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MY PSALM.

BY JOHN. G. WHITTIER.

All as God wills, Who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track
That wheresoe'er my feet have swerved,
His chastening turned me back.

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good.

That death seems but a covered way,
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight.

That care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair.

That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day

MARRIAGES.

At Sherbrooke, Que., April 16, by the Rev. Wm. Smeager, Samuel B. Horsfall, to Ethel Lyle McKee, of Coaticook, Que.

At Cornwall, Ont., April 16, by Rev. Dr. MacNish, David Crites, of Montreal, to Miss Mary Grant, formerly of Williamstown.

On Tuesday, April 22nd, at the residence of the bride's mother, 380 Victoria street, by the Rev. A. Gandier, Samuel J. Rutherford to Bessie M. MacLaren, both of Toronto.

At the residence of the bride's parents, 16 Sussex street, on April 22nd, 1902, by the Rev. Dr. Mowatt, Miss Jane Munro, to Mr. Wm B. McKenzie, both of this city.

At Vancouver, B. C., on April 7th, by Rev. Dr. McLaren, Charles Sordet and Miss Gertrude Bentley.

At St. John, N. B., April 16, by the Rev. L. G. Macneill, Bessie J. daughter of the late William Sadler, of Chatham, N. B., to Charles Stanley Hanington, only son of A. H. Hanington.

DEATHS.

Suddenly, of heart failure, Sunday, April 20, at 70 McGill College Avenue, David Torrance Fraser, Esq., brother of the late Rev. Dr. Donald Fraser and son of the late Rev. John Fraser, of Inverness, Scotland.

At Gratton Farm, near Enderby, British Columbia, Thomas L. Steele, brother of R. C. Steele, of The Steele, Briggs Seed Co., Toronto.

At 653 Gilmour street, Ottawa, on April 20, 1902, Malcolm Gordon McNeill, aged 17 years, son of Mr. and Mrs. Duncan McNeill.

BIRTHS

At Nashville, Tennessee, the wife of J. J. Kelso, of a son.

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Note and Comment.

A one-cent restaurant has been opened in New York, where for a cent one can buy enough food adequately to nourish the body.

Austria has given her adhesion to the Imperial penny postage system. She had held aloof hitherto, on the plea that adhering to the system would result in loss of revenue.

The Rev. David Miller Kay, B. D., Church of Scotland Mission, Constantinople, has been appointed to the Chair of Hebrew and Oriental Languages at St. Andrews, in succession to the late Professor Birrell.

In 1854 Livingstone discovered the Zambesi Falls in Africa, and made an estimate for bridging the Zambesi River, and was within 20 feet of the exact measurement of the place as shown on plans now on view in London.

Last week the papers announced that St. Paul's Church of New York had refused an offer of \$5,000,000 for their site, and St. Paul's Church of Boston an offer of \$1,705,000. St. Paul was a hard man to push out of the way.

At the recent meeting of the Synod of Glasgow it was agreed to nominate Dr. Orr and Dr. Lindsay for the Principalship of Glasgow College, and Dr. Stalker for the Professorship of Church History in Aberdeen College.

Dr. Thomas Dunn English, the author of "Ben Bolt," has died at the age of 83. He wrote many books and poems, but his simple little song, of which he was half ashamed when he sent it to N. P. Willis, the editor, will outlive them all.

Sir Charles Dilke thinks that peace will be re-established in South Africa by Coronation Day. The fulfilment of such a prophecy would be the happiest thing about an event which many regard as the most auspicious of a lifetime.

Dr. Russell, Moderator-elect of the Church of Scotland General Assembly, has intimated his grateful acceptance of the Moderator's robes subscribed for by the Highland congregation, Campbelltown, of which he is senior minister.

An act will probably be passed before Parliament prorogues for the observance of the sovereign's birthday on May 24th, which has already been made a statutory holiday in commemoration of Queen Victoria's reign. The holiday in England will be May 30.

Lord Mount Stephen, who recently gave £25,000 to wipe off the debt on Aberdeen Royal Infirmary, has given further proof of his interest in and his munificence towards the institution, in which in his youth he was for a time an inmate, by making a donation of £1000 a year.

The German military authorities are endeavoring to stop the excessive drinking of intoxicating liquors in the army. The sale of brandy has been prohibited in all the canteens in Lorain and Hesse-Nassau. In the thirty soldiers' homes and similar institutions for sailors no alcoholic drinks are served.

The Cape to Cairo telegraph line is now completed to Ujiji, on Lake Tanganyika, a distance of 2,500 miles. Half as many more miles will bring it to Fashoda, where it will connect with the Egyptian system to form the complete north and south line through Africa. A lateral branch will be built from Ujiji east to the coast of Zanzibar.

It is calculated that the scholarships to be founded under the Will of the late Mr. Cecil Rhodes number 175 in all, and are of the total yearly value of £51,750. It is estimated that the capital sum required for all the benefactions is £2,098,000, which according to some authorities, represents just a third of Mr. Rhode's fortune.

The British Government has never yet failed to get a loan when one was wanted, and the new war loan of £32,000,000 has been obtained with marked ease. Half of the loan was taken promptly by a syndicate of bankers. The other half offered to the general public, has with equal promptness been subscribed some thirty or forty times over.

A Southern brewer, not long ago, bribed a member of a college graduating class to deliver a commencement oration favorable to the use of beer and advocating "personal liberty" in regard to drink. Thousands of copies of the address were printed by the brewer and circulated broadcast as representing the progressive young college men of the times.

The following is from a Scotch exchange: "There are no less than 105 applicants for the vacancy in Dairy Church, Galloway, caused by the resignation of the Rev. Thos. Walker. Dairy is one of the best livings in the Kirkcudbright Presbytery." It is often said that there are a large number of candidates for English vacancies in the Presbyterian Church in Canada; but it would be difficult to parallel the above case in this country.

A very large majority of his countrymen, says the Montreal Witness, will heartily applaud the speech of Sir Wilfrid Laurier upon the Charlton-Bourassa resolution. While no doubt meaning very well, Mr. Charlton's activities have led him of late years into many strange and diverse passes, but into none, perhaps, where he found the temperature lower than that in the House of Commons yesterday. So far as treating the Boers generously is concerned Mr. Charlton may safely leave that to the Imperial Government, but Sir Wilfrid pointed out that his resolution advising a universal amnesty would probably rather hinder the conclusion of peace than forward it.

The statement has been made that wolves are on the increase in Ontario, Quebec and the Lower Provinces. There appears to have been a fresh invasion in New Brunswick. In Ontario the bounty fixed by the government is fifteen dollars; in Quebec, it is five. The wolf is incredibly cunning, and he can rarely be caught. The Indian is now and then successful, but he knows how to avoid the most cunningly devised trap, and he continues in considerable numbers in Ontario, in large numbers in Quebec (particularly in the Gatineau region) and in the Lower Provinces.

A scheme is being promoted for the purpose of constructing a railway upon the monorail system between Edinburgh and Glasgow. The plans have been prepared and the route mapped out, and these have as a preliminary been submitted to the Board of Trade. The distance between the two cities is 49 miles by the most direct route possible, and the distance will be covered in 29 minutes, or at a relative speed of 117 miles per hour. A service of six trains per hour both ways will be inaugurated. At present the two cities are connected by the North British and Caledonian system, and the service is about hourly each way, the fastest train covering the distance in 65 minutes. An immense traffic passes between the two cities.

A Scotch woman used to lay aside a penny a day for visitors. A visitor, incidentally learning that the poor woman had been for many days without meat, gave her a sixpence to buy some. But she said: "I have long done very well on my porridge, so I will give the sixpence also to God." This fact was narrated at a missionary breakfast, and the host and his guests were profoundly impressed. The host said: "I have never denied myself so much as a chop for God." A very large sum (£2,200) was immediately subscribed as a result of that touching incident. Ought it not to make a similar impression upon our hearts? What have we ever denied ourselves for the advancement of Christ's kingdom? Has it ever cost us the necessities of life to show our love for our Savior?

The capabilities of electricity as a motive force for automobiles was recently satisfactorily established by the accomplishment of a run from London to Reading and back, a distance of 94 3/4 miles, on one battery charge. The distance was covered in eight hours. The battery utilized was of the Leitner type, devised about one year ago for this purpose by Mr. Harry Leitner. This record was only one of a number of remarkable runs that were undertaken to prove the efficiency of the battery. On other occasions the car accomplished 70, 80 and 85 miles on one charge. During the course of the trials a total of 1,837 miles was covered by this one car, the units consumed for the purpose amounting to 954 8. and the cost on the average amounted to about three cents per mile. The car on every occasion carried four and sometimes five passengers.

The Quiet Hour.

Peter Delivered From Prison.

S. S. LESSON—May 11. Acts 12 : 1-9

GOLDEN TEXT—Ps. 34 : 7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

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

Herod the King, v. 1. An old Greek philosopher said, "When I hear a child swear, I strike the father." Parentage has much to do with character. The spirit of persecution ran in the family of the Herods. The grandfather, Herod the Great, sought to kill the infant Jesus; the grandson, Herod Agrippa, killed James and intended to kill Peter. Those who have evil parents have a long start on an evil life. The children of good parents start out on life's journey with many advantages. Those who have pious parents should be grateful and should realize what special responsibilities rest upon them. But children of evil parents ought not to be discouraged. God is greater than heredity. They have difficulties to overcome, but striving against these will develop a strong and noble character.

And he killed James, v. 2. The same hand which brought Peter from the prison, could have held back the sword that beheaded James; but it is not God's purpose to save His church from suffering. He has many lessons for His people to learn and many methods of teaching. The deliverance of Peter taught the lesson of confidence in prayer; the death of James, that of heroic endurance.

Because he saw it pleased the Jews, v. 3. Men will always be found ready to give people what pleases them. Members of Parliament will support laws that will please those upon whose votes their position depends. Saloons flourish because they supply that which pleases a large number of people. Indecent exhibitions will be given so long as people take pleasure in witnessing them. The people of any community can put down such evils by showing disapproval of them. A pure and righteous public sentiment is one of the strongest forces against wrong, and we are responsible for doing our part to educate and influence those around us, so that people shall come to be pleased only with things which are right and worthy.

Intending after Easter to bring him forth to the people, v. 4. Men always miscalculate, when they leave God out of account. It seemed certain to human eyes that the great Spanish Armada would destroy the small English fleet opposed to it, but God sent His winds and His waves to scatter the ships of the Spaniards and to save England from invasion. Napoleon confidently counted on victory in the Russian campaign, but he did not reckon with General Famine and General Winter, who were God's messengers sent to bring his designs to failure and disaster. Our plans in life will succeed only if they are in harmony with God's will.

But, v. 5. This word points the contrast between the resources of Herod and the power of the church. On the side of Herod were the soldiers, who did his bidding, and the prison, whose doors opened and shut at his command. The members of the church were poor and, from a human standpoint, feeble. But through prayer they were able to reach the heart and move the arm of the Almighty, and Herod, in fighting against the

church, found that he was contending with God. In such a conflict there could be but one issue. There can be only disappointment and defeat to those who set themselves in opposition to God.

The angel of the Lord came upon him, v. 7. The artists of the Middle Ages represented angels with wings and flowing robes. The angels of the Bible appear in human form. It is human angels that the world requires to help its need. Men and women may be the angels of the Lord to help those round about them. If we see poverty which we can relieve, or ignorance which we can remove, or suffering which we can assuage, it is useless for us to pray to God to send an angel from heaven to give the needed help. God wants us to be His angels.

Gird thyself and bind on thy sandals, v. 8. God will not do for us what we are able to do for ourselves. When we pray to God for blessings, we should put forth every effort to obtain those blessings. Peter was delivered in answer to the prayer of the church, but he must rouse himself at the command of the angel and go out of the prison, running the risk of being seen and arrested by the watchful guards.

Thought he saw a vision, v. 9. The church and the world owe much to men who have seen visions and have set themselves to turn these visions into reality. Carey saw a vision of India brought to the feet of Christ, and though he was ridiculed of a dreamer, before the end of his life he had done much to realize that vision, and every year brings nearer the day when it will be completely fulfilled. Morrison saw a vision of China, with all its walls and prejudices broken down before the Gospel, and in spite of every difficulty and obstacle, he labored to bring about that glorious result. Judson saw a vision of Burma turning to the Lord, and although many years passed without a single convert, he never lost hope of success. We have seen the results which he was confident would follow the preaching of the gospel in that land.

