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Redeeming the Time.

BY REV. JOSEPH M'KINSTRY, B. A.

*Our lives are like the vapour
Which dawn of day distils,
Or like the shadows flitting
Across the sunlit hills.*

*Like ripples on the river,
Or foam upon the tide,
Successive generations
Adown the ages glide.*

*From hidden depths of darkness
The sons of men come here;
And unto ages endless
They haste—and disappear.*

*Our past is draped in shadow,
Our future course unknown;
A time we name the present
To us belongs alone*

*Then let us wake, and active
In all good service be;
For earthly lines of action
Will shape eternity.*

—Belfast Witness.

MARRIAGES.

On Wednesday, April 2nd, 1902, at the residence of Mr. M. J. Perkins, 610 Ontario street, Toronto, by the Rev. P. W. Anderson, brother of the bride, assisted by Rev. A. G. Sinclair, M. A., of Port Hope, William W. Holcomb of Fenwick, Ont., to Tena B. Anderson of Toronto.

On Wednesday, April 2, 1902, at the residence of the bride's sister, 318 Cote St. Antoine Road, Westmount, by the Rev. Dr. Barclay, Mr. A. F. C. Ross to Ada Frances, youngest daughter of the late Mr. George Wait.

At Westminster Presbyterian Church Toronto, on Friday, April 4th, by Rev. John Neil, B. A., Alice Adelia (Dell) Drew, daughter of the late Mr. Lewis H. Drew of Oshawa, to T. W. G. McKay, M. D., Oshawa.

At the manse, Campbellford, Ont., by Rev. A. G. Reeves, B. A., James Waters, of Seymour, Ont., to Mrs. Jane Peeling, Campbellford.

At the home of the bride's father, Caledonia, Ont., on Thursday, April 3rd, by Rev. Jas. Black of Hamilton, Edith Isabel, daughter of Robert E. Walker, to W. Wingard Brown of Caledonia.

DEATHS

At Lindsay, Ont., on March 31st, 1902, Jane Baird, wife of Joseph Cooper.

At Westmount, No. 4123 St. Catherine street, on April 7, 1902, Annie W. McCallum, daughter of the late John McCallum, Montreal.

On April 5, 1902, of heart failure, Elsie Fraser, beloved wife of the Rev. D. McLennan, of North Hatley, Quebec, and mother of the Rev. J. P. McLennan, of Clammas.

At Norval, Ont., on April 2, 1902, James Smellie, in his 81st year.

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## Note and Comment.

"General" Booth is to visit the North of Ireland this spring. Coleraine, where "Sweet Kitty" of the song enslaved her charmers, will get the first shaking up.

Lady Henry Somerset, in a speech recently, said that ten years ago one woman was arrested to every three men, but now only one man was arrested to every three women.

Hudda Mullah, the fanatic who has been endeavouring to embroil Great Britain and Afghanistan, has started for Cabul, the capital of Afghanistan, with 5,000 armed followers.

Mr. George Mackay, who was last week wounded in South Africa, is the second son of Senator Robert Mackay, of Montreal. Lieut. Carruthers, who was in the same engagement, is a son of the late Mr. John Carruthers, of Kingston, Ont.

A bellringer who has just died at Dorking had a remarkable record. Born in the same year as the late Queen Victoria, he rang on her accession, her coronation, her wedding, her two jubilees, on the occasion of her death, and on the accession of King Edward.

A silver medal has been struck to commemorate King Edward's Coronation. The obverse has the heads of the King and Queen in high relief. The reverse represents Britannia, seated, and surrounded by various emblems, with Westminster Abbey in the background.

In a drunken brawl between soldiers in Peking, China, French and Germans bayoneted four English soldiers, severely wounding them. Many murders have occurred at Tientsin and the Provincial Government is severely criticised, as the guard, except English and Americans, are allowed to wear their side-arms when off duty.

The Christian Register makes a suggestive remark about the tempers of men it has known. "The wisest and best of them, and the safest to deal with, were men who had quick tempers, and who, when angry, said things, but who also knew when they were wrong, and were just as quick to apologize and make atonement. The dangerous men," it says, "are those who feel slights, resent injuries, hold grudges and bide their time."

Dr. F. W. Hutchinson, the well-known English scientist, is at present making a series of balloon ascents from London and vicinity with a view to determine the nature of the bacilli inhabiting the upper regions of the atmosphere. The microbes are collected by means of sterilized gelatine plates, prepared from seaweed by a Japanese process, and exposed at different altitudes. So far the results have been satisfactory, and

many hitherto unknown germs have been discovered.

At the late Zionist Congress in Basle it was announced that the Sultan of Turkey had expressed his sympathy with the movement to colonize Palestine with the Jews, and on the strength of the announcement the Council at once voted a million of dollars for the work. What the Sultan will say after the money has been spent for Turkish land and has gone into Turkish coffers is a different question.

The Nova Scotia Government has definitely decided to defer the introduction of prohibitory legislation. Hon. J. W. Longley, the Attorney General, replying to a deputation that asked for a prohibitory law said that while the matter had received the most careful and earnest consideration of the Government, they had concluded, for various reasons, that it would not be expedient to introduce a Provincial Prohibitory Act at the present time. It remains for us in Ontario to set the pace which other Provinces may fall in with. Our action will have a determining influence far beyond our own limits.

A woman is reported as trying her healing powers as a Christian Scientist on a sick panther in Chicago. She stays outside the bars of the cage and gazes on the sick beast. Really we do not see any special harm she can do. It seems a peculiarly appropriate field for business of this sort. Of course the panther is receiving such medical treatment as the superintendent is able to secure. In this case the woman can not hurt it much. But when it comes to neglecting sick children and other human beings, and leaving them without medical treatment and skillful nursing, intelligent people should draw the line very sharply. Mrs. Eddy's treatment is all right for panthers, especially when the panthers are already being doctor-ed and cared for.

A concrete example of wedding religion to business is furnished from England. "As a rule," says The London News, "religious matters find no place in the great business houses of the metropolis. But there are exceptions. For instance, one large wholesale and retail drapery establishment has a recognized chaplain, and family prayers are held every morning from 7:30 to 7:55, at which all members of the establishment are expected to attend. This is placed first on the list of 'Bedroom and House Rules,' a copy of which is presented to every newly engaged assistant. Rule No. 2 says 'That all the assistants be expected to attend a place of worship on the Lord's Day.' There are other salutary rules respecting the house to be kept, smoking on the premises, general cleanliness, etc. The twenty-five minutes devoted collectively to devotional exercises in the quiet of the morning is regarded by many as a splendid equipment for the day's work. At a dinner given to the hundreds of assistants some time ago, one of the most active partners of the firm counselled the members of the establishment under no circumstances whatever to over-

state anything respecting an article they might be trying to sell to a customer."

The "Missionary Record" of the United Free Church contains an article by Dr. Wells, of Glasgow, emphasising the encouraging fact that there are roads from Rome as well as "Roads to Rome." He suggests that the book recently published under the latter title might will be answered by another book from the Reformed point of view, and not to be outdone in illiterative aptness, he is ready with a title for the new book—"Pathways to Protestantism." From his own rich store of experience Dr. Wells illustrates and enforces his contention. He tells, among others, the story of Mick, an Irishman employed on a farm near Edinburgh. There he was taught to read, introduced to the study of the Douay Bible, attracted to the family worship of the farmhouse, and finally enabled to turn from Romanism. "Mick confessed his faith to me," writes Dr. Wells, "in some such words as these. 'I'm after thinking that if the Lord Jesus takes us in hand for the soul's salvation, He won't need the priest, and the Virgin, and the rest of them, and all their manoeuvrings, to help Him out with the work, I am thinking that He is well able to do the whole business Himself. The Lord Jesus Christ is priest enough for me.' He was in the infirmary for some time. His Romanist ward-fellows discovered that he was a convert, and taunted him with being a Judas and a turn-coat. He replied as the chaplain told me, 'Sure, but it is the best turn my coat ever got yet; it was wrong side out before, and it's right side out now.'

A Mr. Anson A. Gard, formerly of New York and now of Montreal, has been calling on President Roosevelt at Washington and informing him that in a tour of schools in this country and in Canada he (Mr. Gard) found that United States scholars had not such a full and correct knowledge of the Dominion as the scholars there had of the United States. He said:—"I examined a large school in Montreal of nearly 1,000 children. I asked fifty questions, covering many points pertaining to our country (the United States), and was more than surprised to have them answered almost as fast as I could propound them. Some of those questions were intricate, and their answers showed a general knowledge of the States. I also examined a much smaller school in Quebec, with almost as good results as at Montreal." Mr. Gard finds, however, that there is much less knowledge of Canada in this country. He said that Hackensack, N. J., had made the best showing, and Baltimore had done well. "What city was most lacking?" asked the President "You must excuse me if I don't answer this," said Mr. Gard, "for New York City has long been my home, and you know it would never do not to be loyal to one's own city. No, I am silent on that point. If the newspapers of the country will take up this subject, much good may be done in getting the children to study and know more of a country which I have found to be brimming over with interest. Our people go to Europe to find far less of beauty and interest than is to be found just across the line."

## The Quiet Hour.

### Gentiles Received into the Church.

S. S. LESSON—April 27, 1902; Acts 11: 4-15.

GOLDEN TEXT—Acts 10: 43. Whosoever believeth on him shall receive remission of sins.

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

But Peter expounded the matter, v. 4. Peter has learned the lesson of gentleness in the school of Christ, and teaches us, by his example, the same virtue. We owe to Christian brethren a patient, courteous explanation of our conduct as workers in the church, and ought, so far as possible, to conciliate them. If all the members of a congregation would manifest the spirit of Peter in discussing its affairs and enterprises, there would be few church quarrels. A great many disputes arise out of misunderstandings, and when the case is explained, the cause of disagreement vanishes.

I was praying: I saw a vision, v. 5. It is the men who pray who see visions. Prayer is a real cause in the spiritual world. It brings down an answer from heaven. The testimony of men to the fact of intercourse with God, is entitled to as much respect as their testimony to facts in the physical universe. It is not a good reason for rejecting testimony that it does not correspond with our own experience. We accept as true the conclusions of some great mathematician concerning the path and speed of the heavenly bodies, although we cannot follow him in his reasonings. It is equally reasonable for us to believe the statement of Peter, that, when he prayed on the housetop in Joppa, there was vouchsafed to him a heavenly vision.

I heard a voice, v. 7. In the city of Edinburgh at one o'clock each day, a cannon in the castle overlooking the city booms out the hour. In the colleges and shops and pleasure gardens, people set their watches by the cannon. The cannon itself is connected by an electric wire with the observatory, so that it simply announces the time determined by the sun. Conscience is like the cannon, giving the time to our duties and pleasures. But conscience receives the time from God. It is when we are acting under His control and direction that we shall be in the right path. "Conscience is the voice of God in the soul of man."

What God hath cleansed make not thou common (Rev. Ver.) v. 9. Apply these words to daily life. Think of your food as the gift of God, and every meal will be a sacrament, calling out gratitude and love to the generous Giver. Accept all the joys of life as expressions of the Heavenly Father's love, and they will be doubly sweet and satisfying. Remember that the ills of life are sent to develop and strengthen character, and querulous murmuring will give place to sweet submission. Take up all the duties of each day as assigned you by Him, and instead of being mere routine drudgery they will become a divine mission. Look beyond all second causes to the great First Cause and view your life as part of His great plan, then nothing in your life will appear common. It will reflect something of the divine glory and express in its own measure the character of God.

Making no distinction, v. 12. The Gospel of Jesus Christ is a universal Gospel. Its blessings are intended for all mankind. Its

horizon was not limited by the boundaries of race or country, and He sent forth His apostles with a Gospel for all men, of every color and country and degree of culture. And this Gospel proved itself to be fitted, as it was intended, for the whole world. It checked the vices of Rome, it gave civilization to the Teutons. In modern days it has opened the vast regions of the East to Western thought and enterprise. There is scarce any land in which its triumphs have not been chronicled, in which its enduring monuments have not been built in the lives and institutions of the people. It has reached the uttermost parts of the earth.

### Queries on Teacher Training.

D. TORRANCE FRASER, MONTREAL.

The question may be asked, how do you know that our Teachers require training? The answer is simple, that knowledge comes from personal observation. For several years, it has been my duty to visit about seventy different schools a year, remaining throughout the session: the difference in the hours permits frequently of two visits in one day. These visits give a certain amount of information. A Superintendent reads questions on the lesson out of his quarterly; and the scholars with their quarterlies answer back. What do you call that? Several teachers in a school teach from quarterlies and have no Bibles. What do you call that? A teacher finishes his lesson in fifteen minutes, and for fifteen minutes leans back on his chair and allows his boys to do what they like. What do you call that?

