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THE FOLDED PAGE.

ELIZABETH T. LLOYD, IN THE AMERICAN FRIEND.

*Up to the quaint old attic as the raindrops pattered down,
And I sat, idly turning a school book—dusty brown—
I came to a leaf that was folded, and marked in a childish
hand,
"The teacher says, to leave this now, 'tis hard to under-
stand."*

*What was so hard—I wondered. I opened it with a smile,
Only to read, at the problem's end: "We learned 'why'
after while."
My tears fell thick as the raindrops then, up in the attic old,
As I thought of the leaves that are "folded down" till the
days of our lives are told.*

*One was folded there with a tender hand to the sound of
the summer rain;
When the dust of years lies thick above, will we open this
page again?
And can we write with steady hand, and on our lips a smile;
"At last our Teacher told us 'why,' and we 'learned it—
after while!'"*

DEATHS.

At Moose Creek, on April 21, 1902, Duncan McLeod.

At the home of her parents, Mallette, Mich., on Monday, April 28, 1902, Margaret McLure, beloved wife of the Rev. James Hastie, of Okotoks, Alberta, and recently of Cornwall, Ont. Interment at Cam-lachie, Ont.

On April 28, 1902, at the residence of her son, W. B. Lawson, Dundas street, London, Ont., Elsie, widow of Thomas Lawson, in her 83rd year.

In McKillop, on May 1st, Catharine Menzies, wife of Mr. Hugh Gordon, aged 42 years and 7 mos.

BIRTHS

At the manse, Wingham, on April 18th, the wife of Rev. D. Perrie, of a son (still-born).

At Wolesly, Northwest Territory, on April 4th, the wife of Mr. John Ferguson, (nee Miss Bella Schoales) of a daughter.

MARRIAGES.

On April 29th, at the manse, McKillop, by Rev. P. Musgrave, Mr. Solomon J. Barwick, to Miss Sarah Ellen Storey, daughter of Mr. Wm. Storey, all of McKillop.

At Erskine Church, on Wednesday, April 30th, 1902, by the Rev. A. J. Mowatt, D. D., Ethel Raeburn, daughter of the late Archibald McIntyre, to Walter Hamilton Ewing.

At the Manse, Middleville, on Wednesday, April 23rd, by the Rev. W. S. Smith, Mr. Noble White to Miss Mary Camelon, both of Darling township.

At the home of the bride's brother Mr. Robert Sergeant, North Sherbrooke, on Wednesday, April 16th, by the Rev. J. Binnie, B. A., B. D., Mr. George McC. Devlin, of Perth, son of Mr. Chas. Devlin, to Miss Emma Sergeant, daughter of Mrs. John Sergeant, of North Sherbrooke.

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Note and Comment.

Moscow has the largest hospital in Europe, with 7,000 beds. There are 96 physicians and 900 nurses, and about 15,000 patients are cared for annually.

Before the Siberian railway was available a trip from London to Shanghai cost from \$325 to \$475. Now it can be made for from \$65 third class, to \$160 first class.

A Winnipeg despatch says: A colony of Mennonites from Nebraska will settle on a block of 80,000 acres of land on the shores of Lake Manitoba during the next couple of months.

The accounts of the Committee of the Church of Scotland for the year 1901 show a satisfactory increase of income over the year 1900, which in turn showed an increase over 1899. The total income in 1901 was £220,492, as against £208,228 in 1900, and £201,041 in 1899.

The cloth of gold for the pallium of the Royal mantle, which the King will wear at the Coronation, is now finished, and has been sent from the loom at Braintree to the Royal School of Needlework. In form (says the "Onlooker") the mantle is made four square, and is buckled in front, something after the manner of an episcopal cope.

Russia and Austria are said to have come to a private understanding to do everything in their power towards maintaining peace in the Balkans. With this view they have renewed their warnings to the Governments of Servia and Bulgaria against giving any countenance whatever to the secret societies that are endeavoring to foment troubles in Macedonia.

In Manila there was no law by which any church could hold property except the Roman Catholic Church. The Methodists trying to secure a site found that they could not. They told Governor Taft of this state of affairs, and he at once drafted an Act which was sanctioned by the Commission, enabling churches of any denomination to hold real estate.

In the current number of the United Free Church *Missionary Record* there is a series of articles on the "Present Protestant Movement in Austria," known familiarly as the "Free from Rome" movement. The information is communicated by Professor Clemen, of Halle, Rev. Dr. J. G. Cunningham, and Rev. Dr. Robertson, of St. Ninian's, Stirling.

At Mr. Rhode's funeral Secombi, a notable Matabele chief, together with his Indunas, gave a royal salute to the body. This is a unique honour for a white man from the natives. Secombi said—"Now the body of our great chief Umzilikatze and that of the great white chief both rest in the Matoppos, and their spirits will meet in a great tudeba (council) in the hereafter."

Lady Dundonald, who will shortly have to take up her residence in Canada owing to her husband's appointment, is a Welsh heiress, and a very graceful and charming woman. Miss Winifred Hesketh, as she was before her marriage, owns a Welsh Castle, near Abergele. Gwyrch Castle is a beautiful place, of which Lady Dundonald is a delightful *chatelaine*; and, although she and the Parish Council disagreed some little time since on the subject of the lopping or non-lobbing of trees, they made it up long ago, and are now excellent friends.

The Earl of Dundonald, who is going to command in Canada, is not only a splendid soldier, but a military inventor, some of whose equipments, notably the Dundonald gun-carriage, have been invaluable. On the Nile where he commanded the detachment of the 2nd Life Guards—the Camel Corps—which went to the relief of Gordon, he was a great success. After his Egyptian service, he commanded the 2nd Life Guards, but resigned in 1899. His real chance came to him in South Africa, where he acquitted himself with great distinction.

The Pope has addressed a long Encyclical to "the Episcopate of the Catholic world." After thanking God for having granted him an exceptionally long tenure of the Holy See, His Holiness says that his Encyclical will almost constitute his testament, which he wishes to convey to his people with a wish for their common salvation. The Pope then reviews all the persecutions to which the Church has at different times been subjected, mentioning especially the struggle with Luther, and the bitter warfare waged upon the Church by modern philosophy and systems of rationalism and materialism, which, he says, penetrate even into the organisation of the State, and overthrow order, both in the family and in society.

Two thirds of all the letters which pass through the post offices of the world are written by and sent to people who speak English, says Bradstreet's. There are substantially 500,000,000 persons speaking colloquially one or other of the ten or twelve chief modern languages, and of these about 25 per cent, or 125,000,000 persons speak English. About 90,000,000 speak Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian and 12,000,000 Portuguese, and the balance Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Roumanian, Swedish, Finnish, Danish and Norwegian. Thus, while only one-quarter of those who employ the facilities of postal departments of civilized governments speak as their native tongue English, two-thirds of those who correspond do so in the English language. There are, for instance, more than 20,000 post offices in India, the business of which in letters and papers aggregates more than 300,000,000 a year, and the business of these offices is done chiefly in English, though of India's total population, which is nearly 300,000,000 fewer than 300,000 persons either speak or understand English.

According to a Reuter telegram, Count Leo Tolstoy has nearly recovered from the inflammation of the lungs, but he is so thin and weak that it is impossible to leave him alone for a moment. The doctors have forbidden him to speak, and his attendants not only avoid talking to him, but also refuse to write what he at times attempts to dictate.

Pundita Ramabai writes in a recent report:—"There are now 1950 girls under my care of whom 1600 are widows. Many of the older girls saved from the famine of 1897 have made satisfactory progress in their studies, fifty-two of them are being trained as teachers and kindergarteners. The church at Mukti is nearing completion, and is used on week days for school purposes. The members, nearly all of whom are from the school, are taught to take an interest in the spread of the Gospel, and to give cheerfully toward it according to their ability. They give from their little savings, and those who are able give up one meal a day on Sunday. The money thus saved goes to feed and clothe the poor and needy living around the establishment and in the villages near.

A son of "Ian MacLaren," the preacher and novelist (the Rev. Dr. John Watson), has gone to the front as an officer, with his father's full approval. At a meeting which he attended the other day Dr. Watson defended himself from reproaches that had been levelled at him by some people for this action. He could not, he said, understand the position of people who ran down the army and yet were citizens of the Empire. What would they do if this country were attacked? None of his critics ventured to answer the question. What would they do if they found a man in their house at night, ill-treating one of their children? Would they read the Beatitudes to him? Personally, he declared frankly that he would take the poker and use it vigorously. The principle was identical in national defence.

The controversy which has been raging in the columns of the Church of England evangelical paper, "The Record", on the subject of "Keswick" teaching is of wide interest, since on the Keswick platform Anglicans and Dissenters unite for the propagation of the holiness teaching which has come to be associated with the great convention held annually at the pretty "lake" town. A number of Church writers have fallen foul of the Keswick school, and as many more have depicted his effects upon the spiritual life of the nation in glowing terms. A fervent Reswickian sums the views of his party in definite statements:—(1) God does deliver the Christian, on confession and repentance, from every evil habit by his own definite action, and He does enable us to reckon ourselves actually "dead unto sin." (2) God does so act on the surrendered heart by His cleansing and adjusting grace as to make it meet to be the abiding dwelling place of His own Spirit. (3) God does give to the Christian, thus delivered and cleansed and adjusted, His own Indwelling Spirit in all His fulness as the secret of abiding, victorious life and fruitful service.

The Quiet Hour.

The Early Christian Missionaries.

S. S. Lesson, May 18, 1902.

Acts 13 : 1-12. Commit to memory vs. 2,3.

Golden Text—Matt. 28 : 19. Go ye therefore, and teach all nations.

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

The church at Antioch, v. 1. "A city that is set on a hill cannot be hid." Antioch was the third largest city in the Roman Empire and had trade relations with every country of the empire. The people of this city were in touch commercially and politically with the whole world. The very position of the church at Antioch laid on its shoulders a heavy responsibility to bear the Gospel to the great mass of mankind, who were still in ignorance and sin. In our own day the fact that we belong to the great British Empire puts on us a similar responsibility to send the Gospel to the heathen world. King Edward rules over more than one quarter of the whole population of the globe. We cannot neglect the spiritual welfare of our fellow subjects, and others who have not the Gospel, without bringing upon ourselves the deepest guilt.

There were . . . prophets and teachers, v. 1. The church which is abundantly supplied with spiritual privileges should be willing to share these privileges with others. Many parts of our own land are but ill supplied with the privileges which abound in other parts, and from foreign mission fields there comes to us, who are so highly favored, a loud cry for help. Both people and ministers require to be roused to a more lively sense of the obligation to cover the whole field and take the Gospel to the whole world.

Manaen, the foster brother of Herod, (Rev. Ver.) v. 2. From the same home came the king who imprisoned and beheaded the Baptist, and a devout preacher of the Gospel. Up to a certain point the pathway of these two was the same. One day there came to each the moment for decision. The ancients compared such a moment to that point in the capital letter Y from which its two branches spread, the one becoming a broad and easy road, the other a narrow and uphill slope. President Garfield used to say that the ridge of a court house in his native state was so situated that the slightest influence would decide whether a particular water drop should make its way to the Gulf of Mexico or the St. Lawrence. So Herod and Manaen came to the point where they must separate, the one to live a life of crime ended by an exile's death, the other to labor for Christ and receive at the last a crown of righteousness.

As they ministered to the Lord, v. 2. The call to higher and wider service always comes to those who are already faithfully attending to the duty that lies to their hands. It is not idlers or shirkers who receive promotion in the kingdom of God.

The Holy Ghost said, v. 2. The Holy Ghost is the administrator of the church. He undertakes to supply the great mission field with laborers. He assigns to each worker his task. He prepares each believer for his special work. If the mission field is not supplied with laborers, it must be because some individuals are not willing to listen to the voice of the Holy Ghost commanding them to go forth, or the church is

not heeding His voice bidding it do its part in providing support for the workers whom He would send into the field. Success, as we think of it, is not promised in every case. The Holy Ghost, who called Paul, the great preacher to the Gentiles, also called Stephen, who was cut off when his work was scarcely begun.