Prayer.

Our heavenly Father, give Thy Holy Spirit and it shall be well with us. Let Thy grace dwell in our hearts, beautiful as a guiding cloud in the day-time, radiant and warm as a flame of fire in the night season. May we in Christ have bread that the world knoweth not of, and of the fullness of grace may we eat and drink abundantly day by day. Give us understanding of Thy Word. Show us how Thy Book is full of seed. May we sow the seed in good and honest hearts, and may it be watered with dew from heaven and warmed by the Sun of righteousness. Then shall Thy Church be a beautiful garden, a wondrous landscape with all beautiful growths adorning and enriching it. The Lord hold the light above His own Book whilst we read it. The Lord cause a light to shine out of the Book whilst we peruse it. The Lord whisper to us the meaning of the spirit whilst we read the letter. The Lord speak to us from the cross of forgiveness, complete and final; and to the release of forgiveness add the liberty and joy of sanctification. And this we ask in Jesus' name. Amen.—Selected.

For The Dominion Presbyterian.

China : The Work at Chang-te-Fu.

BY REV. JAMES MENZIES, M.D.

Yesterday the newly appointed Hsien official called on us. He only arrived in the city a few days ago and consequently must be very busy just now. To show our respect and kind wishes Mr. Goforth went to his yamen in the morning to call on him, but he was out at the time. We did not expect his return visit for some days at least, but early in the afternoon he appeared apologising profusely for not being at home in the forenoon. He is from Canton and seems a capable energetic man with a pretty good knowledge (for a Chinese official) of what is going on in the world.

All the officials have been very friendly since our return to Honan, but we are even more touched by the friendliness of the people generally. It is spring-time, and I suppose a certain amount of croaking is in order, but we all, here, at the centre of things, are quite satisfied to let the frogs do it. At some of the seaports where they do not know much of what is going on in the country, and where foreign troops are still in evidence there are some croakers and you are more than likely to see their reports in some of the home papers and that will set you there is no one here in Honan wasting his time in that way. The decided, unanimous, and strongly asserted conviction of all here is that there never has been such an opportunity for mission work, nor a time when the good will of officials and people alike was so much in evidence.

Dr. McClure and Mr. Hood, after holding a very successful station-class at Chu Wang, have gone on to Huai Ching Fu. Mr. Mitchell has gone to Wei Hui Fu. Mr. Goforth is in the city every day preaching with more satisfaction than ever before.

Our heathen workmen almost demanded, that we have worship together in the morning as in past years, but judging from the way they listen to what is said I cannot think their motive was merely to quit work for a little. The head mason one day brought 500 cash as a contribution for the church, and the head painter came with 300 cash for the same object (their pay is 135 cash per day) and said, "I am a believer, I have taken down all the false gods and will never worship them again. I would come to church every Sabbath, but in my house there are seven mouths to fill; I have only one boy old enough to work and they eat an awful lot, working seven days in the week I can hardly keep them going."

One thing that pleased us very much lately was an invitation from the bell founder's village, directly east of us, to go and see their fire-works at the new-year season. In the past that village was always unfriendly, and the head man, Mr. Meng, was quite decided in his unfriendliness. They sent a deputation to invite us and when all was ready Mr. Meng's son came to escort us to the village. They had erected a screen of cedar branches and tied fire crackers, rockets, etc., in it. Then the moulders melted a crucible of iron as though they intended making a casting. When the iron was melted there was a great scurrying among the crowd of people, old and young, as the red hot molten metal was carried near the screen. Then the young men taking the iron up on wooden paddles would toss up the lump and as it came down would hit it with the paddle and scatter it into a spray of liquid fire, and when it hit the screen the

effect was very fine. Sometimes a ball would be missed, when a shout of derision would go up, but was stopped suddenly as the next ball hit more surely was sent over the heads of the crowd.

I must say we heartily enjoyed the fun, the fireworks, the noise, the crowding, and all, for perhaps we for the first time in China felt that we were a part of the crowd, and welcome too, and not merely outside foreign devils.

We have this year great hopes over the protection of our property by the police. The newly appointed street policeman assures us that he can trace any stolen goods and arrest the thief. I guess likely he can, for he is the man that once stole the bricks off our well and then brought them to sell to us.

A slight rain, the first we have seen since early last fall—and there has been no snow—fell a few nights ago. The prospects for a spring crop are very poor, as little wheat was sown, and where the land is not irrigated the crop will be poor. Mr. Slimmon has gone to meet our friends just now arriving in Tientsin. As no cable was sent announcing their departure, the first word we heard was a wire from Shanghai announcing their arrival there. When they arrive here there will be room for all till new houses are put up, and work, heaps of work, for all.

Chang te-Fu, 25th Feb., 1902.

David's Safeguard.

"Thy word have I hid in mine heart, that I might not sin against Thee." "I will meditate in Thy precepts and have respect unto Thy ways." "I will delight myself in Thy statutes; I will not forget Thy word."

David had found the safeguard against sin when he said, "Thy word have I hid in mine heart." We know God through His Word; we love Him only when we know Him. How important, then, is the study of God's message to the world! Is Christianity the first business of life? Then nothing but the best Christianity will do, and to know the best we must study and learn.

We diligently prepare for everything we undertake. The lawyer, the physician, the teacher, the artist, and the artisan think no time too precious, no labour too severe to be expended on perfecting their work. Yet some Christians seem to think that the fitness for their careers will descend in some mysterious manner from the skies, and pass into their souls. It is not true. We must work for all we gain.

Holy living is not something separated from daily life and laws thereof. It is the most natural thing in the world, and the good Christian achieves perfection in the same way a good lawyer does—by study, consecration, and practice. God has left us a text-book in which the wisest and best men of the past have recorded what they learned and what was revealed to them as God's will. In this book we find what was revealed to us in every emergency of life, but we must have the word in our hearts if we would use it. This book also reveals to us the life of our Saviour in such grace and tenderness that we learn to love him as naturally as we learn to sympathize with Keats when we read his short, sad life story.

Learn more of your Bible; spend hours upon it where you have been spending minutes, and you will soon see the fruit of it in a better life.—Christian Standard.

He who kills time murders good opportunity. Think you he should go unpunished?

Our Young People

Jesus the Living Bread.

John 6: 22-35, 48-58.

Topic for 11th May.

Our Leader Speaks.

No food for the body has been found that will answer well for all persons. No set of foods has been found that can be prescribed as sufficient and best for any person under all circumstances. If you read the books giving advice as to what to eat, you will find great differences of opinion among the wise men. Some will say that we should eat no wheat bread, others that we should eat no coarse bread, others that we should eat no bread at all. Some will urge meats, on the ground that they are easily digestible. Others object to all meats, on the ground that they carry disease from the slaughtered animals. Every fruit has its advocate and its opponent. So has every kind of drink.

But in the life of the Spirit, a perfect food has been found. It is a food that is equally adapted to all persons. It meets the need of all circumstances. It has been proved under the tropic sun and amid the polar snows. It has been tested in prison and on the march, in the harvest fields and in the sick room, in King's courts and in the huts of the very poor, for the old and the young, the wise and the unlearned.

And everywhere, whoever tastes of this food discovers at once a new life running through all the veins of his spiritual nature. He finds himself leaping with joy. He is master of his powers as never before. The world has become a new place to him. His work has become the most delightful of tasks. His troubles are all gone, and perfect peace has come in their place. In short, this food has won, from all who have tried it, entire approval of the name given it by the one who first brought the food to earth—it is indeed the Bread of Life.

Other food is hard to obtain; this may be had for the asking. Other food spoils with time; this food grows better with age. Other palls on the appetite; this food is the more enjoyable the longer it is used. Other food is for the fleeting needs of a temporary body. This food is for the eternal needs of the imperishable soul.

Is anyone here that has not received the Bread of life? Oh, will you not make it your own to-night?

Daily Readings.

Mon.,	May	5.—The water of life.	John 4: 5-15
Tues.,	"	6.—Spiritual meat.	1 Cor. 10: 1-7
Wed.,	"	7.—Manna and revolt.	Ps. 78: 12-33
Thurs.,	"	8.—Come and drink.	John 7: 32-39
Fri.,	"	9.—"Broken for you."	Matt. 26: 26-30
Sat.,	"	10.—Meat and drink.	John 4: 31-38
Sun.,	"	11.—TOPIC.	Jesus the Living Bread. John 6: 22-35, 48-58

So much we miss,
If love is weak; so much we gain,
If love is strong! God thinks no pain
Too sharp or lasting to ordain
To teach us this. —Helen Hunt Jackson.

Thoughts on the Topic.

Food means growth. Without food there is no growth. Even the air plant must get its food from the air. The reason for the puny spiritual life of so many is their scanty, hurried meals of Scripture and prayer.

Dr. Cuyler tells of an old negro who one day told his pastor that he had been thinking if the crumbs of joy that fall from the Lord's table in this world are so good, what must the great loaf in glory be? "I want to get hold of the full dish," he said.

The manna lay all around the camp of the Israelites. They could not stir from their tents without doing one of two things—either gathering it or trampling it under foot. So it is with the bread of life; you must either take it into your life or spurn it from you. Which is it that you are doing?

We may receive the bread of life in the Lord's Supper in a very peculiar and especial sense—a genuine gift of strength and joy and grace such as can be obtained precisely the same from no other source. But we shall not receive any such blessing from the Lord's Supper unless we prepare for it, and carry to it hearts that are hungry for just that blessing.

If Christ had called Himself "the living pomegranate" or "the living nectar," He would have taught us His preciousness, but He would not have taught us His accessibility. He loved to compare Himself to the most common things. He is the water of life, He is the Bread of life—bread and water, things that are found in all lands, everywhere understood and everywhere used.

God Over All.

BY WILLIAM WORDSWORTH.

One adequate support
For the calamities of mortal life
Exists—one only: an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

Reverence is the chief joy and power of life—reverence for what is pure and bright in your youth, for what is true and tried in the age of others, for all that is gracious among the living, great among the dead and marvelous in the power that cannot die.—Ruskin.

To do what we ought, is an altogether higher, diviner, more potent, more creative thing, than to write the grandest poem, paint the most beautiful picture, carve the mightiest statue, or dream out the most enchanting combination of melody and harmony.—George MacDonald.

It has been said that a good lesson should be like a good dinner, prepared with a great variety of materials, well-cooked, tastefully served, easily digested and highly nutritious.

Dear teacher, God saved the child Moses, but his mother daubed the basket with pitch and made it water-tight. Do your part well and God will co-operate in saving your boys.

Our Contributors

Pastoral Visitation.

BY A PRESBYTERIAN ELDER.

In a plea for systematic pastoral visitation of their people by Presbyterian ministers, the Belfast Witness quotes the old proverb: "A house-going minister makes a church-going people," and complains that the Presbyterian church, presumably in Ireland, "is allowing its people to be pastorally attended by the ministers of other denominations." Better this than no pastoral visitation at all, though the Presbyterian church is likely to be the loser from such conditions.

The point to be chiefly noted is the undoubted truth of the proverb quoted by our British contemporary. The importance of regular and systematic pastoral visitation can hardly be overestimated. It is a most effective method of keeping pastors and their people in close and healthy touch; and the old people in Presbyterian communities in Canada can bear testimony to this fact. Many people now well up in years can look back with pleasure to the pastoral visitations of their youthful days. They were, perhaps, a little awed at first by the visit of the minister and a little flurried by the catechizing to which they were subjected; but now after a lapse of thirty, forty or fifty years they can look back on those experiences with genuine pleasure as having made wholesome impressions which the intervening years have never weakened.