The Bibles in the class box, on being examined, are found defective, most of them not having the lesson in. What do you call that? Girls in a class say they memorize nothing, and do not take the lesson; the teacher tells them stories, (on inquiry, any kind of story). What do you think of that? Boys in a class do not open Bibles whilst the rest of the school reads, they just continue their interesting conversations. What do you think of that? A girl is asked to teach a junior class of girls, who never went to a Sabbath School herself, nor to a teachers' meeting of any kind. What is her prospect of success; specially, as in this particular school they have no teachers meeting or training class? I have seen all these and heard teachers say they had no time to visit scholars; it was all they could do to go to school; there were so many meetings.

Another question: How do you know that teachers are willing to be trained? The answer again is simple, that knowledge comes from personal trial.

This winter I have conducted four such classes on week evenings, and the teachers continue to come with a steady average.

Another question: Is it any use? It is of use, for they come and they say, the instruction helps them. Of course, such instruction is only undertaken with the approval of the minister interested; and most of them are very glad to have such assistance rendered to their teachers.

Another question: What is given for a course? First, what helps the current lessons; Second, what helps the individual study of the Bible; Third, supplement a work, to give scholars a general knowledge

of the Bible: Fourth, the history of the Bible itself and its lands; Fifth, general principles, as to presenting a lesson or teaching; Sixth, class and school management, and so on, just according to the length of time. How is this instruction given? By practical teaching, question and answer, reviewing; going from one subject to another, to give variety and to hold attention. They are thus given something to make use of at once; are shown how to do it; are shown how to study for themselves; and are given some ideas as to the importance, privilege and responsibility of this work.

What text book is used? The Bible mainly; our Church has not laid down a course yet, nor prepared a text book; these will come in due time; at present we have to use what we have got, and to the best of our judgment.

Why are not more such classes started? That question is hard to answer. More than one superintendent was offered such a training class for his school, and answered that their teachers were busy and worked ten hours a day and had no time for training to teach Sunday School lessons; another, said there were too many meetings in their church to find time for another; another had teachers just as good as the average; two schools had training classes by a member of another denomination, with a text book of his denomination, and so on. Every school does not wish to be assisted. But it must not be inferred that the four classes referred to are in defective schools, far from that; they were interested in their work and would do it better.

Undoubtedly the "many meetings" is a difficulty; teachers are pressed to take part in all sorts of associations, a chronic difficulty through the church; school work does not receive its proper position, it ought to come first, and other things, however good, ought not to be allowed to push out that work. There may be numerous ways of teacher training. One way has been given: the experiences of others in this line would be instructive.

In a recent book on "Teachers," you can read the following: "The teacher who is not a Christian discredits the sacred place he holds; his first duty is to get right with God; he should speak from experience and with the earnest purpose to save souls. The teacher who has no conversions in his class is an anomaly: The teacher should use the means of grace for growth and exercise self-denial as an example. A teacher is better for a back bone of denominational conviction; he should be an intelligent church member and a loyal supporter of his own denomination, in all practical ways; not merely a conviction that his church is right and knowing its doctrines; not only a helpful member himself, but growing a crop of loyal and helpful church members.

Although this writer is not a Presbyterian, we do well to act upon such common-sense principles, the result of long experience, not only in denominational but in "union" work. No man, I know of, has a better right, today, to express his opinion in regard to Sabbath School work—and he gives it clearly in favor of denominations doing their own school work. The Pan-Presbyterian Council in London, in 1888, said the same thing, and our Assembly has concurred. As that prominent Maritime Province minister said, in the General Assembly, "In our Sabbath Schools we have a great work to do; we can do it, we ought to do it."

Teacher-training, by our own men, will cause a great advance in our church, with God's blessing on our efforts.

## A Useful Sabbath.

One very simple and effective way of finding out what you are doing with your Sabbaths is to find out what your Sabbaths are doing for you. It is not so much a question of whether this particular occupation is right and that one wrong, whether you may go here or may not go there, but of what the day brings to you, body and soul. Circumstances vary, temperaments differ, and no one can be a law unto another, but the law of Sabbath rest is for all men. It is older than the tables of stone—as old as human need.

If you find that your Sabbath has made your faith clearer and your heart more tender; if it has quickened good impulses and awakened higher aspirations; if it has made family ties closer and God and heaven seem nearer; if you look forward to Monday's tasks with fresh courage and a desire to be more helpful to all about you—then the Sabbath has fulfilled its blessed mission for you. But if it brings none of these things, then, whether you have spent it in so-called recreation or in church-going and Bible-reading, be sure of this—you have profaned your Sabbath.—Selected.

## Fly True Self.

BY REV. G. CAMPBELL MORGAN.

I am only able to exert the influence of my true self. How many a man imagines he can influence his neighbor by what he says to him! He cannot. How many a man dreams he can influence children by the precepts that fall from his lips! Child-life is never so influenced. How many a man imagines he can influence his children, friends, neighbors, acquaintances, by what he desires they should think him to be! No man does so influence any of his fellows. How many a man, for many long years, has kept up an outward appearance of morality and respectability, yea, even of religion, while his heart has not been cleansed; and in the deep recesses of his nature there have lurked, dominating all the impulses of that life, things low, and base, and impure! Tell me, how has that man influenced other men? Has he influenced them by what he has appeared to be, or by what he has really been? Witho it a woman's hesitation, I assert he has influenced men by what he has been within himself. Not by the appearance which was a lie, but by the baseness which was the truth of his life has he influenced children, and friends, and acquaintances.

## Prayer.

Our heavenly Father, we desire to recognize Thy mercies to us, the bounties of this day, and of every day. Thou hast commanded Thy sun, and all the bright hours of the day, to serve us. Ever Thy messengers fly swift hither and thither, by a thousand laws, fulfilling Thy thought. And so we stand in a net-work of divine mercy. Thou dost not need to think after our human fashion, for Thou has organized Thy thought. Thou has turned the whole world into a vast economy of goodness, and kindness, and mercy. Grant unto us, we beseech Thee, that knowledge by which we may see Thy presence in all things; open to us all the avenues to Thee and to the abundance which Thou hast in store for them that love Thee. Help us to practice Thy presence in our daily lives, doing all things as in Thy sight and for Thy glory. So may we grow strong and glad in Thy service. And this we ask in Jesus' name. Amen.—Selected.

## Our Young People

## Samuel's Call.

Topic of April 27—1 Sam. 3: 1-21.

## Our Leader Speaks.

What is it to hear God speak?

One way, certainly, is the way Samuel heard Him speak, just as he would have heard Eli speak, or any other man.

Why is it we do not hear God speak in that way at the present time?

Because God is a spirit, and wants us to meet Him on a spiritual plane. In the early days of the world, before men knew as much about God as they know now, it was necessary for God to show Himself in many ways as a man. That was why Christ came as a man, to bring God near to our understanding.

How does God speak to us nowadays?

He speaks to us in ways that are far more real, direct, and effective than in spoken and heard language. He speaks to our inner minds, our consciences. We cannot close our ears against this voice. We cannot run away from it. It becomes a part of us, it enters into our spirits.

What is meant by a "call from God"?

Any impression that God puts upon our consciences, telling us to do something for Him.

How can we tell whether it is a real call from God, or only our fancy?

We can tell just as we can tell whether a certain call is the voice of our friend or of a stranger. If God is a stranger to us, we cannot tell; but if we are in the habit of listening to His voice, if we have long hours of spiritual communion with Him, if for months and years we give heed to what He has to say to us, we shall be far more familiar with His voice than any voice of earth, and we shall love to hasten and obey it. Thus we may have the exact experience that Samuel had, in a way even more real and blessed than his.

## Daily Readings.

|         |                                            |                |
|---------|--------------------------------------------|----------------|
| Mon.,   | April 21—The child's study.                | Ps. 34: 11-22  |
| Tues.,  | " 22—The child's purity.                   | Ps. 119: 9-16  |
| Wed.,   | " 23—The child's honor.                    | Prov. 3: 1-6   |
| Thurs., | " 24—The child's humility.                 | Matt. 18: 1-6  |
| Fri.,   | " 25—The child's duty.                     | Prov. 6: 3-23  |
| Sat.,   | " 26—The child's kingdom.                  | Mat. 19: 13-15 |
| Sun.,   | " 27—Topic. Samuel's call. 1 Sam. 3: 1-21. |                |

(Union meeting with the Juniors.)

## Suggestions.

Samuel was the greatest of the Hebrew leaders, next to Moses. His greatness began with his mother. If it had not been for Hannah's faith, we should very likely not have had Samuel's obedience. Let those who are inclined to be proud of their accomplishments in this world, remember how much of it they owe to the characters of their fathers and mothers.

Samuel teaches us not to shirk a thing because it is hard. He might easily have made excuses for not taking the disagreeable message to Eli. Eli was his friend; he was too young to reprove an old man. But he did not shirk his duty, though it was hard, and so he became the leader of the nation, and a greater one than Eli.

Ruskin uses a striking comparison to teach us the need of teaching children early in the way of God. He bids us take a beautiful vase of Venetian glass, red hot from the

furnace, strew chaff upon it, and then let it cool. What chance will you have in restoring that vase to its transparent loveliness again? Then do not expect a child, fresh from heaven, to receive the chaff of worldliness, and then get back again, in this world, the glories of heaven.

The keeper of a lighthouse on the coast of Cornwall went ashore one day and was seized and held a prisoner by a band of wicked men. They thought that thus they would prevent the lighting of the light, and ships would be dashed upon the rocks, and then they could get the spoils. But they forgot the little daughter of the lighthouse keeper. When it came time, all alone and frightened as she was, she climbed the long stairs, and lit all the lights. Any call to duty like this is such a call as Samuel heard.

## Into Thy Hand.

BY REV. JOSEPH PARKER, D.D.

"A double-minded man is unstable in all his ways." He is wavering and hesitating and trembling; he is neither on one side nor on the other, and the issue is emptiness, barrenness, nothingness, shame, disappointment, perdition! Here, then, we wait for the supreme miracle. Self-extinction is the beginning of self-realization. We pass to the Crown by way of the Cross. Other way—hear thee, believe thee; hear history, believe history—other way, there is none. Let this be the motto of every day; let this be the legend on every soul; let this be the epitaph on all sepulchral marble: "Into thy hand I commit my spirit."

## Let Us Believe.

Let us believe

That there is hope for all the hearts that grieve;  
That somewhere night  
Drofts to a morning beautiful with light,  
And that the wrong—  
Though now it triumphs, yields no sceptre long  
But Right will reign  
Tirrored where the waves of Error beat in  
vain!

—Frank L. Stanton.

The little things in life I love—

A song, a word, a smile,  
An hour of happy life above  
'Neath which I walk the while,  
For at the best, though be our state  
The peasant's or the king's,  
This life is a mosaic, great—  
But made from little things.

## Just One Trouble.

An old Scotch fisherman was visited during his last illness by a clergyman wearing a close-fitting clerical waistcoat, which buttoned behind. The clergyman asked the old man if his mind was perfectly at ease.

"O, ay, I'm a' right; but there's just ae thing that troubles me, and I dinna like to speak o'."

"I am anxious to comfort you," replied the clergyman. "Tell me what perplexes you."

"Weel, sir, it's just like this," said the old man, eagerly. "I canna for the life o' me mak'oot hoo ye manage tae get intae that westkit."

## Our Contributors

### The Jewish Mission.

BY THE REV. J. MCCARTER

Our Presbyterian church is now adding to its other activities also a Mission to Israel, and surely the time is ripe.

In the last two generations the Jewish population has increased nearly eighty fold on both sides of the international line, and it goes on increasing. God brings them to our doors, transferring them from a dead ecclesiasticism into contact with the most vital form of Christianity. No movement of such magnitude has occurred among them since the fall of Jerusalem.

And the Jew is opening his eyes after the sleep of ages. The bondage of the Talmud is broken. Jewish journals complain that Jews, migrating west, leave their religion in the ocean. They are free to examine the claims of Jesus Christ. Many are now reading the New Testament, a book which many of them never saw till they crossed the Atlantic. Also rationalism and infidelity are making rapid strides among them. Jewish immorality and crime, almost unheard of in Eastern Europe, are rapidly growing.

The Presbyterians of Scotland, with whom our Canadian Church identifies itself, began missions to the Jews sixty-two years ago, that is contemporaneously with missions to the heathen, and has enjoyed a resulting blessing ever since.

A young Hebrew Christian, a graduate of the Theological Seminary in Montreal, has just been appointed to Jewish work in that city, where there is the largest centre of Jewish population in Canada. A mention of some of the circumstances leading up to this may interest the reader. In 1892 Jewish mission work was begun in Montreal by Mr. G. A. Newmark, a young Christian Polish Jew. The Presbyterian church adopted and supported it till 1895, when Mr. Newmark retired, and the church also dropped it. Being then in a charge within that Presbytery I offered myself by application to the Presbytery, and to the Assembly's Foreign Mission Committee, to do my best to continue the work. The offer was not accepted, no other agent was sought, and the field was abandoned. However, I did not see fit to leave it so, but resolved in simple dependence on God to venture on this exceptionally hard and, as many regard it, uninviting field. My reasons I state simply in self justification. I had by divine grace an unsold record of thirty-three years in the Presbyterian ministry. Though not a Jew I have felt a life long interest in the Jews, and given attention to Jewish missions.

