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The Fatherland.

BY JAMES RUSSELL LOWELL.

*Where is the true man's fatherland?
Is it where he by chance was born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
Oh, yes, his fatherland must be
As the blue heaven wide and free!*

*Is it alone where freedom is
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
Oh, yes, his fatherland must be
As the broad heaven, broad and free.*

*Where'er a human heart doth wear
Joy's myrtle wreath or sorrow's gyves;
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand:
His is a worldwide fatherland.*

*Where'er a single slave doth pine,
Where'er one man may help another,
Thank God for such a birthplace, brother,—
That spot on earth is thine and mine;
There is the true man's birthplace grand:
His is a worldwide fatherland!*

DEATHS.

At the residence of her grand mother, Mrs. Wigmore, 543 Dundas street, London, Perth Aileen Constance, aged 4 years, youngest daughter of Alfred S. and Helen Wigmore, of Bernard avenue, Toronto. Funeral private, at Toronto.

On Friday, April 18, 1902, at 479 Park avenue, Mary Elizabeth, beloved wife of George Burns

MARRIAGES.

At Zion Church, Brantford, on April 16, 1902, by the Rev. W. A. J. Martin, Edith Maud Clement, only daughter of the late Alexander D. Clement, late Postmaster of Brantford, to William John Ritchie, M. D., of Warren, Ohio.

At the home of the bride's mother, Cornwall, on April 16, 1902, by Rev. Dr. MacNish, David Crites of Montreal, formerly of Cornwall, to Miss Mary Grant, daughter of the late J. J. Grant, formerly of Williamstown.

At the residence of the bride's father, Mr. Daniel McDougall, of "Glen Isle," Beckwith, Ont., by the Rev. G. T. Bayne, Mr. Jas. H. Henderson, to Christena Alberta McDougall, all of Beckwith, Lanark County, Ont.

At St. Andrew's manse, Sherbrooke, Que., on April 16, 1902, by the Rev. Wm. Shearer, Samuel B. Horsfall, of Sherbrooke, to Ethel Lysle McKee, of Coaticook, Que.

On April 15, 1902, North Gower, Ont., by the Rev. J. S. Lohead, Albert May Callander, eldest daughter of John Callander, to W. A. Montgomery.

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Note and Comment.

Austria is the only empire in the world which has never had colonies, or even transmarine possessions

France holds the record as a user of gold. She has coined 2,300 tons in the last 40 years, against 1,400 used by the English Mint.

A Royal Commission has been appointed to inquire into the question of physical training in State-aided day schools and other educational establishments in Scotland.

In France the excise duty is taken off alcohol if it can be shown that it is to be used as fuel for motor-cars. For this purpose some highly nauseous compound must be added, making it absolutely unfit to drink.

The lack of regularly ordained ministers in New Zealand has led to the organization of what is called the Lay Preachers' Association, the members of which are appointed by the Presbytery to fill outlying pastorless pulpits.

A drinking fountain with a bronze medalion, gifted to the city of Glasgow by Lord and Lady Aberdeen in memory of the late Professor Henry Drummond, was unveiled in Kelvingrove Park, Glasgow, recently by Lady Aberdeen.

The Cape Colony has inaugurated a movement to erect a statue of Cecil Rhodes on a hill adjacent to Cape Town; it is proposed that the statue shall be an Imperial memorial, and appeals for funds will be made to the whole Empire.

His Majesty prefers "God save our gracious King" to "God save our lord the King" as the opening line of the National Anthem, Sir Francis Knollys has written to a reverend correspondent whose letter on the subject had been submitted to the King.

M. Sipiagune, the latest Russian minister to be murdered, was killed by a student, who had been harshly treated because of some things he and his fellows had done in their college. The severity that begets severity is common in Russian administration, and such crimes are its consequence.

Mr. Robert Bell, F. R. S., has been notified that the University of Cambridge, Eng., has conferred on him its highest distinction, the honorary degree of Director of Science, in recognition of his services to the Geological Survey of Canada. This action was taken on the spontaneous recommendation of the leading geologists of England, and is a very great honour, the first of the kind ever granted to a Canadian.

Lovers of John Bunyan should not fail to take an early opportunity of visiting the curious little building known as "Bunyan's Chapel," situated in King's Court, Great Suffolk Street, London. It is about to be pulled down to make way for modern im-

provements. It is built of wood, with a red-tiled roof, and has, including its galleries, accommodation for 150 persons. Between the garrets of the adjoining house there is a curious secret chamber, in which the "dreamer" is said to have concealed himself from his pursuers.

Speaking on the Covenanters at a large gathering of young people in the Aberdeen Music Hall on Sunday, Sheriff Guthrie, K. C., declared that the Reformers, far from being the moody, gloomy and stern bigots of the iron time they were usually represented to be, were men of humour and human interest, who were not indifferent to manly sports, to the fishing-rod or to the curling stones.

Nearly 3,000 German doctors have signed a petition to the Reichstag asking that the burning of the bodies of persons who die of contagious disease should be made obligatory. The petitioners say that while it cannot be maintained that a well-managed cemetery constitutes any danger to the public health, the complete annihilation of such bodies by fire would secure a much greater degree of safety.

Rev. F. B. Meyer, B. A., yielding to pressure from his congregation, has withdrawn his resignation of Christ Church, Westminster, and consented to retain his present position. Negotiations have been opened with Dr. A. T. Pierson, of America, to obtain his temporary services for the autumn and winter in order that Mr. Meyer may fulfil engagements he has entered into for mission work.

An edict has been issued stating that on account of a rebellion in Southern Honan and the murder of fourteen converts, the Magistrate at Pi-yang has been degraded, and the Magistrate at Tung-po punished. The rebels are ordered to be beheaded. One priest is reported to be missing. The Governor of Honan says that the collection of taxes for the indemnity to the Powers are the cause of the rebellion.

James Chalmers is one of the great contemporary missionaries who had much the same sort of experience as the famous Paton. He labored among cannibals until he became their victim. In this respect his history is unique among the missionaries of our latter days. If there is a more important recent addition to the biographical literature of Christian heroism than the coming biography of Chalmers, where is it? Soon to be published by the Revells.

Of Mr. John Bright, Mr. McCarthy, in an article in the *New Liberal Review*, says that no great speech was ever made by him which did not sparkle with gleams of genuine Saxon humour. "It was usually rather good natured in tone when directed against some opponent in debate, but sometimes, when Bright was roused to a sudden feeling of anger, his retort became almost savage in its sarcasm. Bright was at one time the victim of a severe attack of ill-health, which com-

elled him to seek absolute rest in a sunny climate for several months. It was said that he had been threatened with softening of the brain. He recovered, however, and came back to the House of Commons.

The total revenue of the English Presbyterian Church for the past year amounted to £320,852, against £298,781 in the previous year, an increase of £22,071. The increase was mainly due to a sum of £20,000 received under the Sturge bequest. The membership at the close of last year was 77,997, an increase of 1,926. In this Church there are at least three Canadians occupying good positions. These are Dr. Munro Gibson, formerly of Montreal and Chicago, and now minister of St. John's Wood, London; Rev. Dr. Thorton, also at one time minister of a Montreal church (Knox) now of Camden Road London; and Rev. Patrick McFarlane McLeod, who removed to England from Victoria, B. C., and is now pastor of a suburban charge near London.

The London Advertiser says: There is naturally a considerable amount of speculation as to whether a candidate will be brought out in this city solely in the interests of the prohibition movement, and if so, as to who that candidate will be. There seems to be no doubt that the preference of the prohibition party is for Rev. Dr. Johnston, pastor of St. Andrew's church. But our contemporary intimates that "no final decision has yet been reached," although a conference with the Advisory board of St. Andrew's church had been held; and adds: "The consensus of opinion seems to be that the session will by no means unanimously indorse the idea of Dr. Johnston being a candidate, holding that it would interfere with his duties as a clergyman."

One of the most interesting studies of modern civilization is the growth of English as a world tongue. At the beginning of the nineteenth century French was the dominant language of the world. It no longer holds its place. English is to-day the language of 116,000,000 people. The Russian tongue is spoken by 85,000,000, the German by 80,000,000, and the French by 58,000,000. English owes its supremacy to the fact that it is spoken by the two great nations foremost, not alone in commerce, but in civilization. British and American free institutions have been, to a large extent, prime factors in the spread of the progressive, virile, and majestic, yet flexible, language. Three-fifths of all the newspapers in the world are printed in the English language, and two-thirds of all the letters written are couched in the same tongue. A glance at the map of the world shows that to-day English has no rival in the struggle for supremacy as a world language save the Russian and German. Russia has been, indeed, making gigantic strides in territorial expansion, and modern German statesmanship has resolutely determined on the foundation of a great colonial German empire. But, with the irresistible growth and expansion of England's great colonies and of the United States the English language cannot be displaced by any other tongue as a world encircling language.

The Quiet Hour.

The Church at Antioch in Syria.

S. S. LESSON—may 4. Acts 11: 19-30.

GOLDEN TEXT—Acts 11: 21. The hand of the Lord was with them; and a great number believed and turned unto the Lord.

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

They which were scattered abroad upon the persecution . . . travelled . . . preaching, v. 19. It has been ever so in the history of the church. Persecution seldom accomplishes its end, but is over-ruled for the furtherance of the very cause to which it is opposed. The Christians in Rome were the poor of the city, but persecution brought them before Roman judges and the great of the land. They bore testimony to Christ before the Roman crowds assembled to see them cast to the beasts. Thus the knowledge of Christ spread throughout Rome and many were converted. It is certain that the recent persecution in China will result in the wider spread of Christianity. Already the doors of opportunity seem wider open. The greater danger of the Christian church is not persecution from without, but worldliness, sloth, selfishness, self will and sin within. These destroy her power. Persecution really helps her to show her colors and spreads her influence.

They of Cyprus and Cyrene, v. 20. God makes no mistakes in selecting His instruments. These men of Cyprus and Cyrene would have sympathy with the Gentiles, because they spoke the same language and mingled with them in business. Nor were they narrow Jerusalem Jews. They had imbibed something of the larger spirit of the great Roman Empire which comprised the whole known world. As, in those days, God used the commercial and political intercourse of those who spoke the same language and were associated in the same pursuits to further the salvation of the world, so, in our own day, He uses the civilization and resources of the British Empire and other Christian countries to bear the Gospel to the darkest corners of the earth.

Preaching the Lord Jesus, v. 20. This is the great business of the church and of each member of the church. We can preach, not only by our words, but even more powerfully by our lives. As a tiny dewdrop reflects perfectly, though in miniature, the whole sky above it, so onlookers should see in our lives an image of Christ's life. By word and by action, wherever we go, we should proclaim the name of Jesus.

The hand of the Lord was with them, v. 21. It is the Lord's power that makes effectual and successful all Christian work. The locomotive stands still and immovable on the track until the fire is kindled and the steam produced; so no work will produce great and enduring results in convincing and converting the world, unless behind it there is divine power.

Who, when he . . . had seen the grace of God, was glad, v. 23. Our character is revealed by the things which make us glad or sorry. If we rejoice when we hear of any success attending the work of the church in any part of the land, we show that we are really interested in that work. The good man will always be gladdened by beholding any good that is done, no matter by whom.

He exhorted them all, that with purpose of heart they would cleave unto the Lord, v.

23. When we see any good cause which we can help by our sympathy and support, it is our duty to throw ourselves into it with all our heart and soul. We should not wait, like Gamaliel (ch. 5: 33-39) to see whether a righteous enterprise is likely to succeed, but put forth every effort to help it to succeed. If the advocates of the abolition of slavery or of temperance had waited until their cause was taken up by the great and powerful, instead of toiling and making sacrifices, at a time when everything seemed to be against them, the great advances which we have witnessed would never have been made.

Much people was added unto the Lord, v. 24. Goodness breeds goodness, God's Spirit in one man awakens the Spirit in another. Faith makes faith.

Then departed Barnabas to Tarsus for to seek Saul, v. 26. The work needed Saul, and good Barnabas "went to seek Saul" and together they spent a happy year at Antioch, "teaching much people." It is a magnificent example to Christian workers not to think of themselves, but, above all, of the work God has given them.

