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COME YE APART.

W. BROWN SERMAN, B. D.

*"Come ye apart into a desert place
And rest awhile." Thus ran a word of One
Whose Father's business filled due time and space,
Through sultry days until the setting sun,
For He who knew the twelfth hour of the day
Comes with its limits to all human scope.
Large spaces made within the life to pray,
And charge the languid pulse with mounting hope.*

*And as He draws aside: the world may wait,
As for the sun it waits, as for the spring;
As then men waited by the city gate,
And of His presence made great communing.
Who from the world awhile his soul hath not with-
drawn
Ne'er kindled yet in rapture of the Easter dawn.
—Living Age.*

DEATHS

Suddenly, at 1 Elmsley place, Toronto, on Wednesday, the 12th March, 1902, Catherine Boston, wife of the Honorable George W. Ross, in the 56th year of her age.

At 29 Flora street east, Ottawa, on March 8, 1902, Jas. W. C. McConnell, of the I. C. R. passenger department, Moncton, aged 25 years, son of Robert McConnell, of the customs department, Ottawa.

At St. Andrew's manse, Belleville, Ont., on March 9, 1902, Isabella Elizabeth, beloved wife of the Rev. M. W. Maclean.

At Knox church manse, Elora, Ont., on March 7, 1902, Jean Marjorie, infant daughter of the Rev. W. R. and Jennie McIntosh, aged 4 days.

In Chicago, on Feb. 28, 1902, Robert G. McFarlane, eldest son of the Rev. John McFarlane, Pine River, Ont.

MARRIAGES.

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

At the Parkdale Presbyterian church, on the 11th March, by the Rev. A. L. Geggie, F. J. McCutcheon, of Toronto to Eliza Catherine of Owen Sound.

At 18 Huxley street, Toronto, on Feb. 19, 1902, by the Rev. J. A. Clark, B. A., minister of Cowan Avenue Presbyterian church, Wm. Graham, of Toronto, to Ruth Higgins, of Brucefield, Stanley Township, Huron County.

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Note and Comment.

Cholera has broken out among the pilgrims at Mecca, and also at Medina, 248 miles away.

There were 763 persons arrested at Moscow, February 22, as a result of the students disturbances.

It is announced that his Grace of Canterbury has given way to the Archbishop of York in the rival claims for the privilege of crowning the Queen Consort at the Coronation.

Nine students went direct from the Ottawa Business College to good positions during the first week in March. Over Two Hundred have been in attendance during the past six months.

It is possible that no appointment will be made to the vacancy in the Chair of Hebrew in the Old College, Edinburgh, as Professor Paterson was joint-professor with the late Professor Davidson, and he may now be made sole Professor.

When asked by his publisher to write him a short autobiography, Bjornstjerne Bjornsen, the poet, of Christina, wrote—"I was born in 1832, and have been done to death in Christina many times, the last time in November, 1901, but not quite completely."

President Roosevelt just spent fifteen minutes last week on the Boer delegates, who with such high hopes visited him to get the United States to intervene on behalf of the Boers in their war with Britain. Politely but firmly he assured them that the United States was simply going to continue minding its own business.

A sojourner among the hardy races in the Arctic region states that every peasant there is a born carpenter, whatever trade he may hereafter adopt. Every boy learns the use of the axe in chopping firewood, and every man builds his own sledge and homestead. Like the sledges and houses, the boats are built almost entirely of wood, with the two invaluable tools—axe and chisel.

"Clara in Blunderland" is the title of a new political satire announced for publication in London. Obviously the author has used "Alice in Wonderland" as a foundation for his skit, and it is said that parodies of Tenniel's drawings will illustrate the book. Peter Newell is now as closely associated with this book as Tenniel himself, having illustrated the best recent edition of "Alice."

A new religious sect has started in Russia, called Podpoiniki, which signifies "Dwellers Under the Earth." They pledge themselves to care for all fugitives from justice, vagabonds, deserters from the army, and other miserable beings, whom they hide away in clefts or holes in rocks. Those

among their own people who fall sick are treated in the same way, but are left without food or drink of any kind. Every two or three days they visit the sick. Should any be dead they are buried secretly, but not before the corpses are baptized and have received a new name in order that the soul may appear spotless before the throne of heaven.

The late Dr. Newman Hall's first attempt at outdoor preaching was to a company of hop-pickers in his native town of Maidstone. One of his first regular sermons as a student was preached on June 28th, 1838, in the Town Hall of the same place; the occasion being the memorable one of Queen Victoria's Coronation. The text taken for the sermon was "The King of kings, and Lord of lords." Dr. Newman Hall was one of the very few ministers who preached at both the Coronation and the Diamond Jubilee services of the late Queen.

In John Burrough's later essays he makes frequent reference to certain "neighbors" of his who live near his own home, "Slab-sides," on the west bank of the Hudson, in the vicinity of Kingston. The neighbors so mentioned are Mr. Ernest Ingersol, the naturalist, his wife and their very companionable dog. Mr. Ingersol was born in Monroe, Michigan, but has lived for many years in the East. The Harpers have just published his "Wild Life of Orchard and Field," a revised and extended edition of "Friends Worth Knowing," an admirable out-of-doors book.

A remarkable scheme has been set on foot by some influential Christian men for the extensive distribution of Bibles, New Testaments, and single Gospels in India, in memory of the late queen-empress. Although the vast majority of the Indian people cannot read, there are probably now 25,000,000 who can, and education is spreading rapidly. The idea is that Christians in England should give one or more copies of God's Word (or part of it) to each reading native; and it is suggested that men should send to men, women to women, children to children. It is a vast undertaking; but the plans have been worked out with great energy and skill, and the response has been remarkable.

Lord Rosebery's popularity in Scotland is well known. Scotchmen have unbounded faith in his ability and intense admiration for his oratory. This was once demonstrated in an amusing fashion. His Lordship was addressing a huge political gathering in Edinburgh. He was approaching his peroration, and was thundering forth his closing sentences with all his accustomed skill. The meeting was roused to a tremendous pitch of enthusiasm. At the back of the hall stood an old man of farmer-like aspect. He was straining his ears to catch what His Lordship was saying. But in vain. He could not hear. At last when the audience again broke into a torrent of cheers and applause, the old man rapturously shouted:—"Man, it's grand; it's grand! I canna hear a word he's sayin', but it's grand, it's grand!"

The Earl of Aberdeen has just finished arranging an interesting series of monumental tablets in the ancient churchyard of Haddo House, picturesquely situated around the ruins of a very old church, the walls of which are heavily draped with ivy, the badge of the Gordon family. In the centre of the burial-ground has been placed a very fine Celtic cross, of beautiful white granite, to the memory of the fifth and sixth Earls, the latter being the one who, after a romantic career, was drowned on the voyage between Boston and Melbourne during a storm. The other tablets are nearly forty in number, and form quite a genealogy of the Haddo branch of the Gordon family.

The recent heavy snowstorms, which for several days have partially blocked the enormous traffic of New York city, brought to light three curious machines employed by the Street Cleaning Department for the removal of snow. In general appearance these snow melters resemble a road roller without rollers. In place of the forward rollers is a large iron box, into which a dozen men shovel snow. Behind the box and extending to the rear end of the machine is a boiler, from which two funnel-shaped pipes about a foot in diameter extend into the box. Steam is forced from these pipes through jets into the box. The water runs down into a sewer. In eleven hours one machine removed 750 yards of snow. Nine teams were able to do the work for which seventy-five were formerly required.

Leo XIII. was 92 years old on Sunday, March 2. He was made Cardinal in 1846; Chamberlain of the Sacred College in 1877, and Pope in 1878. Despite the fact that at different times in recent years he has been reported ill and nigh unto death, he has survived to celebrate the twenty-fourth anniversary of his coronation as Pope, and the ninety-second anniversary of his birth. The chief ceremony in the celebration took place on the third of March in the basilica of St. Peter's, Rome, which was witnessed by 50,000 people. Thirty Cardinals, many Archbishops and Bishops, members of the Pontifical Court, members of the diplomatic corps and the Roman nobility, all in magnificent vestments or uniforms, participated in the ceremony, and formed a striking spectacle. The Pope was borne, in the sedia gestatoria, preceded by the Pontifical Court, and surrounded by nobles, to the throne, amid the acclamations of the vast assemblage. Cardinal Vannutelli intoned the mass, the Pontifical choir chanted the Te Deum, and his holiness pronounced the papal benediction, beyond which he did not participate in the service. The anniversary was observed with more or less pomp and ceremony throughout the Roman Catholic Church. The Pope has greatly interested himself in the suppression of African slavery, and has shown enlightened views in other directions, but on questions affecting the church and his status as Pontiff he has staunchly held to his rights. He regards himself as the despoiled sovereign of Rome, and as a prisoner at the Vatican, and has refused the income voted him by the Italian parliament. In his foreign policy he has generally exhibited moderation and foresight.

The Quiet Hour.

Easter Lesson.

S. S. LESSON—March 30th. John 20 : 6-18.
GOLDEN TEXT—Jesus said unto her, I am the resurrection and the life—John 11 : 25.

Joseph of Arimathea, a secret disciple of Jesus, and Nicodemus had buried the body of Jesus, and the Jews had set a watch to guard against its being stolen; the Sabbath was past; and now the women are coming to the sepulchre to mourn. Says Professor Ross:

"Mourning in the East is much more violent and demonstrative than among us. We try to check the outward expression of grief; Orientals not only give it free rein, but strive to rouse the extremest manifestations of it in one another. As soon as a death occurs, it is announced by the piercing shrieks of the relatives. When a neighbor comes to condole with one who has been bereaved, she announces her approach by the sharp, quavering wail which pierces every ear. In the house of mourning the women chant reminiscences of the departed to keep their tears flowing freely. The spirit of the dead is supposed to hover about the body for three days, and the mourning is kept up with special intensity during that time, because the deceased one is thought to be within hearing. And long after that, the women of the bereaved family will come and sit by the grave for hours, in a drizzling rain, to mourn the one buried there."

The following are the various appearances of our Lord Jesus, after His resurrection, and before His ascension to the right hand of God, the Father: To Mary Magdalene (John 20 : 14 17), to the other women (Matt. 28 : 9, 10), to Peter (Luke 24 : 34), to two disciples (Luke 24 : 13 31), to ten apostles (John 20 : 19 23), to eleven apostles (John 20 : 24 28), to seven disciples (John 21 : 1-14), to a great company (Matt. 28 : 16 20; 1 Cor. 15 : 6), to James (1 Cor. 1 : 15 : 7), to the apostles (1 Cor. 15 : 7), at His ascension (Mark 16 : 19, 20; Luke 24 : 50 53; Acts 1 : 3 12). Some think these two are really the same appearance.

Mary Magdalene is the first to bring the news (John 20 : 2). Peter and John on hearing it "ran both together." Peter is outstripped by the younger man, who arrives first at the sepulchre.

68. But the ardent Peter is the first to enter into the sepulchre. The napkin that was about His head was carefully "wrapped together in a place by itself." There had been no haste. John now enters in and sees what Peter saw. They are convinced that the body had not been stolen away, but that He must have risen from the dead.

9, 10. Strangely enough, with all their knowledge of the Old Testament and all the instruction given by Jesus Himself, they "knew not the scripture, that he must rise again from the dead" (Ps. 16 : 10; Acts 2 : 25 31; 13 : 34, 35); and so half glad, half sad, and wholly bewildered they "went away again unto their own home."

11-13. "But Mary"—she is back again at the sepulchre, empty though she had seen it to be. Her love and grief will not allow her to stay away. She wept, for she thought the Lord gone forever from her sight and knowledge—the Lord she loved so much. She will take one more look into the empty tomb. As she looks, she sees angels through her tears. But it is not Jesus.

14 18. Then Jesus Himself appears, and although at first unheeded awakes Mary's faith by His word. She will clasp His feet, but is forbidden, and goes in joy to say to the still perplexed disciples, "I have seen the Lord."

Notice in verse 17 that Jesus is not ashamed, even after His resurrection, to call this weak band of disciples, so slow of faith, "my brethren" (cf. Matt. 28 : 10). He is our Brother still. Nothing could bring out more clearly and decisively the true humanity of the risen Christ.

