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THE GOOD GREAT MAN.

BY SAMUEL TAYLOR COLERIDGE.

*How seldom, friend, a good great man inherits
Honor and wealth, with all his worth and pains!
It seems a story from the world of spirits
When any man obtains that which he merits,
Or any merits that which he obtains.*

*For shame, my friend! renounce this idle strain!
What wouldst thou have a good great man obtain?
Wealth, title, dignity, a golden chain,
Or heap of corses which his sword hath slain?
Goodness and greatness are not means, but ends.*

*Hath he not always treasures, always friends,—
The good great man? Three treasures,—love, and light,
And calm thoughts, equable as infant's breath;
And three fast friends, more sure than day or night,—
Himself, his Maker, and the angel Death.*

MARRIAGES.

At 18 Huxley street, Toronto, on Wednesday, Feb. 19th, by the Rev. J.A. Clark, B.A., minister of Cowan Avenue Presbyterian Church, Mr. William Graham of Toronto to Miss Ruth Higgins of Brucefield, Stanley Township, Huron County.

At St. John's church, Newmarket Ont., on Feb. 6, 1902, by the Very Rev. Dean Morris, of St. Catharines assisted by the Rev. Father Whitney, P.P., of Newmarket, Mr. Wm. McHale, to Mary, second daughter of Mr. William Broderick, of Franklin, Township of East Gwillimbury.

At the residence of the bride's aunt, 108 Kent street, Ottawa, by the Rev. D.M. Ramsay, on Feb. 15, 1902, Mr. Zebulun C. Ketchum to Miss Annie Matilda Borthwick, both of Ottawa.

On Feb. 6, 1902, at Collingwood, Ont., at the home of the bride's parents, by the Rev. J.A. Cranston, M.A., pastor of the Presbyterian Church, Jennie eldest daughter of Captain and Mrs. W. J. Barrett, of Maple street, to Mr. Alex. Zua, of the G. Long & Co., son of Mr. Samuel Zua, of Paris.

DEATHS

In Galt, on Sunday, Feb. 16th, 1902, Angus Martin, in his 60th year.

Suddenly, of septic pneumonia, at the residence of Geo. Waddell, Esq., Fort Hope, on Feb. 7, Norman Alexander Barclay, beloved and only son of Rev. W. W. MacCuaig, aged 1 year and 11 months.

At Acton, on Tuesday 17th Feb. Alexander Mann, aged 88 years.

At the manse, Glenora, Ont., on February 12, Christina Marion (Teenie), beloved daughter of the Rev. Donald Macdonald, aged 24 years and 19 days.

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Note and Comment.

Paris is preparing to celebrate the centennial of the birth of Victor Hugo with a brilliant programme of festivities, beginning on February 26, and continuing six days.

With 342,782 inhabitants San Francisco has 21,324 telephones. In other words, she has a telephone for every sixteen inhabitants. Boston comes next. She has 500,000 inhabitants and 23,780 telephones, or a telephone for every twenty-four inhabitants.

Mexico has the smallest navy in the world in proportion to her population. Twelve million people are protected by a fleet of two despatch vessels, two unarmoured gunboats, each carrying one 4 ton muzzle-loading gun and four small breech-loaders, and five second class torpedo-boats. This fleet is manned by 90 officers and 500 men.

Isaiah T. Montgomery, the wealthiest man in Mount Bayou, Miss., has the distinction of being the only colored mayor in the United States. His career has been one of unusual interest, as he was born a slave on the plantation of Jefferson Davis, in Mississippi. President Davis made him his body servant and taught him to read and write.

The venerable Rev. Dr. Theodore L. Cuyler has attained his eightieth birthday. Since his retirement from active pastoral work, Dr. Cuyler's activity has been if anything, greater than before. Whatever slight diminution there has been in his preaching, has been more than compensated by an increased activity in writing for the religious Press.

It was Voltaire who said: "There is no hope of destroying the Christian religion as long as Sunday is acknowledged and kept as a sacred day." Or, as a Scottish Presbyterian minister recently put it: "The Lord's Day and personal and national religion must stand or fall together." "There is food for thought for the Christ a people of Canada in these utterances.

"The question, 'What was the general character of Moses?' drew from one child in an American Sunday school the reply: 'A gentleman.' Not understanding, the inspector asked why. 'Please, sir, when the daughters of Jethro went to the well to draw water, the shepherds were in the way; but Moses helped them and said to the shepherds, 'Ladies first, please.'"

The Presbyterian Church is now preparing to make a forward movement all over England. In Yorkshire, where there are at present very few congregations of the denomination, a special effort is to be made. It is proposed to plant several new churches in the suburbs of Leeds, and one at least in every town of any considerable size in the country. Among those taking a prominent part in the movement are Sir George Bruce, Rev. James Christie of Carlisle, Moderator for the year of the Presbyterian Church of England, and Rev. Dr. Munro Gibson, an ex-president of the National Free Church Council.

The self-operating telephone is another case of the machine displacing human labor. Fifteen hundred girls are about to lose their positions in telephone offices in Chicago because the automatic system has been adopted for a portion of the city, and will soon be inaugurated. It is an electric device parallel to that by which facsimiles of handwriting and photographs of faces are sent through long distances.

There is danger in the golf links. The London, G. B., Presbyterian furnishes the interesting information—serious as well as interesting—that owing to having damaged one of his eyes badly on the golf links, Dr. Munro Gibson was unable to occupy his pulpit on a recent Sunday. The paper in question says he was then progressing favourably, but it is not certain yet whether or not the eyesight is injured, though the oculist's report is hopeful. Advice to be watchful at the golf links can hardly be regarded as jocular—in this case, at least.

The Belfast "Witness" has the following: Dr. Francis E. Clark, the founder and president of the C. E. societies, has arrived in Europe to spend some months in encouraging and developing the Christian Endeavour movement. He begins his work in Italy, and then proceeds to Sweden, Norway, and Denmark; afterwards he will visit Finland, Holland, and then South of France, Spain, and Portugal. He will find time in the course of his travels to be present at the great Endeavour meeting at Manchester, and may spend some weeks in meeting with Christian Endeavourers in various cities in Britain.

No less than 490 bull-fights, costing nearly \$5,000 each on an average, were fought in Spain from March to November, according to the *Staats Zeitung* (New York). That the number was not greater, it says, is due not to any diminution in Spanish love for the sport, but to the fact that it is an expensive amusement: "Some 3,000 bulls and more than 5,000 horses were killed in the ring this year. The value of these animals (chiefly the bulls, for the horses were old nags) exceeded \$50,000. The Duke of V. raga, the only living descendant of Columbus, is the largest breeder of bulls for the ring."

The Glasgow Christian Leader recently announced the death of a "Grand Old Man" of the Presbyterian church—Rev. W. D. Killen, D. D., president of the General Assembly's Theological College, in his 96th year. He was born in Ballymena County, Antrim, April 5, 1806, and thus lived in the reign of five sovereigns—George III., George IV., William IV., Victoria and Edward VII. His professional work dated from 1841. He was not only a preacher and a teacher, but also an author, who enriched the literature of his church and time by his published works. A few weeks before his death he bore testimony to progress in the Church and in the world in the following terms: "I am an old man now, but I am glad to say that I think the world and the church have greatly improved during my life time."

The American Sabbath Union, of New York, requests all Christian churches to observe the week following Easter in 1902,—the first week of April,—as a week of prayer for the preservation of the American Sabbath. The Presbyterian General Assembly for two years past has recommended the observance of such a week in April, and the Sabbath Union, therefore, count upon the sympathy of all Presbyterian pastors in their efforts to arouse the Christian conscience of the country to the dangers threatening this sacred institution. Why should not the Christian denominations of Canada inaugurate a similar campaign?

Says the Belfast Witness: The amazing activity of Protestant missions as compared with those which represent the Roman Church is attracting the attention of some Roman Catholics and causing anxiety if not alarm. A recent contributor to "The Vie Catholique" gives figures which show that the expenditure of the Protestant societies in three years and a few months equals the amount spent on Roman Catholic missions during three quarters of a century. The annual income of English missions alone is three times as great as that of the French Catholic missions, although the latter have more than four times as many agents. The Protestant propaganda is, therefore, far more energetic than that of Rome.

According to recent calculations there are about 1500 millions of human beings now living on the face of the earth. Of these 800 millions are dwellers in Asia, 320 millions inhabit Europe, more than 100 millions dwell in North and South America, and it is supposed that Africa contains over 200 millions—the rest belong to the islands scattered all over the globe. In regard to colour, black men and white men between them dispense of 800 millions, and 700 millions are made up of brown, yellow and red men. One-third of the human race wear clothes, but in spite of the looms of Lancashire, one-sixth wear nothing, and the rest are only partially clad. One third live in houses, nearly one-half dwell in caves or huts, while the rest are homeless.

By Emperor William's directions, orders have recently been read out in all public schools in Germany, forbidding the boys and girls from writing letters to the Emperor and Empress. Until a short time ago the Emperor and his consort were wont to give attention to letters written to them by children, and when practicable to comply with the requests contained therein. This was published in the newspapers in order to illustrate the kind-heartedness of the Emperor and his wife. But this publication has had the result of encouraging thousands upon thousands of children to add to the imperial couple in the same way until the matter has degenerated into a positive nuisance. Henceforth, whenever a boy or girl addresses a letter to Their Majesties it will be turned over by the palace authorities to the teachers of the schools to which the writer belongs with a view to severe punishment.

The Quiet Hour.

The Disciples Scattered.

S. S. LESSON—March 9. Acts 8 : 3-13.

GOLDEN TEXT—Acts 8 : 4. Therefore they that were scattered abroad went everywhere preaching the word.

As for Saul, v. 3. The force that impelled Saul was his conscientiousness. He said afterwards (Acts 26 : 9), "I verily thought that I ought to do many things contrary to the name of Jesus of Nazareth." He was wrong, but he was not knowingly wrong. When he saw his error, he showed the same zeal in furthering, which he was now showing in opposing, the cause of Christ. If every follower of Christ would sally forth to translate his belief into action, the world would soon be won for Him. Indifference is an abomination to the Lord. It is to the lukewarm church of Laodicea that He makes the threat : "I will spew thee out of my mouth" (Rev. 3 : 16).

Made havoc of the church, v. 3. Again and again its enemies have made havoc of the church. In its infancy the whole power of imperial Rome was hurled against it. The story of many a bitter persecution in modern times has been written in letters of blood. In the sixteenth century it is estimated that in France alone more than eight hundred thousand persons were martyred for their faith. During the same period, the cruel Duke of Alva boasted that in the Netherlands, besides the multitudes slain in battle, he had committed eighteen thousand to the executioner, and this because they would rather die than become traitors to the truth. In Scotland in the days of the bloody Claverhouse, eighteen thousand suffered death for their religion. What further proof should we ask that the living God is in the church, than the fact that she has triumphed over all these attempts to destroy her life? And how highly we should appreciate our religious liberties, when we remember the price that has been paid for them!

Went everywhere preaching the word, v. 4. These converts were "sowers who went forth to sow" (Matt. 13). Their seed was the word. Their field was wherever they might go. They went to Phenice, Cyprus and Antioch (Acts 11 : 19), and, possibly, some as far as Rome, for Andronicus and Juina were disciples before Paul's conversion (Rom. 16 : 7). Printing presses and railways and steamships have made it much easier for us to scatter the seed than it was for these early Christians. The Lord does not send a persecution to drive us into the great field of the world with His blessed gospel, but He has commanded us to "go," and unless in some way we are going, we are not loyal to Him.

And Philip, v. 5. Philip and Stephen were of like spirit. Stephen (Acts 7 : 47-50) laid down the principle that the church is universal, embracing Gentiles as well as Jews. Philip puts that principle into practice by going with the gospel to Samaria. The Lord intended His followers to think of the church as broad enough to include men of every nation and condition. They were to learn that, if the Jews had received a special revelation, it was that they might share it with others, as we confine the light in a lamp to illumine the room, or a fire in the stove to heat the house,

There was much joy in that city, v. 8. Christianity is a religion of joy. Its chief apostle wrote, "Rejoice in the Lord always : and again I say, rejoice." This joy is not the mere lightheartedness that youth and health and good fortune bring. Sorrow is not forbidden to the Christian. He is not condemned for being broken-hearted at the loss of his loved ones. But to the Christian hopeless sorrow is impossible. He has always something left when he seems to be stripped barest of all his happiness. No one can rob him of his Saviour and his heaven. It is possible for him to "rejoice always" because he rejoices "in the Lord."

They believed Philip . . . Simeon himself believed also, vs. 12, 13. What was the difference between the faith of these true converts and the faith of Simeon, which left him still "in the gall of bitterness and in the bond of iniquity" (v. 23)? In both cases there was the intellectual belief in the message which Philip brought. But in the case of the true converts there was a heartfelt sense of sin and need, to which Simon was a stranger. There is the difference in the two cases between the persuasion on the part of a drowning man that a rope thrown to him from the shore will save him if he lays hold of it, and his actual seizing of the rope.

