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## THE PASTOR'S WELCOME.

Under the skies of a far off land,  
Shown by the light of centuries dim,  
We see the form of the Master stand,  
And the twelve disciples that followed him.  
We seem to hear his words sublime  
Echoed down through the aisles of time ;  
"Seek ye all lands beneath the sun,  
And preach my Gospel to every one."

On every wild and distant shore,  
In every clime the heavens span,  
Behold the world is journeyed o'er,  
By messengers of God to man !  
No plain so far, no peak so bare,  
It has not heard the good man's prayer ;  
No soul so tossed on being's strand  
It may not find his helping hand.

Then welcome ! man of God, to day ;  
Welcome thy helping hand and voice,  
To teach our erring feet the way,  
To guide us to the better choice.  
Welcome to hearts and homes of all,  
To scenes of joy, to sorrow's call,  
To lightened toil, to lessened care,  
To children's love, to parent's prayer.  
Methodist Recorder.

**MARRIED.**

At the residence of Wm. McIntyre, Beaverton, on April 10th, 1901, by the Rev. D. W. Best, Donald McKrae, to Miss Catharine McIntyre.

In Amaranth, on April 10th, by Rev. R. W. Dickie, Ernest Corbett, Medicine Hat, N.W.T., to Miss Laura McKinney, Amaranth.

At the residence of the bride's parents, on April 17, 1901, by the Rev. A. Rowat, John E. White, to Mary Isabella Janet, only daughter of John Arthur, all of Godmanchester.

At Finch on April 17, 1901, by Rev. J. L. Millar, A. Hunter, of Crysler, to Miss M. Monk, of Berwick.

In Barrie, on April 10, by the Rev. D. D. McLeod, D.D., Wm. Wylie, of Holly, to Maggie T. Woolsey, Angus.

At the residence of the bride's parents, on April 3, 1901, by Rev. Dr. Macdonald, James Wm. Graut, to Emma, daughter of William A. Fraser, all of Dundee, Que.

In Toronto, on the 4th April, 1901, by the Rev. Peter E. Nichol, Mr. E. P. Raden, to Mrs. Dr. Henry Shoebotham, all of Toronto.

At the residence of T. L. Mitchell, Georgetown, on April 3rd, by the Rev. L. Perrin, Lewis Miller, of Esquesing, to Fannie A. Robinson, of Georgetown.

At Brussels, on April 10, by Rev. John Ross, B.A., Peter Baker, to Miss Jane, daughter of Robt. Menary, all of Grey.

**DIED.**

At Vankleek Hill, on April 16, 1901, Dr. W. McDiarmid.

At 'Cedar Hedge,' Cobourg, on April 18, 1901, Margaret Jane Hayden, widow of the late James Hayden.

At 26 South Drive, Rosedale, Toronto, on April 8th, Martha Parr, beloved wife of William Gordon, sr., aged 63 years.

At 63 Yorkville avenue, Toronto, April 13th, Ernest Brown, youngest son of the late John Dewar, County Crown Attorney, Milton, aged 27 years.

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## Note and Comment.

The Tecumseh Historical Society of Kent proposes to raise vessels of war sunk in the Thames near Chatham in 1813 to prevent their falling into the hands of Americans.

The Ottawa Free Press has a voting contest on, the prizes for which will be five trips to the Pan-American exhibition at Buffalo. Full particulars can be had in the paper, or circulars will be sent on application.

The death is announced at Boston of Rev. Dr. Fulton, in his seventieth year. For a number of years he was connected with the Tremont temple, in that city, but gave up pulpit work to lecture against Roman Catholic doctrines.

This is the earliest spring in the history of Manitoba. Ice has already run out of the Red River and Assinaboia River, and seeding is general throughout the province. Land is in splendid condition, and the prospects for the farmer are excellent.

It is a curious fact that the greater proportion of famous generals were, and are, men below the average height. Napoleon and Wellington were small men. Roberts is much below the average size. French is said to be five feet six inches in height.

The sum of £35,000 required to defray the expenses of Queen Victoria's obsequies is, says The St. James' Gazette, £5,000 less than the cost of Nelson's funeral. Six months after Nelson another great figure was laid low; Pitt was buried at a cost of £40,000.

A Bill requiring a physical and mental examination of all applicants for marriage has passed both houses of the Legislature of Minnesota, and will probably become a law. The law is aimed to prevent the marriage of persons afflicted with incurable diseases, or of imbeciles.

We have not observed any wild rush on the part of graduates of Toronto University to put up their \$1,000 alongside of the \$1,000 offered by Mr. Clergue, says the Hamilton Times. Is their loyalty to alma mater confined to attending meetings, bulldozing the Government and writing letters to the papers, or does it extend to their pocket books?

Judge Lumpkin, of the Superior Court, at Atlanta City, Ga., denied the application for a charter for "The Atlanta Institute of Christian Science," the effect of his decision being that Christian Scientists cannot practice their treatment of diseases in the State of Georgia without having regularly graduated in medicine or passed an examination before the medical examining board, the same as other physicians.

In the reorganization of the Toronto University, Prof. Hutton has been appointed Principal of University College, Prof. Ramsay Wright Dean in Arts, Prof. Galbraith Dean in Engineering, while Dr. John Hoskin and President Loudon have been elected Chairman and Vice Chairman respectively of the Board of Trustees. There will be additions to the staff in mineralogy.

Rather recklessly The Boston Watchman says: "There is one request that we shall have to make of all our correspondents, and that is that they make their manuscripts absolutely legible. The old-time scrawl does not conform to modern methods. If you can't write legibly, get a typewriter. There is absolutely no excuse for calling pages of hen-tracks a manuscript."

The first school competition has been held in England upon the history, geography and general resources of Canada. According to the report of Lord Strathcona, high commissioner for Canada in London, under whose direction these competitions are held, the results have been satisfactory. A bronze medal of a pretty design is awarded the successful competitor.

It is said that the famine in India is sure to have far-reaching religious results. It will lessen the faith of the people in Hinduism, for the priests and the religious leaders did little for them in their sore need, and the idols did nothing; and on the other hand it has greatly increased their respect for Christian missionaries, and Christian people of other lands, who have done so much for their relief.

Claudius Clear, in The British Weekly, deprecates the American idea that the minister should "run" the church, and thinks some pastors have altogether too much talent for business. He says, "You can run a business, you can run a society, but you can never run a church. You may call the thing you are running a church, but the life that makes a church has gone out of it." Let every Diotrophes keep this in mind.

Gen. Botha has reopened negotiations with the British for peace. In his overtures he professes to represent the whole Boer people. In the last negotiations for peace, Gen. DeWet, when consulted, refused to surrender on any terms, and when lately seen by Gen. Botha he was still of the same mind. It is now said that Gen. DeWet is of unsound mind, that he is losing his influence with his following, and that therefore Gen. Botha can disregard his opinions. There is much satisfaction in London over the turn matters have taken. Some few are crying out that the liberal terms of peace which were offered to the Boers some weeks ago must not be given again, that it must be unconditional surrender.

In Switzerland, which has been well called "the sociological and political laboratory of Europe," 455 temperance restaurants have been established in the principal towns, where food and temperance beverages are sold at a little above cost price. These restaurants are popular and places where intoxicating liquors are sold are being deserted in their favor. One of the finest hotels in Zurich is a temperance hotel, and its rooms are full all the year round.

Marriage, according to Dr. Schwartz, of Berlin, is the most important factor in longevity. Of every 200 persons who reach the age 40 years 125 are married and 75 unmarried. At 60 years the proportions are 48 to 22; at 70 years, 27 to 11, and at 90 years, 9 to 3. Fifty centenarians had all been married. The doctor asserts that the rate of mortality for husbands and wives between the ages of 30 and 45 is 18 per cent., while that for unmarried persons is 28 per cent.

The German South Polar Expedition is likely to start next August. The ship is on the stocks at Howaldt Works, Kiel, and is 150ft. long by 36ft in beam. She will have a triple covering of wood 3-in. thick to resist the pressure of the ice, and be without port-holes or windows. She will be fully rigged in addition to her engines, and make seven knots. There will be five officers, four scientific men and a crew of 20. A captive balloon and 50 Siberian dogs will be taken.

A New York despatch, dated April 9, said: A warrant was issued yesterday by Judge Brenner for the arrest of Mrs. Margaret L. Shepherd, who has been lecturing in Brooklyn. Mrs. Shepherd is charged with the creation and sale of obscene literature. Several policemen and detectives were looking for her last night, but at a late hour she had not been taken into custody. One good thing is that this woman of unsavory reputation can no longer insult a Canadian audience with her filthy "lectures." Our American friends can get rid of her too if they go about it in the right way.

We know it would be nicer to have 10,000 wealthy, educated and brainy English or Scotch or Irish as immigrants to this country than 10,000 Doukhobors, sarcastically remarks the Ottawa Journal. But our private conviction is that anyone is a blooming idiot who does not prefer a Doukhobor to nothing in a country which has a vast amount of everything but people, and mighty few people. What kind of full fledged Shakespears or Carnegies do some Canadians expect to come to this country to go into hovels in the wilderness with a good chance of being frozen or starved to death during the first year they are trying to raise grain or crops, unless accidentally a railway is under construction near by on which a father of a family may get work at a dollar a day?

## The Quiet Hour.

### Jesus Ascends Into Heaven.

S. S. LESSON.—May 10th, 1901 : Luke 24 : 44-53 ; Acts 1 : 1-11.

GOLDEN TEXT.—Luke 24 : 51. While he blessed them, he was parted from them, and carried into heaven.

The eleven disciples went away into Galilee, v. 16. Not in Jerusalem, the ancient capital and holy city of the Jews, did their Messiah inaugurate His new Kingdom, but in remote and despised "Galilee of the Gentiles." He had come unto His own and His own received Him not (John 1: 11). Instead, they had crucified Him. Jerusalem had its day of opportunity and had failed to make use of it. The honor of this royal manifesto of the Kingdom is now given to Galilee. The penalty of rejecting the claims of Christ is ever the loss of the priceless blessings which His favor brings.

Some doubted, v. 17. These are not to be, on that account, hastily discredited. It is no credit to be a doubter. It is a great misfortune and loss. But the doubt that doubts because it is anxious to find a solid resting place for faith, will not go unblessed.

All power is given unto me, v. 18. Either blasphemy, or words of infinite comfort to all who link their lives to that of the risen Lord. Verily, not blasphemy; for by manifold and divers testimonies He has been proven to be the very son of God. Of infinite comfort, then; for may we not rest under the shadow of His wings in sure, quiet content? No past sin can condemn us, for has he not power to forgive? No present temptation or sorrow can overwhelm us, for is He not almighty to deliver? No future disaster can destroy us, for does He not rule everywhere and always, and is He not a faithful friend.

Words, too, of inspiration and cheer to the servants of the Lord, as they endeavor to fulfil His commission to disciple the nations. The hearts of men are as adamant, but has His Spirit not power to break them? The chains that bind men in sin are strong, but will not His strength burst them asunder? The messengers are but frail and feeble men, but is not He who sends them the King of kings and Lord of lords?

Go, v. 19. A word surely sufficiently short and easy to be understood. No servant or soldier of Jesus Christ can plead any want of plainness or definiteness in the instruction. The gospel of salvation is not to be kept in the heart as a secret. It is to be spoken out to the world as with a trumpet. We are not to wait till men come to us. We are to go to them. The spirit of discipleship is not "rest and be thankful," if you have come into the peace of God; but go and declare the message of peace wherever your feet may come or your voice reach.

Therefore, v. 19. Remember, it is the risen Christ who speaks, the Christ endued with all power in heaven and in earth. He speaks by right, and He Himself stands behind His commandment. Because He has said, "Go ye therefore," even the weakest servant of the Lord may labor for Him with confidence; for some measure of His infinite strength is bestowed upon each. The Lord will be justified of all those who sincerely desire and earnestly strive for the promotion of His kingdom. There is no peradventure. Mark (16 : 20) tells us that

when, after He had been taken up from them into heaven, the disciples "went forth and preached everywhere," "the Lord working with them, and confirming the word." As it was then, so it is now, and so it shall be, until the end.

Make disciples of all nations (Rev. Ver.), v. 19. A very wonderful command from a Jewish teacher to a band of Jewish disciples, for the sympathies of the Jew were with his own nation alone. That it should have been given stamps the Master who gave it as unique, and His Kingdom as indeed the Kingdom of God upon earth. It is hard to see how, in the face of these words, any Church, or congregation, or individual believer can be non-missionary. Does it seem harsh to say that to be non-missionary it is to be non-Christian? This much, at any rate, the fullest charity will justify, that to be non-missionary is to directly disobey an explicit command—the last command—of our risen Lord and Saviour. Who will care to undertake the responsibility of such a course?

Lo I am with you always, v. 20. "Note," says Peloubet, "it is I am, not I will be. Jesus with His love, with His power, with His wisdom, with His willingness to help; Jesus the Saviour, the Guide, the Inspirer, the King, the Teacher; Jesus the Omnipotent, the Omnipresent, the Omnipotent, is with us everywhere, all the days."

### Erromanga Devastated.

News comes from Australia of the total destruction of the Canadian Presbyterian Mission buildings in the New Hebrides on the Island of Erromanga, in a storm.