It is a great pity if the systematic pastoral visitation of our youthful days should be dying out. It would be a good thing if the practice could be revived. Some people are disposed to blame the pastors for the "passing" of the good old ministers' visits which we inherited from our Scotch and Scotch Irish ancestors. They must not, however, forget that the demands on the time of pastors are now much greater than they were in by-gone years, so much so that they are often physically unable to overtake systematic pastoral visitation of their congregations. This condition of things could be materially ameliorated if elders and members of congregations would see it to be their duty—as it undoubtedly is—to relieve the pastors of the burden of many details of congregational work which now too much engross their attention, thus leaving them free to devote more time to pastoral visitation. Pastors are to blame in so far as they allow themselves to be engrossed by matters which should be attended to by the elders and those who took a leading part in electing them to the eldership. How would it do for both pastors and people to get back to the principles and practice elaborated in the sixth chapter of Acts? Who knows but many a Presbyterian Stephen and Philip and Barnabas and Silas might thus be brought into deserved prominence in Church and evangelistic work.

The overwhelming probability is that the people themselves are mainly to blame for the "passing" of the excellent system of pastoral visitation once a distinctive feature of Presbyterianism. They don't encourage their pastors in keeping up systematic visitation of their congregations. In these days of money-grubbing at high pressure many church members and even elders think they can't afford to give an hour or even a half hour to welcoming their pastor's visit at their homes, unless he consents to visit them in the evening when he should be with his own family. They might miss a dollar if they gave an hour to a visit from their pastor; and probably in the evening they would be oppressed with the conviction that the

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rush for "the almighty dollar" during the day has unfitted them for a visit from their pastor. It is to be feared that the worship of Mammon, a distinctive feature of modern life, is mainly responsible for the "passing" of the good old system of pastoral visitation. The worshippers of Mammon, who include too many of the professed followers of Christ, are the people who are to be blamed—mainly.

Still Pursue.

C. H. WETHERBE.

The young Christian believer who starts out in life with the purpose of devoting his energies to some specific line of religious work should make up his mind to go ahead, even though he may meet with such opposition in some places that he will feel compelled to abandon the locality. There have been quite a good many young people, having noble purposes, who, because they met with tormenting opposition in the first locality of their endeavor, yielded to utter discouragement and hastily concluded that God did not want them to continue in such specific labor. They evidently had not thoughtfully read the New Testament accounts of the career and success of the apostles and other persevering workers. Those faint-hearts seem to have forgotten Christ's instructions to his apostles, at the very beginning of their service. He told them that if they should come to a place where the people rejected them, to depart for some other locality; and Christ declared that the rejecters would be cursed for their conduct. His command to his apostles was: "when they persecute you in this city, flee into the next." Christ meant that they should be fully prepared to expect rejection and all manner of abusive treatment. His Kingdom could not make extensive advancement if the apostles and disciples were to quit working when they met with vile treatment. If the opposition should be so great that the workers could not proceed with any hope of success, then they must leave that locality and go to another field. In this way the seeds of the gospel would be scattered and harvests would follow, even in the places where the laborers were impelled to soon leave. And remember what some of the leading apostles did when the Jews stubbornly resisted the truth; they turned away from the Jews and went among the Gentiles. Their motto was, "still pursue." It was an ill day to those who rejected the gospel workers. A rejection of them was a rejecting of Christ himself. Now, to the true gospel minister I say, still pursue your heavenly calling, even though the Church which you have served for a short term revolt against you. Of course you become discouraged by such treatment. It is indeed very hard to be misused by the people whom one has endeavored to serve with full purpose of heart; but they will suffer punishment in some way for their conduct, while the minister will continue to be favored by his Lord.

The result of the U. S. Government's enquiry into the British horse camp at Chalmette is a decision that its operation does not infringe the laws of neutrality. The institution would hardly have been established if it was not legal. It is simply a place for keeping horses that have been bought in the United States till the ships are ready to remove them to their destination. A wharf warehouse for the storage of canned beef is of the same nature. The U. S. mule raisers had ground for an easy victory.

Will the Jews Return to Palestine?

In the remarkable article in the *Popular Monthly* for December Zangwill discusses the famous project of the recolonization of the Jews.

The task, he says, to which Israel is thus called is of an originality congruous with his unique history. Motherlands have always created colonies. Here colonies are to create motherland, or rather recreate her. It is not essential that all her daughters shall return to her skirts. Long before Titus conquered Jerusalem, Jewish settlers had followed in the wake of Tyran and Phoenician commerce. The problem is simply to set up a center of Jewish life and concentrate all one's labors on it. Gradually it would become the magnet of the race.

The task is difficult—more difficult, perhaps, than any in human history, beset with more theological and political man-traps—unique in its problem of migration. But the very greatness of the task should stimulate the most maligned of races to break the desolate monotony of this brutal world by the splendor of an antique idealism.

Palestine is a country without a people, the Jews are a people without a country. The regeneration of the soil would bring the regeneration of the people. It is marvellous that the country should have remained comparatively empty for eighteen hundred years, but it cannot remain unexploited much longer. The age of electricity is upon us, and the problem of Asia. Now or never is Israel's opportunity. Another generation and Palestine will be populated by Uitlanders and dominated by Germany. Another generation and the Western Jew will have lost the warmth of Jewish sentiment. In the Jews, as in Palestine there have been more changes during the last generation than during all the centuries of the Christian era. Neither the Jew nor Palestine can wait longer. The Red Sea was divided for Israel's first exodus; it is united to the Mediterranean for the second. The Suez Canal has brought the world to the door step of Palestine. And Palestine is the center of the world.

"A Man of Kent" contributes this interesting paragraph to the *British Weekly*. "Meeting with one of the most brilliant of the younger Scottish historians the other day, I ventured to ask him his opinion as to the relative merits of existing histories of Scotland. He told me that 'Tales of a Grandfather' was still the best history of Scotland, and that next to it came the work of Patrick Fraser Tytler. The new men are accumulating vast materials, and by and by they will put them in proper form, though we can hardly look for another Sir Walter."

There is some talk, says the *British Weekly*, of presenting the Colonial Premiers with the freedom of Edinburgh on the occasion of their visit to the city in June next, just prior to the Coronation. The idea is said to have been first connected with the name of Sir Wilfrid Laurier, Prime Minister of Canada, and of Mr. Edmund Barton, Prime Minister of the Australian Federation, but the probability is that all the Premiers will be included. The matter will be considered at an early meeting of the Town Council. It may be remembered that the Colonial Premiers paid a visit to Edinburgh in 1897, when they were in this country in connection with the Diamond Jubilee of Queen Victoria. On that occasion they were entertained to a public banquet.

To Clerks of Presbyteries.

The attention of all Presbytery Clerks is called to the standing orders found on page 30 of the Book of Forms. Therein it will be seen that all documents intended for the General Assembly should be written on foolscap paper, with a wide margin on the left, and written only on one side of the sheet. A separate sheet should be used for each separate item. Some Presbytery Clerks are sending up returns to all of the remits, on one sheet of paper, and some even on postal cards. As each remit may be referred by the Assembly to a separate committee, it is desirable that the Presbytery's return to each remit should be on a separate sheet of paper. Parties who have causes coming before the Assembly are required to have all the papers printed for the use of members. See page 30—Book of Forms.

According to the instruction of the Assembly of 1900, clerks of Presbytery were asked to send returns to remits no later than the 1st of April in each year, so that these might be tabulated, and the result of the tabulation stitched with the other reports for presentation to the Assembly.

The attention of Presbytery Clerks is also specially called to the resolution adopted by last Assembly, page 50:—"Presbyteries, applying for the reception of certificates, are instructed to have copies of certificates and accompanying documents printed for the information of members of Assembly."

Each Presbytery is entitled to nominate one of its number, who is a commissioner to the Assembly, to act on the committee of Bills and Overtures. Some Presbyteries are sending up nominations of parties on the Standing Committees of the church. This is evidently done under a misconception. There is no standing order regarding this, and many of the committees do not contain a sufficient number of members to give each Presbytery a representative Standing Committee. Committees are appointed by the General Assembly itself, and that upon the report of a committee appointed at an early stage of the Assembly for the purpose of nominating them.

All documents of every kind, intended for the Assembly, should be addressed to the Rev. Dr. Warden, Toronto, to whom also should be sent a list of the commissioners appointed by each Presbytery, so as to facilitate arrangements for travelling and for billeting.

In connection with the recent debate on long pastorates in the Glasgow Presbytery, the Rev. R. W. Dobbie, who brought forward the overture, has received the following letter on the subject from Dr. John Watson, of Liverpool:—"With regard to your proposal of a limited pastorate, I have ever had a high sense of the accumulated capital of character and influence which a man obtains by working for a long period in the city. But I also feel more deeply every day that a young minister should have a change after his first five years, and that ministers in city charges cannot as a rule stand the work and the demands, both upon brain and body, more than, say, ten or fifteen years in one place. I also am convinced that, as a rule, no man much above fifty will be able to maintain a large city charge in an efficient manner, at least if he is obliged to be both pastor and preacher. It would be better for the Church that city ministers (of course, I know there are exceptions) as they approach sixty should go for a few years to a country town or rural parish, where they could work very well and do a great deal of good."

The Decrease of Ministers.

This subject continues to be widely discussed in the newspapers. The Congregationalist says that a comparison of the catalogues of the Congregational theological seminaries of 1893 with those of the present year shows that the number of students is less in all except Hartford. In 1893 Andover had 79 students. This year it has 15. The figures of other seminaries for the same years are: Bangor, 43 and 23; Chicago, 192 and 80; Hartford, 38 and 81; Oberlin, 80 and 30; Pacific, 23 and 12; Yale, 110 and 96. In Presbyterian seminaries the falling off is still greater. According to statistics given in the New York Observer the highest number in recent years at Princeton was 264, this year 137. As compared with 1901 the figures for Auburn Seminary are 123 and 72; Western, 103 and 60; Lane, 54 and 30; McCormick 212 and 139. In nine years the number in Congregational seminaries has declined from 565 to 334. In Presbyterian seminaries the decline in four years is from 1,508 to 917. Commenting on these facts the Congregationalist says: "And yet the fact remains that any Church which offers a living salary is sure to have applications from, or in behalf of, scores of candidates as soon as it is announced that its pastorate is vacant. Ministers of ability, with an honorable record, at a period of life when in other callings men are valued for their maturity and experience, are not wanted, often are not even considered, simply because they are past fifty years old. So long as these conditions exist, and so long as consecrated Christians can work for Christ in ways now open to them while they can maintain their families in other callings, so long young men will not in large numbers press into the ranks of the ministry."

At the meeting of the Presbytery of London North, held on Tuesday evening, a very interesting statistical statement was made by the clerk (Rev. Alex. Jeffrey), showing that during the past five years ten congregations had been added to the Presbytery, and that there had been an increase of 2,300 in the membership and of £20,250 in the annual income. The number of communicants had risen during the past year from 15,091 to 15,660, a net increase of 469; whilst the income had grown from £73,720 to £85,554, showing the very large increase of £11,834. The Presbytery now consists of 140 members, 64 being ministers and 76 representative elders. Two congregations were added to the roll during the year. From this it would appear that Presbyterianism is growing rapidly in the world's capital.

Lord Strathcona and Mount Royal, the Canadian High Commissioner, has been interviewed by a representative of the London Daily Chronicle. He declined to say anything about the Atlantic shipping combination except that he believed it would make a great opportunity for Canada, and that it constituted a splendid opening for the fast mail service between Liverpool and Cape Breton, which was to be discussed at the conference of colonial ministers in London next July. Lord Strathcona and Mount Royal said that if this service was established it would divert much American traffic. The Chronicle, in an editorial article on the Canadian Commissioner's remarks, urges that such a plan would merit a subsidy from the Government.

Sparks From Other Anvils.

Western Presbyterian. We know of no better way in which a genuine missionary enthusiasm can be created than by bringing people into touch with the lives of our missionary heroes, lives that are full of thrilling interest and exhibit what the love of Christ can do when it dominates a soul.

Presbyterian Witness: Is life a voyage? our Lord is at the helm. Is life a battle? He is the Captain of our salvation. Is life a journey? He is our Guide and Companion. Is life a school? He is our Teacher, our Master. Is life a race? We are so to run as to obtain the prize—looking unto Jesus.

United Presbyterian: If we recognize God in every day life, and find in him the line of duty and the inspiration of it, we will have an abiding peace. For when associated with God, how can there be a failure? If he guides, how can we go wrong? If he designs the work, will he not help the worker?

