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OPPORTUNITY.

FROM "POEMS," BY EDWARD ROWLAND SILL.

*This I beheld, or dreamed it in a dream ;
There spread a cloud of dust along a plain ;
And underneath the cloud, or in it raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing—!" he snapt and flung it from his hand,
And lowering crept away, and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he heaved his enemy down,
And saved a great cause that heroic day.*

BIRTHS

On Feb. 22, 1902, at Loggieville, N. B., to the Rev. A. W. Lewis and Mrs. Lewis, a daughter.

At the manse, Inverness, Quebec on February 4, a daughter to Rev. and Mrs. Hugh C. Sutherland.

At 302 Crawford St., Toronto, on Tuesday, Feb. 18th, 1902, to the Rev. and Mrs. W. R. Johnston, a daughter.

MARRIAGES

On Feb. 18, 1902, at the Presbyterian Church, Allenford, Ont., by the Rev. William Mowat, John A. Park, of Midland, to Margaret E., third daughter of John Heddle, of Allenford.

In Kingston, Ont., on Feb. 26, 1902, at the parsonage of Cook's Church, by the Rev. A. Laird, Richard Hunter, to Annie, eldest daughter of James Liaton.

DEATHS

In Ingersoll, Ont., on Feb. 23, 1902, John W. Cooke.

At the General Hospital, Toronto on Feb. 27, 1902, the Rev. John Laing, M.A., D.D., pastor of Knox Church, Dundas, in the 74th year of his age.

In Manila, Philippine Islands, on February 13th, John S. McLeod, aged 23 years, son of the Rev. P. McF. McLeod, formerly of Toronto, now of London, England.

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Note and Comment.

The proposal has again been revived to erect a Presbyterian church at Tunbridge Well, England, as a memorial to the late Professor Henry Drummond, who spent the closing years of his life at that fashionable health resort.

More trouble seems to be in store for the unfortunate Jews of Russia. A special commission is just completing its inquiry into their position, and, according to the Russian journals, will make recommendations for greatly increased severity in the treatment of the Jews.

The British Naval Estimates for 1902 '03 show a total of £31,255,000. Thirteen new battleships, twenty-two armored cruisers, two second-class cruisers, two third-class cruisers, ten torpedo boat destroyers, five torpedo boats and eight minor craft are to be built.

During the months of October and November one of the most striking events in Shanghai was the abnormally large arrival of missionaries. The majority of these were former missionaries returning to their work. In the month of November alone 130 landed in Shanghai.

In the February Bookman's representative list of best selling books, compiled from reports of booksellers all over the country and brought up to the date of January 1, Gilbert Parker's "The Right of Way" not only leads the list but out-ranks the second best book by almost double the number of sales.

It is stated that at his recent conference with the authorities regarding the Christian Science movement, the German Emperor left it beyond doubt that persons who take part in the dealings of spiritualists and faith healers, and other similar practices, shall be excluded from admission to the Imperial Court.

The work of translating the Bible into the language of the Eskimos of Greenland has at last been completed, and the Danish Bible Society has given it to them in print. Hans Eggede, familiar to all the readers of the "Fatherland Series," began the translation in 1721, and book after book has been gradually added. The Christians of Greenland are Lutherans, connected with the Danish church, and have a native membership of 10,000.

Another clash has occurred between the Government and the students at the University of St. Petersburg, and as a result the University has been officially closed. As usual, the trouble grew out of the students' holding a meeting when the police had forbidden them to do so. At this meeting, held on February 18, the Government's concessions respecting student organizations and meetings were rejected, and the students proclaimed that they would strike unless their demands for complete autonomy and freedom of speech were granted.

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

A few interesting details have been gleaned from the Norwegian papers as to the dangerously magnetic properties of a "mountain" on the Norwegian coast. There can be no question as to the existence of the "mountain," though its dimensions have been greatly exaggerated. It is, in fact, a great straggling dune, of about 1,000 yards in length. The bulk of the dune is composed of sand, with which, however, is intermingled such a large proportion of loadstone in minute fragments that the compass of a ship coming within a certain distance of the coast at once becomes wildly deranged, and it happens far from infrequently that the vessel is stranded.

The cycling code of Vienna is the most severe of any city in Europe and would by no means meet favor with the reckless spinners, male and female, in America. To ride a wheel on the streets of Vienna a certificate of proficiency is required and this rule is especially enforced for ladies. They must show that they "can mount and dismount from both sides of the wheel, turn corners, ride in and out between dummy vehicles, etc., etc.," before the certificate for street riding is given. As farther precaution the cyclists are photographed by the police, the picture put in a little book containing all the rules and regulations, that ignorance of them cannot serve as excuse for their violation.

Mr. Arthur E. Bostwick has compiled some library statistics which contain awful warnings for our army of authors. The figures prove that hundreds of the patrons of libraries frequently fail to read books through to the end! Of fiction this is least, and of science most true, as might be expected. Between these extremes history was found to occupy a middle ground, but more readers were able to finish all the volumes of Justin McCarthy's highly entertaining "History of Our Own Times" than to read to the end Gibbon's stately "Rome" or Hume's "England." The answer to Mr. Bostwick's query, "Do readers read?" would seem to be, "It depends upon the entertaining qualities of the book."

The following verses, which are going the rounds of the American papers, need no comment:

When Henry comes from Germany,
We'll fire salutes and things,
And give him royal welcome for
The messages he brings;
We'll bow, and at his every smile
Have throbs and thrills ecstatic,
And quit the practice for a while
Of being democratic.

When Henry comes from Germany,
We'll grasp his princely hand,
And bless him for the word he brings
Us from the fatherland—
We'll dream of emperors and kings
As still our blood relations,
For, O, we dot on royal things
Despite our protestations.

The last report of the London Society for Promoting Christianity among the Jews states that there are now 25 ordained missionaries on its staff, 19 workers are connected with its medical missions, the women number 34, and the laymen 20. There are 35 Scripture-readers, colporteurs, and other agents, 58 school-teachers, 8 dispensers, 82 "Christian Israelites," 23 honorary workers, and 32 wives of missionaries.

In Copenhagen, telephone automatons may be found everywhere, in shops, cafes, public offices, railway stations, and in a number of dwelling-houses where many families reside. The telephone is placed near the front door, and, as the door is always open, any one can go in from the street, drop a "ten ore" (about one cent) into the slot when the central station reports, "Ready." No connection, no pay. A sign outside the house announces the existence of a telephone within. These telephone automatons are in great favor, and are used extensively. In Sweden and Norway the telephone system is, if possible, still more developed. In some hospitals it has been decided to affix a telephone to the bed of the patient desiring it, and he or she may thus converse over the wire with friends or relatives who may also have telephones.

Dr. Andrew Wilson was once travelling in a railway carriage to a town in Scotland where he was to deliver a Gilchrist lecture. In the carriage with him was an elderly gentleman, who, observing the juvenile appearance of the doctor, turned to him and said: "Young man, if you have nothing solid and instructive to engage your attention this evening, I will present you with a ticket for a Gilchrist lecture, to be delivered to night in W—. I know how you young commercial gentlemen spend your evenings, so take my advice, and come and listen to the lecture." Dr. Wilson accepted the ticket, and had the felicity of seeing the end of the joke; for at the hall door the donor of the ticket welcomed him effusively, and was about to conduct him to a front seat when his identity was made known, and Dr. Wilson returned him the ticket with many thanks.

A Hindu weekly paper published in Bombay—one that generally opposes Christianity—has the following frank admissions—"We cannot withhold our praise of the missionaries when we see the religious Hindus indifferent as regards this worthy work—the care of the orphans. In the famine of 1900 the missionaries saved the lives of thousands of India's inhabitants. By their money, zeal, and toil, vast numbers of orphans are saved from famine and poverty, and are receiving instruction in handicrafts. Whatever be the nature of Christianity, it has made such progress in the past nineteen hundred years that no one can view it without astonishment. Those who study the peoples of the world know that Christianity has the most followers. Moreover, the missionaries lay down their lives, and do not neglect such difficult countries as China." This statement is in Hindu language and intended for native readers. It will encourage our work for the famine and the orphans.

The Quiet Hour.

The Ethiopian Converted.

S. S. LESSON—March 16th. Acts. 8: 29-39.

GOLDEN TEXT—Rom. 10: 10. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

BY REV. J. MCD. DUNCAN, B. D.

An angel of the Lord spake unto Philip, v. 26. A writer in the British Monthly quotes the following passage from the journal of George Fox. "One morning," he says, "as I was sitting by the fire, a great cloud came over me, and temptation beset me; but I sat still. And it was said 'All things come by Nature'; and the elements and stars came over me, so that I was in a manner of cloud with it. But as I sat still and said nothing, the people of the house perceived nothing. And as I sat still under it and let it alone, a living hope arose in me, and a true voice which said, 'There is a living God who made all things.' And immediately the cloud and temptation vanished away, and life rose over it all, and my heart was glad, and I praised the living God." Observe in this passage the three fold repetition of the words, "I sat still." It is when the heart is still that the voice of God's angel can be heard pointing out the way.

Arise and go . . . unto the way that goeth . . . unto Gaza, v. 26. The Lord knows the place in which we can best serve Him. It may have seemed strange to Philip that he should be sent away from the Samaritan city, where a great revival was in progress and where multitudes were listening to his message, and make his way to a solitary place. Our own judgment is not always to be trusted; the judgment of the Lord is infallible. It follows from His wisdom and love that every child of His is in the very best place for him. We shall accomplish more for Him by speaking to one individual or, perhaps by not speaking at all, than by preaching to multitudes, if He sends on the mission to the single person or closes our mouth altogether. Our motto should be: "Striving less to serve Thee much than to please Thee perfectly."

A man of Ethiopia, v. 27. "Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord." So spake Amos, the herdman prophet, eight hundred years before the coming of Christ. The eyes and heart of God went out to all men! His love was co-extensive with His creation. If Amos saw this great truth of God's universal interest in mankind at the dawn of revelation, how much clearer it should be to us who live in the brightness of noon! The soul that dwells within a black skin in Africa or a yellow skin in China, or brown skin in India, or a red skin on our Canadian prairies, is as valuable in God's sight as the soul that is covered by a white skin in Europe and America. We have no exclusive rights in the gospel. We possess it as trustees for the world.

Had come to Jerusalem for to worship, v. 27. Religion is not opposed to success in life. The religious man is not necessarily a business failure. This Ethiopian was eminent in his country as a man of business, and was at the same time a humble worshipper of Jehovah. Joseph was, above all things, a truly religious man, though, at the same time, a remarkably successful man. Nehemiah and Daniel are other Biblical

examples which prove that a man may be uncompromisingly religious, and yet win distinguished success in life. It is not true that you cannot take your religion into your business and make your business a success. The late President McKinley said: "There is enough of selfishness and greed in public life; but these are stumbling-blocks, not stepping-stones on the way to political success."

As a lamb, v. 32. The whole fifty third chapter of Isaiah is a wonderful picture of the suffering Christ. We may note four things about these sufferings. (1) They were wrongful. Christ was without sin. He never had any guilt to confess. There is a story of St. Francis of Assisi that once, when he was called a thief, a blasphemer, a murderer, a debauchee, a drunkard, he acknowledged that it was all true, and when asked what he meant, he answered that he had committed all these crimes, had not the favor of heaven preserved him. But Christ claimed to be sinless. (2) They were voluntary. In the Garden, the Saviour might have called twelve legions of angels to His aid (Matt. 26: 53), and on the cross He could have drawn the nails and stepped down a free man. But He willingly endured His agony to the end. (3) They were endured for others. His death was not like that of a mother for her child or a patriot for his country. He died for His enemies. (4) They were borne to atone for sin. The penalty of our sin fell upon Him.

Preached unto him Jesus, v. 35. It is told of Raphael that he once paid an innkeeper for his board by painting some golden coins on the table. So faithful was the picture to the reality, that it was not discovered till he had gone that the coins were not actual metal. The innkeeper in this case was well paid; for the picture was worth more than the sum represented by the coins. The business in the life of every disciple is to give to the world a true representation of Jesus. Thus, even without a word spoken, may souls be won to Christ.