I knew that in commencing Jewish missions the Scottish churches, from whom I had my training, had simply asked some of their ministers to exchange their pastoral for mission work, and some of this class I had personally known. I knew I might expect help from God so long as my walk should harmonize with His will. In all this my wife was absolutely like-minded, and we would be in interfering with no man's sphere of work. I resigned my ministerial charge, and began with the voluntary help of a few Christian Jews six months after Mr. Newmark had left the field. We simply cast ourselves upon God, and upon the friends

of Israel in any and every church. That I took an undenominational stand was thus not of my choosing. It was unavoidable unless I should exchange my Presbyterianism for some other name, which I had no desire to do. Personally I retained my church membership and my place in the Presbytery of Montreal. One thing I did expect,—larger moral sympathy from Christians generally, and more especially from the Presbyterian section,—and this was almost the only point in which I was out in my calculations.

During these past six years I have found no cause for flinching. The Master had been abundantly faithful, and some in each of the Protestant churches have supported us nobly. Our effort has been two fold,—to lead Jews to see Jesus of Nazareth their promised Messiah, and to awaken Christians to recognize the spiritual needs of Israel. Many words have been spoken, and much literature circulated with both these objects. Many Hebrews have been helped spiritually and temporally. More than one has made a credible profession of saving faith. Three times I invited Jewish evangelists to the city, whose words stirred the hearts of many. As time advanced a feeling of satisfaction began to dawn on me. The persistent keeping of this object before the view of Christians was having effect. Interest was being increased, and even a call arising that the work should be done on a larger scale than in my hampered circumstances was possible. Jews were becoming more receptive, and new avenues of contact with them were opening. Even the bitter and persistent opposition of the Jewish authorities showed that the truth was telling. My prayer that the care of Israel might become one of the recognized activities of the city seemed being answered.

Meantime the attitude of the Presbyterian church remained unaltered; self respect forbade my repeating an offer once refused, for any initiatory step seemed to me to lie rather with church itself. Once, on 11th Dec. 1900, I asked the Presbytery of Montreal to define its relation to my work, and I give the reply verbatim:—

"The 17th item on the docket was 'work among the Jews by the Rev. John McCarter.' The Rev. J. L. George called the attention of the Presbytery to the nature, the extent and importance of Mr. McCarter's work in Montreal and was followed by Mr. McCarter himself, who dwelt at considerable length upon the same subject, showing the difficulties he had to encounter and the limited resources at his command and the necessity for more 'both men and means to grapple successfully with so arduous an undertaking.'

"The Presbytery listened with much interest to the details of the work among the Jews in Montreal, as carried on by Mr. McCarter, and cordially recommend 'this work to the practical sympathy of the Christian public who are in a position to help on so important a cause.' (Extract from Minutes.)

This kindly expressed recommendation, however, led to no practical results. In the summer of 1900 a young Hebrew Christian, Mr. J. T. Trebitsch arrived from Germany, and called upon me. He impressed me most favorably and seemed to me one of the few of his class, whom

I have chanced to meet, in whom one can feel like putting full confidence. A few months later, at his own request, I invited him from New York, and for 13 months he gave me faithful and effective help in the mission. He also entered the Montreal Presbyterian College, and is now about to graduate in Theology. It now occurred to me as perhaps the fittest for the interest of my work to offer it in its entirety to the church, and to the care of my young co worker. I made this offer to the Presbytery of Montreal in December last, and in due course it was accepted, in so far that Mr. Trebitsch has been appointed to the field tentatively for a year, and the church is welcome to utilize the fruits of six years of pioneering labor. It is not without regret that I leave the field, for in a varied ministry of forty years I have not found a task which, with all its drawbacks, has yet been more enjoyable. Yet there is satisfaction that a beginning has been made in a field where no one was working. Without some quickening of interest it is not likely that any church would be moving now any more than was the case six years ago, nor is there the least likelihood that Mr. Trebitsch would now be on the ground, unless I had brought him.

Financially it has been a heavy personal loss, for the voluntary gifts, generous on the part of many, still left a constant shortage, which fell as an unequal burden on my family. But for this I have neither complaints nor regrets. It was a voluntary offering to God, and I will not mar the integrity of the sacrifice by any reflections. The reward I look for is to see the Jewish section of our population spiritually cared for, to the salvation of many souls, and abundant reflex profit to the Church of Christ.

### Inspiration versus Intoxication.

BY PROF. W. G. JORDAN, D.D.

On this subject note the Apostle Paul's striking words: "Be not drunk with wine wherein is excess but be filled with the Spirit (Ephesians 5: 18.) Paul is not now thinking of the danger from persecution, sickness or death, but of the moral dangers that beset the soul; we must walk carefully, not as fools but as wise men. Who would care to be written down in God's book as a fool? We wish to be wise and successful, and yet how many people have befooled themselves and entangled themselves in the meshes of ruinous habits. The question which many are asking now is it the will of God that Christian men should be total abstainers, and that alcoholic liquors should be banished from society and confined to the medicine chests? These questions had not been raised in Paul's day. We have to face them now; and if we differ as to details, we can all set our faces steadily towards soberness and righteousness. At present we are dealing simply with the personal side of this great question and avoiding its political aspects. It seems to me that the whole trend of Scripture teaching is against indulgence in strong drink and in favour of "plain living and high thinking." We cannot imagine men who have the spirit of the prophets and apostles patronising the modern bar room. We do not need Scripture to teach us that many of the drinks that are sold to day are not fit for any living creature to use; they are vile decoctions tinkered for the sake of profit;

they are not worthy to be called by any honest name. Even wine of the purest kind needs careful handling; and in ordinary cases abstinence is advisable as the path of safety. The question how far law can go in coercing men and forcing upon them the rule of life which so many Christians willingly adopt, does not come within the range of our present subject.

Paul was not an ascetic; he met persecutions and privations when they came in his way, but did not seek them. He felt so thoroughly the solemnity of life that he could not waste his time in trivial pleasures. He was called to consecrate himself completely and absolutely to the preaching of the gospel; but he was not a monk secluded from the world's busy life. He was full of humanity and gracious sympathy; he longed for companionship; he delighted in friendship. His religion worked from within outward; he had lost faith in the power of petty rules to restrain passion or save the soul. He did not pride himself on self denial for its own sake; but he was ready to suffer for the cause of Christ. It is probable that he took very little wine; but his method of attacking evil is not to preach exact rules, and binding pledges.

Paul's preaching bears upon conduct by the setting forth of great principles. He does not give a complete programme or dictate a number of petty rules, because these things are stiff and cold; they do not inform the mind or stir the heart. Living principles can be adopted to varying circumstances; and the very effort to do this quickens the intelligence and conscience. He bids men realize that under the inspiration of Christian love they are building a character for eternity.

The Apostle feels very strong the positive nature of the Christian life, "the exclusive power of a new affect on." He does not make much of mere abstinence. "Thou shalt not steal" is good as far as it goes; but note the splendid swing of Paul's statement, "Let him that stole steal no more but rather let him labour working with his hands to give to him that needeth." And so over against the drinking of wine, which leads to recklessness and wantonness he places the drinking in of that Holy Spirit which creates joyful enthusiasm and inspires true strength. These two things he places in opposition to each other—intoxication and inspiration; they are wide as the poles asunder, yet there are points of resemblance between them, and at times the one is mistaken for the other. On the day of Pentecost the Apostles were filled with the new wine of the Kingdom; but some in that case mistook inspiration for intoxication. Both are states of exaltation, when the subject is lifted out of life's prosaic routine; but in one case the force is devilish, in the other it is divine. Intoxication produces the dare devil courage that leads to ruin; inspiration begets the sacred self-abandon that makes men heroes and martyrs. There are some men so constituted that they must have one or other of these forms of excitement. Abstinence does not meet their case; nothing can save them but the legitimate excitement of real inspiration. Behind the drink habit in many cases there is this craving for excitement and distraction, the desire to get away from oneself. The only satisfaction thus gained is the demand for more of the same artificial stimulant. If Timothy had been a man of this type, Paul would probably not

have recommended even a little wine for his stomach's sake; for there is no more shameful thing than that the man who ministers at God's altar should be degraded by the allurement of intoxication.

Men drink because for the time being it lends a little artificial brilliance to their life; speech and song flow more freely; and even shallow thought has a deceptive glitter. It is no doubt a dull business to look back upon, but for a little while they seem to dwell in an enchanted land. They drink also for solace in times of sorrow; sharp distress and carping care are left behind; but alas, they come back again with heavier burdens. Some poets have degraded themselves by glorifying intoxication, they have sung about it as a state of inspiration, the gift of the gods. The ancient idolatries had great power, because they allowed occasional intoxication and glorified it in the name of religion. All such sensuality, and impure excitement is condemned by Paul as foreign to the very thought of religion; he, however, knew quite well that when men are weak and weary they turn to such false excitement unless they have a real faith and a living hope.

The tree is known by its fruits. The brightest pages of history show what was the work of men quickened by the inspiring spirit. Now what is the work of intoxicated men? Is it anything that anyone can be proud of? Surely not. Many of the vilest deeds have been done under the influence of fiery stimulants. Even if nothing tragic comes out of it, men come down from the fantastic world of intoxication weaker and poorer. When it becomes a habit they are degraded and brutalised.

The fact that we are empty and hungry is a terrible reality. We crave for rapture, we long for joyful excitement. Only a pure religious life can meet this need. The Spirit of God inspires life in the believing souls. When we taste this pure inspiration earthly revelry seems a low, coarse thing. Moved by the higher life men have broken off from old habits; they have faced the world's scorn; they have sung in darkest dungeons, and triumphed over sharpest pain.

This life not only gives secret rapture, it also creates pure sobriety and a noble enthusiasm; it thrills through the communion of Saints. This life is musical, God has provided psalm and hymn; and there are still inspired men to express for us the old truths in new songs. To carry music in their hearts is the privilege of God's people, who being filled with the Spirit find their joy in helpful service.

If one mission of the Christian Church is to save men out of drunkenness then by sound logic it ought to be still more its mission to save men from falling into drunkenness. Every pulpit ought to speak out just as freely and frankly against the temptation of the wine cup or the social glass against the temptations to gambling or dishonesty, or Sabbath desecration, or licentiousness. Suppression of the saloons never will be enacted and never enforced unless God's people put their conscience and their courage in to their citizenship—Theodore L. Cuyler.

All other things considered, a Christian who knows how to use the Word of God increases his usefulness and power one hundred fold. The value of all who will not know their bibles must be below par.

### Sparks From Other Anvils.

**Lutheran Observer:** We will never know the peace and power and joy of the Christian life until our religion ceases to be vague. It will not be what God meant it to be until it is personalized.

**Presbyterian Witness:** No nobler vocation can be allotted to a man than that he should be an "ambassador for Christ," commissioned by Christ to speak for God to men. It is a most arduous calling, demanding heart and soul and body, demanding every thought and aspiration, every hope and desire.

**Herald and Presbyter:** Some devout souls commune with God in forms which others find empty and profitless. An idol may be of gold or lead; it may be magnificently adorned or very plain. Our own service, simple as it is, may, if rendered without heart, become a mere form as empty as the baldest ritualism.

**Christian Intelligencer:** God has never yet failed to own His Word and to reward the consecrated efforts of His servants, and He never will. His Word faithfully preached, and diligently taught; its precious truths being daily illustrated in the lives of preachers and teachers and all true believers, will ever prove itself to be the power and wisdom of God unto salvation.

**The Interior:** The ancient ritualistic phrase, "For us men and our salvation," ought to be present, by spirit, at least, in all preaching. The minister who proclaims the salvation of Christ for "you men" will win few to the Saviour. The sermons that convince and convict accompany the faithful saying that "Christ Jesus came into the world to save sinners" with Paul's solemn supplement: "Of whom I am chief."

**Presbyterian Banner:** All that is good and permanent and helpful in Lent we should make our own, while we reject the worthless shell of mere formalism. Many men have approached Holy Week with clarified minds, and a better appreciation of the rational, self-denying life of a Christian, for the exercises of those forty days. Fasting may be a helpful accompaniment of prayer and as such is commended by our own symbols. Our business as Christians is to grow and "bear much fruit," and every occasion which serves as a stimulus to such growth should be hailed with eagerness.

**United Presbyterian:** When Jesus wept with the bereaved sisters, he wept with a great multitude of sorrowing ones. His tears mingle with ours, his words of comfort speak to our heart. He is a Saviour that walks with us and imparts to us of his own grace, even though centuries have passed since the cloud received him out of the sight of earthly eyes. Is not this feeling of his presence, this consciousness of strength from him conclusive proof of his divinity?