Who desired to hear the word of God, v. 7. John Calvin used to speak of what he called "common grace," by which he meant the influence of the Holy Ghost upon the hearts of men even before their conversion, and even before they had heard the Gospel. It was He who put into the heart of this heathen governor the desire to hear God's word.

Elymas withstood them, v. 8. The experience of Barnabas and Saul was not different from the usual. The Gospel cannot enter a country without breeding strife. Against the Gospel the forces of evil—here present in the person of Elymas the sorcerer—will gather their strength to crush it out. When our missionaries go out into heathen lands, the heathen priests and all the forces of darkness stand together to drive them out. It is on record that when our missionaries have gone into neglected mining villages of the Northwest, the liquor dealers and Sabbath breakers and all that stood for wrong, have banded themselves together to drive them out. Jesus said the truth: "I came not to send peace, but the sword," Matt. 10 : 34. When the Gospel is brought to the hearts of men, it awakens a conflict even there. All the bad in them arises to fight the better impulses born of the preaching of the word. Even for the individual soul, the Gospel in the first place brings not peace, but the sword. It is only when the surrender to Jesus comes that peace enters the heart.

The hand of the Lord is upon thee, v. 11. The conflict between Saul and Elymas was really a conflict between good and evil, between God and sin. There can be but one end to the battle between God's people and the children of darkness, between good and evil, God and sin. God and the good must in the end triumph. It is for us to fight for God and righteousness with no wavering and uncertainty, but with sure and strong heart, for the victory must be on our side.

Thanksgiving.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? Must I lift up my hands over my head and say, "Father I thank thee that thou hast taken away my friend"? Is it pleasing to my Father that loss should be pleasant to me? Is it good that I should be told to give thanks in everything? Be still, my soul, thou hast mis-read the message. It is not to give thanks for everything, but to give thanks in everything. It is not to praise God for the night, but to bless him that the night is not deeper. I have read of the Son of Man that he gave thanks over the symbol of his broken body. Not for the pain, but for the mitigation of pain, did the Son of Man give thanks—not that his body was broken for me. In thine hour of sorrow give thanks like Jesus.—Matheson,

A Priceless Sentence.

"From the lips of Jesus Christ, when he was here among men, fell these words of priceless meaning: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' That sentence is a cube of the purest gold, that may be minted into the current coin of a daily exchange, as it makes possible a true Christian socialism; or fashioned into the ornaments which befit the children of a king, as the doctrine of God, our Saviour, is adorned in all things; or held as the token which will admit a sinful creature into the pure and radiant life of heaven. Few words are used, but each word finds its interpretation in the Holy Scriptures, whose main purpose is the unveiling of God's character.' So that we may know and believe that the same God who is announced in the Book of Genesis as the Creator of 'the heavens and the earth, and all the host of them,' is he who has 'loved us with an everlasting love.' This love is the source of every redemptive blessing. The initiative is with God. 'He first loved us.'

"There are two kinds of religion, and only two," remarked President Seelye, as he addressed the educated Hindus of India. "The one begins with man, and seeks by human endeavors after a divine fellowship. The other begins with God, and by a way wholly divine seeks after man. In this is the peculiarity of the Christian, in distinction from all other systems of religion, and in the revelation of this doctrine is the distinction of the Bible from all other books. The salvation which the Christian religion announces is procured wholly through a divine work, and is offered to man, not in the least because his obedience or service can merit it, but solely through the free exercise of divine mercy.' The little word 'so' covers all that is distinctive in the gospel message, 'God so loved the world.' The so is grace, and grace, so far as we are aware, is God's especial love for this, our world. He may have, and has, other love for other beings and for other worlds. But for us God's love is grace, unmerited favor. When he loves the world God is 'kind unto the unthankful and the evil.'"—Rev. Henry Martyn Booth, D.D.

Prayer.

Our heavenly Father, draw us away from all bondage into the infinite liberty of thy dear Son. With him thou wilt freely give us all things. Continue to give us according to the need of every day. Refresh us with the dew of morning. Find honey for us in the flowers that open in the noonday sun. At eventide do thou spread our table and make our bed that we may rest. We would give ourselves to thee. When we are weak we are strong. When we lose our life we find it. Lord help us to understand these things, and to throw ourselves with competent faith upon the infinite Arm of thy Providence, and the Infinite Heart of thy love. Lead us from the alphabet of the senses into the deep reading of the spirit. Thou art constantly showing us that we know nothing as it really is until our eyes are opened, and we do not hear the ineffable music of thy life and love until thou dost anoint and open our ears. Bless the hearts that mourn with a little relief from their distress. Dry the tears, lest they blind the eyes that are looking for thee. Put thine arms around little children, and in thy care may we all find perpetual security and peace. And this we ask in Jesus' name. Amen.—Selected.

Why We Believe the Bible.

Why, then do we believe this Bible? Because it has been handed down to us by our fathers? No, no. Because the church has authoritatively ordered us to believe it? Not at all. Because experts in scholarship have declared it sufficiently safe to believe some parts of it? Nay, verily. Because it purports to be a revelation from God? By no manner of means. Then upon what does this Bible rest for its ultimate authority over the hearts of men? Because the fruits of this word of God have been such as they are. That is the simple, final test. Sinful and sorrowing men have come to this word of God and have found the way of forgiveness and peace. They have been transformed from an old evil life to a new and beautiful life of righteousness. The cross of our Lord Jesus Christ which stands in the midst of it, illuminates it every-where, and has again and again proved to be the power of God unto the salvation of men. The quality of its perennial fruits commends the Bible to us, and judged by its fruits, there is no other such book in the world. This book we believe because the fruits of it have been utterly beneficent. This book we believe because it has been dynamic in revolutionizing lives. This book we believe because in it we find the vision of God, of a redeemed and rejuvenated society. We believe it not because of its canonicity, not because the ages have accepted it, not because men hold it before us and say, You must believe it or perish, but we believe it because in our own hearts and in our own study of human history we have found that its fruits are of God. It is the supreme test which Jesus Christ applied. It is the test to which every society, every church, and every school must submit.—N. E. Wood, D.D.

Earthly and Heavenly.

"I know that there are some who entertain a vague fear that these well-established facts of chemistry conflict with one of the most cherished doctrines of the Christian faith; but so far from this, I find that they elucidate and confirm it. I admit that they do disprove that interpretation frequently given to the doctrine of the resurrection, which assumes that these same material atoms will form parts of our celestial bodies; but then I find that this interpretation is as much opposed to Scripture as to Science. The Savior himself, in his reply to the incredulous Sadducees, severely rebuked such a material conception of his spiritual revelation, and the great apostle to the Gentiles, in his vision of the glorified body, distinctly declares that this body is not the body that shall be; but that, as the grain sown in the furrow rises into the glory of the full-eared corn, 'so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality' (1 Cor. xv. 54), our natural body, sown in dishonor and weakness, will be raised a spiritual body, clothed in glory and in power. 'And as we have borne the image of the earthly we shall also bear the image of the heavenly' (1 Cor. xv. 49)."—Cooke, Religion and Chemistry.

The Synod of Toronto and Kingston decided, two years ago, to abolish the billeting system, and in accordance with that decision there will be no attempt made this year to billet those attending the meetings of Synod. The meetings open on Monday evening of next week in Knox Church, Toronto and will probably close on Wednesday of the same week.

Our Young People

Hints on Topic.

What would you think of a boy on a farm who should say, "I want to help father about the work, and, as I like to whistle, I will just help him by whistling while he works?" Practical consecration whistles when cheerfulness is needed, and braces itself to the plough handle when ploughing is to be done.

King Alfred, that strong, saintly, manly character, wrote once that he had no desire to be a king, but felt that that was the work God commanded him to do. Practical consecration takes no thought of one's own desires, but only of the desires of God.

It is easy to give words, and comparatively easy to give money; but the thing hardest is one's daily life and practice. Lowell says that the only conclusive proof that a man believes a principle is that he gives himself for it. It is that way with our Christianity.

A searching suggestion is made by Mr. Meyer. It will not seem very searching until we honestly try it. He suggests that we make a personal consecration by taking Miss Havergal's hymn, beginning, "Take my life and let it be consecrated, Lord, to Thee," read it very prayerfully, and then sign our names to it.

It is very easy to say, "If I were a fine singer, I would sing for God. If I make a fortune, I will use that for God. If I can only get that position I am after, I will serve God there." But that is not practical consecration. What God wants of us is the dedication to His service of what we have, and not of what we wish we had.

Quiet Resting Places.

There is always peace in the heart that is conscious of God's presence. "It is because we do not know that he is with us," some one has said, "and more than half doubt that he is anywhere, that we become nervous, irritable, uneasy and unhappy." It is possible to reach such a height of faith as to find perfect freedom from the petty perplexities and daily cares and small worries which produce mental restlessness and physical disease. From these rare altitudes a man looks down on the troubles of life with calm indifference and looks up to God with serene trust.

The Safe Way

"Supposing that, after a while, you should find that there is no God nor Judgment, and that your life of self-denial had therefore been based on delusion, what a fool you would feel! said one to me who was revelling in health and wealth, and, alas! like the prodigal of old, "wasting his substance in riotous living." seeking, by present gratification, and the poisoned pleasure of sin, to close his heart to God and the truth. Answering him according to his folly, I said, "Supposing that there should be both God and judgment, a judgment that consigns the sinner to an endless and hopeless doom, and a God who is 'of purer eyes than to behold evil,' and who will 'by no means clear the guilty,' in that case you would be the fool."

The repose of the greater spirits is not acquiescence in the allotments of time, but the conscious presence of eternal life.—T. T. Munger.

Practical Consecration.

Topic—Rom. 12: 1-21. for May 18.

Our Leader Speaks.

What happens when a piece of metal has stamped upon it the impression of a nation's king? A minute before it was mere metal, gold or silver or copper. But now it has become a part of the government, and the entire force of the nation, if necessary, is back of it to maintain its purity and protect it from injury.

So it is with a soul that is consecrated to the service of God. A day, a minute, before it was an ordinary soul, ready for any employment. Now it has been taken up into the life of the kingdom of God, and all the power of that kingdom is back of it.

Before the metal received the impress, it might be used for many purposes. Its destiny might have been to form a wine cup, or the setting for some rich jewel. Now it has become dedicated to a single service. It represents wealth. It transfers value.

So the Christian, as soon as he is consecrated to the kingdom of God, adopts practically only a single service. All his tasks are subsidiary to this one task—to transmit the Christ life, the value of it, the royal worth of it—from man to man.

If the newly made coin is injured or defaced, if a piece is taken out of it and used for some other purpose, its value as a coin is injured or defaced, if a piece is taken out of it and used for some other purpose, its value as a coin is destroyed, it will no longer "pass." So it is with the consecrated life, when part of it is used for the service of the world. We cannot serve two masters, God and mammon. The very word "consecrated" means wholly-segregated.

There are counterfeit coins, of course—coins that weigh as much as the others and have the same ring, perhaps, and the same appearance; but they do not contain the same amount of metal, or, at any rate, they were not stamped by the government. They are worthless, and it is a crime to use them.

And so, of course, there are counterfeit consecrations, and sometimes they deceive even the counterfeiters themselves. But they never deceive God.—Endeavor World.

For Daily Reading.

- Mon., May 12—The basis of service. Deut 6: 4-9
- Tues., " 13—Fruitful service. Ps. 1: 1-6
- Wed., " 14—Strong service. Isa. 40: 28-31
- Thurs., " 15—Be diligent. 2 Pet. 3: 9-14
- Fri., " 16—With all your heart. 2 Chron. 31: 20, 21
- Sat., " 17—Happy service. Isa. 26: 3-12
- Sun., " 18—Topic. Practical Consecration. Rom. 12: 1-21

Who knoweth how good gifts to get
Is wise,—is almost rich, indeed!
Who knoweth how to lose and yet
Remain in peace, he hath no need.
—Mary Sebastian Lawson.

"The wealth of a man consists in the number of things he loves and blesses, and in the number of things he is loved and blessed by."—Carlyle.