They were baptized, v. 12. How proud, a few weeks ago, when the Prince of Wales visited our towns and cities, were men and women and children to carry the flags and wear the ribbons which proclaimed that they were loyal British subjects. Christ has appointed in His church two badges to distinguish His followers from the world. These badges are the sacraments of baptism, and the Lord's supper. It ought to be sufficient that He has commanded us to wear these badges of discipleship, to make us eager to assume them.

Wondered, beholding the miracles and signs which were done, v. 13. It is possible in our own day for men to be powerfully impressed by the growth of the church and its influence in the world, and yet not to realize their own personal need of the salvation proclaimed by the church. Mere wonder at the power of Christ will not bring us to Christ. It is apt to carry us further away from Him, as in the case of this poor sorcerer in his greedy and tateful plunge of greed for more power and more gain.

My life is not what I have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go into deeper things, gather the glorious riches of intellectual culture. God has forbidden it in His Providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems ungenial, vanishing, temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings, my weaknesses, what I can do and what I cannot do. So I desire to be led and not to lead—to follow Him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His Kingdom, than I would have done in any other way. I am sure of that.—Norman M. Lead

The Comfort of Satan.

BY REV. G. CAMPBELL MORGAN.

To my own heart one of the great sources of hope, in life and work and outlook, is to be found in the supreme conviction that I hold of the existence of actual spiritual enemies. Did I not believe in the existence of Satan and his emissaries, then I must believe that all the dark and dreadful deeds that smirch the page of human history have their origin in human nature. This I do not believe. Outside our planet there is evil, sin, wrong; these are not the natural products of that great creation of God, of which we form not only a part, but the crown and glory. Evil is not indigenous to the soil of the earth; it is an importation, and its existence in other realms is a mystery, absolutely beyond the possibility of our explaining or understanding.

The Lord's Prayer.

Beecher once said, "I used to think the Lord's Prayer was a short prayer; but, as I live longer, and see more of life, I begin to believe that there is no such thing as getting through it. If a man in praying that prayer were to be stopped by every word until he had thoroughly prayed it, it would take him a life-time."

There are a great many who think as Beecher once thought, that this is an easy prayer to pray, and they repeat it day after day, and week after week, with scarcely a thought of its meaning and its pledges. One needs only to take time to analyze it, petition by petition, and clause by clause, to see how wide its scope and how tremendous its meaning. It embodies a whole system of theology, and defines the entire relation of man to God. First, there is sonship, then reverence and entire submission, after that dependence for temporal good, then the condition of forgiveness acknowledged, and guidance and protection sought.

The man who can pray it from the heart, realizing that each petition is a pledge to do his part in bringing that for which he asks, is drawing very near to the Father in heaven and his religion is fixed on a basis which gives it a sure and a precious foundation. God is his father, not merely a sovereign or a judge, meting out punishment to the offender, but full of tender mercy and compassion, seeking to help and ready to forgive, caring for the body as well as for the soul; but while the Father, still the King, whose name must be revered, whose kingdom must come, and whose will must be done on earth as it is in heaven.

"Beloved, now are we the sons of God," John wrote; and Paul said, "If children then heirs; heirs of God and joint heirs with Christ." The Lord's Prayer means all this and more, and yet men repeat it as a parrot might repeat its lesson, saying the words in private devotions, or in the services of the church with scarcely more thought of its meaning than a phonograph might have.

The elder Booth is said to have declared that no man on earth could repeat this prayer as it should be repeated to bring out its meaning; while his son Henry, after years of study, melted an audience of friends to tears by rendering it.

It is the most precious prayer men utter, and covers all the range of human life; it is the model for all others, given by the Lord himself, and, as we pray it, we need to realize the meaning of our prayer, and to make it the expression of the worship and devotion of our hearts.—The Christian Observer.

Suggestions For Bible Study.

Pascal said: "Other books must be known in order to be loved; but the Bible must be loved in order to be known."

The Bible indeed should be studied, should be dug into, as one digs for hidden treasure; but it must be lived in order that it may be understood. In an address to the students at one of our colleges, a distinguished man urged them to have as their motto in after life, "One hour a day given to study and literature." One hour a day given to the study of the Bible will in the course of a few years enable any one to have a knowledge of it, and enable him to speak aptly and wisely concerning it. Give one-half an hour; give a quarter of an hour; give ten minutes every day to the reading of God's book, and by next rally Sunday you will have read the entire Bible. How many will begin at once?

What is necessary to make a teacher efficient in teaching the Bible?

He must know God as his Father; Christ as his Saviour and Judge; the Holy Ghost as his Comforter and Guide. He must know himself, his weaknesses and opportunities. He must know those whom he is called to teach. He must know the Book.

One of the first requirements of a teacher is that he should have a thorough knowledge of the subject he is to teach. As Sunday school teachers, we teach the Bible—the word of God. We cannot teach what we do not know ourselves; if we are to teach the Bible, we must know it. How many of us know it? How many have a fair knowledge of its contents? How many of us even know the names of the books of the Bible in their order? How many could give the leading events of Old Testament history? How many could write a sketch of the life of Christ? And when we come to the more important things of doctrine, how very, very little indeed we know. Oh! how much depends on our careful and faithful study of the Bible with Christ as our Teacher! And what stronger motive could we give for it than that it is His Word we teach—His own work we are doing.

Thoughts.

BY IVAN PANIN.

Condemn no one until you have been in his place.

Reputation must be gained by many deeds; it can be lost by only one.

Self-love is an excellent critic, but only of others, not of one's self.

Animals when once they have gained our affection never lose it; they cannot talk.—C. E. World.

Who tells falsehood about me misrepresents me, but who tells only truth about me does not yet represent me. To represent me he must indeed tell truth, but truth told in love.

Hugh Macmillan says that it is easy to mount up with wings as eagles far above the world, or to touch the world only on tiptoe as we run in the zeal of a great enthusiasm. But the life that calls for all our endurance is the slow, daily, humdrum plodding along the hard, hot road. If we can endure the little trials of the day, the common petty trials, we may be pretty sure that we shall not fail when the great trial comes.

Isn't it splendid to be a Christian?

Our Young People

The Secret of Endurance—Topic for March 9.

Heb. 11: 24-27; Ex. 33: 9-23.

Our Leader Speaks.

I think that one of the most inspiring sentences in the Bible is the one we have in to-day's lesson, the one that says of Moses, "He endured, as seeing Him who is invisible."

Most of the things for which men toil and suffer are invisible. A young man will study day after day and night after night, for long years, for that invisible thing, an education. Then he will go out in the world and labor for the rest of his life for that invisible thing, fame, or success. A mother will endure all the hard things that come in a mother's lot for that invisible thing, love. A soldier will march till he drops exhausted, or fight till he is stricken down by sword or musket ball, for the sake of that invisible thing, hatred, or for the sake of justice and right.

The highest of all endurance, the noblest daring, the bravest suffering, is for the sake of the loftiest invisible thing, that is, God. His "Well done" is the most splendid fame. The riches He gives is the inestimable wealth. His love surpasses the love of a mother. Duty to Him is above the duty we owe to our country. And so, all through the world's history, those who have endured "as seeing Him who is invisible" have endured more nobly, even, than the scholar, the toiler, the soldier, or the mother. No inspiration in life is to be compared with the love of God.

Life is not easy. All of us have had to endure many things, no matter how young we are. As we grow older, it is likely that we shall have much more to endure. But if we know God, and love Him, we shall fear no evil. We shall be brave in all dangers. We shall conquer every foe. And without Him we shall be defeated, from the first skirmish to the last battle of the war.

Daily Readings.

Mon., Mar. 3—Wait on God. Ps. 37: 34-40
 Tues., " 4—Establish your heart. Jas. 5: 1-8
 Wed., " 5—God our help. Ps. 40: 1-17
 Thurs., " 6—Look to Jesus. Heb. 12: 1-7
 Fri., " 7—Strengthened. Col. 1: 9-17
 Sat., " 8—The reward of endurance.

Rom. 2: 1-10
 Sun., " 9—Topic. The secret of endurance. Heb. 11: 24-27; Exod. 33: 9-23

Prayer.

Most loving God, who by the name of Father callest us to dwell with Thee in filial affection and unity of will, grant us, we beseech Thee, strength and grace to do our part nobly in this present world. Thou hast planned our life and sustained us day by day. Thou hast so loved us as to give Thy Son for our redemption. Thou hast pardoned our iniquities. Help us to love Thee with a joyful answering love that shall become our strength for duty, make us more helpful to our friends and neighbors and more patient with the trials of our lot. And Thine shall be our heart's praise evermore Amen.—Selected.

Our Members Testify.

Bayard Taylor, who overcame so many difficulties in the course of his courageous life, once said finely, "The soul must sweat blood. Nothing is well done that is done easily."

I am sure that in all our worldly troubles the only secret of endurance is to keep our minds set on the things beyond this world. It is like walking on a narrow beam high up in the air. If we look down we are lost; but we can walk steadily as long as we look upward.

The most difficult endurance is to endure when it is uncertain whether we are to obtain anything as the result of our waiting. If the reward is sure at the end, no one has trouble about enduring. But God often chooses to test our faith by this very uncertainty, and those that endure it bravely and courageously will receive his most loving praise.

The essential thing is not the way we look, but the way we actually hold out. A company of soldiers were waiting for the signal to begin a desperate assault, when one of them noticed that his comrade was white with fear, "Why, you are afraid!" he said with a sneer. "Yes, I am," was the answer, "and if you were half as much afraid as I am, you would run away."

One of the most noble, self-denying missionaries that ever lived was Henry Martyn. The story is told of a minister who used to keep Martyn's picture on the wall, and when ever he entered the room the picture would seem to enter to him, "Be earnest, be earnest! Do not trifle, do not trifle!" One of the secrets of endurance is to remember that Christ's eye is on us all the time, just as the eye of the pictured Martyn was on that minister.

Once Pitt, the great English statesman, was asked what quality was necessary in a prime minister. Some one had already suggested, "eloquence," and another had said, "industry," but Pitt replied "It is neither of these, it is patience." If a statesman needs above everything else the ability to hold a firm course in the face of all sorts of discouragements and trials, so certainly does the Christian, for his obstacles are as severe as all those that oppose any secular leader of men.

If you have ever been deceived by the thought that you have enough general knowledge of the Bible to teach a good lesson without special preparation let me give you a hint: Go into your room, stand before the glass, take a good look at yourself; then open your Bible and read Prov. 26:12.

I have seen a well-written letter by one who had neither hands nor feet. I am yet to see a good deed done by one who has neither head nor heart.

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

People who do not believe that the heathen are lost, haven't very much fear that any one is lost.

Our Contributors

The Ideal Missionary Meeting.

No missionary society can do its best work without high ideals. The perfection sought may never be fully attained, but the higher the aim the greater the achievement. In every missionary meeting there are four things to be considered—preparation, place, people, and program.

PREPARATION—Back of the ideal missionary meeting must be ideal preparation, for such missionary meetings do not "just grow." They are the result of hard work and earnest, intelligent, prayerful planning. Every detail concerning the program, the place of meeting, the announcement from pulpit or press, the personal invitation to newcomers, must be carefully considered beforehand, and nothing forgotten.

PLACE—The place in which a missionary meeting is held has much to do with making it ideal or otherwise. There has been a growing tendency in recent years to hold the meetings in private houses, and in many instances this has resulted in a large increase of attendance. Church parlors are not always bright and cheerful, and meetings held in them are apt to borrow coldness from the barren walls and stiffness from the formal rows of straight backed chairs. A transformation can be easily wrought by rearranging the chairs in some manner suggestive of sociability, by hanging missionary maps, charts, and pictures on the walls, and by bringing in fresh flowers, and curios from missionary lands.

PEOPLE—It is impossible to have an ideal meeting without people, and plenty of them. Not that small meetings are unprofitable; indeed, they are often full of spiritual power, and mighty in result. But there is enthusiasm in numbers, and a small meeting that ought to be a large one, and could be with a little effort, is certainly not ideal. But it is not enough for people to be present at a missionary meeting—they must be pleasant as well, ready to greet one another with a cordial handshake and a friendly word. Otherwise the meeting will not be ideal, for there is nothing in the world so depressing as a company of icebergs in a Christian church.

THE PROGRAM—But, after all, the program is the most important part about a missionary meeting. Here are ten points to be considered:

1 **The Leader**.—Carlyle says: "Let him who would move and convince others be first moved and convinced himself." The ideal leader, therefore, should be an earnest, consecrated Christian, full of the spirit of missions, able to inspire others with love for the work.