Then the disciples . . . determined to send relief unto the brethren which dwelt in Judaea, v. 29. The church in Jerusalem was now to reap the benefit of its missionary policy. In the hour of sore need the foreign churches came to their help by very tangible gifts of money. "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." To withhold needed aid is to impoverish ourselves.

Prayer.

Dear Saviour give me a cheerful heart at all times, and if suffering ever comes to me or my loved ones give me strength to bear it for Thee. Keep me ever mindful of Thee I pray, and let me never forget the God who fills my life with His gifts and who gave his son for me. Keep me from having enemies but if there be one who does not count me as his friend, enable me to love him and to do him no ill; but direct me how I may show him kindness. Cleanse me from all my sins and save me for Jesus' sake. Amen.

Spiritual Growth.

Nothing is born full grown. It passes through a period of growth, and it must grow or die. The parent who is delighted with the innocent helplessness of his child and rejoices at its little efforts at speech, becomes seriously alarmed if this lisping, tottering, help requiring state threatens to become permanent. Would that the cessation of growth in the spiritual life create as much dismay! Would that it seemed as monstrous, as unnatural to have our spiritual as our natural growth checked! It would be a startling revelation to all of us were the discernment of our spiritual condition as keen and true as our vision of the body. What do you honestly believe that you would see yourself to be? Have you spiritually made the growth due to the time that you have been a Christian, or are you conscious that you are still a weak child? Have we grown up to maturity?

Children's Sermon.

BY JOHN CALHOUN.

"What a Little Girl Can Do," 2 Kings 5.

The text is not a single verse but a whole chapter, and it is about a little girl. We do not know her name or the name of her parents, or even the city in which she lived, but we know what she did. Little girls can be of service as well as boys. Every one has heard of the child Samuel and of the young lad Joseph, but these were boys and I am to tell you of a little girl. One day soldiers came to her home and probably her father fell defending his loved ones; the home was burned and she was carried hundreds of miles into a strange country among a people she could not understand and all strange faces. She was sold into slavery and was bought by the general of the King's army and given as a waiting maid to his wife. That is her history and you ask "what could a little slave girl like this do?"

1. She kept up a cheerful heart. It must have been very hard. She would think of her father slain in battle and her mother and brothers and sisters forever lost to her and the sob would come and the tears roll down her cheeks, but she was cheerful, and what is most remarkable, under such trying circumstances. Years ago thousands of colored people were held as slaves in our country and we have heard the old slave songs and they were nearly all sad and plaintive. The children of Israel could not sing the songs of Zion in a strange land and they wept when they remembered Zion; see how strange that this little girl should have kept up such a cheery disposition in a strange household. But the Lord gave her this cheerful heart, for He had a great miracle to perform and he needed this little girl to help Him. When you are sad and the sky above appears dark, try and remember the little captive maid; if you do, surrounded by those you love and everything to make you happy, you will be downcast no more.

2. She did not forget God. In the household in which she was a slave they worshipped idols, great images of gold and silver and wood. They knew not that there was any other God, but she knew that the Lord alone was God. Her parents taught her to pray and to believe in God and she did not forget her God. Is it not a hard thing to trust in a God who has let your home be burned up and your loved ones be torn from you? Yet her faith was strong and she believed that though she was a captive God loved her still and would hear her prayers. Do not people sometimes forget God? When we go to the country for a summer vacation we often forget to take our God with us: forget to read our Bibles and in the excitement often forget our prayers and sometimes we go to places that we should not and do things that are wrong, all because we forget God. Joseph in Egypt, advanced to be next to King Pharaoh, did not forget God. Daniel and his three young friends, taken to eat at the king's table in Babylon, did not forget God. The Jews could say of their Holy City "If I forget Thee O Jerusalem let my tongue cleave to the roof of my mouth and her right hand forget her cunning." If this could be said of the city where God's temple was should we not ever remember the God in whose honor and for whose worship the city and temple were built?

"Remember Thee and all Thy pains,
"And all Thy love to me:
"Yea, while a breath, a pulse remains,
"Will I remember Thee."

3. She could love her enemies. Her master, Naaman was a leper. He was a great and valiant man but his leprosy made him unfit for life's duties and rendered him an outcast to his friends, and he must soon die. There was no cure for his disease. But the little maid knew there was a prophet of the Lord, Elisha, who could cure her master. She spoke of it so earnestly that the king heard of it and sent Naaman to be healed. It is a long story; he came first to the king of Israel, who could not cure him; then he drove in his chariot to the door of Elisha's house; the prophet sent word to go and wash seven times in the Jordan and he would be cleansed; but Naaman was angry, thinking the prophet might have used some other method; his servants reminded him that he would have tried to do any hard thing and they urged him to go to the Jordan; he went and bathed the seven times and his flesh came again as a little child's and he was healed! Now had it not been for that little girl who told him of the prophet, Naaman would never have been healed. He would have become worse every day until death would come and relieve him of his sufferings. "What can a little girl do?" you ask. Why she can not now tell the lepers that the prophet will heal them but she can say that her God can cure not only disease but sin for which the loathsome disease we call leprosy stands. And anyone who feels his need of cleansing can come to God and be saved by Him. Let us not forget this little girl; we cannot remember her name, nor can we remember the good samaritan by name; we remember them by what they did. This little girl was cheerful in a strange land, she was not forgetful of her God and she spoke the word that brought health to her master.

A Prayer.

BY REV. JOSEPH PARKER, D.D.

If we say we have no sin, we deceive ourselves; we do not deceive Thee, thou living Spirit, whose eyes run to and fro throughout the whole earth. All things are naked and open unto the eyes of Him with whom we have to do; but if we confess our sin, Thou art faithful and just to forgive us our sin, and to cleanse us from all unrighteousness. We now bow before Thee in humble, penitent, broken-hearted confession: we have done the things we ought not to have done, and we have left undone the things we ought to have done; God be merciful to us sinners. We do not know what sin is; Thou knowest. Sin is the abominable thing which Thou dost hate. We cannot tell what it is; it hurts the heart of God. Jesus Christ is the answer to sin; where sin abounded, grace did much more abound, as the ocean abounds over the pebbles at its depth. The blood of Jesus Christ Thy Son cleanseth from all sin; the answer of Christ's blood is the answer we would make. God pity us, have mercy upon us, speak from His great heaven of righteousness and lift us up by the exaltation of the cross.

Why do we take pepper, mustard and spices? Because they tickle the glands of the stomach and make them work. Consequently they produce an abundant supply of digestive juices. They also stir up the liver, and a stirring up of this organ is an important thing for people who live sedentary lives.

Archdeacon Farrar asks the question, "What will prayer do for you?" and answers it boldly, "All that God can do for you."

Our Young People

Prayer a Necessity.

Matt. 26 : 36-46.

The Christian Endeavor Prayer Meeting for May 4.

Thoughts, to be Made Yours, and Said in Your Own Way.

Our Leader Speaks.

Our topic speaks of prayer as a necessity. How is it a necessity when so many get along without it? We can see how it is necessary if we compare it with physical necessities.

One of these physical necessities is air. Without air we should die in a few minutes. Now "prayer is the Christian's vital breath," as Montgomery sung. Without prayer the spiritual life dies. It is prayer that freshens the blood of the soul, and fills us with the life-giving oxygen of heaven.

Another physical necessity is food. Prayer is the food on which a Christian feeds. It enables him to grow strong. It strengthens him against temptations. It strengthens him against doubts. It puts force into his moral fibre, and makes him a giant in the warfare of life. Just what bread and meat do for the body, prayer does for the soul.

A third physical necessity is shelter. We need protection from the cold and from the heat, from the storm and from the pestilence, from dangers seen and unseen. Prayer is to our souls like clothing to our bodies, and a roof over our head. It is like a grateful fire in winter, and a cooling shade in summer. Prayer puts around us the arms of God. Prayer makes us conscious of the Divine Presence. Prayer enabled Christ to stand before Pilate, and Paul before his judges. Prayer, and prayer alone, gives to Christians whatever courage and peacefulness they have in the troubles of life.

The final necessity is health. If we have not health, neither air nor food nor shelter will long profit us. And certainly prayer is the health of our souls. It gives stamina to our spirits. It braces our good intentions. It upholds us, it nerves us, it comforts us, it exalts us. From prayer we gain the buoyant life which can do great things and receive great blessings.

Every one that has made trial of prayer, faithfully, knows that it is all these necessities, and more. Let us not be so foolish as to neglect it, and leave it out of our impoverished lives.

Our Members Testify.

One of the most useful things a Christian can do is to lead in public the prayers of others; but he can learn to do that only as he becomes able in private to find God through prayer.

Rev. James M. Campbell reminds us that every one can say of the ever-watchful God, "When I am awake Thou art still with me," but only a praying Christian can say, with the Psalmist, "When I awake I am still with Thee."

Dr. Thompson compares prayer with the walk of the two to Emmaus, with being present in the upper chamber, with putting off the shoes at Horeb, with sitting quietly at the Saviour's side and leaning on His bosom, feeling the beatings of His heart.

Men have come very close to God in many experiences, but prayer can duplicate them all.

President Hyde, of Bowdoin College, compares prayer to a military inspection. In prayer our human will is presented to our divine Commander, and no part of our will except what He passes should be allowed to have part in the prayer.

Sir Walter Raleigh often asked favors from Queen Elizabeth, and at one time, after he had presented a petition, she said, "Raleigh, when will you leave off begging?" His answer was a noble one: "When your majesty leaves off giving." In like manner let us continue to pray to God, for He never leaves off giving.

We should not get into the habit of thinking about prayer as if it were merely a spiritual exercise, practiced for the purpose of getting ourselves into the right frame of mind. Prayer produces actual effects, or it is not prayer. Dr. Andrew Bonar said wisely, "I can do more by praying than I can do in any other way."

One day the great Christian emperor, Constantine the Great, was looking at some statues of famous men. They were all standing. "I shall have my statue made kneeling," he said, "for that is how I have risen to eminence." If that is the way Constantine rose to power, it is also the way any Christian gains true influence with men. It comes only as a result of power with God.

Many lose faith in prayer because their prayers have not been answered. As to this, there are two things to say. In the first place, a denial is an answer, and always when this negative answer is given in place of the positive answer we have been hoping for, it is given because the positive answer would hurt us. In the second place, the answer may come at some later time; it may not be best for it to come at once. If we pray as taught of God's Spirit, we shall always receive what we pray for.

The secret of the great power of that eminent missionary to China, Rev. J. Hudson Taylor, is his communion with God. He has formed the habit of rising every morning between two and three o'clock, for the Chinese people press so hard upon a missionary as to give him no other time. Mr. Taylor locks himself in his room, and will sometimes sit for a whole hour in silent meditation. Sometimes he spends the whole time on his knees in prayer, or he will be poring over the pages of the Bible, or he will sit with folded hands and open eyes looking up into heaven, simply saying over and over again the name of Jesus.

Daily Readings.

- Mon., Apr. 28.—The time for prayer. 1 Thess. 5: 16-28
- Tues., Apr. 29.—The subjects of prayer. Luke 11: 9-13
- Wed., Apr. 30.—The manner of prayer. Jas. 4: 6-10
- Thurs., May 1.—Confidence in prayer. Matt. 7: 7-11
- Fri., " 2.—Power in prayer. Jas. 5: 13-20
- Sat., " 3.—Answers to prayer. Matt. 21: 17-22
- Sun., " 4.—TOPIC. *Prayer a necessity.* Matt. 26: 36-46.

Our Contributors

A Page of French Evangelization.

BY REV. J. E. DUCLOS, B. A.

In the death of the Rev. Marc Ami, French Evangelization has lost a brave pioneer and a faithful servant of Christ. Born in Geneva, Switzerland, May 23rd, 1834 he received his early education in the schools of that historic city. He pursued his studies at l'Institut de Glay, France, from which so many devoted men went forth to disseminate the Word of God in America, Africa and in other parts of the globe.