Canadian Baptist: Chinese mission work is not in vain. A church in Manchuria, wholly supported and manned by the Chinese themselves, that was completely dispersed by the war has been re-established, and the superintendent of the mission, Dr. Ross, reports that "not one has failed to join the newly established church."

Presbyterian Witness: "Heredity" is but the scientific term for "original sin." People like to blame Adam and Eve, or parents not quite so far away, for the evil that comes into their lives. Many cry out against the doctrine of "original sin" who greedily swallow and glibly repeat any thing they can get on the doctrine of Heredity.

Herald and Presbyter: We are ready to denounce what is wrong. Let us be swift to sympathize with, to cheer and to help what is right. The forces of right and of God need to stand more closely together; to cooperate more heartily; to have fewer stinging words for one another; to be more harmonious in their support of what is right and good.

Michigan Presbyterian: The ideals of childhood melt away in the heat of a busy day. With a lofty condescension some men, like the apostles, have dared to say that Christ came to save even the children. It would be truer to say, especially the children, for they are the most hopeful ones to work for, and the best types of the kingdom of God.

Presbyterian Standard: Courage, Sacredness of the Marriage Bond, Reverence for God's laws and Obedience to Human laws, these are the virtues on which as a sure foundation our civilization should be builded. They are tried and true. There are no good alternatives. And the structure reared thereon will be as it has been the fairest and staliest that the sun shines on.

However practical we deem it, that life loses itself which fails to keep in touch with the invisible—with the deeper principles which make business more than barter, and science more than hammering rocks and skilled use of the scalpel, and life more than the baking and eating of bread.—James M. Taylor.

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Ottawa, Wednesday, April 30, 1902.

We require a few copies of THE DOMINION Presbyterian of 16th April, and will be obliged to friends who will mail them to address of the paper.

On Monday evening a large and enthusiastic meeting of the members of St. Andrew's church was held to consider a letter from Rev. Dr. Herridge respecting the call extended to him from Frognaal church, London. Mr. James Gibson, representative elder, presided. The gist of the letter is contained in the following sentences: "I have no desire to leave this city, nor the church I love so well. * * * My relations with my people are as they have always been, most harmonious. On their part they have been loyal and true. * * * I think, however, that this is an opportune time for considering the future of St. Andrew's church and the best means of maintaining and if possible increasing the church's general efficiency." A resolution, moved by Sir James Grant, and supported by a number of prominent members, unanimously asked Dr. Herridge to remain. It is hoped he will do so, as his removal would be a distinct loss to the Capital, as well as to the Presbyterianism of the Dominion.

The London Christian World publishes the following testimony of a "prominent" French Roman Catholic prelate, to the value of the Bible as a book for reading and study:

"I believe that the prudent reading of the Bible is one of the most powerful means of nourishing faith and of securing a Christian atmosphere to the soul. . . . It is certain that the system which consists in making the Bible a book reserved solely for the clergy is a novelty in the Church. . . . This ground alone would be sufficient to condemn it, were it not that experience also has shown the deplorable results it produces. While in certain Protestant nations the habitual reading of the Bible has maintained a solid structure of domestic and social Christianity, the abandonment of this reading amongst Catholics has been at once a cause and effect of the enfeeblement of faith." The leaven of Bible Protestantism is working vigorously and steadily in France.

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JOHN R. MOTT ON UNITY AND CO-OPERATION IN MISSION WORK.

Not long ago John R. Mott completed a world-wide tour of missions, and his impressions formed during and as a result of his tour were given in the issue of the Interior of the 6th ult. The article is of great interest in itself, and all who know the writer know the value of his judgment on this important subject. For the benefit of the readers of the DOMINION PRESBYTERIAN, few of whom comparatively, can see the Interior, we summarize Mr. Mott's valuable article.

The certain and growing tendency toward practical unity in the mission field in Christian work was a feature which strongly impressed Mr. Mott and filled him with hope for the future of missionary enterprises. "The principle of comity" he says, "in the arrangement and distribution of forces in the mission field is becoming more and more recognized." The need and advantage of this is strongly felt by missionaries on the field and by students of the problems presented by missions, and leaders of large experience and influence in the mission field are working for this end. Interdenominational conferences of a local or of a much wider character for the consideration in all their lights and phases of questions of missionary work, or for spiritual fellowship, are one expression of this desire for unity and co-operation. Agencies at work making for this end are Young Men's Christian Associations, Young People's Societies of Christian Endeavor, the Sunday School Union, Bible Societies and others for the diffusion of religious literature.

The benefits arising from the extension of practical unity and co-operation among the Christian forces at work in the mission field, are in many things too obvious to need to be pointed out. Some of those mentioned are, economy in educational work, saving not only in money, but also in time, in men, and in administrative energy; the establishment of some uniform practice among the religious denominations at work as regards admission of converts into church membership, the status of native workers, and especially the avoidance of setting up in mission fields in the East of the divisions which have grown up, in many cases unavoidably, in the West, so forming in time in lands now heathen one great united Christian church.

In illustration of the progress which has been already made in this direction, it is pointed out that several years ago all the Presbyterian bodies at work in Japan were united, and their union has been followed by excellent results. In China also the representatives of the different Presbyterian Churches have agreed to a plan of union similar to that adopted in Japan. The Methodists in Japan have come to an agreement on important points in a plan of union. At a great conference of Protestant missionaries held in Tokio in the autumn of 1900, steps were taken to promote co-operation on a wider scale, and avoid especially in smaller mission fields, the duplication of missionary machinery. When this first step of organic union among different bodies of the same name and polity has been effected, the formation of some form of federal union among those bodies of different name and polity

will most naturally and almost certainly follow. This method of federal union in some form or other we expect to become of much wider application than we have yet seen it. The sentiment in favor of it is, naturally, very much stronger on the mission fields than at home. "Christians face to face", says Mr. Mott, "with the vast and powerfully entrenched forces of united heathenism, with its ignorance, superstition, and sin, clearly see that nothing short of a union in spirit, plan and effort on the part of all true disciples of Jesus Christ will prevail." If the forces of Christ can be united in this work, it is the opinion of one of the grand missionary statesmen of India, Dr. Jacob Chamberlain, it will save a full generation in the efforts of the Church to establish the Kingdom of our Lord in the non-Christian world."

The present state of Christianity in all the great fields of missionary work is full of encouragement to all who are engaged in this divine enterprise of evangelizing the world. "Christianity", Mr. Mott says, is so securely planted in Japan, China, Ceylon, India and some other of the nations of Asia, that were the missionaries obliged to withdraw, it would live on and spread as a self-propagating force." In support of this opinion the names of many Christian leaders in these lands are mentioned who possess the "spirit of independence, consecration and real leadership," while of the rank and file of the church membership, many impressed the writer of the article in the Interior, as not being one whit behind Christians of the West in "their grasp of the essential doctrines of our faith, in depth of spiritual insight, in exaltation of the Spirit of Christ, in unselfish devotion and in burning zeal." The way in which native Christians in India, Japan and so recently in China, have stood the test of opposition and persecution is the best evidence of this, and how firmly rooted the Church of Christ has become in these lands. A still further and most encouraging evidence is the rise and growth of the missionary spirit in native churches, and in the steady increase in the number of those that are self-supporting.

All this is bright with encouragement, and so also is the fact that, still the great need, and the great cry are more and yet more missionaries. From all on the field comes the one unbroken appeal for more men and women of consecration and ability to come speedily to their relief. A real crisis on every field is felt to be impending. If it is only met as it might be met, the scale would be turned in favor of Christianity. "There never," declares the writer, "has been such an opportunity for aggressive evangelistic effort as the present in Japan, in several parts of China and India." But the kind of men and women sent should be the best possible, in every way the most thoroughly furnished." A few hundred of well-qualified missionaries will accomplish far more at the present time than would thousands of men of merely average ability and of insufficient equipment."

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes man to carry blessings of which he is himself as unconscious as a lamp is of its own shining.—Beecher.

NATURE-STUDY.*

This book is "for the use of teachers" and we leave the criticism of it as a text book to those who are engaged in the practical work of teaching. It is, however, quite appropriate for us to say a few words in these columns about the spirit and purpose of this book. Mrs. Crawford is the niece of the Hon. G. W. Ross, and has had considerable experience in teaching. She is the wife of the Rev. J. Crawford, our minister at Niagara Falls, and we give her a cordial welcome into the ranks of Canadian authors. The preparation of such a book as this shows great love for the subject and considerable skill and power of application. On first coming into contact with the work it seems to be quite an elaborate system to be added to all the other subjects; but the feeling is somewhat modified when we see that a plan is given by which the subject is divided and spread over the five years of the public school course. Even then we are afraid that the multiplicity of subjects will be difficult to handle, and especially in the case of young, inexperienced teachers. For example, we find in the first year the child begins the study of the following subjects: The Whole Plant, Falling Leaf, Buds, Fruit; fleshy and dry; Roots and Stems; Trees, then Winter trees, Evergreens &c.; Seed Planting, Birds and Leaves, uses of leaves; Stems and Roots, Flowers and Blossoms, Formation of Seeds. The Rabbit (life history) The hen; Fish and Insects; The Cat, Birds, The Squirrel, Pebbles on the Street, Water, Weather, Wind and Light. The Sun, Moon and Stars, observation and simple talks. The Child Himself, simple lessons on the body and its parts. Proper Clothing—Cleanliness, Food, Cooking, Danger of Fire, &c.

This looks like a formidable list of subjects to be treated scientifically and poetically in a simple manner; still with an intelligent, interested teacher no doubt much could be done, and the subject treated in a way that would give variety from the hours devoted to more abstract studies.

The aim of the book is very high as will be seen from the following description of one of the sections:

"Part I deals with the Pedagogies of Nature Study. It endeavors to show that the best education can be obtained not by studying man alone—his history, language and literature; not by studying natural science alone, but by taking a stand, as it were, midway between them, and uniting the two. In other words, it is to be obtained by studying man in relation to his environment—physical, intellectual and spiritual. Nature-Study deals particularly with the child's physical environment, and, if properly conducted relates this environment to his intellectual and spiritual needs, and thus give him a higher conception of life."

This has a somewhat ambitious tone but we suppose it may be interpreted to mean that before the child reaches the stage when the study of science in the strictest and fullest sense is possible or advisable he may be trained to observe the world in which he lives, to note not only distinctions of colour and sound but also the simpler processes of

*Guide to Nature; Study for the Use of Teachers, by Mattie Rose Crawford. Toronto: Copp, Clark Co.

life, and become impressed by the manifestation of law and so be prepared both for living and studying. All such teaching must at this stage be concrete and specific; and two extremes must be avoided, first cramming the memory with a lot of unrelated facts, and, second, forcing the powers of reflection. Much depends upon the teacher in any case, but especially in this "After all, it is the personality of the teacher that counts most. Some one has calculated that the efficiency of school-work depends upon physical equipment to the extent of only fifteen per cent., and upon the personality of the teacher to eighty-five per cent. It is character, individuality, spirituality that give the person life. But though this power counts most, a certain equipment is necessary in order that the teacher may make his personality felt. It is impossible to establish a relationship with Nature without bringing the child into direct contact with Nature."

We are afraid that as yet it is only in a special class of schools that the subject can be handled in this way; a teacher in the country who has all the grades on his hand at once could scarcely undertake this work. There is, however, very much in the volume that will be suggestive and helpful to teachers. The attempt to quicken in the child a poetic sense of the beauty of Nature while studying its mechanism and measuring its forces is a noble ideal. The treatment of the subject shows a praiseworthy effort to combine knowledge with reverence. Parents who have a little time to spare in company with their children during a holiday might find in this book many useful hints towards making their sojourn in the woods, or by the lake, profitable as well as pleasant. It is good to see one who has had practical experience maintaining such a living interest in the life of the schools, and endeavoring to raise the standard of the teaching which forms such an important part of a child's preparation for the battle of life.