2 **The Length**.—An ideal missionary program must not be too long; ordinarily an hour and a half is sufficient. Papers and discussions should be strictly limited in time; otherwise they are apt to become exceedingly wearisome by reason of their length.

3 **The Transaction of Business**.—Long-drawn-out business discussions are fatal to a missionary meeting. In the ideal society business is reduced to a minimum and disposed of promptly, all matters of importance having been first discussed by the Executive Committee.

4 **The Aim**.—In every battle, owing to random shooting, there is a great waste

of ammunition. It is said that but one bullet in a thousand hits the enemy, and but one in ten thousand proves fatal. There is the same waste in missionary meetings, largely because our missionary shot is fired without definite aim. Is it not true that sometimes the Scriptures are read and prayers are offered largely because it is the proper thing to do? In the ideal meeting every number on the program has a special mission, having been chosen with definite aim of interesting people and of inducing them to pray for the work, to give liberally of their time and money, or go personally to the foreign field.

5 **The Scripture Lesson**.—In the ideal missionary meeting the Bible is used as the "sword of the Spirit," the all-powerful Word of God. Especial study should be given to the Scriptural foundations on which missionary operations rest: the "Great Commission" as recorded in the four Gospels and the book of Acts; the rewards promised to those who take up missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world wide missions is assured.

6 **Prayer**.—In the ideal missionary meeting there is much prayer, not only in connection with the devotional service, but at intervals during the entire meeting. There should be more real praying for specific things. It was said of Gossner that during his life he "prayed open both hearts and pocketbooks; prayed up the walls of a hospital; prayed mission stations into being." Missionary societies may pray workers into the field, courage into the hearts of missionaries, money into empty treasuries, and heathen souls into the kingdom of God. Too little use is made of silent prayer, which engages all hearts in a way that audible petitions sometimes fail to do.

7 **Music**.—Music is an important factor in the ideal meeting. While it is well occasionally to arrange for special numbers in the way of appropriate solos or duets, the music should largely consist of congregational singing.

8 **The Study of Missions**.—To be ideal, the papers, discussions, etc., which form the main body of the program should deal not only with the work of the denomination to which the society belongs, but also with general missionary history, giving broad expansive views of world-wide and centuries-long missionary effort.

9 **Living Links**.—An ideal program always includes something that will bring the home worker in close and sympathetic touch with the missionary on the field. An ideal way of doing this is in vogue in the First Congregational Church of Springfield, Ohio. To each member of the society a missionary is assigned. In response to roll call the members give the names of their missionaries and items of interest about their work. The plan works admirably.

10 **Fresh Material**.—A prominent educator has given a word of advice to teachers which may well be heeded by missionary leaders. He says: "Let your pupils drink from a running stream; even animals will not drink from a stagnant pool." The ideal missionary program presents only bright, fresh, up-to-date missionary material.—The Missionary Review of The World.

Purpose.

Every life has its discouragements. Who has not felt chilly blasts that have come from the cold bleak rocks of disappointed hopes? Along the pathway of life, lying buried in the sands of time may be found the shattered skeletons of beautiful forms, that once filled our minds and thrilled our hearts with vivid purposes and living contemplations. The purposes have not been achieved; the contemplations have not been realized, and we are therefore apt to consider life a failure. But is life a failure to the extent in which we have not succeeded in accomplishing even the highest and noblest aims? Surely not, a noble purpose is a great instrument of education. And in preparation to the nobility of our thought, the grandeur of our conceptions, the loftiness of our aims are the benefits accruing to our whole life. We may only have for the reward of all our toil the bitter fruits of disappointment, yet the life may be better; the soul may be purer. It may be that so far as we can see in this world nothing has been accomplished; but yet the heart is the better for that ministry of purpose; that ministry of secret purification; that disposition of evil by the encouragement and cultivation of good. A noble desire! Who can measure its importance? It is the birth place of all reform; the germ of all development; the origin of progress. High wishes, fine desire, noble aspirations are immortal. Great and good schemes can never die. Their originators may be dead and long forgotten by an unthankful and ungrateful posterity; but in the sum total of human effort and divine achievement the great and good purpose of a man's soul shall live. Their perpetuity is guaranteed by their purity. And thus it is that a man "though dead yet speaketh."

How many lives are wasted for want of a purpose! How aimless! How useless some people are! Life is not made up of separate actions that have no connection with each other; but life in its fuller meaning and deeper interpretation is composed of an all controlling, ever persuasive and pervasive conviction expressed in the mighty music of action. But if there be no leading sovereign purpose in the man's soul, life is shorn of its greatest force.

"The man who seeks one thing in life and but one,
May hope to achieve it before life be done;
But he who seeks all things wherever he goes,
Only reaps for the hopes which around him he sows
A harvest of barren regrets."

Paul said: "I am determined not to know anything among you save Jesus Christ and Him crucified."

We are not to understand that the apostle was a man of only one idea. Through his fertile brain there coursed, before his mind's eye there flashed and from his silver tongue there rolled in the cadence of mighty eloquence, thoughts innumerable, thoughts majestic. But the one thought that dominated and controlled his mind as gravitation controls the earth; the one purpose that fixed his soul and ruled his life as the magnet fixes the needle was "Christ and Him crucified." This purpose throbbed in every pulsation of his being. And because of it his life was grand and noble

E. S. L.

Winchester.

Church Commercialism

It would seem that the great bane of some churches is the commercial spirit which controls the main managers of the church. They measure the success of the church by the money standard. Of course they want a pastor who has just the kind of talent that will bring into the membership those people who have considerable wealth. If they happen to have a pastor who is destitute of such talent they grow very weary of him as soon as they discover such a destitution in him. It matters not how spiritual the pastor is; he may be a most devoted Christian, a very sound Bible scholar, a nourishing preacher; but if he fail to bring plenty of paying members into the church he is counted as an undesirable pastor, and his resignation is impatiently waited for.

One of the editors of the Presbyterian Journal says:

"We once knew a minister of another denomination whose chief offense lay in the fact that he added no financial strength to the church. Many joined, but the list of pew-holders did not increase with the membership. His brethren felt sorry for him, but in view of all the circumstances advised him to go."

Well, this minister had far greater reason to feel "sorry" for those members who made commercialism a standard of pastoral success than they had reason to feel sorry for him. How much do such members value the salvation of poor people? Very little. This may seem to be harsh judgment, but I base it on the ground that notwithstanding the fact that many people joined that church during that pastorate, yet the ruling members wanted the pastor to leave because the new members did not bring much financial strength to the church. It certainly looks as though the ruling ones thought much more of dollars than they did of saved souls. And this is the terrible bane of many churches to-day. I do not wonder that they are spiritually weak. No wonder that God's blessing does not come upon them. Christ said: "Take heed how ye despise one of these little ones."

The church that grumbles because only poor people are uniting with it flings an insult into Christ's face. That church is sure to be chastised by God.

C. H. WETHERBE.

Famous Old Men

Socrates, when his hair whitened with snow of age, learned to play on instruments of music. Cato, at fourscore, began his study of Greek, and the same age saw Plutarch beginning, with the enthusiasm of a boy, his first lesson in Latin. "The Character of Man," Theophrastus's *magnum opus*, was begun on his nineteenth birthday. Chaucer's "Canterbury Tales" was the work of the poet's declining years. Ronsard, the father of French poetry, whose sonnets even translation cannot destroy, did not develop his poetic faculty until nearly fifty. Benjamin Franklin at this age had just taken his first steps of importance in philosophical pursuits. A. Nau, the theologian and sage, translated "Josephus" in his eightieth year. Winckelmann, one of the most famous writers on classic antiquities, was the son of a shoemaker, and lived in obscurity and ignorance until the prime of his life. Hobbes, the English philosopher, published his version of the "Odyssey" in his eighty-seventh year, and his "Ilak" one year later. Chevreul, the great French scientist, whose untiring labors

in the realm of color have so enriched the world, was busy, keen, and active when death called him, some ten years ago, at the age of one hundred and three.

These men did not fear age; these few names from the great master roll of the famous ones who defied the years should be voices of hope and heartening to every individual whose courage and confidence is weak. The path of truth, higher living, truer development in every phase of life, is never shut from the individual until he closes it himself. Let man feel this, believe it, and make this faith a real and living action in his life, and there are no limits to his progress. The constant looking backward to what might have been, instead of forward to what may be, is a great weakener of self-confidence.

The Twentieth Century Sunday

At a legislative hearing on a question of legal restriction of Sunday trade, a gentleman favored wider liberty because we are at the opening of a new century, implying that Sunday laws are a relic of the dark ages. Not of the darkest ages, he should reflect. They do not prevail now in "Darkest Africa," or in any dark and savage land, nor ever did Sunday observance is not a mark of rude, uncultivated life. Only enlightened Christian nations observe Sunday rest, and protect the civil rest day by law, as a wise provision for the good of society. Not only savages, but bad men everywhere do without Sunday. Either they are not able to see that it is a necessity of wise living, or they do not wish to live wisely. Just in proportion as men advance in enlightenment, and in a desire to live according to the best light, they keep Sunday. There are exceptions, but on the large scale, and in the long run, exactly as men gain in spiritual insight, a true breadth of view, and a comprehension of the forces and tendencies which govern human life, if they also are wise enough to conform their conduct to their increased knowledge, they will prize Sunday, and keep it with all their heart. This is absolutely sure. How do we know it? On the word of Him who cannot err, who is the truth, for he said "The Sabbath was made for man"—for man as man, always and everywhere; not for Jews alone, not for certain centuries only, but for all the centuries, for the twentieth and the fortieth, for all these blissful and prosperous ages when human progress shall have lifted man to the high vantage ground of enjoying the blessings a kind Providence makes ready for his use. And of all these blessings, one of the richest in value in itself, and most prolific of other blessings is the day of Sunday rest and worship. And when God made the Sabbath for MAN, he thereby declared that the Sabbath is something man needs in every age and land. It is indispensable to his property. Therefore a kind Heavenly Father will see to it that this precious gift shall not always be as pearls cast before swine. He will educate men and train them up to see what is good for them, and will give them wisdom enough to take what is good for them. Many men spurn it now, for they are like very young kittens, they have not got their eyes open yet. But the day of vision and of wisdom will come, if not for them, for "the coming man," the man who will not fly in the face of Providence, and trample its best gifts under his feet.

Through the voice not of written revelation alone, but through the cry of man's entire nature, body, soul and spirit, by the examples of Christ; and by the Providential favour

shown to Sabbath keeping in its good results, God has made known His will, that man should take one day in seven, so far as the claims of necessity and mercy allow, to rest the body and train the soul.

THE DEFENDER.

Sparks From Other Anvils.

The Christian Guardian: Grip with the hand of love the man who would be better, but his defects are burdens, and sometimes the load is not all of his own making. When you lift a struggling soul over a stile, there are always angels looking on, and they cannot help whispering in the ear of God.

The Morning Star: It will not help you in the end to say that you couldn't help your doubts, and that you had to fashion your beliefs in accordance with the doubts. Men smart from burns and suffer from poison and drown in the sea, whatever may be their doubts about the nature and effects of fire, arsenic, or water.

The Christian Endeavor World: The appeal should not be: "The church needs you. See how much good you might do in the church. See how all the good people and the wise people are in the church." But it should be: "You need Christ. You are a poor, wretched, lost sinner. Without Christ you are ruined for time and eternity. Come, while it is called today."

The Christian Intelligencer: In our estimate of spiritual values, in the way of means to an end, prayer should be held paramount. The sermon is for edification. Prayer is more manifold in its objects. It aids communion with the Father, promotes Christian fellowship, and secures the gift of the Spirit and His infilling, without which our teaching and preaching is of little or no avail.

Herald and Presbyter: Let every sermon have positive instruction, and impulse and help. It is not enough to denounce sin and unbelief. The great truths of the Gospel must be presented and urged upon the acceptance of those who hear. When the light is brought in, darkness disappears. When food is eaten, hunger ceases. When Christ is accepted, unbelief and sin are removed.

The Sunday School Times: Little things are sometimes greater than great things. A needle is often more of a peril to step on, or to handle, than is an iron spike. The temptation to commit murder is not likely to be so hard to resist as the temptation to say a harsh word, or to be unkind in spirit; but who shall say which offense is greater in the sight of God? Lord, help us to resist little temptations and great ones, and to keep near to thee in time of temptations that we count hardly worth our notice, but which "in thy sight" are our chiefest peril.

The Presbyterian Banner: A member of a large city church made the remark recently that she had heard but one sermon in that church, in many years, upon the duty of young men to enter the ministry; and she did not see why this matter should not be presented now as it used to be by the generation of preachers just gone. Perhaps there is an explanation of the smaller number of candidates for the ministry, to be found at the present time in our theological seminaries, in the fact that our pastors have ceased to call them from the pulpit.