The New Hebrides Missions are of especial interest to Canadian Presbyterians, and no island of the group is of so great interest as the station at Erromanga.

"It was on this island on the 20th of Nov., 1839," said Rev. Dr. Mackay, Mission Secretary, to the Toronto Star: "that the celebrated missionary, Rev. John Williams, was martyred. He had left Samoa, amid the tears of his family, and with sad forebodings. He had succeeded in placing native teachers in Tanna and Fatuna, but on the following day he and his companion, Mr. Harris, fell under the spears of the savages. In June, 1857, Rev. Geo. M. Gordon, a native of Prince Edward Island, was settled upon the island as a missionary of the Canadian Presbyterian Church. For four years Mr. and Mrs. Gordon toiled with unwearied energy to plant the Gospel on the island. They made many friends among the natives, but the dread visitation of measles came upon the island, and the missionaries were blamed for it. A band of nine savages came from a village eight miles away to kill them. Mr. Gordon and some natives were preparing a new house for better protection in the hurricane season. His wife was in the summer house a short distance away. One of the natives spoke to Mr. Gordon and asked for some calico for himself and others, and also for medicine for a sick man. The others were in ambush. Mr. Gordon stopped work to go the house, when the man suddenly struck a hatchet into his spine. Other savages sprang upon him, and soon all was over. His wife, hearing the cry, came out to enquire what was wrong, when she, too, was killed.

"As soon as the news of Mr. Gordon's death came to Canada, his brother, Rev. J. D. Gordon, volunteered to take his place. He reached Erromanga 1864, and labored successfully until 1872, when, owing, it is believed, to deadly sickness on the island, he too was murdered on the 17th March.

"No sooner were the home offices advised than Rev. H. A. Robertson offered his services, and was appointed. He has since labored there with remarkable success. The murderers and cannibals are clothed and in their right mind, and the influence of the Gospel pervades the island. The missionary and his wife frequently traverse the whole island with no fear or trouble from the natives. Churches, schools, and dwellings, marked with some comfort, are now found on the island, and the child of murderers and cannibals—and, indeed, the murderers themselves—are now members of the Church of God." The story, as thus epitomized, has been frequently told before, and is quite familiar to many of our readers; but for the young, especially, it will bear re-telling.

It will thus be seen that the Canadian Church at Erromanga is a sacred spot, and anything affecting it of peculiar interest. Amongst the missionaries Mr. Robertson is regarded as one of the best. He and Mrs. Robertson will have great sympathy over the disaster and the discouragement.

For The Dominion Presbyterian.

### Frontier Reminiscences.

BY REV. H. MCMEERIN, M.A., L.L.D.

The Presbyterian Church of the United States is strong in Home Mission work. When I was in the States as a missionary I was one of about 1500. The work of these missionaries is various, but in nearly every case arduous and difficult, and in some fields the missionary must be prepared for any amount of self-sacrifice. In camps and ranches and mining regions, and in some of the remote Western towns, there is often a reckless disregard of law and order. I had been appointed by my presbytery to supply three small congregations in the same number of villages, all accessible by a new railway. As they were not far distant the work was comparatively easy and pleasant, but I found the condition of another village more remote one of the saddest, and calling loudly for spiritual help. There were about 400 inhabitants but they had no church. The Sabbath was spent by the young in sport, by the old in visiting and drinking, and murder had been recently committed. The Synodical missionary, our superintendent, had warned me not to attempt to preach there as it was "the most wicked little city in the West." His warning, kind intention, had the opposite effect. I visited the town and found two persons who were willing to have me make an appointment and to attend divine service, one a widow with her family and the other a doctor from the State of New York.

The appointment was made to hold service in the schoolhouse. When I arrived and knocked at the door there was no response from within—the noise was too great to hear the knocks. So I opened the door and looked in and there were about fourteen boys, between the ages of twelve and seventeen, in every conceivable attitude and act tearing round the room. Some were making obscene pictures on the blackboard, others stuffing the stove with copy-books, some riding on each other's backs. I moved quietly forward to the platform bible in hand and said as nearly as I can recollect, "Gentlemen, I have come to preach to you.

I am glad to find so many young men here, for young men have always been my right hand in pastoral and missionary work. We are meeting, gentlemen, in solemn circumstances. There's an inquest going on just now in the post office over the corpse of a man who killed himself by drink. I did not expect to have to give you my first address with the black shadow of death hanging over us like a pall. Philosophers may speculate, skeptics may doubt and infidels may laugh but death is no amusement." By this time they had disengaged themselves, and were looking me squarely in the face, and when I added "And now, gentlemen, as it is approaching near the time for the worship of God I would be pleased if you would arrange the seats in good order for the audience that will soon be coming in" the appeal was readily responded to, after which they sat down.

The synodical missionary had told me a preacher would be interrupted with cat-calls in his sermon. There was nothing like this, but before I was half through one of the wildest boys was teasing a younger lad and talking at times loud enough to disturb those in his neighborhood; and after bearing patiently for a time, and seeing it was going from bad to worse, I stopped suddenly in the midst of a sentence and looked closely in his direction. The audience were waiting and breathless, and after a silence that might be felt I said calmly: "I have great reluctance to use a word of censure in the course of divine service. Nothing but absolute necessity and decency would justify it in a minister. I was once told of a good pious preacher who rebuked a young man for making a noise in the service and when he came down from the pulpit the usher said, 'Sir, you made a great mistake in pointing out the young man so publicly, for he is an idiot.' I hope sincerely I shall never fall into a mistake like that." I then resumed the discourse and afterwards there was not a better behaved person in my audience than that young man.

Sternness or harshness in a minister is as much to be condemned as levity; but there are times when the honor of the temple and the God of the temple must be asserted. When Massillon, the great French orator was preaching King Louis made considerable noise in the royal pew, which being continued led the preacher to pause and utter these words, which must have sent a thrill of awe and terror into the vast assembly of worshippers—"When the lion roars the beasts of the forest tremble. When Jehovah speaks let the kings of the earth keep silence before Him!" I may add that I continued to hold regular divine service in that little town, and in a few months was able to present a petition to the presbytery signed by over thirty people, (I think 33 was the exact number) asking to be organized as a Presbyterian church, which was granted by the presbytery.

It is better for one to pray with the psalmist: "Show me thy ways, O Lord; teach me thy paths," than to assume that he is sure of the exact way in which others should walk.

In revivals of religion the Holy Spirit, breathing upon the dry bones, breathes into them the life of prayer, revives the spirit of social prayer and the practice of the prayer-meeting observance.

"Search me and know me, and see if there be any wicked way in me," is the prayer of the heart. We ourselves cannot see what is hidden in our hearts, but all is open to God. The prayer is for the removal of whatever of wickedness may be found.

## Our Young People

For Dominion Presbyterian.

### General Topic—Decision of Character.

Rev. 3: 14-16; Prov 4: 23-27.

BY REV. WM. A. STEWART, M. A.

We have all laughed with Aesop at the man and the ass. In trying to please everybody he not only made himself ridiculous but succeeded in pleasing nobody. But a character based upon the principle of trying to please everybody soon becomes tiresome and in due time merits the contempt of all reasonable men. Nor do men err in this regard, for this foolish and unmanly indecision of character receives stern reprobation on the part of God. The Laodiceans were playing the part of the Man and the Ass and God holds them up before our eyes not merely for ridicule but for condemnation; "because thou art lukewarm and neither cold nor hot I will spew thee out of my mouth."

A character that thus merits the condemnation of God and men must be essentially bad; and its cultivation is to be earnestly shunned at all costs by every right minded and noble young man and woman.

The radical defect in such a character is immoral and unmanly. With the utmost deliberation the crown is removed from the head and trampled under the feet. The glory of a man is his free will—in this respect he was made "in the image and likeness of God." He has thus a mind of his own, and this mind is the source and centre of a personality which is entirely individual and which is called upon by all the laws of nature to express itself according to its own special character. When a man's free will is *not* asserted, when character is *not* expressed when his individuality *goes for nothing*, is it a small matter? Nay, the most sacred responsibilities of life are shirked, manhood is repudiated and the highest expression of God's creative work is brought to naught.

Therefore let the expression of our characters have free course. Not our instincts, nor our evil natures but our characters as the expression of all that is *best* within us. Whether *our* best belongs to the positive comparative or superlative degree of excellence matters not in this regard. If it be our best—our real character let it out.

What a solemn responsibility rests upon us as young men and women! Since we are responsible both in the eyes of God and men for an adequate expression of our characters how important that we have a good—not to say a noble—character to express. Character is not an immediate creation; but like the works of creation it is the grand result of gradual processes extending over a considerable period of time. One of our texts furnishes us with an account of the processes by means of which a magnificent character may be built up—"Keep thy heart with all diligence for out of it are the issues of life. Put away from thee a froward mouth and perverse lips put far from thee. Let thine eyes look right on and let thine eyelids look straight before thee. Ponder the path of thy feet and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil."

L'Amable.

What we do truly, rightly, in the way of duty, that, and only that, we are.—F. W. Robertson.

### At Nine O'clock.

BY REV. J. WILBUR CHAPMAN, D. D.

"A double-minded man is unstable in all his ways." No truer words have ever been spoken. The bat has wings to fly with and feet to walk with, and does neither well, an illustration of many Christians.

A clock in an Edinburgh church steeple was striking nine when three young men passed on their way to a place of sin. Suddenly one of them stopped and said, "I cannot go with you," and when they pressed him for a reason, he said; "When I left my home in the hill country my old mother said, 'My son, you are going into a wicked city, but your old father and I will pray for you every night, and at nine o'clock we will be on our knees.' They are praying for me now," he said, "and I cannot go."

He turned about, sought his room, cried out to God for mercy and was saved. He is to-day one of the leading merchants in Edinburgh. Decision of character was the means of his salvation.

### Daily Readings.

Mon.,	April 29.	—The value of purpose.	Dan. 1: 8-17
Tues.,	April 30.	—Guidance in judgment.	Ps. 25: 1-10
Wed.,	May 1.	—How character speaks.	John 18: 37-40; 19: 1-6
Thurs.,	May 2.	—Decision colors character.	Ps. 27: 1-9
Fri.,	May 3.	—Destiny from decision.	Deut. 30: 15-20; Prov. 16: 25
Sat.,	May 4.	—The supreme choice.	1 Kings 18: 21; Luke 12: 22-29
Sun.,	May 5.	—Topic. Decision of Character.	Rev. 3: 14-16; Prov. 4: 23-27

### The Father's Plan.

Sometimes in life we wonder why  
The heart must ache, the lips must sigh;  
Why disappointments cross our way,  
To thwart the hopes we hold to-day.  
Ah, soul, the Father hath His plan;  
Beneath these ways we cannot scan,  
And ever shall His purpose be  
Worked out for good to thee and me,  
If we will wait.

It is well known that a man who walks carelessly in a dense forest, or in the dark, always walks in a circle. This is because one side of the body is stronger than the other. So in life, the selfish man never makes progress, no matter how decidedly he moves. He must fix his eyes on something outside himself.

Life is an arrow—therefore you must know  
What mark to aim at, how to use the bow—  
Then draw it to the head and let it go—Henry Van Dyke.

The harder you throw the ball, the more likely are you to throw straight. The more vigorously you live, the greater certainty have you of reaching your goals.

"We challenge," says the Christian Commonwealth, "any observer to contradict us when we venture to affirm that wherever in a country the pulpit has declined, the nation in that country has declined with it."

That prince among educators, Thomas Arnold, once remarked that he was tired of dealing with boys who merely loved God; he wanted to find some who loved God and hated the devil.

## Our Contributors.

For Dominion Presbyterian.

### The Maccabean Period of Jewish History.

BY REV. PROF. JORDAN, D. D.  
(Concluded.)

This quarrel was of great consequence for Jerusalem. Antiochus, regarding it as a rebellion, hastened from Egypt. Although his dependents were allowed to enter without fighting, he ordered them to cut down all who came in their way. The temple was openly and completely robbed. A Phrygian named Philip was set over Jerusalem; and Menelaus was maintained as High Priest, and to these two was entrusted the task of forcing the people into obedience to the King. Then it became evident that the real barrier was the power of the Mosaic law respected up to this time by all the foreign rulers of the Jews. It has been suggested that the proposal to abolish the Law may have come from a Hellenistic circle in Jerusalem. Of this we cannot be certain, but we do know that two years later, 168, Antiochus decreed that pagan worship should be introduced into Jerusalem. He had been checked in his conquering career by the Roman ambassador, who drew a circle round him and demanded immediate choice of peace or war. Thus robbed, as he thought, of the legitimate fruits of victory, he turned in his disappointment and rage against the Jews. The Jews on their part regarded this check as a divine judgment on the temple-robber, but they soon learned that he had strength enough to make them feel his fury. The persecution reached its height on the 25th of Chisleu (December) 168, when a heathen altar was set up over the altar of burnt-offering and swine offered thereupon. Death was to be the punishment of those who concealed the Scriptures, and of those who practiced circumcision. Persecutions had not been unknown in Jewish history, but this was the most thorough in its aims. "Everything was to be destroyed that had been achieved by centuries of prophetic and legal effort." Many were carried away by the fierce pressure, many no doubt took refuge in Egypt; but large numbers felt that they must choose death rather than disloyalty to God. From the standpoint of piety and patriotism the situation at this stage seemed to be hopeless.