Prayer.

Add to this day which Thou hast given me the gift of Thyself. Let me begin it now with a glad sense of harmony and oneness with Thee. Let me go forth confident in a sense of my sufficiency for all things, through Thee. Let me be conscious of Thy support every moment, and help me to work for Thee a provol first in everything I do. The day will approach perfection in proportion as it is pervaded by a sense of being guided and used by Thee. Make me willing for such guidance. Make me to yearn for Thy presence, and to be so sensitive to its withdrawal that I shall never stray from Thy side; and may the day that begins with Thy presence end with Thee in my heart. For Jesus' sake. Amen.

Christ's Armory.

BY REV. J. R. MILLER, D. D.

In one of Holman Hunt's pictures he shows Jesus in the carpenter's shop at Nazareth. It was in His early youth. Along the side of the shop is a little case containing a collection of ancient rolls. The artist would represent our Lord as having His little library of sacred Hebrew books in the shop where He worked at His trade, the suggestion being that in His resting moments He turned often to them to read and ponder over their words. Thus He stored the sacred truths in His memory. No doubt this was the custom of Jesus. He studied His Father's words diligently, until His heart was full of them. Then, when He went out from His quiet home, and when the tempter came to Him, He had but to bring out a divine promise, a word of Scripture, as one would draw an arrow from a quiver, and with it repel the enemy.

Better Than not Doing Wrong.

What we cannot do, or what we ought not to do, need not occupy our thought in comparison with what we can do, and what we ought to do. And if the latter has its proper place with us, the former need not have any place in our thoughts or conduct. The Law, given of God on Mt. Sinai, made prominent the commands "Thou shalt not." But the dutiful Jew understood, and Jesus confirmed and reaffirmed the truth, that the declarations "Thou shalt love God" and "Thou shalt love thy neighbor" fulfilled the whole law. If we pay due attention to the "Thou shalt," we need not concern ourselves with the "Thou shalt not." Right performance is always better than the strongest prohibition.—The S. S. Times.

A Question Of Time.

There is with some persons an inexplicable craze for shortness in the matter of the Gospel. They wish very short pastorates, and they wish very short sermons. A very little religious truth goes a long way with them. They will tell you that their pastor has already been with them too long, and that he has outlived his usefulness, one great reason for their lack of interest in him being that his sermons average five minutes too long.

Any wise minister will look carefully to this matter of length in his pulpit exercises. While seeking that they shall be characterized by dignity, impressiveness and propriety, he will guard against undue length. He will wish to edify rather than to weary his hearers. He will not allow himself to be made nervous by the demands of the shallow and restless for extreme shortness. He will enter the pulpit for the purpose of imparting instruction and promoting worshipfulness, and he will not permit undue haste and brevity to destroy all possibility of accomplishing these ends. But at the same time he will not allow himself to be prolix and tedious, and so defeat his best intentions. Wisdom here is wisdom indeed. For his services he will take time enough, but he will not claim too much, lest he be left alone. But all sensible persons will sympathize with him in his efforts to make the service worthy of their attendance and attention.

Grant that there is neither call nor use for a three hours' sermon, such as the old Puritan and Scottish preachers sometimes gave their hearers, and yet, on the other hand, it hardly seems worth while to come to church to hear a fifteen minutes' sermonette. If one has anything worth preaching, he can hardly crowd it into fifteen minutes. It depends largely on what one has to say whether he needs any time in which to say it. We once knew an Episcopal minister who preached only a few minutes at any one time, and who said that his Bishop counted it an offense for one to preach over twenty minutes; but we heard that Bishop once when he came around to visit his flock, and he preached forty minutes. The secret of it was that he believed he had something to say that was worth saying. A sermon less than thirty minutes in length will not be apt to impart much information or make any deep impression.

Some one who pleads for brevity says that the twenty-third Psalm is a gem, and that it is very short. Of course; but all the Psalms are not so short, and they were all inspired. The fifty-first is a wonderful expression of penitence, the one hundred and third of trustfulness, and the one hundred and nineteenth Psalm of admiration for God's Word. The short one is all right in its place, but there are no verses to be spared out of the others. And so the thirteenth of First Corinthians is extolled for its brevity in setting forth the charms of Christian charity. But when God would set forth the facts as to the resurrection by the pen of the apostle, in the fifteenth chapter of the same epistle, the stately statement expands into one of the longest chapters of the New Testament.

And so the prayers made by the penitent publican, the thief on the cross, the returning prodigal and Peter sinking in the sea, are all very short, and are sometimes commended to the preacher's attention. Of course, they were all right in their place, but in neither case was the prayer offered up to guide a worshiping assembly, but was a mere ejaculatory petition in time of great distress

or emotion. When Solomon offers up his prayer at the dedication of the temple, it was not unduly compressed, as though it were an unworthy performance, but voiced the sentiments suitable to the occasion in dignified and appropriate expression; and when Christ prayed with his disciples before his betrayal, the whole seventeenth chapter of John is occupied with the rehearsal of his tender and trustful petitions.

It may be necessary to cut the heart out of a hymn occasionally by singing only "the first and the last stanzas," but operas and oratorios are not dealt with in this way, so that audiences may be dismissed at 9 o'clock instead of 11. A hymn is a complete and living organism, ordinarily, and should usually be sung in its entirety.

Sermon, prayers, Scripture readings and hymns should each have ample time. No one is edified by a nervous, staccato, hysterically gasping service. Let the limits for the service be agreed upon by a general and mutual understanding, and let the various parts of the service have each its full and proportionate time, and let it not be too long, while long enough.—Herald and Presbyterian.

Perfect Security.

Jesus Christ is no security against the storms, but he is perfect security in them. I have seen a village nestling in the bosom of some great mountain. Speaking one day to the villagers, I ventured to ask if they had many storms during the year? "Oh, yes," was the answer. "If there is a storm anywhere in the neighborhood it seems to find us out." "How do you account for it?" "Those who seem to know says it is due to the mountain which towers above our village. If he happens to see a cloud anywhere on the horizon he beckons it until it settles on his brow. We villagers call it putting on his nightcap." "Have you had any accidents from lightning?" "Not one. We have seen the lightning strike the mountain a hundred times, and a grand sight it was, but nobody has been killed." "What have you, then?" "We have the thunder which shakes our windows and frightens our women and children, but it has not killed anybody; and we have the downpour. The fertility of our village, which you so much admire, is all due to the thunder showers." When Jesus Christ became incarnate he rose like a very mountain of God, and all the storms of the ages gathered round his head. There came sweeping up, too, hurricanes from the dreary wilds of eternal night which hurled themselves in all their fury against him, but he took the lightning into his own breast, and what have we? The thunder shower. He shall come down like rain on the mown grass, like showers that water the earth.—Henry Simon.

Christian Joy.

Joy is a fruit of the Spirit. It has the second place in the apostles' catalogue, Gal. 5: 22. "Rejoice in the Lord always," is an inspired command. There are many causes and occasions for sorrow, and believers do not make as much use of joy as they should in their experience and instruction. "The time to weep" should not crowd out "the time to laugh." The best representative of the believing life is not Elijah under the juniper tree, but David with his harp. A singing pilgrim shortens the way for himself, and quickens the steps and lightens the burdens of his fellow pilgrims. "Songs in the night" express a stronger faith than songs at midday.—The United Presbyterian.

Our Young People

The Risen Life.—Topic for March 30.

Easter Service: Luke 24: 1-2; Col. 3: 1-10.

Our Leader Speaks.

I often wonder what flying feels like, and think how delightful it must be to skim through the air, free to turn at a thought in this direction or that, and rise above the tree-tops, or skim along the surface of the river. And yet, probably, if I were given the power of flight to-day, by next week it would have become an old story. Our bicycles and steam-cars and automobiles and elevated railways would have seemed like flying to our great grandfathers, but to us they have become commonplace, and we notice them no more than walking.

So it is that the risen life is not in anything outside us. To be risen with Christ does not imply or require any change of place or any transformation of circumstances. No strange ecstasies are needed, and no mysterious sensations. It is an elevation of the soul, and that is the only rising that lasts and counts.

There was once a party of travellers upon a grand mountain summit—they were not Endeavorers. Even while gazing upon the magnificent view spread out before them, they were bickering. Not the most glorious prospect they had ever seen could check their quarrelling. Not the most superb height could raise their souls an inch above their littleness.

But on the level plains I have known Christians who always lived on the heights. To hear them speak was to listen to the voice of the peaks, and even to look upon them was to catch the majesty of the Alps. They were souls who had risen with Christ. The beauty of the Lord was upon them. His humility had sunk into their spirits. His vast designs had lifted their conceptions. In Him they had leaped above all grovelling meanness, and had entered, even upon the earth, into much of the glory and joy of heaven.

Let us ask ourselves during this meeting whether we are living on the heights or in the lowlands, whether we are dead in sin or truly risen with Christ.

Daily Readings.

Mon.	Mar. 24.—A proved immortality.	2 Tim. 1:5-11
Tues.	Mar. 25.—A prepared immortality.	Tit. 1:1-4
Wed.	Mar. 26.—A safe immortality.	Psa. 121:3-8
Thurs.	Mar. 27.—A free immortality.	Rom. 6:18-23
Fri.	Mar. 28.—A glad immortality.	Isa. 25:18
Sat.	Mar. 29.—A victorious immortality.	1 Cor. 15:51-58
Sun.	Mar. 30.—Topic. The risen life; Christ's ours.	Luke 24:1-2; Col. 3:1-10, (Easter service).

A Prayer of Gifts.

BY FRANK L. STANTON.

I.

Give us no other art
Than knowing to be kind;
Give us the thankful heart,
Light where we walk so blind.

II.

Give us to think no ill—
Forgive as we're forgiven,
With earth and Thy dear will
Sweet as a dream of heaven.

The Friend.

I have a Friend so precious,
So very good to me,
He loves with such tender love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh,
And so we live together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And as He bids me lean on Him,
His help I gladly seek;
He leads me in the paths of light,
Beneath a sunny sky,
And so we walk together,
My Lord and I.

—Old Huguenot Hymn.

Our Members Testify.

King Alfred in his note-book has a most beautiful comparison. He likens our life to a cottage, which each man builds on land leased from his Lord and with his Lord's help.

Many persons want to rise above sorrow, and cares, and worries; but that is not the risen life. The risen life rises above sin. And when we rise above sin, then we rise above sorrow and worries and cares.

One of the strongest proofs of the resurrection is the effect it had at once. Three thousand believed in one day, as the result of Peter's preaching of a risen Saviour. The resurrection has the same convincing power to-day.

Life always comes as a gift. No one can earn life for another. No one ever earned life for himself. This, which is true of the physical life, is just as true of the risen life we are talking about to-night. We get it as a gift from Christ, or we do not get it at all.

"He is risen," said the angel; "He is risen." And then immediately after that glad announcement came a command, "Go, tell His disciples." There is a close connection between the resurrection and missions. If you have the Easter truth and joy in your heart, you must go forth and put it in other hearts.

Paul said that the resurrection doctrine was the foundation of his whole teaching. "If Christ be not risen from the dead," he declared, "then is our preaching vain, and your faith also is vain." Some people think that Easter and the resurrection are matters of sentiment chiefly. It is a matter of sentiment whether you put under your house a foundation of granite or of sand?

There is a community of Trappist monks who, like all other monks of their order, live in complete silence. There is, however, one exception to this rule. When they pass one another they are permitted to say, "Memento mori," "Remember death." A far better salutation is that used by Russian peasants on Easter morning. One exclaims, "The Lord is risen!" His friend replies, as he uncovers his head, "The Lord is risen indeed!" It is better to remember life than to remember death.

Remember that if the opportunities for good deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—F. W. Farrar, D.D.

Our Contributors

The "Advanced" Theory of Resurrection.

I.

REV. JOSEPH HAMILTON.

The return of Easter takes us back in imagination to the empty tomb, and with the weeping women we behold the place where the Lord lay. And the sublime fact of His resurrection has this everlasting interest for ourselves, that it is the pledge of resurrection for all who believe in Him. "Christ the first fruits; after ward they that are Christ's at His coming."