**Christian Guardian:** It was a sad sight to the thoughtful citizen of Ontario to see eight hundred or one thousand liquor makers and dealers, last January, marching up to the Parliament Buildings in Toronto, to say to the Government: "Let us alone." The electors must rouse this influence, and overthrow it, or be dominated by it to the great detriment of the country in all its highest interests.

**United Presbyterian:** We have received unnumbered blessings, but the store is not exhausted, and God is waiting to give yet more abundantly, if we serve him in truth and humility.

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## THE PEACE RUMORS.

Rumors of peace have too often proved il-lusory and hopes of it have been too often disappointed, that confidence in their reli-ability will only be felt when the Boers lay down their arms and peace is officially proclaimed. Though yet again hopes may end in nothing. The peace the whole empire longs for is surely coming nearer day by day. The recent engage-ment, in which our fellow-countrymen conducted themselves with a coolness and we may well feel proud of, and in which so many have laid down their lives or been wounded, will make peace all the more welcome should it come immediately. The utter hopelessness of the Boers ever getting what they are standing out for, has long ago deprived the struggle large-ly of the character of war in the ordinary sense, and makes it appear now as only justifiable bloodshed and waste. Yet we must remember what the Boer believes himself to be fighting for, his country, his home and national independence. In this light his very tenacity of purpose and stubborn courage entitle him to our re-spect, or even in some regards our ad-miration. They are the same qualities which in like circumstances we would shew ourselves, and be ashamed of our-selves if we did not. Because then he has exhibited qualities which we respect or admire, and because we are the strong-er, we should treat our foe when beaten with magnanimity. Still more as a pro-fessedly Christian nation should we so treat him and seek to win him to alle-giance by kindness and consideration. We should remember that if we have suf-fered much in blood and treasure the Boer has suffered more; and that if we are entitled to sympathy because of what we have suffered he is more entitled to it. If peace would be welcome to us, much more should it be welcome to the Boer.

If we have suffered and lost much he has suffered and lost vastly more. Whatever he may eventually gain when he accepts the situation and settles down, or his children into loyal and peaceable British subjects, the empire and we as Canadians have gained no little through this strug-gle.

To say nothing of the territory added to the empire and the prospective wealth, there has been revealed to ourselves and to the whole world, a unity of interest, a love for British institutions, and a loyalty to our form of government that may be-fore have been believed to exist, but which probably nothing but war could have so fully called forth and established beyond dispute. It has evoked and dis-played loyalty on the part of Canadians, greater we fancy, than we were ourselves were aware of, and raised us to a place in the affection and confidence of the mother country such as we have never before held. Should peace now come, it will be our part to lend assistance as eagerly and enthusiastically to repair the havoc wrought by war, and establish the most friendly relations between the conquered and the victors in every part of the em-pire. And Canadians can do much in this direction. We are a nation compos-ed in the main of two different, and in the past often hostile peoples, and yet now we live in peace and unity, enjoying practical independence, the most ample liberty under British laws; so that those who once fought with each other, now fight side by side for the same king and country. There is no reason why this should not eventually come about in South Africa as it has done in the Dominion. Every Canadian, and there are sure to be not a few, who, after the war remains and settles in South Africa will be a great help in bringing this about. The forty female teachers who have gone from our shores to help in the greatly needed work of educating the Boer children, will have it in their power, and will be sure to use it, to do a truly patriotic work for the em-pire and be messengers of peace and goodwill to the Boers.

When peace comes there can be no ex-ultation over a fallen foe. The Boer has shewn qualities which entitles him to our respect, and which may by proper treat-ment be turned to good account for the uplifting of Africa. We can afford to be generous, and by the largest generosity compatible with national safety, we may conquer him more readily than by arms. With peace will come great responsibil-ities and great opportunities to promote the wellbeing of the Boers, and of the natives, of the empire and of the world even, by the extension of the language and the civil and religious liberty and good order which follow the flag where-ever it is carried, and beneath whose folds the most diverse peoples in every clime have found shelter, peace and content-ment. The rivalry in arms in the most distant parts of the empire to plant se-curely the flag in South Africa, will we trust be followed by the nobler rivalry to bestow upon the conquered and kindred

people all those blessings which we most highly prize and have been purchased for us at a great price.

## SILENCE IS GOLDEN.

It is universally conceded that we are living in an age of rush and incessant task. Secular business is pushed at a headlong rate all the week, and sacred work as well has caught the restless spirit of the day and is often also marked by haste and hurry. Social claims, the craving for excitement, the demands of pleasure, societies and organiza-tions for every conceivable purpose, and meetings without end, make up our busy lives, and for most people leave no time or opportunity for quiet rest and time to think. And yet there never was more need for these very things, time to be at rest and to think. Even small fractions of time would be prized, could they but be found, to devote to quiet and thought. We like the idea and the practice, we confess, of some churches which have their places of worship open during week days, so that those who have nowhere else to go, or whose business will allow a few minutes breathing leisure now and then, may turn in there and for a short while rest brain or heart. But where this is not done or cannot be, some little time might be left on other occasions, say on Sabbath, or during the period of worship, when those who desire it, might have a little silence, and an opportunity for communion with their own thoughts. Even so little as this would be prized, and found helpful. And once that time could be got in our churches, and many a one was better pre-pared to worship by the few moments which could be obtained to collect their scattered thoughts and lift them upward.

But now in very few churches can even these short precious moments be secured of perfect, undistracted quiet and silence. If one sets out to be in church a short time before service begins, you are sure to find the organist there, and the time and atten-tion which might be given to silent, helpful thought and heart preparation are filled up with the steady flow of music from the organ, which, while it may possibly be for some an aid to worship, is to most utterly meaningless and simply a distraction. Wherever the blame for it lies, it would ap-pear as if nothing were so much dreaded in the house of God, and during His worship, as a few moments of perfect stillness and silence.

While the offering is being made af-ter the first part of public worship was end-ed, there were once a few moments for silent meditation and preparation for the sermon; but that time, too, has now been laid hands on by the organist, and the devout worship-per has been robbed even of these few precious moments of grateful silence or prayer. And when the service is ended, and the mind solemnized—awed, it may be—or roused to searching or uplifting thoughts, and the desire is to go away silently, cherish-ing sacred or tender feelings and aspirations, the amen of the benediction has hardly been more than spoken, when again the organ breaks in upon your thoughts. Were this done always in a strain corresponding to the tone and spirit of the sermon it would not



be so distracting or intolerable; but how often by a thoughtless and unsympathetic organist, does his playing appear to be little else than a device of the devil to dispel serious thoughts that, if left alone, might ripen into deep and holy resolution that would tell on all the after life.

Would it not be well for some church to set the example of a return to the old way, when in the house of God and on His day, there were pauses of silence, which then, and still more now, for the help they gave us were precious as gold.

Among those upon whom the senate of Toronto University will confer the honorary Degree of L. D., at the Convocation in June, we notice the name of a distinguished Canadian, whose fame as a preacher and author reflects credit on his Alma Mater: we refer to John Munro Gibson, of London, England. Although Dr. Munro Gibson was born in Scotland he came to this country a young lad, took his literary course at Toronto University, and is a graduate in Arts of that institution, and of Knox College in Theology. He occupies one of the foremost pulpits in the English Presbyterian Church, that of St. John's Wood, London; and his "Ages Before Moses" and other works are very well known.

Bishop Gore, whose recent appointment by King Edward, has raised something of a "rumpus" among a section of British Anglicans, recently paid the following tribute to the worth of "dissenters," so-called: "No one who knew anything of the religious life of England, for the last two centuries and more, could fail to observe that a very large part of the religious life of our country was due to the Dissenters or Non-conformists, as they had now come to be called." And yet Bishop Gore belongs to and is a leader in a church which refuses to recognize the validity of the ordination of Presbyterians, Congregationalists, Methodists and Baptists; and forbids fraternising, except in the most constrained and distant fashion, with these very dissenters; and thus, as the Belfast Witness tersely puts it, "reinds the seamless coat of Christ." The mutual recognition of all who are true believers and disciples must come ere there can be a united Christendom.

At a religious meeting in Great Britain recently one of the speakers said: "Believe it, the roots of the Empire are in the home. It is in the family we build the commonwealth. All is lost if the homes of England are lost. You will grow a race of stunted, anæmic, demoralized, ineffective citizens if you ignore the fact that the nation lives in its cottages and small houses." The Belfast Witness enforces the point in the following comment: "In cottages and small houses most of our Church families live, and our Church has always in her history laid stress on family piety, home training. Is there not a falling away in this respect? The sermon is more effectual in the case of those who are accustomed to hear the Scriptures read at the fireside. The worship is more enjoyed by households who regularly join in domestic prayer and praise at home. It

would be a sad change if "the Cotter's Saturday Night" ceased to be descriptive of Presbyterian homes." What a tribute this is to the importance of maintaining family worship and thus building up religion in the family! If the hon es of the people are all right there will not be very much out of the way in the national life of our country. If it can be assured that the majority of Canadian homes will be dominated by an effective family religion, moulding and strengthening in its effects, the future of our country is assured. This fact should not be lost sight of by the Christian people of Canada of all denominations.

### TRAINING OF TEACHERS AND FIELD WORK.

(COMMUNICATED)

The Sabbath School Committee of the General Assembly met in Toronto on Wednesday and Thursday of last week and discussed many matters affecting that work. The results are not published yet, but we learn that one question fully considered, was, the "Field worker remit," or "Sabbath School Missionary," which was endorsed on the lines of last year. Those lines were virtually to try a couple of men, in places where they were asked for, just to show the value of such Assistants.

The puzzle to the uninitiated is just this, the Committee see wherein our School work is weak, namely, in the teaching itself; now to improve that, they ask for Missionaries to open new schools in the newer settlements, and generally to promote efficiency, that is the horse behind the cart: why in a matter of such importance, do they seem to be afraid to state their case plainly, and to rely on the common sense of the Assembly to do what is right? Verily, we live in a queer world. We understand this question will come forward in due course.

At this meeting teacher training, and libraries, and grading, each, came in for a share of attention. It is to be hoped that teacher training course will be simple. Our teachers have no use for the ponderous, cumbersome courses of the past; simplicity is wanted. We understand the course and suggestions will be ready for the Assembly, also rules for grading and library suggestions. It is gratifying to know that the issue of diplomas for memorizing Scripture and Catechism, has made a large advance, over 2,500 diplomas having been applied for; this is very satisfactory. The coming Children's Day exercises are said to be an improvement on what we have had, and framed with the object of increasing the interest in our schools. The collection from last Children's Day was not as large as the previous year, but then, the appeals were not very urgent, and not very interesting.

The impression left upon one's mind from conversation in reference to this meeting, was that there was a good deal of discussion, more or less pertinent; but out of it all came some excellent resolutions. What will test the Committee will be the way they take to get those resolutions into practise.

It cannot be denied, that our ministers are not without blame; it may be they are very busy, but if so, they ought to see that the Elders assist. Our Schools are unvisited, our teachers are untrained, our libraries are defective, our collections are not well expended, now have our Elders been asked to work or to advise? We can hardly excuse our ministers until they have pressed upon

the Elders, their duty in reference to their schools. Full details will be published in the minutes of this Council.

### Literary Notes.

The Biblot for April contain the *Perigilum Veneris* in the Latin text with four translations. The poem of uncertain authorship is supposed to date from 250 300 A. D. The four translations are Stanley's 1651, Parmell's 1720, Prowett's 1843, Hayward's 1901. Evidently this small classic piece has made a deep impression on lovers of poetry. The first two lines are variously rendered as follows. We give the translations in order of date:

*Cras amet qui nunquam amavit; queque amavit, cras amet.*

Love he to-morrow, who loved never;  
To mourn, who both loved, persevere.

Let those love now, who never loved before  
And those who always loved, now love the more.

He that never loved before,  
Let him love to-morrow!  
He that hath loved o'er and o'er  
Let him love to-morrow.

Thou has loved, but I have never; love shall  
find us in the morn.

T. B. Mosler, Portland, Maine 5c.

The Nineteenth Century and After for March has its usual variety of articles, most of them bearing upon the life of to-day. The most striking—we might almost say slashing—article is a fierce attack on Thackeray, as the "Apostle of Mediocrity," by Walter Frewler Lord. Philanthropists will read with interest Sir Robert Anderson's account of "The Treatment of Untried Prisoners," while politicians will turn first to the discussions on "The Clean Slate," "The Agreement Between Great Britain and Japan," or on "Mr. Chamberlain as an Empire Builder." "The Young English Girl Self-portrayed," "Concerning Ghost Stories," "Where are the Village Gentry," etc., will appeal to the general reader; each in its own way reflects an interesting phase of life.—Leonard Scott, New York.

The International Journal of Ethics is a quarterly journal for thoughtful people. One is glad to see that in this day of popular magazines and sensational journals such an organ can be so well sustained. We expect that it is largely a labour of love, as it does not cater to the crowd. "The Ethical Value of Hellenism," is a valuable article, in which Greece certainly receives its full measure of appreciation. "The Ethics of Speculation," is contributed by John A. Ryan, Catholic University of America, Washington, D.C. At the first glance we thought this meant philosophical or theological speculation, but it describes transactions that are made for the sole purpose of getting a profit from changes in price." A practical subject certainly. There is a fine paper on "Conception of Nature in the Poems of Meredith." Other articles and reviews of equal importance make up a good number.