Yes, God helps the man who helps himself, but we would think He would rather help the man who helps somebody else!

Our Contributors

Calvinism and Civic Righteousness.

At the present day, says the Christian Observer, when the organic life of great nations has become so complex, it is important to learn how this life may be rightly guided and the nation be made truly and permanently prosperous. In our own country, with its free institutions and its vast commercial prosperity, this inquiry cannot be an idle one. And in view of the perplexing civic problems which face our people, especially in the sphere of municipal government, the subject of civic welfare and how it is to be secured, is one of the highest moment. Above all, if righteousness exalteth a nation, and makes it really and permanently great, to retain this feature of our civic life is of the last importance. It may be here assumed that religion is the only secure basis for morality in all spheres of life; for while morality is not the whole of religion, religion includes, and gives force to, morality. This is true of individual, domestic, and civic morality. Religion must be the authoritative basis in each sphere. If this be the case, then the type of religious teaching which prevails, and the extent to which it controls the civic life of the nation, will determine the type and the measure of civic righteousness which any community or nation exhibits. But there is no need to argue for this conclusion here. The question which we now seek to raise is—How does our Calvinistic doctrinal and ethical system stand related to the production and preservation of civic righteousness? Can it vindicate its claim to have practical excellencies in this wide and vital sphere? From one point of view it might seem as if Calvinism, especially as exhibited in the Presbyterian system, is a system not suited to bring religion into close touch with the civic and political life of the nation. That system, in its definite form, teaches the headship of Christ over His Church, the spirituality of that Church, and the separation of the Church and State, in a well defined way. This might seem to imply that the Church and its ministry should not come into any sort of relation with the public life of the nation. But generic Calvinism with equal clearness also teaches that Jesus Christ is head over all things for the sake of the Church which is His body, that the civil powers that be are ordained of God, and that there is to be a free Church in a free State. These teachings of Calvinism are also to be kept in mind.

Hence, care needs to be exercised in regard to the general attitude which we who hold the Calvinistic system should assume in regard to the civic well being of the nation. This system, in its broad outlines, teaches us not to descend into the arena of political affairs, nor to keep entirely aloof from the civic life of the community. To neglect or obscure the essential distinction between the spheres of the Church and State is to incur the serious danger of unholy alliances between the two. But to separate the two spheres so widely that there is no relation or inter-action between them may render it difficult to have civic life permeated with religious influences. The true doctrine lies between these extremes. The Christian man is a citizen of two kingdoms, and he has duties and responsibilities in both. He must neglect neither, yet must not confound the two. Many of the tenets of Calvinism make it reasonable to expect that its influence must tend towards civic righteousness. Only one or two of these can be noted, in the briefest way.

First, the importance it gives to the sovereignty of God tends to this result. Calvinism enthrones God everywhere. It makes Him supreme everywhere. In nature and in history He is on the throne and at the helm. He is also King of kings and Lord of lords. His authority is absolute. He does what He pleaseth in earth and heaven. The civil powers are ordained by Him, and all rulers rule under His hand. No system lays more stress upon this than Calvinism, and because it does it is fitted to secure the most potent influence upon the public life of a community. It teaches men in all their relations that God is supreme, and that He will take account of men. It reminds rulers that, under God, they are set over men, and will be called to answer before Him for the way they have kept their trust. In a word, Calvinism will bring the sense of God into civic life, and keep it regnant there. Only this will cause rulers to fear God and to rule in righteousness. And if the people have the same sense of God in their lives that Calvinism teaches, they will be better citizens, and exhibit righteousness in all the duties laid upon them.

Secondly, Calvinism gives a high place to the rights and liberties of the individual man. Religion, according to this system, must be, first of all, a matter of heart and life in the individual. Man's chief end is to glorify God, and by His regenerating grace God gives to the individual man the purpose and ability to fulfil this high destiny. The result is the production of men who fear God and fear to offend Him. No system, by its very genius, can do more than Calvinism to further noble citizenship, and to keep high ideals of patriotism before a people. If men were trained in, and were true to, this system of doctrine and life, they could be neither slaves nor tyrants. They would have too high an idea of the rights of the individual as a freeman in Christ, to be the former, and too much regard for the rights of others, to be the latter. And, in addition, Calvinism, in seeking the regeneration of the individual man by Divine grace, gives the true method for the regeneration of the social fabric, and the production of civic righteousness in a nation. It is idle to talk of setting men right in their civic and social relations till they are set right in themselves and in their relations to God. Calvinism very definitely insists on setting men right in their Divine relations, and in their own hearts. It naturally follows that men will then fall into right relations in the civic organism, and exhibit civic righteousness. Then there will grow up a civic conscience which will be potent for good.

Many other features of the Calvinistic system tend to the same result, but we can not even mention them now. We only add that history fully bears out all we say on the doctrinal side in favour of Calvinism as the source of a splendid civic righteousness. Geneva, Holland, and Scotland are undoubted witnesses to this conclusion. Where are to be found such heroes, such patriots, such martyrs, as in these lands, and in the countries influenced by the type of doctrine preached therein. Let us not fail to preach it.

Table Talk, Philadelphia, Pa., brings with it each month so many new and attractive ideas about preparing dainty and nourishing dishes that with its helpful suggestions the work of preparing the family meal becomes an easy matter. Recent numbers will be sent free on request, to our readers, or the May number for 10 cents.

When the Clock Strikes.

BY REV. W. S. M'TAVISH B. D., PH. D.

In a school conducted by the Christian Brothers, in the province of Quebec, a child rises up just as the clock strikes the hour, and says:

"Let us remember we are here in the holy presence of God."

The child, of course, has received instructions to do this, and he may be appointed to attend to this duty, every school hour for a month. It is difficult to say what was originally designed by the act—whether to stimulate to higher endeavor, or to terrify, or cheer, or comfort; and it is even more difficult to tell what impression is actually produced upon the boy who utters the words, or upon those who hear them. It is quite probable that when the child makes the announcement for the first time, he speaks with the greatest reverence; but it is equally probable that when he has repeated it five times a day for almost a month, he pays but little more attention to the meaning than if he were repeating a part of the multiplication table. It is quite probable that when the children hear the words for the first time in the school, their minds are filled with deepest awe, but it is also possible that when they have become accustomed to them, they regard the repetition of them as a form, and nothing more.

But the words, when they are properly understood, are full of comfort and encouragement. There can scarcely be a more encouraging or uplifting thought than that we are in God's presence. The story of Brother Lawrence, the cook in the monastery in Paris, is very suggestive. Once in the depth of winter, he was in a forest, and there the thought came to him that God must be present, because those trees which were then apparently dead, would again show signs of life. After that thought there came another to the effect that, if God were there, he must be everywhere; and if everywhere, he must be in the kitchen where he, a poor monk, was doing such humble work. When he went back to that kitchen, the place seemed to him like the very gate of heaven.

To feel that we are in God's presence everywhere, will dignify even the most commonplace tasks and make them noble. This is a great truth, and even though we have neither a school clock, nor a school boy, to remind us of it, we do well to ponder it. If we realize that he is at our right hand, we shall not be moved; but if we forget it, we shall deprive ourselves of the stimulus of a truth at once comforting and inspiring.

Descronto, Canada.

Sabbath School Literature.

By resolution of the General Assembly a portion of the contributions to "Children's Day Fund" is used to assist new and needy schools in the matter of Sabbath School Literature. The General Assembly's S. S. Committee is desirous of seeing our own S. S. Helps and Papers in all schools attended by Presbyterian children. All applications are to be sent to the Secretary of the Committee, Rev. W. W. Peck, M. A., Napanee, Ont. Applications will receive immediate attention.

An unsaved, unconverted sinner stands before God just as he would if Christ had never died for him. He has refused the purchased pardon and must take the consequences.

For The Dominion Presbyterian.

With God's Likeness.

BY C. H. WETHERBE.

In Psalm 17:15 David says: "I shall be satisfied, when I awake, with Thy likeness." Several times recently I saw in religious newspapers what purported to be a quotation of that passage, the latter part of which was given in these words: "in Thy likeness." Some people may argue that there is no real difference in the meaning of the two phrases, but it seems to me that there is a special difference. One such quotation I saw in a Unitarian paper, written by the editor, and I judge that he supposes that all people will be raised in God's likeness. Possibly I do not correctly interpret that editor's thought, but it looks to me that it is that the likeness to God is not taken on by a person until he shall be raised from the dead. I say that I may be mistaken in my supposition, yet I can scarcely avoid thinking that there are thousands of people who believe that, although they may not have God's spiritual likeness during this life, they will have it when they arise from the dead. Of course this is a false belief. There is no ground for it in the Bible. David's meaning, which he received from God, is that he will awake from the dead with God's likeness. He had that likeness while he was living, and he carried it with him into the spirit world when he died, and hence he will awake with it on the resurrection day. This is far different from the idea that the ungodly, who die as such, will awake in God's likeness. There is not the slightest intimation in the Bible that those who die with sins unpardoned, with no true love of God in their heart, will obtain God's likeness in the day of resurrection. The soul must have God's likeness in this world in order to awaken with it on the resurrection morning. They who die in their sins will awake from the dead with the same likeness which they had on earth, and that likeness is patterned after the devil and his doings. It is and ever will be a sinful likeness. It is a gross fallacy to suppose that the permanently ungodly will be like true believers in heaven.

The James Robertson Memorial Fund.

TORONTO, 18th March, 1902.

MY DEAR SIR,—

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

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

At the meeting of the General Assembly's Home Mission Committee last week, it was unanimously agreed to establish such a

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

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

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

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

Soliciting your cordial co-operation,

Believe me, yours sincerely,

ROBT. H. WARDEN.

Literary Notes.

The Missionary Review of the world for May is marked by variety, interest, and strength. First there is a Scriptural Exposition by Dr. Pierson, the Editor in Chief, on "The Divine Link between Prophecy and Missions." A very practical and forceful article is contributed by Robert E. Speer, on the "Resources of the Christian Church for the Evangelization of the world." Three articles on China, two on John R. Mott's Visitation of Asia, and his impressions of the Situation there, and three very excellent contributions on African Life and Missions also make up a part of this attractive number of the Review. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

The Biblot (T. B. Mosher, Portland, Maine.) for May is entitled Doris: an Idylle of Arcady by Augustus Jessop, D. D. It is a strange sad story of the life of the poor in an English rural district told in a powerful style and sympathetic tone. It is not often one meets a tract written in this style: "You poets, how I envy you! men forgive you, applaud you, render you almost adoring thanks for your utterances because you say to them in your majestic voice, sweet, strong all harmony; because you sweep the strings which we of the common herd can never touch without a discord. And yet for us, the beasts of burden of common prose, because we have no wings and cannot soar to your empyrean, we are told to know our place and never step out of our sphere. Your ride in your chariots of fire; we must keep between the shafts of the carts and wains that lumber along the common roads of the common world, yet I cannot choose but write of Doris."

Every day in thy life is a leaf in thy history—a leaf which shall be turned back to again, that it may be seen what has been written there; and that whatever was written may be read out in the hearing of all, and be legible to all eternity.

Sparks From Other Anvils.

Presbyterian Standard: Thou shalt love thy neighbor as thyself, was the gentle hint given to a group of speakers at a Methodist gathering the other day. The man who steals another's time in a public meeting is as inconsiderate as the man who relieves another of his time-keeper.

Presbyterian Witness: Do not give up the singing of Psalms and Hymns and spiritual songs. Words wedded to music will cling to the memory with dear tenacity, up to the years of maturity, down to the closing days and hours of life. The Psalms and Hymns dear to childhood will be precious to the end.

Lutheran Observer: Religion, as Jesus meant it to be, is as practical as anything to be found in the whole range of human affairs. Its treatment of human needs and human wrongs is thoroughly adapted to what is to be accomplished. It is a life, more than a mere system of morality. It is based on principles, rather than on specific precepts.

Michigan Presbyterian: How much would the world be really poorer if you were out of it? What are you doing to increase the world's moral welfare? What sacrifices are you making for the principles in which you claim to believe? Are you in reality a factor in the world's advancement?