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A MASTER IN ISRAEL.

Although Dr. Davidson of the Free Church College, Edinburgh, was over seventy years of age, the news of his sudden death has come as a shock and surprise to his admirers on this side of the Atlantic. We were hoping that he would be spared to complete to his own satisfaction the "Commentary on Isaiah" and the volume on "Old Testament Theology." If these works had come forth from his sound scholarship and mature judgment they would have been of great service to other workers in the same field. Let us hope that something of the work thus prepared will be available for publication, as there are many problems in that connection upon which he would utter wise words. This is how the news of his death is communicated by the Edinburgh correspondent of the British Weekly.

"Sunday, Jan. 26th. To-day a great light was quenched in Scotland. For well-nigh half a century it has burned with unflinching brightness; and it has kindled a host of other fires. A man of genius, he combined therewith the spirit of a little child. No teacher so thrilled his students, as he made the prophets of the Old Testament live again. It is probable that latterly he had over-worked himself. On Saturday he retired to rest specially contented because he had finished the proofs of the 'Temple' Isaiah for which he had been pressed. On Sunday morning, shortly after eight o'clock, he suddenly complained of sharp pain in the back, and in a moment was translated. His face wears an aspect of deep peace which the great weary master had latterly sought."

Dr. Davidson took his M. A. degree in 1849, at the age of 18, and in the more than half a century that has passed since then, he has toiled with immense success in many fields of learning, but especially in the field of Hebrew literature. The proper handling of Old Testament subjects in these days needs careful scholarship, literary skill, philosophic insight and reverent sympathy. All these qualities Dr. Davidson possessed in the highest degree and he placed them all at the service of his students and of the Church. Dr. G. A. Smith says:

"Some lines of Old Testament Science— though he was expert and capable in all—he did not pursue. But in those to which he gave himself, he was, by a singular combination of gifts, easily pre-eminent. There was no more thorough linguist or grammarian; his knowledge of Arabic and Syriac was only less perfect than that of Hebrew. In criticism the keenness and sanity of his judgment were unflinching. In textual emendation, as in exegesis, his ability to detect arbitrariness, excess, want of proportion, or injustice to the standpoint and circumstance of the original author, were the joy of all who followed him in his expositions. Combined with these gifts he had a deep-vein of mysticism, a very real religious genius, whose originality, however, his intellectual justice never allowed to impose or force a meaning upon any passage."

This is certainly very high testimony from one competent to judge, but it was not necessary to wait until the great man's death in order to find similar testimony. Many years ago the late Dr. W. G. Elmslie wrote an elaborate eulogium on his old master in which he said:

"He has taught his students patience and self distrust; he has inculcated in them intellectual humility; he has inspired them with a wise dread of that hard dogmatism, believing or unbelieving, which is not faith but rationalism. He has showed them that unbelief has its difficulties as well as belief. He has accustomed them to doubt their own doubts. Better than a more positive thinker could, he has prepared the ministry of the future to encounter a period of strain and transition. For the temper best fitted for such an ordeal is not the unbending hardness of cast iron, but the elastic toughness of steel. They will be ready to give all to criticism that is its due, without fancying that change of form is loss of faith, or fearing that the progress of science will banish the mysterious and supernatural from our world. If the Church of Christ within our borders should pass through the present trial of faith without panic, without reactionary antagonism to truth, and without loss of spiritual power, a very large share of the credit will belong to the quiet but commanding influence of the Hebrew Chair in that College, which rises so picturesquely on the site of Mary of Guises' palace in Edinburgh."

Many more testimonies to the same effect we might quote. Only one more will we give, that of Prof. Bennett, a Congregationalist, who presents the same thought as Dr. Elmslie, with a somewhat different emphasis.

"His own critical position was eminently moderate; while he held the main principles of the modern school, and perhaps did more than anyone else, to secure their general acceptance. He was, if anything, ultra cautious in applying them. He would only commit himself to results that seemed absolutely certain, and he was apt to dismiss extreme positions, and rash speculations with that quiet sarcasm of which he was master."

It is not our business to attempt a full, careful estimate of Dr. Davidson's wonderful work; we are proud of the memory of such a man, and we feel that he belongs not simply to our own Church but to the great universal Church of Christ. He did his work quietly in an unpretending fashion from day to day, and if glory came it came unsought. As a man who put all his powers conscientiously into every piece of work Dr. Davidson leaves to all of us a great and inspiring example.

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

THE LATE DR. A. B. DAVIDSON.

There has lately fallen upon the United Free Church of Scotland, a loss in its magnitude and in the keenness with which it is felt, similar to that which so lately befell our own church by the death of Rev. Dr. Robertson. Their labors lay in spheres wide apart. That of one lay in the study, in the college class-room; that of the other was in the wide open field of action and of incessant activity throughout the whole extent of our Presbyterian Church in Canada. Very suddenly, and without warning, on Sabbath morning January 26th, Dr. A. B. Davidson, Professor of Hebrew and Old Testament Exegesis in New College, Edinburgh, Scotland, passed to his rest. From old country papers to hand we glean some particulars which it will be of interest to all our readers to know, whether they knew him before or not. For he was a man of power, and his name and fame have spread far and wide.

Born in Aberdeenshire in 1831, he passed through the course usual in early life for a Scottish boy, in humble life, who had set his heart upon being a scholar. First, the parish, then the Grammar school, and next the University, and in all he had a most distinguished career. For some years after taking his degree he taught the Free Church School in his native parish of Ellow. Always a hard worker, before he was twenty-five, he was master of French, German and Italian. In 1857 he was licensed to preach, and for six months did duty as assistant for Rev. Dr. MacGillivray, Aberdeen. But oriental languages, Hebrew especially, claimed his chief devotion, and in 1862 he published a commentary on the book of Job, which, although never completed, marked him out as a Semitic scholar of the first order, and led to his appointment, in 1863, first as assistant, then as colleague and successor to the famed Rabbi Duncan of the Free Church New College, Edinburgh, in which, up till the time of his death, Ian Maclaren says, "It is no disparagement to many scholars living and dead who have taught in that place of sacred learning, to say this day, that he was its most famous man, and its singular glory." Tributes are paid to his scholarship and memory by such men as Professor Driver, Dis. George Adam Smith, Stalker, Watson, Cheyne, Margoliuth, Bennett, Salmond and others. "In him," says Dr. Bennett, "another of the great personalities of the Victorian era passes from our midst." Rev. Dr. Stalker says, "He was the true originator in the English-speaking countries of the critical movement, which is now making such vast and rapid progress in them all." Testimonies of a similar kind could be added from the pens of many of the most competent judges to show how great and ripe a scholar has passed away in Dr. Davidson.

Though his published works are thought by his admirers to be but a "scanty harvest" of the splendid promise of his first book, yet he was a voluminous writer of books, which include works in Hebrew, articles in periodicals of a profound and learned character, and in Bible Dictionaries and Encyclopaedias. It is hoped that, beside these, one or more works more elaborate and worthy in some respects of his character and

a scholar and thinker, have been left behind in a state ready, or almost ready for the press. In addition to all that he has written, he was also one of the most able and valued members of the Old Testament Revision Committee. Of all his work, Rev. Professor Driver says, "There are two epithets which may be applied to it, it is *masterly*, and it is *judicial*. His mastery of a subject was always complete, he grasped it firmly, he saw it under all its bearings, he expounded it with clearness and enabled his readers to see it with him."

While this was the character of his written and published work, he was par excellence, a teacher. It was in the classroom that he especially shone, and, after all, his greatest work is to be seen in the scholars he made and sent out to the Church and the world. Among the more distinguished of these are mentioned the names of Professor Robertson Smith, George Adam Smith, Principal Harper of Sydney, Professor Skinner of Cambridge and Professor Elmslie, whose early death a few years ago was so much lamented. Through hundreds of others, less known to fame, who passed through his hands, during almost forty years of professorial work, and who have filled or are still filling positions of great prominence and usefulness in the church, he is wielding an influence of a most commanding and enduring kind in the teaching and preaching of the Presbyterian pulpit, at least over the whole English-speaking world; for his classroom was resorted to by students from all the Presbyterian churches, and from all parts of the British Empire and beyond it. No wonder. In addition to teaching in the usual sense, part of his work was lecturing on special biblical topics, and of these lectures, Ian MacLaren says:

"There were some so perfect, final, fascinating, inspiring, that, when their time came again in the course of after years, men left other classes for the day to hear Davidson once more on Saul," or another adds, "on Elijah."

His lot was cast in a period of transition, and he helped greatly by his quiet and commanding influence over his students to bring about that new biblical criticism now going on throughout the Church, and that more intelligent and profound study of the Old Testament scriptures which are among the most marked features of the theological scholarship of our day. In such a time he acted with great judgment, wisdom and prudence. The late Professor Elmslie wrote:

"If the Church of Christ within our borders should pass through the present trial of faith without panic, without reactionary antagonism to truth and without loss of spiritual power, a very large share of the credit will belong to the quiet but commanding influence of the Hebrew Chair in that college which rises so picturesquely, on the ancient site of Mary of Guise's palace in Edinburgh."

This man, such a master in the class room, of such conspicuous ability as a scholar and teacher, was also a preacher, though he preached but seldom, who exercised over his hearers a most singular and fascinating power, the secret of which it seems difficult to tell or describe. In this as in so many other respects, and of him as of most men who have wielded over others

a dominating, we had almost said, a creative intellectual and spiritual power, the secret lay in his personality. "His singular and significant influence," writes one, "does not consist in what he does, but in what he is. The central and sovereign spring of Dr. Davidson's unique influence in the literature, scholarship and ministry of the church is in his personality."

We finish with one more note of this man, really great in his own department of work. It is refreshing, it is reassuring, and comforting in this day when there is such a craze and craving for publicity and being noticed that he was a man of the most shrinking modesty. While he was this he was also one of the most conspicuous instances we have read of, of what it is in the power of one man of grace and real ability to accomplish by doing one thing with all his might. Of this we will again allow Ian MacLaren to speak.

"This retiring and modest man, who simply loathed publicity and sensationalism, who would rather any day have been silent than speak, and would have given his year's stipend rather than mount a public platform, who was always endeavoring to escape notice, and who flushed red if suddenly addressed in a room, changed the face of theological thought in Scotland, put a new spirit into the preaching of the Bible, affected the people through a thousand pulpits, and was the most powerful intellectual influence in the Scotch Church, and through the men whom he taught and through the work he did, a pervasive light throughout the whole English-speaking Christian Church."

FAMILY WORSHIP.

It matters not what societies and organizations there may be for the nurture and development of Christian life, there is nothing to take the place of the Christian home, and there is nothing in the home to take the place of family worship. Other things being equal, there is most of piety and strong character to be expected from that home in which God's Word is read daily and prayer offered to God by the united household. Out of such homes go men and women to walk reverently and obediently before God, to do his will, and to serve him in their generation.

If family worship were carried on in every home of a congregation, the Church would be stronger and more hopeful, even without prayer meeting, Sabbath-school or young people's meeting, than it would be with these last three, but without family worship. This may seem a very sweeping statement, but if one will stop to consider what is involved, he will scarcely care to question it. The Bible would be read aloud in the presence of all the members of all these families, including the children, every day, and prayer would be engaged in which would, necessarily, be much more personal than is possible in most public services. The home would be distinctly religious in its atmosphere, and children would be brought under religious influence as they could be under no other circumstances.

But it would not be necessary to *do* ego all the other services to which reference has been made. They would be all the more appreciated and the better sustained by rea-

son of the influences of all these family altars as would be all the other public services of the sanctuary. Homes of piety makes sanctuaries of power. A community can be no better than its homes, and a church often lacks spirituality because its homes are deficient in divine grace. Where parents lead their children to serve God, the pastor can lead the community to follow him. But however good and pious the pastor may be, he is sure to be weak if the parents are not upholding his hands by piety at home, as Aaron and Hur upheld the hands of Moses.

If the people of this age want a real revival, let them commence working for it and praying for it at home, with their children gathered about them in the exercises of family prayer. God blessed the house of Obad-Edom while the Ark of the Covenant abode under their roof, and he will still bless the homes where he is still loved and honored, as he can not bless "the families that call not upon his name." The Jewish fathers were to hold the Passover service in their homes, and they were to explain to their children what they meant by the service, and out of that fact grew up a whole nation that was knit together as one great homogeneous people. If fathers would oftener explain to their children what is meant by the great services and sacraments of our evangelical faith, there would be more to follow Jesus Christ as the Lamb of God, who taketh away the sins of the world.

Many fathers excuse themselves from holding family worship by saying that they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, or by the family alternately, or in unison, and then, kneeling down, let a short prayer be addressed to God, thanking him for his mercies and beseeching him for continued protection, forgiveness, guidance and grace, closing, if desirable, with the Lord's Prayer in unison.