Self-Restraint.

BY REV. HUGH BLACK.

Without self-restraint the whole order and beauty and worth of life are destroyed. A well-balanced character implies an all-round effective control. One unbridled passion is not only a failure at a single point, but is an indication of failure at the centre also. In the best there are evil tendencies, and evil desires, that are ever clamant; so that in the ordinary conduct of life the habit of self-restraint is essential, if a straight course is to be steered, and even if fatal shipwreck is to be avoided. A weak, undisciplined nature, however naturally sweet and gentle and pure, is sure to meet some day a concourse of circumstances, or an overwhelming temptation, which will end in moral disaster. We constantly underestimate the power of a trained and restraining will, not only over outside circumstances, but also over the inner nature, amending constitutional defects, checking impulses, impelling to right courses of action, and thus altering the very character. Like every other faculty the will needs to be educated and strengthened by the exercise of itself.

Unseen Helpers.

We become conscious of danger. There are possible dangers at every step in life. We walk in a heavily wooded way in an enemy's country, and at any moment some foe may spring from the ambush. We see dangers which it seems to us are too great to be averted. And there are burdens, heavy burdens of daily toil, of anxiety, of problems which we cannot solve. "What shall I do?" "Whither shall I turn?" are questions asked at times by every one. "I am not able," is the desponding cry of burdened hearts.

Now, the Scriptures come to our aid and comfort by the assurance that we are compassed about with unseen, but able, helpers. The world of existence is much larger than the horizon visible to the eye. As we look out to the sky line, imagination goes far beyond and sees lands hidden from us, seas on which great ships are sailing, mountains glowing in the sunlight, and fields green with verdure, and beautiful with flowers, and we rejoice in that larger world. Fruits come to us from it, messages come to us, its life is in touch with ours, and we are conscious of a higher conception of our place and of our life as we feel the touch of this great world beyond our immediate vision. So, the Scriptures teach us, there is a world of life and power near by us, beyond our vision indeed, but real, mighty and helpful, waiting to serve us.

When we are brought into the Kingdom of God, we come into the fellowship of the inhabitants of that kingdom. We are brought into new relations to him who sits on the throne, and whose promise is that though he is no more visible he will ever be near to help. Around the throne is an innumerable company of angels, willing messengers to do his will, and their special service is to be ministers to the heirs of salvation. They are to us a guard of angels, around about us to keep us from harm, and shield us against our enemies. They do not leave us at any time. They keep us in all our ways, they bear us up lest we stumble when we are walking in the rough places and in the darkness.

We do not know in what ways, and through what agencies, these unseen ones do help us, but as they were about the prophet and his servant, they are about us; the mountains around us are filled with the hosts of the Lord. These hindrances in our way, when we are yielding ourselves to temptation, are the angel of the Lord to turn us back. These sweet words of hope and consolation are the words of Jesus whispered to the heart by his ministering servants. These songs that come to us in the night are the voices of the holy ones who watch over us. This resolution to rise to the measure of our duty, even when it means to stand face to face with popular indignation, hostility, danger and suffering, are the inspiration of God's mighty ones who stand by our side. And this strength, mysterious, but the very vigor of life, in which we rise from the agony, the tears and the prayer from the depths, and go forth to other and greater sufferings and to lower depths, is the touch of the Angel of Gethsemane. And when we pass beyond the touch of the loving hands of these about us, and their words of sympathy, these unseen helpers stand, waiting to bear us in their arms, with songs of joy, into the presence of him whose we are and whom they serve.—The United Presbyterian.

As pebbles in the bottom of the spring lose their beauty when transferred to the air and sunlight, so the soul of man is beautiful only when bathed in "living waters."

The Living God.

God has a heart of tenderness and love like our mother's heart. He thinks of His creatures and cares for them. He seeks their companionship, is interested in their life, craves their affection and is grieved by their sin or alienation from Him. Jesus was the revealer of God and He used but one name in making God known—the name Father, putting into the holy word all that is tender, sweet and compassionate, all that love could possibly mean.

The truth of the living God is full of rich encouragement. It assures us of complete satisfaction for all our cravings. We know what a satisfying of the heart even a strong human friendship gives. There are friends who are to us like a great rock in a weary land. We flee to them in the heat of parching days and rest in their shadow. A friend in whom we can confide without fear of disappointment; who, we are sure, will never fail us, will never stint his love in serving us; who always has healing tenderness for the hurt of our heart, comfort for our sorrows and cheer for our discouragement—such a friend is not only a rock of shelter for us in time of danger, but is also as rivers of water in a thirsty land, when our hearts cry out for life and love.

Yet this, at its best, is only a hint of what God is to those who bring their thirsts to Him. The cross of Christ meets the soul's most intense cry for pardon. The divine love meets the deepest yearnings of the hungered heart for love. God's wisdom answers all the questions of human eagerness to know. Things alone will never satisfy an immortal life; even the best of God's blessings and gifts will not do it; nothing else than God himself will suffice. Yet, this is what Christian faith finds—not the mere tokens of divine favor, the comforts of divine care, but God himself. "I am thy friend" is the assurance that comes to each trusting one. Thus it is that God meets all human cravings—by giving us Himself.

The truth of the living God gives us confidence in prayer. Is there anyone to hear us when we cry out of a sense of need, danger or desire? Is there anyone who cares to help us or bless us? If God is only a great central force at the heart of things, it is in vain that we bow down, morning and night, and tell out our heart's yearnings. Can a force hear the cry of the children, the pleading of the distressed or the singing of the prisoner? Would a man pray to the wind or to the sun or to gravitation? If there is no living God, there can be no prayer; for then there is no heart to care, no ear to hear, no hand to help.

Suppose we were to learn that all this cherished belief of ours concerning prayer is a mistake, that there really is no one to care for us or can give us any help, how dark the world would become to us! Men who have been reared in the simple teachings of Christianity, believing in a God of love, in the cross of Christ and in prayer and then have lost these faiths, have confessed that in the fading out of the childhood lessons from their heart they have lost their sweetest joy and their dearest happiness, and that the brightness has died out of the world for them.

No other loss, no bereavement, no possible misfortune could equal for a moment the loss of faith in God as our Father and as the hearer of our prayers.—J. R. Miller, D. D.

The Boer prisoners of St. Helena have a Christian Endeavor society of 200 members.

Our Young People

A Noble Purpose—Topic for March 16,

Temperance Meeting: Dan. 1: 8-20.

Our Leader Speaks.

There were two plants at the bottom of the pond. One of them was nothing but a mass of decayed, bad-smelling vegetation. The other reached out long stems, spread out on the surface broad, beautiful leaves, and soon showed two lovely white blossoms. There was the same water and the same muddy bottom for both. Why was one fresh and beautiful, while the other was ugly and defiled?

It is because one plant was alive, and the other was dead. One was growing and the other had ceased to grow. One had force to resist the attacks of defilement, and the other had no force left within itself.

It is the same with men as with those two plants. All of us are surrounded with about the same conditions. All of us are assailed by temptations to vice, intemperance, and impurity. Satan is busy with us all. And some yield and grow foul and decay, while others bear in their lives the lovely white lilies of purity.

Why is it?

It is because within one set of men there is life, while within the others the spiritual nature is dead or dying.

Daniel, our lesson says, "purposed in his heart that he would not defile himself." That tells the story. Without purpose—a live, vigorous purpose—he would have defiled himself. But he opposed his will to the will of Satan, and he was victorious.

It is a question for each one of us to answer to-night: Have we in us the life that will resist impurity and foulness and decay? When temptation attacks us, as it surely will, if it has not already, shall we have within us the resisting power that will defeat it? A man in vigorous health may go safely among contagious diseases which a sick man or a weak man would catch immediately. Is our will, our purpose, our spiritual health, strong or feeble?

If it is weak, there is only one way to strengthen it; that is to go to the Good Physician and get from Him the life that is life indeed.

Daily Readings.

- Mon., Mar. 10.—Temperance and power. 1 Cor. 9: 19-27
- Tues., Mar. 11.—Temperance and wisdom. Prov. 31: 1-5
- Wed., Mar. 12.—Temperance and prudence. Prov. 20: 1-9
- Thurs., Mar. 13.—Temperance and heaven. 1 Cor. 6: 9-13
- Fri., Mar. 14.—Temperance and purity. Tit. 2: 11-14
- Sat., Mar. 15.—Temperance and influence. 1 Tim. 3: 1-9
- Sun., Mar. 16.—Topic. A noble purpose. Dan. 1: 8-20. (Temperance meeting.)

The Day's Beginning.

BY REV. JOSEPH PARKER, D. D.

Every morning we should say, "Into Thine hand I commit my spirit"; and the day cannot end in failure. Every morning when the merchant goes out in his work he should say or sing, "Into Thine hand I commit my spirit," and when he comes back at night he will come back a wealthy man; yea, though his hands be empty there is treasure in his heart, an inexhaustible wealth,

A Prayer.

BY GILBERT FAIRCHILD.

I need no more blessings, Lord. I need eyes to see what I have. I need a tongue to sing their praises. I need a heart to rejoice in them all the day long. Thou hast spread the sunshine all about me, and I have been searching out the shadows. Thou hast given me many friends, and I have been glowering over my few enemies. Thou hast gifted me with the power to do much and gain much, and I have rather coveted what talents I do not possess than used the abilities I have. Ah, what a pitiful life I live, gracious Father. Forgive me, and lift me into something of Thy largeness of mind. Take me out of my petty world into Thy great one. Set me Thy comprehensive tasks. Bid me sweep one of Thy vast horizons. Train me in Thy workshops, by whatever toil, till I have developed, somewhat, the measure of the stature of the fullness of Christ. In His name. Amen.

To-Day.

BY ABRAHAM LINCOLN.

The struggle of to-day is not altogether for to-morrow; it is for a vast future also. Every day is a gift I receive from heaven; let me enjoy to-day that which it bestows upon me. It belongs not more to the young than to me; and to-morrow belongs to no one. To-day is given us by Him to whom belongs days—we have the power to use it as we please; and we are responsible for its proper use; how important that we do the proper work of to-day in the sphere of to-day.

Our Members Testify.

A bad appetite has to be conquered at some time. Every one will agree to that. But the question is, when? Before it is indulged, or afterward? It is easy to see that the safest, as well as by far the easiest, time is before the appetite has been indulged at all.

In colonial days, a settler was doomed if an Indian caught him away from home without his gun. So a young man is doomed if the devil catches him out without his principles. The secret of Daniel's success was that he got his temperance principles before he met his temptation.

George Herbert, the quaint old English poet, says that God gave us our desires under lock and key, and the poet advises us to keep them thus. That is good advice. A passion may be as useful as a fire, if it is kept under restraint, and used to give impelling force to our lives; but if it is set loose, it will prove more dangerous than any forest fire or city conflagration.

The young Hebrews found that their temperance principles stood in the way of their worldly prosperity. If they had lived in these days, they would have found it the opposite. The railroads will not employ a drinking man. Neither will the banks. The trades unions, the heads of the great government departments and of the army and navy, the great manufacturers and merchant princes, have all condemned drinking in the strongest terms. It is easy in these days for an ambitious young man to be a Daniel.

Our Contributors

The Hidden Life : Colossians III 3.

BY REV. PROF. JORDAN, D. D.

There are many ways of viewing the Christian life, and this is an important aspect, the mystic view ; it is a hidden life. What is the explanation ? The very phrase suggests that there is here something that cannot be explained, a reality which refuses to come out completely in any form of words, a life which by its very nature is secret, and remains mysterious. Paul no doubt fully realised that when he uttered the great saying : "I live yet not I, Christ liveth in me." But Paul's teaching was not a matter of misty words. So far as he could go he was clear ; that is, he was always intelligent and as far as the subject would allow intelligible. In this very chapter where the statement is made that Christian experience is a hidden life, we are taught much concerning its spirit, meaning and power. This is the proper way to handle such a phrase. We must not needlessly set faith against knowledge. We must look at the words in connection with their context and accept all the light that the apostle is prepared to give.