Christian Guardian: There are ways of complying with the letter of the law, which is only a thin guise of obedience held over a real and flagrant disobedience. Such duplicity should be clearly exposed in the press with the strongest condemnation. The secular press is too much afraid of being charged as "purist" and "preachy"; it should deal with these matters in the spirit of the old prophets.

The Interior: It is becoming constantly more common for labor organizations to embody moral reform principles in their programs of action. The church ought to be on the watch for such instances and be instant with applause and encouragement. An important example of this tendency is the resolution adopted by the drug clerks in Chicago making it the duty of the unions' members to discourage the sale of opium, morphine and cocaine at the counters of stores where they serve.

Christian Intelligencer: The Scriptures declare that it is more blessed to give than to receive. True givers testify to the same truth. Anything that is Godlike in human action is most blessed. It is Godlike to give "God so loved the world that He gave His only begotten and well-beloved Son." It is Christlike to give. "Who loved us and gave Himself for us." It is Holy Ghost-like to give. He strives with men, and when they turn unto the Lord, He gives them his unction for Christian service. Thus, by giving first ourselves unto the Lord, and after that our time and talents and influence unto our fellowmen, we put ourselves in accord with the triune God of our salvation. The grace of giving is encouraged and enforced by the highest and strongest possible arguments. Give and taste its joys.

Not one of God's promises has even been outlawed by time.

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THE DOMINION PRESBYTERIAN,

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, May 7, 1902.

We rejoice to note that Dalhousie Uni versity, at the recent Conven ion, confer red upon Rev. Robert Murray, the veter an Editor of the Presbyterian Witness, the degree of L. L. D. The honour is well de served. Dr. Murray has written ably and successfully for forty years or more in behalf of everything that would lead to the well being of the country and the ad vancement of Christ's Kingdom in the world. Our longtime friend has our heartiest congratulations. Long may he be spared to wear this well-earned dis tinction!

Few men, perhaps no one, was ever more worthy of a memorial from Presby terians in Canada than the late Rev. Dr. Robertson. Funds are being collected for this purpose. Very naturally Rev. Dr. Warden, Convener of the Home Mis sion Committee, and so long and closely connected with Dr. Robertson in his work, as well as from his being agent of the Church, is taking charge of this fund. A work like this ought to be done promptly and heartily, and it is desired that contri butions for it should be in his hands be fore the meeting of the General Assembly next month.

The Pittsburg, Pa., Presbyterian quotes the home mission secretary of the South ern Presbyterian General Assembly, as saying in his report: "The costliest mis take of the Presbyterian Church has been the neglect of its home mission work. An empire has been lost in the west. In some sections weak churches have been allow ed to die and the fields abandoned. In other cases the effort was never made un til the tide had ebbed and gone out for ever." This applies to all parts of the great west of the United States. The Presbyterians of Canada should lay the warning to heart in regard to the evan gelization of our great Western heritage. Now is the time to lay solid foundations for future building.

THE DOMINION PRESBYTERIAN

THE PESSIMIST VERSUS THE OPTI MIST.

What is the meaning anyway of Pessi mist and Optimist we sometimes have heard even intelligent people ask? We shall not define the words, for anyone by going to a dictionary can find their defini tion. But we may say that they are both Latin in their origin, and superlatives, the former of the word signifying bad or evil, and the latter of the word meaning in Latin good. Now for the Pessimist: he is the man who always sees the dark side of things. He at once conjures up all the difficulties and obstacles conceivable in the way of doing or accomplishing any thing. He always takes the despondent view. Things that others think can be done, the Pessimist thinks it is of no use to try to do. Can't and impossible are words writ large in his vocabulary. He is the croaker, he is the man, not who puts on the break, but who is himself the break and drag on every forward move ment. If one venture fails, or one's sea son's business is bad, things are all going to the dogs, and it is just as well to give up. Men who are bold, in dead earnest, whose hope is unquenchable, who will not give up, he calls enthusiasts, or fanatics. The world owes little or nothing to pessi mists. If men had been in the past or were now all Pessimists, it is easy to see all progress would be arrested and stag nation or death would settle down upon everything. The Pessimist is not always and wholly to blame for his mental con dition. Sometimes it is a matter of tem perament, sometimes he is the result of a torpid liver, sometimes he is the product of uniform ill success in life. Sometimes he deserves pity, sometimes blame; some times he has to be borne with, encourag ed and heartened; sometimes he has sim ply to be unceremoniously shoved aside, kicked out of the way.

The Optimist is the very opposite of all this. He is the cheery man, the man full of hope and courage, the sunny man who heartens and brightens; when you are down, he sets you up. When to others all is dark, he can see some rays of hope. Difficulties instead of daunting or crush ing him, nerve and strengthen him, just as the wild storm that levels the half dead trees of the forest, only make the hardy, the strong strike their roots deeper, gives them a stronger, surer hold against the next blow. He is the man who leads, whom others are willing to follow, who against all odds inspires with the hope or confidence of victory. Nil desperandum is his motto. Can't, impossible are not in his line; he may die in the last ditch, but surrender, he won't.

Sometimes of course this spirit may go too far and the man become not an opti mist, but reckless. We must distinguish between blind, headstrong recklessness and optimism. But though the optimist may err, though he may miscalculate, yet what would the world do without him. He is the man who impels onward the car of progress; and all the great discoverers, explorers and inventors have been opti mists. The great philanthropists and

benefactors of mankind have been opti mists. Beyond the darkest night they saw and knew the dawn was coming.

One of the world's greatest epoch mak ing leaders conducted a migration of his fellow-countrymen centuries ago, from a land where they were strangers and op pressed, into liberty and a country of their own. When nearing it he sent men to view and investigate the land they wished to make their own, and where they intended to found and did found a new state. When they came back, the pessimists said, "Yes it is a good land, it floweth with milk and honey, but the peo ple are strong, the cities are fortified, and very great, and we saw giants there, all the people are men of great stature." They discouraged everybody so that it was actually proposed to go back to bon dage and oppression worse than ever. Optimist said: "Let us go up at once, and possess it; for we are well able to overcome it, and don't be afraid of the people." The optimists were right. The immortal dreamer tells of a place on his journey where he found two lions barring the way. Two pessimists, Timorous and Mistrust, at sight of them turned and fled, but the optimist Christian, said to him self, "to go back is certain death, possi ble danger lies before, but beyond is glor ious life. I will yet go forward." For ward he went and found the danger only in appearance. The pessimist magnifies danger and difficulties, is afraid to risk anything and loses all; the optimist laughs at difficulties and defies them, risks and wins for himself and for his race. Who would be the pessimist?

Here is a great point worthy of being noted, not only by workingmen, but es pecially by employers of labor, which we find in the Louisville, Ky., Christian Ob server: "An official of the Pennsylvania railroad has been figuring upon the ad vantages of a Sabbath rest for the labor ing man. In a particular freight house he noted the working capacity, measured on Monday, in terms of the number of tons handled by those who had toiled, and by those who had rested, on the Sabbath. Those who had observed the Sabbath handled as many tons of freight as on the previous Monday. Those who had toiled on the Sabbath showed a decrease in effi ciency of ten per cent, as compared with the previous Monday. And on subse quent days this deficiency became more serious." This is a striking confirmation of the argument that the human system requires absolute rest from physical toil for at least one day in seven. To rob the workingman of his Sabbath rest is the refinement of modern cruelty and un wisdom which crushes the laborer and does not pay the employer. If employers of labor would carefully study out the ques tion they would infallibly reach the con clusion that it will pay them in dollars and cents to give their employees the full bene fit of their Sabbath rest—to say nothing of the moral and religious privileges the observance of the Lord's day is intended to confer upon them.

THE ENGLISH BIBLE - A SUGGESTION.

We often hear complaints that in these days there is great ignorance of the Bible; and it is stated that even ministers do not know the Book as well as the men of former generations; while the young men who are coming forward as theological students and candidates for the ministry are said to be in a still worse plight. Sometimes statements are made as to the cause of this which seem to us to be wide of the mark. The immediate cause of the ignorance of a book is simply that it is not sufficiently read. A reason for this is that it is not systematically taught to young people; and that the boys and girls have to day too much reading matter thrust upon them in early life, and they do not always choose the best. However we are not now concerned with causes. Supposing the facts to be as stated what is the remedy? Can the Church do anything? A living church can do things now just as well as the church of the past. Long ago the Church established colleges and seminaries for the purpose of training young men for the ministry, and these institutions are still useful even if they are not perfect. The Presbyterian Church in its early days laid stress upon the study of the Scriptures in the original tongues; and that is as needful as ever for the thorough student who desires to become a competent expositor of the great book. It is now some time since the Presbyteries prescribed certain exercises which are still compulsory for theological students, such as the Expository Lecture, Hebrew Critical; they are old bottles but they are quite capable of holding the new wine.

If the English Bible is crowded out of the school teaching and neglected in the home something should be done; and we believe that the Church would have a perfect right to say that during the whole course of six or seven years spent in preparation for the ministry a young man shall at stated periods be examined in portions of the Bible. The kind of knowledge of the Bible that is required can only be gained by a course of quiet reading spread over a long period. At this point we may say that remarks are sometimes made about college training that are slightly unfair. The fact is that many of our young men who go out to take charge of mission fields in the summer have not yet begun their theological course; and many of them have never come into any close contact with a theological professor. The theological college can not then claim any credit for that young man's success or be fairly blamed for his defects or vagaries. It is quite a common thing for a young man to have spent two or three years discharging nearly all ministerial duties before he begins what is technically called the study of theology. The material that comes into the hands of the professors is not very plastic; many have formed fixed habits as to study, education and preparation of the sermon. This is part of the conditions under which the Church does its work in a large, growing country, where men are demanded for service before there has been time for preparation.

It is a large question, demanding discussion on many sides, but we must limit ourselves now to the one point raised. We maintain that young men who are aspiring to the Christian ministry should have large knowledge of the common version of the Bible before they begin any course of special preparation; and if they are found defective the Church should prepare a plan dealing with this one point. The scientific study of the Old Testament as a literature that covers a period of a thousand years is, we believe, of the highest importance for the preacher; but a simple knowledge of that literature as it appears in the noble dress of the English translation is necessary to us all. With the English Readers Bible, the Temple Bible, and all the other Bibles, the twentieth century should see not only an increase of Bible reading but also a more intelligent appreciation of the great truths there set forth in such varied and attractive forms.

THE SUFFICIENCY OF THE OLD TESTAMENT.

The following quotation from the recent work of Dr. George Adam Smith on "Modern Criticism and the Preaching of the Old Testament," should help to sustain the confidence and quiet the fears of those who are disposed to take alarm at the work on the Old Testament of the higher critics. "We do not exaggerate if we say that the Bible of the Jews in our Lord's time was practically our Old Testament. For us its supreme sanction is that which is received from Christ Himself. It was the Bible of His education and the Bible of His ministry. He took for granted its fundamental doctrines about creation, about man and about righteousness; about God's Providence of the world and His purposes of grace through Israel. He accepted its history as the preparation for Himself, and taught His disciples to find Him in it. He used it to justify His mission and to illuminate the mystery of His Cross. He drew from it many of the examples and most of the categories of His gospel. He re-enforced the essence of its law and restored many of its ideals. But above all, He fed His own soul with its contents, and in the great crisis of His life sustained Himself upon it as upon the living and sovereign Word of God. These are the highest external proofs—if indeed we can call them external—for the abiding validity of the Old Testament in the life and doctrine of Christ's Church. What was indispensable to the Redeemer must always be indispensable to the redeemed."

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 Nonconformists, 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 put it, "rends 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.

Rev. C. W. Gordon of Winnipeg than whom both because of close association with the late Dr. Robertson, and of his literary ability, no one is better qualified, is engaged in preparing a book on the life and work of our veteran Home Mission Superintendent. The work is one into which the writer will throw his whole heart, and its appearance will be awaited with high expectation and interest.

Literary Notes.