A very interesting question, but one that has received very little attention, is the question as to the period at which the Saviour was glorified. In an article of mine lately published I took the ground that He was glorified at the time of His resurrection. There is of course the alternative opinion that He was not glorified until His ascension. The question is enveloped in considerable mystery. My main idea in discussing it was the conviction that by fixing the time we more vividly realise the fact.

That article elicited some correspondence from various thinking men, and in particular from Rev. Calvin S. Gerhard, D. D., of Reading, Pa. This able divine sent me a treatise of his own on "Death and the Resurrection," a scholarly and ingenious book of 240 pages. From my point of view I judge Mr. Gerhard to be highly evangelical on most essential points; but his doctrine of the Resurrection, which I read with an open mind as possible, I found it impossible to accept. He is an exponent—I presume one of the ablest—of what is claimed as the advanced and up to date doctrine. In the limits of a brief article I can give but the merest sketch of his views, with what appear to me the far fetched reasonings and forced interpretations by which those views are sustained.

Let me first quote a few sentences in which his doctrine is stated. He says, "The Scriptures affirm the universality of the resurrection of the dead." Very good; but what does he take resurrection to mean? "The resurrection," he says, "takes place in the case of all men at death." Again: "Though dead, the person still lives as a veritable individual, whose bodily life continues as really as his soul life." Again: "When the body perishes under one form it nevertheless in some real sense survives and unfolds under another form. And is not just this the true meaning of the resurrection of the body?" But then, there are so many Scripture statements that the dead will be raised up "at the last day," our author enlarges this theory, but in a very hazy way, to put himself in accord with those statements. So he says that the resurrection is "both a process and an event." The event he locates at death, but the process goes on in some indefinite way till the last day. "Then," he says "the resurrection shall be completed, because all men will enter into their final form of existence." The main contention of the author is that resurrection takes place at death; and in that contention does he not place himself in the category of those of whom it is predicted that they will say that "the resurrection is past already?"

It will occur of course to every thought-

ful person to ask how our author gets over Paul's glorious exposition of the resurrection. If language means anything we would think that Paul surely believed in a veritable resurrection from the grave. What does he mean by being "sown in corruption, and raised in incorruption"? If a seed is "sown" it is surely cast into the earth. Well, this is how the learned doctor meets that difficulty. "Commentators," he says, "are divided on the question as to what the Apostle means by the sowing of which he speaks; whether he has in mind the burial of the corpse, or man's entire earthly life." A more strained interpretation than this last it would be difficult to cite. It strikes the candid mind as being arbitrarily adopted to sustain a foregone conclusion.

In the passage just quoted it will be noticed that one author makes an unhappy reference to the *corpse*—it would seem with a view of casting odium on the idea of resurrection. It is not the resurrection of the body, but of the corpse; and he uses the word in the same connection quite often, but the offence becomes more pronounced when he applies the same suggestive word to the body of our Lord. That body, which we hold sacred, he characterizes again and again as the corpse.

And this leads me to notice that one author claims the same kind of resurrection for Christ that he claims for all men. This of course is consistent; but in the case of Christ a far more startling theory is invented to meet the necessities of the situation. "Was there in His case," he asks, "a resuscitation of the corpse? Not the glorification, but the dissolution, of His material body formed the condition of His resurrection." So our author holds that our Lord's body was dissolved—not raised and glorified. He is compelled to take that view in order to make Jesus the type of all the resurrected. But how can it be made to appear that His body was resolved into its original elements in three days? Why—just by supposing a miraculously quick operation of the laws of nature. Listen to this: "The rapid development of His spiritual body implied the equally rapid dissolution of His corpse, not by setting aside, but by accelerating, the activity of the laws by means of which atomic centres of force are brought into new relations and adjustments." And again: "His corpse was resolved into its original elements, and thus escaped corruption, not by glorification, but by immediate dissolution." So this unheard of miracle was wrought in order to make Christ the true type of resurrection. In such straits are our friends reduced who embrace this fantastic theory. I prefer Peter's explanation of the great event. He contrasts Jesus with David whose body had ages ago turned to dust; but Jesus saw no corruption; His body was not dissolved, but glorified.

I do not think the theory we have been reviewing will meet with much general acceptance. We are safe to stay by the old view, not accepting of course the extreme medieval details of the resurrection formerly propounded by good, though in some respects not very sane men. Mystery we must expect from this lower point of view. But when the wonderful change has passed upon us perhaps we shall not be more surprised than the caterpillar is when it becomes a butterfly. It is enough now to be assured that "this

corruptible will put on incorruption, and this mortal will put on immortality."

On the positive side of this question there are two considerations which, so far as I have seen, have not received due emphasis. Elijah was translated. But He did not leave his body behind him. He was changed into the spiritual body as he ascended. Also the living saints at the last day will have the fleshy body transmuted into the spiritual body. The righteous dead, therefore, must be raised in some sense, to bring them into the same bodily condition as the righteous living. Hence the resurrection—and so the body of Jesus was glorified. If we knew all, I think we might find that there is an essential relation between the natural and the spiritual body such as may be remotely illustrated by the relation between ice and steam. If this is no more than a conjecture, it may yet be an aid to faith.

Dr. Gerhard's theory of the spiritual body seems to me the most reasonable part of his wide scheme. In all fairness, therefore, I shall touch on that in another brief article.

The Holy Spirit.

BY GEO. W. ARMSTRONG.

The Christian church as an organization has existed under three sections or dispensations; a trinity in unity, for they all centre around one common object—The Cross of Christ. There was the dispensation of Law; the personal dispensation of the incarnate Christ and the present dispensation of the Holy Spirit. The law was the training school, the school master to bring us to Christ. Christ upon His ascension became the mediator between God and man; and the Holy Spirit is the testifier, the teacher, the convincer and the guide to Christ. Under this dispensation of the Holy Spirit we live and the church of Christ will be under His tutelage and control until Christ shall come again to claim and glorify His own.

When Christ as a personal physical presence left this world He gave the promise that He would send the comforter which is the Holy Ghost who would be an ever present, a constantly abiding presence.

The Holy Spirit is co-equal with the Father and the Son; possesses all the divine attributes and moral perfections, so that the church in losing Christ's incarnate presence obtained a glorious substitute.

The Holy Spirit has His peculiar work in the great work of human salvation. Without Him the work of atonement would be non effective as far as this sinful world is concerned for it is His prerogative to convince man of sin, of righteousness and of judgment to come. It is His prerogative to convert, to turn men from sin and to transform human character from the degradations of sin to purity and holiness of life and without His aid the efforts of men are impotent to grapple with personal and universal sin. For every work the church is called to do in the name of the Master the Holy Spirit must take the initiative, supply the power, and consummate the results. He appoints and commissions, directs and teaches those who are to be ambassadors of the grace of God to perishing men; and the more men are under the influence of the Holy Spirit the more holy and useful they become.

The church, under proper conditions, can command, enjoy and utilize this wonderful, omnipotent power—ever present to comfort, to teach, to guide and sanctify. And yet in what a limited degree the work of the Holy Spirit engages the attention of the church of the ever living Christ. If the church lived up to the full measure of its privileges how soon the moral desert of this world would become a beautiful, useful garden to the glory of its redeemer Christ. The Holy Spirit is at all times a willing witness to the Truth. He can be resisted, but to resist, is to grieve Him and may end His striving.

Burdens That Bear Us Up.

To-day I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose the limb, it almost killed her. But she spent a little time in prayer, and, knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross, it is no longer a cross.

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in everyone's lot many experiences which are not easy, many of which try the spirit. It is not possible to eliminate these from our life. No alchemy of grace will change bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or battles with temptation mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble, nor deadens the sensibilities so there is no pain.

But when the hard and trying experience is accepted, the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the Master. A study of his prayers that night shows the movement of his heart toward peace. "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." "O my Father, if this cup may not pass away from me except I drink it, thy will be done." The secret of his victory over the sorrow is given in his words a little later: "The cup which my Father hath given me, shall I not drink it?" The bitterness was gone. Yet, nothing had been taken from the terrible experience that lay before him. Not a drop had been emptied out of the cup. The difference was that the mind of the holy sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in its uncongeniality, hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind.

There are people we do not like—they repel us. We try to think of them as Christ does, and our heart begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we cannot do it, it is so uncongenial. We remember then that the Master has set

the task for us and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with him into his own experience of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks into God's will and we have peace. The sorrow is not alleviated, but we have acquiesced in it and the bitterness is past.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it, it becomes wings.—J R Miller, D.D.

The Proper Mind.

BY E. H. WETHERBE.

In Phil. 2:3, according to the King James version, are these words: "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." The revised version gives this rendering: "Doing nothing through faction or vain glory, but in lowliness of mind each counting other better than himself." An article recently appeared in the Herald and Presbyter by an editorial contributor who took that text for his subject. He illustrated his thought by briefly describing a man of low principles, a debased character, and then stated that he himself was commended to not esteem himself as highly as he should that evil man. The writer said that divine grace made the difference between him and the other man. At the same time, the writer regarded Paul as commanding him to esteem the bad man better than himself.

This is the substance of that writer's exposition of Paul's words, but I cannot agree with him. It is clear that Paul was not thinking of some ungodly character when he wrote those words, but he was addressing Christians, the members of the church at Philippi. This is a far different matter from that of a Christian's placing himself by the side of a degraded sinner, and then saying that he was commended by God to count that person better than himself. God does not require such a thing of any true and devoted Christian. Paul had just at that moment written, telling those Christians to "be of the same mind," exhorting them to be of "one accord." He charged them to be free from "vain glory." There was a liability that some of them would clamor for official positions; indeed, that was one of the great weaknesses of many Christians in that day, as is the case in our day. So Paul wanted all of them to cultivate and exercise lowliness of mind, counting another brother better fitted for leadership, or some office, than they themselves were. In this frame of mind they would be very apt to be of "one accord." All were to be willing to do what each could do for Christ, but none should strive to be more prominent than another. One should count another better qualified for or adapted to positions of prominence or leadership. I think that this is Paul's meaning.

Sparks From Other Anvils.

The Michigan Presbyterian: We think that Christian people should be the first to set an example of obedience to law, whether they personally approve of the law or not.

Herald and Presbyter: Absolute independence is the ideal for the one who undertakes to be a teacher of men. He must be ready to speak the truth whether men hear or not, whether they are pleased or not.

The Lutheran Observer: There is no place for the amateur in the church or in religion, and certainly no provision for him in heaven. Religion is a life concern, not a passing fad or a temporary amusement. It has to do with eternal issues, not with matters whose care or neglect has no real importance.

Christian Leader: The way of life is by no means smooth, but let us not make it rougher than it is. The world is not all we could wish; but, if it goes wrong, let us not spend ourselves trying to make it go worse. Rather let us make it a little smoother and a little pleasanter by our disposition, manners and deeds. If men in general are out of sorts, there is the more need of our being in sorts.

The United Presbyterian: He who said, "The Kingdom of God cometh not with observation," also rebuked the men of his generation for their inability or unwillingness to read "the signs of the times." Many signs in the present day, as for example in enthusiastic and spiritual conventions and organizations, indicate the progress of Christianity, and if rightly discerned should inspire evangelistic workers to greater diligence and faith.

The Presbyterian Banner: Big words with little ideas rattling around in them do not sound well in the pulpit. The congregation that sits confused and perplexed under great swelling words that it does not understand need not worry about the matter, as though its inability to understand were due to its own stupidity; possibly the "learned words of thundering sound" are not worth understanding and probably the preacher does not understand them himself.

Presbyterian Standard: The fact of the passing of the professional evangelist is plain enough, and indisputable. But the reasons for it are also evident. We think the main cause is that the people themselves have lost their interest, the novelty having departed. The methods of the evangelist were not those that endure. Stimulants may be used occasionally, but do not do for a steady diet. Bread and strong meat will last be demanded, and if a man has not that to give, he cannot expect to hold his audience.