The causes of this crisis are sought in various directions. 1. The character of Antiochus Epiphanes in which there was such a strange mixture of force and frivolity, sharp cleverness and wild extravagance. The Syrian rule was always futile, having no real unity of purpose. This King struck out in a new way, but it led to conflict and confusion and has made his name a by-word and reproach. 2. The vulgar reason that Syria was in great need of money after the disastrous war with Rome in 189; this caused heavy pressure to be brought to bear on all the provinces and provoked still greater recklessness on the part of rulers. 3. The division within the Jewish community, and the deterioration of character seen in the lives of so many Jews, this being an effect of the baser influences of Hellenism. These and many other facts must be taken into consideration, and when we view it under the larger aspect, with all the light that is now thrown upon it, we regard this crisis as a providential movement by which Judaism was saved from destruction when threatened by foes within that were more powerful and insidious than outside enemies.

Mattathias, an aged priest, had withdrawn with his family to Modein, north-east of Lydda, and when the King's delegate came there he was commanded to offer a pagan sacrifice in token of his submission. As a leading man he was expected to lead the way, and so he did, but not that way. He not only declined to offer sacrifice himself, but slew the first Jew who attempted to obey the order, and thus revolt began. There was no longer safety at Modein, so the patriots took to the mountains, and the cry was raised: "Let those who are zealous for the Law and maintain the covenant follow me." At first many were slaughtered because they would not even raise a hand in self-defence on the Sabbath day, but it was soon seen that this irrational strictness played into the hands of the enemy. The rebels were now joined by the Chasdim or Hasideans, a special school of zealots for the law mentioned now for the first time, the forerunners and immediate ancestors of the Pharisees. Many others also rallied to their side on account of the oppressiveness of the Syrian rule.

Mattathias had five sons, all of them strong, able men, and when he died from sickness in 167, the lordship fell to the third son Judas surnamed Maccabeus. We cannot follow the varying fortunes of this remarkable war, or give the names and places of particular battles with details as to the immense armies sent by Syria to overrun the country and force the Jews into submission. This is not necessary as it is all set down in numerous text-books with as much clearness as is possible for a period so remote and times so confused.

The following words from Carnill may sound extravagant, but they expressed the view commonly taken by historians concerning the great leader in this religious rebellion. "Judas Maccabeus is probably the greatest warrior whom the people of Israel ever produced; in him the primitive heroic spirit revived. But he achieved more than it ever did. In the course of four hundred years the people had become entirely unused to war and weapons, yet with his volunteers supported by nothing but their faith in God and in the final victory of His Holy cause, Judas scattered the largest armies and won victory after victory. He was in truth a warrior of God who regarded war as a sacred matter and drew the sword only for God and the oppressed faith; in his pure ideal inspiration combined with such genius in tactics and strategy he calls to mind spontaneously Gustavus Adolphus. His picture is spotless. He did nothing that could throw an unfavourable light upon his character or tarnish his memory. He must be reckoned among the most ideal figures of all history."

Judas is said to have had an army of 6000 men and with this he loyally continued the work begun by his father. He was remarkably quick in his movements: he suddenly appeared before the cities, cast down their heathen altars, and caused the children to be circumcised. In 166 he cut off a detachment of the enemy sent against him by Apollonius the Syrian general. He next defeated Seron in the pass of Beth-horon, killing 800 of his men. This established his fame as a soldier. The Syrians had evidently made the mistake of underestimating the enemy. This defeat called the King back from Egypt, and he entrusted the war to Lysias with 40,000 footmen and 7000 horsemen. He camped at Emmaus a day's march from Jerusalem and the result was regarded as a foregone conclusion. Merchants were present in large numbers to buy the Jewish captives. Lysias divided his army into two

parts, but he was outmanoeuvred by Judas who defeated one part of the army with great slaughter and caused the other part to take flight. The Jews had prepared for this great battle by a day of humiliation with earnest prayer. They spread out the defaced copies of the Law-Book in the presence of their God. In 165 Judas defeated another large army sent against him by Lysias at Beth-Zur on the Idumean frontier north of Hebron. He then took Jerusalem, and while his soldiers engaged the Syrian garrison he purified the temple, 25 Chisleu (December), just three years from the time of its desecration. A solemn festival of eight days was held, which became an annual institution. Judas had now a little rest and was able to strengthen his position. He brought the scattered Jews from Galilee and paid off some old scores due to the hostile neighbors. Antiochus died in 164, and when the news was received from Babylon his son was proclaimed King by Lysias. Judas was determined to drive out the Syrian garrison from Jerusalem, but when the new King heard of this he sent an immense army to besiege the city. Provisions were scarce and the Syrians possessed the advantage; but as they had trouble at home they were prepared to enter into negotiations. Lysias went to the root of the matter by granting to the Jews the fullest freedom in matters of religion and morality. Thus the end of the revolution was achieved. The members of the strictly religious party were satisfied, and at this point it looks as if a little more wisdom and toleration on the part of the Syrians and the Hellenistic party would have left the Maccabeans without any real reason for prolonging the struggle. Menelaus was taken away and executed. Alcimus, an Aaronic high priest, was appointed in his stead, and though there were many causes of complaint and much bitterness of feeling, those who felt that religious freedom was all that was required were inclined to settle down and make the best of the circumstances. Alcimus the high priest began his career by causing sixty of the strict party to be put to death in one day, and Barchides the Syrian commander was guilty of intolerable cruelties. Thus it seemed to many that Judas was their only refuge, and they flocked to him in such numbers that Alcimus had to withdraw to Antioch. At his entreaty Nicanor was sent with a large army against Judas. Notwithstanding the protestations of loyalty on the part of the priests he threatened to burn the temple if the Maccabean leader was not surrendered to him. Nicanor received reinforcements from Syria, but soon after he was defeated by Judas and was himself slain. Thus once more the land was delivered from a great danger by Judas and the people flocked gratefully to his standard. Towards the end of March 161 this wonderful career came to a close. The Jews were defeated by Barchides, who had received fresh forces, and the great hero died fighting for the cause to which he had devoted his life.

The revolt against religious persecution begun by the aged priest Mattathias had now developed into a war for political independence. This was opposed on the one side by the Hellenising Jews and at the other extreme were the strictly legal, orthodox Jews who were not pleased with this new tendency, but they could not help themselves as the Maccabean party was their only defence.

The details of this period are obscure and confused, but we know that a stern policy of repression was begun and the Syrian garrisons were strengthened so that the patriots were in sore straits. The new leader, Jona-

than, brother of Judas, carried on a guerilla warfare against Syrians and apostates. On account of the struggle between rivals for the Syrian throne he was enabled to gather an army and gained successes in which the Jews could feel legitimate pride, as they were victorious over a foreign foe. Jonathan secured his greatest successes by taking advantage of the divisions in the Syrian court and camp. There is a sort of poetic justice in the fact that the man who achieved so much by cunning was beaten at his own game. Judas died in fair fight upon the open field, while Jonathan fell a victim to treachery of the most diabolical kind.

Simon the second son of Mattathias now took command and made all possible efforts to save his brother who had been treacherously taken captive. When this was all in vain and Jonathan was murdered, he buried the body at Modein and built a splendid sepulchre there. Simon took the high-priesthood to satisfy the remnant of the Syrian party and gained the recognition of one of the Syrian claimants. He reaped the reward of his brother's labor, and being favoured by stormy weather which hindered the relieving party he managed to starve out the Syrian garrison, that being the only way of capturing the Jerusalem citadel. The priesthood and governorship were united and vested in Simon until a faithful prophet should arise. He declared his independence by declaring a new era from the beginning of his reign and issuing coins in his own name. Holtzmann says Jonathan, in his unscrupulous appropriating of foreign possessions and his genuinely Semitic power of flattering speech, resembles the Hellenist Jews whom we have learned to know at the court of the Ptolemaic kings. "But the history of Simon leaves behind a far better impression. If his chief effort is directed to the establishment and confirmation of his inherited lordship, yet he knows how to blend this thought almost perfectly with the freeing and uplifting of his people. A worthy priest, an intelligent, far-seeing statesman, a father of the land who cared truly for the moral and economic welfare of his subjects, Simon in some measure attained the ideal which in later centuries appealed to so many catholic church princes."

This reign, one of the brightest and most prosperous in the history of the Jews, closed in darkness. Simon was treacherously murdered by his son-in-law, Ptolemy, who had contrived a plot for the sake of raising himself to power. His son John managed to escape and established himself on the throne. The last sixty years of Syrian history presents a picture of contemptible intrigues and disgusting crimes; for these degenerate kings and a country divided by civil war Judea had no longer anything to fear. John Hyrcanus now became a victorious aggressor and seeing that the popular militia was not sufficient for his purpose he raised a standing army of mercenaries and so forged an effective weapon by means of which he increased the territories of his kingdom and made Judah an independent kingdom that was respected and feared. If we go beyond this point we come to the fully developed parties of Scribes and Pharisees and find them mixed up in political intrigues and civic broils. There may be something interesting in quarrels and contentions of that kind, but they belong to a lower plane than that of the great struggle which we witness in the previous generations. Such a period as this was not favourable in Palestine to the production of literature or the development of theology, and as we have found the historical problem sufficient we must avoid or

postpone literary questions. It seems probable that this period had a powerful influence on the consolidation of the canon. The subtle but impolitic demand of Antiochus for the destruction of the sacred books gave a strong impulse towards their preservation and canonization. Thus the aim of the persecutors defeated itself. A statement in 2nd Macc. connects the name of Judas with the collection of the scattered books. Though the precise form of this statement may be unreliable, it is probable that tradition connects with his name a movement set on foot at this time, and that the prophets and some of the writings received a definitely sacred character as a result of this great conflict.

The Maccabean movement arose at a time when the Jews had been long unused to independent political action, to real diplomacy, and actual military movements. After a period of exclusive attention to religious and ecclesiastical affairs the life of the community was disturbed by the subtle influence of Hellenic culture. There could never again be the simple and universal adherence to a formal law in precisely the same way, and indeed it seemed as if Hellenism would to a large extent conquer the clear consciousness of its own special relation to God. As one historian hints, things were going quickly enough in that direction if Antiochus Epiphanes had had the sense not to meddle. But when the direct effort was made to crush out Judaism by sheer violence, it was seen that the nation was not dead. It still had the power to produce soldiers and statesmen of a noble type. As with almost all the great movements within Israel the impulse was religious, and the aims, at first, purely religious. The beginning was a small local revolt, which grew into a guerilla warfare, and finally attained to the proportions of a national rebellion. The leaders of this movement form one of the most remarkable families that the world has ever known. The sons of Mattathias show us the ideal soldier, the cunning diplomatist, and the clever-headed, broad minded statesman. The Puritan patriots became politicians; they gave independence to the nation and founded a dynasty, which in its turn degenerated and fell a victim to the disintegrating tendencies against which the original rebels had fought. They did not set out with these ambitious political plans, but their action at a critical stage took this turn as a result of stern necessity. To have given up the battle on account of legal scruples when religious freedom had been nominally attained would have meant destruction to themselves and the cause they had espoused. They were bound to go forward, and forward meant, in the end, a total change in the character of the movement, its secularization, and later its degeneration. As for the men who give the name and character to this period of Jewish History, they were strong and wise and possessed elements of high nobility. They played their part well in a trying time. They fought for order against unbridled license and brute caprice. They helped to save their nation until it had done its great work and made its contribution to the life of the world, and in this they rendered service to humanity. They illuminated with the fire of their enthusiasm the old essential truth that there is something better than greed of gold, or the love of pleasure; something nobler than worldly success with a thin veneer of so-called culture; namely, that a man shall be loyal to the best that is in himself, to the noblest traditions of his race, to his highest conceptions of duty and God.

### Sparks From Other Anvils.

**Presbyterian Witness:**—Our ministers are our religious teachers. The field that is open to them is practically unlimited. All questions have their religious or moral aspects and all history has its lessons. The vast fields of science and of literature can be laid under tribute for the building up of the Christian people.

**Presbyterian Banner:**—The dream that some people cherish that if they only could escape work and had nothing to do they would be happy is false to every faculty and fact of life. Work is a gospel that saves us in many ways. Young men especially should beware of idleness, and bind themselves down to systematic and steady service.

**United Presbyterian:**—There appears to be a general agreement that card playing among women is becoming quite common and is increasing, and that it takes the form of moderate gambling. At first prizes were used, then came money stakes. Such a custom is dangerous in the highest degree. Morally and physically it is wrong and tends to the undoing of life.

**Christian Observer:**—We lately adverted to the manner in which the benediction should be made. Besides the common use of the phrase, "The communion and fellowship," another error, perhaps even more common, is in the use of the words, "Be and abide." "Be and abide" are neither grammatical nor scriptural. One will find them nowhere among the various forms used by the apostles.

**Lutheran Observer:**—In the hurry of our daily affairs, with their crowding cares, comes the temptation to relax our habits of prayer, but the very press of work only makes it more necessary that we persevere in them, that we may go to our tasks strong in the Lord and in the power of his might. A prayerless Christian is a contradiction in terms. No man's Christianity will survive his prayerlessness. When he ceases to pray he will cease to spiritually live.