The Christian life implies two personalities, Jesus the Saviour, and in living relation to Him, a penitent believing soul. "I am the vine, ye are the branches." This wonderful parable has lying behind it, two views of our Lord. The one, the view given in the gospels, a man among men going about doing good, the tender human element in the foreground, the divine lying behind wholly or partly unrecognised. The view in the epistles, the Divine Saviour in heaven. Only when he was removed far from them could the disciples begin to see the full meaning of that gracious life. Paul's teaching illustrates the Master's painful word : "It is expedient for you that I go away." The disciples were at that stage somewhat stupid and materialistic and even Paul would have been similar in spirit had he stood among them. Now the disciples can understand spiritual truth and use the language of the new kingdom as they claim that they are risen with Christ. That is, their faith clings to Him, their spirit is in sympathy with His redeeming love, so that they are, in a real sense, drawn upward into fellowship with the living Head of the Church along this line. Paul goes on to give such full description of the Christian life that we are almost surprised that after all it should be called a hidden life. Evidently in this case "hidden" does not mean that we are quite ignorant of its character and manifestation.

The apostle tells us of the Christian's death. This does not mean leaving the world, and going into a cloister. It does not mean pouring contempt on gifts of God that are innocent, wholesome and helpful. It is death to impurity which was so rampant and destructive in those days, and so dangerous in all days. Death to greed, that covetousness which is idolatry, dishonouring God and cramping the soul. Death to falsehood, falsehood in heart and life, and also to evil speaking, envious strife and vile slander. If these things were not utterly rooted out of the believer they were, in spirit, conquered from the hour that Jesus Christ was accepted as Saviour and Lord.

That is one side of the life, the negative side, such a radical cutting away of the old life has effects which are by no means hidden.

But on the positive side the Christian's life is by many clear statements brought within the sphere of knowledge. The Christian is alive to a spirit world. "Set your mind on things above where Christ sitteth at the right hand of God." This exhortation calls him into communion with a living Lord. The man Jesus has faded out of sight but the Saviour is present to real faith. He is thrilled by a great hope, the hope of becoming like the Christ and seeing Him. The hope of coming into the company of Jesus carries in itself the determination and power to be like Him. The disciple then has behind him the knowledge of a great experience, a real conversion ; and the consciousness of a great calling. His vocation is to bring down from heaven into his own life this ideal life that men may know that Jesus lives again in his disciples.

How then can we speak of this as a hidden life, if we can know so much about it and speak in such definite terms of its spirit, character and aims ? The sources of inspiration and strength belong to the unseen invisible world. The glorious life, this growing character, can only come to visibility in the case of men who have a life that is hidden in God. When you look at a splendid tree in all its glory of fruitfulness you do not forget the roots, you know that they go deep down and are in a healthful condition. If you see a natural fountain with streams of clear, sweet water you know that this is fed by hidden springs. The life that puts its whole self into visibility and publicity is shallow and will soon wither away.

If you hear a skilful teacher setting forth with simplicity and power a great subject, you know, if you are a thoughtful person, that much unseen work lies behind. The reality and strength of the seen depends upon the unseen. Just because we know so much concerning the Christian life we know there is so much more behind. When we see what seems to be a sudden fall, we are reminded that there has been slow determination of the inward life ; the hidden sources of strength have been neglected and calamity has come. We must have time for quiet thought and secret prayer ; we must have an intelligent grasp of Christian principles if we are to grow in Christian character ; we must speak with Christ if we are to speak for Christ ; if we are to manifest the plain, clear features of Christian discipleship we must know "the hidden life" of which Paul speaks out of the depth of his own experience.

Some day or other I shall surely come

Where true hearts wait for me :

Then let me learn the language of that home

While here on earth I be,

Lest my poor lips for want of words be dumb

In that high company.

—Louise Chandler Moulton.

"If you are inclined to feel the thorns on every rose which you find lying in your path, think of the many who have nothing but stones and dust with never a flower to brighten the long and toilsome journey and you will forget about the thorns and remember only the fragrance."

Christ and The Poor.

Confessedly, Christ was the greatest of social reformers. Plainly, also, the reason is that he has loved the poor and cast his lot in with them. Many reasons have been urged for this. It is said that the poor are in the majority and that he allied himself with the multitude, ninety per cent of whom are in shops, mines, forests, fields. It is said that the poor are the neediest. Do the rich hunger for wisdom ? They can buy books, teachers, travel. But not the poor. Do the rich hunger for the beautiful and the sublime, as seen in mountains, in foreign cities, in galleries, and cathedrals ? They can buy travel and leisure. Not the poor. Does the rich man toss upon his fevered couch ? He can journey to some soft southern climate or find his way to the seashore, but the poor must die in their garrets.

It is said that the poor furnish the leaders for the people. From the shepherd's cot comes David, the sweet singer. From the plow comes Burns, baptizing the field and the daisy with the immortality of song. From the poor comes the father of poetry, blind, also, and a beggar. The father of philosophy, Socrates, has but one garment, and that worn threadbare. Epictetus, the great moralist, is a slave. And what shall we more say of our indebtedness to the working classes, save that Martin Luther comes from the colliery, and Newton from the home of the seamstress, and James Watt from a bare kitchen, and the great President from rail splitting ; while the poets, the merchants, the statesmen, and the jurists have not dwelt in that clime named riches, but rather have been reared in the unfriendly zones where poverty rules.—Rev. N. D. Hillis.

Ministering To Parents.

One of the most commendable things that can be said of one who is deserving of it is that he lovingly ministers in various ways to his aged parents. It may be stated as a fact that he who in his heart would prefer that his aged parents should die, rather than remain on earth to be cared for by him, is largely destitute of the elements of best character. A parent in old age may be so infirm and even unpleasant as to make it very hard for the child who lives with him or her to patiently endure the parent, and yet the child ought to feel that it is a privilege to minister to one who had a vast deal to endure from the child during all of his early years. A few days ago a lady friend of my family called upon us. It was a long time since we had seen her. Her aged mother died a few weeks ago. During her last days she was at the home of another married daughter. Our friend stated that a certain person had remarked to her sister, after the mother's death, that the latter's long illness and condition must have been a great burden to the daughter. This remark was not intended to be taken as an expression of heartless feeling ; the person was simply looking at the matter on the side of its necessary exactions ; but the daughter at once tearfully said that it had been a sweet privilege to her to care for her mother during her last days, and, if she could have had the power, she would have kept her dear mother with her much longer. And this feeling was shared by the other children. I was highly pleased with this

testimony to the kindness and tenderness of that daughter to her mother, who had reached the age of seventy nine, and for quite a number of years had suffered from a cancer, but died from pneumonia. My special purpose in relating this beautiful incident is to commend it to those of my readers who may be tempted to wish that their aged parents were off their hands, because of the care which they bring. We all need to bear in mind that each of us in our childhood was much care and trouble and worry to our parents; if, therefore, the parents live to old age, minister to them patiently, providently and pleasantly. C. H. WETHERBE.

The New Birth.

BY GEORGE W. ARMSTRONG.

In passing through a foundry I picked up a casting and remarked to the foreman: "So this is the work you do?" The casting was far from perfect, being rough and defective. The foreman assured me the pattern or model was right but there had been some slip in the process of manufacture. "What will you do with it now?" "Oh! why, we'll put it in the crucible, melt it, remould it and it will come out all right next time."

The model or pattern upon which man was originally moulded was perfect indeed: "In the image of God created He him"; but since then there has been a "slip" and the result is that man's nature needs to be put into the crucible so that the effect of the "slip" sin—may be taken away, the imperfections removed and man restored to the perfection in which he was originally cast. This in theological parlance is "the new birth"; or, in the words of Christ to Nicodemus: "Ye must be born anew." (R. V.) A defective and corrupted human nature requires the crucible and God's remodelling before it can be put to the purpose the all wise moulder intended.

This remoulding or new birth is beyond the skill of man to effect. It is the work of the glorious Trinity,—Father, Son and Holy Spirit.

The Father.—Peter says: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again"

The Son.—John says: "If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him"

The Holy Ghost.—Paul says to Titus: "Through the washing of regeneration and renewing of the Holy Ghost."

Remodelling of character is an important work and can only be accomplished by divine skill and power.

It is God's will, and of His infinite mercy, and for His glory that this reconstruction of human nature should take place as man's eternal destiny is absolutely contingent upon it.

The new birth is known by many names: A new creation; a spiritual resurrection; a new spirit; a new heart; newness of life; putting on the new man; our inward man is renewed; washing of regeneration; circumcision of the heart and partaking of the divine nature.

The new birth is necessary to enable men to walk according to the precepts of Christ. To the natural man some of Christ's teachings are folly; to saints who are "born again" the highest wisdom.

Wonderful changes in the conduct and

the life of men take place as the result of experiencing the new birth. The defacements of sin are removed and men come to wear the likeness of God and of Jesus Christ. Ignorance of the divine nature yields to a knowledge of God's character and disposition towards men. It creates a love for that which is pure and holy and a hatred for that which is impure and sinful. The change in character and experience is radical, for the source and fountain of sin is transformed and the heart which naturally is desperately wicked becomes the seat of righteousness and brotherly love. Marvel not that I said unto thee: Ye must be born anew. Verily, verily, I say unto thee, except a man be born anew he cannot see the Kingdom of God.

London, Ont., Feby. 23rd, 1902.

Literary Notes.

The Modern Priscilla for March contains helpful articles on many topics, as, for instance, "Irish Crochet Lace," "China Painting," "Knitting and Crocheting." Minute directions are given in regard to various kinds of fancy work. The Modern Priscilla, Boston, Mass.

The March number of the Ladies' Home Journal opens with a story, "The Sexton who Ruled New York Society," followed by a new "Lady of the Tiger" story by Stockton. A new feature of the magazine is a literary department to be carried on by Hamilton Wright Mabie. The Curtis Publishing Company, Philadelphia.

The March number of The Ledger Monthly opens with a description of "A German Garden." Then follows the "Social Side of Church Work," several short stories, and the various departments which are perhaps the most attractive feature of this well illustrated magazine. The Ledger Publishing Company, New York.

The Religion of Science Library Leibnitz. Discourse on Metaphysics and Correspondence with Arnauld—Monday. We have called attention before to these useful reprints. This Company deserves credit for bringing within the reach of all the original writings of the great thinkers, the epoch makers in philosophy. This volume covers two hundred and sixty pages of clearly printed matter, and there is an introduction of twenty-one pages by the distinguished French metaphysician Paul Janet; it forms a book useful for any intelligent man, but of special to the student of philosophy. Open Court Publishing Company, Chicago, 35 cts.

Our Scots Reformers and Covenants, their Humanity and Humor. This is the book of Young People's Commemoration Day, in connection with the United Free Church of Scotland. It is written by Charles J. Guthrie, K. C., Sheriff of Ross, Cromarty and Sutherland. It is an interesting chapter of history pleasantly written for young people and with eight beautiful illustrations, and all for the noble sum of 3 cents. The aim of the booklet is to show that the great men who did the stern fight for the liberty and purity of Religion in Scotland were not sour, vulgar, gloomy fanatics, but that with all their hard battles they were men full of joyful life and enjoying wherever possible a little harmless fun. As many histories and novels deal in "boogey Reformers" of the type just mentioned, our author wishes to show the other side. Sunday School Committees would do well to scatter this booklet freely among our young people. Oliphant, Anderson & Ferrier, Edinburgh.

Sparks From Other Anvils.

The United Presbyterian: God is the author of life. Not simply as an originating power, giving existence, but as a continual life giving power, sustaining and developing life.

The Lutheran Observer: The self-denials of Lent will become helpful only as they are practiced for worthy ends, and as they exhibit an habitual spirit of self-denial that is seeking a fuller and completer development. The temptation is very great to substitute a temporary conformity to rubrics for a steady consecration of the life.