Sunday School Times: Hindrances are helps in the life we live and in the paths we tread. It is because of God's love for us that he denies us so many things we ask him for, and that he gives us so many things we pray him to spare us from. This, we may all see, has been the case in our own experience, as we look back on the years that are gone. What have been God's ways with us, in contrast with our petitions to God, ought to assure us of God's wisdom and love, and our lack of knowledge even where we thought we knew our greatest needs. Yet we have a right and a duty to make our desires known to God daily, and to rest all with him, according to his wisdom and love.

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A BAD EXAMPLE IN HIGH PLACES.

It is little more than a year ago since our late beloved Queen, the mother of King Edward VII., died. While it is gratifying to all who wish to respect or love their sovereign, that he has applied himself with such fidelity to the duties of his high office, and discharged them so well, it will be universally regretted by professedly religious people in every part of the realm, and by multitudes who make no such profession, that he has so soon forgotten and set at nought the wise example of his mother in respect of his observance of the Sabbath. Already his conduct in this regard has given pain to a vast number of the best of his subjects throughout the Empire, and from the latest reports he has set himself with the Queen to deliberately disregard, it not to treat with contempt the most sacred feelings and convictions of the vast body of Christians over the whole Empire, among English speaking people, everywhere, we might say, as to the proper observance of the Lord's Day. A visit to a picture gallery on a Sunday afternoon recently, was followed on another by their Majesties attending a concert in the Queen's Hall. "This action of Royalty," says the British Weekly, "drew a vigorous protest from Dr. Hanson in his sermon at Marylebone Presbyterian Church on Sunday morning, February 16th." Dr. Parker also spoke out against the conduct of the King and Queen in very plain language. By Associated Press Despatches later, it appears that their Majesties and the Princess Louise, Duchess of Argyle, are deliberately lending their countenance to a scheme for a season of private subscription concerts to be given on Sunday evenings in the Queen's Hall, London.

Owing to the immense social influence

of the King, Queen and Royal Family upon the highest circles of society, and from them filtering down through all circles to the lowest, and extending over the whole of Britain and her vast dominions, this conduct of Royalty cannot be too deeply deplored or too strongly protested against. Dr. Hanson truly added: "The far reaching effects of the action of His Majesty in giving his patronage to Sunday amusements could not easily be calculated. But one thing was probable," we think he might have said certain, "it would mean a lamentable increase in the difficulties with which the Church had to cope in their efforts to get a fair hearing for the Gospel."

Appearing at a Sunday concert, attended only by very select people, entertained by very select artists, and held very late on Sunday evening, when most people are about to retire to rest, may not appear so very wicked. No doubt to very many, the decencies of a Sunday would up with a concert beginning at 10 p. m., would be saved and the conscience saved ordinarily, by attendance at church service in the morning. But this disguise is altogether too thin, and the practice thus begun cannot stop here and will not. If private personal pleasure may be gratified on Sunday, why may not other things and other people be dragged in? They are sure to be. The Sunday of Prince Henry of Prussia lately in New York, included the functions of a concert, a lunch, a society dinner, and a yacht club reception. It will be only a short step unless an arrest is promptly made, to something of the same Sunday for their Majesties and their entourage, when they have taken, as they have, their first step on a downward course. The pursuit of pleasure under numerous disguises is the most insidious enemy to the observance of Sabbath rest, quiet and worship. And the next is the insatiable greed of gain by Sunday work.

There is no class more deeply interested, if any are so deeply interested in this disregard of the Sabbath as the great body of daily toilers. If the day, or a part of it, may be taken for pleasure, often more exhausting than work, and causing outlay of money, why may it not rather be taken for work which will bring in money? To quote again from Dr. Hanson, "The step from Sunday pleasure to Sunday work would be a short one, and if they allowed the one without protest, the day was not far distant when the grinding tyranny of the other would fasten its fetters on the working population of this land." Most true. The condition of thousands of working men and women now, is but little removed from slavery, and it only requires that they shall have to spend their Sundays in work to complete their degradation and misery and brutalize them. And this in the end, must come in the wake of the example set by the King and Queen.

We call attention to this matter, with a view to quicken the vigilance and make more alert and determined the efforts, not only of all Christian people whom we

can reach, but all true lovers of their fellowmen, to preserve intact the Sabbath and keep it holy as a day for quiet rest and worship. Let all Christian people, seeing the danger we are in of the general prostitution of the Sabbath to the ends of pleasure and gain, be doubly careful of their own conduct and example on this day. And let true patriots and lovers of their kind, jealously guard the outworks of their liberties and manhood by resisting every assault against the sacredness of this day, come from what quarter it may.

There is no such belief in these days in the divinity that hedges about a King, that he should not be told in plain language when occasion requires it, how unbecoming his conduct is, how distasteful and abhorrent even to the most sacred feelings and convictions of his best subjects. The press is a mighty organ for good or evil: it is the great medium for the expression of the strongest, most widespread public opinion, and if in this case it speaks out, and is brought to bear as it was not long ago in Britain against Sunday newspapers, not even Royalty itself can long withstand it. Sound public opinion, founded on righteousness and truth, is, in the long run, the sovereign ruler of men, and kings and queens must yield to it or go down before it. The press, therefore, especially the religious press, has at such a juncture a solemn and imperative duty to perform; and now at the very beginning of such an evil and pernicious course is the time to speak. History abundantly testifies to the fatal results of the disregard of the Sabbath for the sake of either gain or pleasure, and if, as Christ Himself taught, it was made for man, the consequences of its desecration must always amongst all peoples, Anglo Saxons, as well as ancient nations, and to all dynasties be the same, decline and overthrow.

The Church with the Word of God in its hand, with divine authority at its back, through its pulpits, its schools and colleges, by its Christian families must ever be the great bulwark of the Christian Sabbath. To it we must look to guard from every attack this sacred gift of God to man. May God raise up at this time, in every section of the Church, over all the land true prophets, like those in Judah and Israel of old who will fearlessly and yet in love, declare to high or low the whole counsel of God in this matter.

WHAT CHARITY IS.

What we call "charity," for want of a better term, is only one phrase of duty in our lives. The question of duty is not essentially affected by the possession or control of wealth, though a person reputed rich is placed in a position of exaggerated responsibility in the eyes of the world. I suppose this is one reason why the most generous and helpful philanthropy is unostentatious. It is not what we give, nor how much, that counts, so much as how we give. Charity, in its broad sense, is the giving of one's self. That is the whole question of life. Life, though made up of infinite parts,

is yet a unity, a whole. So is wealth. So is happiness.

Our main concern, it seems to me, is for each one to do his or her part toward the proper distribution of wealth, and so increase the sum of happiness for the general good. This idea applies to the manner in which we spend money, even more than to what we give. It is necessary, then, to study the conditions of those whom we would help, and to look to future as well as immediate results. This personal attention to charitable duties is what is meant by "giving one's self." It is the true spirit of modern charity. S. S. Times.

THE FUNDS BEHIND.

Knowing what our Church has been doing for the Century Fund, and what grave anxiety was felt but a few weeks ago, and apparently with good reason for it, that in some important funds there would, this year, be a serious deficit, there can be only a feeling of doubt gratitude and thanksgiving to Almighty God that these fears have not been realized. Again our want of faith, as so often before, has been rebuked. By the response which has been made our Church may well be encouraged to undertake large things for Christ and His cause at home and abroad.

It is painful to think in the midst of our gratitude and gladness that the only two funds which are behind should be what they are, "The Aged and infirm Ministers'" and "The Ministers' Widows' and Orphans' Funds." We can add nothing to the force and weight of the statement on these two funds made by Dr. Warden in our last issue. We would only by way of emphasis reproduce part of it this week, that the subject may be kept before the Church with a view to wiping out the deficits in these two funds. If they are not wiped out, it will qualify and lessen the joy justly felt at the year's result with respect to all the other funds. Deficit of the first \$1000, of the second \$5,000.

"I confess that I am at a loss to understand this. The Church entered into a covenant with the ministers who served it in the earlier years of the history of the country, whereby it pledged itself, to take care of these ministers in their old age, and to give a small annuity to their widows, on condition that those ministers paid regularly an annual rate to these funds. The ministers implemented their part of the contract, and now it seems to me that the Church is in honour bound to implement its part."

Surely our Church after having done so well in their voluntary giving, for purposes at home and abroad, which in some cases at least, may properly be called benevolent, will not fail in keeping, what Dr. Warden justly calls "a contract." Should it do so it will be the more regrettable, because it cannot but be felt by many of these aged and dependent ministers and widows, as a mark of neglect, and a slight upon them, if, of all others, they alone should be left to suffer, who in very many cases can least bear it. As with all other funds, we believe it lies mainly with ministers and elders, to put the needs and claims of the funds before the Church in order to their being adequately supported. If they do their duty in this

case, we shall not believe until the result proves it that the Church will fail to do its duty by those who have what is plainly a just claim upon it.

THE JAMES ROBERTSON MEMORIAL FUND.

Toronto, 19 March, 1908

The death of Dr. Robertson, our beloved brother, who for the last twenty years was Superintendent of our North West Missions, came as a shock to the whole church. Although his health had been gradually failing for some time, his closest friends did not anticipate his removal so soon. His loss is greatly felt in many directions. It is difficult to over estimate the work which he was enabled to accomplish for the settlement of the newer Provinces of the Dominion, and especially for the planting of mission stations all over these Provinces.

Few men have been more diligent and faithful and few men more missed, especially by our missionaries in the North West. He was not only ever ready to give them counsel and encouragement, but his purse was ever open whenever he felt there was need of help likely to stimulate and encourage a brother. Now that in God's providence he has been removed it seems fitting that steps be taken to raise a Fund as a memorial of him and of the work he was enabled to accomplish for the church.

At the meeting of the General Assembly's Home Mission Committee last week, it was unanimously agreed to establish such a Fund, and I was instructed to issue this letter to the ministers and missionaries of the church, asking them personally, as well as in their respective congregations to aid in raising a Fund worthy of our honored brother, with the understanding that a portion of the money raised be given to Mrs. Robertson, the balance to be used as the General Assembly may direct, in the furtherance of the work so dear to Dr. Robertson's heart and for which he gave his life.

Several of our people have already written, strongly urging the raising of such a Memorial Fund, and one lady, taking for granted that this would be done, recently sent me a cheque for fifty dollars with which to begin it.

May I ask you to take steps in your own congregation as to you may seem best for obtaining contributions towards The James Robertson Memorial Fund? And, that the effort may interfere as little as possible with the regular schemes of the church, as well as for other reasons, it is desirable that immediate action be taken so that all money be forwarded to me before the meeting of the General Assembly in June.

I am confident that this brief appeal will meet with a generous response and that there are few ministers or missionaries of our church who will not feel it a privilege to aid by every means within their power.

Soliciting your cordial co-operation,

Believe me, Yours sincerely,

ROBT. H. WARDEN.

THE TRUE PROPHET'S MISSION.

The following sentences of George Adam Smith in his recent work on Modern Criticism and the Preaching of the Old Testament, describe so well the true mission of the preacher in our own day, as in that of Judah or Israel of old, that they may well be reproduced in our columns.

"The true test of national religion is sensitiveness to national sins. This was the test between the false and the true prophet in Israel; it is our test as preachers to our own day. Is our office servile to the pride and material interests of our nation? Or do we feel with trembling that the ethical element in patriotism is, in the strong tumult of all the others, the most easily neglected, and therefore the most in need of emphasis by a people's prophets? For its sake and God's the true patriot must sometimes run counter to the currents of popular enthusiasm, and be willing to incur the charges of treason to the commonwealth, and of cowardice in face of the national destiny. We have nothing to dread from that fear of kings which once made so many prophets false; but we have all the more to watch that we do not become flatterers of the common people. If we are brave to defend their rights, we must be brave to declare their sins; the offices of the Prophet and the Demagogue are absolutely irreconcilable.

To most preachers, however, such temptations as I describe arise not from the nation as a whole, but from the religious section of it to which they belong. There is a danger that a man grow silent upon social ethics out of regard either to the ecclesiastical policy of his denomination, or to its financial interests. In all these forms the temptation to become a popular or fashionable preacher—whether the fashion be one of religious temper or of political opinion—is so subtle, and so many succumb to it, that, as we value the honour of our calling and are jealous of our loyalty to God, we ought persistently to steep ourselves in the just and stern spirit of our great forerunners."

