

# The Dominion Presbyterian

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## Opportunity For Other Things.

The Dominion Presbyterian does not despise political parties, recognizing that under government by party, notwithstanding the turmoil of freedom, Great Britain has thrived for centuries, and British Colonies for generations. But a comparative lull, as between political parties, has also its compensating usefulness; such a lull we in Ontario are likely now to have for some fairly considerable time. Where political parties are of nearly equal strength, the alternate hopes and fears of the contestants, like two evenly matched cricket clubs, keep up a feverish excitement. But the one government at the Dominion Capital has now a very decisive majority, while the new government of Ontario is proportionately strong in the legislature at Toronto: so for several years to come, though political interest may continue, the main struggle has been, in each House, settled for the time being.

That being the case, perhaps the energies of many good Christian men—and the best church workers are often men of pronounced political views—might now be diverted for a while a little more strongly in the direction of congregational religious work.

## A GOOD MOVEMENT.

Toronto has a Municipal Reform Association, which deals with the number of liquor licenses, cigarette selling, demoralizing posters, and the election of Christian men as aldermen. The organization has already done much good, and will do more. In supporting candidates, where practicable partizanship should be disarmed by nominating an exactly equal number of superior men from each side of politics, and not too many. To plump for a few good men is better than to dissipate force by attempting too much.

## THE DOMINION PRESBYTERIAN

### IAN MACLAREN ON THE PLACE OF REVIVALS IN RELIGION...

In a sermon in England recently, Dr. Watson pointed out that revivals had their due place as a vivifying force in religion. "When I see a rough man moved by the spirit of religion, I am deeply stirred; a man that no preacher following the line of ethics could reach, from whom many an utterance of mine from this pulpit would glance off like spray from the face of a rock! He will sing hymns, well, that is better than the songs of a music hall; and I would rather hear him speak the name of God in prayer, even though that prayer be offered up in public, than hear him blaspheme in an oath! And," continued the preacher, "you will not change my opinion in the slightest degree by pointing out that many who are singing hymns today are in the public-houses tomorrow. Is it not the same everywhere? In a year of renaissance in literature are there not many books written that you would not wish to preserve on your shelves? All those who went out from Egypt were not good people, were they not 'a mixed multitude'? You will not alter my views till you can prove that no good has been done by these great movements. Moses, John Baptist, Luther, Wesley, Moody—have not these men changed the face of the land?"

## WHY IT WAS DONE.

Prof. Charles Wagner gives the following account of how he came to write "The Simple Life":—

"The way I came to write 'The Simple Life,' was an accident. At a wedding we were seven. There were the groom and bride and the witnesses, six, and the pastor seven. I talked to them about the home, the fireside, and their manner of life; just to the six. One of the six was a daughter of a public man, a politician. After a few days she came to me and said:—  
"I wish you would talk at my wedding just as you did at the wedding of those working people."

"I said, 'I cannot talk at your wedding like that. There will be two thousand people at your wedding.'

"Well, she said, 'you just talk just like that.'

"So I did; and in the audience there was a publisher. There is always a publisher in every audience. And he wrote me that he would like to publish my talk. That came like an inspiration to me. I had never thought of writing a book on the simple life, but so the book was written, and it has spread all through France and Europe and this country."

Cook's Church, Toronto, begins with a people's song service at 6.50 p. m.

There is a good deal in the papers about the amount of money raised by various congregations. What about the results of the year spiritually?

We direct special attention to the advertisement, in an other column, of the Fifth Annual Meeting of the Canadian Association for the prevention of Consumption and other forms of Tuberculosis, next Wednesday, 15th inst. There will be two sediturms one in the Railway Committee room, House of Commons, at 3 p. m.; the other in the Normal School Assembly Hall, at 8 o'clock. The subject to be brought before the meetings is most important to the well-being of the state, and there should be a large attendance of our citizens on this occasion. The meetings are under the patronage of His Excellency the Governor-General.

## A CURE FOR THE BLUES.

A doctor who has made a specialty of nervous diseases has found a new remedy for "the Blues." As no drugs are administered, he has felt safe in experimenting with at last half a hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this: "If you keep the corners of your mouth turned up you can't feel blue;" and the directions for talking are: "Smile, keep on smiling; don't stop smiling."

It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down, and note the effect, and you will be willing to declare "there's something in it."

The doctor treats his nervous patients to medicine when necessary, but when the case is one of pure melancholy without bodily ill, he simply recommends the smile cure. He has the patient remain in his office, and smile—if it isn't the genuine article it must at least be an upward curvature of the corners of the mouth—and the better feelings follow inevitably. The treatment is followed up regularly, and the patients all testify to their good effect. It takes considerable persuasion to induce some of them to apply the cure, and of course, the greater number of patients are women; for when a man is blue he is bound to be blue, in spite of everything, but a woman is more easily persuaded to try to find a cure.

His discovery grew out of an experience in his own home. His wife was of a nervous and rather morbid temperament, and when in a despondent mood he would ask her to "Smile a little," until the saying came to be a household joke. But it brought about good results, and then came the inspiration to try the same cure upon others.—Chicago Times.

It is odd and sometimes melancholy to see a man trying to "make up his mind" when he has no material on hand to work with.