Such scenes as this, depicted, as we find it, in Burns' "Cotter's Saturday Night," made Scotland great as a God-fearing people, or occurred because her people were and have been God-fearing. We must make a new effort to establish, or to re-establish, family worship in all our families. We can not afford to do without it in one single Christian home. We are glad that Dr. Francis E. Clark is advocating it in an earnest open letter, and as he works along the line of pledges, he has suggested the following, which it would be well for every family to take if they are not already in the practice of that which we have been urging: "Trusting in the Lord Jesus Christ for strength, we will endeavor to maintain family worship in our home, and will strive to make it, through kindness, courtesy and mutual helpfulness, a household of God." There is no question as to the desirability of it, and there is not a shadow of doubt that a blessing would follow its adoption.—Herald and Presbyter.

Do your best, but do not try to outdo yourself lest you undo yourself!

The Inglenook.

The Essay Bob Did Not Write.

BY GRACE S. RICHMOND.

Continued from last week.

Mostly stolen, with more or less clumsy disguises; not more than one really original in language—and small wonder. How can they learn to write English with their thoughts in a muddle?"

He unfolded the twenty seventh paper with a long breath as if he nerved himself to a disagreeable duty. But, as his eye fell upon the title, his brow cleared and a relieved smile curved the corners of his fine mouth. At the head of the first page, in a round boyish hand, stood the frank confession:—

"What I Do Not Know about Mozart as Composer."

Washburn settled back in his chair, crossed his feet comfortably, tucked his blue pencil behind his ear, and began to read as if he had at last found congenial labor. The paper was a short one, and ran thus:—

"What I do not know about Mozart is in the encyclopædias. I have read what they say, but I do not seem to get any nearer understanding my subject. I think perhaps it is because it is not one which interests me.

"I suppose I could crib a paper on Mozart. To tell the truth, that is what I did at first. I became ashamed of having done it; so I tore it up. That was not because I am more honest than any one else, but because I am not clever enough to put what the encyclopædias say into my own words.

"I do not like to hear my sister play Mozart's compositions on the piano. She says that is because I have an uneducated taste. I suppose it is, but I did not find that studying about him in the encyclopædias made me like his music any better.

"I do not mean to be impertinent in handing in this substitute for the essay I was told to write. If I could write about electricity or Klondike, or the latest locomotives I should like to study up those subjects and do my best. As it is, I can only say that I am sorry that I could not do what I was asked to do."

The paper was signed "Robert Dean Kendrick." When he read it twice over, Mark Washburn laid it aside by itself. He was smiling and his eyes were bright. He plunged into the other essays with renewed vigor.

On Tuesday, when Bob's class in English came into Professor Washburn's recitation-room, Bob's feet dragged. His heart was thumping uncomfortably. He had seen just enough of his new instructor to admire him very much, to feel that he was going to like him heartily, and to fear his possible displeasure more than he had ever feared anything in his life. He remembered his unconventional essay with a thrill of uneasiness.

Professor Washburn began abruptly. "I have here," he said, "three papers out of those I received from the class, which I am going to read aloud. I shall do this from time to time during the term, because I think it is a practical way to illustrate certain points which I wish you to note. I hope that those whose work I use in this

way will feel no sense of injury; for I shall mention no names, and it will be the turn of others next time."

He then read aloud a remarkably well written paper, the author of which turned all colors of the rainbow during the process. He was that rare individual, the modest "star" of the class. The professor looked up, smiling.

"This is the best paper I have," he said; "and it is one which is, I think, as nearly original as a paper can be for which the material has to be gathered entirely from other articles. The writer has dealt with a somewhat difficult subject in a way which does him credit."

The second paper was one which made Bob start in his seat as he recognized certain sentences from the "Britannica" which he had himself copied for his first paper. "How should I be feeling now if I'd handed that in?" He congratulated himself as he saw the embarrassment of the boy at the end of the row.

"Across this paper," said Professor Washburn, without looking up, "I have written one word; possibly you may guess it. There are several other papers which have received the same treatment."

Bob guessed it. So did every other member of the class. It was the significant word, "Cribbed." There was a silence in the room which could be felt.

Then with a throb Bob's heart turned over, for the professor's clear voice was reading aloud the title of the third paper. "What I Do Not Know about Mozart as a Composer."

The class were laughing in a relieved way and they continued to laugh as Bob's frank sentences were read to them. Bob sat with a scarlet face, so that the fellows knew in an instant whose paper it was. He expected something scathing from his new instructor's lips. So did they, and they listened expectantly.

"This paper," said Professor Washburn, "is not impertinent as its author seems to fear. It is simply honest. It is well written. It is a good example of simple, straightforward English. I respect it. The student who wrote it is capable of writing something worth reading on a subject interesting to him. Gentlemen, when you have really tried to do your best and failed, do your next best. Be honest with me, and we shall get on well together."

And the class to a man, applauded. When the class was dismissed, Bob found himself detained by a gentle tap on his shoulder.

"Robert," said Mark Washburn, "should you like to go on a long tramp over to E. T. Thompson with me after school to-night?"

"You're right, I should," responded Bob promptly. —The Christian Endeavor World.

The First Thermometer.

The first sealed thermometer was made some time prior to 1654 by Ferdinand II., Grand Duke Tuscany; he filled the bulb and part of the tube with alcohol, and then sealed the tube by melting the glass tip. There seems to be considerable doubt as to

who first employed mercury as the thermometric liquid; the Academia del Cimento used such an instrument in 1657, and they were known in Paris in 1659 Fahrenheit, however, appears to have been the first to construct, in 1714, mercury thermometers having trustworthy scales. The use of the boiling point of water was suggested by Carlo Renaldini in 1694.—The Engineer.

Sunny Rooms.

At this stormy season, when so often snow and cold make going out an impossibility for old or infirm people, a sunny room is a requisite for healthful cheer. When the bright sun comes in flooding floor and walls with its golden radiance, the most melancholy person feels a throb of pleasure. There is something exhilarating in a clear, sweet atmosphere, full of sunshine. One thinks of the sunshine as a gift direct from that loving hand which sends so many good things straight from the heart of God.

"I wish," said an invalid the other day, "I could go to a sanitarium. There is so much excitement in our house and so little repose, and I grow so nervous and feel so sad! If I were away from it all I could get well faster."

No doubt there was some truth in this, but one cannot always leave home easily, and the thing to do is to look for cheer where you are. One who has a sunny room may make her own sanitarium, and there is such a thing as having a little sanctuary for one's retreat, even in an unrestful environment and in bewildering confusion.

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the Mercy Seat.

There is a place where spirits blend,
Where friend holds fellowship with friend,
Though sundered far by faith we meet
Around one common Mercy Seat."

A Cradle-Song in the Fifteenth Century.

From a book of translations from the German.
Sweet Jesus Christ, my Lord most dear,
As thou wast once an infant here,
So give this little child, I pray,
Thy grace and blessing day by day:
O Jesus, Lord divine,
Guard me this babe of mine!

Since in thy holy heaven, O Lord,
All things obey thy slightest word,
Do thou thy mighty savior give,
And shield my child by morn and eve,
Sweet Jesus, Lord divine,
Guard thou this babe of mine.

Thy watch let angels round it keep
Where'er it be, awake, asleep;
Thy holy cross now let it bear;
That it thy crown with saints may wear:
O Jesus, Lord divine,
Guard thou this babe of mine!

Now sleep, oh, sleep, my little child!
Jesus will be thy playmate mild;
Sweet dreams he sendeth thee, I trow,
That full of goodness thou mayest grow;
O Jesus, Lord divine,
Guard me this babe of mine!

A Child's Answer.

"Which is worse, to tell a lie or to steal?" asked a child of its mother. The mother, taken by surprise, replied that both were so bad that she couldn't tell which was the worse. "Well," said the little one, "I've been thinking a good deal about it, and I think that it is worse to lie than to steal. If you steal a thing you can take it back, unless you've eaten it, and then you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."—Selected.

A Shaggy Newsboy.

The railroad ran along one side of a beautiful valley in the central part of the great state of New York.

I stood at the rear end of the train, looking out of the door, when the engineer gave two short, sharp blasts of the steam whistle. The conductor, who had been reading a newspaper in a seat near me, arose, and, touching my shoulder, asked if I wanted to see a "real country newsboy." I, of course, answered "Yes." So we stepped out on the platform of the car.

The conductor had folded up his paper in a tight roll, which he held in his right hand, while he stood on the lower step of the car, holding on by his left.

I saw him begin to wave the paper just as we swung around a curve in the track, and a neat farmhouse came into view, way off across some open fields.

Suddenly the conductor flung the paper off toward the fence by the side of the railroad, and I saw a black, shaggy form leap over the fence from the meadow beyond it, and alight just where the newspaper, after bouncing along in the grass, had fallen beside a tall mullein stalk in an angle of the fence.

It was a big black dog. He stood beside the paper, wagging his tail and watching us as the train moved swiftly away from him, when he snatched the paper from the ground in his teeth, and leaping over the fence again, away he went across the fields towards the farmhouse.

When we last saw him he was a mere black speck moving over the meadows, and then the train rushed through a deep cleft in the hillsides, and the whole scene passed from our view.

"What will he do with the paper?" I asked of the tall young conductor by my side.

"Carry it to the folks at the house," he answered.

"Is that your home?" I enquired.

"Yes," he responded; "my father lives there, and I send him an afternoon paper by Carlo every day, in the way you have seen."

"Then they always send the dog when it is time for your train to pass?"

"No," said he, "they never send him. He knows when it is time for the train, and comes over here to meet it of his own accord, rain or shine, summer or winter."

"But does not Carlo go to the wrong train sometimes?" I asked with considerable curiosity.

"Never, sir. He pays no attention to any train but this."

"How can a dog tell what time it is, so as to go to meet the train?" I asked again.

"That is more than I can tell," answered the conductor; "but he is always there, and the engineer whistles to call my attention, for fear I should not get out on the platform till we had passed Carlo."

"So Carlo keeps watch on the time better than the conductor himself," I remarked, "for the dog does not need to be reminded."

The conductor laughed, and I wondered, as he walked away, who of young friends would be as faithful and watchful all the year round as Carlo, who never missed the train, though he could not "tell the time by the clock."—Our Dumb Animals.

The Art of Not Hearing.

The art of not hearing should be learned by all. There are so many things which it is painful to hear, very many which, if heard, will disturb the temper, corrupt simplicity

and modesty, detract from contentment and happiness. If a man falls into a violent passion, and calls all manner of names, at the first words we should shut our ears and hear no more. If in a quiet voyage of life, we find ourselves caught in one of those domestic whirlwinds of scolding, we should shut our ears as a sailor would furl his sail, and, making all tight, scud before the gale. If a hot, restless man begins to inflame our feelings, we should consider what mischief the fiery sparks may do in our magazine below, where our temper is kept, and instantly close the door. If all the petty things said of a man by heedless and ill-natured idlers were brought home to him, he would become a mere walking pin-cushion stuck full of sharp remarks. If we would be happy, when among good men we should open our ears; when among bad men shut them. It is not worth while to hear what our neighbors say about our children, what our rivals say about our business, our dress or our affairs.—New York Ledger.

"In the Country."

BY EUGENE FIELD.

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around.

Not real stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'tweren't for sight, and sound and smell,
I'd like a city pretty well;
But, when it comes to getting rest,
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue;
And say, now, how does it seem to you?

An Old Time Tea.

A tea-party of sixty years ago, in the days of our grandmothers, says Rosalie Sill in *The Housekeeper*, used to be considered quite an affair. Notes of invitation were not sent out as for parties in more modern days, but a boy or girl was sent over the by-paths or through the woods to half a dozen or more women asking them to come on a certain afternoon to a "tea drinking."

At an early hour in the afternoon the ladies would come with work-bags upon their arms, their high-heeled prunella shoes rolled within a paper until they reached their destination, when they were exchanged and the home-made ones laid aside. The most noticeable feature of their attire were their caps; in fact, the ladies took position in society a good deal according to the largeness and quality of their caps. Many were of the most exquisite hand embroidery, trimmed with heavy frills of lace and satin-striped gauze ribbon, usually of pink or pale straw-color for the younger ladies; white for the elderly ones. These caps were often so large they could not be worn underneath a bonnet, so a small boy was detailed as band-box bearer and accompanied his mother to her destination, beguiled by the promise of a piece of cake. "If you will be a good boy and run home and stay until five o'clock and come back again,"

No woman was expected to pass the hours

A TRYING SEASON.

LITTLE ONES ARE SUBJECT TO COLDS AND THE RESULT IS DANGEROUS UNLESS PROMPT REMEDIAL STEPS ARE TAKEN.