THE TEST OF MEMORY.

You are known to God not by what you remember, but by what you cannot forget. You are able to remember your Bible-reading, but you are also able to forget it. God will know you as a Bible-reader when you cannot help remembering it, because you love it. You can remember to say your prayers, but prayer has not become the inevitable, the longed for, the delight. While it is impossible for you to forget to pray, God knows that you are not a prayer lover.

Do not allow yourself to be misled by your duty-doing. Estimate yourself by your instincts. Not that duty is not to be done, if not by instinct, then by self compulsion; but the end is not that the duty may get done, but that it may get instinctive.

Religion must become your ornament, the diamond that glitters on your finger, so that you like to look at your hand; the rose in your hair, held by a jeweled clasp; the shining charm of everything you do. "No learning goes where there's no pleasure ta'en," says the greatest of secular writers. There is little use in reading a book that is not pleasing to you. And thus, also, must religion be attractive to you before it can hold you, before you can be religious.

Whenever the Church is feeble, whenever Christians are flaccid, it is because men have been content with remembering God, instead of going on to the impossibility of forgetting him.—AMOS R. WELLS.

The Inglenook.

A Case of Antipathy.

BY MABEL EARLE.

The three Misses Sewall lived in a second-story flat in Marietta court, five doors from the boulevard. It was not exactly a quiet neighborhood, for the noise of traffic teams and hucksters, repressed within the decorous precincts of the boulevard, seemed to break forth with fresh violence in the court. But the Misses Sewall were entirely contented with their abode. The flat beneath them was occupied by Dr. Bemis, a widower of interesting age, whose masculine personality lent an atmosphere of security against burglars and accidents, reaching even to the upper regions of the second flat, and most reassuring to the three sisters.

They were not the typical old maids whom one meets in magazine stories. Not one of them wore ringlets. Miss Caroline used dainty little pince-nez glasses "for fine print and close work," but they were the only spectacles used in the flat. Clad in the "elegant simplicity" of an earlier day, the sisters were wont to pace the walks of the neighboring park, and to repose sedately on the benches by the lotus-pond. They had a tiny income, well secured, which protected them from the vulgar necessity of daily toil; and their sweet, unworldly home life blossomed year after year in the midst of the city streets, a perpetual delight and refreshment to the few friends who visited the little flat in Marietta court.

The sisters allowed themselves one mild, very mild, form of dissipation on summer evenings. The seldom indulged in trolley-rides, and the park was said by Miss Caroline to "endanger malaria" after nine o'clock. But from the tiny balcony of their flat there was a view, across intervening roofs and tree-tops, to the Great International Pyrotechnic Spectacle of the Storming of Tien tsin. The Misses Sewall could not observe the "ground fireworks" of this improving display; but the bursting bombs, the thrilling rockets and fire balloons, and the gorgeous "bouquet" with which the spectacle illogically terminated, were notably visible above the trees. Night after night the Misses Sewall sat upon their balcony, watching the fireworks with child-like enjoyment, and sipping each one glass of lemonade.

It was while they were thus innocently occupied one evening that Miss Emily introduced for the first time into the family conversation a bitter grievance which was marrying the peace of her life. Miss Emily was the youngest of the three, and so pretty that her sisters had not yet given up the idea that some unusually distinguished Prince Charming must ultimately appear to carry her off as his bride. She was generally the most even-tempered of mortals, but tonight her pretty face wore an indignant flush.

"I cannot endure that Bemis woman!" she said in a sudden explosive whisper, as the door of the flat beneath them slammed noisily. "She is—she is not a lady!"

"Sister!" expostulated Miss Caroline with mild astonishment. "You surely have not observed anything—anything—"

"Nothing disreputable—oh, of course not!" Miss Emily hastened to explain. "Nothing quite tangible, perhaps. She is an educated woman. She doesn't eat with

her knife. But I cannot understand how she can be Dr. Bemis' sister. Oh, why did poor Mrs. Bemis die? or why couldn't the doctor have kept Mrs. Mackellar? He didn't need a better housekeeper. I wish Eliza Bemis had never come under this roof!"

"She does beautiful embroidery," observed Miss Huberta, gently. "And she doesn't mean to be careless."

"I know it," Miss Emily said, sadly. "I have tried to conquer my repugnance. As a Christian, I should like to help Eliza Bemis; but I don't want her in the house with us."

"Perhaps, if you really exercised your will in endeavoring to assist her, this antipathy would disappear," suggested Miss Caroline, in a tone she had used to a naughty little sister when Emily was three years old. It brought tears to Emily's eyes now, as then.

"I do wish you would suggest some way of helping her, sister," she said, humbly. "I know I am very wrong, especially since you and Huberta do not seem to feel so."

"Let us invite her to spend the evening with us tomorrow," said Miss Caroline. "She will no doubt enjoy the fireworks, and we can prepare a little more lemonade. I am ashamed that we have not done so before. But now let us not speak further of this. Emily, did you see Mr. Cassell today?"

"Yes," Emily answered, in a hesitating tone. "He says I can have the position. There does not seem to be any other applicant exactly qualified, and he thinks my penmanship very suitable. But I do shrink from taking up the work, sisters. One reads so much of the poor girls who need such places to win their daily bread—and we three have enough without—"

"But Mr. Cassell does not want them," interrupted Miss Caroline, with some asperity. "He wants such a person as yourself, with some knowledge of art, and a fund of general information. And the work will be excellent for you Emily. It will give you an interest in life, sufficient to lift you above these petty annoyances. She drew back her chair as she spoke, and ended the balcony conference for that evening.

Miss Emily was slightly nervous when Miss Eliza Bemis tapped at her door the next evening. A casual observer would not have noticed anything disconcerting in Miss Bemis' placid face and irreproachable attire. But Miss Emily shivered very slightly when she touched her hand, and retreated abruptly into the tiny dining-room when Miss Bemis began to speak. There was an indefinable jarring discord between the two women—a discord of which the one was entirely unconscious, but which wrought on the other with acute distress. However, Miss Emily soon reappeared with a smiling face, and set herself resolutely to the task of overcoming her dislike by active kindness.

Miss Bemis was very sorry to refuse the lemonade when it appeared in the daintiest of cut glass tumblers on a silver tray. Acid drinks always disagreed with her, she said. Now, when she was studying in Berlin she had found the afternoon coffee so refreshing. Or course it was rather warm for coffee now.

Conversation languished just a trifle there-

after. Miss Huberta carried the lemonade away regretfully, and all the Misses Sewall waited, with some anxiety, for the premonitory banging of cannon which would announce the Storming of Tien tsin. It came at last, and Miss Bemis started in her seat. "What is that? Oh, the fireworks! Ah! It sounds so much plainer up here than downstairs. Don't you find it very trying these evenings? And the glare, too, at your windows—it must be so unpleasant. We escape that downstairs. I cannot imagine anything more distressing than these crude spectacular affairs. They are so common in the United States. After feeding one's soul for six years upon the imperishable art-treasures of Europe, it is a little disconcerting to return to ideas of enjoyment cherished by the American public."

Miss Caroline's lips closed grimly upon the smiling proposal of adjournment to the balcony, which she had just begun. Emily lowered a curtain, and turned on the lights; and after a little further conversation on the art-treasures of Europe, Miss Bemis took her departure.

"I'm sorry, dear," said gentle Miss Huberta, taking Emily's hand as the door slammed downstairs. But Emily laughed.

"We will try again," she said.

She did try again—a trolley-ride, which gave Miss Bemis a bad headache; a visit to the Art Museum, which Miss Bemis could not find time for; two or three walks in the park, which Miss Bemis improved as opportunities for lectures upon the flora of Europe. After each venture the other sisters were ready with sympathy and encouragement, but when these were offered, Emily laughed again.

"I have been a very bad Christian," she said. "I think my spirit is willing, perhaps the rest of me will learn, in time."

At the end of a month she came into the sitting-room one morning, and laid her parasol and gloves upon the table without speaking. The others looked at her in anxious inquiry, for she had returned from her final interview with Mr. Cassell.

"Miss Bemis is going to take my place," she announced, with an odd dimple at the corner of her mouth.

"You gave it to her!" Miss Caroline exclaimed, after a moment of silence.

"I did," said Miss Emily. "I told Mr. Cassell about her, and introduced her. She knows six times as much about art as I do. Her penmanship is better. She wants work."

"But, dearest," said Miss Huberta doubtfully, "you were not called upon to make such a sacrifice."

"Sacrifice!" said Miss Emily, the dimples breaking into a laugh. "She is going to take rooms down there, so as to be near, and save car-fare. She is going away! Mrs. Mackellar is coming back to the doctor." Miss Emily dropped into a chair and put a handkerchief to her eyes.

"You have been very brave, sister," said Miss Caroline, kissing her. A faint glimmer of light on the whole question, involving not only the doctor's sister but the widowed doctor himself, dawned on Miss Caroline's festal mind. She looked questioningly at Miss Huberta, and Miss Huberta nodded.

At that moment, as if in token of a long bondage ended, and a brighter era begun, the door downstairs slammed violently.—The Interior.

"When earth and heaven and all Things seem so bright and lovely for our sakes, It were a sin not to be happy.

—Beecher.

When I Was A boy.

Up in the attic where I slept
 When I was a boy—a little boy!
 In through the lattice the moonlight crept,
 Bringing a tide of dreams that swept
 Over the low red trundle bed,
 Bathing the tangled curly head,
 While moonbeams played at hide and seek
 With the dimples on each sun-browned cheek—
 When I was a boy—a little boy!

And, oh, the dreams, the dreams I dreamed
 When I was a boy—a little boy!
 For the grace that through the lattice streamed
 Over my folded eyelids seemed
 To have the gift of prophecy,
 And to bring me glimpses of times to be
 Where manhood's clarion seemed to call,
 Ah, that was the sweetest dream of all—
 When I was a boy—a little boy!

I'd like to sleep where I used to sleep
 When I was a boy—a little boy!
 For in at the lattice the moon would peep,
 Bringing her tide of dreams to sweep
 The crosses and griefs of the years away
 From the heart that is weary and faint to-day,
 And those dreams should give me back again
 The peace I have never known since then—
 When I was a boy—a little boy!

—Eugene Field.

A Great Victory.

On the fence—that was a queer position for a fleet-footed boy, a good bat, and a member of the Southwood Collegiate Institute's nine, when a match game was in progress. The trouble had begun with Roger's slightly dictatorial air. The other boys thought that he assumed too much authority, and so they decided that "the kicking point had come," and acted accordingly.

The last straw had been his opposition to this match game. The Thornville nine was stronger than theirs, slightly tinged with professionalism and decidedly with rowdiness. Roger had opposed challenging it, and the charge of "trying to boss" was followed by sneers of "fraid cat." However, there had been no open rupture; he had practiced with his nine, though somewhat half-heartedly, until he heard the boys mutter that "his room was better than his company." Proud and independent, he stepped aside, offering to attend to some out-of-town business for his father, and let them choose Tom Clendenning in his place.

He was away until the all-important day and he had resolved not to go near the ball ground—but what boy could resist the temptation of at least watching a match game? After lingering awhile at the fence, Roger vaulted over and took position near the first base.

The game was close. Fortune had favored the Institute boys. Norris, the rowdy but expert pitcher of the Thornville nine, had a lame arm, and a new man hampered his associates. At the last inning the Thornville nine was only one ahead, and on the latter half the Southwood boys had a chance to redeem themselves. So far they had failed to do it. Now their last man was at the bat. He, truly, was a host in himself. Roger knew—none better—with what vim Hugh Barnwell would swing the bat, how true he would drive the ball afield and dash forth for a home run.

But there on first base was Clendenning—good enough bat, but so clumsy, so slow-witted! If only he were on ahead, out of Barnwell's way! A chance was coming. Clendenning did not see it, of course, but Roger did. Drayton, who should watch second base, was turning to exchange smiles and words with some girls, and if only Clendenning was wide enough awake to get to second base now, the game was one. They

could depend on Hugh Barnwell. Roger was near enough to warn Clendenning. But should he? If the boys should win without him after his opposition, mightn't they feel that they could dispense with him altogether, especially if his substitute, Clendenning—and he was undoubtedly a fine bat—scored the needed point? No one would know whether he helped or hindered. But could he be disloyal to his own? Could he, as a Christian gentleman, yield to a mean, selfish jealousy?