**Herald and Presbyter:**—There are some men who have always something to communicate. They are givers rather than receivers. They have a message. They may not have silver or gold, but such as they have, like Peter, they give with a will. The smile is always ready to break. The greeting is bubbling from the lip. The message is ready to be spoken. He tingles with vitality. By voice and pen, in pulpit, and from house to house, he imparts himself to his people.

**Canadian Baptist:**—Our Roman Catholic friends are still determined to carry out their own views in the matter of marriage, let the law be as it may. Archbishop Brucési, of Montreal, warns the faithful that no decision of the civil courts can change their allegiance to the church, and he declares excommunication against all Catholics who presume to contract marriage outside their own communion, whether it is between two Catholics or a Protestant and a Catholic. This is their own affair, but we have little doubt that independent Catholics will exercise their own judgment in such matters, now that the legal status has been fixed.

Mrs. Alex Campbell, of Lake Manitoba, who died a few days ago at the age of 85, had no fewer than 314 descendants, 9 children, 79 grandchildren, 212 great-grandchildren, and 14 great-great-grandchildren. Forty three are dead. One hundred and eighty are Protestants and 134 Roman Catholics.

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REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 24th April, 1901.

A certain congregation, whose pulpit was then vacant, liked the last minister that preached there, and promptly asked him if he would accept a call. The minister assured them he would, if it were made unanimous. The congregation did call him, and did make it unanimous. The minister kept them waiting for one month, then declined their call. That was most reprehensible conduct on the part of the minister. We do not believe that there are ten men in the ministry who would do as he has done. Scarcely less reprehensible was the conduct of the congregation in asking any minister or licentiate to pledge himself before the call was put into his hands by the Presbytery. Unfortunately there are many congregations that do this very reprehensible thing. The call of a minister is not cognate with the engagement of a hired man. If the session calling considers it is, then let them name it an engagement for a term at so much wage. It cannot be a call.

With the near approach of the Synod and Assembly meetings the question of expense becomes a factor in the calculations of many. Why should not the whole membership of the Synod bear an equal portion of the expense incurred for travelling expenses? The minister and elder should not be taxed to do the Church's duty. Is it not possible to signalize the first meeting of the Century by a mutual agreement with respect to the bearing of this burden!

There has been placed in the window of the Grand Trunk city offices, Montreal, says the Gazette, a beautiful transparency picture, showing Lake Rosseau at 5 o'clock in the morning. The picture not only illustrates the beauties of the Muskoka lake district, but it is also a work of art. It is the intention of the Grand Trunk to place this novelty with its exhibit at the Pan-American Exhibition.

## THE DOMINION PRESBYTERIAN

### THE RUINED ALTAR.

The Church cannot prosper when the spirit of worship is not found in the homes of her members. We do not say that there must be the morning and evening family worship of which we read. We have known worship of this kind to be observed, and the only influence it exerted was to harden in sin. We can understand that, under existing conditions the regular, daily observance of family worship would be difficult, in many instances. We are speaking of the worshipful spirit, that spirit that is ever seeking to express itself in gratitude, or in supplication to God. Where this is strong the difficulty in the way of finding opportunity to worship will be solved. There may not be the regular diets of family prayer, at which every member is present and takes some part. That is the ideal. The real may be something very far below that, but it will approach that ideal, and in spirit will approach it more nearly than in act.

That spirit is woefully absent from our homes. Were it not so there would not be such a unanimous plaint from minister and session, from Presbytery and Synod, that the family altar is being neglected. The observance of any form of worship is considered out of the question in a large percentage of our homes. In the morning the father is at work before the children are out of bed. In the evening the children are too busy with their school work, or play, or, if older, with engagements of all kinds. To many the home comes to be a place to eat and to sleep, nothing more. It is the family boarding house, in which the father and mother preside. It ought to be a House of God. Above all other places it ought to be sacred to those whose life began within its walls. On the contrary it has no sacred associations. If we ask those who live in it to take us to the place where God has seemed most near, they will lead us out of the home, and into the church. But the home should hold infinitely more sacred memories than the church.

Out of these homes young men and women pass into the world to make their way there. No holy memory goes with them. The experience that forms their stock-in-trade has been obtained outside the walls of the place they call home. Their view of life has been gained as much from others as from those who gave them birth. They enter upon the struggle with a little higher aim than the desire to succeed and to succeed quickly. In seeking to realize it they strip themselves of all that might deter them. They would like to help others, but that means time and effort taken from their own struggle, and they cannot afford this. They become self-centred, and as the years advance, and the strife becomes more keen, they ruthlessly put down all and every one that stands in their way.

Out of such homes many of our ministers should come. Need we wonder that when the Master calls they do not hear. How can they? How should they understand if the sound of His voice were heard? What spiritual response can be expected from a life that has passed its earlier years under such deadening influences? It is not the criticism of the day that frightens young

men, or, by undermining their faith, causes them to hesitate when the voice calls them. It is not altogether the mercenary spirit that warns them that the ministry is one of the most unsafe of the professions, from the point of view of the man of the world. It is the heavy, dull fibre of the spiritual life; the all but nerveless mass that, when the Divine hand is laid upon it, scarcely feels the touch that should thrill it in every part. To His Voice there is no answer. The spiritual sense is buried deep beneath a mass of worldliness that has heaped itself upon the soul, because those whom God charged with the duty of caring for that soul in its first years have neglected that duty.

We believe in the Divine call to service. We believe that such a call is given long before the one to whom it is given can respond. There is nothing peculiar in the experience of the servant of God who recognized that, before he had been born he had been designated for the work into which he had afterwards been led. That is the experience of all. The little life that the parents vow to train for God as they stand with their child for baptism, has already been designated by Him to fill some place in His great work. Some of these have been fitted to be His ministers. In due time He may call and they do not hear, because the parents to whom the life was committed in its formative years have not cared to learn what it was that God had called their child unto, and they have, by this neglect, made it all but impossible for the young man to learn. We believe that many a young man whom God designed for His ministry is to-day not in his place because of the neglect of his parents. Some of these parents are not irreligious. They are on the rolls of our congregations, they may hold office in the eldership. But the atmosphere of the home life has lacked the spiritual element, the soul has been undeveloped, and when the Voice called there has been no sense capable of giving response.

Speaking of calls, would it not be well if some one were to prepare a form for a call, that could be used by congregations calling. We have seen calls presented to Presbytery in which the names were upon strips of paper of different sizes, different colors, different weights, and alike only in this—that all were equally blotted and soiled. To crown all, these variegated bits of paper were gummed end to end, and then rolled up like a scroll, to the dismay of the Clerk who is obliged to pack the thing into shape in order that it will go into an ordinary envelope. Surely we have got beyond this stage in documentary work!

To know when we are beaten, and to be able to yield tactfully what cannot be held longer, is a lesson that might well be studied by those who have been contending for a point in respect to the better working of our Sabbath Schools. Keep a little ahead of the Church, brethren, but do not go too far, or some will refuse to follow you.



## TWO JAPANESE STATESMEN.

The February number of the Chinese Recorder contains a most interesting article from the pen of the Rev. H. Loomis, agent of the Bible Society in Japan, in which he gives a sketch of the early life and services of two of the most enlightened and influential statesmen in Japan to-day, Count Inouye and Marquis Ito. But the most interesting fact in regard to these great statesmen is that as young men, in 1864, when it was still a crime for a Japanese to go abroad, they made their way to London, determined to obtain the learning of the Western world. Strangers and penniless, they were providentially brought in contact with Mr. Hugh Matheson, a noble Presbyterian merchant, under whose roof they found a home for two years, during which time they were privileged to see daily what the Christian religion does for our Western family life. Though neither of these men have ever become professing Christians, the influences of Mr. Matheson's Christian home have not been lost. Especially is this true of the Marquis Ito, who is serving for the third time as prime minister of the empire. It was through his assistance a few years ago a Bible was presented to the Emperor, and two years ago, when an effort was made to eliminate religious instruction from the schools, Marquis Ito opposed the measure, and through him, though it became a law, it is practically a dead letter.

## THE DOCTRINES OF GRACE.

The closing address of the United Free College, Glasgow, was delivered by Principal Hutton, whose subject was "The Doctrines of Grace: their Place and Claim." He said the doctrines of grace were the catholic heritage and deposit incorporated with the leading theologies of Christendom. During the decadence of evangelical and Presbyterian life in Scotland under the domination of Erastianism and Moderatism, it was left to a small remnant to become the martyrs of their defence. The doctrines of grace were the pulpit warp and woof of their direct ancestors, the Seceders, and the Free Church; the men of 1843, held fast and proclaimed the same doctrines; and the same was true of many they left behind. What he now wished to plead for was increased attention to these great themes. They believed in man ruined by sin and redeemed by grace, and the doctrines of grace could be no second consideration either in preparatory studies, personal discipline, or pulpit and pastoral work. They had, happily, a condition of preponderating pulpit or studious efficiency, of aggressive evangelism, of increased personal interest in the truth, of awakened jealousy for the faith in Christ; but was there not on the other hand in the spirit of not a little they read a shrinking from the hardness of thought and pulpit life, or a falsetto on the key of fashion, or a cheap superficial boldness on the top of some wave? Was there not a shading away of the vital features of sin, an emptying of the great words of terror and purity, condemnation, justice and holiness of their divineness? Was there not a tendency to depreciate old thought, and to make oracles of the new, to flourish the newer phrase until it became a cant. And if they

were to be jealous of the doctrines of grace, ought they not also to be jealous of the Scriptures in which they were contained. He could not doubt that the evangelical higher critics believed their views to be in harmony with the doctrines of a true inspiration. It was said there was no theory of inspiration laid down in the Confession, and that they needed and ought to have none in coming to the study of Scripture. He was sceptical of the existence of such equipose, neither did he think they could as Christians approach the Scripture without some latent theory. Inspiration, if they could say no more of it, is a Divine intervention in the provision of Holy Scripture, was a generic attribute not to be withheld or hesitatingly applied, but to be affirmed of Scripture as such. The vital question was—Does Scripture mislead? To this question he replied that they might say with confidence its great Author and Editor took care of that. If God had to do effectively with the choice and use of the human element of successive ages, it was idle to depreciate its service, as though it were a non-conductor of inspiration. The element, with its limitations and forms as used by God, had never been less than a light to the feet and a lamp to the path of man. How God is immanent in His works and in the chosen vessel of man and his history, how God has incarnated Himself in humanity, we cannot define. How He has entered into human language and breathed His Spirit into a special literature of grace, incorporating His wisdom with that of man, using him, yet respecting his nature, was not the least mystery of the manifestation of His ways. He had sought to emphasise the inspiration of the Scriptures as the fountain of the doctrines of grace. If the Scriptures were not of God, neither were the doctrines of grace, and if these had no foundation "we are yet in our sins."—Christian Leader.

## CENTURY FUND NOTES.

Ministers and local treasurers will please remember that returns should be despatched to Rev. Dr. Campbell, Perth, Ont., on April 29th.

Though schedules have been mailed to every minister and treasurer so far as known, some may not have received them and some may have mislaid them. The minimum of information needed is as follows: (1) Amount subscribed by congregation, including minister, and by S. S., Y. P. S., &c., for Common Fund (2) Amount subscribed for debt fund (3) Amount collected for Common Fund (4) Amount collected for debt fund. Ministers are specially entreated to see to it that the filled-in schedule, or at least this minimum information, is sent on 29th.

Sabbath Schools that have used banks should have them returned by 28th, so that the gross amount contained in them may be reported through the minister, or local treasurer, on the 29th.

It is impossible to over estimate the importance of having complete returns (*Word even from those congregations that could do nothing*.) before the Executive meets, as it is intended that it shall meet, on May 3rd. Let there be faithfulness then, in attending to this little but momentous duty.

R. CAMPBELL.

## THE LORD'S DAY ALLIANCE.

The Rev. J. G. Shearer, the indefatigable Secretary of the Lord's Day Alliance, has again visited Ottawa. On Sabbath he preached in Bank Street church in the morning and in the McLeod Street Methodist church in the evening, where he also addressed a mass meeting in the afternoon, giving a synopsis of the progress of the work since his last visit to Ottawa and said that the outlook on the whole, was very favorable. In particular, he noted the fact that many prominent laymen were in sympathy with the objects of the society.

At the meeting of the Dominion Lord's Day Alliance, held at the Young Men's Christian Association Monday afternoon, Rev. J. G. Shearer, of Hamilton, field secretary, reported that he had travelled through Manitoba, the Northwest Territories, British Columbia and Quebec recently in the interests of the alliance. The receipts amounted to \$1,100. This sum was larger than the expenditure. He said that in the west public sentiment regarding the work of the alliance was becoming stronger. A movement had lately been made by the alliance looking to cooperate with organized labor for the preservation of the day of rest. Branches of the Alliance had been organized in all the provinces except Prince Edward Island.

Mr. W. M. Blakemore, of Montreal, representative of the Quebec Lord's Day Alliance, gave an account of the closing of the French theatres in his city on Sunday. Archbishop Bruchesi had issued a manifesto, approving of the platform of the alliance. This manifesto had great influence over the Catholics of Montreal.

Hon. Keziah Wood, of Moncton, N. B., representative of the New Brunswick alliance, and Hon. Wm. Ross, of Halifax, representative of the Nova Scotia alliance, presented reports of the work in their provinces.