At a religious meeting in Great Britain recently one of the speakers said: "Believe it, the roots of Empire are in the home. It is in the family we build the commonwealth. All is lost if the homes of England are lost. You will grow a race of stunted, anæmic, demoralised, ineffective citizens if you ignore the fact that the nation lives in its cottages and small houses." The Belfast Witness enforces the point in the following comment: "In cottages and small houses most of our Church families live, and our Church has always in her history laid stress on family piety, home training. Is there not a falling away in this respect? The sermon is more effectual in the case of those who are accustomed to hear the Scriptures read at the fire-side. The worship is more enjoyed by households who regularly join in domestic prayer and praise at home. It would be a sad change if "The Cotter's Saturday Night" ceased to be descriptive of Presbyterian homes." What a tribute this is to the importance of maintaining family worship and thus building up religion in the family! If the homes of the people are all right there will not be very much out of the way in the national life of our country. If it can be assured that the majority of Canadian homes will be dominated by an effective family religion, moulding and strengthening in its effects, the future of our country is assured.

This fact should not be lost sight of by the Christian people in Canada of all denominations.

IS DRINK A CONQUERED FOE.

We sometimes hear it said that in this country drink is a beaten enemy; this statement is made by thoughtful men who think that it expresses the truth. There can be no doubt that it does express much truth. For example there is much less drinking, very much less drinking in Canada than in many other countries, there is also a strong public feeling not only against drunkenness but also against the use of intoxicants. The conditions of social life among us will not allow the man to succeed and have great influence who allows strong drink to play a great part in his life. All this is true, and it may be interpreted to mean that drinking is not our chief sin, or our greatest social danger. There may be and is real danger to the life of individuals in the use of strong drink; but it cannot be said that it is the most dangerous foe of our social life, for as a people we can claim, without lack of modesty, to have attained some measure of soberness. There is perhaps more danger in political dishonesty and social frivolity; still it is hardly safe to despise "the beaten enemy"; evil must, all the time, be guarded against and be kept in check. Whatever the laws may or may not be in this respect there will always be needed strong moral influence, unselfish, personal effort and noble example.

Earnest men may differ, as to how far coercion can safely be carried in dealing with drinking customs; they may vary very much in their opinions as to whether the amount of Prohibition that the Provincial government is able to offer will be really an effective means of checking the use of strong liquors to any material extent; but we think that if they look the matter fairly in the face they will see that in this sphere of life, as elsewhere, there is need for constant warning and teaching. This is especially the case in our cities where this particular temptation is strong, and in dealing with young men, a class to whom artificial stimulants are least necessary and most dangerous. There is danger in temperance sermons and speech becoming mere appeals for more legislation to the neglect of the reasoning which lays its strong demand upon the individual conscience. The argument that a man who knows that drink is a danger to him ought to abstain, and that the man who is strong may follow Christ by denying himself for the sake of others, and thus bring the Spirit of the Cross into his life—this argument is not out of date, and it needs to be constantly presented in new living forms.

The growth of temperance among the middle and working classes of people in England, is indicated by an extensive canvass that has been made in that country, more particularly with regard to the closing of public houses on the Sabbath. Out of a million householders canvassed the result showed a majority of 70 to 1 in favor of Sunday closing. Even more striking was the result of a canvass of fifty-six workshops, containing over 12,000 men. Of these 10,000 declared themselves in favor of Sunday closing, with 1,190 against, and 514 neutral. Temperance reform in England is clearly making substantial advances.

The Inglenook.

The Bear and the Boy.

About two hundred years ago a powerful nobleman named Leopold was duke of the province of Lorraine. The Duke was very fond of animals.

Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals; and on state occasions he was led out by a big iron chain and made to dance for the amusement of Leopold's friends.

Marco was fierce, and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled himself up to sleep. He was just at the "falling off" point, when he heard a sound at the house door. He started up, and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold!

The boy was a homeless child, who had lost his way in the Duke's forest, and had run into the bear's hut for shelter.

Marco did not know who this newcomer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened—so strange that, if this were not a true story, I should not ask you to believe it. The boy ran over to Marco, and, peering into his shaggy face, cried joyfully: "Why, you are the Duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much!"

The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That had meant "I love you." Marco had never been loved in all his rough, bearish life—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept throughout the night.

In the morning, the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor, and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched; and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again and hid behind a tree to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch the child out of harm's way: but the boy had already thrown his arms about his faithful friend,

and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair, and the story of the boy and the bear soon spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace to be educated and cared for. The little lad made many friends in his beautiful new home, but I think he never found a dearer one than the bear Marco.

Just a Bit About the Wild Flowers.

BY RAY WILLIAMS.

Before I learned to love flowers intelligently, there were only about five wild ones that I knew by name and could tell when I saw them: the daisy, dandelion, buttercup, violet, trailing arbutus; and all the rest I called weeds. Or, as in the case of the spring flowers, such as the blood-root and the rue and wood anemones and hepaticas, although they bloom, some of them, in April, I always call them "May flowers."

I can now count hundreds of flowers where eight years ago I could only count six. I never have to sit idle now as I used to, as I can go out into the field and wood and see my friends, the flowers. Even now, when I take a long or short ride on the railway or trolley, I am always making a new tour of discovery.

Who does not like to see the dear little wood violet? Perhaps this is the best beloved as well as the best known of the early wild flowers. Whose heart has not been gladdened at one time or another by a glimpse of a fresh green nook in early May "where purple violets lurk, with all the lovely children of the shade?"

It seems as if no other flower were so suggestive of the dawning year, so associated with the days when life was full of promise. Although I believe that more than a hundred species of violets have been recorded, only thirty grow in our country. Of these, perhaps twenty are natives of the Northern states. We have scarcely any sweet-scented ones here, nor have we chosen by the Bonapartes as their emblem.

The bird-foot, *V. padita*, are not like other violets, but have leaves which are divided into linear lobes. The flower is lovely just like velvet. They are very amusing little flowers, as they protect their pollen from the bees and ripen their seeds in the dark.

Some of our most troublesome weeds, such as the thistle, wild carrot, etc., came over from Europe. Oh, but you will say, nobody is carrying seed or weeds from Europe. They have been brought to us in ballast and in loads of grain. Our common wood sorrel came from England and there was a time when it was hardly known in this country.

Is it not surprising that we here in North America are surrounded with a greater variety of flowers than are found in any other part of the globe, yet we don't care for them? They are to many of us nothing but weeds.

How Cowslip Saved Him.

In the highlands of Scotland it is a kindly custom to give names to the cows as well as the other animals. A Scotch lad had three to care for, and they all three had names. The red cow was Cowslip, the dun was Bell, and the black was Meadow-Sweets.

The cows knew their names like three children and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I climbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle so I could not move.

"It was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come and nobody would know where I was. I could not move for the anguish in my foot. It was no use to call, for there was naught in sight save the crows, skirting against the sky. My heart was fit to break, for I was but a lad and mother looked to me for bread. I thought I would never see home again.

"After awhile I spied a cow beneath, grazing on a slip of turf just between a rift and the hills. She was a good long way below, but I knew her. It was Cowslip!

"I shouted as loud as I could, Cowslip! Cowslip!! When she heard her name, she left off grazing and listened.

"I called again and again. What did she do? She just came toiling up and up—till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful as though I were her own. Then, like a Christian, she set up a moan and moaned—so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a searching and seeking. They could see her red and white body though they could not see me. So they found me, and it was Cowslip saved my life."

The "Royal Muskoka."

The opening up of the Highlands of Ontario, Canada, and the beautiful Muskoka Lake region has been a veritable labour of love to the advertising department of the Grand Trunk Railway and the coming summer promises such an influx of American tourists as will amply justify the outlay in hotel accommodation which has been recently made. The "Royal Muskoka," in fact, promises to become to Canada, in summer, what the "Royal Ponciana" is to Florida, in the winter months, the fashionable resort of the continent, where the romantic and the beautiful can be enjoyed with all the luxury and comfort of the most modern hotel life. The "Royal Muskoka" which has been built at a cost of one hundred and fifty thousand dollars, very much resembles the architecture of the famous Flagler hotels, soft gray stucco walls, timbered across under its red-tiled roof, with deep, cool verandahs, commanding views of the surrounding lakes and islands. It has accommodation for 400 guests and is the finest summer hotel in Canada. It will be opened on June 16th. For all information as to rates, routes, etc., and illustrated descriptive literature, apply to G. T. Bell, General Passenger and Ticket Agent, Grand Trunk Railway System, Montreal, Canada.

Telling "Nice" Things.

I know a girl—in fact, she's a very dear friend of mine—a young, timid, struggling artist, who is trying to support herself by her brush. This is not a small thing to accomplish, as perhaps many of you know by experience; so my little friend has begun housekeeping in a modest way. She lives in two rooms at the top of a very tall house, and she does her own cooking on a small kerosene stove; but she's a brave girl and paint away for dear life.

I went to call on her the other day, and took with me a friend of mine who is also an artist, but one who is far along that hill of success which Nan is now so patiently climbing. I had hoped much for Nan from this call, so introduced them with a beating heart. She shook hands cordially enough with Nan, who was trembling with nervousness, and seemed graciously interested in her work, for she turned over sketches, looked at paintings, and then, with the picture of an old woman's head in her hand, sat down and talked art all the rest of the afternoon to her heart's content. I did wish it had been to Nan's "heart content," but one glance at the child's face told me it was not, for it was art that was away over her head.

Meanwhile there was no word of praise from her lips neither any criticism, even of the kindest; and the comments were of the mildly polite style that is exasperatingly like the faint praise which condemns. Do you wonder that I felt like shaking her when I looked at the repressed hope and longing on the face of poor little striving Nan? I was almost ready to cry with disappointment when we got into the street again.

"Why didn't you say something nice to that child, you miserable woman?" I burst out at last.

She looked at me in unmitigated astonishment.

"Say something 'nice' to her?" she echoed, her face one whole exclamation point of surprise. "Why, it never entered my head to do so. Do you suppose she expected me to say anything?"

"But," I artfully inquired, with an eye to the future, "don't you think she has talent?"

"Most certainly I do. The head of that old woman is a gem in itself, and, what is more, I know a man who will buy it at her own price. I wonder who her model was?"

"I don't know," I said, abstractedly, for I was planning a call upon Nan the very next day; "but I will ask her."

And I wish you could have seen Nan's face when I carefully repeated the "nice" thing I had saved her. It was the impersonation of joy itself.

"And to think what a perfect goose I was yesterday," she said, with a happy laugh. "I actually cried myself to sleep after you had gone, and forgot about my supper. But there, I do believe I'll never be discouraged again." And she shook the frying pan so joyously that the chop she was frying over the kerosene stove danced a merry jig as though out of pure sympathy with her.

Oh, it's a wonderful tonic, is this, "telling nice things to people!" I have seen it work the most surprising results at the most surprising times. I have seen jaded men lift their tired heads and square their shoulders after a hard day's work at desk or counter or bench, and the bright light of hope leap into their eyes again, from the magical influence of a timely sincere word of praise, or that "nice" thing one has heard or thought about them, and remembered to tell them. I have seen wives and mothers whose faces

were faded and worn with the weary round of planning baking, stewing and boiling, and the drudgery of counting the pennies, look up into the faces of their husbands at some unaccustomed word of praise or tenderness, with the light of youth in their eyes and a tremulous feeling in their heart which glorified every duty to them. I have seen servants take their brooms and sweep more carefully in the corner, dust the picture rails and the pictures, take up the rugs and give them an honest shaking, and then brush away the cobwebs which they had noticed hanging for a week at least, but had not thought it necessary to remove until that happy word had made it a pleasure to do so.

And I myself—why, I feel to this day the glow of strength and hopeful possibilities which filled my heart at a word of affectionate appreciation from my pastor. He is dead now, but often when tempted to see the dark side of life I recall the tender words of encouragement he uttered that day so long ago, and hope refuses to be thrust away.

The really selfish element in telling the nice things to people—if one can call it a selfish element—is the exquisite happiness it brings to one's self. I can liken it to nothing that is earthly, but to everything that is heavenly. Try it and see for yourselves.—Christian Work.

Strong Monosyllables.

Instructors in the art of literary composition usually condemn a string of monosyllables, but in the well known hymn "Lead, Kindly Light," written by a master of the English language, you may count thirty consecutive words of one syllable only. They offend neither the eye nor the ear.