The little ones are apt to take cold no matter how carefully a mother may try to prevent it. While colds may effect children in different ways, the main symptoms usually are that the child grows cross, the skin hot, the appetite fickle and the child feverish. Unless something is done at once to relieve a simple cold, the result is often very serious—so serious that many a child's life has been lost. There is no remedy that can equal *Baby's Own Tablets* in cases of this kind. These tablets promptly break up colds and carry off the poisonous matter that has been retained in the system. By doing that they reduce the fever; the pulse becomes normal; the appetite is restored, and the child is again well and happy.

Mrs. O. E. Earle, Brockville, Ont., says: "I always use *Baby's Own Tablets* for both my children, aged three and five years, when they are at all unwell. When my little girl was a few months old, she had a bad attack of whooping cough, and I found the tablets very beneficial. Since that time I always keep them in the house ready for use. When the children are troubled with biliousness, any derangement of the stomach, are peevish or fretful, or when they have a cold, I always use the tablets, and am always pleased with the results."

These tablets are a certain cure for such troubles as colic, sour stomach, indigestion, diarrhoea, constipation, simple fever and chills. They prevent croup and allay the irritation accompanying the cutting of teeth. They are sold under an absolute guarantee to contain no opiate or other harmful drug. May be had from druggists or will be sent postpaid at 25 cents a box, by addressing The Dr. Williams Medicine Co., Brockville, Ont.

in idleness, but in knitting. I heard one woman say: "When the country was new I did not always have the means to get the yarn to knit, so I would unravel what I had knit, having the yarn to use the next time I was invited out."

Often the menu was very simple—only there must be tea and plenty of it. The dames spent some length of time over their tea, sipping it and discussing its good qualities. Tea was used much stronger in those days than now, and more drank tea. "Hot water, if you please, my nerves will not allow me to use tea," is often heard of late. Perhaps the excessive tea-drinking of the past is responsible for a part of the weak nerves of to-day.

The conversation differed from that of to-day. It usually concerned the "runs of yarn spun," or of the number of yards of table-linen and towels woven. At a gathering now the conversation would be, "Have you read *Winston Churchill's* latest?" or "What do you think of *Gilbert Parker's* new novel?"

Out of the toil and struggle and limitations of the olden days has come to us a broader life, one of more ease and culture—one not so restricted as to what women should do—only let the doors swing ajar to those best fitted for the position. While woman is making her way into a larger opportunity, let her not look down upon those others who by their thrift and sterling worth helped her to reach a higher level.

Ministers and Churches.

Our Toronto Letter.

The battle over Mr. Ross' prohibition bill goes bravely on. This is well; it is a capital education of the country on the main subject directly, and indirectly on several other points connected with the promotion of temperance sentiment. The premier and members of his Cabinet are too old hands in the work of government to be surprised at the dissatisfaction expressed with the measure in different quarters. It is interesting to note how the question of party in a good many quarters forces itself to the front, in the view taken of a measure which is not in its nature a party measure, and was introduced in a speech unique almost in its perfect freedom from any party references and entanglements. The fact is plain that, no matter what might have been the character of the act proposed, it would not have pleased all parties, and probably that now before the country is as acceptable as upon the whole, any would have been that could be proposed. The noise is made, of course, by those who are dissatisfied, and in spite of noise, we are inclined to think that, the mass of reasonable, calm-minded, sober thinking temperance people in the city and in the province, are willing to accept the measure as it is proposed, and abide by the issue.

The Student's Volunteer Convention is now close upon us; interest in it is gathering momentum, and vigorous efforts are being put forth in the churches as a whole, although we hear murmurs of some holding back, to provide homes for the comfort of the large number of delegates expected. In addition to effort of this kind, a strong committee of laymen representative of all the Protestant churches is charged with making all local pecuniary arrangements, and their names are a guarantee of success in this respect. Prayer also is being made continually by Christians in the city, and in many and distant quarters for the blessing of God to make the meeting of so many of His people a means of giving a great impetus to the extension and building up of His Kingdom at home as well as abroad.

Another meeting of great missionary interest and importance, though quiet and comparatively unheralded, which is also to be held for the first time in Toronto, and even in Canada, is that of the Foreign Missions Boards and of the Women's Boards of Foreign Missions of the Church in the United States and Canada. The subjects to be considered at this Conference are important and far-reaching. A public meeting in connection with this Conference will be held on Tuesday evening in Knox church, at which an account will be given of the Siege of Peking by Rev. F. D. Gamewell, a distinguished missionary, who himself had a share in the events of that memorable and perilous time.

On Friday afternoon and evening anniversary meetings were held in connection with the China Inland Mission. Both meetings were well attended and of great interest. The principal speakers were Rev. W. J. Doherty, a missionary returning to China, Dr. F. Howard Taylor and Mrs. Taylor. The total gifts for North America presented in aid of the work of the mission for the year 1901 have been \$49,798.57, an increase for the year of over \$9,000. In addition a gift of property in Morris-town, Penn., with \$12,500 had been given, which will be used as a training school. During the year the mission sent out to the field 23 missionaries. The present staff numbers 119, and 94 of these are working in twelve of the interior provinces.

On the forenoon of Monday the 17th, the regular fortnightly meeting of the Presbyterian Ministerial Association was held. It was rather sparsely attended. After routine business, Rev. A. L. Geoghegan read a vigorous, well prepared essay on Preaching. It led to some earnest talks by several members, rather than discussion of the essay, on this all important subject. For the paper nothing but words of commendation could be spoken.

On Friday, the seventeenth, the annual meeting of the Toronto Presbyterian W. F. M. S. was held in Westminster church, under the presidency of Mrs. A. R. Gregory, of Esquesing. The meeting was large and of unusual interest, due in part to the fact that, all the ladies taking part spoke so as to be heard by all present. The Auxiliaries in the presbytery number is 58 and of Mission Bands 40. Mrs. Gregory, who has made an excellent president, insisting upon retiring, Mrs. Gray was appointed in her place for next year.

During the last week Rev. Dr. Armstrong Black lectured in St. George's Hall before The Daughters of the Empire on "Colonial Problems." "It was not" he said, "the British flag which united the empire, but the deep spiritual affinity and forces, of which the flag was but a fluttering symbol. The colonies had to bear a portion of the burden of the empire, and the problem for them was as to how this work was to be begun and carried out. He believed that the dignity of the colonies could be advanced if each stood forward in bearing the burden of the empire, and all showed themselves worthy to be called citizens of the world."

The well-worn, but ever delightful subject of "Rab and his Friends" was also in a lecture by Rev. Alex. Macmillan presented before the pupils of the Presbyterian Ladies' College. Mr. Macmillan knows well how to handle such a subject, and it would be the ladies' own fault if they were not interested.

The Church of the Covenant, vacant by the resignation a short time ago, of Rev. J. McCaul, has unanimously united in calling Rev. George C. Pidgeon, of Streetsville, who, it is hoped, may accept. Another personal matter which gives satisfaction is the fact that Mr. Brobner, the popular registrar of University College, Toronto, has decided to decline to take the same post in McGill College, Montreal, and to remain in Toronto. All the friends of Rev. Louis H. Jordan, B. D., who has for some considerable time been prosecuting studies in Britain and Germany in Comparative Religion, are much pleased to hear of his being appointed as special lecturer on that subject in the University of Chicago, and that he will begin his work there on July 26th. His subject will be "The Genesis and Growth of the Study of Comparative Religion." His many friends in the city and in the country will all heartily wish him every success in his new sphere of work. Mr. Elias Rogers, another well-known name in the city, has accepted the treasurership of the Upper Canada Bible Society to which he was lately appointed. The monthly meetings of this society report much good work done through its Colporteurs and in other ways.

The new Science building to be erected in connection with the Toronto University, will, it is expected, with the coming spring begin to assume visibility, as plans for it have now been approved. It will be another and much needed help to the work of the University, as well as an ornament to the city. It will present a front on College street of 258 feet, will be four stories high, of classical outline, and be surmounted by a dome in the centre.

A humane and philanthropic movement to be added to the many already in the city is that of a New Hospital Association. The objects of the new association are to procure increased Government aid for the maintenance of indigent patients in the hospitals of Ontario, to take steps to secure a proper measure of county and civic aid, and to promote, by mutual suggestion and discussion, the interest of hospital work throughout the Province. The movement was initiated in Ottawa, and it carried out, has before it an ample field for good work.

Ottawa.

Next Sabbath six new elders will be elected in Bank street church.

The Ladies' Aid of McKay church are arranging for an "at home" on Thursday evening.

A powerful plea in favor of Foreign Missions, was made in Erskine church last Sunday by Rev. E. A. Mitchell.

Last Sunday the Sacrament of the Lord's Supper was administered at the Glebe church, when the attendance was much larger than it was on any previous occasion.

The congregational social of St. Andrew's church, held on the evening of the 19th, was a most successful one. The choir provided a short musical programme under the direction of Mr. Jenkins, and Dr. Herridge gave a speech, after which supper was served in the basement.

The W. F. M. S. of the Glebe church held a special meeting on the evening of the 19th, to arrange for packing a North-West missionary box. It was decided to provide clothing for two children, a boy and a girl, in the Indian school at Alberni, B. C., besides sending a quantity of second-hand clothing for the older people. Each of the children will receive two complete outfits, one for summer and one for winter.

Eastern Ontario.

Rev. H. McKay, of Montreal, preached in Knox church, Cornwall, last Sunday.

Rev. Mr. Cram, of Harrowsmith, has been exchanging with Rev. Mr. Guy, of Bath.

Rev. Dr. Talling, of Toronto, has been preaching in John Street church, Belleville.

Rev. Orr Bennet, for many years pastor of the Hawkesbury church, preached in St. Andrew's, Almonte, last Sunday.

Rev. Dr. Ross, of Montreal, conducted the anniversary services of the Renfrew church two weeks ago last Sunday.

On February 2nd, the morning service at the First Presbyterian church, Brockville, was specially for the children.

On Tuesday of last week a social was given by the ladies of Knox church, Lancaster, which was enjoyed by all present.

Rev. Mr. Menzies, late of British Columbia, has received a call to the pastorate of the Presbyterian church at Beachburg.

Rev. Mr. Gandier, of Newburgh and Camden East, has been suffering from a severe cold. On a recent Sabbath his services were taken by Mr. Lindsay, a student of Queen's College.

Rev. P. T. Thompson, M. A., who recently resigned the pastorate of John Street Church, Belleville, has removed to Kingston, where he is prosecuting post-graduate studies at Queen's.

A new church at Patterson's Corners, near Oxford Mills, will be dedicated next Sabbath, Rev. Robert Laird, of First church, Brockville, being the preacher at both morning and evening services.

On a recent evening a number of the Sunday School scholars of Camden East were pleasantly entertained at the residence of their pastor, Rev. Mr. Gandier, Newburgh. The young people thoroughly enjoyed themselves.

Two instructive sermons were preached by Rev. R. Aylward, of Parkhill, Ont., in St. Andrew's church, Almonte, last Sunday week. Mr. Aylward is a vigorous speaker and a clear thinker. His exposition of doctrinal truths is lucid, and he preaches in a manner which carries conviction with the thought he emphasizes.

The congregational meeting in St. Andrew's church, Almonte, held on Tuesday evening of last week, for the purpose of selecting a pastor for the church, was postponed owing to the absence of Rev. Mr. Woodside, of Carleton Place, the interim moderator. The blockade on the railway prevented his attendance. An adjournment was made until Tuesday evening last.

The many friends of Rev. John Munro, B. A., of Los Angeles, California, are pleased to see him back again. He is spending a short time visiting his father, Dr. Munro, of Maxwell. Rev. Mr. Munro has been engaged in ministerial work in the west ever since his graduation. He has had charge of the Presbyterian churches at Trail and Nelson, B. C., and is now at Los Angeles.

The tea-meeting held in St. Andrew's church, Campbellford, on Thursday last, was a great success. After a sumptuous repast, the audience assembled in the church to listen to an interesting programme, the Rev. N. C. Reeves, B. A., the pastor, being chairman. The choir of the church furnished excellent music and able addresses were delivered by Revs. Potter, of Peterboro, Thompson, of Hastings, and local ministers of other churches.

The report of St. Andrew's church, Kingston, is a model one in every respect. It presents everything in connection with the congregation in good shape and leaves nothing unsaid necessary to a clear understanding of the situation. There are now 609 communicants, an addition of 29 during the past year; there were 13 children baptized and one adult; and seven marriages were celebrated. There were raised for congregational purposes the sum of \$7,787.53; and for non-congregational purposes \$3,474.77, making a grand total of \$11,262.30. Mr. W. G. Craig is Chairman Board of Management; and Mr. N. R. Carmichael, M. A., is Hon. Secretary-treasurer.