### 1000 Feet Above Sea Level.

The Muskoka Lake District situated in the "Highlands of Ontario" is one of the most charming summer resorts in the world. Its high altitude guarantees the purest of air, pleasant days and cool nights, no flies nor mosquitoes. Perfect immunity from Hay Fever assured. A few weeks can be spent in this region with pleasure and profit at a reasonable outlay. Handsome illustrated descriptive matter giving full particulars may be had free by applying to G. T. Bell, G. P. & G. A., Montreal.

## The Inglenook.

### Ardorna.

#### "CLANRANALD" IN CHRISTIAN LEADER.

It was a brave March morning in Glen Orna. The coronach of the winds in the scaurs of Ben Darach found echo in the loyal soul of Norman Morrison. It was a Sabbath morning of sainted memories. Days of ladhood, buoyant and mystic, were around him; the ragged prayer at the edge of the red corrie; the hot vow, and the sweet light in mother's eyes when she stood at the dear door, and sped him to the big city with a benediction her very own.

Now, Norman was a licentiate of the church of his fathers, and a candidate for the vacancy at Ardorna; and when he entered the little, whitewashed vestry, serious misgivings possessed him. But Roderick M'Ruari, session-clerk and precentor, was his good friend, and Norman put on the glossy gown with wonderful composure. M'Ruari was such a man as you will find in many a glen in Scotland—a man of granite, yet tender of heart, and holding in the blood of him the valorousness of his race.

It was an unordinary sermon that the kirk of Ardorna heard that day. The text was from Joel. Donald Macrae, shepherd and saint, was very glad. The schoolmaster a graduate of Oxford, liked the terse sense of the sermon. And as for M'Ruari, he was quite sure that no man could preach a finer "disco'rise." But Murdo Munn thought it was a poor affair, and was very certain that the Reverend Silas Orme was an abler preacher.

In the evening Norman went with the shepherd to pray with a poor aged woman. She was passing to God through the last gloaming. The sun was sinking in a sea of fire behind the firs, and the only sound near was the leap of the waters over the brown rocks. In soft strenuous Gaelic, Norman went with Mhaira again to the waiting Saviour, and when he opened his eyes the peace of the star over Ben Darach was in Mhaira's eyes.

When the call came to Norman, he was surprised. For he knew how masterful was Munn, and he knew that already he was a licentiate of seven years' standing. Munn, of course, refused to sign the call. The Reverend Silas Orme was a gentleman's son and Norman Morrison was not. That was Murdo Munn's main plea. "But," said M'Ruari, "Norman Morrison is a scholar, a man of God, and a true gentleman."

After his settlement, Norman called on Munn. Munn was rudely obdurate. He declared he would never again enter the kirk of Ardorna, nor would he give a penny to the funds. Now Munn was a man of means, and this determination to withhold his contributions might have saddened Norman Morrison. Yet when he sat down again before his study fire, he felt that God would not desert His cause in Ardorna. And when M'Ruari dropped in for the Psalm list, Norman's heart was quiet, for M'Ruari ever looked higher than the mist on Ben Darach.

"Ye'll have seen Murdo Munn, I'm thinkin', Maister Morrison?"

"I have, Roderick; but I fear—"

"Hoots, man, we'll no' talk that way. The Lord will speak to him yet. He's dour, nae doubt—Murdo Munn was aye dour; but, of course, we're a' dour when we dinna get our ain way."

When M'Ruari had gone, Norman turned with courage to his Hebrew Bible.

"It's a sair, sair b'low. I'm fearin' that when he left us he was defyin' God. But ye'll ca' on him, Maister Morrison?"

"Yes, Donald, I'll call on him."

The shepherd inwardly thanked God for His great gift to Ardorna in Norman Morrison.

Murdo Munn received Norman with surprising meekness. "Step upstairs, Maister Morrison. My wife told me about your visit to Mhaira. No, there's no hope whatever; but she wants to see you."

That night Norman Morrison led Murdo Munn to the feet of Christ. And a week after, behind the hearse, on its way to the back of the clachan at the foot of Ben Darach, was to be seen Murdo Munn leaning heavily on the strong arm of Norman Morrison, minister of Ardorna.

### Divided.

#### MOIRA O'NEIL IN LONDON OUTLOOK.

It's well I know ye, Slieve Cross, ye weary, stony hill!

An' I'm tired, och, I'm tired to be lookin' on ye still!

For here I live the near side, an' he is on the far,  
An' all your heights and hollows are between us,  
so they are,

*Och anee!*

But if 'twas only Slieve Cross to climb from foot to crown,  
I'd soon be up an' over that, I'd soon be runnin' down!

Then sure the great ould sea itself is there beyond to bar,  
An' all the windy wathers are between us, so they are,

*Och anee!*

But what about the water when I'd have ould Paddy's boat?

Is it me that would be fear'd to grip the oars an' go afloat?

O, I could find him by the light o' sun or moon or star,

But there's colder things than salt waves between us, so they are,

*Och anee!*

Sure well I know he'll never have the heart to come to me,

An' love is wild as any wave that wanders on the sea!

'T is the same if he is near me, 't is the same if he is far,

His thoughts are hard an' ever hard between us, so they are,

*Och anee!*

Deeds are greater than words. Deeds have such a life, mute but undeniable, and grow as living trees and fruit trees do; they people the vacuity of time, and make it green and worthy. Why should the oak prove logically that it ought to grow, and will grow? Plant it, try it; what gifts of diligent judicious assimilation and secretion it has, of progress and resistance, of force to grow, will then declare themselves.—Carlyle.

### The Jew's Kiss of Gratitude.

#### A STORY OF THE EAST END OF LONDON.

Do you ever think of the Jews? And do think of them with tenderness?

They are a most wonderful race. Do you know that the Scriptures we value so much—which we cannot value too much—were written by Jews? The light would die out of our lives if that which the Jews have done for the world were forgotten.

It is said that there are more Jews in London to-day than there are in Jerusalem. Their Sabbath comes on our Saturday, and there are some streets in the East-End on that day where they can be seen walking. Some are very wealthy and gay; some appear to be very poor and miserable.

There is a very old English woman in the East-End whose neighbors are Jews. She became much interested in them; she thought of them daily as she read the Bible. She remembered that Jesus was a Jew.

One day a friend called on her, and a remark was made about them. "Some say they are not good neighbours," she replied, "that they are taking all the work. But, there, let me speak of them as I find them. Do you see that archway over there? Well, believe me, three or four Jews sleep there every night. How they manage to live I kn w not. They have my sympathy, and I think they know it. But they cannot speak my language, nor I theirs.

"And what do you think! One morning as I was going to take down my shutter—you see how heavy it is, one of them saw that it was too much for me, so he runs across, puts me aside politely, and takes it down for me. I thanked him very much, and I know he understood.

"Then I began to think what I could do for him, for he did this daily. I pray for the Jews, but I could not tell him that. I am so poor, you know the parish helps me a little; I have not one ha'penny to spare.

"Well I thought that when I took breakfast I would make him a cup of tea.

"But he gets the better of me every time! You must not laugh, it is so pretty.

"He gives me two kisses! When I give him the cup he kisses my right hand; when he gives it back he kisses my left!"

Al! if you could see these hands you would think them worth kissing. Thin, sinewy, toil worn and brown, but beautiful. Well had they served their owner for eighty years. If one had a cast of a hand like hers, in bronze on the table, it would prove a daily inspiration.

And to hear the dear old w man tell her story, think of her tender heart, and the Jew's kisses of gratitude, it would go hard, but your eyes would grow dim with tears.—William Main, in Christian Leader.

### The Origin of a Word.

Tantalize. A long time ago a wicked king named Tantalus lived in Phrygia. And in order to punish him the gods put him in a large tank almost full of water. Near him grew trees loaded with nice fruits, and the boughs leaned down close to him. It looked as if he might have all he wanted; but every time he reached up to take an orange or a pomegranate the limbs of the trees would wave beyond his reach and he could not relieve his hunger. Every time he bent his head to drink of the water that surrounded him it would shrink away from his lips, and he never could reach it. From the name "Tantalus" we get our name "tantalize." To show some good thing just ahead and yet keep the hopeful person from reaching it is the worst kind of teasing. It is really tantalizing.

**What Puzzled Margery.**

This is Margery's first year in school, and she is greatly interested in everything that occurs. One morning recently she came home at noon greatly excited. "Oh mamma," she said, "what do you think? Our teacher stopped right in the middle of a music lesson and asked us how many turnips there are in a bushel. We just couldn't understand what that had to do with our music."

Mamma could not understand it; either; and the more positive Margery grew about the matter, the more mamma felt she must be mistaken. Finally, to satisfy her own mind, one morning when she met the teacher, Margery's mamma asked her what she had meant by asking the children how many turnips there were in a bushel during a music lesson.

The teacher, too, was just as puzzled as Margery had been.

"Why, surely, I didn't ask such a question at that," she said. Then, after thinking a moment, she exclaimed, laughing—

"Why, I asked the children how many beats there were in a measure!"

Margery's bright mind had done the rest.—Youth's Companion.

**Stone by Stone.**

Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was to be done.

"I am going to leap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing, fell into the middle of the stream, whilst Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverance, diligence and determination are all stones cast across the stream of life. A leap will bring you down among them wounded and bruised. But, conquer them, stone by stone and ultimately you will reach the other shore—the coveted land of success. Remember, do not leap; work your way across the stream, stone by stone.

**Suitable Clothes for Growing Girls.**

Shirt-waists are not becoming to the average girl under fourteen. Until that age is reached the full round waist of plaited princess style is vastly more becoming.

The sailor suit is the most universally worn and popular suit for girls of every age. It is distinctly becoming and appropriate to young figures, and may be made of serge, linen, duck or galatea.

The older girl has her sailor suit made with a gored skirt and a belted blouse, and the younger one with a straight full skirt and a blouse identical in style and cut to the one worn by her small brother.

The kilted and plaited skirt is a pretty one, especially for girls from twelve to fourteen years of age. Vertical plaits arranged in clusters extending the length of the skirt are stylish, and another pretty skirt is made with a pointed yoke effect; the plaits quite reaching the knees in front and gradually growing narrower toward the back. This arrangement gives a pretty fullness all around the edge of the skirt and is stylish in effect.—Mrs. Ralston, in the April Ladies' Home Journal.

**The Ideal Daughter.**

MAX O'RELL'S NOTIONS OF HER.

A devoted, cheerful, caressing daughter is the joy of a home. Happy the house that resounds all day long with her song and the peals of her silvery laughter!

She is the sun that shines all day. She is the chain that binds father and mother together, and the safeguard against any danger to their love and faithfulness to each other. Is there anything which could entice that father out of his house so long as that girl is in it? No, nothing but the work that he has to do, and which he cheerfully does, all the time longing for that welcome kiss when he returns home.

I admire the love of a daughter for her mother, but it is so common, so natural, that I am always ready to take it for granted; but the love of a daughter for a father! What a sight for the gods it is!

Look at that girl on her knees with her arms around his neck, patting him, petting him, patting his face, curling his mustache, pulling his nose. Look at them in the street, arm in arm, like old "pals"! In that girl's company he is a man of twenty-five, not a year older. Watch them flatten their noses against the shop windows, looking at all the pretty things inside.

But they do not remain long outside. Sure, they go in; the little rogue knows her business. She knows that papa is always ready to cheerfully part with his loose cash. She gives him a nudge, a little wink; they laugh, and in they go. And what a time they are having discussing over the choice of all the things they are going to have! When they return home, they get scolded for their extravagance; but that's all right. Mamma is not a bit jealous. Besides, have they not brought something for her? Of course they have.

The whole day that daughter watches the opportunity to do her father a thousand good little turns. If he takes a cigar she rushes for a light, and strikes it herself; if he only mentions that he has forgotten something upstairs, off she goes to fetch it. She seems to foresee all his wishes and satisfies them before they are expressed.

The day her mother is "at home" she is almost jealous; so many people take possession of her father, and she is a monopoliser. For that matter, who is the good woman that is not? She, however, constantly watches an opportunity to come near him. If a chair gets vacant in his neighbourhood she quickly seizes it and occupies it. Then she takes his arm, or picks off his coat imaginary little bits of fluff. She looks at him, smiles at him, makes love to him.

When all the people are gone she has a good fling at him, and keeps him all to herself for the rest of the day. She talks and chats to him, tells him stories, plays to him, sings him all his favourite songs, and the hours fly joyfully till it is time to go to bed. Then she kisses him good-night once, twice, three times, and goes; but soon the door opens again and she reappears to say good-night once more; then, singing, with a quick step, she rushes upstairs, leaving papa sighing at the thought that he will not set his eyes on that dear, lovely little face again till next morning at breakfast.

