of saloons. In 1900 she had more than \$66,000,000 on deposit in her savings banks. In population she ranks thirteenth, in savings she ranks seventh.

Broughton Place United Free Church, Edinburgh, have decided to call the Rev. J. M. Black, Forrest, to succeed the late Dr. John Smith. Mr. Black is a younger brother of the Rev. Hugh Black, now in America.

Glasgow University Library contains a very rare volume, namely, the Bible in rhyme, the work of an eccentric old divine named Zachary Boyd. This is in manuscript, and is said to be the only copy of its kind in the world.

Such seasons as are now blessing the continent have not been known in Australia for many years. All through the eastern half of the Commonwealth fine harvests, are the order of the day, and vast stretches of country have been like wheat fields with the wealth of grass and herbage they have borne.

A new "prophetess" has arisen in Zion City following the death of Dowie. Mrs. G. L. Coleman, a wealthy member of the community, predicts a terrible calamity if some of Zion's people do not mend their ways. Her forebodings are based on a vision in which she says she was visited by an angel of the Lord.

Dr. James Gale, who has died at the age of 83 years, was well known as the blind scientist, and was playfully dubbed the "gunpowder tamer" by his present Majesty in 1865. Born at Crabtree, near Plymouth, he early developed a taste for science, but at fourteen his sight began to fail, and at seventeen he became totally blind. Yet at thirty he had acquired such degrees as to justify him in setting up in practice in London as a medical electrician. He succeeded in restoring to activity many persons who had lost the power of their limbs, and in this connection received from a patient the princely gift of £50,000.

## OUT OF THE WAY NOTES.

The Suez Canal cost £20,550,000. It is 92 miles long.

The Sultan of Turkey's jewels are worth £8,000,000.

In India many of the poor eat only one meal a day their whole life long.

Seventy per cent. of all gold in the possession of man is in the shape of coin.

Asia and Africa have about 8,000,000 Christians and 642,000,000 non-Christians.

The average age of brides in Great Britain at present is stated to be twenty-six, and of bridegrooms twenty eight.

The most remarkable canal in the world is the one between Worsley and St. Helena, in Lancashire. It is sixteen miles long, and underground from end to end.

People in the Arctic regions can converse when more than a mile apart, because the air being cold and dense is a very good conductor, and the smooth surface of the ice also favors the transmission of sound.

There is a strong feeling, it is said, among the Welsh people in favor of adopting the daffodil—known as the flower of David—as the Welsh national emblem to be worn on St. David's Day instead of the leek.

Comrie is the seat of earthquakes in Scotland. At that place there is what is called an earthquake house. This house is constructed and furnished for recording and gauging the earthquakes which take place in the district.

The first orange trees in California were those planted by missionaries, and were more for ornament than use. The yield of the Californian orange crop this year is estimated to reach ten million boxes.

## CANADIAN LONGEVITY.

It is commonly observed that Canadians are long-lived. There are no statistics to prove that they are the longest lived of any race of people, but instances of longevity are so common in this country that it is probably the case that no other nation can show a more telling record.

As an example, take the obituary column of the current number of the Dominion Presbyterian. There are thirteen deaths recorded, seven of them women and six men. Being Presbyterian, practically all of them are of Scottish descent, which may or may not account for their longevity. Every one of the thirteen was over 70 years of age, five of them were over 80, and five of them over 90, one being 99.

This, of course, is exceptional, even in Canada, yet this is an obituary record taken at random, and it would seem to establish this country as a place where the evening of our days is long.—Ottawa Journal.

He who feels as well as knows the truths of the Bible will be best able to teach them to others. The didactic and the devotional will thus unite in Bible study.

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## EASTER TRICKS FROM ENGLAND.

Put three chairs in a row and ask a boy to lie on them, face upwards. He should hold his body rigid and keep in place when the middle chair is removed.

His shoulders must not rest on the chair, only the back of his head and neck. Neither must his ankles rest on the chair, only his heels. The body must be without support from his heels to his neck. The trick is easy if you can keep rigid, but if there should be a doubt on this point, the body should be supported so as not to get hurt.