On the 30th ult., St. John's church, Brockville, held its annual meeting, with Rev. D. Strachan, the pastor, in the chair. The contributions to missions showed a considerable increase both in the number contributing and in the amount contributed, over five hundred dollars from all sources being contributed this year. Mr. Robert Wright, chairman of the trustee board, paid a high tribute to the work of the minister

and very warmly commended him for the work he was doing. The ordinary revenue had increased every year since 1897, and 1901 shows an increase over 1897 of about \$500 in envelope contributions. Over \$5,000 was raised by the congregation in 1901.

The anniversary services of St. John's church, Brockville, were held on the 16th instant, when Rev. Prof. McComb, of Queen's College, preached. On the following evening a congregational social was held in the lecture room.

Rev. Mr. Woodside, of Carleton Place, exchanged pulpits with Rev. Mr. MacLean, of St. John's church, Almonte, last Sunday. Rev. Mr. Woodside is a strong speaker, and his thoughtful expositions were attentively listened to.

The "family gathering" of St. John's congregation, Brockville, held on the evening of the 17th, was one of the most successful events in the history of the church. A supper was held, and afterwards several excellent speeches were made.

The report of the Presbyterian Church, Napanee, for the past year is indicative of progress. The membership is now 108, being a net gain of 7 during the year. The Sabbath School is well looked after by a faithful band of teachers; and a couple of sentences from the report are well worth pondering by parents in all our congregations. "Parents are not exempt from the work of teaching because their children attend Sabbath School. As a matter of right and conscience parents should do all in their power to help the teachers in their self-denying work." The abstract of moneys raised in 1901 indicates a total of \$2,306.31. The interior of the church as re-modelled some time ago, is very neat and comfortable; and the congregation enters upon another year's work under most hopeful auspices.

Northern Ontario.

Last Sunday Rev. J. A. Brown, M. A., of Agincourt, occupied the pulpit of Knox church, Owen Sound.

Rev. J. R. McAlpine, B. A., D. D., of Toronto, preached in Knox church, Owen Sound, on the 16th inst. at both services.

The new church at Keady was opened on Sunday, February 16th, when Rev. Donald McKenzie, of Toronto, preached at both services.

A very successful tea meeting was held at Kemble recently, when Rev. Dr. McRobbie, the pastor of the church, announced that the receipts were \$102.

Rev. Mr. Menzies, of Toronto, occupied the pulpit of the Woodville church last Sabbath. On the previous Sabbath Rev. Mr. McLennan, of Jarvis preached both morning and evening.

On the 6th instant, Rev. W. C. Mercer was ordained in the Coldwater church into the charge of Coldwater, Waubesa, and Fesserton. Rev. J. J. Elliott, of Midland preached.

The annual congregational business meeting of Knox church, Kearney, was held on Wednesday evening, Jan. 20th. Reports showed all departments of the church in a good financial standing.

Rev. Mr. Wishart of Beaverton, preached anniversary services at Pefferlaw, on Sabbath, Jan. 19th inst., morning and evening. The services were largely attended and very much appreciated.

The Orillia church has had a year of marked progress along all congregational lines. The amount raised for all purposes was nearly \$13,000, and of this amount nearly \$1,500 was contributed to Missions. The mortgage indebtedness on the church was reduced \$3,200. The receipts for the general fund were \$4,172.81.

Knox Church, Beaverton, and Knox Church, Gamebridge, (Rev. A. C. Wishart, B. A., Pastor) report the past year the most prosperous in the history of both congregations, a year of activity and progress. Seventeen names were added to the communion roll, and the contributions to the schemes from the united congregations was \$415. The W. F. M. S. of both congregations raised \$260. The Christian Endeavor of Gamebridge has undertaken to educate an India famine child besides contributing to the schemes of the church. The Aid Society of Knox, Beaverton, raised \$319 for fitting and furnishing a vestry, and placing a bell in the church tower. Total receipts from united congregation, \$3068. Besides this \$1506 was raised for the Century Fund, of which \$1109.35 went to the Common Fund.

Western Ontario.

Rev. Dr. Dickson, of Galt, is conducting evangelistic service at Claude.

Mr. Wm. McTaggart, a Knox College student, preached at Blyth on the 16th instant.

On the 20th instant a very successful organ recital was held in Knox church, Stratford.

The Rev. John McKimmon of Springbank is expected to preach at Avonbank next Sabbath.

Rev. D. Y. Ross, of St. George, delivered a lecture at Princeton on "Ancient Egypt" on the 4th instant.

The Rev. Dr. Drummond, of St. Thomas, preached in the Central Church, Hamilton, on the 16th inst.

Rev. Mr. Barbour, of Forest, occupied the pulpit of the Blenheim church last Sunday morning and evening.

Rev. Mr. McAuley, of Mitchell, preached preparatory sermons in the Seaforth church, on Friday afternoon, at 2:30.

Revival services are being conducted by Rev. Messrs. Haig of Millbank and Hardie of Listowel in the Presbyterian church, Millbank.

The anniversary services of Knox Church, will be held on Sunday and March. Rev. J. R. Dickson, of Galt, will preach morning and evening.

Rev. R. J. M. Glassford, of Guelph, gave the closing address to the Sunday School Workers of Halton Co., assembled in convention at Georgetown.

The annual tea meeting of Knox church, Woodstock, was a most enjoyable affair. During the evening an address was given by Professor McCrimmon.

The pulpit of the Seaforth church was occupied a week ago last Sabbath in the morning by Rev. Mr. Shaw, of Egmondville, and in the evening by Rev. Dr. Moffat, of Toronto.

On February 2nd, the services at the Pottersburg church, were conducted in the morning by Mr. Geo. W. Armstrong, of London, and in the evening by Rev. Dr. McCrae, of Westminster.

It is expected that the congregation of Motherwell and Avonbank churches will hold a joint meeting to consider a call in the last week of February. Considerable interest is being taken in the matter and it is hoped that a unanimous choice will be the result.

The ministerial association met at Knox church, Stratford, on the 2nd. In the absence of the president, Rev. G. A. MacKenzie, Rev. Dr. Hamilton occupied the chair. A paper on "Individual work by individuals" was read by Secretary Gilchrist of the Y. M. C. A.

During all last week Rev. A. W. McIntosh held special meetings in his Belwood congregation. This week they are being held at Mimosa, Rev. Mr. Mann, First Presbyterian church, Eramosa, and Rev. R. J. M. Glassford, Guelph, are helping Mr. McIntosh.

George McKay, son of the late Rev. G. L. McKay of Formosa is spending a few days with his uncle, Alex. McKay, 16th line, East Zorra. Mr. McKay intends to continue his father's work in Formosa, and is about to take a preparatory course in Knox college, Toronto.

The storm of Sunday and Monday, Feb. 2nd and 3rd, prevented the evening service and tea-meeting in connection with the Churchill Presbyterian Church Anniversary being held. Rev. James Murray, of Erskine Church, Toronto, preached in the morning to a large congregation.

On the evening of the 21st inst., the young people of Chalmer's church, Guelph, gave an entertainment at which they presented their pastor, Rev. Mr. Glassford, with a pulpit gown. On this occasion the largest audience which ever filled the lecture room crowded its capacity interior.

Rev. H. W. H. Boyle, D. D., pastor of First Presbyterian church at Colorado Springs, Col., who held brief pastorates in Paris and St. Thomas, has been seven years in his present charge, during which term 1,004 persons have been added to the roll of membership. Dr. Boyle's health is quite satisfactory.

Mrs. Robert Jaffray, of Toronto, has received a cablegram from Hong Kong, China, conveying the information that the ten missionaries who left for Kwangsi Mission Station about a month ago had reached Hong Kong happy and well. The Torontonians in the party are:—Rev. and Mrs. R. A. Jaffray, Rev. and Mrs. John E. Fee, with an infant daughter, and Miss Hattie Rutherford.

The total amount of money raised by Knox church, Stratford, during the past year was \$7,056.83, and at the close of the year there was a balance on hand of \$236.12. The church pays its pastor \$2,000; its organist \$200; its choir leader \$300, and its sexton, who is also treasurer, \$500. The membership is 1,100.

On the 20th inst., Rev. J. W. Rae was inducted pastor of the charge of the congregations of Aylmer and Springfield. Rev. Mr. Clark, of London, addressed the pastor; Dr. McCrae, of Westminster, the people; and Rev. Mr. Kippen conducted worship. In the evening a reception was held at Aylmer.

Rev. Louis H. Jordan, B. D., for a number of years pastor of St. James' Square church, Toronto, has been offered the position of special lecturer in Comparative Religion in the University of Chicago, and it is stated that he has accepted. Since he left Toronto, Mr. Jordan has been studying in Germany and at Cambridge.

Messrs. Charles Doolittle, George Ewen, Dr. Angus Graham, A. McMillan, Charles Summers and Alex. Scott were ordained as elders of the King Street church, London, on Sunday of last week, when a large congregation was present. Rev. Thomas Wilson conducted the services and spoke on the eldership. The session is now comprised of fourteen members.

Bradford has had a most successful year, as was shown by the reports presented at the annual congregational meeting held on the 23rd ultimo. Encouraging reports were presented on the Session, Treasurer and various organizations in connection with the church. The report of the Treasurer, E. Garrett, showed the receipts to the General Fund to be \$693.05. The subscriptions to stipend, per envelope, were \$42.11, and the Sabbath collections amounted to \$160.86—in all \$602.07, the largest amount contributed, as indicated in many years. It was decided that Presbytery should be asked to re-annex St. John's congregation with Bradford and Second West Twilimbury. This decision has met with some dissatisfaction, as it means that the Bradford church must forfeit its morning service.

Augmentation Committee.

The Augmentation Committee (Western Section) will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Thursday, March 13th at 7:30 p. m. Schedules of claims for the current half year should reach the Secretary, Rev. Dr. Somerville Owen Sound, by March 6th if possible.

Annual Schedules containing the applications for grants for the ensuing year are to be sent to the Convener of the Augmentation Committee of the Synod for revision.

S. LYLE,
Convener.

I cheerfully testify to the excellence of Crossery's Eastern Balm as a medicine for coughs and colds. It has been used by different members of my family with the best results. REV. A. H. MCFARLANE, Franktown, Ont. For sale by all dealers and by the proprietor, John Crossery, Perth, Ont.

Home Mission Committee.

The Home Mission Committee, Western Section, will (D.V.) meet in the Lecture Room of Knox church, Toronto, on Tuesday, 11th March at 9:30 a. m. Ministers, students and others desiring Mission work are requested to forward their applications to the Secretary, Rev. Dr. Somerville, Owen Sound, prior to March 5th. Schedules of claims from Presbyteries, for the current half year should reach the Secretary by March 7th.

ROBT. H. WARDEN,
Convener.

TO CONSUMPTIVES.

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

World of Missions.

From Judaism to Christianity.

Recently the Rev. Louis E. Meyer, of Hopkinton, Iowa, caused a sensation in the Hebrew Messianic Conference by declaring that 204,540 Hebrews had been baptized during the nineteenth century. He said 2,240 baptisms were in evangelical churches, 57,300 in Roman Catholic churches, and 74,500 in Greek Catholic churches. The average number of baptisms is 1,500 a year, excluding the Roman Catholic Church. Of these 800 are baptized in the Lutheran and Episcopal Church, 200 in other Protestant churches, and 500 in the Greek Catholic Church. "The Russian, Polish, and Orthodox Hebrew in general," said Mr. Meyer, "is as prejudiced as he was in the decades gone by. The American Hebrew, especially the Reformed Hebrew, is polite toward Christianity, tho' underneath the old fire of prejudice and antipathy still burns."—The Missionary Review of the World.

Public Speaking in China.

Among the many interesting incidental fruits of missionary work in China is the development of the art of public speaking amongst the natives. Though for countless generations a literary people, the Chinese have never made use of the power of public speech. Henceforth, however, this new element of power must tell on the destinies of the great empire. In one of his strong, incisive articles, in the *Chinese Recorder*, Dr. William Ashmore thus refers to this matter: "Here mention may be made of one incidental product of the work of missionaries not usually thought of. The art of public speaking and of influencing large audiences is, of course, an art of tremendous power. The Chinese have no such art. But the missionaries are teaching it to them. Their preachers are preparing the way for the increasing of a class of public speakers, who, in turn, will harangue audiences on civil and political issues on their account."—The Missionary.

"Los von Rom" Once More

Very striking accounts continue to be received of the "Away from Rome" movement in Austria. It is claimed that as the result of it 13,000 have become Protestants, while 7,000 more have joined the Old Catholics. During the last six months over 3,000 Catholics have come over from the Papacy—the number far exceeding the professing conversion last year. Among the particular incidents mentioned are the following:

After a conference held in Leitmeritz, 171 persons became Protestants. The evangelical community at Turn, near Teplitz, which numbered 50 persons three years ago, now numbers 1,100; and a new church to hold this great number is rapidly nearing completion. In Eger, after a sermon by Dr. Eisenkolb, 27 persons announced their intention of leaving the Catholic Church. Toward the end of a recent month the Protestants in Graz held a thanksgiving service for the thousandth conversion from Catholicism within their district. Every Sunday in Brunn there are services for the reception of newly converted Protestants; and the large village of Horschwitz from being an exclusively Catholic village, has become almost entirely Protestant during the past eight months. In Bohemia alone, since January, 1899, over 7,000 conversions have taken place.—The Missionary Review of the World.