The Herald and Presbyter: If all believers in Jesus felt, as some profess to, that their religion is simply a matter between them and God, and that it is too sacred to be talked about, there would soon be no Church. It is composed of those who are willing to come out from the world and be separated, and who are irresistibly drawn to each other by the mutual magnetism of their common love for their divine Redeemer.

The Michigan Presbyterian: We often pride ourselves upon the intensity of our modern life, the vast amount of work that we are able to do. No doubt diligence in business is commendable, and even feverish activity is better than indolence and idleness. But it will be well for us to remember that activity has its dangers. Men may be so "busy here and there," that like the man in the parable, they are too busy to attend to their higher interests and needs.

The Christian Intelligencer: Christian workers in the presence of heathenism are constrained to emphasize the central truths of our holy religion, and while the matters and beliefs which differentiate churches in Christian lands are not regarded as unimportant, it becomes apparent to missionaries that it is unnecessary and unwise to perpetuate in mission fields divisions which have had their origin in historic conditions which have ceased to exist.

The Interior: This age has made great advancement in proclaiming and realizing the gospel of the personal Christ. But now we need to add to that the gospel of the personal Christian. We think too much of the duty of the church to its Lord. That duty being divided among all church members makes but a tiny fraction for each individual. If we only saw more clearly, we should perceive that in the saving of the world there is a whole, integral, personal duty for every one of us.

The Sunday School Times: Trials and triumphs are sometimes very near together. This should be an encouragement to us in times that seem specially dark. It is a familiar adage that "the darkest hour of the night is just before day." Old Thomas Fuller puts this thought more pleasantly and precisely when he says, "Lord, I read of my Saviour that, when he was in the wilderness, then the Devil leaveth him, and, behold, angels came and ministered unto him. A great change in a little time. No twilight betwixt night and day. No purgatory condition betwixt hell and heaven, but instantly, when out devil, in angel." If things just now seem darkest to us, we may confidently look, in faith, for the coming day.

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Ottawa, Wednesday, March 5th, 1902.

THE LATE REV. JOHN LAING.

The sudden death here in Toronto, of the late Rev. John Laing, D.D., of Dundas, as the result of an operation, which his age, and of late years his impaired health, made very critical has come as a shock to many and will be felt with deep regret and a sense of loss over our whole Church. With him one more of the links that connect the past generation of preachers and teachers in our Church with the present has passed away. He was one of those who lived the strenuous life and his influence for good in the Church has been long and widely felt. He was seen by your correspondent on Monday, and although the next day the operation, which he well knew might prove fatal, was to be undergone he was brave and cheerful. Within comparatively a few hours, he was gone. He rests from his labours, but though dead he yet speaketh.

In answer to the question, "Can a business man preach?" the Michigan Presbyterian makes the following effective reply: "He not only can preach, but he should preach. The first disciples 'went everywhere preaching, (literally talking) the word.' They did not wait for ordination or orders. They felt that they had a message for men, and therefore could not but speak the things which they had seen and heard. A crying evil of our day is the loading of all Christian work and duty upon the ministers. The clergy are sometimes criticized for their absorption in religious work to the exclusion of other interests. Perhaps if more of the church members would interest themselves in that kind of work the minister would have time and strength to help them in other matters." This is a point which should receive the attention of the ministers and elders and educated members of the Presbyterian Church in Canada. As it is, a latent evangelistic power in many congregations is being allowed to lie dormant. This should not be so.

THE DOMINION PRESBYTERIAN

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

This is the motto, the watchword of the Student Volunteer movement for Foreign Missions. The meeting of the fourth quadrennial international convention of this organization in Canada suggests to the memory its watchword, and presses it forcibly upon our attention. It strikes the mind at once as bold and inspiring. It has been heard before and its possibility doubted even by sanguine Christians, while by others it has been at once put aside as chimerical or impossible. But it is one of those happy forms of expression, which so well and truthfully express the hope and confidence of strong, brave-hearted Christians that, when, once spoken, it cannot be forgotten, will not die.

It needs to be noticed that it is, the *evangelization*, not the *conversion* of the world in this generation. There are things which are wholly the prerogative of God, even when all means are used. Conversion is one of these. Paul may plant, Apollos water, but it is God who gives the increase. There are things which belong more to the human sphere of work and means, and the evangelizing, the carrying of the evangel, the proclaiming of the glad tidings of God's salvation through Christ, to the whole world is one of the things which belong to the human sphere, which has been laid by God upon man to do. God only can give the increase, but it was for Paul to plant and Apollos to water. So it is for Christians to day, it has always been a duty, and obligation lying upon Christians to evangelize, to carry the gospel to every creature. The fact that, so large, so huge a mass of the human race should have been left in the past, and still exists to-day without a knowledge of the gospel, has been the shame and humiliation of the Church; and it is so still.

Many causes might be pointed out which have led to this humiliating condition of things. The commission of Christ laid upon His Church, and which lies upon every one of His followers in their several spheres of life and work, is so plain that it cannot be misunderstood, and misunderstanding it cannot be the reason for not carrying out the divine command. The ear of the church became dull, its heart cold if not dead; it forgot or lost sight of the one great, supreme object for which Christ came into the world, and instituted the Church, the salvation from sin of the human family. Rites and ceremonies, worldly alliances, and pomp and show, and endless fruitless discussions and disastrous dissensions absorbed the thought and paralyzed the effort of all but a few faithful souls here and there. And so there grew up the great mass of heathenism which has been and is in the world today.

At last the Church awoke out of her long sleep, and the fact and the force and weight of the great commission laid upon her at the first, began anew to be seen and this reawakening took place in modern times a little over one hundred years ago. There have been in the Church seed times of great thoughts, and starting points of great undertakings, and the opening of the eyes of the Church there to the obligation of

the great commission resting upon her, and the great work to be done and which had been left undone was one of these times. If we think what was the attitude of the Church at home towards the civilization of the world, and what was the condition of the heathen lands when the modern revival of missionary interest took place; the coldness, the indifference or deadness on the one hand, and the doors shut and fast closed in every heathen land on the other, and compare that state of things with what we see today, nothing short of the greatest of all revolutions has taken place both in the history of the Church and in human history. Such a record of the providence of God in preparing the way for the march of Christianity over the world, is not to be found since that which led up to the incarnation of the Lord Jesus Christ, and his coming to dwell for a time amongst men on the earth.

It is not long since this watchword began to be heard. Some doubted, many did, and many thought it rash or wild. But it is still here, and it has come to stay. There are difficulties to be met with in its being realized and carried into effect, to its becoming an actuality. But the difficulties to be overcome, it is our honest and solemn belief, in its realization, are not nearly so great as were the difficulties which lay in the way of the Church when the modern missionary movement was entered upon and which have been overcome. On God's side there is no lack of power to meet and overcome every difficulty. What difficulties there are and weakness, lie on man's side. It is for the Church to appropriate the power of God, and go forth in the strength of the divine commission and the divine promise: "All power is given unto me, in heaven and in earth and lo, I am with you always, even unto the end of the age."

This watchword is one of faith and hope and courage; its very boldness is inspiring to effort and confident expectation of success. When one thinks of the wide open doors everywhere, of nations and peoples weary and longing for light and help, of the multiplied and rapidly multiplying human agencies ready to be brought to bear upon this great work, of the hundreds and thousands of fresh young lives ready and eager to enter upon it, the evangelization of the world, the carrying of the gospel to, and its proclamation in every part of the earth in every language within this generation, is not an impossibility. The men and women we believe will be forthcoming, if only the Church, all Christians at home can be brought to realize their individual share and responsibility for doing their part by giving and praying, in the most stupendous, the sublimest undertaking in every way which God has called men to, and which He has taken them into fellowship with Himself to accomplish.

Christ came to minister, not to be ministered unto. And we must follow His example. Are we forgetting self? It becomes us to search ourselves and see wherein we have come short. If we love much we will serve much.—Mrs. MacAllister.

A PROHIBITION VILLAGE.

The colliery village of Roe Green, a few miles from Manchester, Eng., consisting of 160 dwellings with a population of about 800 people, enjoys the distinction of being a strictly 'prohibition,' though not a strictly "teetotal" community, for the non-teetotalers get their liquor elsewhere when they want it. The village, by the will of the landlords and with the consent of a large majority of the people, has maintained its reputation as a prohibition community for over thirty-five years and shows no disposition to go back on its record. It maintains a paying co-operative store, has a flourishing church and Sabbath school, and provides its young people with the means of enjoying intellectual and moral privileges and healthful recreation. The history of Roe Green pretty effectively explodes the theory of the liquor fraternity, known in Great Britain as publicans, that an ale-house is necessary to the well being and happiness of village residents. What has been accomplished in Roe Green can be accomplished in any Christian community in Canada where a substantial majority of the whole people "put down their feet" and determine that their homes and their young people shall not be endangered by the presence of rum-shops in their midst. What is wanted is not more law but more moral stamina in the make-up of the Christian and law-abiding elements of Canadian communities.

THE CHRISTIAN SABBATH.

Under the caption of "Faith in God vs. Bayonets," an American paper gives the following as spoken recently by an eminent French statesman:

"Men are surprised sometimes by the ease with which the immense city of London is kept in order by a garrison of three small battalions and two squadrons; while to control the capital of France, which is half the size, forty thousand troops of the line and sixty thousand national guards are necessary. But the stranger who arrives in London on a Sabbath morning, when he sees everything of commerce suspended in that gigantic capital in obedience to God; when, in the center of that colossal business, he finds silence and repose scarcely interrupted by the bells which call to prayer, and the immense crowds on their way to church, then his astonishment ceases. He understands that there is another curb for a Christian people besides that of bayonets and that where the law of God is fulfilled with such a solemn submissiveness, God himself, if I dare use the words, charges himself with the police arrangements."

The quotation is commended to the consideration of the Christian people of Canada. Faithful observance of the Sabbath as a day of rest and worship infallibly conduces to the better enforcement of law, the more cheerful submission of people to law and order, a higher degree of morality, a distinct diminution of crime and lessened cost of police arrangements. Just in proportion as the Sabbath law is trampled does defiance of law increase and morality wane, followed by increase of crime and enhanced cost of police arrangements.

ECHOES FROM THE BROCKVILLE PRESBYTERIAL.

In hearing the reports of the Auxiliaries we are benefitted by comparing experiences, and if some of us are discouraged, we must remember that our work *cannot* be a failure, any more than that of our model missionary, Christ—Miss Wilson.

The responsibility of each member should be as great as that of the officers. We need women of one talent, and your presence at the meetings will be a source of strength to others, even if you do not take part.—Mrs. Greenhill.

A very serious barrier to our work is the great cloud of coldness and indifference that rests on so many of the capable women of our Churches, causing them to stand aloof, and leave to the 'twos' and 'threes' the work of striving to keep the Auxiliaries alive.—Mrs. Dowsley.

The Woman's Foreign Missionary Society is a good name with a God-blessed record. It is an honored name, and has an ancient ancestry dating back to the sepulchre, when Mary received her commission from the risen Saviour, 'Go Tell.' It is an expanding name, reaching out to the uttermost parts of the earth, rescuing woman from an abyss of woe, which, in all its hideous revolving forms can only be seen in heathen lands.—Mrs. Blair.

It seems to me that the Church in her efforts to attract the world is becoming worldly. I cannot help thinking that Jesus foresaw this when He prayed: "I pray not that Thou wouldst take them out of the world, but that Thou wouldst keep them from the evil." We are about to separate, not knowing if we will come up again another year. Let us carry away these words in our hearts "I beseech you therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God. And be not conformed to this world."—Mrs. Gill.