Another trick should be tried on the tallest girl. Ask such a girl to stand with her entire left side pressed firmly against the wall. From the sole of her foot to the top of her head she must feel the contact of the wall.

When in that position, ask her to lift her right foot twelve inches from the ground and swing it back and forth. This will prove an absolute impossibility and when the tallest girl fails, the others will wish to try what they can do, and finally the tallest girl will say, when all have tried to no purpose, "You see it is not as easy as it looks."

A third trick may be a challenge to either boys or girls. Put your right hand firmly down on your head and find out if any of the party is strong enough to lift it.

The hand must not be jerked, but merely lifted off the head. And, strange as it may seem, if the hand is properly placed down on the head, no one can lift it off.

A similar trick is to press the ends of the thumbs together and ask somebody to take hold of your hands by the wrists and pull your hands apart.

If the tips of the thumbs are absolutely pressed tightly together, the hands cannot be separated. Indeed to insure success in playing any trick, each detail must be exactly followed.

It is a brave act of valour to condemn Death; but where Life is more terrible than Death, it is then the truest valour to dare to live, and herein religion hath taught us a noble example. For all the valiant acts of Curtius, Scaevola, or Codrus, do not parallel or match that one of Job; and sure there is no torture to the rack of a disease, nor any poniards in Death itself, like those in the way or prologue to it.—Sir Thos. Browne.

He who has reached something like the measure of a full-grown man finds no great difficulty in getting over some offense or injury. It is the small man who never can get over such things.

God's refusals are always beneficent answers.—Amory Bradford.

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## HEALTH IN SPRING.

## Nature Needs Assistance in Making New Health-Giving Blood.

Spring is the season when your system needs toning up. In the spring you must have new blood just as the trees must have new sap. Nature demands it. Without new blood you will feel weak and languid; you may have twinges of rheumatism or neuralgia, occasional headaches, variable appetite, pimples or eruptions of the skin, or a pale pasty complexion. These are sure signs that the blood is out of order. A tonic is needed to give new energy. Dr. Williams' Pink Pills are the best tonic in all the world. They make new, rich blood—your greatest need in spring. They clear the skin, drive out disease and make tired depressed men and women bright, active and strong. Mrs. John McAuley, Douglastown, Que., proves the great value of Dr. Williams' Pink Pills in building up people who have been weakened and run down. She says: "Dr. Williams' Pink Pills have been of great help to me. My blood was weak and watery and I was badly run down. But through the use of the pills my health was fully restored. I always recommend them to my friends who may be ailing."

There are fraudulent imitations of Dr. Williams' Pink Pills, and to protect yourself see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. Do not take any other so-called pink pills. If your dealer has not got the genuine send to The Dr. Williams' Medicine Co., Brockville, Ont., and get the pills by mail at 50 cents a box or six boxes for \$2.50.

## MONTREAL AND QUEBEC.

A veritable edition de luxe amongst railroad pamphlets has just been issued by the Grand Trunk to proclaim amongst tourists the glories of the cities of Montreal and Quebec. The brochure is beautifully printed, and generally arranged in the artistic style of earlier days, when the ornamentation of a volume was regarded as an important incident to its presentation of reading matter. It is also very well written, and gives an interesting description of two of the most interesting cities in Canada, with many illustrations from photographs that have not hitherto been published. Sent to any address on receipt of a two-cent stamp. Apply to J. Quinlan, Bonaventure Station, Montreal.

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12.30 p.m.	Tupper Lake	9.25 a.m.
6.57 p.m.	Albany	5.10 a.m.
10.00 p.m.	New York City	8.55 a.m.
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## PRESBYTERY MEETINGS

### Synod of Montreal and Ottawa.

Quebec, Quebec, 5th Mar.  
Montreal, Knox 5th Mar. 9.30  
Glengarry, Cornwall, 5th Mar.  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Ren., Renfrew 18th Feb.

### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11  
a. m.  
Peterboro,' Peterboro', 5 Mar. 9 a.m.  
Lindsay, Woodville, 5th March, at  
11 a. m.  
Toronto, Toronto, Monthly, 1st  
Tues.  
Whitby, 16th April, 10.30.  
Orangeville, Orangeville, 10th and  
11th March at 10.30 a.m.  
North Bay, Sundridge, Oct. 9th.,  
2 p.m.  
Algoma, S. Ste. Marie 27 Feb.  
p.m.  
Owen Sound, O. Sd., 5 Mar. 10 a.m.  
Saugeen, Drayton 5 Mar.  
Guelph, In Chalmer's Ch. Guelph,  
Nov. 29th., at 10.30.

### Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.  
Paris, Woodstock, 5 Mar. 11 a.m.  
London, St. Thomas 5 Mar. 10 a.m.  
Chatham, Chatham 5 Mar.  
Huron, Clinton, 4 Sept. 10 a.m.  
Maitland, Wingham, 5 Mar.  
Paisley, 14 Dec., 10.30.

### Synod of the Maritime Provinces.

Sydney, Sydney.  
Inverness.  
P. E. Island, Charlottetown.  
Pictou, New Glasgow.  
Wallace.  
Truro, Truro, 18th Dec. 10 a.m.  
Halifax.  
Lun and Yar.  
St. John.  
Miramichi.  
Bruce, Paisley 5 Mar. 10.30  
Sarnia, Sarnia, 11 Dec. 11 a.m.

### Synod of Manitoba.

Superior.  
Winnipeg, College, 2nd Tues., bi-  
mo.  
Rock Lake.  
Glenboro', Cyprus River 5 Mar.  
Portage-la-P.  
Dauphin.  
Brandon.  
Melita.  
Minnedosa.

### Synod of Saskatchewan.

Yorkton.  
Regina.  
Qu'Appelle, Abernethy, Sept.  
Prince Albert, at Saskatoon, first  
Wed of Feb.  
Battleford.

### Synod of Alberta.

Arcola, Arcola, Sept.  
Calgary.  
Edmonton.  
Red Deer.  
Macleod, March.

### Synod of British Columbia.

Kamloops, Vernon, at call of Mod.  
Kootenay.  
Westminster.  
Victoria, Victoria, in February.

## MARRIAGE LICENSES

ISSUED BY

JOHN M. M. DUFF,

107 St. James Street and  
49 Crescent Street,

MONTREAL, QUE

# THE SUN LIFE OF CANADA

**A Record of Great Success Last Year—Assurances in Force Crossed the Hundred Million Dollar Mark, Current Profits Paid Policy-holders Keeping Pace With the Company's Growth—The Insurance Investigation by the Royal Commission**

At the annual meeting of the Sun Life of Canada, held at Montreal on February 26th the report of the Directors was a magnificent one, showing that the company's operations during the past year have been exceptionally successful. The report says:

Applications for assurance were received to the number of 18,546, for \$22,901,570.65. The policies actually issued and paid for numbered 12,933, and covered \$17,410,054.37, the balance being declined or uncompleted. The total assurances in force at the close of the year now amount to \$12,566,398.10 under 78,625 policies. The passing of the hundred million dollar line marks another milestone in the Company's progress.

**INCOME RAPIDLY INCREASING**

The income continues rapidly to increase, and has now reached \$6,212,615.02. The assets show the same characteristic, and are now \$24,292,692.65, the addition for the twelve months being very close to the even three million dollars. During the past five years the assets have more than doubled, and during the past ten years they have almost quadrupled.

**GROWTH IN STRENGTH AND PROFIT EARNING.**

But while the growth in size indicated by the preceding items is very gratifying, the growth in strength and profit earning power has been even more marked. The surplus earned during the year was \$921,721.34, of which \$208,658.97 was distributed in cash to policyholders entitled to participate that year; \$207,763.51 was set aside to place the reserves on all policies issued since 1902 on a three per cent. basis; and \$489,548.86 was added to the undivided surplus. The surplus over all liabilities and capital stock is now \$2,225,247.45, which indicates the strength of the Company's position and the amplitude of the provision for those policies whose time for participation has not yet arrived.