In September, 1853, he, along with eight other missionaries, among whom was Mr. Jean Vernier, principal of the Pointe-aux-Trembles schools, took passage on the ill-fated "Anna Jane" for French Canada. The ship met with a severe storm in the Irish sea, and was so disabled that it was with difficulty that she sailed back to Liverpool, where several weeks were spent in repairing the vessel. Some of the passengers considered this an unfortunate start as foreboding a fatal destination and refused to re-embark for America. But the missionaries met together, counselled and prayed, and resolved to set sail again for the land to which, in their belief, God had called them to preach the Gospel of His Son. But the ship never reached Canada. She was driven by a terrific storm on the northeast coast of Scotland and totally wrecked. Out of more than 500 passengers only 104 survived. All the missionaries perished but three—Messrs Marc Ami, Van Burew and Jean Cornu. These sailed for Glasgow, in a coal vessel, which came near foundering in a violent gale. There was no hesitation in the minds of these servants of God as to the course they should pursue. The Lord had miraculously saved them from a watery grave, and they were now fully persuaded that they should bear witness of Him unto their kinsmen across the Atlantic. For the third time they boarded a ship for Canada. Leaving Glasgow on the steamer "America" they arrived in Halifax on May 28th, 1854, and in the fall of that year Mr. Ami taught in the Pointe-aux-Trembles schools. During the summer months he did colportage work in St. Therese, St. Scholastique, St. Andrew and up the Ottawa valley.

In the fifties, with a party of fifteen men from the Blanche River, Mr. Ami called at the Bishop's palace in Montreal, to settle a controversy on Scripture. The Bishop sent a clever priest to meet the anxious enquirers. But Mr. Ami's thorough knowledge, both of the prejudices of his opponent and of the Gospel of Jesus Christ, gave him an unrivalled command of the argument. The prelate was so confounded that eleven men out of the deputation left the Church of Rome, and thus laid the foundation work in the flourishing district of Templeton. Mr. Ami was next settled at Belle Riviere, in the old Mission Home. He was so successful here that he was transferred to the important field of Joliette. This was the centre of a large district, including the missions at Kildare, Ramsay, Bertier, St. Elizabeth and St. Gabriel de Brandon, over which Mr. Ami exercised oversight, visiting at intervals these places and fortifying the brethren in the faith.

In 1869, after a pastorate of eight years

in Joliette, he withdrew from the "French Canadian Missionary Society," and in 1870 he went to Ottawa and devoted himself to teaching French. His fine appearance and gentlemanly bearing; his thorough command of the French language, and his irrepressible zeal and determination soon brought him into the best homes of the city. He had as pupils ministers, doctors, lawyers and was French master in the Collegiate Institute; the Ottawa Ladies College, the Harrison's Seminary for Young Ladies and the Church of England's Ladies' School. And having a fair command of the English language he frequently supplied the pulpits of the leading Protestant churches in the city. His income from all these sources was over \$2000 a year, a great disparity between this amount and the small inadequate salary which he had under the French Canadian Missionary Society. But Mr. Ami was at heart a disciple of the cross, and a splendid opportunity now presented itself to test his missionary spirit. There was no French Evangelization work in the city of Ottawa. The field was large and promising.

Believing that he was called of God to serve in a more important centre of activity, the Rev. Marc Ami opened divine services in the Y M C A on Sparks street, in October, 1870. On Sunday afternoons, a conspicuous placard could be seen on the door, announcing the nature and hour of the meetings. This was the "Upper Room" of French Evangelization in the city of Ottawa, where French Protestants met to pray and to counsel together, and to hear the Gospel preached in their native tongue. The preaching seemed sweeter, the fellowship dearer as kindred people from France and Quebec met with one accord, with one language and with one prayer upon their lips that God should sanctify the operations of his servant in the founding of a Gospel mission in French in the Capital of the Dominion. This was the nucleus of what is now St. Marc Presbyterian Church in Ottawa.

And whilst Mr. Ami gave his services gratuitously to the work that was so near to his heart, he wrought as diligently as if he were under salary, sparing neither time nor pains in the efforts to further the cause of his Master. His pastoral work was done with assiduity and devotion. He visited men in the mills, on the railroads, in the offices and work shops, and was a friend of the poor and needy. He was always ready to help new comers and to find them employment. It was a frequent occurrence to see him walking quickly along the streets on some errand of benevolence, or filling up a pastoral hour which he would snatch from the little leisure time he might have at his disposal. He was indefatigable in his enthusiasm.

In 1876, six years after the inception of the mission, he was able to hand over to the Presbyterian Church, recently federated, a fine congregation, over which he remained as pastor until 1888. This change proved, however, a financial loss to Mr. Ami, for by his induction over the newly organized charge he had to relinquish his much more lucrative positions, which he held in the different educational institutions of the city. But the sacrifice indicated the bent of his heart. Mr. Ami was very much aided by his devoted wife in the prosecution of his missionary work,

and her much lamented death in 1886 was a great loss to the infant church.

In September, 1888, both on account of his bronchial affection and to relieve the anxiety of his family in regard to an alliance which might have jeopardized the interests of his flock, he left for Europe and took up missionary work in Geneva, his own native city, and there at l'Auratoire "Aux Grattes" and "Aux Eaux Vives" preached and ministered to the needs of the many who flocked to hear him.

In later years he was called to the Independent Church of Halket Place at St. Helier, Island of Jersey, where during a pastorate of five years, he so faithfully discharged his duties that when he resigned his charge he received numerous tokens of appreciation and friendship. Being now in poor health he resolved to visit his sons in America and to take a much needed rest. But it was not in Mr. Ami's nature to be idle.

Notwithstanding a chronic affection which was gradually impairing his health and usefulness, he again volunteered his services to preach the Gospel to his countrymen. And at the time of his death, Sabbath the 2nd day of February, 1902, he was in charge of the mission fields of Danbury and Waterbury, Connecticut. His end was peace and his love centred in Christ his dearest friend.

As a preacher Rev. Marc Ami had few equals. He was eloquent, fluent and a faithful expositor of the truth. He was kind, warm hearted and affable in manner, and his zeal was unremitting. The Rev. Dr. Soper of the Congregational Church in Danbury, Conn., in paying a last tribute to the memory of the deceased very significantly remarked:—"Little in stature, but big in courage, this brother would look ahead undaunted by any difficulty which stood in the way. He possessed a nature full of enthusiasm which is a gift rare enough in our day." Mr. Ami had his faults, but they were lost sight of in his earnestness and devotion to the cause of Christ.

By his first wife, Anne Giramaire, of Glay, France, he leaves three sons, Samuel, Henry, doctor of Science, Geological Survey, Ottawa, and William. Of his second marriage a widow and son are left to mourn his demise. Thus has ended a most active and devoted life of one of the early missionaries of French Evangelization.

Christ's Preaching.

As one reads the New Testament accounts of Christ's preaching, and reflects on the fact that many times there were vast numbers of people who were met together to hear him, the question arises, Why was it that comparatively few of the hearers were converted through his preaching?

I am far from believing that Christ's preaching was anything like a fruitless service. It is evident that it was widespread in its ultimate effectiveness; and yet it is equally evident that, considering the great multitudes of people who thronged to hear him preach, there was a comparatively small number who were immediately converted by his preaching.

Now, in the light of this fact I call attention to the idea which is often advanced in these days, that if all of the ministers of the Gospel in the land were to boldly and uncompromisingly preach

the pure Gospel, not only in their pulpits, but out in the streets and highways, the most of the people in the country would be converted.

We hear a great deal said about "reaching the masses" with the Gospel, and much about the necessity of vital mission work among the outcasts of society, as though, if the right means were employed, and the proper course were taken, a marvellous number of people would certainly be speedily saved.

For my own part, I have long disbelieved that such effects would follow, even if the number of true preachers were very largely increased and sent forth throughout all the land, and I think that Christ's own preaching is proof of my contention. Just read what is said about one instance of Christ's services: "When the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees." I quote these words to show the fact that vast numbers of people met to hear Christ speak, and that occasion was only one of many, and yet how few heard unto salvation!—Christian Observer.

To Whom is Baptism to be Administered?

BY REV. W. A. MACKAY, B. A., D. D.

The question, "To whom is baptism to be administered?" is one of the very greatest importance. It concerns the "little ones," whom the Saviour so tenderly loves. It concerns every Christian parent who wishes to know whether his children, over whom his heart yearns with so much anxiety, are provided for in the covenant of his God and have a right to the privileges of the visible Church, or whether they must be regarded, even by their own parents, in no other light than as heathens and publicans, aliens from the commonwealth of Israel, and strangers to the covenant of promise. This question intimately concerns every professed follower of Christ on earth, for the constitution and character of the visible church are determined very much by the answer.

It will very greatly facilitate our inquiry if we endeavor at the very outset to ascertain how far all Christians are agreed as to who are proper subjects of Christian baptism. We can then lay aside our points of agreement and fix our attention upon those on which Baptists differ from Christians generally.

We observe, then, all evangelical Christians are agreed that adults, who have not been baptized in their infancy, ought to be baptized upon their making a creditable profession of faith and obedience. The Westminster Catechism teaches that "baptism is not to be administered to any that are out of the visible Church till they profess their faith in Christ and obedience to Him." This is the doctrine not of Presbyterians alone, but of Methodists, Episcopalians, Congregationalists, as well as of Baptists. We all alike say to such persons, "Repent and be baptized." There is no difference of opinion here. All who acknowledge the ordinance as binding at all, are perfectly agreed. It is very necessary to remember this, for Baptists

not unfrequently speak and write as if *they alone* maintained adult or believer baptism. And having thus stated the question, they proceed to bring forward the numerous cases of adult baptisms, recorded in the New Testament, as so much evidence for them and against us.

But this is exceedingly dishonest. Every case of adult baptism in the New Testament is a case where we, as well as Baptists, would baptize. Every case in the New Testament where a profession of faith is required, as a pre-requisite to baptism, is a case where 'we' would require a profession of faith. The apostles were publishing the Gospel and erecting churches where they had never previously existed, and in such cases they naturally baptized many adults on making a profession of faith in Christ: and are not our missionaries, in heathen countries, doing the same at this day? Yet this prevents them not, in the case of a parent being received, from baptizing his children along with him. And do not ministers of all denominations at home baptize believing adults who were not baptized in their infancy? Baptists might just as consistently reason that because Presbyterians, Methodists, and others baptize believing adults, therefore they never baptize infants, as to argue that because the apostles baptized adults, they did not also baptize infants. Proving adult baptism is simply proving what no one ever denied.

The question in dispute between Baptists and other Christians is not, "Ought adults ever to be baptized," but, "Ought the *infant children of believers* to be baptized?" Baptists contend that baptism cannot be lawfully administered to any but adult believers. On the other hand, the great mass of professing Christians have, in all ages, maintained, and do now hold, that believers are entitled to this ordinance both for themselves and their children. Or to put the same thing in other words, Baptists contend that children have no right to baptism, while we believe that it is their God-given right and privilege; and that it is our duty to bring our infant seed, in the arms of faith and love, and present them before the Lord in this blessed ordinance.

Baptism is both a sign and a seal. As a sign, it signifies "the washing of regeneration," or that cleansing which is effected upon the soul by the Holy Ghost, and through the blood of Christ, which is the "blood of sprinkling." This blessing we and our children equally and indispensably need. As a seal, baptism binds both the promises and conditions of the covenant of grace. On God's part it is a visible pledge, confirming the promises he has graciously made to his people and their offspring. It does not constitute church membership, but it is an acknowledgment or recognition that the person baptized, infant or adult, belongs to the number of God's covenant people. It does not introduce the child of the believer into the visible Church, but it is to him a sign and seal of the covenant blessings and duties implied in his church-membership.

Let these considerations concerning the nature of baptism be clearly borne in mind and then the reader will be prepared to accompany us, as we proceed to show why we believe that the infant children of God's professing people should be baptized.

Woodstock, Ont.

Sparks From Other Anvils.