Quick as thought the matter was settled. As Drayton bowed and smiled, Roger whispered:—

"Quick, Clen! To second! Go it, old fellow!" and Clendenning obeyed.

Almost there, and yet—the ball was in Hoskin's hand.

"Slide under! slide under, Clen, I say!" yelled Roger.

Down went the lumbering length, and Clendenning's hand reached the base one little second before the ball touched his shoulder. A shout went up from the Southwood boys and a chorus of groans from their opponents.

Then came Barnwell's bat and run in fine style, and the game was won, with a score of nine to eight.

"Thanks to that fellow in the seersucker coat!" growled one of the defeated; "Clendenning would never have run but for him."

"Why, Roger, so you helped us win! you were right!" cried his friends, in the generous elation of victory: "we couldn't have tackled them with Norris on hand; and they are a rough lot," as a second shout of anger smote the air. "But 'twas a great victory."

"Yes, indeed," said Roger, and for him it was true in a double sense.—Sunday School Visitor.

The Fool's Prayer.

BY EDWARD ROWLAND SILL.

The royal feast was done. The king
 Sought some new sport to banish care,
 And to his jester cried: "Sir Fool,
 Kneel down, and make for us a prayer!"

The jester doffed his cap and bells,
 And stood the mocking court before;
 They could not see the bitter smile
 Behind the painted grin he wore.

He bowed his head, and bent his knee
 Upon the monarch's silken stool;
 His pleading voice arose: "O Lord,
 Be merciful to me, a fool!"

"No pity, Lord, can change the heart
 From red with wrong to white as wool;
 The rod must heal the sin; but, Lord,
 Be merciful to me, a fool!"

"These clumsy feet, still in the mire,
 Go crushing blossoms without end;
 These hard, well-meaning hands we thrust
 Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
 Who knows how sharp it pierced and stung!
 The word we had not sense to say—
 Who knows how grandly it had rung!"

"Our faults no tenderness should ask,
 The chastening stripes must cleanse them all;
 But for our blunders—oh! in shame
 Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
 Men crown the knave, and scourge the fool
 That did his will; but Thou, O Lord!
 Be merciful to me, a fool."

The room was hushed; in silence rose
 The king, and sought his garden cool,
 And walked apart and murmured low,
 "Be merciful to me, a fool."

CAREFUL MOTHERS.

SHOULD ALWAYS BE PREPARED TO PROMPTLY
 TREAT THE MINOR AILMENTS OF THEIR
 LITTLE ONES.

No mother can hope that her children will escape all the minor ailments that afflict little ones, and she should be prepared to treat these ills instantly when the emergency arises. At the same time mothers cannot be too careful what they give their little ones in the way of medicine. Doctors have long protested against the use of the so-called "soothing" preparations and they are still used and with alarming frequency by mothers. These preparations invariably contain opiates which drug and stupefy the little one into temporary quiet or sleep. For all the minor ills of little ones there is no medicine acts so speedily as Baby's Own Tablets and they are sold under a guarantee to contain no opiate or other harmful drug. Thousands of mothers now use no other medicine for their little ones, and all who have tested it speak of its prompt and safe action in the warmest terms. Mrs. Geo. B. Kilgore, Wellwood, Ont., says: "I have used Baby's Own Tablets in my house for some time and I can sincerely say that they are the best medicine I have ever used for my little ones. They act promptly and the results are always beneficial. I think mothers should keep these Tablets constantly in the house.

Baby's Own Tablets are a positive cure for such troubles as colic, sour stomach, indigestion, constipation, simple fevers, diarrhoea and worms. They break up colds, prevent croup, and allay the irritation accompanying the cutting of teeth. Sold by druggists at 25 cents a box, or sent post paid on receipt of price by addressing The Dr. Williams Medicine Co., Brockville, Ont.

Boys and Ducks.

"There's ten white ones and two black," declared Tommy, "and that makes twelve! Come on and see Teddy!" So the two little boys ran off to the brook, and when the ducks saw them, they jumped and flew, and then off they swam in the water.

"Why, they're scared as anything!" exclaimed Teddy. "Our ducks are not. They let you feed and pat them, and one duck I hold in my lap!"

Tommy sniffed. "Do you?" he said, contemptuously.

"Yes," answered Teddy, slowly. "That's just what I can do!"

"H'm!" sniffed Tommy again.

Teddy laughed. "It's my sister Belle's motto that makes them so tame," he said, smiling; "and it's a very good motto. It's 'Do unto ducks just what you'd like a duck to do to you!'"

"He! he!" laughed Tommy. "Ho! ho!" "We never throw stones or sticks at our ducks," continued Teddy, solemnly; "and we never shout or say 'Sh!' to them; and we feed them and treat them just as if we, well—we were ducks, too!"

"Whew!" whistled Tommy. "I fire stones at my ducks every day!"

"Then," declared Teddy, decidedly, "that's why your ducks flew so!"

But the next summer Teddy went to see Tommy's ducks again. There were ten white ones and two that were black. And when the little boys came running down the bank to see them, not one of the twelve either jumped or flew. They sat on the grassy shore and plumed their feathers, and blinked their shiny eyes, first one blink, and then another. "We're not afraid," they seemed to say.

Ministers and Churches.

Our Toronto Letter.

Within the past few days death has been busy amongst us here, not only in private circles and with the comparatively unknown, but with public personages and the well known. Chief among these has been the startlingly sudden, and universally lamented death of Mrs. Ross, wife of the Premier of the province. Sympathy could hardly be more deep or widespread than is expressed from every quarter and by all parties for Mr. Ross and his family in their irreparable loss. Tributes to the high qualities of the departed in every relation of life, have passed in upon Mr. Ross and the bereaved family, so that they indeed have in their affliction what-ever support the most sincere and heartfelt sympathy can give. It is touching and beautiful as well, to see how all asperities of public political life melt away and disappear in the presence of death. Two public men who have also lately passed away, clergymen, much esteemed, especially in their respective communities, are Canon Osler, of the English church, in his 87th year and 58th of his ministry; and better and very favourably known Rev. Father Ryan of the Roman Catholic church, and Dean of St. Michael's Cathedral. He was in his 58th year, a man of liberal views, and has been long and well known and esteemed in Toronto, not only by members of his own Church but by a large circle beyond it.

The Home Mission Committee met at the usual time of meeting, in the happy position of being out of debt. To the onlooker it presents a busy scene, as, under the management of Dr. Warden it works at a great rate, and with intense concentration on whatever is before it. Its first business naturally was, a resolution referring to the great loss the Committee, and the Church had sustained in the death of Rev. Dr. Robertson. Steps were taken with a view to perpetuate in some suitable way the memory of his great services to the Church. No doubt these will be heartily responded to by the Church and carried to completion. The question of how to supply his place is one of no little difficulty. The proposal made by the Committee, but which can only be finally acted upon by the General Assembly, is, to have a General Field-Secretary, whose territory shall include the whole Western section of the Church, and two Mission Superintendents, one for the Synod of British Columbia, the other for the Synod of Manitoba and the Northwest Territories. For work already done and necessary expenses \$40,000 were allotted; grants for work to be done, were, Manitoba and the Northwest Territories \$18,000; British Columbia \$23,000; the Yukon Territory \$4,000 and for Ontario and Quebec \$7,000. Missionaries were also appointed for the summer, or for a longer period to all the Presbyteries which have mission fields in the Western section of the Church, to the Synod of Manitoba, British Columbia and the Northwest.

An important branch of Home Mission work is the Augmenting the stipends paid by weak and struggling churches, so as to enable them to maintain a pastor. It is gratifying to find that, owing to the prosperous times in Manitoba and the Northwest, assisted congregations are now becoming self-sustaining. Claims for the last six months were passed to the amount of \$11,000. After grants and claims for the future had been revised, from \$22,000 to \$25,000 were voted for the support of weak congregations in the western section of the Church.

The work of sick-nursing which our Church has taken up in Atlin, is one to whose value grateful testimony has been borne. An account of this work as carried on by Miss Mitchell and Miss Bone, the two trained missionary nurses in that distant region, was given one evening lately in Westminster church by another Miss Mitchell who, last July and August visited that field. Six beds, nearly always filled, are kept up in the hospital. More financial aid is needed, especially to supply the much felt want of a woman's ward.

A proposal for the site of Knox church is, we notice, to be laid before the Presbytery at its next meeting. The price of the present site is put at \$160,000; of this \$25,000 is to be devoted to establish a down-town mission church, which would remove the objection so strongly felt to leaving the part of the city where the church now is, destitute. This mission church, it is believed may be sustained with a yearly revenue of \$2,500. It is probable that this or some such

arrangement will be adopted by the presbytery.

The Committee of the Religious Tract Society, whose work is so well known, held its monthly meeting lately, and the report for February was that its colporteurs had sold 64 copies of the Scriptures, and 1,150 volumes of religious books. It has closed another year of great usefulness and prosperity in its missionary work.

After having been engaged for some time in Brooklyn, N. Y., and Wheeling, West Virginia, the noted Methodist Evangelists Crossley and Hunter, have come to the city and are holding very successful meetings in the Queen street Methodist church. They propose, it is stated, before the end of the year, going to Britain and Europe to prosecute their work, possibly for some years. They have now been eighteen years in their present evangelistic work.

The Rev. Dr. Crafts preached to a large congregation in St. James' Square on the forenoon of Sunday 9th. His general subject was, the bearing of the observance of morality as taught in the Scriptures upon the life or decline and death of nations. In this respect he laid special stress upon the proper observance of the Sabbath as a day of rest and worship. Some of his structures upon Toronto's character are criticised as being too severe. That may possibly be, but he has at least aroused attention to evils and dangers that unquestionably exist, and that is no small service.

The committee on Gambling appointed by the General Ministerial Association reported to the last meeting. It was to the effect that the increase in gambling was due to two causes, 1st. failure to obtain convictions, owing to a higher court taking advantage of technicalities to upset the decisions of a lower court, and 2nd, a too liberal interpretation by the courts of the law against gambling. Betting at horse races and elsewhere was also declared to be an increasing source of evil and danger to all classes. Steps were taken to lessen by legislation the evils complained of.

At the monthly meeting of the House Committee of the Victorian Order of Nurses, a generous gift of \$500 was reported in aid of the objects of the Order. Of 45 patients nursed last month 16 were unable to pay anything. The monthly average visits to patients is now 500, and 200 of the city physicians avail themselves of the services of the nurses of this Order.

Eastern Ontario.

Rev. Robert Harkness, of Tweed, has been called to Knox church, Cornwall.

Rev. Dr. Bryce has been nominated for moderatorship of next General Assembly by Glengarry Presbytery.

The Glengarry Presbytery approves of the Remit in favour of the appointment of Sabbath school field workers.

The Rev. Dr. Kellock of Richmond, Que., preached at both the morning and evening services in the Spencerville church on Sunday last.

Revs. MacLaren, Cormack and MacLean have been appointed a committee to enquire as to the titles and insurance of all church property in Glengarry Presbytery.

Rev. A. Givan attended the Home Mission Committee meeting in Toronto. Rev. P. Watson conducted the services in St. Andrew's Church, Williamstown, on Sunday last.

In our issue of two weeks ago we stated that the Hastings church had a balance of \$712.08. This, however, is a mistake, that sum being money subscribed to the Manse Debt Fund.

The Presbyterians of Frankton are advertising for tenders for a new stone church of modern design. The new edifice will be built near the manse and will be a handsome structure.

Rev. Mr. Woodside preached in St. Andrews, Almonte, on Sunday of last week, and administered the communion, Rev. Mr. Logie, of Winchester, taking the services in St. Andrews, Carleton Place.

Miss Lizzie McEwen, for four years organist of Knox church, Black's Corners, Beckwith, was on Wednesday evening of last week presented with an address and a gold watch and chain by the members of the congregation.