Health and Home Hints.

Croup.

The first attack of croup usually begins with a slight cold, accompanied by a dry cough, says a writer in *The Public Ledger*. Baby will be hot and fretful, and grow hoarse. Hoarseness is one of the typical symptoms, and all hoarseness, even if unaccompanied by cough, must be watched, and baby kept in a room the temperature of which is 68 degrees Fahrenheit.

Presently the voice grows gruff, the breath becomes hissing, and the cough becomes distinctly croupy in character, and the throat and entrance to the windpipe swells, so that there is great danger of suffocation. In fact, death may occur from either suffocation, exhaustion or convulsions. Baby often goes to bed quite well, and will suddenly wake up in the midst of an attack of croup. Sometimes there will be a fight for breath, and the attack will subside.

Send immediately for a doctor. Meanwhile, the great thing is to make the child vomit, and to effect this, in all houses where there are tiny children, a small bottle of ipecacuanha must be kept, and one teaspoonful given without any water, administered every five minutes till the child is properly sick. Once sick, poor baby is usually much easier, and the great danger passed. She may now be put into a warm bath, and kept there for a quarter of an hour, the water being maintained at the same heat the whole time by adding a little more heat carefully, so that the child is not scalded. Before the child is sick wring out a sponge in hot water and apply frequently to the throat. This often affords great relief to the small sufferer.

After the worst of the attack is over, baby must be kept in one room as long as she is at all feverish, and a steam kettle should be kept going the whole time, in order to keep the atmosphere moist, and so make it easier to breathe. The child must be fed on hot milk chiefly, and a little beef tea. The first attack is usually the worst and seems more alarming from its unexpectedness and the mother's ignorance of how to deal with it. Keep perfectly calm, and carry out the doctor's instructions to the letter. These directions are not intended to do away with the doctor—in all cases he must be sent for—but just to give an inexperienced mother some little idea of how to act till he does come.

It is such a good plan to keep a lettered emergency book, and write down a few simple directions that can be looked up in a moment, as: C.—Croup: Give one teaspoonful of ipecacuanha every five minutes till sick. Apply hot sponge to throat till sick, and so on.

Appropriate Gifts for Invalids.—Flowers and thrifty growing plants are acceptable offerings to the sick, and a rosebud or bunch of violets never comes amiss. When convalescence is established a new book or a magazine, and perhaps a little mechanical contrivance on which it may rest, will give real gratification. A pretty wrap which the invalid may wear, a pair of bedside slippers, or any other small or dainty thing which conveys a thought of individual ease, will always be rewarded with smiles. Aromatic extracts, perfumery in beautiful bottles, any little luxury in the way of fruit or delicacy prepared in another's kitchen, leaves gladness in its wake. The element of surprise breaks the tedious monotony of invalid life and is therefore to be sought for and regarded as restorative in its influence.

HOPE FOR CONSUMPTIVES.

HOW THE RAVAGES OF THIS SCOURGE MAY BE STAYED.

STATISTICS PROVE THAT MORE DEATHS OCCUR FROM CONSUMPTION THAN FROM ALL OTHER CONTAGIOUS DISEASES COMBINED—HOW BEST TO COMBAT THE DISEASE.

The ravages of consumption throughout Canada is something appalling. In the province of Ontario, where statistics of deaths from all diseases are carefully kept, it is shown that 2,286 of the deaths occurring during the year 1901 were due to consumption, or about 40 per cent. more than the number of deaths occurring from all other contagious diseases combined. These figures are startling and show the urgent necessity for taking every available means for combating a disease that yearly claims so many victims. The time to cure consumption is not after the lungs are hopelessly involved and the doctors have given up hope. Taken in its early stages, consumption is curable. Consumption is a wasting disease of the lungs and at the earliest symptom of lung trouble steps should be taken to arrest the waste and thus stop the disease. Consumption preys upon weakness. Strength is the best measure of safety. Dr. Williams' Pink Pills are the best tonic and strength builder known to medical science. The record of this medicine speaks for itself and proves conclusively that taken when the symptoms of consumption develop they build up, strengthen and invigorate the patient to a point where disease disappears. In proof of this take the case of Ildege St. George, of St. Jerome, Que., who says:—

"About a year ago I became greatly run down. I lost color, suffered constantly from headaches and pains in the sides; my appetite left me, and I became very weak. Then I was attacked by a cough, and was told that I was in consumption. The doctor ordered me to the Laurentian Mountains in the hope that the change of air would benefit me. I remained there for some time, but did not improve, and returned home feeling that I had not much longer to live. I then decided to use Dr. Williams' Pink Pills. After using several bottles my appetite began to return, and this seemed to mark the change which brought about my recovery, for with the improved appetite came gradual but surely increasing strength. I continued the use of the pills, and daily felt the weakness that had threatened to end my life disappear, until finally I was again enjoying good health, and now, as those who know me can see, I show no trace of the illness I passed through. I believe Dr. Williams' Pink Pills saved my life, and I hope my statement will induce similar sufferers to try them."

These pills are also a certain cure for the after effects of la grippe and pneumonia, which frequently develops into consumption. Through their blood-renewing, strengthening qualities they also cure anaemia, heart troubles, kidney and liver ailments and the functional weaknesses that make the lives of so many women a source of constant misery. There are many imitations of this medicine and the health-seeker should protect himself by seeing that the full name, "Dr. Williams' Pink Pills for Pale People," is on every box. Sold by all dealers in medicine or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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., 6i-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, Blyth, 21 January.
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.
Barric, Andade.
Owen Sound, Owen Sound.

Albena, Sault Ste. Marie, March.
North Bay, Huntsville, March 12.
Sauguen, Harrison, 11 March 10 a.m.
Guelph, Preston, 21 Jan. 10.30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 11 March.
Montreal, Montreal, Knox, 11 March
Gleungary, Maxville, 17 Dec. 10 a.m.
Ipswich & Renfrew, Carleton Place, Jan. 21, 11 a.m.
Ottawa, Ottawa, Bank St., 4th March 10 am.
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. L., Charlottown, March 3.
Pictou, New Glasgow, 4 March, 2 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th Nov. 10.30 a.m.
Halifax, Chalmers' Hall, Halifax, 28th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, 21 Jan., 10 a.m.
Miramichi, Campbellton, 25 March.

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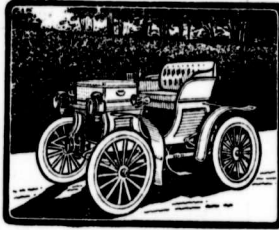
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This to be a Bona Fide Offer.

The ordinary methods of making our **MIRACLE PILLS** known to the public are too slow—takes too much time. This is the reason we make this offer.

MIRACLE PILLS

are a guarantee for all bowel troubles, appendicitis, biliousness, bad breath, bad blood, wind on the stomach, bloated bowels, foul mouth, headache **INDIGESTION, PIMPLES, DYSPEPSIA and HEART DISEASE.**

The world is full of people dragging out a miserable existence, unfit for the duties or the pleasures of life, a burden to themselves and others. They suffer from distress after eating, loss of sleep, mental depression, and all because of the failure of the stomach to properly digest their food. **ONE MIRACLE PILL** after each meal will put your stomach into good working order, and your general health will take care of itself.

Money Returned if you are not satisfied.

REMEMBER, it costs nothing to guess, YOU MAY WIN THE AUTOMOBILE which is listed at \$2,000 by the manufacturers, The Searchmont Motor Company of Philadelphia. All you have to do is to fill out the coupon below and to send the same to us with a wrapper of our **MIRACLE PILLS BOXES. COUPON MUST BE ACCOMPANIED BY WRAPPER.**

MIRACLE PILLS are sold by every good druggist and up-to-date merchants at the standard price, 50c a box, or \$2.50 for 6 boxes.

If you cannot obtain same from your druggist or general store, send direct to us. We will mail them to you, postage prepaid, on receipt of price, by registered letter or money order.

Every Wrapper and Coupon you send gives you a better chance of winning the Automobile.



COUPON

Messrs. R. Cote and Cie, Bie Rimouski Co., P.Q.
This entitles me to the property of the Automobile that I will get free if you have received _____ coupons and I am the nearest guesser.

I send, enclosed, a wrapper of your **MIRACLE PILLS.**

Name

Address

County

R. COTE & CIE, BIC RIMOUSKI CO., P.O.

Inebriates and Insane

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic** addiction and **Mental Alienation.** Send for pamphlet containing full information to

STEPHEN LETT, M.D.

GUELPH, CANADA

N.B. Correspondence confidential.

J. R. Calisle & Wilson
STAINED GLASS WORKS,

BELFAST, IRELAND.

MEMORIAL WINDOWS A SPECIALTY. . . .

ATTENTION!

—DEALERS IN—

PHOTO GOODS

do you handle **CVKO PAPER**, if not write for **Special Discounts** for the New Century to

S. VISE,

QUEEN ST. TORONTO.

Top Coat

The Journal.
\$15.00

to early buyers
New Scotch Suitings
\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST.
TORONTO
We are agents for Good Form Closet Sets

**OTTAWA, NORTHERN & WESTERN
& PONTIAC PACIFIC JUNC-
TION RAILWAYS.**

WINTER TIME CARD

O. N. & W. Ry.
Train No. 1 leaves Ottawa, Ont. 4.45 p.m.
" " 1 arrives Gracefield, Que. 8.20 p.m.
" " 2 leaves Gracefield, Que. 6.20 a.m.
" " 2 arrives Ottawa, Ont. 9.15 a.m.
P. P. J. Ry.
Train No. 1 leaves Ottawa, Ont. 6.15 p.m.
" " 2 ar. Waltham, Que. 8.35 p.m.
" " 2 leav. Waltham " 7.00 a.m.
" " 2 ar. Ottawa, Ont. 9.15 a.m.
P. W. RESEMEN,
General Superintendent

MEN AND WOMEN to represent us
\$12.00 A WEEK agents. Some
BONA FIDE SALARY to travel, others for local
work. Rapid
promotion and increase of salary. Ideal
employment, new brilliant lines; best
plans; old established House.
BRADLEY-GARRETTSON CO., Ltd., Brantford,
Ont.

Up With the Times

Progressive cheese and
butter-makers use
WINDSOR SALT
because they know it produces a
better article, which brings the
highest prices
THE WINDSOR SALT CO.
LIMITED
WINDSOR ONT.

ESTABLISHED 1873
CONSIGN YOUR
Dressed Hogs
Dressed Poultry
Butter to
D. GUNN, BROS & CO.
Pork Packers and Commis. Merchants
67-85 Front St., East
TORONTO

John Hillock & Co.
Manufacturers of the
Arctic Refrigerator
165 Queen St. East
Tel 478 TORONTO

The Smart Set

Knows that there's no surer test of refinement than the writing equipment affords—therefore they are high-grade stationery. Notepaper that will delight refined people is our newest line.

"Crown Vellum"

The smartest and most correct social note manufactured to-day—snow-white—vellum finished—two sizes, small and large—envelopes to match—most fashionable shapes. "Ask for 'Crown Vellum Note' at your stationers."

THE BARBER & ELLIS CO.
LIMITED
Manufacturing & Wholesale Stationers
43-49 Bay Street
TORONTO.

Important to Investors

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

THE STOCK of

"The Sun Savings and Loan Co. of Ontario"

OFFERS Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.
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.

PAGE & CO.
347 Wellington St., Ottawa
Choice Family Groceries
RING UP PHONE 1472

CANADA ATLANTIC RY.

New Train Service
BETWEEN
OTTAWA & MONTREAL
4 Trains daily except S'nd'y
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 Pint-sch 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, Eganyville, 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 a.m., 2.25 p.m., and p.m. daily except Sunday.
Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICE:
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 86 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.
6.30 p.m.
(Sunday Service)
(Via Short Line)
Leave Ottawa 6.25 p.m.
(Via North Shore)

Leave Ottawa 4.13 a.m., 2.33 p.m.
OTTAWA TICKET OFFICES
Central Station, Union Stations
GEO. DUNCAN.
City Ticket Agent, 42 Sparks St
Steamship Agency, Canadian and N.W. York lines.

Canvassers Wanted !

The DOMINION PRESBYTERIAN

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

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

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.
INCORPORATED 1891.
SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.
Thos. Crawford, M.P.P. (President.) - Ald. John Dunn (Vice President)
Rev W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES :
By-law passed at Annual Meeting of Shareholders, March 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. Full-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.