The Alliance passed a resolution of satisfaction and appreciation of the work of Rev. Mr. Shearer and decided to contribute \$500 annually towards his salary, besides paying expenses. The Ontario Alliance engaged Rev. Mr. Shearer and has been paying all his salary up to the present.

It was decided that a Dominion convention of representatives from all the provinces should be held at Hamilton on Tuesday, June 25. The special object of the convention will be to consider the question of deciding under what auspices the literature of the alliance should be issued. Other important matters pertaining to the work of the alliance will be discussed.

The following officers were re-elected: President, Senator Allan; vice-president, Rev. D. M. Ramsay; recording secretary, Rev. John Scanlon; field secretary, Rev. J. G. Shearer; treasurer, Mr. George Hay. The executive committee will be the same as last year, except that the name of Mr. D. J. O'Donoghue will be substituted for that of the late Rev. J. C. Campbell.

Among those present were, Revs. Dr. Moore, Dr. Armstrong, D. M. Ramsay and Mr. George Hay.

## The Inglenook.

### "Auntie" Dill's Surprise Party.

BY HOPE ALTON.

Ten bright faces and as many pairs of busy hands were gathered in Rachel Lister's dainty room, one day, just after the holidays. The "Do Something Circle" they called themselves, and had taken for their motto: "Do something for some one, each day." Some days it was just home work, the lifting of a burden for one of the dear ones there. Sometimes a helpful story or cheery poem read to a lonely "shut in," or a bunch of flowers laid on a sick one's bed. They held their meetings once a week, gathering at the home of each member, in turns. All through the holiday season they had worked busily, but now their hurry was over and they felt as though they had earned a little rest. So that day found them at the old parsonage, the guests of Rachel, the minister's daughter.

"Just bring your lightest work, girls," Rachel had said, so while nimble fingers plied crochet hooks and knitting needles, equally nimble tongues talked over what they should do next.

"Now that we have given the Primary Class their Christmas tree, the old women at the poor house their New Year's dinner, and finished up the box for the 'Home,' I don't know what we shall do next," said Laura Marshall.

"Not I," echoed Marie Jackson, "for I haven't the ghost of an idea. A penny for your thoughts, Celia," she continued. "You look as if you might have some plan in that curly brown head of yours."

"Well," answered Celia Brown, running her fingers through her short brown curls till the girl told her she looked like Paderewski; "I'll tell you what I have been thinking. Let's give 'Auntie' Dill a birthday party."

Nine pieces of work were dropped in as many laps, while a chorus of "Oh! How delightful! How did you think of it?" arose from the circle of girls.

"It was this way," answered Celia. "We have done so much strictly charitable work the past two or three months, that I thought a change would do us all good. Our work has been from pity, and I trust, too, from love to our Saviour. But it seemed to me as it would be pleasant to put personal love in the place of pity, and as I knew we all loved 'Auntie' Dill, of course, I thought of her at once."

"But what about her birthday, and how did you know of it?" asked Jennie Adams.

"It is two weeks from to-day," replied Celia, "and I found it out by accident. Sister Lottie's birthday was last week, and she had a little party. 'Auntie' happened in while the children were at tea, and nothing would do but that 'Auntie' Dill must sit up to the table and have a piece of the 'bird-day cake' too. And little Roy Western who sat next to her, looked up and said, 'Does you has bird-day cakes and parties too, Auntie?' And I fancied I saw a tear shine in the kind old eyes as she answered him. 'No, dearie, Auntie Dill is all alone and won't have to bake her own cake and eat it, too.' And when is your birthday?" went on Roy. "I want to know, so I kin bring some sugar hearts and help you keep it."

"Bless your dear heart," said 'Auntie.' "My birthday is in February, the fourth day, and when Sister Jane was home, we always kept it together, for she and me are twins."

"So then," went on Celia after stopping to catch her breath. "I made up my mind, that if you were willing we would give the dear old soul the happiest birthday she had known since 'Sister Jane' went West."

You may be sure the rest of the girls were more than willing, and spent the remainder of the afternoon in planning.

"We mustn't give anything that even looks like charity, you know," said Celia, "for, in the first place, she doesn't need it, and in the second, we want her to know that it is done because we love her."

And now a word as to who "Auntie" Dill is. On the edge of Brookton stands an old brown house, with a noisy, clattering brook, from which the town takes its name, running just at its side. It is the old Dill Homestead where the dear old lady, is known throughout the country, far and near, as "Auntie" has lived all her life of over sixty years. She loves every stick in the old house, while every foot of ground in the little farm is dear to her. She often sits alone by her fire in the winter evenings and thinks of the old father and mother and her twin sister Jane, who once made up the family circle. But the father and mother have slept many years in the old churchyard close by and the big West has swallowed up Jane and her husband, none than twenty years before. People often wondered that she should live there all alone, but she said she was happier so. She could not bear to see strangers about the old place, and nothing would harm her in quiet Brookton. And so the days sped on until the eventful 4th of February rolled round.

Everything seemed to work just right for our happy circle. A genuine snow storm had come, leaving splendid sleighing in its wake. So when the morning dawned bright and clear, with a suspicion of spring in its sunshine, Domine Lister sent Rachel up to the old house to see if "Auntie" would take a sleigh ride with him and Mrs. Lister that afternoon, and the unsuspecting old lady gladly consented. The girls waited until the sleigh went out of sight and then began to gather at the old brown house. There was no trouble in entering, for if anyone wanted to leave their house alone, they turned the key and then left it hanging on a nail beside the door. "Auntie's" cozy sitting room was soon filled with the merry crowd, and such a chattering of tongues and rippling of laughter ensued that the staid old cat sat up in the arm chair, lazily winking and blinking, wondering what it could all be about.

But there was no time to spare. Packages were quickly undone, and various dainty articles arranged upon the sitting room table. There was a delicate cup and saucer, two fine engravings daintily framed, a copy of a rare devotional book, another of "Snow Bound," a soft bright tinted shoulder cape, a head rest for the old easy chair, a lovely calendar with Bible text for each day, and a tiny tea pot, just big enough for one. And Vera Dorne had brought a large bottle of violet perfume, because she had heard "Auntie" Dill say once that was her favorite

scent. Then in the center they placed a photo of the D. S. C. prettily framed in birch bark by the dextrous fingers of Mae Bloom. When all was settled to their liking they went into the kitchen to spread the table for tea. Not the tiny table on which "Auntie" took her lonely meals, oh no!—that was far too small. But Rob and Harry Verdain soon brought over their extension table to make room enough for the tea party. Table cloths and napkins were brought out and "Auntie's" fine old china was set out.

"If the dear old lady was the least bit 'cranky'" quoth Celia, "we would not dare to take such liberty, but she won't care."

"Just think of giving Miss Letitia Green a birthday surprise," laughed Laura Marshall; "I am afraid we would be more surprised than she would."

"Hush, girls," said Rachel, "remember we never backbite. But hurry, Papa said he would be back at half-past three, and it is after three now."

But before the sleigh bells jingled at the gate, the table was spread, the fires snapped and crackled, and everything was ready.

"Auntie" Dill came slowly up the walk, a happy smile on the placid face. And a thought like this was running through her mind: "It was so good of the Domine and his wife to remember me. I don't know when I have enjoyed a ride so much. And to think, it's my birthday too. It's just like the dear Lord to send me such a treat." She looked for the key to open the door, but just then it flew open and a chorus of fresh young voices cried out: "Many happy returns of your birthday, 'Auntie'!" She looked so bewildered that they drew her inside, with laughing looks and merry chatter. But when she got in the sitting room and saw the table spread with gifts, then she understood.

"Oh you dear, dear girls," she cried, "to think of a lonely old woman like me. And this morning when I got up, I sighed and almost cried because it was my birthday and I had no one to help me keep it." She laid aside her wraps and went to the table exclaiming over each article with the joy of a little child. But I really think the picture pleased her the most of all. The girls hung it where she could see it as she sat in her favorite chair. "It will keep me from getting 'the blues,' girls, when I sit here alone," she said.

The afternoon soon wore away. The girls would not let her go in the kitchen when she wanted "to see about the tea," protesting that she was their guest for the day.

"Don't worry about the tea, 'Auntie,'" said Celia, "the fairies will look after that." But two of the girls stole silently out, and when the short winter's day turned gray and the lamps were lighted, "Auntie" Dill was escorted out to tea.

Very lovely the table looked. In the centre stood a large lamp, sent over by Mr. Ludlam, the merchant at Woodville, who had lived one year in the Dill Homestead and carried away many sweet memories of the old place. He had heard of the birthday party through his niece, Jennie Adams, and had begged permission to send a remembrance also. No need to tell of the dainty things which graced the table, but one thing was missing. There was no big, uncut birthday cake. But just as they were sitting down, the door opened and in came a bevy of little ones, Roy Western at their head, carefully bearing a large cake which the girls hastened to relieve them of and to place upon the table. And when "Auntie"

Dill had cut it and given each eager little one a generous slice, it would be hard to tell which was the most delighted, the happy children or dear old "Auntie" Dill.

The girls lingered, after the supper was ended, until everything was placed in order once more and went home, well pleased with the result of Ceila Brower's happy thought. And "Auntie" sat by the fireside that night and told Kitty confidentially that it was the happiest birthday she had seen since she and Jane used to keep theirs with the loving father and mother, now asleep in the churchyard.

### A Fruit of Christian Civilization.

It is not twenty years since Egypt passed under British rule, yet its people are more prosperous and more justly treated than ever before since the pyramids were built. These will still be visited as one of the wonders of ancient time. But a greater wonder, and far more useful is the dam of the Nile, the work of English engineers, the last channel of which has just been closed. This dam is expected to create a lake 144 miles long, containing a billion tons of water, raising the river above Assouan about sixty-six feet. By it the flow of water can be so distributed throughout the dry season as to add about 600,000 acres to the area of the Nile valley. Floods and droughts will be prevented. The cost of the work is about \$10,000,000, and the increase to the value of the land in Egypt will be many times that sum. Of course millions of people will be benefited by it who will never stop to think that the dam was not always there. More food, more work, more money, greater prosperity will come to Egypt and abide there. England will still be called a nation of land grabbers. The fact will be cited again and again that the British fleet under Admiral Seymour battered down the Egyptian forts at Alexandria, and that Redvers Buller with his cavalry captured Cairo, and that Arabi Pasha was banished to Ceylon. But the other fact remains that Christian civilization has given to Mohammedan Egypt blessings never known before, and now has crowned its work by one of the greatest mechanical achievements of modern times, in whose benefits all the people will share.—Congregationalist.

### Hospital Life.

Whatever the cost of care in the hospital, for board, lodging, nursing, treatment, it is always less in the long run than the price paid when the same siege of illness is managed in any other way. Experience proves this again and again. Not all conditions demand hospital care. Far from it. But when they do, going to the hospital is cheaper, easier, safer, and more comfortable than staying at home. It gives a new lease of life under the most favorable circumstances. The patient has a better chance for complete recovery, a better outlook for future usefulness, than are possible elsewhere. The spirit, the trend of the times, are toward co-operation as a means of safety. A great hospital is the most wonderful scheme of co-operative mind and matter ever yet known, and for this reason it affords the safest shelter for all who are sick and suffering.—Harper's Bazar.

No sensible girl dreads a single life. Old maid, as a phrase, has dropped from the common vocabulary. The spinster has her honored place in the community, and is as useful, as happy and as comfortably situated as her married sister.

### His First Garden.

Jack thought it would be a fine thing to be a gardener, and cultivate beautiful flowers, so when he went to visit his grandpa in the country, he said:

"I am going to be a gardener like William, may I, grandpa?"

"You will find it hard work, my little boy," laughed grandpa, "but you can have a garden, and I will have the gardener teach you how to sow the seed."

So Jack went to work; not very hard work, he thought. He raked, and he hoed. Then William said it was ready for him to sow the seed?"

"William," said little Jack, "shall I get a needle and thread, and sew the seed?"

"Well, you are a city boy laughed the old man. "I don't sew my seed with a needle; I do it this way," and taking a handful of flower seed, he scattered it on the ground. "In a little while marigolds and sweet peas will spring up here; then you will see little master, what a good garden you have made."

We all want to make within our hearts good gardens, Jack made his by taking out all the weeds. So must we take bad thoughts out of our minds.—Christian Observer.

### Robin's Song.

BY REV. WILLIAM HARVEY WOODS, D. D.

Hark! I hear a plaintive music  
Stealing o'er the dusky lawn—  
Robin's singing in the twilight  
Chill and gray before the dawn—  
Singing low of faith and patience,  
Singing softly all alone,  
To the world a message bringing—  
"Courage! Night and fear have flown."

He is sitting 'mid the velvet  
Lilac leaves in April bloom—  
Darkness hides their bronzing edges,  
But his song and their perfume,  
Married, move in perfect union  
Till within my chamber dim  
Song is inebriate, and their sweetness  
Echoes of an angel's hymn.

Later birds in varied chorus  
Greet the sun with matin-song;  
Robin pipes when life is lowest,  
Faith is weak, and fears are strong.  
Not for him the sky-lark's anthem,  
Chanted near the heavenly gate,  
But to sing down in the shadows,  
"Day is coming; wait, oh, wait!"

Robin, robin, in the lilacs,  
All the prophets are not dead—  
Heaven has never on our doubting,  
Grieving souls, the last word said;  
Not in tongues of mortals only  
Speaks to us the voice divine—  
And my heart has heard a message,  
Robin in that song of thine.—Christian Observer.