The ladies of Knox church, Perth, are to be congratulated on the exceptional success of their social evening in Victoria Hall on Friday evening of last week. There were over two hundred and fifty guests present, and all thoroughly enjoyed the programme, which comprised musical and literary selections.

The W. F. M. S., of Martintown, held their monthly meeting at the home of Mrs. A. R. Foulds. Quite a large number were in attendance and all seemed thoroughly interested in the work. They have undertaken to clothe a boy in the Indian Reserve, N. W. T., besides the regular work for that mission.

Rev. Mr. Logie, of Winchester (formerly of Pakenham), conducted the preparatory service in St. Andrew's church, Almonte, on Friday evening of last week. On Sunday the sacrament of the Lord's Supper was observed, Rev. Mr. Woodside, of Carleton Place, officiating. Rev. Mr. Logie occupied the pulpit of St. Andrew's church, Carleton Place, in the absence of Rev. Mr. Woodside.

Standing committees for the year were appointed as follows by the Glengarry Presbytery: Church Life and Work—J. W. Maclean, convener; Home Missions—A. Givan, convener; Statistics—D. MacLaren, convener; Sabbath Schools—H. D. Leitch, convener; Systematic Beneficence—A. Graham, convener; French Evangelization—J. U. Tanner, convener; Young People's Societies—G. Weir, convener; Examination of Students—Dr. Macnish, convener; Treasurer—D. MacLaren.

The 24th annual anniversary of the dedication and opening of the Spencerville church was held on Monday evening, 10th inst. After tea had been served in the basement a programme was rendered in the church. Excellent addresses were given by the resident ministers, Revs. J. McDougall, L. Conley and Rev. Dr. Kellock, of Richmond, Que. Dr. Kellock being the principal speaker of the evening, showed that he had lost none of his old-time vigor and delivered an eloquent and stirring address.

Rev. D. MacVicar, B. D., until recently pastor of the Victoria Presbyterian Church, Point St. Charles, has announced his decision to accept a unanimous call extended to him by the Presbyterian congregation of Finch, Ontario. Rev. Mr. MacVicar had been in charge of Victoria Church for upwards of five years, and tendered his resignation because he did not think that there were any prospects of the district being able to support an independent church. His new charge is a large and important one. He will leave at once to assume his duties as pastor.

At last meeting of Glengarry Presbytery Rev. Mr. Leitch read a very interesting report on the Sunday Schools of Glengarry, which gave rise to a profitable discussion. In this connection the following recommendations were adopted: 1. That sessions report promptly to the Convener. 2. That more attention be given to securing a better attendance in our Sunday Schools. 3. That our Assembly's publications and helps be given the preference to any others. 4. That our schools give more largely to our own Missionary Schemes. 5. That decision for Christ and the duty of coming into full communion with the church be more earnestly pressed upon our scholars.

A special meeting of the Lanark and Renfrew presbytery was held at Carleton Place, to deal with the call from St. Andrew's church, Almonte, to Rev. Orr Bennett, of Peterboro, Messrs. Geo. Paterson and A. C. McPhail being present as representatives from the congregation. The call, which was very largely signed both by members and adherents, was sustained, and in compliance with a request from Rev. Mr. Bennett, the induction was fixed for Thursday, March 27th, at 2 p. m. Rev. Mr. Hay, moderator of the presbytery, will preside; Rev. Mr. Maclean, of Almonte, will preach the induction sermon; Rev. A. H. Scott, of Perth, will address the pastor, and Rev. Mr. Woodside, of Carleton Place, the congregation. Rev. Mr. MacLaren will preach in St. Andrew's for the next two Sundays, and Rev. Mr. Bennett will likely preach his first sermon on Sunday, March 30th.

Rev. J. A. Macfarlane, director of the Canadian Bible Institute, has secured the names of the gentlemen who will contribute to the educational courses of that body at their new quarters at Norway Bay. The following will be the speakers: Rev. D. M. Ramsay, Ottawa; Rev. D. Currie, Perth; Rev. Dr. Bayne, Perth; Rev. J. Binnie, McDonald's Corners; Rev. W. D. Reid, Montreal; Rev. J. R. Dabson, Montreal; Rev. G. A. Woodside, Carleton Place, and Rev. J. A. Macfarlane, director of the institute. The following will be a portion of the programme to be taken up: Exodus, Leviticus, Numbers, Deuteronomy; First Corinthians, First and Second Peter, Titus and James, together with the New Testament Sabbath school

lessons from January to June, 1903. The summer gatherings of the institute will take place during July and August at Norway Beech park, where a hotel, an auditorium and other buildings are to be erected. Mr. Macfarlane says that the new site is a beautiful one, with fine bathing and a magnificent grove of over 75 acres.

Rev. A. E. Mitchell of Erskine church, Ottawa, gave a very instructive and earnest address to the Almonte branch of the Lord's Day Alliance in the Baptist church, Almonte, a week ago last Monday evening. The meeting was well attended, Rev. Messrs. Riggs, Boyd and McLean being present and taking part in the services. Rev. Mr. Riggs occupied the chair. The officers elected for the year 1902 were: President, Rev. Mr. Riggs; vice-president, Rev. P. P. Boyd; secretary, Dr. P. C. McGregor; treasurer, Mr. Geo. Paterson. An executive committee was also appointed, consisting of Messrs. Robt. Young, J. Fletcher and W. N. Acton, together with the other officers to carry on the active work of the Alliance in Almonte. Rev. Mr. Mitchell stated that the object of this Alliance is to preserve the Sabbath as a day of rest for all and not to compel its religious observance.

Ottawa.

Dr. Marion Oliver is still in the city visiting Mrs. Geo. Hay, of Echo Bank.

Last Sabbath the pulpit of St. Paul's church was occupied by Rev. A. G. Cameron, of Vars.

Last Sunday Rev. J. W. H. Milne of the Globe, and Rev. A. E. Mitchell, of Erskine church, exchanged pulpits.

The Christian Endeavor Society of the Stewarton Presbyterian church are holding Sunday afternoon meetings at the Old Men's Home during March.

Rev. Dr. Moore, who has been ill for a couple of weeks with grip is improving, though he was not able to take either service last Sunday, Rev. Thurlow Fraser preaching both morning and evening.

The Ladies' aid of Knox church held a largely attended meeting last Friday afternoon. Mrs. H. S. Campbell presided. The members are working on a bale which will be sent to a mission in the Northwest.

The Women's Missionary Society of St. Paul's church held a parlor meeting last Friday afternoon at the home of Mrs. W. G. Charleson, Rideau street. Dr. Marion Oliver, of Indore, India, spoke about her work and a social hour was spent over the tea-cups.

Rev. Dr. Wilbur F. Craft, of Washington, D. C., superintendent of the International Reform Bureau, which includes Canada in its scope, gave an address last Friday evening in the Y. M. C. A. hall. He had just come from a most successful series of meetings in Woodstock, Hamilton, Toronto, and Kingston, to which Montreal is to be added following Ottawa.

Mrs. Edward Griffin and Lady Ritchie, representing the Local Council of Women, attended the meeting of the Home Missionary Society of St. Andrew's church on the 7th instant and explained the work of the council. The addresses were listened to with much interest. Preceding the missionary meeting there was a meeting of the Ladies' Aid Society. Mrs. W. G. Perley presided, and arrangements were completed for making the contributions to the funds of the society more general.

A well attended meeting of the congregation of McKay street Presbyterian church was held on the 12th instant, the Rev. Norman McLeod presiding. The subject discussed was needed improvements in the church and Sunday School. It was decided to leave the question of building a new pipe organ to the session and the Ladies' Aid. For the present nothing will be done to the front of the church, but a number of improvements will be made to the Sunday school.

Rev. Dr. Amaron, pastor of St. John's church, Montreal, occupied the pulpit of St. Andrew's church last Sunday morning and made a most fervent and eloquent appeal on behalf of the French evangelical work in Quebec. Dr. Amaron is in Ottawa, principally in the interests of his own church, the largest French Protestant church in Canada, which is making special efforts to clear a \$3,000 debt. Dr. Amaron's father was among the first missionaries in French Canada. With his wife, he came to Canada from Switzerland in 1840, and labored on the north side of the St. Lawrence River. He is now 90 years old and resides at Berthier, below Montreal. Dr. Amaron preached in Knox church in the evening.

Western Ontario.

Rev. M. C. McLennan was at Egmondville recently conducting preparatory services.

Rev. Mr. McDermid occupied the pulpit of Burns' church, Milverton, a week ago last Sunday.

Rev. Geo. Gilmore, of London Junction, has been extended a call to the pastorate of Erskine church, Blenheim, Ont.

Rev. J. G. Shearer president Lord's Day Alliance, will deliver an address to a union meeting at Thamesford on Friday evening next.

The Rev. C. D. Campbell, of Stayner another man from Glangary, held divine services in the Blenheim church both morning and evening and at Guild's in the afternoon.

A social was held in the Norwich church on Tuesday evening, 18th inst., under the auspices of the Ladies' Aid of the church, the object being to start a fund for the purchase of a church organ. An excellent program was given, after which refreshments were served.

Rev. R. J. McAlpine delivered an earnest and impressive discourse recently at the preparatory service in the school-room of Erskine Church, Hamilton. Rev. Robt. Martin received into full communion 19 new members, 4 by certificate and 15 on profession of faith.

Rev. H. A. Macpherson of Acton, visited Rockwood and Eden Mills on the 10th inst., and held Congregational meetings to find if the people were ready to proceed in a call to a minister. The result of the meeting was that Rev. J. T. Hall, of Bond Head, was called. The guarantee of stipend was \$800 a year and manse. It is hoped that Mr. Hall will accept the call.

The Christian Endeavor Society of St. Andrew's church, Stratford, held a social gathering at the church on March 10th., Rev. E. W. Pantou presided. The following program was carried out and much enjoyed by those present: Solo, Miss Atkins; solo, Miss Sarvis; vocal duet, Miss Atkins and Mr. Reid; solo, Mr. Myers; recitation, Mr. J. Merylees; solo, Mr. Stalker. At the close of the program refreshments were served.

At the Chatham Presbytery held in Windsor, on the 4th, Mr. K. Urquhart tendered his resignation as treasurer of the Presbytery and Synod an honored position he has held for the last 32 years. The Presbytery reluctantly accepted his resignation, appointing the Rev. Dr. Jamieson his successor. The clerk of the Presbytery was instructed to tender Mr. Urquhart the heartfelt thanks of the Presbytery for the past long services.

There was a meeting on the 11th inst., of the Session of Knox Church, Hamilton, but nothing definite was done regarding the appointment of a permanent pastor. A prominent member of the Church stated that there was a disposition on the part of a great number of the congregation to invite Mr. McAlpine to remain, and he intimated that a congregational meeting would be called to consider this. Dr. Fraser has not signified his intention in the matter, and nothing can be settled until he has done so. Mr. McAlpine's engagement expires at the end of this month and it is likely that some decision will be arrived at before that time.

The Presbytery of Huron met in Hensall on March 11th. Reports on church life and work, and Christian Endeavor Societies were submitted and adopted. After deliberation it was agreed to recommend that the name of Christian Endeavor be changed to Canadian Presbyterian Guild. The remits on the constitution of assembly, on time service of ruling elders, and on Sabbath school missionaries, were approved of simpler. Pastors and elders were recommended to send the names of young men and women, leaving their congregations and going to Toronto, to Rev. S. Carruthers, 665 Dover Court Road, Toronto, so that they may have pastoral oversight in the city.

A combined meeting of the W. F. M. Societies of the three Presbyterian societies of Guelph, was held on the 10th inst., in the Sunday school room of St. Andrew's church. There was a good attendance at the meeting, which was presided over by Mrs. J. C. Sault. After devotional exercises an address was delivered by Miss Kate Campbell, a returned missionary from India. Miss Campbell served in relief work during the famine of 1900, and holds the "Kaiser-i-Hind" medal, awarded by the government for services rendered during that time of distress. Miss Campbell gave a very interesting and touching account of her experiences during the

famine. She confined herself to the work that had been done by the missionaries, independent of the government work, and the success that had attended it. The address treated of Miss Campbell's personal experiences, and she related many pathetic stories that appealed greatly to the feelings of her auditors. Especially touching were her tales of the sufferings of the children.