The Contemporary for April contains a thoughtful article on "The Commercial Needs of the Empire," by Dr. E. J. Dillon which the politician and economist will peruse with interest. "The New Licensing Bill," lately introduced into the House of Commons by the Home Secretary, comes in for some severe criticism although the criticism is confined to one clause of the Bill, that relating to the amendment of the law as to Drunkenness. "Non-Episcopal Churches," "The Economic Crisis in Germany," "Indians and the Empire," and "The Standard of Orthodoxy in the English Church" are all articles of much merit.—Leonard Scott Publishing Company, New York.

The May number of the Cosmopolitan contains several very readable papers and two or three poems of more than average merit. Canadian readers will probably first look at Cecil Rhodes, by John Brisbane Walker, fully illustrated. "Captains of Industry," also illustrated, introduces T. A. Edison, the great electrician; John Wanamaker, the merchant prince; John William MacKay, the millionaire miner; James Gordon Bennett, the successful journalist; and the much written about John Pierpont Morgan, organizer of giant trusts, and "merger" of steamship lines. The Magazine throughout is thoroughly interesting.

Oliphant Anderson and Ferrier, Edinburgh, have forwarded us an illustrated catalogue of books on China, India, Japan, etc. It is an interesting production and should be in the hands of those who are ordering books for Sunday school libraries, and of Canadian booksellers who desire to know where to find attractive, wholesome literature. A glance at the pages of this catalogue will explain what is meant by the phrase "the romance of missions." The missionary enterprise has been making history very fast, and the books that tell the story have a large human interest that appeals to all classes. The Expository Times speaking of the work done by this firm in this department of literature well says: "By their missionary literature they make known the work that foreign missions are accomplishing and thus though they go not abroad themselves they send into the foreign field both men and women. They carry us all abroad and give us a personal interest in the lands to which the gospel has been brought, as well as in the men and women who have brought it."

The Inglenook.

The Beautiful Twin.

BY ANNIE HAMILTON DONNELL.

"Goody," cried the Homely Twin, "I believe it's goin' to." She dropped the bit of cloth into the saucer of sand and stood gazing proudly at the little crimson face in the looking-glass. For nearly an hour she had stood there, scouring the tiny gold-brown spots, one by one. Wincing? Not the Homely Twin! But, truly, it had hurt—my!

"I believe—I believe it's goin' to!" she breathed, in rapture. For all the little freckles swam in the sea of red, faint and pale. They certainly looked as if they were fading out!

"I wonder if it wouldn't do to wait till tomorrow to do the rest," she murmured, doubtfully, feeling of her smarting nose with a pitying little fore-finger. "I shouldn't want to make it bleed—not just exactly before the picnic. I guess I'd better wait."

There was a sound of light steps coming up the stairs, and the Homely Twin hurried the sand saucer out of sight and sauntered over to the window.

"Barby! Barby! where are you? What you doin' up here?" a voice called.

"O, I'm lookin' out the window. What you doin'? I know—you're comin' upstairs!"

The Beautiful Twin danced into the room, a radiant picture of flying curls and clear little pink and-white face. But scorn was in her blue eyes.

"Out o' the window! I hope you're havin' a good time, Barby Witherspoon. lookin' at an old red cow and a stone wall!"

"She's a dear red cow, so there!" cried the Homely Twin, quickly. "I'd ruther look at Cream Pot than at—at—"

"Me! No, you wouldn't, 'cause I've got my new dress on!" the Beautiful Twin laughed. "Look here, will you, Barby Witherspoon!"

Barby turned slowly. She knew beforehand just how lovely Betty would look in the pale pink muslin dress. She knew how white her forehead and nose and chin would look, and how splendidly her cheeks would match the dress. And how all her soft golden curls would make a beautiful shiny rim—Barby could not remember halo—around her face.

"Isn't it be-oo-tiful?" sang Betty, circling slowly round the little room with her crisp, rosy skirts spread daintily. "Pink is remarkably becomin' to me, Miss Cecilia says. And you guess what else she said, Barby Witherspoon!"

"That every other color was, too," Barby answered, instantly.

Miss Cecilia was the seamstress, and she admired the Beautiful Twin very much. Sometimes she said things about the Homely Twin, too. "It's a pity pink ain't more becomin' to Barbara, ain't it. I don't know really what color is." Sometimes she said that. Barby had heard her say it a little while ago.

"Well, she said it, honest, Barby. I can't help it," cried Betty, with a little toss of her curls. It was the beautiful thing about the Beautiful Twin that Betty meant. But it was the dreadful thing about the Homely Twin Barby was thinking of. Poor Barby!

"And that makes me think—that's what I came upstairs for! Miss Cecilia wants you to come right down and try on your dress, Barby."

The picnic was next day but one, and O, dear me, the freckles had all come back by that time! Worse still, the scrubbing with the sand had roughened and reddened the poor little nose and cheeks dreadfully. Barby, in her pretty new pink dress—it was exactly like Betty's—gazed at herself in the glass in dismay.

"I look a good deal worse," she groaned, "O, a good deal. Now, there's the skin off, and the freckles too! But I'm goin' to that picnic, yes I am! You hear me, Barby Witherspoon? O, I couldn't miss it. It makes me ache I want to go so!"

"After all, in the excitement and fun, perhaps folks would not notice freckles and things so very much—they never did notice the Homely Twin much, anyway. It was always the Beautiful Twin. So Barby's sore little heart was comforted, and she buttoned her dress and ran away to wait for the picnic wagons. She was only seven, and at seven you can forget that your nose is scraped and red even when it smarts! That is, if you're going to a picnic.

But at the very beginning of the picnic something quite dreadful happened to the Beautiful Twin. She got tangled all up in some blackberry vines and the sharp, cruel little teeth tore her frail dress "to flinders." That was what Barby thought when she saw it. It hung in shreds, to her excited imagination; anyway, the pretty skirt was torn nearly off the waist. "O, Betty, O, my stars!" she cried, in sharp distress.

"I'm all to pieces!" sobbed Betty. "And I've got to go home and it will b-break—my—h-heart!"

Go home?—from the picnic? And it had just begun! Barby shuddered. But there seemed no home for the poor little Beautiful Twin. It was certainly a dreadful looking dress.

"I think it's mean! I think it's mean!" she burst out, fiercely. "What did it have to be me for? Why wasn't it you, Barby Witherspoon? It would have been a good deal more—more 'propriater, so there! Miss Cecilia said you wasn't anywhere near as becomin' to your dress, not—anywhere—near!"

Sobs interrupted the angry little voice, and Betty threw herself down on the ground and hid her face. The twin sisters were all alone. The "picnic" had gone on ahead, but they could hear the laughter and joy of it distinctly.

By and by Betty lifted her face. What! Barby had disappeared, but right there on a bush hung her new pink dress, whole and fresh! And there was a piece of brown paper pinned to it, in plain sight. It had been torn from the luncheon bag.

"Dear Betty," it said, in the little Homely Twin's uneven writing, "ware mine. Here it is and I've gorn home with my jacket on over my Petticote. Nobody'll know, and I can just as well as not, I shall run. It isn't so bad for me to Miss it, nobody will Miss me! dont look for me for I am gorn."

That night, when the "picnic" got home, it was very late, and Barby was in bed, asleep. Betty crept in beside her and lay

looking at the flushed, homely little face. Once she put out her fingers and smoothed it gently. Then she got out of bed again and found a pencil and wrote something on paper, sitting up close to the window in the starlight. When it was written she pinned it carefully to the breast of Barby's little white nightgown, and then Betty kissed the unconscious little face, in the softest, lightest way.

"It's so," she whispered "What folks call us isn't right. This is."

In the night the moon rose, and its tender light stole in and made the crooked words on the bit of paper on the Homely Twin's nightgown clear and easy to read. "You are the Beautiful Twin," it said.

The Land of the WhiteElephant.

If our boys and girls could be transported to Bangkok, the capital of Siam, they would see some very strange sights. Bangkok itself is said to be a beautiful city, filled with lovely palaces and magnificent temples. Neither are modern inventions unknown, for electric lights and electric cars are quite as conspicuous there as in our own cities. Yet Siam, with a population numbering 1,200,000 is given to idolatry. Strange to say one of the most sacred objects of worship among the poor people is the white elephant, these deluded souls treat their elephant with the greatest honor. When captured, he is escorted to the palace grounds with much pomp and ceremony by the king and his courtiers. His elephantship is tied with scarlet ropes and noble men fan him all day while at night he sleeps under silk embroidered mosquito netting. He owns a boat, rich with draperies of silk, heavy with gold and silver, in which he is floated down the river, while the people stand along the banks as he passes and sing praises to him. When he eats, his dishes are of gold and silver, and when he is sick, the king's physician treats him. When he dies, he is given royal burial, and "lies in state" three days, after which he is placed on a pyre of costly wood and cremated. His ashes are placed in an urn, which is buried, and a handsome monument is erected to his honor. Boys and girls, this is the way heathen men and women treat their gods. They give not only worship, but wealth and sometimes life itself. How much do you give to Jesus?—Exchange.

An Archipelago of 3000 Islands.

Historic interest surrounds the locality, and health and life permeates the atmosphere among the 30000 Island of the Georgian Bay—that great eastern arm of Lake Huron which is visited by thousands of tourists each year. Splendid fishing, good boating and bathing, house-boat and camp life galore, immunity from Hay Fever, magnificent scenery among the tortuous windings of navigable channels, and good hotel accommodation are some of the attractions. Write for handsome illustrated descriptive matter giving full particulars, list of hotel rates etc, to G. T. Bell, G.P. & T. A., Montreal.

"Ignorance," remarked young Borem, "they say is bliss."

"Oh, that probably accounts for it," rejoined Miss Cutting.

"Accounts for what?" queried the youth.

"The contented and happy look you usually wear," she replied.

How Longfellow Wrote His Best Known Poems.

BY HEZEKIAH BUTTERWORTH.

I once wrote to the poet Longfellow, asking him to give me some account of the circumstances under which he wrote "The Bridge"—"I stood on the bridge at midnight"—a poem which an eminent English critic has called "the most sympathetic in this language." I received in return a cordial note from the poet, in which he said: "If you will come over and pass an evening with me, it will give pleasure to tell you the history of the poem, and also of any of my poems that may interest you."

A few evenings later found me at the poet's door at his Cambridge home. He was then verging on seventy years, in the fulness of his experience and the ripeness of his fame. I paused at the door before ringing the bell. I rang, and was shown into a long, hall-like room, dimly lighted, in which was a broad table, antique furniture, and a tall colonial clock. The poet was here alone. He arose to meet me, and formed a striking and statuesque figure, with his kindly smile and long white hair and beard.

"And so you would like to know something about the first inspiration of some of my poems—what led me to write them?" he said when we were seated. "Well, you are very kind. I will tell you first how I came to write the 'Psalm of Life.' I was a young man then. I well recall the time. It was a bright day and the trees were blooming, and I felt an impulse to write out my aim and purpose in the world. I wrote the poem, and put it into my pocket. I wrote it for myself. I did not intend it for publication. Some months afterwards I was asked for a poem by a popular magazine. I recalled my 'Psalm of Life.' I copied it, and sent it to the periodical. It saw the light, took wings, and flew over the world. There you may see it written on a Japanese screen!"

He pointed to a high, richly ornamented screen which stood before a great fireplace. He added an anecdote which I have always regarded as a true picture of his soul: "When I was in England I was honored by receiving an invitation from the queen. As I was leaving the palace yard, my carriage was hindered by the crowd of vehicles. There came to the door of the coach a noble-looking English workingman. 'Are you Professor Longfellow?' he said. I bowed. 'May I ask, sir, if you wrote the "Psalm of Life?"' I answered that I did. 'Would you be willing, sir, to take a workingman by the hand?' I extended my hand to him. He clasped it, and never in my life have I received a compliment which gave me so much satisfaction."

"I wrote 'Excelsior'" he continued, "after receiving a letter full of lofty sentiments from Charles Sumner, at Washington. In one of the sentences occurred the word 'Excelsior.' As I dropped the letter that word again caught my eye. I turned over the letter and wrote my poem. I wrote the 'Wreck of the Hesperus' because after reading an account of the loss of a part of the Gloucester fishing fleet in an autumn storm, I met the words, 'Norman's woe.' I retired for the night after reading the report of the disaster, but the scene haunted me. I arose to write, and the poem came to me in whole stanzas.