Herald and Presbyter: The time when the boys and girls should be in the Juvenile Department of the Sunday-School is the time when they are most ready to receive religious impressions, and while the forces which hinder conversion and the public profession of it are less effective than they will ever be again.

United Presbyterian: When a manufacturer prospers and his business increases, he enlarges his plant. This will involve an increase of expenditures, but his success depends on doing so. The Church should be equally as wise. When its home mission work enlarges by the opening of new fields, future success depends on making provision for its support.

Michigan Presbyterian: What the poorer classes need is personal sympathy, and what the wealthier classes need is personal contact with those they help. As Dr. Parkhurst says: "Jesus never gave Peter a dollar to go and touch a poor paralytic." No doubt money is necessary, and organization is inevitable, yet the giving of a check is not the whole measure of our duty to the unfortunate and needy.

Religious Intelligencer: To help the young people is one thing, to humour them is another. Boys and girls in their teens are not the best judges of the qualifications of a pastor. Often what the young want is not what they need. A clergyman should be called, not to be the pastor of any class in the church, but to be the pastor of the whole church.

Canadian Baptist: What we need to-day is concentration of all our forces, which are much split up. How this can be effected and preserve the good elements of societies, is an interesting question. How would it do to throw into the quickening of the church itself the energies now required to keep the various other kinds of machinery running?

Presbyterian Banner: There is plainly some connection between civilization and the Sabbath, some common root out of which they both grow. This fact is being felt in Europe, and in many countries, notably in France, there is a great revival of interest in the subject and strong efforts are being made to restore Sunday as a day of rest. If we could remove the light that has fallen upon Christendom through nineteen hundred years of Sabbath keeping, the picture would grow distinctly darker.

Lutheran Observer: If we are out of Christ, our lives deteriorating under the sway of unforgiven and unchecked sin, the darkness of our griefs unrelieved by the light of faith and our future peopled with forms of dread, it will not be strange if we recoil from the thought of unending existence. But if already we have entered upon eternal life through faith in the Son of God, if here and now we are partakers of the new hopes and powers of the gospel, life will grow ever richer to us and fuller of meaning, and as we stand looking over into the great future unveiled to us by the risen Redeemer, we will lift up our hearts in the glad thanksgiving of St. Peter: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

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C. BLACKETT ROBINSON, Manager and Editor

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The first and most simple conception of prayer is asking for what we desire. It may be a cry for mercy, it may be a petition for our daily bread.

The tendency of the present era is toward a declaration of love as the chief duty of man, which degenerates in innumerable instances into mere sentimentalism. The teaching of Jesus Christ was not of that character. He magnified love, as it had never been before and seldom since, but he condemned unrighteousness and unbelief separately in very strong words. Rarely, at the present day, is such condemnation heard in the teaching of the Church. Men are not called to repentance, are not taught that God hates sin, that it is abhorrent to Him, and that, although He tolerates it with amazing patience, He will surely in due time punish it with the punishment declared in the Scriptures.

They have their own way of doing things at the Vatican, which unconsecrated pens comment on only at their peril. In the following case, however, a simple narrative of events is comment enough, and thus I may escape the pains and penalties that might otherwise overtake me. Joan of Arc was publicly tried and found guilty by the Inquisition of heresy and sorcery, and for the time being was pardoned because she submitted and recantation so far relapsed as to assume her male attire, she was burned at the stake in the streets of Rouen, May 30th, 1431. Regardless of the honour and credit of the bishops and priests who tried and condemned her, the Church to-day seems bent on canonising her—that is to say, declaring as an article of faith, binding upon all Catholics, that Joan of Arc is now a saint in Heaven.

THE DOMINION PRESBYTERIAN

GAMBLING AND BETTING.

A royal commission in Great Britain has made a report on "gambling and betting," which seems to have grown to the proportions of a national evil in the old land. Possibly the report of the commission will be followed by repressive legislation; but whether this takes place or not, the work of the commission has done great good in exposing the widespread and dangerous character of the evil. One gentleman who gave testimony in Newcastle acknowledged that in the North of England gambling "had killed the university extension movement and kept young men out of secondary schools;" while a writer in The London Presbyterian says: "In one of the towns on Tyneside I have myself seen hundreds of people stand outside the post office, waiting for a wire from the race-course." Betting and gambling seem to be the inevitable and demoralising accompaniments of horse racing, not only in Great Britain, but also in this country. The writer already quoted says: "The church must face the problem, for it is just as terrible as the drink one"—unhappily a true indictment, for liquor-drinking is generally associated with betting and gambling.

The gambling and betting propensity is not only morally wrong, but it is antagonistic to the spirit of, if not the letter of our laws, and frequently involves in financial losses many who can ill afford the "skinning" they get at the hands of the "professionals." The evil is not confined to the race course; it is everywhere invading the manly sports and dragging young men into immoral and dangerous habits. In this country lacrosse, hockey, boating, football, quoiting and other sports have become largely the prey of the betting fraternity, and in consequence in the excitement engendered by the betting—usually well-known to the players—the sports referred to are frequently converted into brutal slugging matches. And what are many stock exchange operations but gambling and betting of the most insidious and dangerous character, because they are aided and promoted by men of presumably high standing in the community, whose example cannot fail to have a most deleterious effect on young men.

We do not suppose that there is necessity for a commission of enquiry in this country into the various lines of gambling and betting we have noted, but there is necessity for an awakening of public opinion into the dangers to the morality, honesty and integrity of the people which such practices involve; and if the pulpit and the religious press do not take the lead in such a crusade against widespread immorality, we do not know who should. Christian people should have no uncertainty as to the side on which they stand, for the foundation of all gambling and betting is "the haste to be rich"—the love of money and the ambition to get wealth without doing honest work to secure it. Such principles and

the methods by which they are promoted, involve grave dangers for both church and state—are inimical to that "righteousness which exalteth a nation," a community or individuals.

CREED REVISION.

The Creed Revision Committee has finished its labors in Washington and adjourned. The committee agreed unanimously upon a report to be made to the General Assembly, which will meet in New York on May 15th.

The members reserved the right to differ upon minor matters in the report, to be made to the Assembly, but the final report, an authorized statement says, was unanimous. The differences refer entirely to the question of phraseology, and do not apply to principle or doctrine.

As finally determined upon, this brief statement is to contain sixteen articles, as follows:

- God.
- Revelation.
- Divine purpose.
- The creation.
- The sin of man.
- The grace of God.
- Election.
- Our Lord Jesus Christ.
- Faith and Repentance.
- The Holy Spirit.
- The new birth and the new life.
- The resurrection and the life to come.
- The law of God.
- The church and sacraments.
- The last judgment.
- Christian service and the final triumph.

The committee was also charged with the work of the revision of the Confession of Faith by the preparation of a declaratory statement defining the meaning of certain portions of the confession. That feature of its labors had been finished at previous sessions of the committee, and was finally reviewed and unanimously agreed upon here. The declaratory statement deals with chapters 3 and 10 of the confession, the former referring to the eternal decrees of God, and the latter known as the elect infant clause; also with that portion of the confession relating to good works, which was revised by a change in the text. That concerning oaths and the Pope of Rome will be dropped from the confession.

The London Presbyterian tells us that for some years past Sir Redvers Buller has kept up a Sunday-school in the village of Hookway, near Crediton, Miss Buller and the Misses Howard, Lady Audrey Buller's daughters, are the teachers. So successful has the school become that Sir Redvers has had to apply to the Crediton School Board, of which he is a member, for the use of the village school. He offered to rent the premises and pay the cost of cleaning. The board has granted his application. It is a good thing when the distinguished men of a country take such a lively interest in the moral and spiritual welfare of the young and rising generation.

If whole nights of prayer were not too much for the divine Son, how much more should we give ample time to our devotions.

THE PROTECTION OF THE LORD'S DAY.

BY J. G. SHEARER.

After a delay of some two years the Court of Appeal has given judgment on the special case submitted to it by the Attorney-General of Ontario at the request of the Lord's Day Alliance. The object of this case was, first, and chiefly, to get a judgment of the Court as to whether the Provincial Legislatures have power to legislate for the protection of the Lord's Day. The Supreme Court of Nova Scotia having decided that they have not and the Supreme Court of New Brunswick that they have; and secondly, for the purpose of deciding various disputed points on interpretation.

On the question of Provincial jurisdiction, the Court has given judgment in favor of the Province, Chief Justice Armour dissenting. It is possible that the interested corporations may appeal against this judgment. The friends of the Sabbath will not be unwilling that they should. It would be well to have this question permanently settled by judgment of the Imperial Privy Council. Meantime the Provincial law is declared valid. This is a very important gain for the friends of the Sabbath in Ontario and indeed throughout the Dominion. It means that all amendments to the Lord's Day Act passed since Confederation are in force. Of course the Lord's Day Act on the Statute Books of the Province before Confederation would not in any case have been affected by an adverse judgment.

This means that the law against Sunday excursions, the law against radial electric railways running their cars or opening their parks to the public on the Lord's Day and the law prohibiting any street, tram or electric railway from starting a Sunday service, are declared constitutional. The main section of the Lord's Day Act prohibiting all labor and sales, excepting works of necessity and mercy; also those sections prohibiting fishing, hunting, shooting, bathing, in public places and all noisy games, remain in force. Already there are evidences that this judgment has had a very depressing effect upon the spirits of habitual or intending Sabbath breakers, and an equally heartening effect upon the friends of the Sabbath.

There is, however, an important limitation according to the judgment of the Court, to this Provincial jurisdiction. It is held that corporations operating under exclusively Dominion authority are not subject to the Provincial Lord's Day Act, though there is some doubt as to how far this will go. It appears to mean that steam railways, navigation companies, electric railways, etc., having Dominion charters, as well as the employees of all such, are exempted from the restrictions of the Lord's Day Act.

On the question of interpretation, the Court very naturally did not see its way to reversing former decisions of the same Court, hence corporations (excepting electric railway companies operating under provincial charters) are held not to be subject to the Act and, and "any other person whatsoever" is held to be limited in its application to classes of persons ejusdem generis with those enumerated in the Statute, name-

ly tradesmen, merchants, farmers, artificers, mechanics, workmen, labourers. Those not belonging, therefore, to classes similar to these are held not to be "any other persons whatsoever." Conveying travellers, which is permitted in terms of the Act, is held by the Court not to be limited to through traffic.

The judgment, also, on what is a "work of necessity" is unsatisfactory. These minor adverse judgments on points of interpretation however, are of comparatively little consequence, when we remember that the Province has power to amend its Lord's Day Act so as to remove these various defects. There is very little doubt as to the attitude of the great mass of the leaders of Ontario and of their representatives in the Legislative Assembly on the question of the adequate protection of the Lord's Day in its integrity. Besides it is not improbable that the Privy Council may reverse a number of these judgments should the Attorney General appeal to it as we have reason to expect he will.

STUDENT CONFERENCE AT NORTH-FIELD.

The Student Summer Conference of members and friends of the Young Men's Christian Associations of Canada and the East will be held at East Northfield, Mass., June 27 to July 6. Meetings will be held each morning and evening in the auditorium and at sunset on "Round Top," the beautiful hill on which is found the grave of Mr. D. L. Moody. Among the speakers who will address the Conference are Rev. G. Campbell Morgan, Robert E. Speer, Professors Edward I. Bosworth and Henry C. King of Oberlin College, Rev. John Kelman, M. A. of Edinburgh, Professor Woodrow Wilson of Princeton University and Rev. Charles W. Gordon of Winnipeg. John R. Mott will preside and will also address the Conference.

The sunset meetings on "Round Top" will be devoted to the presentation of the claims of the various Christian callings on students of ability by men whose experience in the different departments of Christian work give their statements peculiar force.

Each morning a missionary institute will be held for the promotion of missionary life and activity in college, while conferences on the promotion of the organized Christian work in college will equip the officers of the student Associations for their work.

Normal Bible classes to help leaders of student classes or groups will be conducted each day under the leadership of Henry B. Wright, Professors Bosworth and King, W. D. Murray and C. C. Michener.