Northern Ontario.

Two mission fields are being established in the Temiscamingue district.

Rev. Mr. McKinnon, of Woodbridge, conducted the anniversary services in St. Andrew's church, Somerville, his former charge, a week ago last Sabbath.

The ladies of St. Andrew's church, Beaverton, held a "Social" followed by a lecture by Rev. J. W. McMillan, on his recent tour through Europe, on Tuesday evening. Tea was served from 5 to 7 p. m., after which the lecture was given in the auditorium of the church.

At the meeting of the Algoma Presbytery the following Commissioners were appointed to attend the General Assembly which meets in Toronto in June next: Rev. Messrs. D. H. McLeilan, John Rennie, J. A. McDonald, and A. Y. Hartley. The elders chosen are Messrs. McLellan of Sowerby, Young of Richards Landing, McIntosh of Manitowaning, and Rickell of Gore Bay.

The last meeting of the Algoma Presbytery, held in St. Andrew's church, Sault Ste Marie, was the largest in attendance in the history of the Presbytery, 15 ministers, 4 elders and 4 catechists were present. Resolutions were passed expressing the deep sorrow and great loss the church has sustained by the death of Rev. James Robertson, Supt. of Missions in Manitoba, the Northwest and British Columbia; also by the death of Rev. R. Burton, M. A., of Little Current, a young minister of great promise, who had been settled there but two years after leaving college.

The annual Thank-Offering meeting of the Women's Home Missionary Society of the Orillia church took place on the 6th instant, and was the most successful in the history of the society. Over one hundred ladies were present and manifested by their earnest attention their appreciation of the excellent programme prepared for their enjoyment. The chair was occupied by Mrs. McKinnell, the President of the society, who conducted the devotional exercises, assisted by Mrs. Alex. McNab. The efforts of the society during the present year are to be directed principally towards the support of a missionary in the Northwest in memory of Dr. Robertson, their late lamented Superintendent of Missions. The offering, which caused the hearts of the members to glow with gratitude, evidencing as it did the enthusiasm of the gathering, amounted to the sum of \$138.50. Refreshments were daintily served by the ladies of the committee. An extremely pleasant social hour was indulged in by all.

Quebec.

The twentieth annual meeting of the Woman's Missionary Society of the Presbytery of Montreal was held on the 11th and 12th of March in Erskine church, Montreal. The meeting was opened with prayer, after which roll call was responded to by a large number of representatives from the different auxiliaries. The allocation of funds was among the chief business transactions of the meeting. The whole year's income of the society was \$3,641.74. This was voted to be appropriated for Home, French and Foreign mission work. A French city nurse, an English city nurse, two foreign missionaries, two missionaries in the North-West, and eight pupils at Pointe aux Trembles, are supported by the society, with donations to other parts of the church's work. At the afternoon session, an address was given by Mr. Spencer Walton, and reports were received from auxiliaries in the order of formation. On Wednesday afternoon Dr. Marion Oliver, of Indore, India, told of her work among the women there. They did not know much, even of their own religion, but there was always something on which she could build, like St. Paul at Athens. The hospital and dispensary work did something toward decreasing the terrible infant mortality and the horrors of famine, and were much appreciated among the sufferers. Mrs. Short Reid, of Toronto, brought greetings from the western section of the Presbyterian Women's Foreign Missionary Society, after which the meeting was closed with the benediction.

World of Missions.

The Korean Mind.

The great problem that confronts missionary work in the Far East is the oriental mind. It is comparatively easy to reach the heart, to gain the affection and esteem of the people, and at the same time to be perfectly mystified by the peculiar mental make-up that is the groundwork of it all. So much of life seems reversed, or standing on its head in the universe of thought, just as it actually exists in the universe of matter. The Korean says if it is true that the world is round then we in the West must have power like flies to walk on the ceiling of the underworld; while we answer: "No! the heavens are above us. It is you who are upside down." Thus are we born helplessly reversed, and thus must we ever continue to be unless we are given the gift to be all things to all men, to stand on our heads, too, and learn something of our brother oriental eye to eye.

To this end we have to review many of our axioms of life, for here in the East we find them sadly upset. With all due respect to Korea, one cannot but see that love has yielded up the ghost to what is called necessity. Unselfish love does not appeal to the oriental mind. In fact, the Korean has no word for "love" in his whole vocabulary. You have to arrive at the thought by a combination of terms. He talks of kindly condensation, reverence, esteem, etc., but he has no true word for love. The husband marries a wife whom he does not love, and this is proper in the mind of the Orient. On the death of the first he takes a second, whom he does love, and it is all wrong; in fact, is a sin, and he feels that he has indeed outraged his conscience. The wife was not meant to be loved, but simply as an inanimate object to serve its use, in supporting one span of the family line from father to son. Planted deep in the mire she stands, bearing her portion of the weight of this ancestral bridge connecting the ages.

* * * * *

In education, too, we are at the antipodes. We aim at the development and preparation of the student in a practical way for life before him. The Korean has no such thought. He aims to fix or asphyxiate the mind in order that he may shut the present out from him and live only in the past. Development is our idea; limitation his. A Western student rejoices at a variety of attainments, and the number of branches to which he has been introduced, while he in Korea in the fact that he knows nothing of any subject but the reading and writing of Chinese characters only. Twenty years of separation from the rest of life in order that he may be able to read and write, and many fail even in this after so long a time. With us education is an exercise of the faculties in order that the mind may grow; in Korea it is like a foot bandage or plaster of paris jacket for the mind—once fairly put on, and all growth and development is at an end. Hence the fact that Confucianist scholars, more than any others, oppose the teachings of Christianity and seldom condescend to study it.

—Rev. J. S. Gale, in Church at Home and Abroad.

We are in danger of looking too far for opportunities of doing good and communicating. In reaching for rhododendrons we trample down the daisies.—Marion Harland.

Health and Home Hints,

How to Sew on Buttons.

It is probable that the average woman thinks she knows how to sew buttons on the right way, but the chances are that she never heard of the best way, so this little story.

"When I get a bright idea I always want to pass it along," said a thrifty housewife, as she sat watching a young girl sewing. "Do your buttons ever come off?"

"Ever? They're always doing it. They are ironed off, washed off, and pulled off until I despair. I seem to shed buttons at every step."

"Make use of these two hints when you are sewing them on, then, and see if they make any difference. When you begin, before you lay the button on the cloth, put the thread through so that the knot will be on the right side. That leaves it under the button and prevents it being worn or ironed away and thus beginning the loosening process. Then, before you begin sewing, lay a large pin across the button, so that all your threads will go over the pin. After you have finished filling the holes with thread, draw out your pin and wind your thread round and round beneath the button. That makes a compact stem to sustain the possible pulling and wear of the buttonhole. It is no exaggeration to say that my buttons never come off, and I'm sure yours won't if you use my method of sewing."

Hints for the Cook.

The richer the cake the slower should be the oven.

Lima beans are delicious fried a golden brown after being boiled until tender.

You can improve the flavor of brussels sprouts by boiling a bunch of parsley in the same water.

To prevent eggs cracking while boiling pierce with a pin in the broad end before putting them into the water.

A Japanese custard is made with baked apples. Press through a sieve until a teacupful of the frothy pulp is got. Stir in one teacupful of powdered sugar and the stiff whites of two eggs, beat for twenty minutes and eat with whipped cream.

When pan-broiling chops always stand them for a minute on their ends, that the fat edge may be cooked crisp and brown, instead of remaining pale and unsightly.

Fried Mush.

A housekeeper, who is noted for the sweetness and delicious flavor of the fried mush which she serves often as a breakfast dish in cold weather, ascribes it to the fact that she boils the mush the morning she fries it. Mush boiled the day before, allowed to cool and grow solid, to be sliced and fried the next day, she considers quite a different service. For the fried mush liked by her family and friends she boils only what is needed for a single breakfast, sprinkling the meal into fresh rapidly boiling water, adding salt after the meal is in. Thirty minutes' hard boiling is sufficient, the mush not to be too thick. It is then dropped by spoonfuls in a skillet that is kept abundantly supplied with lard or good drippings. It should fry rather slowly for twenty minutes more.

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

BLOOD TROUBLES.

MANIFEST THEMSELVES IN MANY DISAGREEABLE WAYS.

SUCH AS SCROFULA, ECZEMA, BOILS AND PIMPLES—THE BLOOD SHOULD BE PURIFIED DURING THE SPRING MONTHS.

The Spring season is the time for blood cleansing and blood renewing. Blood troubles are many—and dangerous—and manifest themselves in a score of painful and offensive ways, such as scrofula, eczema, boils and pimples. The impurities that get into the blood pursue their poisonous way all over the body and are responsible for a large proportion of all diseases, various in their nature but dangerous in the extreme. To have pure blood and plenty of it, you need a tonic and blood builder, and for this purpose there is nothing can equal Dr. Williams' Pink Pills for Pale People. These pills cure all diseases due to impurities in the blood by promptly cleansing and freeing the blood from all poisonous and offensive matter. If your blood is thin or insufficient; if you suffer from exhaustion at the least exertion; if you are pale, easily get out of breath, and feel constantly languid and fagged out, Dr. Williams' Pink Pills will cure you by filling your veins with new, rich, red blood. Mr. Robt. Lee, New Westminster, B. C., says:—"Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result, pimples, which were very itchy, broke out all over my body. My appetite was fickle and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got a half dozen boxes and by the time I had used them I was completely restored to health, and my skin was smooth and clear. I shall always speak a good word for these pills when opportunity offers."

It is because these pills make rich, red blood that they cure such troubles as anaemia, shortness of breath, headache, palpitation of the heart, rheumatism, erysipelas, St. Vitus' dance, and the functional ailments that make the lives of so many women a source of constant misery. The genuine pills always bear the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper on every box. Sold by all dealers, or sent by mail at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

TO CONSUMPTIVES.

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

Rev. EDWARD A. WILSON, Brooklyn, New York

Butter Scotch: Boil, together, one cupful of sugar, one cupful of molasses, half a cupful of butter, one tablespoonful of vinegar, and one-fourth of a teaspoonful of soda. Stir it frequently, to prevent burning. Drop a little into ice cold water, and if it hardens quickly and is brittle, remove from the fire, and flavor with lemon and vanilla, a teaspoonful each. Pour upon a buttered tin. It should be one-fourth of an inch thick. When nearly cold, mark off in strips or squares, and wrap in paraffine paper.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Fort Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Manitou, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Minnedosa, March 4.
 Melita, Carleton Place, 12 March.
 Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 7th January
 Paris, Woodstock, 12th March.
 London, 11th March.
 Chatham, Windsor, 4th March, 10 a.m.
 Stratford.

Huron, Clinton, 8th April
 Sarnia, Sarnia.
 Maitland, Wingham, Jan. 21st.
 Bruce.

SYNOD OF TORONTO AND KING TON.

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

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
 Inverness, Port Hastings, 25th Feb. 11 a.m.
 P. E. I., Charlottown, March 3.
 Pictou, New Glasgow, 4 March, 2 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 19th Nov. 10.30 a.m.
 Halifax, Chalmers Hall, Halifax, 26th Feb. 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, 21 Jan., 10 a.m.
 Miramichi, Campbellton, 25 March.

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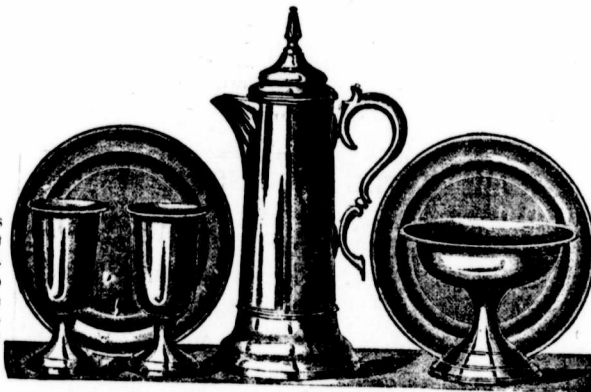
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 Hours' Work

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



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

Look at These
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- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rat
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
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