### The Pathetic Evangelist.

The Christian Advocate tells of a Methodist evangelist who was unusually frank in his methods of advertising what a commercial traveller would call his "side line." As he delivered his tearful farewell at the close of a series of meetings he added: "In leaving you I want to impress on you that if you want to keep these converts in the church you needn't think you can do it if you let them fall back on the hymns in the old hymn book. You have got to sing the same hymns that were sung in these meetings, that they sang when they were coming into the fold. You will find my young man at the church door ready to supply you; and each copy will show where more can be got. Also, I may say that many who have been led to Christ have expressed a wish for my

photograph. The young man who has the books has also a supply of them, and maybe to look at the face of their spiritual father may help to keep them in the way."

### The Last of the Apostles.

An interesting link with the past has disappeared in the death of Mr. Valentine Woodhouse, who, in addition to being the doyen of the English Bar, was the sole survival of the original "twelve apostles" of Edward Irving's "Catholic Apostolic Church." Mr. Woodhouse was born in 1807, and had thus reached the patriarchal age of ninety-four. He remembered Waterloo, and was called to the Bar in 1829. He was, however, practically unknown in legal circles, his life having been almost entirely devoted to the work and interests of the Irvingite Church. Readers of Hanna's Biography of Chalmers, and of Mrs. Oliphant's fascinating Life of Edward Irving, will recall the stir made in the early thirties when the great preacher, whose magnificent eloquence so captivated London that peeresses were passed on ladders over the heads of the crowd outside into the sanctuary in Regent square to hear him, startled the religious world by his aberrations on the subject of "unknown tongues," and was on that account finally deposed from his position as a minister of the Church of Scotland. Mr. Woodhouse, who had been early attracted by Irving's ministry, followed him in his fresh departure and was chosen as one of the "Angels" of the new Church.

### Faithful Unto Death.

On the deck of a vessel foundering at sea stood a negro slave. The last man left on board, he was about to step into the lifeboat. It was almost laden to the gunwales, to the water's edge. Bearing in his arms what seemed to be a heavy bundle, the boat's crew, who with difficulty kept her afloat in the roaring sea, refused to receive him. If he came it must be unencumbered and alone; on this they insisted. He must either leave that bundle and leap in, or throw it in and stay to perish. Pressing it to his bosom, he opened its folds, and there, warmly wrapped, lay two little children, whom their father had committed to his care. He kissed them and bade the sailors carry his affectionate farewell to his master, telling him how faithfully he had fulfilled his charge. Then lowering the children into the boat which pushed off, the dark man stood alone on the deck, to go down with the sinking ship, a noble example of bravery and the "love that seeketh not its own."

Love your children and they will love you in spite of all your shortcomings; keep faith with them and they will keep faith with you; treat them courteously and they will be courteous; maintain high ideals and they will follow them; make them the centre of your life and they will make you the centre of their lives.—Caroline Leslie Field in Ladies' Home Journal.

Are you unhappy? It is your own fault. It comes from a dislike for your work or envying what appears to be the easy lot of others. Resolve to love your work and to do it in the best possible way. This will make you happy in your work and prepare you for something better.

Don't confound decision of character with obstinacy!—Russel Sewall.

## Ministers and Churches.

### Our Toronto Let'er.

Considerable interest has been awakened by the announcement that Cooke's Church has decided upon a successor to the Rev. William Patterson, and that a call will be extended to the Rev. Alexander Esler, who is now pastor at West Chester, Penn. There were a considerable number who wished to call a Canadian, and had fixed their mind upon the Rev. D. C. Hossack, at present without a charge, but who is easily one of the foremost preachers in our Church. But, "a prophet is not without honor save in his own country," and the man from abroad carried the day. We were glad to note that the call was made practically unanimous. One or two held out, but then we all know that it is hard for a warm-blooded Irishman to give in beaten, and shake hands the same hour. He will do it later and do it heartily.

Mr. Esler is a comparatively young man. He is also an Irishman, a good speaker, and thoroughly evangelical. These are high commendations in that particular congregation, especially the last two. Twelve years ago he came across the ocean and completed his studies for the ministry, graduating from Lafayette College, and then taking his theological training in Princeton. West Chester has been his only charge, and he has held it for four years. During that time a new \$50,000 church has been built, and upwards of four hundred members have been added to the Roll. Cooke's Church offers him a salary of \$2,000 per annum, and an amount of good hard work that would stagger any man not thoroughly in earnest. If Mr. Esler is in earnest, and it is said that he is alive to his calling, he has in Cooke's Church the finest opportunity that Canada offers for successful service.

St. Giles is a new name among Toronto churches. To mark the happy transition from slavery to freedom East Church, Toronto, has changed its name to that of St. Giles. For many years a crushing burden of debt has blighted every effort to do good work in that congregation. It sapped the life-blood and poisoned what remained, and at last the congregation asked Presbytery to advise what should be done. The Presbytery faced a new problem, for while nominally it holds all the property for the Church within its own limit, it has no means to redeem it should it, as in this case, become involved. There is no machinery permitting the Presbytery to levy a rate upon the stronger congregations to provide money for the help of the weaker. But the Presbytery of Toronto pledged itself to raise some \$6,000 for the help of this congregation and set to work to do it. An appeal was made to the other congregations, and so cordially did they respond, that at the time set the money was in hand, and the church was freed.

St. Giles stands in a locality where mission work can be most effectively done. The district is thickly populated, and the people are chiefly those who must depend upon their daily labor. They respond better than any other class to appeals for money to carry on the Lord's work, when they have money, but often they have nothing more than will meet their own necessities. Somehow this class has come to think that the Church does not care for those who compose it. Doubtless the Church in part to blame for this impression, but not altogether. St. Giles minister is determined to carry the Gospel to them, and is admirably suited to this work. Ready of speech, of strong frame, not easily daunted, the Rev. Robt. Atkinson has a field that ought to yield large returns in the near future, and it doubtless will do so. The people are full of enthusiasm, now that they can breathe freely again. A fine spirit of brotherhood binds them and the congregations of the City together. Last Sunday they held anniversary services and entered most hopefully upon a new era of work.

The Rev. Dr. Reid, missionary to the Doukhobors and Gallicians has been in Toronto during the past week, and has lectured in three of the largest churches here. He tells his story simply and well, illustrating it with many views from photographs taken by himself. One cannot help being impressed by the earnestness of Dr. Reid, and the interest taken in those strange people whom he represents will be much more intelligent than it has been heretofore. We are glad to learn that he is also receiving substantial assistance for carrying on the most important work he has undertaken. Not the most important part of this work will be that of making good Canadian citizens out of those who have come within our borders and found a home there.

The induction of the Rev. D. G. Cameron at Mount Albert has been fixed for April the 30th instant, at two o'clock in the afternoon. The induction sermon will be preached by the Rev. W. G. Back of Maple.

The Rev. Dr. Black is beginning a series of sermons on Sunday evenings at St. Andrew's, on the time of struggle in the Life of David. Dr. Black's spiritual insight and fine literary taste will make these both pleasant and helpful to all who attend.

We are glad to learn that the Rev. James McCaul, pastor of the Church of the Covenant, is rapidly improving, and will soon be able to resume his work again. At one time it was feared that his illness would make further work impossible, but the marked improvement of late weeks has given hope to all. He will be warmly welcomed when he returns.

### Ottawa.

Next Sunday afternoon the Ottawa members of the Independent Order of Oddfellows purpose attending Divine Service in St. Andrew's Church, when Mr. Herbison will preach.

Rev. Joseph White, who has been supplying St. John's church, Almonte, for a month, has returned to the city. It is needless to add that his services were greatly appreciated.

Rev. R. Herbison is on a visit to his predecessor in the pastorate of St. Andrew's Church—Rev. R. E. Knowles minister of Knox Church, Galt, and preached there last Sunday.—Rev. W. B. Bremner, formerly of Sonya, occupied the pulpit of St. Andrew's Church.

Referring to Rev. Mr. Herbison's sermons in Knox Church, the Galt Reformer has this to say of the young preacher from the Capital: "His appearance pleased, and he made a most favorable impression, strengthened, subsequently, by his scholarly and splendid sermons."

The general committee and the various sub-committees arranging for the approaching meeting of the General Assembly in St. Andrew's church, are hard at work, doing everything possible to make the first meeting of Assembly in the 20th Century an unqualified success, worthy the Capital of the Dominion.

### Montreal and Quebec.

The Rev. G. Colborne Heine, B. A., pastor of Chalmers Church, occupied his own pulpit at both services last Sabbath after a short visit to New York.

Dr. Grenfell, of the Labrador mission, has been in Montreal where he spoke in several of the churches on the interesting work carried on by him on the lonely coast of Labrador.

Rev. Jno. McNicol, Aylmer, showed signs of exhaustion in the pulpit on Sunday, but managed to brace himself sufficiently to finish his sermon. The evening service he was obliged to abbreviate for the same reason. He has evidently been trying to do too much work, and the necessity of a rest is obvious.

The choir of Zion Church, Hull, having received permission from the managers, have decided to raise money for the purchase of an organ to cost in the neighborhood of \$350. A new organ is much needed, says the Hull Advance, and we trust the friends of the congregation will assist the choir in their worthy undertaking.

### Winnipeg and West.

The Presbyterians of Minnedosa, Man., have decided to erect a substantial new church to cost in the neighborhood of \$5,000.

A private letter recently received from the Rev. G. L. Mackay, D. D., of Formosa, states that he has returned to the island from Hong-kong, where he has been for some months in the hospital. His throat is still giving him serious trouble, and he is resting with his family at a health resort on one of the rivers in Formosa.

The Presbytery of Winnipeg at a special meeting licensed Messrs. H. J. Robertson and George Mason as preachers, and ordained Mr. Robertson to the ministry. Mr. Robertson and Mr. Mason, who have recently completed their course of theological study in Knox College, Toronto, were formerly students in Manitoba college, and it was on account of their associations with this city and with the college that they wished to receive licensure here. They proceed westward within a day or two, to engage in missionary work in British Columbia.

### Western Ontario.

Rev. R. Pougé, Hespeler, has been giving his people a useful discourse on temperance.

Rev. E. H. Sawyers, Brucefield, conducted service in St. Andrew's Church, Kippen, last Sabbath.

Rev. Dr. Wardrope, of Guelph, to the great delight of many friends has again been preaching at Mosboro.

Rev. R. S. G. Anderson, Wroxeter, and Rev. D. Perrie, Wingham, exchanged pulpits a week ago last Sunday.

The Rev. J. A. McKenzie, Kirkwell, who is deservedly popular with his people, has been presented with a purse of gold by the congregation.

Rev. Andrew McNab, M. A., has been called to Walton. In case of acceptance Maitland Presbytery fixed the induction for the 7th May at 2 p. m.

The Rev. R. E. Knowles, Knox Church, Galt, will spend his coming vacation, as he did the last in the old country. Mrs. Knowles will accompany him.

New St. James' Church, London, in its progress proves the wisdom of planting it in the northern part of the city. The demand for seats is so great that the officers are already considering the erection of galleries to give increased accommodation.

In the closing remarks at the communion service at the First Presbyterian church, Chatham, on Sunday morning Rev. W. E. Knowles made a touching reference to the demise of the Rev. A. McCall, D. D. Many of the congregation were moved to tears.

The wife of Rev. D. R. Drummond, pastor of Knox church, St. Thomas, was recently presented with some handsome silver candleabra by a number of the members of the church to show their appreciation of Mrs. Drummond's work in the various church organizations.

At the Glencoe Church the other evening a solemn and impressive service was performed by the pastor and session, when Dr. McLachlin was inducted and Messrs. J. L. Luckham, John Strachan and Angus McGougan were ordained and inducted into the eldership.

The young minister of St. Andrew's, Guelph, has been preaching in St. Andrew's, London, and the "Advertiser" says of him: "Mr. Eakin is one of the most able of the younger Presbyterian clergymen in Ontario, and his earnest and scholarly addresses yesterday were listened to by large congregations."

The Bible Class of the First Presbyterian church, Chatham, conducted by Mr. J. B. Rankin, are considering the advisability of appointing a secretary and a reception committee, and of in future holding their meetings in the Board room of the church instead of in the church proper, as formerly.

Miss Potter, a graduate of Queen's, sailed on Saturday from New York for San Juan, Porto Rico, to be assistant to Rev. Dr. Green, in Presbyterian Church work there. Miss Potter is a daughter of Rev. J. S. Potter, the well known missionary to the sailors on the lakes; and her brother is the efficient pastor of St. Andrew's, Peterboro.

The Acton Free Press says: It is hardly a year since Rev. H. A. McPherson was honored with a call by St. Andrew's Church, Strathroy, the first ever extended by that church to a Canadian minister, and now comes another from the church at Collingwood, official notice of which reached him on Monday from Rev. D. D. McLeod, D. D., of Barrie, the moderator of the session.

Rev. S. Acheson, late of Kippen, has been called to Pembina, Dakota. Stipend \$1,100 and a manse. The Huron Expositor speaks in high terms of Mr. Acheson. "They will find in him," it says, "a man who is constant and unwearied in his attentions to the sick, troubled and distressed; broad and liberal in his views; well versed in Scripture, and a devout and faithful Christian and a most desirable companion."