The afternoons are devoted to athletics and other forms of recreation, while the evenings close with meetings of college delegations for prayer, discussion of the subjects considered during the day and the application of the truths to the personal life of the delegates. It is expected that from seven hundred to one thousand students will be in attendance. The arrangements for the conference are under the direction of the Student Department of the International Committee, 3 West Twenty-ninth street, New York City.

"A minister is not a policeman. I am only an adviser," said Dr. Hall when speaking on the duty of a pastor.

ERROMANGA CHURCH BUILDING.

The Rev. Dr. Warden acknowledges receipt of the following contributions received by him towards the re building of the "Martyr's Memorial Church, Erromanga, New Hebrides :

Mrs. Wm. Buchanan, Galt.....	\$ 1 00
Miss C. Buchanan, Galt.....	1 00
A Christian Endeavorer, Berlin.....	2 00
Miss Agnes Bradin, Teeswater.....	10 00
Mrs. J. G. Macfarland, Joyceville.....	5 00
John Doherty, Paisley.....	5 00
Mr. and Mrs. S. McKinnon, Petrel, Man.....	5 00
Rev. W. Burton, Langley, B.C.....	5 00
Mrs. Carter, Langley, B.C.....	4 00
Dundas, Knox Church.....	10 00
Montreal, St. Matthews S.S. Sr. Girls' Class..	10 00
"Anonymous".....	5 00
Rev. G. F. Kinnear, Holton.....	5 25
Mrs. H. Parker, Aylmer, Que.....	5 00
Rev. Dr. Warden, Toronto.....	10 00

Literary Notes.

The Modern Priscilla for April opens with an article on "Embroidery on Brocades." Then follow articles on "Different Ways for Women to Make Money," "Illumination for Amateurs," "Suggestions for Furniture Decoration," "Easter Miscellanies," etc. The various departments for different kinds of fancy work are as usual very helpful. The Modern Priscilla, Boston.

The April number of Harper's Monthly Magazine opens with an illustrated article on "Society in Washington." "Dickens in His Books" is suggestive and helpful, while "A Land Journey from Paris to New York" is most interesting. The number contains short stories by such well known writers as Cyrus Townsend Brady, Bret Harte, Thomas A. Janvier and Octave Thanet. Harper and Brothers, New York.

Readers of Current History and Modern Culture now have these two valuable magazines combined in one. The consolidation is announced at the beginning of the 12th volume of the former, the March number being clothed in a new and comely cover and bearing the full title of Current History and Modern Culture. The publishers announce that the best features and entire editorial force of both magazines will be continued in the consolidated form. The new literary department, conducted by Nathan Haskell Dole, will find many appreciative readers. The increased number of sketch-maps, illustrative of points in the record of affairs, is worthy of special mention. Sample copy free on application. Address Current History Co., Boston, Mass.

A most interesting and helpful book has just been issued from the press by the Fleming H. Revell Company, of Toronto and Chicago: It is "Protection of Native Races Against Intoxicant and Opium." In it Dr. Wilbur F. Crafts and his associate editors present, in most telling and effective manner, the testimonies of one hundred missionaries and travellers as to the terrible evils attending the sale of intoxicants and opium to natives of islands and countries partly under the influence of Christian peoples. The convenient arrangement of contents and the numerous well-printed portraits of prominent missionaries and philanthropists add much to the value of this useful book.

If Jesus prayed, how much should not we.

There is a great difference between foolish preaching and the "foolishness of preaching."

The Inglenook.

Aunt Abby's Tithes.

BY ANNIE TRUMBULL SLOSSON.

"After I joined the church, and so put myself down regular on the Lord's side, I began to consider just what I ought to do about my charities. I was born and raised sort of free handed,—took it from both pa and ma. So I didn't try to see how little I could give away and keep up appearances and satisfy my conscience, but how much I could spare and yet get along. I never had a head for figures. I was always at the foot of the arithmetic class,—don't really know the multiplication table to this day, and am forever getting mixed up and muddled over the bills at the store or on the farm.

"I knew I must be dreadful particular in this matter, and, if I'd got to make mistakes I must make them on the right side; I mean I must manage to give too much rather than too little. One of pa's old sayings was, 'It's better to slop than to skimp,' and that's truer in giving to the Lord than in anything else. I didn't like to ask anybody about it. I knew better than other folks about what I owned, and, particular, how much I'd had from the Lord to be grateful for and pay back. But still I really didn't know myself just what my income was, nor how much I could afford to part with. I owned the place where I lived,—a little house with a few acres of land. I had a little money in the savings bank, and there were a few other things that brought me in something every year; but just how much it all came to I didn't know. And again, what part, how much of it all, I ought to give back in charity, I wasn't exactly sure. But I thought it over, and studied up the Bible, and, of course, prayed over it some, and by and by it seemed to come to me. I found out from the Bible that the least anybody ought to give was a tenth of what he had. It's called a tithe in some places, but Deacon Blodgett said that was the same thing, and meant a tenth part. But, as I said before, I didn't know how much property I had, so how could I divide it by ten, and get a tithe of it?

"Well, I soon saw the only way I could fix it and be certain sure I wasn't skimping the Lord's share was this; I must divide every single thing as it came along by ten, and when I'd got the answer to the sum, I must give that away right off, before I forgot about it, always adding a little to it, for fear I hadn't divided right, knowing my bad head for figures. You have no idea how well that way worked, and works still, for I always do it to this day. I'll show you.

"There were my hens, for one thing I had quite a lot, and they were good layers most times. Well, say I got fifteen eggs one day. As soon as I'd counted them I'd divide them by ten. It would go once and something over, so, of course, I'd call it twice. There'd be two eggs that didn't belong to me, but to the Lord or his people. Then there was the allowing, as I call it,—the adding on for fear I hadn't divided right; and that made three. Of course, I picked out the biggest, if there was any difference, and in some ways or other those three eggs went where they belonged. Sometimes they were sold and paid into the treasury;

sometimes they went just as eggs to some of the Lord's sick or poor, or to somebody doing his work.

"Then my garden: the vegetables, and the fruit, and the flowers,—they were all divided the same way, as fast as they came on. 'Twas hard work for me, with my poor head for figures, to find out just how much a tenth part of a bushel was, when I had my roots dug,—the potatoes and turnips, carrots, and so on. I couldn't do it on paper or the slate. I just had to take each bushel itself, and lay them out in ten parts by looks or counting. Then I'd allow, of course, feeling pretty sure I'd make some mistake, and generally add a little from nine of the heaps to the Lord's pile,—and there it was, you see, all done. 'Twas a good deal of work, but real interesting. Pumpkins were easy. They were big, and counted quick. Beans and peas were pretty difficult, but cabbages plain and easy.

"My posies didn't bring in any money; there wasn't any sale for such things in the village, of course, so they must be given away just as they were. But there were always sick people to send a little bunch to, or poor folks that hadn't any gardens, and many, many times there were the dead, with them they'd left sorrowing, wanting to lay something white and sweet and comforting on their breasts or in their cold, still hands. And there was the meeting-house to look out for Sundays with the pitcher of Canterbury bells or fox-gloves or poppies or pinks, Congregationals—I was always one of them. you know—didn't put flowers in the meeting house much those days. But it seemed a good thing to me, our Master having made so much of posies, and they themselves having so many little kind of sermons in them. So I begun doing it, and somehow nobody stopped me, though there was some talk at first, and the story got around that Abby Coles—that's me, you know—was going over to the Episcopal. Then there was my herb corner, where I raised thyme and sweet-marjoram and mint and summer-savory. I just admired to do the dividing up of that, for it made me think of the 'tithes of mint, anise, and cummin' the Bible tells of. You wouldn't think there was much use for such herbs in the Lord's work, but there was. There was stuffing for the tenth part of my chickens—I didn't keep turkeys—to have sage or sweet-marjoram or summer savory or all three in as folks chose; and there were the sausages, tithes of them to be seasoned up for the minister and his big family,—he had quivers full of childrer,—and for old Captain Lee, Aunt Lois Worthy, 'Lias Bates, and all the rest of our poor folks. And there was hardtack and boneset and motherwort, and lots of other curing, healing things for the sick and ailing. Dear me! my tenth part of that herb-bed had to have lots of allowing to make it go 'round.

"Well, so I did with everything, you see. The interest I got from the savings bank I tithed each time it came in, always allowing more on that than on other things because of my poor head for figures, and my being afraid I should do the sum wrong. And so with the rent for my pasture that John Walker hired for his cattle. He didn't pay

very regular, sometimes not at all. But, of course, that didn't make any difference; I'd got to take a tenth of the price he'd ought to 'a' paid, beside the allowing.

"Of course, I've only told you a part of the story. 'Twould take me a year to tell about everything,—how I measured the milk from my cow when it was new, and then the cream when it was skimmed; how, when my pigs were killed, I tithed the meat,—spare ribs, hams, pork, and all, each by itself. My calves too,—the veal, the liver, and the head. I gave a tenth part of the use of my horse—old Jack—to the sick or poor, the minister or funerals. I tithed my hay, my oats, my buckwheat, and always every single time, of course, I allowed, to make sure I was right and honest.

"This rule of mine worked sort of queer sometimes, and turned out almost comical. I recollect once I'd been busy house-cleaning, and somehow I'd forgotten how near out the victuals in the house was. I went to set the table for tea, and I found there wasn't hardly anything in the closet but one huckleberry pie and and three doughnuts. I'd got into such a habit of tithing I begun to divide those provisions right off, though I really had done it before on baking-day, and sent out my tenth and the allowing. I undertook to cut that pie into ten pieces, but you know how difficult huckleberry pie is. The juice would run so and the berries squeeze out till I couldn't tell one piece from another, and come to the tenth, there didn't hardly seem to be anything to it, even with the allowing. So I see I might as well take the whole pie, and call it a tithe, and I ran over to poor Miss Randy Shaw's with it. When I came back, I had another hard sum to do, for there were my three doughnuts to divide by ten! I was too tired to try to that, so I eat one with my cup of tea, and laid away the others for little lame Billy, down the west road.

"There were lots of other things I can scarcely put into words,—sums you can't do by any rule of arithmetic, and yet must be taken into account and tithed. There were the kind things folks did for me, such a heap of 'em; for everybody's always so good to me, and I'm sure I don't know why. Those things must be divided somehow, and at least a tenth part of them passed on to them that needs them. There was my Bible and all it holds; that must have its tithe sent to those that haven't got it,—the heathen here at home and way off in distant lands. And my church,—some ways I must give part of what I got out of that. There was my minister, Mr. Jessup, too. It made me smile for a minute when I first thought of dividing him by ten. He was dreadful poor, as far as flesh goes, and seemed as though a tithe of him wouldn't go very far. But, dear me! the goodness and kind deeds and faithful work for his people made enough to divide by a hundred.

"And then—I mean to speak very solemn and with great respect and reverence about this—there was the greatest gift I'd had in all my poor, selfish life, the Christmas Present, as I like to call it in my heart. I tried real hard to give my whole share and more of what I owed him for that, and help folks that hadn't my privileges to get its peace and comfort. I didn't think there was any need of stopping at a tenth part in that matter.

"Well, I've made a long story out of my tithing,—haven't I? But you asked me about it, you know. And it does seem to me such a good way to lay out your charities, and such an easy one, too. For, as far as I can see, it comes out just about right,—that is, if you divide every single

thing as it comes along by ten, and don't wait or forget. But remember, you must always allow, even if you think you have a head for figures. Seems to me each year, as I look back and count up, that my allowance is about as big as my tithes, though I don't see how that can be. But I never was much at arithmetic,—that's the thing of it."

Women Should Know

That benzine is an excellent polish for the finger nails. That vaseline, taken half a teaspoonful at a time, cures a cold.

That an excellent beautifier for the complexion is a hot water bath, followed up by dabs of eau de cologne on the face.

The people who are unable to sleep after drinking tea or coffee find that they can enjoy the sweetest kind of repose after drinking cocoa.

That a change in the weather will often cause disagreeable spots upon the complexion in the summer. The remedy may often be found in simple, cooling drinks.