Milton often uses a series of monosyllables. In the second book of "Paradise Lost" we have:

The fiend
O'er bog or steep, through strait, rough,
dense or rare,
With head, hands, wings or feet, pursues
his way
And swims or sinks or wades or creeps or
flies.

Such lines are not uncommon in the book:

Rocks, caves, lakes, fens, bogs, dens and
shades of death.

And again:
Of neither sea nor shore nor air nor fire.

—Notes and Queries.

Man and the Upper Atmosphere.

In Harper's for February Dr. Suring of Berlin, who recently ascended in a balloon to height of 35,000 feet, thus breaking all previous records, tells of his trip:

"One main point in this new programme," he says "was the achievement of high ascents—that is, ascents of more than 20,000 feet—as especially in those regions great changes are still taking place. Such heights can only be reached by special precautions on the part of the aeronaut, and by respiring with the aid of pure oxygen. The ascent of the 31st of July, 1901, was one belonging to the series of these experiments, reaching 35,000 feet—undoubtedly the greatest height ever reached by men. At a height of 33,500 feet a complete set of instrumental observations were made, which has never before been possible above 30,000 feet.

"The altitude that may be attained by a balloon depends, firstly, upon its size; secondly, upon the filling of gas; and thirdly,

Baby's Own Tablets.

MOTHERS' BEST HELP WHEN HER LITTLE ONES ARE AILING.

Every mother needs at some time a medicine for her little ones, and Baby's Own Tablets are the best medicine in the world for constipation, sour stomach, indigestion, diarrhoea, colic, simple fevers and the troubles of teething children. The Tablets have been in use for years and thousands of mothers say that nothing else acts so quickly and relieves and cures little ones so surely. Mrs. R. H. LaRue, Mountain, Ont., simply voices the experience of other mothers when she says:—"I can recommend Baby's Own Tablets to all mothers who have cross or delicate children. I do not know how I could get along without them."

Children take these Tablets as readily as candy, and if crushed to a powder they can be given with absolute safety to the tiniest, weakest babies. There is a cure in every Tablet and they are guaranteed to contain no opiate or other harmful drug. You can get the Tablets from any dealer in medicine or they will be sent post paid at 25 cents a box by addressing the Dr. Williams Medicine Co., Brockville, Ont.

upon the weight being carried. A balloon of ordinary size (43,000 cubic feet), carrying the smallest weight—that is—one person—when filled with illuminating gas, may reach 20,000 feet, but when filled with hydrogen, 27,000 feet. In order to ascend higher, we first of all need a bigger balloon.

"One may say it was a happy chance that the Royal Meteorological Institute of Berlin was provided with a balloon of the unusual dimensions of 300,000 cubic feet. The German Emperor furnished £500 for making experiments with it, and the Meteorological Institute decided to make use of this opportunity for studying the highest regions of atmosphere.

"The balloon, constructed in Hanover, consists of two layers of strong cotton with an enclosure of India rubber. The inflated body has a diameter of 80 feet and a circumference of 260 feet, and weighs 2000 pounds. The valve at the top has a diameter of 4 feet. The net that surrounds it has a weight of 1600 pounds. It is attached to the ring by 48 wooden pins, and the ring has to carry the car by 24 lines. If the balloon is filled with hydrogen, it may lift 20,000 pounds, including its own weight and that of three persons; that is to say, about 16,000 pounds of ballast must be taken in order to let it rise gently. We have here given the approximate figures, because we so often find quite erroneous views of the dimensions and bearing power possible in aerial locomotion."

Haste Makes Waste.

A physician who is an authority on dietetics urges that when work must be resumed immediately after a meal, that meal should be as light and as digestible as possible; better still, too, if the half-hour preceding the meal can be filled with some diverting occupation or perfect idleness. Children should not rush from the school-room to the luncheon table, eat with one eye on the clock, and hurry off again to begin study at once. This is done all over the land, and is one of the reasons that the health of children suffer during school life. The mother of a family must do what she can to counteract it by stealing ten minutes if possible before the meal to pass in pleasant diverting talk. * * *

Ministers and Churches.

Our Toronto Letter.

In my last letter I referred to an important judgment handed down from the Court of Appeal, bearing upon the constitutionality of the Ontario Lord's Day Act, and the meaning of certain clauses in it. The judgment, while gratifying as a whole to the friends of Sabbath observance, yet left several points unsettled. As it is of the utmost importance to have these debatable points settled once for all, since the judgment was given out, a deputation of the Lord's Alliance waited upon Hon. Mr. Gibson, Attorney General, to ask the Government to appeal to the Privy Council to obtain its decision upon the controverted clauses of the act. So there is likely again to be a long delay before the matter is finally settled. In the meantime the period of waiting can be well utilized in carrying on, as the Lord's Day Alliance is well doing through its vigorous secretary, Rev. Mr. Shearer, the work of educating the public conscience in the duty of carefully guarding the Sabbath for its divinely appointed ends of rest and worship. In this connection it may be mentioned that, we here in Toronto are not a little surprised to be informed by a representative of La Presse of Montreal, sent up for the express purpose of seeing the effect of agitation for a quiet Sunday, and what such a day is like in Toronto. "Sunday in Toronto," it is said, "is quiet as a tomb, it is dead; not only is there no business, there is no life." As a result of the saloons closing at 7 p. m. it is asserted by this voracious representative of La Presse, that from 4 to 7, more drunken men are found in the fashionable saloons here than in any other city of Canada or the United States, and that from 7 p. m. until midnight, the streets are filled with drunken people. All this is retarding the progress of the city and driving travellers away from it. So we are told. The object of all this is to save Montreal, where efforts are being made to stop Sunday trading, from the sad fate which has befallen Toronto. Those who believe this correspondent may say "alas for Toronto the good." But we here who know, think this is an instance of pretty tall, I was going to say, lying, but as that is not parliamentary, let us call it slander, or misrepresentation.

On the occasion of the fourteenth anniversary of Chalmers church, on Sabbath 19th, large congregations both morning and evening greeted Rev. Dr. McClement the preacher and a former pastor. An enjoyable social meeting was held on Monday evening at which Professor Ballantyne gave an address, and as a result of all the services, the managers were enabled to reduce their floating debt by \$500.00 at least. On the same Sabbath a foreign mission service was held in St. John's church, Rev. J. McP. Scott pastor. Rev. Dr. R. P. Mackay, Foreign Missionary Secretary, addressed the congregation. The pastor is well known for his interest in the Foreign Mission work of the church, and his congregation, though comparatively a young one and not wealthy, has caught his spirit, and in addition to its other responsibilities, now proposes to support Rev. T. C. Hood of Honan as its special missionary on the foreign field. From Honan to Ottawa, and from thence to London, England, is a pretty long cry, but we here in Toronto, I may say, are quite interested in the call which has been extended to Rev. Dr. Herridge, Ottawa, from the congregation of Frogan, London, an off-shot, one of several, from Rev. Dr. Gibson's congregation of St. John's Wood. Dr. Herridge is well known here, and we can't well spare him from Canada, but as reciprocity and a "preference" to Britain are now in the air, and we know that he will well sustain Canada's good name in the pulpit as others who have left us have done, and that he will still do good work here if he elects to stay, we await the result with interest but without fear. The pictorial part of Saturday's Globe we notice, contains an excellent likeness of the late Rev. Thomas Goldsmith, whose death we mentioned last week, together with a brief, but appreciative sketch of his life and work.

Going back to Rev. Dr. Gibson, whose name we have mentioned, all in the church who know him and his work in England, the United States and Canada, and they are not few, but especially all his old fellow students among whom he was so popular, will be delighted to see that his Alma Mater, the University of Toronto, is, at its next convocation to confer upon him the degree of L. L. D. In this case in honoring Dr. Gibson it honors itself, as he is one among its

distinguished sons. Fellow students of near about the same time to be similarly, and all of them deservedly honoured are Hon. J. M. Gibson, Professor Galbraith, Hon. R. Harcourt and Dr. Reeve, with some others occupying high places in the literary, educational or political world.

The Bible Training School, a nondenominational and most useful institution, which has for years been doing an excellent service in preparing christian young men and women for work of many kinds both at home and abroad, closed its sessions for the winter months on Friday. Its founder is Rev. Elmore Harris, a well known Baptist minister of the city. In its day classes 63 have been enrolled and 179 in the evening classes. During the year twelve of its students have gone to foreign mission fields in India, China, South America and Central Africa. Miss Stone whose abduction and detention by a band of brigands in Turkey, created so deep and widespread an interest in the christian world, and for whose release a large sum was paid, is to lecture here early next month in Massey Hall. Her first lecture was given in Boston where she had an immense audience as she will no doubt have here also. The proceeds of her lectures, it is stated, are to be devoted to help the payment of her ransom out of the hands of her captors.

Upper Canada College in which so many who have held distinguished places in public life in Ontario, as well as though in a less degree in other provinces, received their scholastic training, is out with an appeal to its old boys for funds to raise a building for a gymnasium, and a drill hall and hockey rink. The whole estimated cost is \$21,000.00. The old boys ought to be able to raise this amount without difficulty in a short time.

Recruiting for the successive contingents being sent to South Africa, I may just add in closing, goes on with unslacking enthusiasm, and each batch as it leaves is sent off by a cheering crowd of well wishers. Deep and general sympathy is felt for Sir J. A. Boyd and family on account of the death by enteric fever of their son Major A. J. Boyd, of the South African constabulary force. He joined the Queen's Own Rifles in 1882, and since then has seen not a little of soldiering. In athletic and social circles he was well known and extremely popular. In his death another link has been fixed binding Canada to the motherland and to the empire.

A magnificent and splendidly appointed railway train left here on the evening of Tuesday 22nd filled with delegates and their wives and daughters in many cases, for Los Angeles, California, where the thirteenth triennial convention of the Supreme Court of that order of Foresters is to be held on the 29th of April. From Chicago it goes by the Sante Fe route and returns by the Canada Pacific, which will give the delegates unusual opportunities for sight seeing. Rev. Alex. Macgillivray, of Bonar church, Toronto, was among the number of delegates.

The Liberator, a four page weekly temperance paper will appear this week. It is to be issued by the Union Prohibition Committee, and will continue to be published until after the referendum vote is taken. Its editor is not yet appointed, but its object is to advocate the cause of prohibition generally, and to support all prohibition candidates in the field for the next Ontario Legislature.

Eastern Ontario.

Rev. Mr. McVicar, of Finch, preached in the Avonmore church last Sunday morning and evening, having exchanged pulpits with Rev. Geo. Weir, B. A.

The Presbytery of Lanark and Renfrew appointed a committee consisting of Messrs. A. H. Scott and Currie of Perth, Dr. Crombie, the Clerk, and Mr. Fraser, Elder, to examine Mr. Creig with a view to his licensure and ordination.

The Presbytery of Lanark and Renfrew has given the Beachburg congregation leave to sell a portion of their property with a view of acquiring a new manse; and at the same time the opening of a new church at Braeside, free of debt was reported.

Although Monday evening of last week was very disagreeable a number of friends and members of the Young People's Guild of St. John's church, Cornwall, turned out to listen to an excellent programme rendered by the members. It consisted of piano solos by Miss Grace MacLennan and Miss Nellie Graveley; piano duet by

Misses Emma Liddell and Amy MacNish; violin solo by A. R. Brown; address by Rev. Dr. MacNish; reading by J. Skelton, and song by R. S. Cline.

Rev. Alfred Fitzpatrick has been preaching in the First church, Brockville, as well as presenting the claims of the Reading Camp movement among lumbermen. Last winter 27 such reading rooms were in operation. Next season the number will be increased to 30, although there is room for 50. The Ontario government has granted \$2,000 to aid in the good work.

It is very gratifying to learn that Rev. Dr. Campbell secretary of the Presbyterian Century Fund who a couple of weeks ago was the victim of what seemed to be a serious nervous breakdown, caused by the heavy work entailed by his duties, is again able to be about. Dr. Campbell's many friends throughout the church will rejoice to know that he shortly expects to resume work.