Mr. D. H. Dobbin, choir-master of King Street Church, London, was presented with a beautiful gold watch and a happily worded address, expressive of the high esteem in which he is held by the congregation. The presentation was made by Mr. Alex. Scott, and the address, to which Mr. Dobbin replied briefly, was read by Mr. Samuel Clark. Mr. Dobbin, who is leaving the city, has endeavored himself to everyone in the church, and has aided materially in its growth. The address dwelt upon these points and emphasized the congregation's appreciation of his services.

## Eastern Ontario.

Rev. Dr. I. Campbell, has entered on his pastoral duties at Clarcmont, Ont.

Rev. T. A. Mitchell, of Cote des Neiges, has declined the call from St. John's church, Almonte.

Morewood and Winchester congregations have been granted permission to sell their old manses and build new ones.

The Rev. C. H. Cooke, Smith's Falls, conducted the services in Collingwood Presbyterian church, on the Sunday before last.

The old brick Church, corner of Main and Queen streets, Vankleek Hill, is offered for sale. Application may be made to Mr. Robert Sterling or Mr. Malcolm McInnis, Vankleek Hill.

The sixty-sixth anniversary of St. Andrew's, Peterboro, will be celebrated Sunday week, 5th May, by specially appropriate services, and on Tuesday, May 7th, the anniversary of re-union.

The people of Almonte are looking forward to a double treat. Early in May an organ recital, and a lecture on Paris by Rev. A. J. Hutcheon, in St. Andrew's Church, are promised attractions.

Rev. Dr. Burnfield, pastor of one of the leading Presbyterian churches in Philadelphia, Pa., formerly of the First church, has been visiting at Brockville, and his many friends were pleased to see him again.

Mr. George McGregor, B. D., a recent graduate of Montreal Presbyterian College, has accepted a call to Pickering, Whitby Presbyterian. Mr. McGregor took a high place at College, being gold medalist for the year, and having received the degree of B. D. when graduating. He also won a valuable scholarship and was valedictorian. The congregation at Pickering are to be congratulated.

The Cornwall Y. P. S. C. E. entertained the sister societies of the town in their church parlors on a recent evening. Mr. J. P. Watson occupied the chair. Mr. J. R. Herdman gave the address of welcome. Solos were sung by Misses Atchison, Lang and Bagge. Mr. J. P. Watson gave a humorous Scotch reading. An amusing feature of the evening was the freehand blackboard drawing, which brought out some of the best artistic talent of Cornwall.

The host of Almonte friends of Rev. A. S. Grant, B. D., will be pleased to learn, says the Gazette, of his success as pastor of St. Andrew's Presbyterian congregation in Dawson City. He was called to that charge with the understanding that his salary should be \$3,600, but immediately after his induction he was informed that the stipend had been heartily and unanimously raised to \$5,000 per year. The Gazette erred last week in stating that the congregation would raise but \$12,000 of the \$20,000 to be expended on the new church at Dawson. The generous Dawson people have subscribed the whole amount, and \$12,000 of it has already been paid in. A new manse of modern type is to be erected as well. The congregation has been absolutely self-sustaining since the beginning of 1898. A mission tent on Hunter Creek is kept up by the same congregation, which pays a missionary \$200 per month during the summer season. These are tangible evidences of Mr. Grant's good work in the Yukon district.

Tuesday, the 16th, was a red letter day for the Presbyterians of Athens and Toledo. It was the occasion of the ordination of Mr. Frizzell to the office of the ministry and his induction to the pastoral charge of Athens and Toledo. St. Paul's church was filled with a deeply interested audience. The choir was in fine tune. Mrs. Frizzell, who by her winsome kindly manner, has already won the hearts of the people of Athens and Toledo, sang a solo with good effect. Mr. Strachan conducted the devotional exercises. Mr. Bryan preached a most appropriate discourse on the text, "Thou art Peter and upon this rock I will build my church." Mr. Daly narrated the steps that led to the filling of the vacancy. Rev. G. McArthur offered the ordination prayer, and Mr. Frizzell was ordained to the office of the ministry by the laying on of the hands of the Presbytery. The moderator then solemnly charged the newly inducted pastor as to his calling and the need of diligence and faithfulness there. This was followed by an earnest address to the people on true relation to their pastor by the Rev. Mr. Daly, who was afterwards thanked by the managers and elders for his self-sacrificing labors while he was moderator of their session.

Tilsong congregation will extend a call to Rev. Wm. Wallis of Port Dalhousie.

## Northern Ontario.

Next meeting of Huron Presbytery will be held at Clinton, on 9th July at 10.30 a. m.

Rev. H. A. Macpherson of Acton, has been called to Collingwood to succeed Rev. D. L. McCrae, Ph.D., now of Westminster.

Rev. W. D. McPhail is still preaching at Angus and New Lowell, but will soon be removing to Russell, Manitoba, to take charge of the Presbyterian church there.

At last meeting of Huron Presbytery Rev. R. F. Beattie, of Louisville, Ky., was unanimously nominated for the new chair of apologetics and homiletics in Knox College, and Rev. Dr. Warden was nominated for Moderator of the General Assembly.

The following are the commissioners appointed to the General Assembly by Huron Presbytery: Messrs. J. S. Henderson, J. W. Hamilton, Colin Fletcher, S. A. Carrer, ministers; Messrs. J. Wilson, Wm. Carmie, John L. Taylor, and Wm. McMath, elders.

On a recent evening at the home of Mr. and Mrs. John Chalmers, McVie street, the Ladies' Aid of Knox church, Owen Sound, gave an At Home to the choir, which was well represented. The evening was spent in games and music, several fine selections being rendered by Miss Macphaden, the new organist, which were very much appreciated.

At the last meeting of the Barrie Ministerial Association the following resolution was unanimously carried: Resolved, that this Association has learned with great satisfaction of the recognition which has been shown to our fellow townsman and brother clergyman, the Rev. Dr. McLeod, by the Senate of Knox College, in conferring upon him the Degree of Doctor of Divinity. We feel that in every walk of life, as Pastor of the Presbyterian Church in Barrie, as a good Citizen, and as President of this Association, Dr. McLeod has ever shown himself fruitful in all good works, and by his broad and liberal sympathy, his marked abilities, and active benevolence, during many years residence here, has won the respect, esteem, and affectionate regard of all who know him.

Huron Presbytery adopted the following resolution respecting the demise of the late Rev. Robert Henderson, minister of Manchester and Smith's Hill and of which the following is an extract: "He aimed at testifying the whole counsel of the grace of God; at dividing rightly to every man the word of truth. It pleased God to take him away, as in a moment, from the discharge of that work, in which he delighted, to the enjoyment of its reward. His death was like an immediate translation from the work of the sanctuary on earth to the employment of the sanctuary above. He was permitted to escape, in a great degree, from the melancholy approaches of the last foe. The garment of mortality easily dropped off and the servant of God fell asleep in the Lord. We commend the bereaved widow and sorrowing congregations to Him who "healeth the broken in heart and bindeth up their wounds," and we would ourselves be admonished to increased diligence in the vineyard of the Lord, knowing that the night cometh when no man can work."

A correspondent sends us the following: Ninety new members were received at Second Presbyterian Church, Pittsburg, Pa. Sabbath morning, April 14th. Five by letter, eighty-five on profession, making 834 new members during Rev. S. Edward Young's pastorate of three years and three months, and the session believes as many more have accepted Christ here and joined elsewhere. The average of twenty-eight churches has given up this down-town region the past seven or eight years, this church has just cleared its debt and doubled its income. Week by week, its great auditorium is crowded and frequently numbers are turned away. Business, professional, literary men and students predominate in the congregation, the new accessions being mostly men and about 85 per cent. have been on profession.

A British Exchange says: Principal Rainy took a touching farewell of his Church History students at New College last week. The Principal is in excellent health, and retains his position as head of the New College, but he retires from the work of teaching. The students presented him with an address of grateful and reverent affection and his words to them were buoyant and hopeful.

## A Beautiful Publication.

To the Grand Trunk must be given the palm and the credit for being first in the field with a handsome new publication dealing with the great attractions of the Pan-American exposition at Buffalo, which will open on the first day of May for a continuance of six months.

Nothing yet as pretentious and elegant as this book has been issued in connection with the great international event, and the Grand Trunk, never doing things by halves, has thought fit to get up this fine piece of work for the benefit of its patrons and the public generally. The publication is composed of thirty-two pages, with a four-page cover. The inside is printed in three colors, including the "luxotype" finish on the illustrations. The descriptive matter has been carefully compiled and arranged with a view of giving the reader a comprehensive and true picture of the different buildings and attractions that are to be seen, also a good description of the "Midway," a feature of the exposition, which, it is said, will surpass anything of the kind heretofore attempted.

The publication tells how to reach Buffalo, gives reference to whom to apply for accurate information as to hotel accommodation. It suggests to the traveller many attractive side trips and gives a complete list of hotels and boarding houses in the several districts reached by these side trips. A map of the Grand Trunk Railway system in three colors is embodied, as well as a map of the city of Buffalo, showing the several railway stations and the street car lines running to and from the exposition grounds, a valuable feature for the guidance of strangers in Buffalo. There is also an accurate plan of the exposition grounds, which gives a splendid idea of the lay-out of the undertaking with the names of the buildings clearly inserted for the information of the sightseer. The inside of the publication is printed in three colors on the finest coated paper, while the cover is a heavy paper suitable for embossing.

The design used for the title pages of the cover is one of artistic beauty and represents the emblematic figure of Enlightenment standing in the foreground holding a torch in each hand, while immediately above appears the Beck design of the Pan-American trade-mark. At the top of the page is shown the trade-mark of the Grand Trunk, while the title of the brochure is "Picturesque Pan-American Route to Buffalo." The colors used to bring out the pleasing effect which has been obtained, are light blue, yellow and black, embossed in high relief, and making one of the most handsome pieces of railway literature that has been issued by any transportation company. The mechanical execution of the work is without fault, and the illustrations, which are all of the half-tone process are fine.

A copy of this publication will be sent free, postpaid, to any address in the world on receipt of a two-cent postage stamp, by G. T. Bell, general passenger and ticket agent, Grand Trunk Railway system, Montreal.

At last meeting of Glasgow United Free Presbytery several nominations were made for the Chair of Church History in New College, Edinburgh. Dr. McEwan received 65 votes, Dr. Stalker, 49, and Dr. Lindsay, 27. Mr. Halliday Douglas, of Cambridge, who is mentioned in connection with the new chair in Knox College, was also nominated, but only received 4 votes.

Some interesting correspondence, says a correspondent of the "British Weekly," has passed between the agents of the United Free Church and the anti-Unionists as to arrangements for the use of church buildings where congregations have split on the question of Union. The action at law which has been raised by the anti-Unionists will not likely come on for debate till October, and it is hard to say when it may be completed. Meantime a good deal of local feeling is generated as to the use of church buildings. Where ministers have refused to go into the Union, the United Church has not interfered with their sole use of the buildings, but has provided otherwise for those adhering to the Union. In a few cases where the minister has entered the United Church, the Anti-Unionist section have forcibly seized the church, and for the sake of peace have been allowed to retain it, the minister and his congregation worshipping in a hall or in the manse.

## Home and Health Hints.

The colder eggs are the quicker they will froth.

Meat should always be cooked with the fat downward.

Whipped cream is more easily digested than plain cream.

To Cook Sweetbreads.—Having scalded in salted water, remove stringy parts. Then stand them in cold water ten minutes. Drain on towel. Dip into egg and bread crumbs, and fry in butter.

Cranberry Betty—Cook the cranberries rich with sugar, but do not let them jell. Place in a deep dish of layer crumbs) bits of butter, and a layer of cranberries, adding more sugar to every layer of cranberries. Alternate the layers thus till the dish is full, ending with the crumbs, butter and sugar. Bake thirty minutes in oven, having first covered the dish.

Baked eggs.—For each person allow two tablespoonfuls each of rich cream and fine bread crumbs, one-half of a teaspoonful of finely chopped parsley, five drops of onion juice, a dash of salt and pepper, and one egg. Butter individual baking dishes, mix together the crumbs, cream and seasoning, and put one-half of it in the dishes. Into each dish carefully break the egg, cover with the remainder of the bread mixture, and place in a hot oven until the eggs are set.

I wonder if it has ever occurred to you how much longer one's light colored kid gloves keep clean if they are taken care of? Travelling with a lady the other day I noticed that as soon as we had left the station she took a pair of white washing gloves from her pocket and drew them over her light kid ones, keeping them on till just before she arrived at her destination. It struck me as an excellent hint for the economical girl.

### The Care of Eyes.

The changes which come to the eye as a result of age are beyond the power of the individual to remedy. It is true that the time for the wearing of glasses may be hastened by abuse of the eyes; but with all possible care that one may take the eye that hitherto has been normal will need shortly before, or it may be shortly after, the age of forty-five, the aid of glasses. So universal is this that an oculist, in his examinations of the refraction of the eye of his patient, can determine very accurately the number of his years. The responsibility of much eye trouble, however, can be brought directly home to the individual. It is due to the reckless expenditure of the eyesight. The service of the eye is demanded in any and every light. The eyes are most tried by reading fine print, or doing the fine stitches of sewing or embroidery. If the print is on glossy paper, whose smooth surface reflects, mirror like, the light, the effect is very bad upon the eyes. If the embroidery is to be done on satin, or upon canvas, with its bewildering maze of meshes, the strain is soon shown in the redness and the weariness of the eyes. Women's eyes suffer greatly from the tax of veils. It only shows the great adaptability which the eyes share with every other part of the body, that the veils, with their intricate meshes and numerous dots of embroidery and chenille, do not occasion more trouble with the eyes than they do. The first thing to do in selecting a veil, if one has mercy upon the eyes, is to test its effect upon the sight, to see that the weave is not confusing and that the dots do not come athwart the eyes.