That the hands may be kept from perspiring by powdering them with finely pulverized starch perfumed with orris-root or anything else that may be preferred.—Ex.

Paddy Minded the Telephone.

One morning my sister went to see a friend, and took with her our little dog.

When she left she quite forgot the dog and as soon as our friend discovered him, they did all they could to make him leave, but with no avail.

Some hours passed and he was still there. So they telephoned to let us know his whereabouts.

"Bring him to the telephone," said my sister.

One of the boys held him while another put the trumpet to the dog's ear.

Then my sister whistled, and called, "Come home at once, Paddy."

Immediately he rushed to the door barking to get out, and soon afterwards arrived at home.—Mayflower.

Children in the Family.

Children in families where there are other children get on better without other people's children than only children do, but even they need other people's children for their development. The elder children in families are apt to assume such authority as they may over the younger ones, and the younger ones are apt to dispute it, and it isn't an uncommon thing for sisters to quarrel. That is not necessarily a great matter. It does not imply lack of affection, but only the clashing of forces neither of which one would spare. But of course it may be overdone, and it is preferable that energy of this sort should not be too much developed in one's own household, and that both likes and dislikes should find some field for cultivation away from home.

"I have been surprised," says Aunt Matilda to Susan's mother, "to see how well Susan has hit it off with my Jane since she has been visiting us. They seemed to get on perfectly, and yet both Jane and Susan have been thought to be rather 'bossy.'"

So they are, each in her own field. Both Jane and Susan have younger sisters, and feel authorized to lay down the law to them when circumstances seem to warrant it.

But laying down the law to any one else than a younger sister is a different matter, and they instinctively feel the inexpediency of that. Yet they observe and reflect, and no beam that may be in their own eye is likely to be big enough to make them blind to the neighbor-child's note.—E. S. Martin, in the Christmas Harper's.

The Latest Spring Fashion Notes.

Sleeves are increasing every day in size, and it seems not at all unlikely that before the summer we shall be wearing the flowing sleeves so fashionable in the early forties.

The prominence of stripes and small checks in all the new spring and summer materials is very marked, and applies to silks and washable fabrics as well as to woolen goods.

White skirts will prove popular again during the coming white and cotton season, for such goods are in full sway, and cool, dainty, freshly laundered frocks will this summer reign supreme.

Braid laces describes well the new laces made of white washable braids for summer gowns. These laces come in lovely patterns and in various widths suitable for skirt as well as for bodice trimming.

For morning and all informal occasions pretty and sensible blouse and skirt gowns will be much more worn than they were last year. Linen, Madras, duck and Holland will be much in evidence for these gowns.—April Ladies' Home Journal.

Daybreak on the Farm.

There are songs for those who listen
Just at daybreak, on a farm,
While the dewdrops glow and glisten
And the dawn-clouds add their charm.

Gentle lowings from the stable,
Where the patient cattle wait
For the filling of their table ;
Plaintive bleatings from the gate.
Where the sheep have flocked together ;
Merry cackling from the pens,
Where in spite of wind or weather
music fills the throats of hens.
There are neighings low and tender,
There are whinnies of delight.
And the pigs their tribute render
For another peaceful night.

There are songs for those who love them,
Potent both to cheer and charm,
All about, below, above them,
Just at daybreak on the farm.

—Farm Journal.

The Advantages of Country Living.

If you get ever so rich, what do you do? Buy a farm somewhere. If you have the root of a good matter in you, you will want to poultice a worn spirit from time to time with the healing airs and the restful scenes of the country. If you get ever so poor, what do you do? Work harder, probably, if you are fit to do anything and can find anything to do. But if you have a spirit of the requisite fibre, and have come to just the requisite degree of impecuniosity, and circumstances and your experience of life favor it, you go and live in the country. You can live very cheaply in the country if you choose, and possess your soul in complete independence and wear your old clothes with a cheerful spirit. You will be quit of a host of obligations to fashion, to society, which may vex and oppress you in town, for the price of superfluities is by far the biggest item in the cost of ordinary living. You will miss opportunities too, but not all opportunity. You will live face to face

BABY CONSTIPATION.

CAN BE CURED WITHOUT RESORTING TO HARSH PURGATIVES.

Constipation is a very common trouble among infants and small children—it is also one of the most distressing. The cause is some derangement of the digestive organs, and if not promptly treated is liable to lead to serious results. The little victim suffers from headache, fever, pain in the stomach and sometimes vomiting. While in this condition neither baby nor baby's mother can obtain restful sleep. If proper care is taken in feeding the child and Baby's Own Tablets are used, there will be no trouble found in curing and keeping baby free from this disorder. Mrs. T. Guymmer, London, Ont., says:—"My baby was a great sufferer from constipation. She cried continually, and I was about worn out attending her. I tried several remedies, but none of them helped her till I procured some Baby's Own Tablets. These tablets worked wonders, and now she is in the best of health. I can now go about my work without being disturbed by baby's crying. I consider Baby's Own Tablets a great medicine, and would advise mothers to keep them in the house for they will save baby from much suffering by curing and preventing the minor ailments common to infants and small children."

Baby's Own Tablets are sold under an absolute guarantee to contain no opiate or other harmful drug. They are easy to take, mild in action, promote healthful sleep and will be found a never-failing cure for constipation, baby indigestion, simple fever, diarrhoea, sour stomach, colic, etc. They allay the irritation accompanying the cutting of teeth, break up colds and prevent croup. Price 25 cents a box at all druggists or sent by mail, post paid, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

with nature. You will be able to say your prayers in peace, and develop the spiritual side of you if you have any, with only the smallest concern about landlords, grocers, or raiment. There are no taxes of any consequence in the country: think of that! The greatest luxury you get there is time, and the next greatest are sights and sounds and smells. If you have thoughts to think, the country gives you a great chance to think them. If you have books to read, you can read a lot of them in the country, even with kerosene at eleven cents a gallon.

On the other hand, if you have money to spend, what a chance to spend it the country offers you! Gardens, cows, horses, houses, stables, roads, milk at a dollar a gallon if you like, sheep and dogs, and, most of all, children. It is no trouble at all to spend fifty thousand dollars a year on roads alone, if only you start with a fairly sharp land-hunger and push out your borders with due energy. You can get more for your money in roads than in diamonds or pictures, and roads are a permanent investment. They don't burn down; you don't have to keep them insured; you don't have even to keep them clean, for if you build them well, let the weeds grow never so thick on them the roads will be there still. And once you put your money into them it stays. You can never get it out, nor can anyone else. You cannot even be taxed adequately on them, for no assessor presumes to see much value in a road. Indeed, a very large sum of money can be hid in a country place where the assessors won't find it—in water-pipes, drains, and such things.—E. S. Martin, in Harper's Magazine for April.

Ministers and Churches.

Our Toronto Letter.

This is the season of the year in the latitude of this city, when, annually the question presents itself to all the male population, especially the householder portion of it, whether life is worth living. Inside, from garret to cellar the house is in such a state of disorganization, every place is so upset, there is such a rushing to and fro, such a tearing up and pulling down, such an invasion of workmen and workwomen, all things are in such a state of dissolution and restless movement, that a man can find nowhere to rest the sole of his foot, and were it to continue thus life would certainly not be worth living. It would be better, as some one has put it, "to leave the world and climb a tree." But all things have an end, and so will this, and life will again go on in its usually happily monotonous way, and women and men alike will rest and enjoy the luxury of feeling clean, and like living. Outside, the excitement of recruiting for a fresh contingent for South Africa, preparations for the Provincial elections next month, restlessness in the labour market, and all the stir and happy bustle of spring and reviving life prevail. In ecclesiastical circles steps are beginning to be taken for the meeting of the General Assembly of the Church early in June. The interest of the whole Church in Home Mission rearrangements, made necessary by the death of Rev. Dr. Robertson, will no doubt help to secure a large attendance.

On Sabbath a week ago, a service of somewhat special interest was held in St. James Square church in connection with the ordination of two new elders and their induction with that of two others into the eldership which now numbers sixteen. The pastor, Rev. Alfred Gandier, took advantage of the occasion to set forth and explain the principles of our Presbyterian polity, contrasting them in a candid and moderate spirit with those of prelacy and congregationalism. On the following evening, the Young People's Guild held its weekly meeting, at which the subject taken up was, "Robertson of the North-west.—The Man and his Work." On the same evening in Knox church the Young People's Society was addressed by the pastor, Rev. A. B. Winchester, on "The Influence of Protestantism versus Roman Catholicism on Civilization." Certain phases of the Reformation were dealt with and the progress made in Roman Catholic Spain and France was compared with that made in Protestant England and Scotland. College street congregation, of which Rev. Alex. Gilray has been pastor since its formation over a quarter of a century ago, held a successful concert lately in aid of its choir fund. A large attendance and good programme satisfied all present. An event which will serve to recall the past to many, was the death last week, from rheumatism, after a long illness, of Rev. Thomas Goldsmith. He was for many years in the ministry of the Methodist church before connecting himself with the Presbyterian church. In his day he held important pastorates and was an able and popular preacher. In the Anglican church, Rev. Septimus Jones, long and well known in the city, rector of the Church of the Redeemer, because of age and infirm health now retires from active service, with the good wishes of his late charge, and hopes for his speedy restoration to health.

Notwithstanding the rumors of peace coming from South Africa, and the apparent probability of peace being soon concluded, recruiting is going on in the city with great activity, and not the less but the more because of the late brave conduct, attended by such heavy loss of our brave soldiers from Canada. The imperial spirit, and the spirit of young Canada could hardly find more patriotic, or more exultant expression than in the words of young Evans, a private from Port Hope, who, at Hart's River, although mortally wounded, fired his last cartridge then broke his rifle over a boulder: "Many a good man has died for the old flag, and why should not I? If parents had not given their sons, and sons had not given themselves for the British Empire, it would not today be the proud dictator of the world." This is the new spirit growing up among Britain's sons in the remotest corners of her wide Empire, and so long as it spreads and lasts, she need fear no foe, especially when that fire burns in the hearts of men, of whom it can be said as of Private Evans, "he had for years been a devoted Christian, and lived nobly as he died." We heartily endorse the language of one of our leading dailies, "The annals of the

Empire, splendid as they are, contain nothing grander than this simple declaration of faith, sealed as it was by an heroic death." And noble too, though different in kind, is the conduct of those lady teachers who are on their way to South Africa to carry out their patriotic and beneficent work. Speaking of this, Dr. Parkin, the well known head of Upper Canada College, said the other evening, "No one could estimate the effect which the splendid corps of teachers who were going from the Dominion to the Transvaal would have upon the future life of that country, nor could anyone measure the effect which the experiences of young Canadians in South Africa would have upon Canada." The field before these ladies for doing good is of the most inspiring kind. Already, while only 9,000 children were attending the Orange Free State schools before the war, there are now 14,000 in those under the rule of the British Government.

A movement which will be very popular with many in the city is the introduction of a by-law in the City Council to provide permanently a Saturday half-holiday during the months of June, July, August and September for all the permanent employees of the Corporation.

Some months ago certain questions were submitted to the Court of Appeal and argument heard upon them, before the Court, regarding the constitutionality of the Act respecting the profanation of the Lord's Day. Judgment upon the points submitted has just been handed out. Judges Osler, MacLennan and Moles were associated with Chief Justice Armour. The latter alone gives judgment in several particulars, the others declining to answer. "The decision given out," says the report, "sustains the law in several important particulars, namely, the prohibition of Sunday sales, of Sunday labor, of Sunday excursions, and Sunday street cars, but in the first two instances, the law is held not to apply to corporations." It will take some time, we suspect, to see precisely just what the effect practically will be of this important judgment.

Eastern Ontario.

Mr. E. B. Casey has entered upon his duties as missionary at Cordova Mines.

Rev. J. Tudor Scrimger B. A., of Taylorville, occupied the Presbyterian pulpit, Russell, on Sunday while the Rev. T. A. Sadler preached at Taylorville.

Rev. Mr. Brown, a former pastor of the North Augusta church, will hold service in the church there on Sunday afternoon, the 27th, and will continue so the remainder of the season.