There is substantial advance among prominent prelates of the Anglican Church in Great Britain, for recognition of the non-episcopal churches. Among the names mentioned in this connection by the Presbyterian, the organ of the Presbyterian Church in England, are Canon Henson, the Dean of Ripon, Bishop Perowne, the Bishop of Durham and the Deans of Durham and Ely. Not very long ago Canon Henson, according to the Presbyterian, made a "spirited attack on the figment of apostolic succession," though twenty years ago he took a very different stand. Evidently he has grown out of his "youthful narrowness and bigotry." The Bishop of Durham, speaking recently at Newcastle-on-Tyne, a meeting of the Northern Christian Union, an association of all the Churches in that section, said they "must aim at minimising friction and unifying action in their Christendom at large." "A phenomenon of the time," he said, "was that there was less misunderstanding of each other and a larger disposition to mutual understanding and against misrepresenting each other." These are hopeful signs of the development of Christian unity.

Literary Notes.

The table of contents of the February "Contemporary Review" shows a variety of subjects, including "Great Britain and Germany," "Motors and Cycles," "My First Visit to Siam," "The Art and Ethics of Maxim Gorky." These are only a few of the articles. It is rather a remarkable fact at the present day that there does not appear one article bearing directly on the Boer war. Leonard Scott Publication Company, New York.

The Scientific American has issued a very handsome special Automobile and Owing number, which gives interesting information in regard to all kinds of automobiles. The editor confesses in the introduction that "it is no simple matter to bring out an automobile number;" and it is not saying too much to assert that this number could hardly be improved on. The illustrations are excellent as well as the reading matter. Scientific American, 361 Broadway, New York.

The opening article in the March Harper's Monthly Magazine is on "The Lineage of the English Bible," with quaint portraits of Tyndale, Wycliffe, and Coverdale, and specimens of the pages of the Bible of each man. In "Our Tree-Top Library" Richard Le Gallienne takes us into his confidence and describes his unique library. A short, instructive article is that on "A Sea-shore Laboratory," by Dr. Osborn, Professor of Zoology at Columbia University. The number contains also, in addition to other articles, several short stories and a novelette by William Dean Howells. Harper and Brothers, New York.

Blackwood's Edinburgh Magazine for February opens with the second instalment of "On the Heels of De Wet." "Prospecting on the Gem-Fields of Australia" is an interesting article, while under "Musings Without Method" is contained the most interesting matter of the number—the criticism of Mrs. Gallup's Cipher. "Cross-Roads: A Little Comedy," by Julian Sturgis is light reading—and amusing. "On a Branch Line" is an article that will be read with special interest by Canadians, describing as it does a visit to one of our own Western towns. Leonard Scott Publication Company, New York.

The February issue of the Fortnightly Review containing seventeen articles, is valuable both as to quantity and quality of contents. Catchas tells us how Lord Roseberry has allowed the psychological moment for leadership so to pass that upon his arguments in favor of national efficiency Mr. Chamberlain and no other ought to be Prime Minister. Edward Dicey, C. B., administers a scathing rebuke to the Liberals in connection with the War. Havelock Ellis writes of Victor Hugo—"a great craftsman rather than a great artist." Arthur Symons contributes a cordially sympathetic criticism of Gabrielle D'Annunzio's new play "Francesca da Rimini," in which he says "beauty speaks with the voice of life itself." Where W. H. Mallock in his papers on present day Science and Religion is going to take us we know not. In this his third paper he contends that the present apologists for religion are looking for grounds, on which to defend religion, in the wrong place. The note of extravagance is rounded in an amazingly high key by H. Morgan-Browne in "The Cost of the War." Articles on the relations between Germany, Italy, the United States and England, go to make up this issue. The Leonard Scott Publication Co., New York.

The Inglenook.

A Short, Serious Quarrel.

"I'll never speak to you again as long as I live—so there now?"

Chester Morse—called Ches for short—drew his little self up, making the most of his inches, and looked his friend Fritz square in the face.

Fritz trembled. He knew he had been cross and selfish—but then, one couldn't always be good! And Chester needn't be so particular over a little thing. Didn't he know Fritz loved him? Well, if Chester wasn't going to speak to him ever any more, why, then—

"I don't care one bit. I don't want to ever see you again."

Then the two little boys turned their backs on each other and walked slowly away, their hands in their pockets, their caps pulled down over their eyes, and chins hidden away in their neckties, kicking up the dirt and stones as they went.

Fritz Rollen and Chester Morse had been chums from their cradle days, and their mothers were school friends before that. There was not much difference in their ages, and they were so true to each other that people said they were small editions of David and Jonathan.

What was the fuss all about? Fritz had borrowed Chester's new ball and lost it in the creek. He went at once to tell his friend.

"What did you go and do it for?" cried Chester at the top of his voice. It was the best ball he had ever owned, and he and Fritz were saving their pennies to buy Fritz one just like it.

"You know very well I didn't do it for anything," flashed Fritz. "I couldn't help it."

"You could help it! I never lost it in the creek yet."

"Silly!" said Fritz.

And then Chester called his friend a worse name, at which a little fist doubled itself up and made an ugly thrust for Chester's eyes. It was then Chester said, "I'll never speak to you as long as I live!"

"Mother," said Chester, an hour later, "how many years am I going to live?"

Mrs. Morse was used to sudden and strange questions from her boy, but this one was just a little more startling than usual. His face was cloudy and his eyes looked as though certain grimy fingers had been rubbed across them.

"I cannot tell, little son—a great many, I hope."

He stood a long time by the window watching a fly walking up and down the pane.

"Mother!"

"Yes, my boy?"

"You said the other day I was going to live forever."

"Yes, dear; don't you understand about it?"

"I don't want to."

"Why?"

"Oh, 'cause."

Mrs. Morse knew he would tell her more when he was ready, so she asked no questions.

Late that night a trembling voice called

from Chester's room, "Mother!! Won't you come up awhile?"

Then, in the dark, with mother's arms about him, the little lad told her all his troubles.

"You see, I'll have to keep my word—father says an honorable man always does, and I just—couldn't—stand it to—"

"To what, dearest?" said his mother, hugging him up close.

"To see Fritz around in heaven and not speak to him once!"

Then Mother Morse kissed away the tears, and told him what it means to be an "honorable man," and that heaven has no room in it for people who are proud and unforgiving.

"Then I shall speak to him to-morrow!" said the child, joyfully.

"Have you forgiven him?"

"Why, mother, I love Fritz, don't I?"

"But you made him angry."

"Then he must forgive me? I'll see about it first thing to-morrow." Chester was very businesslike.

In the meantime Fritz had been fighting out his own battle all by himself, for mother was away and father had company in the library.

Of course he would care if he never saw Chester again. Never! How long was never? He tried to think, and said it over to himself—never—never—never! It was awful! And Chester was "never" going to speak to him again. Why, he always had Chester, and—

What was that lesson last Sabbath?—about Stephen, the young man who had been doing only good and beautiful things, and died praying for the men who stoned him. That was because Stephen knew Jesus so well, and poor Fritz had told his teacher he didn't think it would be hard to pray like that. Well, there was no use talking about it. Chester must speak to him again, if only to tell him he was forgiven.

The next morning these two shamefaced, smiling boys met half-way between their homes.

"Say, Ches, I—"

"O Fritz, I—"

They both spoke at once, and then clasped hands.

"I'll buy a ball!"

"No, you won't—I will!"

"Let's both buy it."

"All right."

"And, say, don't let's ever—"

"Never!"

And they never did.

Deaths from Tigers and Snakes.

A recent statement shows the mortality from wild animals and snakes in India during 1900. The number of human beings killed by wild animals was 3,444, which was higher than in any previous year for a quarter of a century, except 1875 and 1897. The mortality from snake bite was 25,837, or nine per cent. less than in 1899; but larger than in any preceding year since 1889. Nearly half occurred in Bengal and more than a quarter in the North-western Provinces and Oudh.

Bump the Cross Words.

"Mamma, I really don't mean to say naughty things," said Eddie.

"Then why do you say them?" answered mamma.

"Why, when I feel cross, the cross words just rise up in my throat, and out they will come, or else I would choke."

"No," said mother, "don't let them out."

"How can I help it?" said Eddie.

"You must learn to shut your mouth, and make a fence of your lips, so that the cross words cannot get out."

"They'll come again, more and more of them," said Eddie.

"No, if you will keep them back, and not let them out, by and by they will stop coming."

Then Eddie stopped to think. After thinking, he said: "I know; it is just like kitty. When kitty came here, she thought she could jump right through the window glass. But she only bumped her head against the glass, and could not get through. And then she stopped trying. And perhaps the cross words will be just like kitty. When they can't get through the fence they will stop coming. I will just let them bump their heads against my lips."

And so he did, and he conquered the bad words.—Texas Advocate.

Tommy's Problem.

My mother says I shouldn't say
My prayers, unless I really pray;
She says it isn't right for me
To pray, "Forgive our debts, as we
Forgive our debtors," when I'm not
Going to forgive my sister Dot
For eating up my candy cane
And playing with my paints again.

I can't forgive Dot—'tisn't fair!
But still—I want to say my prayer,
And—sposin' God should say to me,
'I can't forgive you, Tommy Lee!'
Then Dot's so little, after all,
And I'll be five years old this fall—
I do forgive her—yes, I do!
And now I'll say my prayer right through.

—Priscilla Leonard.

Dr. Outhrie's Task.

A characteristic incident which revealed his great wisdom and tact occurred on a week evening when the scholars were assembled to receive gifts from the hands of their teachers. The almonds, raisins, etc. etc., were distributed in paper bags before the speaking began. When the good Doctor rose to address them, and just as he started his speech, one of the boys who had filled his bag with his breath, burst it with a loud crack which resounded through the room and, as can be imagined, raised a hearty laugh among the roguish children.

True to his genial nature, and with a perfect command of the situation, instead of getting angry as most men would have done, he smilingly turned round to the chairman and said, "Mr. Chairman, hand me a paper bag," then facing the excited audience, he exclaimed, "Boys, I like to see things done right. Every boy in the room blow up his bag," he at the same time blowing up the one given him by the chairman. This done he cried out, "Now! are you ready?" "Fire!" suiting action to the word. Led by the gallant commanding officer on the platform a volley was fired which killed no one, but which ended the disturbance—put the bairns in capital humor and opened their hearts to receive the kind counsels of the benevolent pastor of Free St. Johns. I have often looked back upon this as well illustrating his deep sympathy with the harmless pleasures of the "masses," and as one of the secrets of his great power over them.

Tidiness.

In days gone by, before the new woman appeared upon the scene of action, girls were rigidly taught the good old fashioned way of tidiness. "Neatness" hardly expresses my meaning as well as does the quaint old time word. To be "tidy," Webster tells us, "is to be arranged in good order; neat; kept in proper and becoming neatness." Nowadays girls are neat to a certain extent and in a certain way. They bathe freely and wear clean clothes; but are they tidy? Frequently they are not. The hair is often loose and prone to tumble down, and their gloves are sometimes ripped at the finger tips, and one or two buttons are lacking from their boots. The stock collar is often fastened on with an ordinary white pin that is very obvious, and the veil has occasionally a hole over the nose or chin. Our girl is charming, but is she as careful as she ought to be?

The other day I was making a morning call at a friend's house, and there met another caller, a woman who made an agreeable impression upon me. She was not elaborately dressed, but her black tailor-made gown fitted her well, and there was not a spot or speck of dust on it. I knew that it had been brushed carefully before she had left her room. Her linen collar and cuffs were snowy white, and did not twist or shift from their proper places. Her gloves did not wrinkle, and buttoned smoothly over the wrists; her shoes were like the rest of her attire—dainty, and her bonnet rested firmly and straight on soft brown hair, that while wavy and fluffy, was neatly dressed, and so securely pinned that I fancy a high wind would not have caused it to come down. In speaking of this woman afterwards to a man who knows her, I said:

"There is something about her appearance that charms me. What is the secret?"

"I will tell you," he said. "She is a well-groomed woman. There are never any rough or loose ends about her."

"You mean that she is tidy," I said to him.

"You call it 'tidy.' I say 'well-groomed.' We both mean the same thing."

However one may express it—in sporting terms or with the old-fashioned word—is the condition not well worth striving for?—Harper's Bazar.