"The clock in the corner of the room," he went on, "is not the one to which I refer in my 'Old Clock on the Stair.' That clock stood in the country house of my

father in law at Pittsfield, among the Berkshire hills."

The great clock in the room was beating the air in the shadows as he spoke. I could seem to hear it say:

"Toujours—jamais!
Jamais—toujours!"

It was these words by a French author that had suggested to him the solemn refrain:

"Forever—never!
Never—forever!"

"Excelsior" had been set to popular music by the Hutchinsons, when the poet met one evening the minstrel family after a concert in Boston Music Hall. "I have," he said, "another poem which I will send to you." He did so. It was the first copy of the "Old Clock on the Stair." One of the family set the words to music.

"My poem entitled 'The Bridge,'" he said, in effect, "was written in sorrow, which made me feel for the loneliness of others. I was a widower at the time, and I used sometimes to go over the bridge to Boston evenings to meet friends, and to return near midnight by the same way. The way was silent, save here and there a belated foot-step. The sea rose and fell among the wooden piers, and there was a great furnace on the Brighton hills, whose red light was reflected by the waves. It was on such a late, solitary walk that the spirit of the poem came upon me. The bridge has been greatly altered, but the place is the same."

The City Boy.

God help the boy who never sees
The butterflies, the birds, the bees,
Nor hears the music of the breeze
When zephyrs soft are blowing;
Who cannot in sweet comfort lie
Where clover blooms are thick and high,
And hear the gentle murmur nigh
Of brooklets softly flowing.

God help the boy who does not know
Where all the woodland berries grow,
Who never sees the forest glow
When leaves are red and yellow;
Whose childish feet can never stray
Where Nature doth her charms display—
For such a hapless boy, I say,
God help the little fellow!

Stories of Some Royal Children.

When the Princess Charlotte was a child of five years old, she had a governess, a Miss Hunt—a lady of great talent, and better still, a truly good woman.

One day after pointing out some beautiful trees to the little Princess, Miss Hunt said: "You know, Princess Charlotte, that God made them; but what would you say to anyone who took it into their heads that they made themselves?"

"I should desire them to go and think," said the little princess.

The late Princess Mary of Teck—mother of the Duchess of York, was as a child extremely fond of dolls, and had a large and varied collection.

One doll, given by the French King Louis Philippe, was a special favorite. It was magnificently dressed; with a beautiful tiara, bracelets, necklace, and brooches, all of real diamonds, rubies and other stones. "I remember," says Lady Munster, "that when my sister and myself were taken up to the Princess's nursery, she was generally playing with this doll, and I used to think how hard it was that I, always considered so like her, should not have a doll with diamonds and rubies too."

The Bloom of Health.

HOW TO KEEP LITTLE ONES BRIGHT, ACTIVE AND HEALTHY.

Every mother knows that little children need careful attention—but they do not need strong drugs. When baby is peevish, cross or unwell, it is an unfortunate fact that too many mothers dose them with so-called "soothing" medicines which stupefy and put the little one into an unnatural sleep, but do not remove the cause of the trouble. What is wanted to make the little one bright, cheerful and well, is Baby's Own Tablets, which will promptly cure colic, sour stomach, indigestion, constipation, diarrhoea, simple fevers and teething troubles. They give children sound, refreshing sleep, because they remove the cause of the trouble. These tablets are guaranteed to contain no opiate or other harmful drug. Mrs. James Found, Valentin, Ont., says:—Before I got Baby's Own Tablets, my baby was very pale and delicate, and so peevish that I had to walk the floor with him day and night. The first tablet I gave him helped him, and that night he slept soundly. Since then the tablets have made him perfectly well, and he is now a fine, healthy looking baby, and is getting quite fat. I would not be without the tablets if they cost a dollar a box.

Baby's Own Tablets are good for children of all ages and are taken as readily as candy. Crushed to a powder, they can be given with absolute safety to the youngest, weakest baby. Sold by all druggists or sent postpaid at 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Theo's April Foolishness.

BY MINNIE L. UPTON.

It began in the morning. It was cold "raw," uncomfortable, the sort of morning when Theo usually had to be called twice, and sometimes three times, for her room was not heated, and the bed was so "comfy."

But five minutes after mama had stood at the foot of the stairs and called "Theodo-ra," down came Theo, rosy and smiling, and all ready to cry "April First" when she saw mama's surprised face.

Papa had become so used to testing everything on the table each first of April, that his expression of surprised relief upon finding everything eatable made Theo laugh so that she could hardly gasp, "First of April! You're surpriseder than you ever were before—aren't you, papa?"

It was Saturday, and Saturday was Theo's day to read to blind old Auntie Dillaway; but by the time the work was done, so that mama could spare her, the rain was coming down in torrents.

"No little Theo to-day," sighed the poor blind old lady, as she heard the steady downpour.

"Rat-ta-tat-tat!"

Open flew the gray old door, and in a twinkling, dimpling and smiling, Theo was taking off mackintosh and rubber boots by the fire, and laughing merrily as she chirruped:

"You thought I wouldn't come to-day,—didn't you? But it's April First, you know, the day of surprises."

"They used to have a different kind for that day when I was a girl," quavered the happy old voice, "but I like your kind best."

"So do I, and so does mama, and so does papa," responded Theo.

Isn't it splendid to be a Christian?

Ministers and Churches.

Our Toronto Letter.

The days and weeks are hurrying rapidly on and the time of meeting of the General Assembly is coming fast. Committee meetings have been held to make all necessary arrangements, and the work is being distributed among the various churches to interest all as far as possible, although the brunt must fall upon Bloor street congregation in whose church the meeting is to be held. Unless the basis of representation is much cut down, the billeting problem must with every year as the church grows become more difficult, until the system is given up. The difficulty is not the want of hospitality on the part of our people in any of our cities, but the great difficulty is often the impossibility of securing adequate help in the homes even of those who can afford it and would gladly pay well for it. With the best intentions and the utmost willingness, hospitality becomes a simple impossibility when adequate house-help cannot be got for love or money.

Knox church difficulty over the removal of the church to a different quarter of the city, is, we understand, not yet altogether removed. It came up for consideration at the Presbytery meeting yesterday, but too late to be reported upon at this writing.

Crowell has been a much written about personage, and no doubt will continue to be. At last week's regular meeting of the Toronto Presbyterian Ministerial Association, Rev. Dr. Milligan read a paper on this well worn subject. "Mental and Physical Dynamics" was the subject presented at the Methodist Ministerial Association, by Rev. Dr. Hunter, and Dr. George Cross, of the McMaster University, dealt with the life of Frederick Schleiermacher before the Baptist Ministerial Association.

In St. Andrew's church, King street, on Tuesday evening of last week, a special service of praise was held in commemoration of the introduction into its service of praise of instrumental music fifty years ago. To one at all cynically inclined, this might suggest considerable anxiety to commemorate something. Dr. Anderson, organist of the congregation, had charge of the programme, which consisted mainly of selections from Mendelssohn, and gave great satisfaction to all present.

Dr. McClure, one of our Honan missionaries, has arrived in the city. All our church staff there are well, and the outlook for work in China he says, in corroboration of reports from all quarters, was never so helpful as now.

Much interest is felt among all Presbyterians in this city in the late convocation and other proceedings at Queen's University, Kingston, in connection with new and enlarged buildings to be put up, and other facilities for doing its work. Both the principal and students are especially to be congratulated on the success of the effort to erect Grant Hall, to commemorate the distinguished services of Dr. Grant for twenty five years to the university and to the cause of higher education in the country.

All who know Rev. Professor Hart and his long and able services to the church and education in Manitoba College, will heartily congratulate him on his being honoured by his own alma mater with the degree of D. D.

It is glad news not only to all Torontonians, but to all in the church which regretted so much to lose him, hear that, as was expected, the labors of Rev. William Paterson are meeting with much success in Philadelphia. Bethany church has added during the year 200 to its membership, making it now 2,930. In its Sunday schools are 5,258 scholars, and 308 teachers; for congregational purposes \$30,000.00 have been received during the year, and four times as much for missions as in any previous year of the church's history. The cause of Christ at large has no doubt gained by our loss.

Victoria College of the Methodist church, Wycliffe of the Episcopal church, and McMaster, Baptist College, have all been holding convocation services of a very interesting kind to their respective constituencies and to all who find satisfaction in noting the advance of sound learning, both sacred and secular. In the graduating class of the year in the Methodist church, the number was 63, 32 of whom go up for the degree of B. A. in Toronto University; 31 graduated in divinity of whom 7 will take the B. D. degree. What a change has come over the spirit of Methodism in Canada since the time when man made ministers, as college bred men were called, were rather despised than honoured.

THE DOMINION PRESBYTERIAN

Interesting services were also held by the same body in connection with laying the foundation stone of a women's residence for the convenience and comfort of female students of Victoria college.

In the daily Globe of the 30th inst., appears a letter which will well repay reading and which should be especially interesting to all who belong to our church, or the Rev. Dr. Mackay of Formosa. It is from the pen of Mr. H. H. Horsey, a business traveller in Eastern Asia, who writes from Singapore, after having visited Formosa. We quote but one sentence from a letter which ought to be read throughout. "What matters it that no stone as yet marks his last resting place, for the whole of North Formosa is his monument! It is universally admitted, even by the most of anti-foreign missionary critics, that Mackay was the greatest power for good that ever touched Formosan shores."

The Synod of Hamilton and London has been meeting in the latter city. A keen discussion took place on the temperance question, strictly speaking on the question of prohibition, the result of which was a wisely expressed resolution on the subject.

Western Ontario.

Rev. Hector Mackay, of Montreal, has been preaching in St. George's church, London.

Rev. D. R. Drummond, of St. Thomas, and Rev. W. J. Clark, of London, exchanged pulpits last Sunday.

Rev. Walter Reid of Weston occupied the pulpit of Burns' church, Milverton, on Sunday last.

Rev. D. M. Robertson, of Harwich, was the preacher in the First Church, Chatham, last Sunday morning.

Rev. J. C. Tolmire, M. A., of Windsor, is announced to preach the 9th anniversary services of the First Church, Chatham, next Sunday.

Rev. George Gilmore commenced his pastorate in Blenheim last Sunday with a largely attended communion service, when 170 participated in this solemn rite. There was a full church in the evening.

Rev. Dr. Morrison, who by the way is proving himself the right man in the right place as minister of St. David's church, St. John, N. B., has been instrumental in organizing a St. John's branch of the London Old Boys' Association among former Londoners who now find themselves residents down by the sea.

At the recent meeting of Chatham Presbytery circulars re applications by certain Presbyteries to the General Assembly to receive ministers from other churches were read and filed, except in the case of that of Westminster Presbytery re Rev. F. H. Madill in which the resolution of the Presbytery was that the application be not entertained.

The session of Knox church, Acton, has arranged for a series of evangelistic meetings to be conducted by Messrs. Bethune and Whyte. Mr. Bethune was minister at Beaverton and Gravenhearst for several years. But he gave up the regular pastorate to engage in evangelistic work. He is an able speaker and has been singularly successful in his chosen sphere. Associated with him is Mr. Jno. M. Whyte, the leading singer of Whyte Bros.

At Avonbank a large congregation turned out on Sabbath last, says the correspondent of the Stratford Beacon, to welcome our new pastor to our midst. Mr. Stewart preached a very able and eloquent sermon from Judges 4th Chap. and 20th verse, "I have a message from God unto thee." The discourse was fitting to the occasion. In his remarks he made reference to the pastors of the years that are past, Doctors Proudfoot, Caven and Hamilton.

The induction of Rev. George Gilmore, as pastor of Erskine church, Blenheim, took place on the 2nd instant. Rev. J. F. Johnston, B. A., of Tilbury preached; Rev. Dr. Munro put the usual questions and then inducted the minister into the pastoral charge; thereafter the Rev. Dr. Battersby addressed the minister, and Rev. A. McGregor, B. A., the people. A fine luncheon was served all by the ladies—a novel idea and one fully appreciated by all. The ladies of the congregation then presented the bride with a beautiful marble and gold mantle clock, a present highly appreciated by the recipient.