## Misery And Health.

A STORY OF DEEP INTEREST TO ALL WOMEN.

RELATING THE SUFFERINGS OF A LADY WHO HAS EXPERIENCED THE AGONIES THAT AFFLICT SO MANY OF HER SEX—PASSED THROUGH FOUR OPERATIONS WITHOUT BENEFIT.

Throughout Canada there are thousands and thousands of women who undergo daily pains—sometimes bordering on agony—such as only women can endure in uncomplaining silence. To such the story of Mrs. Frank Evans, of 33 Frontenac street, Montreal, will bring hope and joy, as it points the way to renewed health and certain release from pain. Mrs. Evans says: "I feel that I ought to say a good word for Dr. Williams' Pink Pills, in the hope that my experience may be of benefit to some other suffering woman. I am now twenty three years of age, and since my eleventh year I have suffered far more than my share of agony from the ailments that afflict my sex. At the age of sixteen the trouble had grown so bad that I had to undergo an operation in the Montreal general hospital. This did not cure me and a little later I underwent another operation. From this I received some benefit, but was not wholly cured, and I continued to suffer from pains in the abdomen and bilious headache. A few years later, having with my husband removed to Halifax, I was again suffering terribly and was taken to the general hospital where another operation was performed. This gave me relief for two or three months, and again the old trouble came on, and I would suffer for days at a time and nothing seemed to relieve the pain. In February, 1899, I was again obliged to go to the hospital and underwent a fourth operation. Even this did not help me and as the chloroform administered during the operation affected my heart, I would not permit a further operation, and was taken home still a great sufferer. In 1899 I was advised to try Dr. Williams' Pink Pills and decided to do so. I have used the pills for several months and have found more relief from them than from the four operations which I passed through, and I warmly recommend them to all women suffering from the ailments which afflict so many of my sex."

Writing under a later date Mrs. Evans says: "I am glad to be able to tell you that not only has the great improvement which Dr. Williams' Pink Pills effected in my condition continued, but I am now perfectly well. I had given up all hope when I began the use of the pills, but they have restored me to such health as I have not before known for years. I feel so grateful for what your medicine has done for me that I gladly give you permission to publish my letters in the hope that other women will follow my example and find health and strength and new happiness through the use of Dr. Williams' Pink Pills."

No discovery in medicine in modern times has proved such a blessing to women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unavailing. Other so-called tonics are mere imitations of these pills and should be refused. The genuine bear the full name. "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. They are sold by all

dealers in medicine or can be had post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

## World of Missions.

### Trouble in Erromanga.

There has recently been an outbreak of heathenism on the southern side of Erromanga, where for many years peace has prevailed. The heathen have killed one Christian man and three children (boys from 10 to 12), and another Christian has been wounded. On the other hand, the Christians killed one man and wounded two men. Mr. Robertson was absent, and the cause of the outbreak was the taking of the wife of a man who had gone to labor in Queensland and was absent several years. When he returned he found that his wife had married another man and that he was dead. But the angry husband and his friends took revenge by assailing the young man's father. They induced numbers of Christian natives to join them. Preparations were then made for war. The Christian chiefs and teachers kept on the defensive until the three boys were killed while gathering shell fish. These good men used every influence to keep their people from fighting.

### A Dreadful Scandal.

Says Carter Harrison, in his "Race with the Sun": "We send missionaries to convert the heathen of India, China, Siam, Japan and Burma. In all these countries there are large colonies of Europeans and Americans. The missionaries preach Jesus. The foreigners at the same hour are practicing the devil. Everywhere all kinds of business is closed during race week, and our good people bet like Portuguese, and very many get as drunk as lords and swear like troopers. I do not mean that all do this, but enough do this to leaven the whole lump in the eyes of the native population." While some European preaches the Gospel his fellow-countrymen desecrate God's Holy Day by gambling and drinking in clubs, billiard-rooms, and quiet places behind the purdahs. If the salt of the earth had not the superhuman power of God behind its saltiness surely the great task of evangelizing the world would be hopeless. It becomes a serious question sometimes who needs the Gospel message more—the pagan or the so-called Christian.

Seminary girls of Beirut, Syria, devoted their missionary offering of about \$25 to the India famine fund.

The Buddhists are so impressed with the value of medical mission work that they have bought a piece of land in Hakodate and are going to build a large hospital for the poor; they propose to make no charge for attendance.

Something new at Hiroshima, Japan. The missionary advertised in the daily paper, offering to give Christian literature to any who would like to investigate Christianity. That first advertisement brought fifty-three requests, from all parts of the province. Two of the inquirers, a well-to-do farmer and a telegraph operator, have since asked for baptism. Further efforts on the same line have resulted in a considerable correspondence class.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Education, Strathcona, 19th Feb, 10 a.m.  
 Kamloops, Kamloops, last Wednesday of February, 1901.  
 Kootenay, Rossland, February, 27.  
 Westminster, St. Andrew's, Westminster, Feb. 28.  
 Victoria, St. Andrew's, Nanaimo, Feb. 21, 1901.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
 S. perior, Fort William 2nd Tuesday March, 1901.  
 Winnipeg, Man. Coll., bi-mo  
 Rock Lake, Manitou, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 8 pm  
 Minnetosa, Sheol Lake, March 5, 1901.  
 Melita, Carnduff, 12 March.  
 Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 12th March.  
 Paris, Woodstock, 12th March.  
 London, 1st Tuesday, April, 1 p.m. to  
 British business, First Ch.  
 Chatham, Bleithertin, July 9th, 10 a.m.  
 Stratford, Stratford, 2nd Tuesday May, 1901.  
 Huron, Clinton, 9th April.  
 Sarnia, Sarnia.  
 Maitland, Wroxeter, March 5 10 a.m.  
 Bruce, Paisley, 9th July, 10:30 a.m.  
 Brandon, Brandon, 5th March.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Chalmers, Kingston, March 12, 8 p.m.  
 Peterboro, Fort Hope, 12th March, 1:30 p.m.  
 Whitby, Whitby, 16th April.  
 Lindsay, Woodville, 25th June, 11 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Orangeville, Tuesday in May prior to the week of Synod meeting.  
 Barrie, Barrie, March.  
 Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.  
 Algoma, Sudbury, March.  
 North Bay, Hawville, March 12.  
 Sauguech, Knox, Harrison, March 12, 10 a.m.  
 Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, March 12, at 1 p.m.  
 Montreal, Last Tuesday of June, 10 a.m.  
 Glengarry, Alexandria, 2nd Tues, July.  
 Lanark, Renfrew & Carleton Place, Apl 16, 11 a.m.  
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
 Brockville, Cardinal, 2nd Tuesday July 3 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 25th, 10 a.m.  
 Inverness, Whyecoomagh, Mar. 19 1901 11 a.m.  
 P. E. L. Charlottown, 5th Feb. Pictou.  
 Wallace, Oxford, 6th May, 7:30 p.m.  
 Truro, Truro, 19th March.  
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
 Lunenburg, Rose Bay, St. John, St. John, St. A.  
 Miramichi, Chatham, 25 March, 10 a.m.

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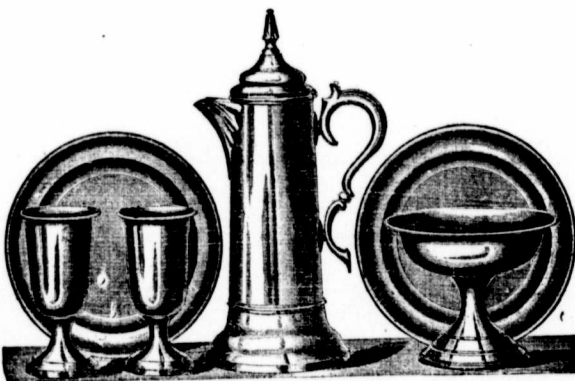
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**FREE . . .**  
**For a Few Hours' Work**

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

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

**Look at These Splendid Offers!**

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN**  
 OTTAWA, ONT.

**DON'T NEGLECT**

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTERHEIM** from J.A.N. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address  
**W. H. SHAW, Principal.**

**Top Coat**

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers.  
New Scotch Suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S** 181 YONGE ST. TORONTO  
We are agents for Good Form Closet Sets



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for supplying coal for the Public Buildings, Ottawa," will be received at this office until Saturday, the 20th of April instant, at twelve o'clock noon, for the supply of coal for the Public Buildings, Ottawa.

Specification and form of tender can be obtained, on and after Friday 12th, instant, at this office, where all necessary information can be had on application.

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000 made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender is not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender.

By Order,  
**JOS. R. ROY,**  
Acting Secretary.

Department of Public Works,  
Ottawa, 11th April 1901.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

**The City Ice Company,**  
LIMITED

**26 Victoria Square**  
**Montreal**

**R. A. BECKETT - Man.**  
Pure Ice - Prompt delivery.

**John Hillock & Co.**

Manufacturers of the

**Arctic Refrigerator**

**165 Queen St. East**

Tel. 478 **TORONTO**

**The Best Pianos Up With the Times**

... AT ...

**Lowest Prices!**

The Finest Stock in Canada to choose from, including

**STEINWAY**  
**KNABE**  
**NORDHEIMER**  
**MASON & RISCH**  
**GERHARD HEINTZMAN**  
**MENDELSSOHN, and**  
**MORRIS PIANOS**  
**ESTEY ORGANS**

Sold only by

**J. L. ORME & SON**  
189 Sparks St., Ottawa

**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 sum less than \$100 each, interest thereon at a rate not exceeding 5 per centum, 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. DAVIES,** Managing Director.  
TEMPLE BUILDING, TORONTO, May 31st, 1900.

**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.

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

**OTTAWA & GATINEAU RY** Leitch, Pringle & Cameron

**CHANGE OF TIME.**

Taking effect Monday, Nov. 26th, 1900

Train 1, leaves Ottawa 4.00 p.m.  
Train 2, arrives Ottawa 10.25 a.m.  
Daily except Sunday.

**P. W. RESSEMAN,**  
General Superintendent

Solicitors for Ontario Bank,  
Cornwall, Ont.

**JAMES LEITCH, Q.C., - R. A. PRINGLE**  
**J. A. C. CAMERON, LL.B.**

**CANADA ATLANTIC RY.**

**8 Trains daily between MONTREAL & OTTAWA 8**

On and after Oct. 14th and until further advised train service will be as follows.

Trains leave Ottawa Central Depot daily except Sunday.

**6.10 a.m. Local,** stops at all stations.

**9.00 a.m. Limited,** stops Coteau Jct. only, arrives Montreal 11.30.

**8.00 a.m. Local,** Sundays only, stops at all stations.

**4.20 p.m. Limited,** stops Glen Robertson, Coteau Jct. only, arrives Montreal 6.40 p.m.

**4.20 p.m. New York, Boston and New England,** through Buffet sleeping car Ottawa to New York.

**6.40 p.m. Local,** stops at all stations.

**TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.**

**11.10 a.m. Montreal and local stations.** New York, Boston and New England.

**12.15 p.m. Limited,** Montreal and points east.

**6.35 p.m. Limited,** Montreal and stations east.

**9.05 p.m. Local,** daily including Sunday Montreal and local stations: Middle West, Western Divisions: Annapolis, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.

**TRAINS LEAVE OTTAWA, CENTRAL DEPOT:**

**8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.**

**1.00 p.m. Mixed for Madawaska.**

**4.40 p.m. Pembroke and Madawaska.**

Trains arrive Ottawa, Central Depot: **11.0 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).**

**OTTAWA TICKET OFFICES:**  
**Central Depot Russell House Block.**

**Ottawa and New York Railway.**

**NEW ROUTE NOW OPEN.**

**TRAINS LEAVE OTTAWA CENTRAL STATION.**

**7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.21, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York City for New York City and all points in New York State.**

**5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.15, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.**

Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.

Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.

Office, 39 Sparks St. Tel. 18 or 11.80.

**CANADIAN PACIFIC.**

**From Ottawa.**

Leave Central Station 6.15 a.m., 8.55 a.m., 4.40 p.m.

Leave Union Station 4.15 a.m., 8.45 a.m., 2.30 p.m., 5.45 p.m.

**Arrive Montreal.**

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 6.30 p.m., 6.40 p.m.

Place Viger Station 12.35 p.m., 10 p.m., 11.40 p.m. - Other trains week days only.

**From Montreal.**

Leave Windsor St. Station 19.30 a.m., 10.25 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.

Leave Place Viger Station 8.30 a.m., 5.40 p.m.

**Arrive Ottawa.**

Central Station 12.45 a.m., 6.30 p.m., 9.40 p.m.

Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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**OTTAWA TICKET OFFICES:**  
Central Station. Union Station  
**GEO. DUNCAN.**

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