Skimming It

"If you are going to give a pan of milk, don't skim it first," the old grandmother used to say, meaning: If you are going to do a favor, don't spoil it by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I never can go down town without having a dozen commissions!" complains Bob, when his sister asks him to bring a book from the library. He never refuses to oblige her; he does not really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary, when John wants her to take a few stitches: "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices; but she makes it a little unpleasant to ask the favor.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie

goes to the door when she is sent, but departs with a protest that "it is Tommy's turn." Thus all day long people who love one another, skim the sweetness from every service they render.—Baptist Outlook.

Take Care of Your Health

People have no right to be careless concerning their health. First, they have their own duties to do, and they cannot do them properly without health. Second, no person can be sick without interfering with the rights and privileges and comforts of others. Probably three fourths of the sickness and disease in the world could be prevented by a little care, and what a shame it is for people who ought to be, and might be well and useful in the world, to make themselves ill and dependent and miserable, and so hinder others from their work, and weary them and make them ill, when a little care might have prevented it all. It is every person's duty to be well and strong, rather than weak, sickly, miserable, helpless, and burdensome to others; hence, all persons should be thoughtful and careful about their health.—The Safeguard.

After All.

We take our share of fretting,
Of grieving and forgetting;
The paths are often rough and steep and heedless feet may fall.

But yet the days are cheery
And night brings rest when weary
And somehow this old planet is a good world,
after all.

Though sharp may be our trouble,
The joys are more than double.
The brave outrank the cowards and the leal are like a wall
To guard their dearest ever,
To foil the feeblest never;
And somehow this old earth remains a bright world,
after all.

There's always love that's caring
And shielding and forbearing,
Dear woman's love to hold us close and keep our hearts in thrall;
There's home to share together
In calm or stormy weather,
And while the hearth-flame burns it is a good world,
after all.

The lisp of children's voices,
The chance of happy choices,
The bugle sounds of hope and faith through fogs and mists that call;
The heaven that stretches o'er us,
The better days before us,
They all combine to make this earth a good world,
after all
—Margaret E. Sangster, in "Lyrics of Love."

Keeping One's Temper.

"Keeping one's temper" is an odd phrase. We speak of a person having a great temper as if it were a weakness and then point out one who keeps his temper as a wise man. Why keep that which is undesirable?

In this sense, keeping means controlling. There is all the difference between a controlled and uncontrolled temper as there is between a horse that has been trained to bit and bridle and one which is wild.

Now horses are not all born with the same degree of spirit. Some are easily broken in, while others need the most careful training in order to be manageable at all. The same thing is true with people. Some are naturally mild, others quick and hasty, and still others dogged and obstinate.

Yet we need not be discouraged. Any temper may be trained, and often the worst can be turned into the best. The spirited colt makes the finest horse. It is possible, if you begin early enough, to change a balky animal into a steady, faithful roadster.

A high temper under good control usually

A MOTHER'S ADVICE.

SHE TELLS HOW LITTLE ONES CAN BE KEPT WELL, CONTENTED AND HAPPY.

When baby is cross and irritable you may rest assured he is not well, even if you are unable to see any symptoms of his illness other than fretfulness. It is not natural for a baby to be cross and he is not so without reason. He has no other way of telling his troubles than by crossness and crying. When baby is cross give him Baby's Own Tablets, and they will soon make him good-natured and happy, because they will cool his hot little mouth, ease his sour little stomach and help his obstinate little teeth through painlessly. These Tablets are just what every mother needs for her little ones—and for her older children too.

Mrs. Clarence McKay, Roseway, N. S., says:—"I find Baby's Own Tablets the best medicine I have ever used for my little ones. When my baby was four months old he was very much troubled with indigestion. He would vomit his food as soon as he took it, no matter what I gave him and he seemed to be always hungry and kept thin and delicate. He also suffered from constipation. After giving him the Tablets a few days the vomiting ceased and his bowels became regular, and I must say that since I began the use of the Tablets I have had less trouble with this baby than I had with any of the rest of my children." Every mother should keep Baby's Own Tablets in the house at all times—there is no telling when an emergency may arise.

These Tablets are a certain cure for all the minor ailments of little ones, such as constipation, indigestion, colic, diarrhoea, sour stomach, and simple fever. They break up colds, prevent croup and allay the irritation accompanying the cutting of teeth. They are sold under a guarantee to contain no opiate or other harmful drug, and dissolved in water may be given with absolute safety to the youngest infant. Sold by all druggists at 25 cents a box, or sent post paid on receipt of price by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

goes with a strong character. Such a person is quick, full of life and energy. He can do what is impossible to the slower, milder man.

It all depends on the "keeping." A temper controlled is one's slave, uncontrolled is one's master. Which would you rather be, master or slave?

What you keep is your own, to be used as you wish. A man keeps a cow that he may have her milk; a servant to do his work; a garden that he may eat the vegetables.

You are "keeping" your temper when you use it to benefit yourself—when it brings you pleasure and happiness. It can make you high-spirited and gay, but when it disturbs other people it is like an animal that escapes from your pasture and destroys your neighbor's garden.

When your face grows red, and your lips tremble, and you say words you would gladly take back after they are spoken, then it is that your temper is keeping you, and making you do as it pleases.

When you answer a cross, hateful remark gently, or receive a blow without striking back, or smile when it is far easier to frown, then it is that you are keeping your temper, making of it an obedient, helpful servant.

An exhibition of trained animals is interesting, because it shows what wonderful power man has over brutes. An exhibition of a trained temper is more wonderful, as it shows what a power man has over his lower self.—The Pilgrim Visitor.

Ministers and Churches.

Our Toronto Letter.

Toronto has not lacked this last week for matters of great and widespread public interest. First came the meeting of the Ontario Branch of the Dominion Prohibition Alliance on Tuesday. The crisis which the question of Prohibition has reached, brought together a large representation of its advocates from all parts of the province. Though it was a temperance convention, ardent spirits abounded in it. At first the eagerness of many to be heard, and set forth their method of meeting the present critical state of affairs as regards prohibition, made the convention rather obstreperous and taxed all the skill and command of the chairman, Rev. Dr. Mackay of Woodstock. It finally settled down to calm and sober, earnest work, and the result was the appointing of a large deputation to interview the government, in order to obtain changes of greater or less moment in the measure now before the country. The result of that interview is now well known over the whole province by those at all interested in temperance, or even in the fate of both political parties.

Next took place the meeting in Knox church, of some of the chief officers of the Foreign Mission Boards of the churches, and of the Women's Foreign Mission Boards of the United States and Canada. This is the first time this important meeting has been held in Canada, and it was held here in part, to enable members of these Boards to be present at the meeting of the Student's Volunteer Convention still in session at this meeting. The subjects discussed at these meetings though important, were yet more of a kind affecting the conduct of the great Mission Boards, than interesting to the rank and file in the churches. But in connection with these meetings, one was held in Knox church on the evening of Tuesday, to hear an account of the siege of Pekin by Rev. Dr. Gamewell who was not only present, but who took a very active and conspicuous part in the defence of those besieged in the British Legation. His story was one of thrilling interest told with quick earnestness and intensity, and with a modesty characteristic of all really strong men. A much more vivid idea of the state of things in Pekin during the siege, and at the moment of deliverance was conveyed than we had obtained from all our reading. The Rev. Dr. Sutherland, the well known missionary secretary of the Canadian Methodist church presided.

But these meetings have been totally eclipsed for the moment at least, by the Convention of the Student Volunteer Movement in the United States and Canada. The deep things of this Convention cannot be dwelt upon at this writing, only a few of the salient points of interest can be noted. And

1. The amount of work and executive ability required to arrange for so large a gathering, is, to the uninitiated a marvel. The way the meetings have gone on, and all connected with them, show how well and thoroughly this work has been done. To the outside onlooker at least, not a hitch of any kind has appeared. A visit to the offices of the workers on Monday, presented a busy scene of type-writers, and ladies and gentlemen, a score or more, all eagerly at work. Tuesday was still busier. The climax was reached on Wednesday when within a few hours, 2,500 delegates or more from all parts of the U. S. and Canada poured into the city, and all made for one point, Massey Hall and the Yonge street Mission building close by. Such a crowd! But all orderly and pleasant, such meetings and greetings, and handshakings. And

2. This was the next thing that struck and impressed beholders, the numbers, especially when gathered together in the Hall, the auditorium filled, the galleries filled row above row to the very top, largely with students but including many citizens. The youthful appearance of those assembled could not but be noticed as one of the most striking features of the great gathering. This applies not only to the delegates but to the officials, and to the speakers as a whole as well. The chairman, Mr. Mott, at a distance does not look more than five and twenty, and as a chairman we think he simply could not be surpassed. As a whole, the convention was an illustration, an object lesson reaching as near perfection as it is possible to reach, of how to get up and carry through such a convention.

3. The high character of all the addresses given at the convention was most noticeable, was really surprising. Even though the men

and women present were all experts, and the very pick in their various departments of labor in the United States and Canada, and included some from Britain and other parts of the world, it is an unusual thing to be able to say, what can with absolute worth be said in this case, in some dozens of addresses that were made, there was not one which could be called dull, and not a few were of thrilling interest and great ability. This is true of the matter of the addresses. As to the manner, the speaking was to all who had any capacity to observe and learn a lesson that could never be forgotten in the art of public address. If we were to indicate in a word the qualities of the speaking in this respect, we would say, distinctness of enunciation, deliberateness, earnestness and the exercise of such physical force and effort as showed that the speakers meant to make themselves heard by all present.

4. The religiously cosmopolitan, or shall we say catholic character of the convention was a feature of it that could not be hid. There may be added to this as connected with it, the real unity demonstrated despite differences in name, of all Protestant evangelical denominations. As speaker after speaker was introduced, some different body of christians was named, and often also a different and oft a widely separated globe, so that one could not help realizing how there in Toronto, on that platform, the ends of the earth were brought together.

5. The high spiritual level on which the meetings began, and was not only sustained to the very end, but was most impressive. It was most remarkable. It was not for a moment let down. The chairman's conduct in this respect could not be too much admired, and every speaker appeared to be filled with a sense of the greatness of the occasion and the work, its solemnity and his responsibility. The department of praise and song, where there is often the greatest danger of coming down to what is only pleasing, was religiously kept up to the great purpose of the convention as having in view the evangelization of the whole heathen world. A male quartette did admirable service, and how we wished that some leaders of church choirs would take the lesson they gave, and deliver us from the frippery and vain display they so often inflict upon congregations met for the solemn, devout worship of Almighty God. All the singing, the hymns chosen were made to bear upon the one great purpose that brought men and women there from the ends of the earth, the bearing to the heathen world of the message of eternal life. The singing was led by organ, cornet and the living voice, and it was simply grand and most inspiring. When "Onward Christian Soldiers," or "Crown Him, Crown Him, Crown Him, Lord of all" burst forth from four thousand or five thousand voices of men and women whose hearts were full, it was indeed like the voice of many waters. In its volume, and force, and power it suggested to the mind some mighty Atlantic billow, rising and falling, swelling and breaking.

6. The spiritual influences and results of this, the greatest of the quadrennial conventions of the movement which have yet been held, eternity only will unfold. They cannot but be in many aspects of them, immediate and felt, now more or less over the whole of the United States and Canada. The solemnity and urgency of the great work this movement has in view, so grew and pressed itself upon the heart and conscience of the young men and women volunteers present that at the solemn closing meeting over one hundred self consecrated lives were laid upon the altar of service for Christ, ready to go as soon as the way should open to make known Him and His great salvation to the uttermost ends of the earth.

Northern Ontario.

Rev. R. Hyde, of Peterboro, conducted services in the Woodville church last Sabbath.

Rev. J. W. McMillan, of Lindsay, conducted anniversary services at Bobcaygeon on a recent Sunday at both of which the attendance was very large. At the social meeting on Monday evening the church was packed when the principal address was delivered by the Rev. W. Rannawith, of Omemee. The proceeds of the anniversary services and social amounted to over \$100.00.