Rev. Donald MacVicar, late pastor of the Victoria church, Montreal, was inducted pastor of the Finch church on Wednesday of last week. Rev. D. H. MacVicar was born near the town of Strathroy, Ont., in the county of Middlesex. He received his preliminary education at the Collegiate Institute, Strathroy, and qualified for a teacher at the Normal School, Toronto, holding that position for nearly five years. He entered McGill University in the fall of 1886 and graduated in arts in 1890, studied theology in the Presbyterian College and graduated in 1892. In May of the same year Mr. MacVicar was licensed to preach and was called to the pastorate of Amos church, Dromore and Knox church, Normandy, Ont., in July 1892. During his course at McGill, Mr. MacVicar taught for one term as mathematical teacher in Mrs. Lay's school, and for three months as second headmaster of the Royal Arthur school, Montreal. He won the Balfour scholarship and a prize in architecture at his graduation. Mr. MacVicar was married in February, 1893, to Miss A. McLean, daughter of Rev. A. McLean of Blyth, Ont.

In the lecture room of the First church, Brockville on 22nd inst. under the auspices of the Young Ladies' Mission Band, Rev. Mr. Laird delivered an address on "Religious life in Germany at the present day." This address was given by request as supplementary to his lecture of a few weeks ago on Martin Luther. Mr. Laird has travelled extensively in Germany and speaks from personal observation, and his address was on that account the more interesting.

Almonte Presbyterians were represented by five delegates at the meeting of the presbytery of Lanark and Renfrew held in Pembroke on Monday and Tuesday of this week. St. John's church was represented by Rev. G. Cowan Maclean, Dr. P. C. McGregor and Miss Nessie McCool—the latter a delegate from the Y. P. S. S. while Rev. Orr Bennet and Mr. D. Drummond attended in the interests of St. Andrew's congregation. The meeting was an important one, for in addition to the submission of the annual statistical reports, delegates were appointed to the meeting of the General Assembly to open in Toronto on the 13th of June. The reports read from all branches of church work showed the churches within the bounds of presbytery to be doing good work. One feature of the gathering was the rally of young people at which the work of the young people's societies was discussed. Perhaps the most helpful paper read at this gathering was one by Mr. Geo. McNabb, of Douglas, upon the duties of Young People's Societies along the lines of Christian citizenship. The Lanark case was again before Presbytery, and the appeal, entered on behalf of St. Andrew's church, was sent on to the Synod of Montreal and Ottawa, which meets in Carleton Place on the 13th of May. Rev. John Hay, Renfrew; Rev. Dr. Bayne, Pembroke; Rev. A. A. Scott, Carleton Place, and Dr. P. C. McGregor, Almonte, were appointed to represent the presbytery at the hearing of the appeal. Rev. Prof. Bryce, of Manitoba College, was nominated for the moderatorship of the general assembly, and Rev. J. R. McLeod, of Three Rivers, Que., was nominated as clerk of the synod, in succession to Rev. Kenneth McLennan, of Point Levesque, deceased. The delegates to the general assembly are: Rev. D. J. McLean, Arnprior; Rev. G. C. Maclean, Almonte; Rev. Dr. Campbell, Perth; Revs. Thomas Nixon and Dr. Crombie, Smith's Falls; Rev. A. Scott, Carleton Place; Rev. Dr. Bayne, Pembroke, and Rev. Mr. Hay Renfrew. Lay delegates—J. A. Allan, Perth; W. Wilson, Scotch Line; John F. Cram, Carleton Place; A. Johnston, Pembroke, and Jas. Stewart, Renfrew.

Western Ontario.

Rev. J. G. Shearer, of the Lord's Day Alliance, delivered an address in the Tilbury church last Tuesday evening.

Rev. Principal MacVicar, of Montreal, has been preaching much appreciated sermons to the Melville church people, Fergus.

The engagement is announced of Miss Anna Fraser, daughter of Rev. R. Douglas Fraser, of Toronto, to Mr. Fritz Hubert Small of Worcester, Mass.

Mr. N. M. Leckie, who has been selected as assistant pastor of Central church, Hamilton, received the degrees of B. A. and B. D., at Queen's University, Kingston, on Saturday.

An evening of Mendelssohn was given by the choir of St. Andrew's Church, King Street, Toronto, last Monday night, under the direction of Dr. Norman Anderson. Those who were present experienced a rare treat.

The Synod of Hamilton and London opened in First Presbyterian church, London, when the retiring Moderator, Rev. E. W. Panton, preached and thereafter the Rev. Alex. Henderson, of Appin, was elected Moderator.

At a meeting for the election of additional elders in Knox church, Stratford, (the pastor, Rev. M. L. Leitch, presiding) there were a large number of nominations, and a vote was taken on the names submitted. The result will be announced later on.

Rev. J. Young, M. A., of St. John's church, Hamilton, preached at both services in St. Andrew's church, Guelph, on Sunday last, and his sermons were very much enjoyed. Rev. T. Eakin preached anniversary sermons in St. John's church, Hamilton.

The Presbytery of Chatham officially notified the congregation at Blenheim of their acceptance of the Rev. Geo. Gilmore as pastor of that church, and of his induction into full charge of the congregation on May 2nd. Communion will be held on Sunday May 4th.

Rev. W. J. Clark, pastor of the First church, London, speaking for his congregation, last Sunday, offered sincere sympathy to the bereaved family of the late Mrs. George Burns, who had been an active worker in the church's work, in connection with which her loss will be keenly felt.

A new Chief of Police was recently appointed in Galt, and the Ministerial Association of that progressive town, on motion of Dr. Dickson, extended to him a cordial welcome, and pledging their support in the performance of his arduous and difficult duties. That is a distinctly good way to back up a responsible officer of the law.

Fire broke out at the manse, Kintyre, the other afternoon, consuming the whole building and its contents, with the exception of a piano and some little part of the furniture. The insurance on the building is \$500 and on contents \$900 but on each there will be quite a loss, Rev. Mr. Barnett having had \$60 or more in money burned, and an exceedingly fine library destroyed.

Rev. Geo. Gilmore, who is removing from London to Blenheim, preached his farewell sermon to the congregation of St. George's, London Junction last Sabbath. He parted with his charge with regret, and asked the people as a last kindness to him to keep up the good work of the church. During the past week Mr. Gilmore was made the recipient of two handsome gifts, the first a solid leather couch from the managers, the other a nice five o'clock tea set from the Bible class.

Rev. R. W. Ross, M. A., of Knox church, Guelph, by invitation preached the anniversary sermon to the Goodfellows, of Guelph. The attendance of members was large, and the preacher was thanked for his useful discourse. The lesson was from the parable of the good Samaritan. "The image of Christ in men's hearts and the striving to fulfil his spirit made one able to live for God truly and be faithful to his fellowmen. The life of the good Samaritan might be exemplified in every walk of life. If such men were in every department of life the benefit to the world would be inestimable."

Prior to their departure for Europe, Rev. Neil McPherson, pastor of St. Paul's church, Hamilton, and Mrs. McPherson were waited upon by a deputation from the congregation at their home and Mr. John Knox, on behalf of the church, presented Mr. McPherson, with a purse containing \$500. Mr. Knox extended to the recipient and his wife the best wishes of the congregation for their safety and happiness while

away, a pleasant visit abroad and a safe return to the city and their church, and Rev. Mr. McPherson feelingly replied. The affair was very quietly arranged, and carried out, but was entered into most heartily by the people of the church. Rev. and Mrs. McPherson left for New York on Wednesday, whence they will sail for Europe, to be away about three months. During their absence the pulpit of St. Paul's church will be filled by Mr. McLaren, of Queen's University.

A missionary service was conducted by Rev. W. A. Wilson, of Central India, in McNab street church, Hamilton, on the 20th inst. The reverend gentleman spoke of India, of the gods which the natives worship, and of the progress of Christianity in the last one hundred years. He spoke also of the great system of Hindooism, of the pilgrimage to bathe in the sacred river, and the difference between the minds of the natives to-day and those of one hundred years ago. The future of India, he said, depends upon Christianity, which is increasing by thousands, whole villages being converted. Six hundred have been converted in Rev. Mr. Wilson's own Province. The upper classes were surely but slowly being converted too. Many attempts had been made to reform Hindooism, but all these had failed.

Speaking of the recent death of Rev. Thomas Goldsmith, the Seaforth Expositor says: "He labored here for some ten years, and many of the older inhabitants will cherish fond recollections of his kindly Christian ministrations. On resigning his charge here he became pastor of St. John's Presbyterian church, Hamilton, being succeeded here by the late Rev. Dr. McDonald. Mr. Goldsmith remained in Hamilton until failing health compelled him to relinquish the arduous duties incumbent on the pastor of a large congregation. But although he had no stated he was by no means idle. He was an eloquent forceful speaker and a deep thinker, and his able sermons placed him in the front rank of the Presbyterian ministers of his day, while his genial, companionable disposition made him an ever welcome visitor. He was in his 80th year.

On Thursday of last week the Rev. J. T. Hall, late of Bond Head, was inducted at Rockwood. Rev. Mr. Scott conducted the preliminary exercises and Messrs Macpherson, Blair and Dr. Torrance took part in the solemn services. At the social meeting in the town hall Mr. and Mrs. Hall received a cordial welcome from members of the congregation and townspeople. There was a well attended meeting in the evening at which Rev. H. A. Macpherson presided. At the close of the meeting Messrs. John Burns and Wm. Argo, in the name of the congregations of Rockwood and Eden Mills, presented Mr. Macpherson, who has been Moderator during the vacancy, with a check for a handsome sum, to which Mr. Macpherson replied, thanking the congregations for their kind remembrance, but more for their kindly spirit and good-will which were always exhibited towards him.

Ottawa.

The repairs to the Stewarton church have been completed and the edifice is now being painted.

Rev. Professor Ross, of the Montreal Presbyterian College, preached in Knox Church last Sunday morning and evening.

Rev. Dr. Moore, while gradually recovering from his recent attack of grip, has been advised by his physicians not to resume his pastoral duties for some time.

The Oddfellows of the city held their anniversary services last Sunday in Mackay street Presbyterian church, where they listened to an edifying sermon by Rev. N. D. McLeod.

On Sunday week in the absence of the pastor of Mackay church, Rev. N. D. McLeod, who is slowly recovering from sickness, the Rev. Dr. McMeekin occupied the pulpit and preached with acceptance to large congregations, morning and evening.

Rev. Robert Herbison, pastor of the Stewarton church, who has been spending a few weeks in the Southern States, is expected to return this week, and will occupy his pulpit on Sunday next. Rev. John McNichol has been giving the congregation efficient service during the pastor's absence.

At a meeting of representatives of St. Andrews and the Glebe churches the advisability of erecting a new church for the Glebe congregation was discussed. It was finally decided that a new church would be erected on the

southwest corner of Carling avenue and Lynn street. The church will seat between six and eight hundred people. Rev. J. W. H. Milne, Messrs. J. R. Reid, Stoddard and Watson were appointed to present the views of the congregation to the Presbytery.

Rev. Dr. Herridge, pastor of St. Andrew's church, has received a call from Froggnal church, in London, England. He has not decided whether or not he will accept the invitation. The church is one of the largest of the Presbyterian denomination in the metroplie. Dr. Herridge's fame as an able and eloquent preacher has evidently not been confined to Canada, and his numerous friends will be pleased to learn of the honor that has been conferred on him. The salary is said to be a large one.

A most enjoyable concert was given in St. Paul's church on the 24th inst, under the auspices of the choir. The contributors were all well known local artists and they acquitted themselves ably, judging from the warm applause of the large audience. Rev. Dr. Armstrong presided. The program was as follows: Organ Solo, March Pontificale, Mrs. S. Bourne; anthem, Hark, Hark My Soul, choir; solo, O Rest in the Lord, Miss Jessie Hopkirk; duet, Love Divine, Mr. and Mrs. J. E. Miller; solo, Angels' Serenade, Miss Eva Bourne, with violin obligato by Miss Joliffe; solo, Come Unto Me, Miss L. Gertrude Cole; solo, O Dry Those Tears, Miss M. Fidelia Wilson; organ solo, At Evening, Mrs. S. Bourne; solo, Be Thou Nigh, Mr. J. E. Miller; solo, Peace, Troubled Heart, Miss Jessie Hopkirk; duet, I waited for the Lord, Misses Wilson and Bourne; solo, Mr. Chas. Watt; solo, Hear, O Israel, Miss Cole; anthem, Savior When Night Involves the Sky, choir.