**LIABILITIES CALCULATED ON STRINGENT BASIS.**

The liabilities have been calculated on the Hm. table with three and one-half per cent. interest for all policies issued prior to December 31st, 1902, and three per cent. for those issued since. It should also be noted that the Hm. mortality table in itself calls for heavier reserves than the American

table in use in the United States, so that both from the standpoint of the table employed and the rate of interest assumed, the liabilities have been calculated on an unusually stringent basis.

**HANDSOME CURRENT DIVIDENDS TO POLICYHOLDERS.**

Although the increase in the surplus on hand has been great, and promises well for future distribution of profit, the dividends actually being paid to our policyholders have kept pace. The steady growth in the profit earnings permitted the Company to increase the scale of distribution for the year 1905 beyond that for 1904; and the scale for 1906 in its turn beyond that for 1905. We are pleased to say that the scale which has been adopted for the current year 1907 is again beyond that for 1906. The large earnings have therefore not merely benefitted the policyholders by adding to the strength of the Company and by increasing the provision for future profits, but also by permitting the distribution to them of remarkably handsome current dividends.

**THE INSURANCE INVESTIGATION.**

The most noteworthy feature of the past year in Canadian insurance circles has been the investigation of our life companies by a Royal Commission. The public are already so thoroughly informed in regard to this matter that any detailed reference here is unnecessary. Speaking of our own Company, while the Commission unquestionably gave the officers an immense amount of additional labor, the results of the enquiry have been very beneficial. The great strength of the Company, its profitable investments, the large dividends paid by it to its policyholders, the ample provision for profits on policies not yet participating, and, if we may be pardoned for saying so, the honesty and cleanliness in all its business methods, have been brought into the light as never before.

**A MOST STRIKING FACT.**

Possibly the most striking fact brought out was that the Company is really much stronger than it has ever claimed to be, having a contingent fund outside its published list of assets, composed largely of bonus stocks obtained in connection with purchases of bonds. This fund is already worth a large sum, and not only adds to the strength of the office, but will in time materially increase the payments of profits as the various items are converted into cash.

**THE COMPANY'S GROWTH.**

Year	Income.	Net Assets exclusive of uncalled capital.	Life Assurances in force.
1872	\$ 48,210.93	\$ 98,461.95	\$ 1,064,350.00
1878	102,822.14	265,944.64	2,414,063.00
1881	182,500.38	538,523.75	5,010,156.81
1886	373,509.31	1,573,027.10	9,413,358.07
1891	920,174.57	2,885,571.44	19,436,961.84
1896	1,886,250.00	6,388,144.66	38,196,890.92
1901	3,095,866.07	11,773,032.07	62,400,931.00
1906	6,212,615.02	24,292,692.65	102,566,398.10



**Synopsis of Canadian North-West.**

**HOMESTEAD REGULATIONS**

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father or mother, if the father is deceased, of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY.

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

**MAIL CONTRACT.**

Sealed Tenders addressed to the Postmaster-General will be received at Ottawa until noon on Friday, the 5th April, 1907, for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between Alexandria and Kirk Hill, from the 1st May next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Alexandria, Kirk Hill, McCormick and Loohiel and at the office of the Post Office Inspector at Ottawa.

G. C. ANDERSON,

Superintendent.

Post Office Department,

Mail Contract Branch.

Ottawa, 14th Feb. 1907.

Directors:  
 John W. Jones, President.  
 John Christie, Vice-President.  
 A. T. McMahon, Vice-President.  
 Robt. Fox.  
 Dr. F. R. Eccles.

**NO SAFER**

place deposit your savings than with this company.

**MONEY** deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

**THE CANADIAN SAVINGS AND LOAN CO.**

M. H. ROWLAND, Manager  
 London Ont.