Blessed be the man who possesses such a daughter! His lot is the most enviable one in the world.

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

**TEETHING TIME**

IS THE CRITICAL AGE IN THE LIFE OF ALL LITTLE ONES.

During the teething period great care should be taken of baby's health. The little one suffers greatly; the gums are hard and inflamed and any disorder of the stomach or bowels increases the peevishness of the child and often fatal results follow. Mother's greatest aid at this period is Baby's Own Tablets—the surest of all remedies in curing the minor ailments of children. Among the many mothers who testify to the value of these Tablets is Mrs. R. B. Bickford, Glen Sutton, Que., who says:—"My little baby suffered much from teething and indigestion. I procured a box of Baby's Own Tablets and it worked wonders in baby's condition—in fact I believe it saved my little one's life. I sincerely believe that where now many a home is saddened through the death of a little one, joy would be supreme if these Tablets had been used. I consider them baby's best doctor and would not be without them."

Baby's Own Tablets when given accordance with the directions prevent restlessness and nervousness—cure simple fever, diarrhoea, constipation, colic and all stomach trouble. Guaranteed to contain no opiate or other harmful drug. By dissolving a Tablet in water it can be given with absolute safety to the very youngest baby. Sold by druggists, or direct by mail, post paid, at 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville Co.

**Willing Consent.**

There is an old motto which is well worth appropriating: "When you consent, consent cheerfully." Two ladies recently asked a young girl to aid them by playing the piano at a weekly service for children. These made the request with no great confidence of success; for though the one whom they asked was admirably qualified so far as talent and ability were concerned, they feared the usual excuses and objections, the plea of lack of time and pressure of school duties. Instead, the bright face grew brighter.

"Why, yes, I can do that. I like little children, and I'd like that work. I'll be glad to do it."

The two applicants drew a long breath of relief, and as they turned away one said to the other:

"Isn't it delightful to meet one who responds willingly, who knows what she can do and is ready and glad to do it?"

But why should the experience be rare? All around us is work to be done in social, benevolent and religious circles, and it is our work as well as that of others. From every side, too, comes the pleas for assistance, and though we must needs refuse many, yet we can do; and why not do that gladly? Where we can consent, let us do it promptly and willingly.

Alcoholic drinks are not the only intoxicants. Vanity, envy, selfishness, the lusts of the flesh, the lusts of the eye and the pride of life, cause many to err and stumble. The only safety in this world of multiform and insidious temptations is total abstinence from all sensual indulgences.

The truth itself will not profit us so long as she is but held in the hand and taken upon trust from other minds; not wooed and won and wedded by our own.—Locke.

## Ministers and Churches.

### Our Toronto Letter.

Very deep interest has been aroused in the city during the week by the accounts given in our papers of the bravery of Canadians in the fight at Harts River. Sympathy also is felt and warmly expressed for those who have lost their loved ones in the battle, and for friends anxious for the wounded. A large part of our papers have been given up to notices of the dead and wounded, who, it is worthy of notice, belong to all parts of the Dominion from the Atlantic to the Pacific. War in its mildest form is a dread thing enough, but when it has to be, we are glad and proud of the record of our soldiers for cool, unflinching, determined courage. Another and strong link has been forged in the chain binding all parts of the empire together in a united struggle for a great common object. Peace will be welcome when it comes, provided it is a peace that will stay, but our hopes fluctuate sadly and are one day up and the next down. But it is coming.

St. Giles' Church, Oak street, Rev. Mr. Atkinson's, which was lately badly damaged with fire, has been re-opened, Rev. Dr. Milligan, Rev. W. W. Weeks, Baptist, and Rev. Dr. R. P. Mackay preaching morning, afternoon and evening respectively. The former, Dr. Milligan, has finished the doctrinal portion of a series of sermons which for some time past he has been preaching on the Epistle to the Hebrews on Sunday evenings. Rev. Alfred Gandier preached a strong but carefully weighed sermon a week ago last Sunday, on "The Teaching of Scripture as to Wine and Strong Drink." The Canadian Temperance League brought to a close its thirteenth season's Sunday Gospel Temperance meetings by two great meetings held at 1.30 and 6 o'clock p. m. These services have as a rule been very largely attended, and have no doubt been an important agency in promoting temperance sentiment in the city. The Crossley and Hunter revival services in the Queen street Methodist church have also come to an end, with the result that, some two hundred new members were added to the church. At the free breakfast given at the Yonge Street Mission a week ago Sabbath, Rev. Alexander Esler of Cooke's church, successor to Rev. Wm. Patterson, was the speaker and made a most impressive address.

The pulpit of the Church of the Covenant, made vacant by the resignation of Rev. James McCaul, is being temporarily filled by Rev. Mr. Munro, assistant pastor of Knox church, Winnipeg.

The Coronation and other attractions in Britain this year will, no doubt, as usual take a great many of our citizens across the Atlantic. Among others sailing lately, not necessarily, however, for the Coronation or other great functions, we notice the names of Rev. Prof. and Mrs. Douglas and family.

On the afternoon of the 11th inst., the closing exercises for the season of the Ewart Missionary Training Home were held at the Home, 510 Church street. Rev. Dr. R. P. Mackay in the absence of Rev. Dr. McLaren presided, and among others present were Rev. Principal Caven, Rev. Dr. Milligan and Prof. Ballantyne. The class having finished the theoretical part of their training, now take up practical mission work in the city. Last Sabbath, owing to the absence from the city of Rev. W. C. Wallace, Rev. Dr. Warden occupied the pulpit of Bloor Street church in the morning, and Rev. Prof. Ballantyne in the evening. Rev. Dr. McClements, formerly pastor of Chalmers' church here, but now of Rutherford, N. J., conducted anniversary services in his old church in the city last Sabbath. The sixty-ninth annual meeting of the now venerable but still vigorous and useful Upper Canada Bible Society is to be held in the schoolroom of St. Paul's church on the 24th inst., and will be addressed on Mission Work in China, by Rev. W. J. Doherty, one of the speakers at the Student's Missionary Convention, and also by Rev. Mr. Gordon of the Bond street Congregational church.

The Technical School of the city which is meeting by evening classes a felt want for education of that kind for many who have not leisure to get it during the day, closed its evening sessions last week. This has been the most successful year in its history. It has an enrolled attendance of 1706, and an increase of thirty per cent in its average attendance. It gives instruction under many heads in mathematics, draughting and industrial art, in chemistry and domestic

science. At the close of the evening sessions many prizes were awarded to successful competitors in the various departments.

The great society function here just now, and which is attracting large numbers from far and near, is the Horse Show. Apparently, judging by newspapers reports, the attendance is composed very largely of ladies, but whether their presence is due to a great love of horse flesh, or to a desire to display their gowns I cannot say positively. Judging, however, from the long and full accounts of the latter, one would conclude that they are the most important part of the show.

Though in our great New Ontario, Manitoba and Northwest and British Columbia we have ample room for a population of many millions, if the present rush continues and grows as rapidly in future years as it is now doing, our next census will shew a very large increase. On the 8th inst. two hundred and fifty settlers from the Western and South-western sections of Ontario alone, left the Union Station for Manitoba and the Northwest. Since the first Tuesday in March the home-seekers excursions to the Northwest have taken between 3,600 and 3,800 settlers from Ontario. A large party of Welsh are, we see, to be brought from Patagonia to that region, not to speak of thousands pouring into all the new parts of the country from Dakota and many other States across the border. Canada's turn is coming if it has not already.

### Western Ontario.

Next meeting of Huron Presbytery has been fixed for 8th July at Clinton, Ont.

Rev. Thomas Davidson, M. A., of Blake, has obtained leave of absence for two months.

Rev. Dr. Smith, of Bradford, is conducting a pre-communion class, which is largely attended.

Rev. A. L. Budge, of Maudamin, and Rev. Smith-Baker of Camlachie, exchanged pulpits on a recent Sunday.

The Synod of Toronto and Kingston, is announced to meet in Knox church, Toronto, on 12th May next, at 8 p. m.

Last Sunday Rev. Dr. Hamilton, of Stratford, late of Motherwell, preached morning and evening in Knox church, Mitchell.

Huron Presbytery has nominated Rev. A. McLean, of St. Andrew's church, Blyth, for the moderatorship of next assembly.

The congregations of Manchester and Smith's Hill have called Rev. A. E. Comp, B. A. The stipend proposed is \$800 and a manse.

The Huron Presbytery recommends members within the bounds to do all in their power to have the vote for Prohibition as large as possible.

On Sabbath last, in St. Andrew's church, Bayfield, James Donaldson, James Campbell and Donald McKenzie were ordained and inducted as Elders.

Rev. Geo. Cuthbertson, of Toronto, has been preaching with much acceptance at Avonbank. Mr. Stewart's induction takes place at Motherwell on 2nd inst.

The Rev. B. McCulloch B. A., B. D., Tavistock, and Rev. Mr. McKay, of Montreal, have been occupying the pulpit of the Woodville church for the past two Sabbaths.

The Ladies' Aid Society of St. Andrew's church, Chatham, held a sale of useful and ornamental articles last week, which resulted in a goodly addition to the Society's funds.

At the last meeting of Huron Presbytery the congratulations of the members were tendered the Rev. Alex Stewart, B. A., on his having conferred upon him the honorary Degree of Doctor of Divinity, by the Senate of Knox College.

The following have been elected commissioners to the General Assembly by Huron Presbytery: Dr. Stewart, Messrs. Musgrave, Sawors, Larkin and Shaw, ministers; and Messrs. Duncan, Tom, Reid, McQuarrie and Murdie, elders.

In Huron Presbytery Mr. Henderson was appointed convener of the home mission committee. Messrs. Fletcher and Duncan were appointed members of the Synod's committee on bills and overtures, and Mr. Shaw a member of the Assembly's committee.

Rev. Mr. Larkin gave a report on the statistics and finances of congregations in Huron Presbytery for the past year, showing that there is an increase of members and of contributions for missions, as compared with the previous year, the total contributions for missions this

last year being \$7,535, and the total for all purposes \$43,580.

Rev. Dr. Johnston, of St. Andrew's, London, has returned to his work after a brief absence, in renewed health. He assured a reporter, who called upon him, that there was no foundation for the rumour that he was invited to Union church, Worcester, Mass. Months ago a movement had been made by that church, but he had then assured the committee that he could not consider the call.

The Stanley Street manse, Ayr, was destroyed by fire, said to have been of incendiary origin. The fire started while the inmates were at prayer meeting; and the contents (only partly covered by insurance) consisting of all the furniture, clothing, valuable library, and many articles which cannot be replaced and which money could not buy are a total loss. Rev. Mr. Nixon has the sympathy of many friends in this severe loss.

The 20th annual meeting on March 11th and 12th of the Montreal Women's Missionary Society, was the most encouraging ever held. Six new auxiliaries were formed during the year. The Society supports four pupils at the Pointe-aux-Trembles School. It also supports two Home Missionaries in the North West, two Foreign Missionaries, one in China and one in India and two French Bible Women, one in Montreal and one in a country district in the Province of Quebec. The office bearers for the year are: President, Mrs. G. A. Grier; Vice-Presidents, Mrs. J. A. MacMaster and Mrs. R. Campbell; Treasurer, Miss MacIntosh; Recording Secretary, Miss S. MacMaster; Corresponding Secretary, Mrs. R. A. Dunton.

### Eastern Ontario.

The next meeting of Lindsay Presbytery will be held at Cannington on Monday, 23rd June.

On Sunday evening in Knox church, Sunridge, the pastor, Rev. J. Becket, preached an able sermon on Sabbath desecration, pointing out, with much force some of the ways in which the Sabbath is desecrated.

The congregation of Knox church, Owen Sound, showed their appreciation of the services of Rev. Dr. McRobbie, who acted as *interim* moderator during the vacancy, by presenting him with a purse of \$50.00.

It is announced that the new Braeside church will be opened for divine worship next Sunday when the services will be conducted by Rev. D. Strachan, M. A., of Brockville. The pleasing intimation is made that the church will be dedicated free of debt.

The congregation at Moose Creek has let the contract for a commodious manse for their minister, Rev. L. Beaton. If the manse building is anything like the beautiful new church, completed a few months ago, it will be one of the best in the Presbytery.

There are at present three vacancies in Lindsay Presbytery, as follows: Woodville, Rev. N. A. Macdonald, Lorneville, moderator; Sunderland, Rev. D. M. Martin, Cannington, moderator; Bobcaygeon and Dundas, Rev. R. C. H. Sinclair, Fenelon Falls, moderator.

The local papers speak in high terms of the excellent presentation of the sacred Oratorio of Gounod's "Holy City" by the choir of St. Andrew's church, Carleton Place, under the direction of Mr. John Miller, choir-master of the church. It was a rare treat; and high praise is awarded to all concerned.