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

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



SYNOD OF TORONTO and KINGSTON.

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

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

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

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

Orilla, 12th April 1902. JOHN GRAY, Synod Clerk.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until Thursday, 1st May next, for the supply of coal for the Public Buildings, Ottawa.

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

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

The Department does not bind itself to accept the lowest or any tender.

By order, FRED. GELINAS, Secretary.

Department of Public Works, Ottawa, 18th April, 1902.

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

World of Missions.

The Missionary and the Home Churches.

BY REV. T. E. SHUMAKER, CHOFU, JAPAN.

I. Let us do our very best here, so that we may have a work to describe that will inspire interest in all who hear of it. This is a point by no means to be despised. Inefficient and heartless work when it becomes known will no more inspire interest in missions than it will in anything else. But if we pray and work with untiring zeal in the Holy Spirit, God will give us a work possessing so many points of interest that it needs only to be made known and lives of faith here by their deeds will touch even cold hearts there with lasting interest in God's work in missions.

II. What methods will most effectively bring us into touch with the home churches? Because of the distance between the missionaries and the home churches the chief instrument to be used must be the pen. Of course, the camera will do its part and there are other helps, but the pen is the chief power in the hands of those who are on the field for reaching those at home. In the use of the pen we must first of all interest people or we fail to reach them. We must interest all the various classes—children, youth, age, the thoughtless and the busy, and those who have a thousand other concerns, and thousands not now interested. Then there is the time element. People constantly driven by their business have no time to read long articles; if we would reach them we must go at once to the interesting heart of the matter. No long preamble; begin to be interesting at once and quit when you are through and you will be read by thousands of busy people who otherwise would throw you aside. Six uninteresting sentences at the beginning may lose you many readers. Sometimes also more of the apostle John's reticence about himself would be an advantage. In most cases it is wise to reject all that fails in brevity or interest, remembering that we want to reach many *very busy* people.

Remembering these two points—interest and brevity—what can we do? Personal correspondence can not reach far with the millions at home. Missionaries are too busy and postage counts. On the other hand, most of us are not able to prepare good general mission literature. But let those who can successfully do this do it, and thank God for the power.

Perhaps the greatest opportunity for most of us lies in the writing up of touching incidents, longer or shorter, in the lives of the people both Christian and heathen—pen pictures of the life there is here on the field. Few things touch life like life—a fact that God took advantage of when He gave form to His Word and sent His Son into the world. These little incidents of longing and need, of faith, sacrifice, love, zeal, etc., will make the home people feel the real life there is out here and cause Christian hearts

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

at home to beat with hearts abroad and to fill with desires to help on a work that does good thus to real living people. These incidents will be read by all classes when other things are passed by and we can make them a power for mission work if only we will with true Christlike sympathy for fallen man look far enough below the surface to see the real life that is throbbing all about us, and then portray it vividly.

Some of the incidents thus prepared will be sent to the missionary magazines and some to denominational papers. Still others may be sent to the secular dailies or weeklies, and thus be told far and wide.

Finally, if we read some good missionary books we may help much by suggesting to pastors and students to read them. Few pastors, I fear, read missionary books as they ought, and for this reason often are less missionary in spirit and so do less to interest their people. The carrying out of these suggestions involve much labor and some expense, but there is no easy way to reach the home people.—Missionary Review.

Health and Home Hints.

Beds and Sleeping.

A German doctor has been investigating the question of beds, and the result of his labors has been lately given to the world in the pages of a German journal. In the first place, to convince mankind of the importance of his subject, the doctor reminds all mankind that we spend from one fourth to one-third of our lives in bed, after which he proceeds to advise the world on the healthiest kind of couch and the most sensible manner of reposing thereon.

A hard bed appears to be the best, and it is laid down that children from the earliest years should be trained to sleep on these hard beds. Soft beds are too warm and do not admit sufficient air. Even in the case of the hard bed the sleeper is warned to see that his covering, whether woolen or cotton, is not so heavy that the body is kept over-warm and fresh air is excluded. This ventilation, according to our authority, is all important. But what will middle aged people say when the man of science bids them dispense with their pillows? Pillows, he declares, are evils, and it is right that we should sleep with limbs uncramped on a perfectly horizontal plane. Knowing the weakness of human flesh, however, the doctor declares that if pillows are retained they should be neither too soft nor too thick.

A point on which most people will agree with this authority is the necessity for constant (the doctor asks for daily) airing and sunning of the bedding. Much ill health may be attributed to carelessness in this matter.

How to Pack Eggs for Long Keeping.—The yolk of the egg spoils much quicker than the white. For this reason it is important that the yolk should be surrounded with a layer of the white. If the egg is placed on the side or large end the heavy yolk will settle to the bottom and come in contact with the shell, which admits the air. If it is placed on the small end it will always have a layer of white between it and the shell. Eggs absorb odors easily, therefore only odorless materials should be used when packing them.

To Remove Iron Rust.—Keep a bottle of strong solution of oxalic acid, plainly labelled "Poison," in a handy place for use on washing day. Gather up the cloth round the

Pale and Listless.

A CONDITION THAT AFFECTS VERY MANY WOMEN.

THE APPETITE FAILS—STRENGTH DEPARTS AND THE SUFFERER FEELS THAT LIFE IS REALLY A BURDEN.

From The Topic, Petrolia, Ont.

It is impossible that a medicine can be so widely known and used as are Dr. Williams' Pink Pills without striking results frequently becoming known and the merits of this great remedy for the common ailments of man and womankind being published. Mrs. Thos. Kettle, of Petrolia, Ont., is a case in point. Mrs. Kettle is an old resident of this district and is well known. Chatting with a reporter of the Topic the other day the conversation drifted on the subject of medicines, when Mrs. Kettle spoke in the highest praise of Dr. Williams' Pink Pills, which, she said, had cured her of a long illness. Our reporter, being naturally interested, made further enquiries, when Mrs. Kettle gave him the following particulars:—"I am the mother of twelve children and in spite of the constant strain and worry the raising of so large a family entailed upon me, in addition to my housework, I was for many years blessed with splendid health. However, after the birth of my last child my strength seemed to fail me and I felt that my health was gradually going. I consulted a doctor and continued under his treatment for some months, but the only result that I could see was that I grew steadily worse. I could not name any particular ailment that I suffered from, but I was all "run down." My appetite failed me, my strength seemed all gone and I became pale and listless, scarcely able to drag myself around, and much of the time in bed. I became alarmed at my long continued ill health and as doctor's medicine had done me no good I determined to try Dr. Williams' Pink Pills. I purchased a box and thought it did me some good, so I got six boxes more, and before I had finished taking the second I felt a lot better, and by the time I had finished the seven boxes I had perfectly regained my health, had gained weight and felt better than I had for some years. I consider the pills a splendid medicine, a real godsend to weak and ailing women, and have frequently recommended them to my friends and used them with my children, always with good results." Judging from Mrs. Kettle's healthy appearance to-day none would imagine she had never known what a day's illness meant.

Dr. Williams' Pink Pills are a positive cure for all diseases arising from impoverished blood, or a weak or shattered condition of the nervous system, such as epilepsy, St. Vitus' dance, paralysis, rheumatism, sciatica, heart troubles, anaemia, etc. These pills are also a cure for the ailments that make the lives of so many women a constant misery. Sold by druggists or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

spot of rust and dip the spot in cold water, then in the acid and then in rapidly boiling water, holding it in the steam for a few minutes. If the spot does not quickly disappear, repeat the process. The steam seems to be necessary with the acid. Then rinse thoroughly.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Edmonton, March 4, 10 a.m.
Kamloops, 1st Wed. March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster Mount Pleasant, 2 Dec. 3 p. m.
Victoria, Naniamo, 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., Charlottown, March 3.
Pictou, New Glasgow, 4 March, 2 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a. m.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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N.B. Correspondence confidential.

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Don't Overlook This Advertisement!

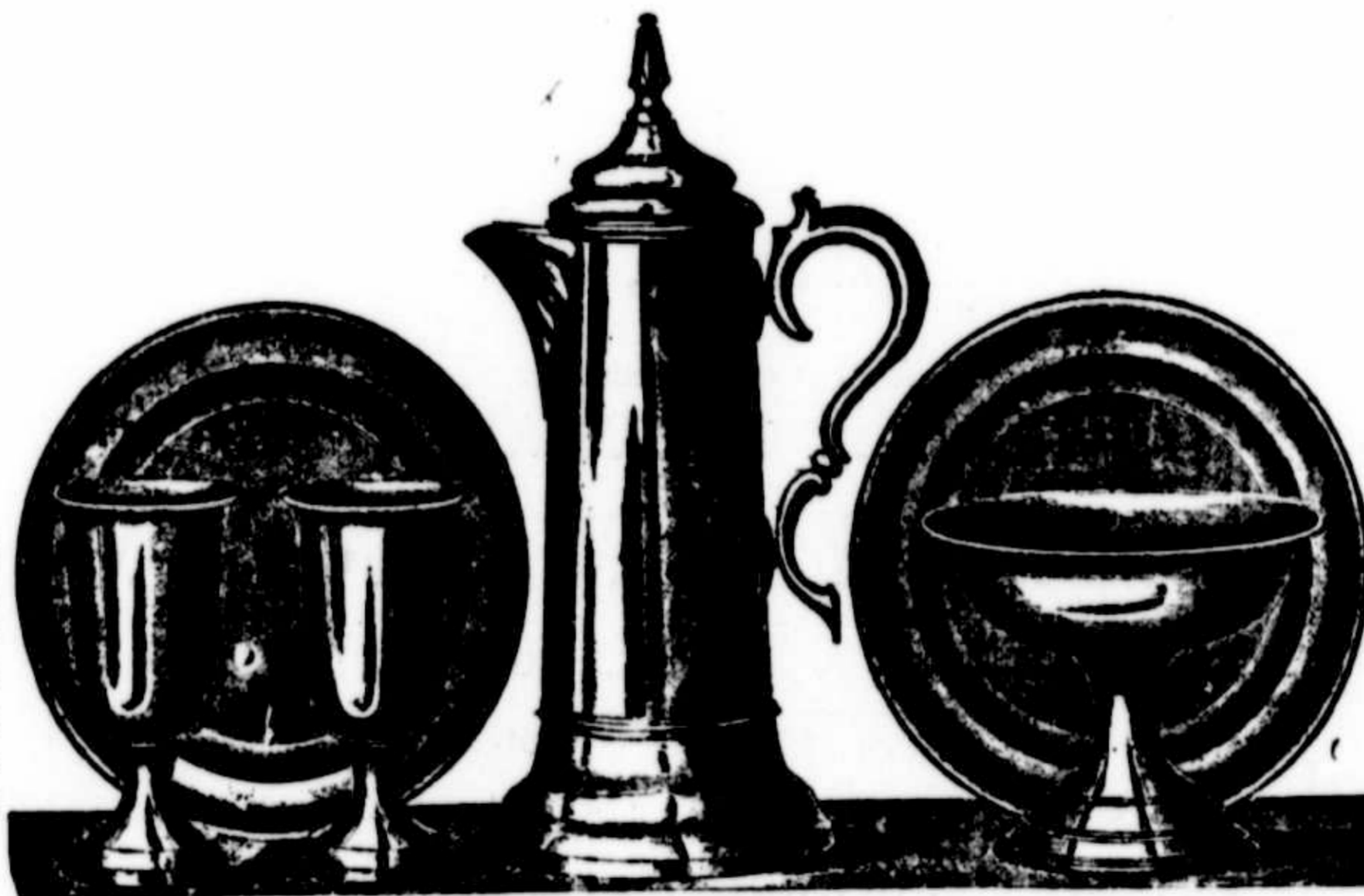
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Communion Set and Baptismal Bowl

FREE --

**For a Few
Hours' Work**

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



FREE --

**For a Few
Hours' Work**

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

**Look at These
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
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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, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."
 In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
 Full particulars from **E. C. DAVIE,** Managing Director.
 TEMPLE BUILDING, TORONTO May 31st, 1900.