Communion services were observed in St. Andrews, Carleton Place, on Sunday, when 16 new members were added. Rev. Mr. Hay, of Renfrew, conducted the preparatory services on Thursday and Friday evenings.

Rev. Dr. Campbell, formerly of Renfrew, and now of Perth, is dangerously ill, suffering from a paralytic stroke, which occurred last Thursday week. He had been busy writing almost all day until he was seized with the stroke in the evening.

At the recent meeting of the Presbytery of Glengarry, Revs. J. Cormack, D. McLaren and J. W. McLean were appointed a committee to ascertain whether the church properties within the bounds have proper titles or not, and to report at the meeting in July.

The reports circulated through the press concerning the health of Rev. Dr. Campbell, of Perth, are very much exaggerated. He has been in poor health for some days, but latest reports are to the effect that he was improving and expected to be able to resume work almost immediately.

The congregations of Keene and Westwood in Peterboro Presbytery for fifty-one years presided over by the late Rev. Francis Andrews, D. D., has given a unanimous call to the Rev. D. D. McDonald, of Caledonia, Ont., to be successor. The stipend is \$900 with manse and three weeks holidays.

The induction of Rev. D. McVicar, late of Montreal, as pastor of St. Luke's church, took place on Wednesday, April 23. The sermon was delivered by Rev. R. Harkness, B. A., of Cornwall. Rev. Dr. MacNish of Cornwall, addressed the minister and Rev. Mr. Coburn of Newington, the congregation.

The following are the commissioners to the General Assembly from Glengarry: Ministers—J. S. Burnett, A. McCallum, P. F. Langill, J. McKimmon, H. D. Leitch, D. McLaren, and representatives from the sessions of St. John's,

Cornwall, Dalhousie Mills and Cote, St. George, Finch, East Hawkesbury and Glen Sandfield, Indian Lands, Kenyon.

At the close of the service in the Cookstown church, on Sunday week last, it being the occasion of Rev. J. T. Hall's farewell sermon, the congregation remained seated while the choir sang, "God be with you till we meet again." Mr. Hall was highly esteemed by all his congregation and his leaving is much regretted.

Rev. Dr. Bayne, of Pembroke, has been invited to preach the opening sermons in the new Presbyterian church at Lake Dore, near Eganville. The opening services will be held on the 4th of May. There will be a social the following day. Rev. Mr. Rattray will preach in Pembroke in Dr. Bayne's absence on that date.

Wednesday, April 16th, was an important event in the life of St. Paul's, Peterboro. The Rev. Mr. Yule who has been the first assistant to the Rev. Dr. Torrance during the past year was given a "farewell" and the Rev. J. A. Wilson the newly appointed assistant was tendered a hearty reception. A most enjoyable evening was spent.

The Kirk Session of St. Andrews, Peterboro, presented a beautiful bound copy of the Scriptures to Miss Maud McFarlane who was one of the party of teachers en route for South Africa. The Young Men's Guild of the same church presented a neatly bound copy of the New Testament to one of its members Mr. G. A. Macdonald who goes as a member of the fourth Canadian Contingent to South Africa.

The Rev. W. L. Atkinson, of Inglewood, Ont., was inducted into the pastoral charge of Wansaw and Drummer on Tuesday, April 8th. In the evening a public reception was tendered and proved in every way a magnificent success. The ministers from Peterboro together with Rev. Messrs. McIntosh of Centreville and Karamawin from Omenell gave addresses. Both Mr. and Mrs. Atkinson are to be congratulated on receiving such an enthusiastic welcome.

On Monday April 14th, the Young Men's Guild of St. Andrews church, Peterboro, was tendered a brilliant reception by the Young Men's Guild of St. Luke's Episcopal church, of which the Rev. E. A. Langfeldt is rector. A very pleasing programme was given and a supper provided by the young ladies of St. Luke's, gave opportunity for bright after dinner speeches. St. Andrews Young Men's Guild is in a healthy and vigorous condition.

At a fairly attended meeting of the women of St. Andrew's church, Arnprior, on Monday, it was resolved that they should make a strong effort to have the small debt on the church (about \$900) wiped out this fall. They propose holding a sale of fancy goods, etc., about the end of May next, and they solicit aid from all interested in the good work in providing material towards that end.

"A Talented Divine" is the way the Belleville Intelligencer describes the Rev. Mr. McKay who preached in Woodville Sunday and says "No congregation in this city is better able to appreciate a good sermon than the one which worships in John St. Church, so when they praise a Rev. gentleman who has been occupying their pulpit you may make up your mind that he has many good features. Rev. Hector McKay, B. A., is a young gentleman in this fortunate category. Rev. Mr. McKay came here rather more than a month ago, to supply the pulpit for a fortnight. So acceptable was he to the congregation that they requested him to remain another fortnight to which request he acceded. On Sunday next Rev. Mr. McKay will preach his final sermon in Belleville where he has made many friends and impressed every one who listened to him with his sound theology, forcible language and evident desire to do as much harm as possible to "the devil and all his works." Rev. Mr. McKay is a native of Ripley, Ont., and a B. A., of McGill after leaving which institution he took a course at Presbyterian College, Montreal. At the close of his college life Rev. Mr. McKay spent twelve months as a missionary in the Kootenay district, British Columbia, the last four months of which was spent in charge, at Rosland. After leaving the west Mr. McKay visited his home and subsequently went to the Old Country spending last summer and fall in Scotland and England. Since returning he has occupied pulpits in Lachute, Cornwall and latterly Belleville where he made a decidedly favorable impression. Rev. Mr. McKay who goes next to Woodville, Ont., has undoubtedly a bright future in the Presbyterian ministry.—Belleville Intelligencer.

Western Ontario.

The Rev. Alex. Grant has purchased the manse from Knox church, St. Mary's, trustees.

Rev. R. Thynne, editor of the Arthur Enterprise, is supplying the Waldemar pulpit for a few months.

Rev. W. J. Clark, of London, conducted a preparatory service at the Glencoe church recently.

Knox church, South London, is undergoing interior renovation. Services are being held in the schoolroom.

The Young People's Societies of the Presbytery of London will meet in convention in Knox Church, St. Thomas, on Monday, May 12.

Revs. J. W. Orr, of Orangeville, and J. McKinnon, of Springbank, supplied Horning's Mills and Primrose pulpits the past two Sabbaths.

Knox church, Elora, has been renovating the basement of the church. It has all been re-decorated and painted and now presents a clean and cheerful appearance.

The annual convention of the East Oxford S. S. Association will be held in St. Andrew's church, Trimble's Corners, on Monday, May 26th. The change of date is owing to the difficulty in securing the 17th of June.

Rev. Mr. Nichol exhibited his series of beautifully colored lantern slides of Tissot's famous pictures on the life of Christ on Monday evening in Chalmer's church, Guelph. It was a rare treat for the people of Elora who thoroughly enjoyed the evening.

It is reported that prominent prohibitionists have waited upon the session of St. Andrew's Church, London, with a view to securing their concurrence in the proposal to nominate the Rev. Robert Johnston for the Legislature. Dr. Johnston is very popular with the advocates of prohibition, but the leaders of the league decline to make any definite statement in regard to their actual intentions.

The congregation of Knox church, Dundas, has presented a hearty and unanimous call to the Rev. S. H. Gray, B. A. The call was sustained at a special meeting of the Hamilton Presbytery on the 2nd inst., and accepted by Mr. Gray. The induction took place on Tuesday evening, 15th inst. Rev. Dr. Fletcher presided, D. Anderson of Burlington preached, Dr. Lyle addressed the minister, and R. Martin the people.

Rev. Dr. Lyle has entered his twenty-fifth year as pastor of Central church, Hamilton. The occasion was marked by special anniversary services on Sabbath, April 6, conducted by Rev. W. J. Clark of London. On Monday evening a real old time tea and social were held. Congratulatory speeches were made by Revs. Dr. Fletcher, Neil McPherson and A. McWilliams, and a cordial welcome was extended by the congregation to the assistant pastor, Mr. Neil Leckie.

Rev. John Morton, of Hamilton, preached two discourses in Hebron church, last Sunday, which were both stirring appeals to Canadians. In the morning his subject was "Canada," referring, among other things, to Imperialism and the duties and opportunity of Canadians. In the evening Mr. Morton spoke on Temperance, dealing with the Liquor Act of 1902. His remarks were in the spirit of conciliation. He hoped for a united temperance vote on Dec. 4th. Both his efforts breathed the spirit of the Master throughout.

St. John Church, Hamilton, has secured for the anniversary services next Sunday Rev. Thomas Eakins, of St. Andrew's Church, Guelph, one of the rising men of the day in the Presbyterian Church. Mr. Eakins is a cousin of Rev. Wm. Patterson, late of Cook's Church, Toronto, now of Philadelphia, and assisted him for a number of summers in Toronto. He is a gold medalist of the School of Oratory, Dublin, Ireland, and an honor graduate of Toronto University.—Hamilton Times.

The Ladies Aid Society of Knox church, Woodstock, held their annual congregational reception on the 15th inst. The reception was an unusually interesting one, combining as it did three objects, the introduction of Mr. Wilson, the new assistant, to the congregation; the entertainment of the choir, as a slight token of appreciation of their services, and the bringing together of all the congregation in a social way. Speeches, an interesting musical program, conversation and light refreshments formed the features of the evening. The lecture room, in which the reception was held, was very prettily

decorated with flags, bunting, palms and flowers. The tea tables were placed in one of the class rooms adjoining, and from these the members of the Ladies' Aid dispensed delicious cakes and coffee, while the guests present enjoyed social intercourse. Dr. Andrew Mackay occupied the chair. Mr. Wilson was introduced by Rev. Dr. McMullen in an appropriate speech. Mr. Wilson responded happily, and the chairman added his quota of welcome.

The rearrangement by Presbytery of the congregations of Milverton Wellesley, Milbank and Crosshill has caused a good deal of dissatisfaction among the members of the latter three congregations, says the Milverton Sun. A meeting was held at Milbank last week and a petition was drawn up and largely signed by members of the congregation which will be presented to Presbytery at its next meeting by a delegation of three, protesting against the action of that body in acting so hastily. The Wellesley congregation has closed the doors of the church and the members attend worship at neighboring churches. Though there has been some dissatisfaction in Crosshill, we understand that the members there were willing to submit to the new arrangement, provided Wellesley acted in concert with them. The whole matter, however, will likely be threshed out finally at the next meeting of Presbytery, when it is hoped some arrangement can be made suitable to all.

St. Andrew's church, London, was crowded to its capacity on the 15th inst, to hear the Service of Praise given by the church choir, assisted by Mrs. Leonora James-Kennedy, soprano, and Mr. George Allan, baritone, both soloists of the Centenary church, Hamilton. These artists, on this, their first appearance in London, left a decidedly favorable impression. Mrs. James-Kennedy has a brilliant soprano voice of good quality, which she uses to advantage. Her soft passages are fine, but a tendency to slur was noticeable. Mr. Allan's rich baritone voice, of which he has perfect control, shows careful training. All his numbers were thoroughly appreciated, especially the first, "Shadows of the Evening Hour." His other numbers were "Crossing the Bar" and "King of Kings." The choruses by the choir were well rendered, and each of the soloists acquitted themselves creditably. In the opening number, the chorus "Awake, Thou that Sleepest," Misses Pickard and Templeton, Messrs. A. Galpin and I. W. McIntosh took solo parts. The fifth number a trio for ladies' voices, "One Sweetly Solemn Thought" (arranged by Mr. Wheeler) was given an effective rendering by Mrs. Charles Wheeler, Misses Pickard and Templeton. Mr. Wheeler's organ solos were rendered in his accustomed musicianly style.

Montreal.