The marriage is announced of Rev. W. McDonald B. D., of Hallville, Ont., to Miss Jean Copeland Minnes, of Kingston, the officiating minister being the groom's brother, Rev. J. A. McDonald, B. A., of Pittsburg, Ont. The young couple have the hearty good wishes of a large circle of friends.

### Aylmer, Que.

Rev. A. E. Mitchell, of Erskine church, Ottawa, preached and administered the sacrament of the Lord's Supper at the morning service in the Presbyterian church here on Sunday. The evening service was taken by Rev. M. H. Scott, of Zion church, Hull.

Mr. D. J. Craig, evangelist, who for the past four years has labored with much success at Cosselman and South Indian, has been appointed by the Ottawa Presbytery to take charge of the Presbyterian church here for the next six months. Mr. and Mrs. Craig have arrived in town and have taken up their residence in the manse, Eardley road.

## Ottawa

The recent communion service in Bethany church, Hintonburg, was largely attended.

Rev. J. W. H. Milne is continuing his series of sermons on the Galatians in the Glebe church.

Rev. J. W. H. Milne and Rev. J. A. McFarlane took the services in Bank street church last Sunday.

At the last communion in Bank street church, fifteen new members were added to the roll, eight on profession and seven by certificate from other congregations.

Mrs. John Dewar is the new president of the Bank street W. F. M. Society, taking the place of Mrs. Gardiner, who retires. Miss Young was elected treasurer.

At the last monthly meeting of the W. F. M. S., of St. Andrew's church, Miss Harmon, president in the chair, Mrs. Northwood read an interesting paper on the Life of St. Patrick and his work.

The session of Bethany church, Hintonburg, is to be congratulated on having secured Rev. Prof. Ross, D. D., of the Montreal college, to preach their anniversary services on 11th May. The doctor is one of the best preachers in the church.

Mrs. Thoburn read a letter from Miss Gordon, who is teaching girls in Marash, Turkey, at the regular meeting of the St. Paul's W. F. M. Society. The letter was all the more interesting because Miss Gordon was a member of the society before taking up this work in this distant land.

An Ottawa lady has sent to Mrs. M. A. Anderson, treasurer of the local auxiliary to the Mission to Lepers in India and the East, her check for one thousand dollars, the money "to be used in providing shelter for some of the poor outcast lepers who cannot at present be received for want of room." The generous donor in making the gift stipulated that her name should not be made public. The general superintendent of the mission, Mr. Bailey of Edinburgh, has been notified of the gift and it has been suggested by the Ottawa advisory committee that the amount should be used for the erection of a small asylum for women or children. In the event of the general committee approving of this idea it is hoped that many in Ottawa will be glad to contribute yearly to the support of such asylum.

Among other things the address presented to Rev. Dr. Armstrong very properly said: "Your scholarship has already been attested by other degrees conferred upon you, and, during the twenty-eight years of your pastorate in this congregation, you have given further ample proof of this, in your pulpit ministrations, bringing out of the treasury of God's word the riches of the gospel message, in all its varied aspects. In the larger interests of the church you have always taken an active and untiring interest. In the presbytery of which you are a member there is scarcely a committee of which you have not been, at one time or another, convener, and you have always taken a prominent part in furthering its various schemes, such as the lumberman's mission, French evangelization, Sabbath observance and home missions, giving to all these a large amount of thought and labor. In addition to your special church work you have also been closely identified with the Bible society the Lord's Day alliance and the Ottawa Ladies' college, besides giving much attention to the important subject of religious education in our schools."

An at home given by the Ladies' Aid of St. Paul's church on Thursday night of last week, in honor of Dr. Armstrong, was made the occasion of presenting the doctor with a new pulpit gown and hood and an address. The ministry of the city was well represented and Dr. Armstrong received congratulations from every side on the honor he had received from Knox college. Those on the platform were Dr. Thorburn, Dr. Herridge, Rev. Jos. White, Rev. Mr. Milne, Rev. J. McNicol and Rev. Mr. Bland. Letters of regret on account of unavoidable absence were received from Dr. Moore, Rev. Mr. McFarlane, Rev. Mr. Eadie, Rev. A. E. Mitchell and Rev. N. McLeod. When Dr. Thorburn, who was chairman, read the congratulatory address, Mrs. W. Blyth, Mrs. John McKinley and Mrs. C. H. Thornburn made the presentation on behalf of the congregation. Dr. Armstrong made a fitting reply and thanked his people sincerely for their kind expressions of love and good will. Dr. Herridge, Rev. Mr. Bland and Mr. Alexander Lumsden, M. P. P.,

made speeches and congratulated Dr. Armstrong on his recent honor. There was a short program contributed by Miss Bourne, Miss M. McKinley and Mr. Geo. Brown. The meeting was largely attended, and gave evidence of the high estimation in which Dr. Armstrong is held by his people, as well as by many outside the bounds of his congregation.

## Montreal.

Rev. E. A. Mackenzie, of St. Matthew's church, has been giving an illustrated lecture on the Life and Labors of Rev. John G. Paton. No more thrilling subject could be found than the one chosen by the lecturer. The incidents in the life of the heroic missionary, miraculous escapes from death at the hands of infuriated cannibals, his labors and ultimate success, thrown upon the canvas in a series of beautiful pictures, supplemented by an eloquent and intensely touching story told by the lecturer, kept the audience spellbound for over an hour. Mr. J. Gilliland, in the absence of the pastor, acted as chairman. A cordial note of thanks closed the proceedings.

At a recent meeting of St. Andrew's church, Winnipeg, Rev. J. S. Stephens declared entertaining a proposal looking to his becoming colleague and successor to Rev. Joseph Hogg, who had intimated his intention of resigning the charge at next meeting of Presbytery. Mr. Hogg has been asked to remain.

## Montreal Presbyterian College.

At the closing exercises of this institution scholarships and prizes were awarded as follows: Morrice fellowship and gold medal and prize for architecture, J. B. MacLeod, B. A.; silver medal and Hugh Mackay scholarship, W. S. Brown, B. A.; Scholarships—Crescent street, H. L. Lee, B. A.; Mrs. Morrice, J. H. Laverie, B. A.; David Morrice, A. B. MacLeod, B. A.; W. Brown, C. A. Hardy, B. A.; S. S. Morrice, H. J. Keith, M. A.; Peter Redpath, A. W. Lochead, B. A.; E. N. D. Morrice, A. V. Brown, B. A.; St. Andrew's, London, D. Stewart, B. A.; Knox church, Perth, C. E. Lapointe; H. Ross, W. Touchette; Hamilton McNab, E. Melies; Emily W. Frost, L. Albert; Nor-West, W. Akitt.

Prizes—Elocution, H. J. Keith, M. A., A. V. Brown, B. A.; architecture, J. B. MacLeod, B. A., D. Stewart, B. A.; philosophy and literature, speaking, W. J. Brown, B. A.; English reading, A. W. Lochead, B. A.; French reading, W. L. Tucker; French essay, E. E. Melies; English essay, H. J. Keith, M. A.; James Sinclair scholarship, J. J. Trebitsch.

French Theology—Totals, C. Lapointe, W. Touchette, C. Cruchon, A. Roudeau (aegar.)

Preparatory classes (in alphabetical order)—L. Albert, S. Bourgoin, R. David, E. Meliers, W. Tucker.

## Third Year.

Systematic Theology—MacLeod, Brown, Lee, Trebitsch, Laverie, Lapointe, Stewart, Greig, Cruchon, Akitt.

Church History—Brown, MacLeod, Stewart, Lee, Akitt, Lapointe, Greig, Cruchon, Laverie.

Apologetics—MacLeod, Brown, Laverie, Trebitsch, Stewart, Lapointe, Lee, Akitt, Greig, Cruchon.

Greek Exegesis—Lee, Brown, MacLeod, Stewart, Greig, Laverie, Akitt.

Hebrew Exegesis—MacLeod, Lee, Brown, Laverie, Akitt, Stewart, Greig.

Pastoral Theology—Brown, Stewart, MacLeod, Laverie, Lee, Greig, Cruchon, Lapointe, Akitt.

Pedagogy—Brown, MacLeod, Lee, Laverie, Stewart, Trebitsch, Cruchon, Lapointe, Akitt, Gregg.

Architecture—MacLeod, Stewart, Lee, Trebitsch, Laverie, Brown, Greig, Akitt.

## Second Year

Systematic Theology—Keith, G. B. MacLeod, Hardy, Mathieson, Duguid, N. V. MacLeod, Turkington, Rondeau, Luttrell.

Church History—A. B. MacLeod, Hardy, Keith, Duguid, Mathieson, Rondeau, N. V. MacLeod, Turkington.

Apologetics—Keith, A. B. MacLeod, Duguid, Mathieson, N. V. MacLeod, Turkington.

Greek Exegesis—Keleth, Hardy, A. B. MacLeod, Duguid, Mathieson, N. V. MacLeod, Rondeau, Turkington.

Hebrew Exegesis—A. B. MacLeod, Keith, Hardy, Rondeau, Mathieson, Duguid, N. V. MacLeod, Turkington.

Pedagogy—A. B. MacLeod, Hardy, Keith, Duguid, N. V. MacLeod, Luttrell, Mathieson, Rondeau.

Biblical Theology—A. B. MacLeod, Hardy, Keith, Duguid, N. V. MacLeod, Mathieson, Luttrell, Turkington.

## First Year.

Systematic Theology—Brown, Lochead, mowatt, Touchette, Robertson, Morrow, Woodside, Church History—Brown, Lochead, mowatt, Woodside, Morrow, Robertson.

Introduction—Brown, Touchette, Lochead, mowatt, Trebitsch, Robertson, Woodside, Morrow.

Church Government—Lochead, mowatt, Trebitsch, Brown, Touchette, Woodside, Robertson, Morrow.

Homiletics—Lochead, mowatt, Brown, Woodside, Robertson, Morrow.

Paedagogy—Brown, mowatt, Lochead, Touchette, Woodside, Morrow, Robertson.

## Vancouver.

In a recent issue of the Vancouver World there was published a well written article by Rev. R. G. MacBeth, M. A., in appreciation of the late Lord Dufferin, having special reference to his visit while Governor-General to Manitoba and the West.

Miss Jean Harper Olding, who has so acceptably sung in the choir of St. Andrew's during the past winter, was presented by Rev. Dr. McLaren, in behalf of the choir and congregation, with a purse of gold.

The Vancouver World of the 8th inst. says: Presbyterians pastors and representatives of the churches in the Skagway district were in session in Skagway last week. The official opening of the Presbytery took place on Thursday, the 3rd instant, and the meeting was to have continued through Friday and Saturday. Public meetings were held, and a chorus choir of the Young People's Society led the singing.

Mr. Turkington, a graduate of Montreal Presbyterian college, was recently ordained and inducted as pastor of the Atlin, B. C. church. The moderator, Rev. R. G. MacBeth, presided, Rev. Dr. McLaren addressed the minister; Rev. H. J. Robertson, of Chilliwack, preached, and Rev. R. A. King addressed the people.

## Literary Notes.

An admirable and eminently satisfactory and useful book on "The Principles of Jesus" in their application to modern life, by Robert E. Speer, will shortly be issued by the Revell Company, and promises a large and interested constituency.

Table talk for April, published at Philadelphia, is a particularly good issue of this favorite household magazine. It gives all the latest information about the fashions of the table and decorative meals. This number contains "Spring Luncheons and Flower Decorations," "Aromatic Seeds used in Cookery," "The Pie Problem," "Tricks in the Economy of Dress," and other interesting articles.

I rejoice that Croskery's Eastern Balm has appeared. It has been used in the manse, for coughs and colds, where it has done all its discoverer claimed it would do; and it has wrought cures in the Ottawa Valley that are simply surprising. Rev. A. H. Scott, M.A., St. Andrew's manse, Perth, Ont. For sale by all dealers, and by the proprietor, John Croskery, Perth, Ont.

## SYNOD OF TORONTO and KINGSTON.

The Synod of Toronto and Kingston will (D.V.) meet in Knox Church, Toronto, on Monday, 12th May, 1902, at 8 o'clock, p.m., for business, and for conference.

The Business Committee will meet at 3 o'clock, p.m., in Knox Church building, on 12th May, 1902.

All papers to be brought before Synod, should be sent to the undersigned, on or before the 1st day of May, 1902.

All members, attending Synod, are requested to procure Standard Certificates from the Railway Agents, from whom they buy their tickets, to enable them to return home at reduced fares.

JOHN GRAY, Synod Clerk.

Orillia, 12th April 1902.

## World of Missions.

### Waking Up A God In China.

"We have had too little rain," writes the sub-agent of the Bible Society in Hunan, "and the people are now praying to their gods for it.

"The other day a man, supposed to be devil-possessed, was carried through the streets in a chair, followed by an idol, to 'pray down' the rain, but no answer came.

"Then, one evening, the people assembled in the temple, and making a hole in the plaster of which the idol was made, they put in a *live scorpion* and closed up the hole. At the same time they beat their drums, and made their invocations with redoubled vigor. The scorpion was put in to bite and wake up the god!"