Mr. George C. Cowper, a venerable elder of the Church, died at Welland, on the 25th ult., in his 80th year, and after a painful and pro-

tracted illness. Mr. Cowper was a native of Scotland, and was the son of an Established Church minister. He spent many of his early years in Trinidad, in the West Indies, where he interested himself much in Christian work in connection with the late Rev. Alexander Kennedy. He came to Canada 40 years ago, and was an active and honoured elder—first at Owen Sound, and for the last 22 years at Welland. His memory is blessed and his departure is deeply regretted where he was best known.

The last issue of the Huron Expositor contained a letter from a lady correspondent, signed "S. Mc L.," which described visits to several Edinburgh Churches, among others Greensides where she heard the pastor of Broughton Place, who is thus described: "A most energetic man is Dr. Smith, and reminded me of Dr. Milligan, of Toronto. He is short but broad shouldered, with black hair and whiskers, a high forehead and sharp eyes. His voice is clear and loud though not harsh and he is as full of vitality and enthusiasm as is our Dr. Milligan. He never seems to grow tired, and when through with his sermon was apparently as fresh as when he began." Dr. Smith, at the time minister of the U. P. Church, at Berwick, was called by the congregation of St. James Square, Toronto, after the appointment of the late Dr. King as Principal of Manitoba College. Dr. Smith declined the call, and was shortly after settled in Broughton Place church, one of the large and influential congregations of the Scottish metropolis.

Eastern Ontario.

Rev. W. H. Cram, B. A., of Harrowsmith, has been called to Cobden and Osceola.

Improvements in St. Andrew's church, Renfrew, will involve an expenditure of \$7,000, and will provide 250 additional sittings.

The recent wind-storm caught the drive sheds in connection with St. Andrew's church, Perth, and lifted them four feet away from their proper foundation.

The death is announced of Mr. James Thomson, of Newburgh, at the age of 70 years. Deceased had filled many prominent positions in the gift of his fellow citizens, and he will be missed in the Presbyterian church.

At the recent celebration of their anniversary by the Oddfellows of Almonte, in St. Andrew's church, Rev. Orr Bennett preached an impressive sermon from the text, "What think ye of Christ?" He spoke of Christ as the ideal man, and urged his hearers to seek a deeper knowledge of Him, and by carrying out in their own lives the principles which He lived, become more useful and better members of the community.

Rev. Dr. Bayne, of Pembroke, took the morning and evening services at Eganville last Sunday; and at 2.30 opened the new church at Lake Dore. On Monday evening a public meeting was held, Rev. Mr. Rattary in the chair, when speeches suitable to the occasion were delivered by Rev. Dr. Bayne, Rev. Messrs. A. Mackenzie, Douglas, M. Wilson, of Stafford, and J. H. Millar, of Eganville. The building, which formerly stood at the Point, was one of the oldest churches in this neighborhood. Most of those who were present at its dedication have passed away, and not a few of them sleep in the wave-washed graveyard beside which their children and grandchildren will gather on Sabbath to witness the new church solemnly set apart for the service of God. Great credit belongs to the present members and adherents who, though few in number, have succeeded in building so well finished and comfortable a place of worship.

Northern Ontario.

Rev. N. A. McDonald, of Lorneville, has received a call to the congregation of Keene.

Rev. M. Wallace, of Queen's College, Kingston, occupied the Woodville pulpit last Sabbath.

Rev. M. N. Bethune formerly of Beaverton, will preach in Woodville on the second Sabbath in June.

Rev. M. N. Bethune, of Toronto, assisted Rev. L. W. Thom in two weeks of special services at Proton Station last month.

Rev. L. W. Thom, of Flesherton, conducted the reopening service of the Methodist church Eugenia on Sabbath evening last.

The Ventry congregation, Rev. J. Buchanan, pastor, are proceeding with the erection of a handsome new church this summer.

The building committee of Knox church, Shelburne, have decided on the plans for their new church and have advertised for tenders for the erection of the building.

Rev. L. McLean, of Dunroon, conducted communion service at Hornings Mills on Sabbath last. A meeting was announced for Monday evening to consider calling a minister.

Rev. G. M. Dunn, on account of the distance and ill health, asks to be relieved of Haney and Hammond stations, to the great regret of the people belonging to this portion of his charge.

A call to Rev. John Little, of Chatsworth, Owen Sound Presbytery, from the Holstein and Fairbairn congregations was sustained at a special meeting of the Saugeen Presbytery on the 28th ult.

Rev. S. Acheson, of Warton, preached a special sermon to the Odd Fellows of that place on Sabbath the 27th ult. The address throughout, says The Echo, was an earnest appeal to the brethren to be not only Odd Fellows, but true Christians, so as to meet the acceptance of the great Master above.

Ottawa.

Rev. Dr. Herridge and Rev. J. W. Milne exchanged pulpits last Sunday morning.

Rev. D. M. Ramsay is about again after being quarantined for two or three weeks.

The Ottawa Presbytery rejected the remit from General Assembly on the "Short Term Eldership."

Presbytery of Ottawa unanimously nominates Rev. Dr. Armstrong for the moderatorship of next General Assembly.

Ottawa Presbytery, with practical unanimity, defeated the General Assembly's remit on Sabbath School Field-Secretaries.

The ladies' society of St. Andrew's church, at a largely attended meeting, passed a resolution expressing their desire that Rev. Dr. Herridge should remain pastor of the church.

In connection with the call from Frognall, London, to Rev. Dr. Herridge there is nothing new to report. Requisitions have been largely signed asking the Doctor to remain.

The Ottawa Presbytery at its last meeting appointed an early day for the ordination of Mr. Thurlow Fraser, B. D., who has just completed a brilliant course of study at Queens, graduating with the highest honours.

At Ottawa Presbytery, on Tuesday, Rev. Dr. Armstrong presented the report on Home Missions and stated that Mr. H. S. Lee was appointed to Casselman, Mr. Eckett to Portland, Messrs. Ferguson and Ross to Lochaber and Thurso.

The Ottawa Presbytery fixed the ordination and licensure of Mr. Eckett for May 20th at Portland. Rev. Mr. Saddler, the moderator, will preside, Rev. Mr. Patterson will preach the sermon, Rev. Dr. Armstrong will address the minister.

The Foreign Mission Committee at its last meeting agreed to appoint Rev. Thurlow Fraser, B. D., to the charge of our Mission in Formosa, vacant since the death of the late Dr. Mackay. Mr. Fraser, it is understood, has the offer under consideration.

The members of Ottawa Presbytery, on Tuesday evening, partook of the hospitality of the Directors and Principal of the Ottawa Ladies College. Mrs. Ross presided with grace and genealogy. After tea a pleasant hour was spent in music and conversation.

The members of Bethany church are making elaborate preparations for their anniversary services next Sunday. Rev. Prof. Ross, of Montreal, as already announced, will preach both morning and evening, and will address the Sunday school in the afternoon.

Erskine church was crowded again last Sunday at both services and already the necessity for increased accommodation is becoming more apparent each Sunday. At the evening service Rev. Mr. Mitchell continued his series of sermons on the book of Esther.

The monthly meeting of the Women's Missionary society of Stewarton church was largely attended. Miss Stewart presided. Miss Margaret Carruthers read an interesting and thoughtful paper on Korea and Miss Stewart described some of the missions in Japan.

By arrangement of Ottawa Presbytery the ordination of Mr. H. S. Lee will take place at

Casselman, on 27th May. The moderator, Rev. Mr. Saddler will preside; Rev. Mr. Scrimger will preach the sermon; Rev. D. M. Ramsay will address the minister; and Rev. J. H. W. Milne the people.

Mr. Ralph Smith, M. P., read a paper last Monday before the Ottawa Ministerial Association dealing with "The Importance of Right Views on the Labor Question." In his address Mr. Smith strongly upheld the principals of trade unionism, which he said had come to stay. He also advanced the idea that socialism in a desirable form was among the inevitable events.

The cordial congratulations of Ottawa Presbytery, on motion of Rev. D. M. Ramsay, were conveyed to Rev. Dr. Armstrong on his having the degree of D. D. conferred upon him by Knox College. That the Doctor stands high in the esteem of his co-presbyters was evidenced in the kind and complimentary remarks made by the mover and seconder of the motion, as well as those who supported it. Dr. Armstrong made suitable acknowledgment.

At the morning service at St. Paul's church the theme of the sermon was the gospel of rest for the weary. Dr. Armstrong said he came with a message of rest for weary hands and weary hearts. He called his hearers to abandon sin and work the will of God, to abandon selfishness and enter into the loving service to follow men; to cherish a lofty aim, but to maintain a lowliness of spirit, to have true views of God and to live the life of child-like trust. Dr. Armstrong took occasion to say a few sensible words in favor of the Saturday early closing movement, which, he remarked, had his cordial support. The doing of a half days work after 6 o'clock was robbing God of a portion of the day of rest.

The funeral of Mrs. John Shearer was largely attended. The service was conducted at the house by the Rev. D. M. Ramsay, pastor of Knox Church, who was assisted by the Rev. Dr. Wardrope, a former pastor of the deceased; the Rev. Wm. Timberlake, of McLeod Street Methodist Church; the Rev. M. Scott, of Hull, and the Rev. John McNichol. The Rev. Mr. Ramsay referred to the high Christian character of the deceased lady and her kindly nature. The church, he stated, as well as the family, has sustained a severe loss by her death. The four sons, the Rev. William Shearer, of Sherbrooke; the Rev. Thomas Shearer, of Toronto; Mr. Ed. S. Shearer, merchant of Reunthwaite, Man.; and Mr. John Shearer, contractor, Ottawa, were present at the funeral of their mother.

Montreal.

The Rev. John Mackay, M. A., of Glasgow, Scotland, who preached last Sunday in Crescent Street Presbyterian church, will occupy the pulpit for the next three Sundays. Mr. Mackay's high scholarly attainments and personal magnetism have drawn towards him many friends.

Pointe-aux-Trembles Schools.

The closing exercises of these Schools were full of interest. For fifty-five years they have, through the excellent educational advantages offered the pupils, been exerting a far reaching influence for good in the Province of Quebec. As the Principal, Rev. E. H. Brandt, well says: "Minds have been enlightened, and souls have been brought to a saving knowledge of Christ, so that our two-fold aim of training the mind and opening the heart to the Gospel truth has been reached."

In a circular, just issued, the following interesting statements respecting the pupils are made: "Our friends will be thankful to know that a spirit of enquiry has been abroad among our young people, and that as a result of faithful and systematic religious teaching, special meetings for prayer and mutual edification, thirty of our pupils have declared themselves for Christ. They were examined by our Church Session, and admitted to the sacrament of the Lord's Supper. Two of our young men propose entering the Presbyterian College next fall. Nine pupils were recommended by the Presbytery of Montreal for employment as missionaries among their fellow countrymen of Quebec. Several of our young women intend to pursue their studies at the Normal School, to become teachers, so that altogether we are more than satisfied with the results already accomplished and the promises of future growth and usefulness."

A number of ladies and gentlemen, interested in the Schools, were in attendance from Montreal. Among the ministers present were Rev. Drs. Amaron, Campbell and Mowat, Revs. Patterson, Cruickshank, Mackenzie, Duclous and Mackay. Rev. G. C. Heine presided to the satisfaction of all, and apparently acquitted himself equally well in French as in English.

Over 150 pupils were in attendance, very bright, intelligent, happy-looking young people of both sexes. Their singing was simply inspiring; and while listening one could not help wishing that our congregational singing all over the land was of the same hearty and enthusiastic character. With respect to the results of the examinations it was noted that the average number of marks secured by pupils was very high. The visitors were invited to partake of refreshments before returning to the city. All were delighted with what they saw and heard; and those who were there for the first time promised that it would not be the last.

Quebec.