The Montreal Witness of Monday last contained the following: It was a distinct shock to the large circle of friends of Mr. David Torrance Fraser, the well-known public accountant, to learn this morning that he had been suddenly called away from his active, busy life last evening, after his return home from Crescent Street Church. Heart failure is understood to have been the cause of his death. Mr. Fraser was born in Montreal about sixty years ago. He is an old High School boy, and his connection with Cote Street Presbyterian Church, and afterwards Crescent Street Church, of which he was an elder, was a joyous part of his life. He taught in the Sunday School, and later was superintendent of St. Mark's Church Sunday School, and more recently his work as corresponding secretary of the Presbyterian Sunday School Association was zealous, and his devotion unstinted. Mr. Torrance attended church last evening and sang in the choir. He had addressed the Sunday School children at Mount Royal Vale in the afternoon, and was evidently at his best, so far as his friends could see. Mr. Fraser was a son of the late Mr. John Fraser, of Inverness, Scotland, and a half brother of the late Rev. Donald Fraser, D. D., famous as a preacher. He was married to Miss Anna Bancroft, daughter of the late Rev. Canon Bancroft, D. D., and she and two children are left to mourn his loss. The funeral will be from the family residence, 70 McGill College avenue, on Wednesday at 3 p. m. Mr. Fraser took a warm intelligent interest in Sabbath School work, and readers of THE DOMINION PRESBYTERIAN no doubt read his articles on this subject in the last two issues of the paper. We join with many friends in expressions of sincere sorrow at the sudden removal of so active a church member. His widow and children have

the cordial sympathy of a large circle of friends and relations in their sudden bereavement. Ed. DOM. PRES.

Northern Ontario.

Barrie council have purchased the old Presbyterian church in Allandale for \$300.

Rev. Mr. McClintock of Dover, Ont., preached in the Woodville church last Sabbath.

Rev. Mr. Smith, of 1st Essa and Ivy preached in the Bond Head church on Sabbath and declared the pulpit vacant. The former pastor, Rev. J. T. Hall, left here on Tuesday of last week for Rockwood, his new home, and was inducted into his new pastorate on Thursday.

Miss Janet McDougall, of Richmond Hill, who died on March 29th, left an estate valued at \$4,645, consisting largely of mortgage securities and property in Bowmanville. St. Paul's Presbyterian church, Bowmanville, is remembered in the deceased lady's will to the extent of \$50. The balance of the estate goes to relatives and personal friends.

It seems to me there is no maxim for a noble life like this: Count always your highest moments your truest moments. Believe that in the time when you were the greatest and most spiritual man or woman, then you were your truest self. Think of the noblest moment you ever passed, of the time when, lifted up to the heights of glory, or bowed down to the depths of sorrow, every power that was in you was called forth to meet the exigency, or to do the work. And then believe that the highest you ever have been you may be all the time, and vastly higher still, if only the power of the Christ can occupy you and fill your life all the time.—Phillips Brooks.

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.

Confucius or Christ.

The following extract is taken from a letter sent by a native Christian in Honan. It is interesting as showing the character of converts and the Chinese estimate of their Christianity:

Ren t'ai-t'ai (one of the women Christians), when the persecution was at its worst, used secretly to visit the church members and help them with money, sympathy, and counsel. When the hall was looted the mob went around to destroy her house. Her husband and sons went to the door with guns and said they would shoot the first man who dared to enter. Seeing the reception that awaited them the mob dispersed. Then the husband and sons went to the women's apartments and began to scold Mrs. Ren, and to say that by following Jesus she was endangering the lives of all her family. They demanded that she should "leave the false and return to the true." "If you want me to go back to my old way, then I shall revile and curse you all day long as I used to, and also smoke opium. Are you willing for that?" "Oh," said the family, "we don't want you to act like that." "Well," said Mrs. Ren, "then do not ask me to recant, because that is what awaits you all in the house if I do." Thereupon the family said, "Go on as you are doing; we will not say another word."

Signs of Life in Spain.

An interesting article on "Religion in Spain," has appeared in the *Church Times*. The writer, who knows the country well, remarks that it would be difficult to exaggerate the anti clerical feeling. The Church is strong in the Basque provinces—Navarre, Aragon, Catalonia, and Old Castile. Burgos, Vittoria, and Pampeluna are Catholic strongholds. But there is a very different tale to tell of the large towns in the south. Andalusia in particular is not in the least under clerical influence. Bitter as the hostility to the religious orders may be in France, it is child's play to the feeling shown in Spain. There, as elsewhere, it is the Jesuits who attract the largest amount of hatred. A caricature of a Jesuit at a music-hall in the south is sure to bring thunders of applause, and in conversation with the people one is often told that the Jesuits are at the bottom of the present unfortunate condition of the country.

The Eskimos now have their own translation of the Word, which the Bible Society of Denmark has the honor of publishing. It took 150 years to complete the task. The Norwegian pastor, Hans Egede, who went as a missionary to Greenland in 1721, began the work, and his son, Paul, finished the translation of several books. Danish and Moravian missionaries during the last century added book after book, until now the 10,000 Eskimos, who are all members of the Danish State Church, have the entire Bible in their mother tongue.

Christianity is slowly but surely breaking down the barriers of caste. The principal of one of the C. M. S. colleges relates an incident which gives a striking illustration of this. He saw a Pariah (a very low caste) walking down the chief Brahman street of the town, with a Brahman (a very high caste) student on each side, one with his arm locked in the Pariah Christian's, the

Health and Home Hints.

Until a child is four years of age it should have an hour's sleep in the middle of the day.

The juice of a lemon taken before breakfast will cure many a bilious headache, but no sugar must be taken with it.

Rolled Fig Pudding.—Cut the stems from one-half of a pound of figs, then chop fine, add three-quarters of a cupful of sugar and one-half of a cupful of boiling water and simmer gently until cooked to a smooth paste. Mix well together one cupful of chopped suet, one cupful and a half of flour, one half of a teaspoonful of salt, one table-spoonful of sugar and one teaspoonful of baking powder. Add sufficient milk to mix a soft dough. Roll out half an inch thick, spread with the fig paste (which should be partly cooled), roll up and steam for three hours.

Why do we take butter on bread? Partly because wheaten flour does not contain enough fat, and partly because butter contains a trifling quantity of substances called "extractives" which, in some unknown way, stimulate the appetite and aid digestion.

Knives.—On coming from table, knives should be put into a jug half full of hot soda and water and left there half an hour, then wiped on a dish cloth and then polished. Knives can be cleaned with corks as follows: Take two corks and a little knife-powder; dip a cork in the damp powder and rub it on the blade to take off the stains. Then, for the polish, use the cork and dry powder.

A healthful condition of the feet has more to do with the general health than is realised by most women. The feet are closely connected with a sound condition of the whole body, particularly the brain and nervous system. They should be bathed every night, if not night and morning, in tepid water, to which has been added a few drops of ammonia. Even more attention in the way of cleanliness should be devoted to them than to the hands, for they get no ventilation through the wearing of boots and shoes, and the impurities thrown off by perspiration have no means of getting away.

A Hint to Busy Mothers.

If busy mothers, with more sewing on hand than they know what to do with would use a little system in this, as well as in all other home duties, it would save much work and any amount of worry. Almost all mothers have to attend personally to planning the clothes for the little folks, to the buying of materials, consulting with dressmakers as to how this or that should be made, and so on through a list of things necessary to the sewing machine. It is really much more satisfactory to lay in a stock of materials, everything necessary, and have a good seamstress come to the house at stated intervals during the year, and then do all the sewing that is to be done—the making of new clothes and remodeling of old, providing the mother cannot afford all new. By having, say, two regular sewing periods every year, the plain wardrobe of a family can be kept in good shape, with infinitely less trouble than by the constant a-little-every-day method.

other holding an umbrella over the party, both Brahmans deeply intent on the Christian's notes of a lesson just received.—The Round World.

Heart Trouble.

THE SYMPTOMS OFTEN MISUNDERSTOOD BY THE SUFFERER.

THE TROUBLE AT ALL TIMES AN EXTREMELY DANGEROUS ONE—HOW TO PROMPTLY RELIEVE IT.

There are many forms of heart disease, some of which manifest themselves by symptoms which are misunderstood by the sufferer and ascribed to indigestion or some similar cause, when the heart is really affected. The slightest derangement of this important organ is extremely dangerous. If at times the action of the pulse is too rapid and the heart beats violently, resulting in a suffocating feeling, or, if the heart seems inclined to stop beating, the pulse becomes slow, and you feel a faint, dizzy sensation, you should take the best course in the world, and that is to take Dr. Williams' Pink Pills for Pale People. You will find that the distressing symptoms promptly disappear and that the heart at all times acts normally. Mr. Adelard Lavoie, St. Pacome, Que., bears strong testimony to the value of these pills in cases of heart trouble. He says: "For nearly three years I was greatly troubled with a weak heart and in constant fear that my end would come at any time. I placed myself under a good doctor but did not get the desired relief. In fact I grew worse; the least exertion would overcome me, and finally I had to discontinue work. While in this condition a neighbor advised me to try Dr. Williams' Pink Pills and I procured a supply. They simply worked wonders in my case and when I had used six boxes I was again enjoying good health. I have had no sign of the trouble since and I can cheerfully recommend the pills to similar sufferers."

Blood troubles of all kinds are also cured by these famous pills. If you suffer from headaches, dizziness, languor, boils or skin diseases of any kind, your blood is in an impure condition, and Dr. Williams' Pink Pills are what you need. These pills are not a purgative and therefore do not weaken like medicines of that class. They are tonic in their nature and make new, rich, red blood with every dose, thus restoring health and strength to hopeless and despondent sufferers. But you must get the genuine, which always has the full name, "Dr. Williams' Pink Pills for Pale People," on every box. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

When you meet with neglect let it rouse you to exertion instead of mortifying your pride. Set about lessening those defects which expose you to neglect, and improve those excellences which command attention and respect.

Happiness is composite; pain is simple. It may take a hundred things to make a man happy, but it never needs more than one to make him suffer.—F. Marion Crawford.

God graduates the trials of our life; He allows the lesser to precede the greater. He gives us the opportunity of learning to trust Him in slighter difficulties, that faith may become muscular and strong, and that we may be able to walk to Him amid the surge of the ocean.—Rev. F. B. Meyer.

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, Nanaimo, 25 Feb. 10 a. m.

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

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

SYNOD OF TORONTO AND KING TON.

Kingston, Kingston, 11 March, 1 p.m.
Peterboro, Cobourg, Mar. 10, 7.30 p. m.
Whitby, Whitby, 16th April.
Toronto, Toronto, Knox, 1st/Tues. ev. mo.
Lindsay, Woodville, 18 March, 7.30.
Orangeville, Orangeville, 11 March.
Barrie, Almdade,
Owen Sound, Owen Sound,

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Port Hastings, 25th Feb. 11 a.m.
P. E. I., Charlottown, March 3.
Picton, 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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 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
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P. P. J. Ry.

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

The above trains are daily except Sunday.

For tickets or other information apply to 31 Central Chambers, Ottawa Agency & Messenger Co., 85 Sparks St., or C.A.H. Ticket Office, Central Station.

P. W. RESEMAN,
General Superintendent

The City Ice Company

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

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Progressive cheese and butter-makers use

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

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

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Absolute Security

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

**Confederation Life Building
TORONTO**

will receive prompt attention.

Agents Wanted. Good Pay.

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347 Wellington St., Ottawa

Choice Family Groceries

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CANADA ATLANTIC RY.

**New Train Service
BETWEEN**

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

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

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

MIDDLE AND WESTERN DIVISIONS.

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

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

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

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations.

Trains arrive 11.45 a.m., 2.25 p.m., and p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:

Central Depot. Russell House Block
Cor. Elgin and Sparks Sts.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7.40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.

Phone 18 or 1180.

**CANADIAN
PACIFIC
RY. CO.**

**Improved Montreal
Service.**

(VIA SHORT LINE)

Leave Ottawa 8.35 a.m., 4 p.m.
(Via North Shore)

Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.
6 20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa 6.25 p.m.
(Via North Shore)

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

OTTAWA TICKET OFFICES

Central Station. Union Stations
GEO. DUNCAN.

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

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

APPLY **C. Blackett Robinson, Manager.**
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THE PROVINCIAL

BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

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