O make me useful in this world of thine,  
In ways according to Thy will, not mine;  
Let me not leave my space of ground untilled!  
Call me not hence with mission unfulfilled!  
Let me not die before I've done for Thee  
My earthly work, whatever it may be.

### Korea.

Korea has an estimated area of 82,000 square miles and an estimated population of 12,000,000. The capital, Seoul, has 200,000 inhabitants, and Pyeong Yang, 40,000. The foreign population is about 15,000 Japanese, 4,000 Chinese, 200 Americans, and 100 British.

The worship of ancestors is generally observed. Confucianism is held in high esteem by the upper classes. There are many Buddhist monasteries.

The emperor, whose surname is Yi and name Heui, succeeded to the throne in 1864. He is an independent sovereign, "but his power is to a certain extent modified by the cabinet, which passes resolutions and frames laws which must be submitted to the emperor for ratification."

Roman Catholicism was introduced into the country about one hundred years ago, and there are now about 30,000 adherents to that faith.

Protestantism commenced regular work in Korea in 1884, although in 1832 Rev. C. Gutzlaff, of the Netherlands Missionary Society, and in 1873-1876 Rev. John Ross, a Scotch missionary, did some mission work on the borders of Korea, and Rev. J. W. MacIntyre baptized in Manchuria in 1876 the first Protestant Korean convert. Rev. John Ross translated one of the gospels into Korean. About 1880 Mr. Ross and Mr. Webster of Manchuria visited Northern Korea and met with a cordial reception and baptized 85 persons.

In 1884 the American Presbyterians commenced mission work, followed in 1885 by the missionaries of the Methodist Episcopal Church. The missionaries now in Korea represent the Presbyterian Churches of the United States, North and South, Presbyterian Churches of Australia, Methodist Episcopal Church, Methodist Episcopal Church, South, Church of England, Baptist Church, Union Mission of Canada.

## TO CONSUMPTIVES.

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

Rev. EDWARD A. WILSON. Brooklyn, New York

## Health and Home Hints.

The foot of a coarse cotton stocking is superior to a sponge for bathing purposes.

A London physician advises a quiet sea voyage as the best remedy for insomnia.

The average walking pace of a healthy man or woman is said to be 75 steps a minute.

A drinking glass placed between sheets in a bed will gather moisture if there is damp.

The virtue of a poultice lies in its heat, softness and moisture, therefore it should be changed frequently.

Remember that when baking powder or soda is used the cake must be baked immediately, or it will be heavy.

Meat should always be cooked with the fat downward.

Whipped cream is more easily digested than plain cream.

If the waste pipe is clogged with grease pour down a pailful of boiling water, in which you have dissolved a cupful of soda. You may have to do this two or three times before the impurities are removed.

Plum-puddings, if made properly and hung up in a cool, dry place, will keep for months, and be improved for the keeping. They can be boiled again from one to two hours, according to size.

A compote of figs, prunes and dates is made by stewing the fruit, removing the stones, and substituting an almond for each. When done flavor some syrup with lemon juice and a little liqueur, color a pretty pink, and serve the compote in it.

At no time in the history of Scotland have oats occupied so prominent a position in the dietary of the nation as now. Their value as a food-stuff is appreciated and admitted by all classes, and the medical world is unanimously of the opinion that those ought to form, in some fashion or other, part of the daily diet in every home.

Scrambled Eggs.—Take two eggs, pepper and salt, one ounce of butter, one dessert-spoonful of milk; buttered toast. Beat up the eggs with the milk, season with pepper and salt; melt the butter, pour in the eggs, and keep them stirred till creamy and about to set. Spread out on buttered toast, garnish with crisp parsley, and serve hot.

Cure for Flies.—As summer is nearly here, the following will prove useful to housewives in general: Boil three or four onions in a pint of water; then with a gilding brush do over your glasses and frames, and rest assured the flies will not alight on the articles washed. This may be used without apprehension, as it will not do the least injury to the frames.

### Hints About The Newest Hats.

The new hats remain, in nine cases out of ten, low and flat both as to shape and style of trimming, showing a very decided tendency to fall low over the hair in the back, and to droop well over the edges of the brim at all times. This fashion is decidedly a pretty one, especially in summer hats, as laces and flowers can be used most effectively in this manner. Many of the larger hats show uneven brims, the edges being bound with silk and wired into drooping, and downward or sharply upward curves, becoming to any face.—Mrs. Ralston, in the April Ladies' Home Journal.

## A Talk With Girls.

### HOW TO OBTAIN BRIGHT EYES AND ROSY CHEEKS.

PALE, ANAEMIC AND EASILY TIRED GIRLS OFTEN FALL A PREY TO CONSUMPTION.

In young girls we look for abundant health and strength, rosy cheeks, bright eyes, firm, plump flesh and constant cheerfulness. How often, however, we meet young girls who seem prematurely old, feeble, pale, listless, thin and irritable. These abnormal and dangerous conditions are due to a general weakness of the blood, and should be cured just as promptly as possible or the whole life of the patient will be ruined, if, indeed, decline and consumption do not speedily follow. Dr. Williams' Pink Pills for Pale People are the natural, logical and sure cure for weak girls. These Pills make rich, red blood with every dose. They strengthen the nerves, act upon the whole system and bring health, strength and happiness to those who use them.

Mrs. Hiram Rinkler, South Pelham township, Welland County, Ont., says: "It is with pleasure that I give this tribute to the health-restoring virtues of Dr. Williams' Pink Pills. When my daughter, Lena, began the use of your medicine she was in a most wretched condition. In fact, we were seriously alarmed lest she might not recover. The symptoms were a feeling of languor and weakness, gradually growing worse. She became pale, lost flesh, had little or no appetite and was apparently going into a decline. Finally the trouble became complicated with a persistent sore throat, which gave her great difficulty in swallowing. She was placed under the care of a doctor who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her much, and then acting on the advice of a neighbor, I began to give her Dr. Williams' Pink Pills. The confidence with which this medicine was urged upon us was not misplaced, as I soon noticed a distinct improvement in my daughter's condition. The use of the Pills for some weeks completely restored her, and from that time she has been a cheerful light-hearted girl, the very picture of health."

These pills never fail to restore health and strength in cases like the above. Through their action on the blood and nerves they also cure such diseases as rheumatism, sciatica, St. Vitus' dance, indigestion, kidney trouble, partial paralysis, etc. There are many so-called tonic pills, but they are all mere imitations of this great medicine. Be sure that you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People" on every box. If your dealer does not keep them they will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

In an interesting letter written to the *North China Herald*, a few weeks since, the Rev. William Campbell, of the English Presbyterian Mission in Formosa, says: "The Japanese officials, Christian and non-Christian, bear testimony to the fact that, wherever they found Christianity established and a Christian community existing, there the people were more honest, truthful, and law-abiding than their heathen neighbors."

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Port Arthur, March.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Manitou, 3th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 p.m.  
Minnedosa, Minnedosa, March 4.  
Melita, Carnduff, 12 March.  
Regina, Regina.

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KING TON.**

Kingston, Kingston, 11 March, 1 p.m.  
Peterboro, Cobourg, Mar. 10, 7:30 p.m.  
Whitby, Whitby, 16th April  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Woodville, 18 March, 7:30.  
Orangeville, Orangeville, 11 March.  
Barrie, Almadale.  
Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.  
North Bay, Huntsville, March 12.  
Saugeen, Harrison, 11 March 10 a.m.  
Guelph, Acton, 18 March 10:30.

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Port Hastings, 25th Feb. 11 a.m.  
P. E. I., Charlottown, March 3.  
Pictou, New Glasgow, 1 March, 2 p.m.  
Wallace, Oxford, 6th May, 7:30 p.m.  
Terra, Terra, 18th Nov. 10:30 a.m.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, 21 Jan., 10 a.m.  
Miramichi, Campbellton, 25 March.

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Capital Paid up — 2,000,000.00  
Reserve Fund — — 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

**H. J. GARDINER,**

MANAGER.

**OTTAWA BRANCH,**

Cor. Sparks & Elgin Sts.

**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE . . .**

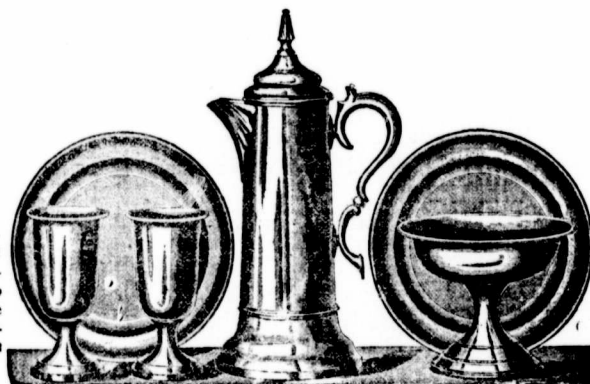
**For a Few Hours' Work**

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

**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.**



- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

**FREE . . .**

**For a Few Hours' Work**

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

# 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

**OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.**

### TIME CARD

O. N. & W. Ry.

Train No. 1 leaves Ottawa, Ont. 4.15 p.m.  
" " 1 arrives Gracefield, Que. 8.30 p.m.  
" " 2 leaves Gracefield, Que. 8.30 p.m.  
" " 2 arrives Ottawa, Ont. 6.20 a.m.  
" " 2 arrive Ottawa, Ont. 9.45 a.m.  
P. P. J. Ry.

Train No. 1 leaves Ottawa, Ont. 3.30 p.m.  
" " 2 ar. Waltham, Que. 8.45 p.m.  
" " 2 leave Waltham, Que. 7.00 a.m.  
" " 2 ar. Ottawa, Ont. 11.55 a.m.

The above trains are daily except Sunday.  
For tickets or other information apply to 31 Central Chambers, Ottawa Agency & Messenger Co., 58 Sparks St., or C.A.R. Ticket Office, Central Station.

**P. W. RESEMAN,**  
General Superintendent

## The City Ice Company

LIMITED

26 Victoria Square  
Montreal

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

## Up With the Times

Progressive cheese and butter-makers use

### WINDSOR SALT

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

### THE WINDSOR SALT CO.

LIMITED  
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs  
Dressed Poultry  
Butter to**

**D. GUNN, BROS & CO.**

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

## John Hillock & Co.

Manufacturers of the  
**Arctic Refrigerator**

165 Queen St. East

Tel: 478 TORONTO

A Pen - - -  
That Mighty -  
Instrument - -

Is perhaps mightier in the hand of a pretty woman. The most popular pens for the desk of society are "LION PENS"

### "Fine Writer 068" Series

is the style chosen by many ladies. The peerless writing qualities of the "Lion" Series of Steel Pens is proverbial. If your stationer cannot supply you, send for, for sample to the selling agents.

## THE BARBER & ELLIS CO.

LIMITED

Manufacturing & Wholesale Stationers 43-49 Bay Street

TORONTO.

## Important to Investors

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

### THE STOCK of

**"The Sun Savings and Loan Co. of Ontario"**

OFFERS

### Absolute Security

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

### Confederation Life Building

TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

## PAGE & CO.

347 Wellington St., Ottawa

Choice Family Groceries

RING UP PHONE 1472

## Canvassers Wanted!

### The DOMINION PRESBYTERIAN

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

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

### THE PROVINCIAL

## BUILDING & LOAN ASSOCIATION.

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

INCORPORATED 1891.

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

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

### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 11th, 1900:  
"The Board of Directors may, in pursuance of the Loan Corporation Act, and "are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."  
In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
Full particulars from **E. C. DAVIE, Managing Director.**  
TEMPLE BUILDING, TORONTO May 31st, 1900.

## CANADA ATLANTIC RY.

### New Train Service BETWEEN

## OTTAWA & MONTREAL

4 Trains daily except Sunday 2 Trains Daily

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

4.10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York, no change.  
Trains arrive 11.45 a.m. and 7.25 p.m. daily except Sundays, 7.25 p.m. daily.

### MIDDLE AND WESTERN DIVISIONS.

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

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

1.00 p.m. Mixed for Madawaska and intermediate stations.

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

Railroad and steamship ticket for sale to all points.

### OTTAWA TICKET OFFICES:

Central Depot, Russell House Block  
Cor. Elgin and Sparks sts.

## New York & Ottawa Line

Has two trains daily to

## NEW YORK CITY.

### The Morning Train

Leaves Ottawa 7.19 a.m.  
Arrives New York City 10.00 p.m.

### The Evening Train

Leaves Ottawa 3.30 p.m.  
Arrives New York City 8.35 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 55 Sparks St.

Phone 18 or 1180.

## CANADIAN PACIFIC RY. CO.

### Improved Montreal Service.

(VIA SHORT LINE)

Leave Ottawa - - - - - 8.35 a.m., 4 p.m.

(Via North Shore)

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

6 20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - - - - - 6.25 p.m.

(Via North Shore)

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

### OTTAWA TICKET OFFICES

Central Station. Union Stations

**GEO. DUNCAN.**

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