Board of French Evangelization.

The Board of French Evangelization, of the Presbyterian Church in Canada, will meet on Tuesday, the 18th inst., at 9.30 a. m. in Knox church, Montreal.

Eastern Ontario.

The Campbellford Presbyterians contributed \$1,600 to the Century Fund.

Rev. W. W. McCuaig, late of Port Hope, has been preaching very acceptably at Keene.

The next meeting of Brockville Presbytery will be held in July in St. John's church, Brockville.

Rev. A. D. Menzies, B. A., the new pastor of the Beachburg Presbyterian church, was inducted on March 4th.

Rev. John Sharp, of Queen's College, Kingston, conducted the services in the First Presbyterian church, Brockville, on the 23rd inst.

Rev. Mr. McKinnon, of Woodbridge, conducted anniversary services in St. Andrew's church, Somerville, his former charge, last Sunday.

At a recent tea meeting in connection with Campbellford church \$115.00 were taken at the door. Rev. D. A. Thompson, of Hastings, was one of the speakers.

At the last meeting of Brockville Presbytery held on the 24th of February the grant to the church of Athens and Toledo was reduced \$26 and to Dunbar and Colquhoun \$50.

Last Sabbath the Unionville church held its anniversary services. Rev. Mr. Abraham of Toronto preaching at both services. On Monday evening the annual tea was held.

Last Sabbath evening a special musical service was held in St. John's church, Brockville, and proved a very great success. A similar service is to be held on the 6th of April.

Rev. A. C. Reeves, B. A., of Campbellford, has been conducting successful anniversary services at Hastings; and the local paper writes in high terms of the services preached on the occasion.

Mr. Yule, of Montreal, who has been acting as assistant minister of St. Paul's, Peterboro, is leaving for another sphere of labor. His departure is much regretted by many in the congregation.

Rev. G. C. Pidgeon, Streetsville, who has been assisting Rev. J. H. Turnbull in the special services in St. Paul's church, Bowmanville, has received a unanimous call to the church of the Covenant, Toronto.

On a recent Sabbath the pulpit of the Westport church was preached vacant by Rev. Wm. Bennett, of Peterboro. Rev. Mr. Cram, the former minister, has accepted a call to English Settlement, in London Presbytery.

The reports read at the recent annual meeting of the Westwood congregation were quite encouraging. The financial statement showed a balance on hand of \$19.58. The W. F. M. Auxiliary raised \$72, and clothing to the value of \$18.25 was sent to the Northwest.

Zion church, Carleton Place, held its anniversary services on the 23rd of February, when Rev. Jas. Ross, B. D., of Montreal, preached both morning and evening. Rev. A. A. Scott has entered upon the 25th year as pastor of Zion church. On Monday evening a social was held.

Rev. J. A. Claxton, of Eldorado, &c., on account of ill health has been compelled to take a holiday. For February and March his neighboring co-presbyters have arranged to take his work. Rev. W. W. Pech, of Napanee, will prepare the report of the Presbytery's Sunday School Committee, of which Mr. Claxton is Convener.

The Ottawa Presbytery has accepted the resignation of Rev. Robt. Whillans, of Bryson. Mr. Whillans has been in poor health for some time and has decided to go to British Columbia in search of a more agreeable climate. If his health returns Mr. Whillans will do missionary work in the West. He is well known in the Ottawa districts, having been 25 years in the pastorate of Merivale and Bell's Corners.

On Thursday evening of last week Rev. J. W. McMillan, of Lindsay, lectured to a delightful audience in St. Andrew's church, Peterboro. His subject was "A Trip Through Scotland and Germany"; and much that was interesting and amusing relative to the manners and customs of the Scotch and German people as seen from a brief visit to these countries. A cordial vote of thanks, on motion of Rev. Dr. Torrance, seconded by Mr. J. C. Brown, was tendered the lecturer. The duties of the chair were generally discharged by the pastor, Rev. J. G. Fotherly, and the proceeds of the lecture were for the Home Mission Fund.

The Hastings church (Rev. D. A. Thomson, pastor,) is in an excellent position financially. The congregation own a valuable church property which is free of debt; and last year's operations, after paying all liabilities, show a balance within right side of \$712.08. The membership now stands at 174. One serious drawback is the depletion of the membership by removal. The commodious manse, recently erected, is a great comfort to the minister's family.

The annual meeting of St. Peter's church, Madoc, showed the affairs of the congregation to be in a flourishing condition. The number on the roll is 146. There were 15 baptisms during the year, 13 infants and 2 adults. For Schemes of the Church \$256.00 were contributed. The receipts of the Women's Aid Society amounted to \$180. of the Mission Band to \$101.00, of the S. School to \$83.00 and of the newly organized Y. P. Society (Nov. 1901) to \$11.00. Counting in the Century (Common) and Manse funds, the payments of the congregation totalled \$2,930.00.

The annual report of St. Andrew's church, Peterboro, for the past year, is a clear and concise presentation of the financial position and numerous Christian activities of this old congregation. The summary of contributions gives the receipts from all sources as \$4,780.03; of this amount \$1,475.26 were for the Century Fund. Twenty new names were added to the membership during the year, and eleven certificates were granted, leaving 350 names on the roll. There are 208 families connected with the congregation. The pastor, Rev. James G. Potter, B. A., is greatly aided in his work by the various members of the session; and very efficient assistance is given him by the well organized societies belonging to the church. Mr. Potter knows how to bring out and develop the latent powers of young and old; and thus St. Andrew's, Peterboro, is one of the best wrought congregations in the country.

The seventeenth annual meeting of the Brockville Presbyterian Women's Foreign Missionary Society was held in Prescott, Monday and Tuesday Feb. 24th and 25th. Four sessions were held. All were largely attended, and the greatest interest was manifested throughout. At the business meeting on Monday evening \$1600 was voted to be sent to the General Treasurer, Toronto, an increase of \$100 over last year. Mrs. MacAllister, Iroquois, was appointed to represent the Presbytery at the annual meeting of the Parent Society to be held in London in May. The reports at Tuesday morning's session were most encouraging, showing increased attendance and liberality in many of the Auxiliaries. The Tuesday afternoon session will long be remembered by those present, so many valuable papers were given containing most useful suggestions for carrying on the work. A very practical responsive service was also given entitled "Go work in my Vineyard." The evening session was the crowning meeting of the day. Rev. J. MacDougall, Spencerville, occupied the chair, and most ably did he perform his duties. His address was based upon the fact that "where men go, there must the Church go with the gospel." Dr. Stuart, the father of the Presbytery, and Mrs. Blair, the mother of the Presbytery, both cheered the audience with addresses appropriate to the occasion. Rev. D. M. Ramsay, of Knox church, Ottawa, was also present, and gave an excellent address. The musical programme was of the highest order, and the "tea" hour was thoroughly enjoyed by all. Taken altogether this was the best annual meeting in the history of the Presbytery. Over 60 delegates were present, besides many visitors. The next annual will be held in Iroquois.

Quebec.

Rev. George McAuley, of Ottawa, conducted service in the Aylmer church last Sunday at 3 o'clock.

Rev. J. McNichol, of Ottawa, conducted a successful series of evangelistic services in the Sherbrooke church last week.

Home Mission Committee.

The Home Mission Committee, Western Section, will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Tuesday, 11th March at 9.30 a. m. Ministers, students and others desiring Mission work are requested to forward their applications to the Secretary, Rev. Dr. Somerville, Owen Sound, prior to March 5th. Schedules of claims from Presbyteries, for the current half year should reach the Secretary by March 7th.

ROBT. H. WARDEN, Convener.

Western Ontario.

Rev. A. A. Graham, B. D., of Petrolia, preached anniversary services at Mandaamin last Sabbath.

Rev. A. H. Drumm, of Thamesville, occupied the pulpit of the First church, Chatham, at both services last Sunday.

Rev. W. J. Knox, of St. Andrew's church, Strathroy, will occupy the pulpit of Guthrie Church next Sunday.

Rev. W. B. Findlay, of Niagara Falls South, preached in the Smithville church on the morning of the 23rd ultimo.

Rev. Dr. King, pastor of the United Presbyterian church, Galt, preached anniversary sermons at Lynden, on the 23rd ultimo.

Fordwich Presbyterian church was dedicated on Sunday, Feb. 16th, the dedicatory sermons being preached by Rev. Dr. Murray.

The Rev. J. S. Scott, of St. Andrew's church, Brantford, formerly of Hespeler, preached in the Hespeler church, on the 23rd, both morning and evening, when large congregations attended.

At the annual congregational meeting of St. Andrew's church, Orangeville, a resolution was unanimously passed to increase the salary of the pastor, Rev. R. W. Dickie, from \$1,100 to \$1,300.

The services in St. Andrew's church, Guelph, were conducted on the 23rd of February by Rev. R. Pogue, of Hespeler, who had been conducting revival services in that church for a couple of weeks.

The annual congregational tea meeting in connection with St. Andrew's Church, Ancaster, was held in the basement of the church on Monday, Feb. 24th. The chair was occupied by D. A. Hyslop.

The young people of the Norwich church were called together recently by their pastor Rev. J. Kay, to form a young people's society, which is to meet once a week and take up the Christian Endeavor topic.

On the 25th of February a good audience gathered in the schoolroom of Erskine church, Hamilton, to hear Mr. Hector Black tell of his experiences among the Doukhobors, Galicians and other settlers in the West.

Rev. F. H. Larkin occupied his old pulpit of the First Presbyterian church, Chatham, at both services on the 23rd of February, and preached with all his old time acceptance to large and deeply interested congregations.

Rev. J. M. Glasford, the popular minister of Chalmers church, Guelph, has been presented with a handsome pulpit gown, largely the gift of the people of the congregation. The presentation was made by Mr. James McIntosh, the oldest member of the Session.

A large and very successful entertainment was held in Muir's Church, Grassies, on Monday evening of last week. Addresses were delivered by the Rev. John Muir, B. A., of Grimsby; Hugh Ross, B. A., of Woodburn; B. J. Coloe, of Tweedside, and the pastor, Rev. F. D. Roxborough.

The members of South Side church, Toronto, have presented their pastor, Rev. Mr. McKinley with a valuable secretary and Mrs. McKinley with a handsome mahogany china cabinet. Suitable addresses were delivered by Revs. Gandier, Turnbull and Frizzell; and a very pleasant time was spent by all present.

The Y. P. S. C. E. of the Atwood church have decided to raise \$100 towards the support of a missionary in the North-west and the church will raise the balance. In view of the urgent need of funds for home mission work, the young people and the church are to be commended for their effort to extend the gospel to the utmost of their ability.

The anniversary services in connection with St. Andrew's church, Kippen, were held on the 23rd ultimo. There were large congregations, the church being filled to overflowing in the evening. The services were conducted by Rev. Mr. McVicar, of Fergus, son of Principal McVicar, of Montreal. Both sermons were listened to with much appreciation and profit by the large congregations. Mr. McVicar is one of the ablest preachers of the church and his discourses on the occasion were plain, earnest and impressive. The thank-offering collections amounted to one hundred dollars. On Monday evening Mr. McVicar delivered his promised address on the subject, "Sign Boards of Old London."

Rev. J. Kay called a meeting of the young people of the Norwich church on Wednesday evening, for the purpose of organizing a young people's society. The following were elected officers for the coming six months:—Hon. President, Rev. J. Kay; president, Mr. Wm. Sample; 1st vice-president, Miss Mamie Sutherland; 2nd vice-president, Miss Susie Dickenson; treasurer, Archie McCurdy; co-secretary, Miss Ethel Mauthie; organist, Miss Annie Herod.