Rev. M. H. Scott, of Zion church, Hull, preached recently in Bristol Presbyterian church, making a plea for the Lumberman's mission. For eight years Rev. Mr. Scott has had charge of this branch of the work. By means of subscriptions the lumber camps are provided with Christian literature.

Winnipeg and West.

Three new elders have been ordained and inducted in St. Augustine church, Messrs. Geo. Greig, Wm. Jackson and J. W. G. Watson. The sermon and the address to the newly chosen elders and congregation were delivered by Rev. Dr. Kilpatrick, prayer was offered by Rev. Prof. Baird and the ceremony of ordination and induction was conducted by the pastor, Rev. Dr. Wilson. A large congregation was in attendance.

Rev. Peter Fisher, of Deloraine, owing to ill health, has been granted six months' leave of absence by his congregation and has left for his old home in Scotland.

In Augustine church Rev. Dr. Wilson continues his series of evening sermons on the life of Joseph.

Rev. J. A. Cranston, of Collingwood, preached the anniversary sermon to a large turnout of the Oddfellows of that place and Thornbury on Sabbath morning the 27th ult. The sermon was reported a very able one, and the musical portion of the service was much appreciated.

British and Foreign.

It is rumored that Mr. A. J. Balfour will be raised to the peerage at the Coronation.

The will of Dr. Talmage shows he possessed a fortune of over three hundred thousand dollars.

Another old coin—a half-turner of the reign of Charles I. or II.—has been unearthed at Penicuik.

Liverpool's city debt is the highest in Britain compared to population. It is seven times that of London.

Cardiff has decided against running tramway cars on Sunday. Ayr is to take a plebiscite on the same matter.

It is said that never since Caesar's famous testament has there been a more remarkable will than that of Mr. Rhodes.

Norway's population is the smallest in Europe compared with her area. Each of her inhabitants could have 40 acres of land.

The latest reports from Georgia and from Delaware give reason for hope that peaches and watermelons will be plentiful in the hot months.

It is an Irish M. P. who is to ask the Government what is proposed to be done for the celebration of the Coronation by those who are in jail.

The new library at Athens is completed. It was begun fourteen years ago by Professor Ziller, of Dresden. It has room for 400,000 volumes.

At Alice Springs, in the centre of Australia, the annual rainfall is some six inches, and the grass after a fair fall of rain will last for 15.0 years.

A Mural tablet in brass has been set up in Kilwinning Parish Church to Major Wallark, Gordon Highlanders, who fell at Ladysmith, South Africa.

World of Missions.

Wherahiko Rawel, the native Maori of New Zealand, who lectured on Maori land in America last year, was converted at the age of twelve, and has been led to seek the uplifting of his people. He is an eloquent and successful evangelist, and has now undertaken to establish an orphanage in a very simple and inexpensive way, in hope that by bringing Maori children under the influence of both the best physical and spiritual conditions he may not only save them, but help to save the Maori race from extinction. At present the race seems open to many hostile influences, which prey upon their bodies, by exposing them to epidemic diseases, etc. Proper sanitary conditions and habits are as indispensable to their physical well-being as a pure Gospel is to their spiritual progress.

How the Gospel Ends Strife.

Between the people of Toro and Bunyoro, neighboring countries in Central Africa, there has long been enmity. This unhappy division has now been righted in a remarkable way. Recently a missionary from Bunyoro visited Toro and appealed to the Christians for volunteer workers for their less fortunate neighbors the Bunyoro, and 10 young men immediately came forward. Four were chosen and sent at once, and afterward the Christian king, Kasagama, and several big chiefs, went themselves to Bunyoro. Later a special service was held, 800 being present. After the ordinary service opportunity was given to the Toro Christians to give a few words of testimony. One man said: "The last time we came to you here, in this country, we came with shields and spears in our hands and hatred in our hearts; now we stand before you with God's Word in our hands and His love in our hearts. We ask you, our brothers, to lay down your burdens, as we have done, and to trust in Jesus Christ our Savior."

Protestantism in France not Decadent.

Pastor Charles Merle-D'Aubigné replies to Mr. Richard Heath's article on the decay of Protestantism in France in *The Contemporary* for last November, and cites encouraging figures to the contrary, which show that in the centers of population it is increasing. In 1835 Paris had only 10 Protestant churches, to-day there are 105 in the city and suburbs. In 1857 there were only 738 pastors in France, now there are more than 1,200. Whole villages have here and there come over to the Protestant faith, and have been found faithful; while they have never had so many candidates for the ministry, the theological halls having double as many students under instruction as was the case thirty years ago. Though the whole of French Protestants number less than the population of Glasgow, they contribute £267,000 annually toward the support of religious and charitable institutions, and there is a growing tendency to supply and support men for the foreign mission field. Besides, there is a Protestant press which is more fully equipped than that of any other Church of equal size. "We support 1 daily political, 4 large weekly religious papers, 3 monthly reviews, besides 162 smaller papers. Finally, our foreign mission. Our Church has sent 18 missionaries at one time to the Zambesi, 40 to Madagascar, doubling the mission contributions in three years."

Health and Home Hints.

Add a few drops of ammonia to the blue water to whiten the clothes.

It is claimed by a physician of Italy that the fumes of petroleum will cure whooping cough.

A sprig of parsley with a dash of salt taken after one has eaten onions will entirely remove the disagreeable odor from the breath.

Cooking two small onions with a quart of canned tomatoes will, it is said, remove all that unpleasant tinny taste, yet leave no onion suggestion behind.

No person should ever eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three teaspoonfuls of milk in it, sit down for five minutes, and then begin slowly to eat, masticating thoroughly. In a little while all will be well.

Hunger frequently causes restlessness and wakefulness. This often may be avoided by taking a glass of milk—preferably hot, but not boiled, or a cup of cocoa, or even a light sandwich before going to bed.—*Ladies' Home Journal*.

Fruit for Rheumatism.—The use of fruit diminishes the acidity of the urine, and antagonizes rheumatism. The acid in fruits undergo changes which diminish the acidity of the blood and aid in the elimination of uric acid. The most digestible fruits are ripe grapes, peaches, strawberries, apricots, oranges, very ripe pears, figs, dates, baked apples and stewed fruits. A dietary consisting wholly of fruits is a valuable means of overcoming biliousness. Such a dietary may be maintained for one or two days or a week. A modified fruit dietary is highly beneficial. The most laxative fruits are apples, figs, prunes and peaches.

Dainty Dining-room—A Mark of Quality.—"By their dining rooms ye shall know them," said the elderly woman. "No other room in the house is to me so sure a test of housewifely character. So long as a drawing-room or parlor is not in bad taste it is enough. Its elegance or its being fashionable are matters regulated by the purse alone. Even a library, so long as the books be of good quality, is no true index of a family. But a household stands or falls by its dining-room. Its furnishings, its appointments, its service—or the lack of all these things—stamp the house for what it is and the dwellers therein for what they are. Expense may or may not enter into dining-room standards, daintiness, exquisite neatness, beauty and a larger outlay of money there than elsewhere are imperative. I remember so well when I was a young matron and just beginning housekeeping, how I was inclined to be supercilious toward a woman whose parlor didn't appeal to me particularly. It was old-fashioned and shabby and not at all attractive, I thought, and I said as much once to a third woman. 'Ah, but you should see her dining-room,' said this third woman. 'It's one of the most perfectly appointed in this town, and let me tell you, my dear,' with a quizzical glance, 'a housewife should be judged by her dining-room. Any parvenu can make a good showing in her parlor; only a gentlewoman of high breeding and long accustomed to the best traditions can keep a dining-room up to the standard it deserves.'"

Poor Digestion

RENDERS THE LIFE OF THE DYSPERIC MISERABLE.

FOOD BECOMES DISTASTEFUL AND A FEELING OF WEARINESS, PAIN AND DEPRESSION ENSUES.

From LeSorelois, Sorel, Que.

Of the diseases afflicting mankind dyspepsia is one of the worst to endure. Its victims find life almost a burden. Food becomes distasteful; they suffer from severe pains in the stomach; sometimes excessive heart palpitation, and a general feeling of weakness and depression. Though this disease is one of the most distressing, it is one which, if the proper remedy is employed, can be readily cured. Thousands throughout this country bear testimony to the efficacy of Dr. Williams' Pink Pills as a never failing cure. Among them is Mrs. Adolphe A. Latrousse, a well known and highly esteemed lady residing at Sorel, Que. She says:—"For two years I was a constant sufferer from bad digestion and its accompanying symptoms. Food became distasteful and I grew very weak. I suffered much from pains in the stomach and head. I could not obtain restful sleep and became unfit for all housework. I tried several medicines without finding the least relief and I continually grew worse until in the end I would vomit everything I ate. I had almost given up hope of ever being well again when one day I read of a case similar to mine cured through the use of Dr. Williams' Pink Pills. I determined to give these pills a trial and am happy to-day that I did so, as by the time I had taken eight or nine boxes my strength had returned, the pains which had so long racked me disappeared, my stomach would digest food properly and I had fully regained my old time health, and have not since had any return of the trouble."

Dr. Williams' Pink Pills are a purely tonic medicine and unlike all purgatives do not weaken the system, but give life and energy with every dose. They are a certain cure for anaemia, dizziness, heart troubles, rheumatism, sciatica, indigestion, partial paralysis, St. Vitus dance and the functional ailments that make the lives of so many women an almost constant source of misery. Sold by dealers in medicine, or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The Rev. John Kelman, M. A. who recently declined the call to Cambridge in order to continue his work among the students of Edinburgh, where he has won an influence among University men second only to that formerly wielded by Henry Drummond, has been making investigations into the literary sources of the "Pilgrim's Progress," and has found some interesting materials which he is preparing to publish. As a result one or two volumes may be added to our Bunyan literature.

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

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
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, Almdade.
Owen Sound, Owen Sound.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec 11 March.
Montreal, Montreal, Knox, 11 March
Glengarry, Maxville, 17 Dec. 10 a.m.
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., Charlestown, March 3.
Pictou, New Glasgow, 4 March, 2 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a.m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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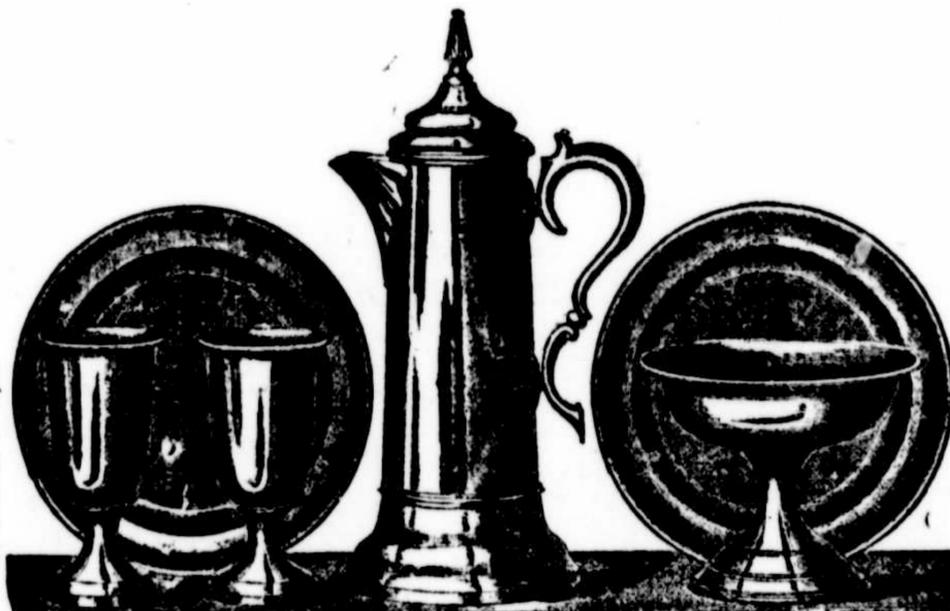
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Hours' Work**

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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.

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- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
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DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and
"are hereby authorized in their direction to issue debentures of the Association
"for any period, from one to ten years, but for no sums less than \$100 each, inte-
"rest 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.