The Presbytery of London met on Feb. 25th, at Ilderton for the purpose of inducting Rev. Alexander McCraw, B. A., to the charges of Ilderton and the English Settlement. Rev. Dr. Johnston, moderator, presided, and after Rev. J. G. Stuart had spoken on "Ministry of Membership," duly inducted Mr. McCraw to his important charge. Rev. J. A. McGillivray spoke to the pastor, and Rev. Mr. Watson to the congregation. The pastor was introduced to his new flock by Rev. James Little, of Birr, with fitting ceremony. In the evening a reception was tendered at the pastor's home at Vameck, where a delightful evening was spent.

Ottawa.

The 15th annual meeting of the Women's Foreign Missionary Society for the Presbytery of Ottawa was held on Tuesday in Knox church, when Dr. Marion Oliver and Rev. A. B. Winchester, of Toronto, delivered addresses.

A pleasant "at home" was given by the Ladies Aid Society of MacKay church last Thursday evening in the Sunday school room on Dufferin Road. The event of the evening was the presentation to Rev. Mr. McLeod of a black silk gown.

The Scotch concert given on the evening of the 26th, by the Christian Endeavour Society of Stewarion church was a decided success. The church was filled to the doors and all were delighted with the excellence of the programme. The pastor, Rev. R. Heribson, M. A., was chairman, and during the evening gave an entertaining address on the characteristics of the Scotch people.

The annual meeting of St. Andrew's church was held last Monday evening. Rev. Dr. Herridge presided, and the reports presented by the various departments of the church were of the usual encouraging character. The report of the Century Fund was especially gratifying, the subscriptions being in excess of the amount which the congregation hoped at first to raise.

The following officers were elected at the annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Ottawa: President, Mrs. David B. Gardner; Secretary, Miss A. E. Durie; Secretary of Supplies, Miss Mary Masson; Literature Secretary, Miss Evans; Leaflet Secretary, Miss Garland; Treasurer, Miss G. H. Gibson. All the officers were re-elected except the president, Mrs. George Hay, whose resignation was accepted with much regret. The office of leaflet secretary is a new one.

Augmentation Committee.

The Augmentation Committee (Western Section) will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Thursday, March 13th at 7.30 p. m. Schedules of claims for the current half year should reach the Secretary, Rev. Dr. Somerville Owen Sound, by March 6th if possible.

Annual Schedules containing the applications for grants for the ensuing year are to be sent to the Convener of the Augmentation Committee of the Synod for revision.

S. LYLE, Convener.

I cheerfully testify to the excellence of Crosskey's Eastern Balm as a medicine for coughs and colds. It has been used by different members of my family with the best results. Rev. A. H. McFARLANE, Franktown, Ont. For sale by all dealers and by the proprietor, John Crosskey, Perth, 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 maladies. 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

World of Missions.

Nine Arguments for Missions.

These words are mighty, coming as they do from Hon. John Barrett, U.S. Minister to Siam, and for seven years an extensive traveler throughout the East:

1. In my experience as a United States Minister, 150 missionaries, scattered over a land as large as the German Empire, gave me less trouble than 15 business men or merchants.

2. Everywhere they go, in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship, as well as of Christianity.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the State.

5. They carry on extensive medical and surgical work, build hospitals and encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like small-pox, cholera, and the plague.

6. They do a great work of charity, and teach the idea of self help among masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

Satanic Opposition.

The lovers of God's work should not be at all surprised if difficulties appear in the field, and, at the same time, when success is apparent and the largest victory seems to be on the point of being accomplished. The one greatest problem is, and always has been how to meet, resist, and overcome satanic opposition; and how, where he is permitted for the time to triumph, to hold on patiently and persistently both to our work and our hope, believing that the final result shall be that Christ shall in all things have the pre-eminence, and that we shall be partakers of His ultimate and eternal victory!—Missionary Review of the World.

It is better doubtless to acknowledge God as the Giver of all things and then attempt to secure His favor by giving a part of it back, than not to acknowledge him at all. But how much better is it to feel that all that we are and all that we have is His, entirely and completely, and that we are His stewards, to use what he has given us for his service and for his glory.—Presbyterian Standard.

Forgiveness is something complete, wiping out the old score and beginning afresh. To the "seventy times seven" and beyond, the duty of forgiveness extends, and even then we have far more to be forgiven by the Lord than we are asked to forgive.

Health and Home Hints.

How to Get Sleep.

1. If you have anything on your mind, from a sonnet to a soup, "make a note of it." It is less nerve expense to use a paper tablet than to use the brain tablet.

2. Relax. Lie as limply in your bed as a year-old babe. "Rest, relaxation, repose." Station these Delsarte graces at the approach to your nerves. If your nerves are overtaxed they will find rest; if not, these three will stand guard against a thousand so-called duties.

3. You are too tense. When you think use the brain alone. You cannot have repose of mind without repose of muscle. A well known author complained that his knees ached while he was writing, and that his arms ached when he was walking. He broke down. Too tense.

4. Do no mental worry after eight o'clock in the evening. Associate only with restful persons.

5. Place a handkerchief wet in cold water at the base of the brain. In extreme cases the sanitarium people use the ice-cap—a close-fitting double rubber cap filled with pounded ice.

6. The Delsarte people also say: Lie face downward on your bed in such a position that the head may hang over the edge. Cross arms under the chest for support. Bend head slowly forward as far back as possible. Count twenty with eyes on ceiling.

7. At the sanitarium just before retiring they give the sleepless ones a sitz and a foot bath—the sitz 96 to 98 degrees, Fahr., the foot bath 110 to 115 degrees, Fahr.

8. The salt rub is another sanitarium commandment: First, they turn the warm water on you; second, rub you with handfuls of wet, not melted, salt; third, rinse you; fourth, dry you. This may be easily managed at home in a tub, or standing over a sheet.—Harper's Bazar.

Loaf Nut Cake: One cupful of butter, two cupfuls of sugar, one teaspoonful of vanilla, four eggs, three cupfuls of flour, one cupful of milk, one-quarter of a teaspoonful of salt, one and one-half cupfuls of hickory nut meats, and two teaspoonfuls of baking powder.

Salmon Loaf: From a one-pound can of salmon remove bones and skin and shred the fish as fine as possible with a fork. Add one cupful of fine stale bread crumbs, two tablespoonfuls of melted butter, one tablespoonful of chopped parsley, one tablespoonful of lemon juice, two well beaten eggs, four tablespoonfuls of cream and salt and pepper to taste. Turn into a well-buttered mold, stand in a pan partly filled with hot water, and place in a moderate oven for about forty minutes or until firm in the centre; the exact time will depend upon the thickness of the loaf. Or it may be packed in a mold and steamed for an hour. Serve with egg, parsley or drawn butter sauce.

Panned Oysters in the Chaffing-Dish: The chaffing-dish seems made to order for Sunday-night teas and even a tryo in the art can pan oysters in it. Have them picked over, rinsed and drained beforehand. For each twenty five put into the dish one tablespoonful of butter, one-third of a teaspoonful of salt and a good shake of pepper. Light the lamp and when the butter is hot add the oysters, cover for a moment or two; stir carefully until the gills ruffle and the oysters look plump, then put out the light and serve them.

NERVOUS TROUBLE.

MAKES LIFE A SOURCE OF CONSTANT MISERY.

THE SUFFERER IS CONSTANTLY TIRED AND DEPRESSED, WILL STARTLE AT THE SLIGHTEST NOISE, AND IS EASILY IRRITATED.

There is no torture more acute and intolerable than nervousness. A nervous person is in a state of constant irritation by day and sleeplessness by night. The sufferer starts at every noise; is oppressed by a feeling that something awful is going to happen; is shaky, depressed, and although in a constantly exhausted state, is unable to sit or lie still.

If you are nervous or worried, or suffer from a combination of languor and constant irritation, you need a nerve food and nerve tonic, and Dr. Williams' Pink Pills are absolutely the best thing in the world for you. You will find after taking them that your feelings of distress and worry are being rapidly replaced by strength, confidence and a feeling that you are on the road to full and complete health and strength. Get rid of your nervousness in the only possible way—by building up strong steady nerves.

Miss Ina Doucet, Batburst, N. B., says: "Words fail me to adequately express what I owe to Dr. Williams' Pink Pills. I was attacked by la grippe, the after effects of which took the form of nervous exhaustion. The least noise would startle me and I would tremble for some time. I used several medicines, but they did not help me, and as time went on I was growing worse and was so nervous that I was afraid to remain alone in a room. I slept badly at night and would frequently awake with a start that would compel me to scream. The trouble told on me to such an extent that my friends feared for my recovery. At this time my aunt urged me to try Dr. Williams' Pink Pills, and after using eight boxes I was completely restored to health. I feel that Dr. Williams' Pink Pills saved my life and I sincerely hope my experience will benefit some other sufferer."

These pills never fail to restore health and strength in cases like the above. They make new, rich blood with every dose, strengthen the nerves and thus drive disease from the system. Dr. Williams' Pink Pills are a certain cure for rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion kidney and liver troubles, and the ailments that make the lives of so many women a source of constant misery. Bright eyes, rosy cheeks and an elastic step is certain to follow a fair use of this medicine. Be sure that the full name "Dr. Williams' Pink Pills for Pale People" is on every box you buy. All others are imitations. If you do not find these pills at your dealers, they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Co., Brockville, Ont.

New South Wales is now experiencing its seventh year of almost continual drought.

Presbyterian Record: Some one suggests that while God helps those who help themselves He especially helps those who help someone else.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

Huron, Blyth, 21 January.
Sarnia, Sarnia.
Maitland, Wingham, Jan. 21st.
Bruce.

SYNOD OF TORONTO AND KING TON.

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

Algona, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Sauguen, Harrison, 11 March 10 a.m.
Guelph, Preston, 21 Jan. 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 11 March.
Montreal, Montreal, Knox, 11 March.
Glenarry, Maxville, 17 Dec. 10 a.m.
Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St., 4th March 10 am.
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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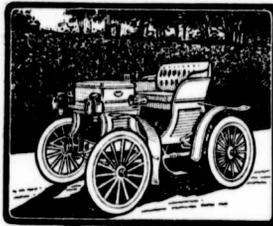
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Money Returned if you are not satisfied.

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" " 2 leaves Gracefield, Que. " " " " 6.20 a.m.
" " 2 arrive Ottawa, Ont. 9.45 a.m.
P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 6.15 p.m.
" " 2 ar. Waltham, Que. 8.40 p.m.
" " 2 leave Waltham " 7.0 a.m.
" " 2 ar. Ottawa, Ont. 9.15 a.m.

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BRADLEY-GARRETSON CO., Ltd., Brantford, Ont.

Up With the Times

Progressive cheese and butter-makers use

WINDSOR SALT

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

THE WINDSOR SALT CO.

LIMITED
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
**67-80 Front St., East
TORONTO**

John Hillock & Co.

Manufacturers of the

Arctic Refrigerator

**165 Queen St. East
Tel: 478 TORONTO**

The Smart Set

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

"Crown Vellum"

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

THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers
43-49 Bay Street

TORONTO.

Important to Investors

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

THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS

Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.
DEBENTURES sold drawing good rate of interest.
DEPOSITS taken. Liberal interest allowed from date of deposit.
Correspondence addressed to the head office of the Company.

Confederation Life Building TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1872

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

APPLY **C. Blackett Robinson, Manager.**
P. O. Drawer 1070,
OTTAWA, - - - - - ONT.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - - - - - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from **E. C. DAVIE, Managing Director.**
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

New Train Service BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

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

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

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

MIDDLE AND WESTERN DIVISIONS.

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

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

1.00 p.m. Mixed for Madawaska and intermediate stations.
4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.15 a.m., 2.25 p.m., and 4.10 p.m. daily except Sunday.

Full road and steamship ticket for sale to all points.

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

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

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

The Evening Train

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

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.
Phone 18 or 1180.

CANADIAN PACIFIC RY. CO.

Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa - - - - - 8.35 a.m., 4 p.m.
(Via North Shore)

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

(Sunday Service)

(Via Short Line)

Leave Ottawa - - - - - 6.25 p.m.
(Via North Shore)

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

OTTAWA TICKET OFFICES

Central Station, Union Stations
GEO. DUNCAN.

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