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How One Winter Came

In the Lake Region.

BY W. WILFRED CAMPBELL.

*For weeks and weeks the autumn world stood still,
Clothed in the shadow of a smoky haze;
The fields were dead, the wind had lost its will,
And all the lands were hushed by wood and hill,
In those gray, withered days.*

*Behind a mist the bleak sun rose and set,
At night the moon would nestle in a cloud;
The fisherman, a ghost, did cast his net;
The lake its shores forgot to chafe and fret,
And hushed its caverns loud.*

*Far in the smoky woods the birds were mute,
Save that from blackened tree a jay would scream,
Or far in swamps the lizard's lonesome lute
Would pipe in thirst, or by some gnarled root
The tree-toad trilled his dream.*

*From day to day still hushed the season's mood,
The streams stayed in their runnels shrunk and dry;
Suns rose aghast by wave and shore and wood,
And all the world, with ominous silence, stood
In weird expectancy.*

*When one strange night the sun like blood went down,
Flooding the heavens in a ruddy hue;
Red grew the lake, the sere fields parched and brown,
Red grew the marshes where the creeks stole down,
But never a wind-breath blew.*

*That night I felt the winter in my veins,
A joyous tremor of the icy glow;
And woke to hear the north's wild vibrant strains,
While far and wide, by withered woods and plains,
Fast fell the driving snow.*

From "Beyond the Hills of Dream."

BIRTHS.

At 24 Elgin avenue, Toronto, on May 16, 1901, the wife of J. M. Clark, K. C., of a daughter.

At Kingston, on 18th May, the wife of Professor John Macgillivray, Queen's University, of a son.

On May 30, at Orangeville, Ont., to Rev. R. W. and Mrs. Dickie, a son.

At Quebec, on Monday, May 27, 1901, the wife of Alex. Hyde, of a daughter.

At Abbottsford, B.C., on Sunday, May 19, 1901, the wife of Donald Fraser, of His Majesty's Customs, of a daughter.

On 23rd May, 1901, at 304 Prince Arthur street, Montreal, the wife of Norman Finlayson, of a son.

On May 26th, at 16 Melbourne avenue, Westmount, the wife of John H. Wallace, of a son.

MARRIAGES.

At Ottawa, on May 23, by the Rev. W. T. Herridge, D.D., Robt. Keeley to Flora Stuart, daughter of the late James Baine.

At Hardwoodland, N.S., on May 21, by Rev. A. B. Dickie, Alex. Robertson, Renfrew, to Bessie, daughter of Alex McDonald.

At the manse, Middleville, on May 22nd, by the Rev. W. S. Smith, Mr. R. J. Ellis, of Pakenham, to Miss Fannie Ann Cameron, of Darling.

DEATHS.

At his residence, Toronto, on May 27th, 1901, of heart failure, Bernard Jennings, local Manager of the Imperial Bank of Canada, and youngest son of the late John Jennings, D.D., aged 49.

At Ormstown, on May 23rd, Hannah Sangster, wife of John Dickson.

At Dr. Gardner's Hospital, Montreal, on May 18, 1901, Margaret Helen McQuaig, daughter of James McQuaig of Inkerman and beloved wife of Thomas McQuaig of Winchester Springs, in her 36th year.

In Elma, on May 26th, Moses Harvey, aged 80 years.

Passed into rest, on May 29, 1901, at his late home, Hawkesbury, Harry W. McWatters, editor of Hawkesbury Post.

At her late residence, King street east, Hamilton, Ont., on May 25, 1901, Jean Gordon, wife of Andrew Wilson, and mother of the Revs. W. A. Wilson, of Neemuch, Ind., and G. A. Wilson, of Vancouver, B.C., and J. G. Wilson, Esq., Nelson, Ont., in her 76th year.

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Note and Comment.

A new form of sealing wax has recently been devised. It differs from the ordinary stick wax in that it is inclosed in a glass tube, from which it may be poured by heating the cylinder.

A convent of Carmelite nuns in the City of Mexico has been broken up by the authorities. It is believed to be the beginning of a movement all over Mexico to drive out the monks and nuns.

According to a Japanese contemporary a new island has just been discovered in the Sea of Japan, at a point between Ulong do, Island of Korea, and the Oki archipelago, about thirty miles off.

"Concerning Buddhism, Barthelemy St. Hilaire, who made a special study of it, said, 'It is a spiritualism without soul, a virtue without duty, a morality without liberty, a world without nature and without God.'"

There is some comfort in the announcement, says the Religious Intelligencer, that the notable fraud Alexander Dowie of Chicago is being found out by his dupes. He has proved himself a culpable and very cruel humbug, and he is unworthy of respect or confidence.

The Presbyterian General Assembly at Philadelphia on Monday adopted by practically a unanimous vote a resolution providing for a committee to draft a statement of the faith of the denomination to be presented to the Assembly, which will meet next year in the Fifth Avenue Church, New York city.

There are according to a recent estimate, 240,000 Germans in southern Brazil. They are industrious and thrifty, and are acquiring much commercial importance and influence. This colonizing process is one way by which Germany may secure the influence in South America which she is credited with desiring.

Next summer the Paris, Lyons and Mediterranean Company will operate an electric railway from Geneva to Chamouni, the time being 3½ to 4 hours. It is expected that the line will be in operation by July. The trip to Chamouni has heretofore been very long and tiresome, and and it is probable that the new road will prove very popular to those who wish to economize time and money.

The Niagara Falls Power Company is about to proceed with the development of the power of the Horseshoe Falls. The present plan of the company is to develop 85,000 horse power. A third of this amount will be used to operate an industrial establishment outside Victoria Park, on the Canadian side; a third is to be transmitted to Toronto, and the remainder is to be held in reserve for the use of the Niagara Falls Power Company.

The Roman Catholic Archbishop of Iowa is taking strong ground against the liquor traffic. In a recent confirmation address he spoke in earnest warning against the evils of the drink habit. He said he intended to prevent Catholics engaging in the liquor traffic.

The allied Powers are still discussing among themselves as to the amount of indemnity to be paid by China. Several would rather modify their claims than agree to any increase in the Chinese tariff. Germany and one or two others are now arranging to withdraw their troops from Peking.

The result of the census of the United Kingdom will probably renew the agitation for a redistribution of seats in the House of Commons. According to population twenty or thirty members should be taken from Ireland and given to England, Scotland's representatives remaining as at present.

The Duke and Duchess of Cornwall are the guests this week of the parent colony of Australia. A concert at the Sydney Town Hall will be one of the most notable events of the visit. The Mayor will present to the royal visitors a gold album as a memento from the mother State and the city of Sydney.

Americans are learning things about Canada. Mr. Osborne Howes, testifying before the American Industrial Commission, said that the six million people of Canada were better customers of the United States than the fifty-six million people to the south of them, and that American policy had driven Canada into making a preferential tariff in favour of Great Britain.

Westminster Abbey is to be illuminated with electricity. Gas has been used for a long time as an illuminant in the Abbey, but the gas sets up a chemical change in the limestone which is followed by disintegration, and a few weeks ago a small marble shaft fell from one of the windows in St. Andrew's Chapel, the iron pin which had sustained it for six hundred years having become corroded.

The Hamilton Times says: There is a good deal of disappointment over the smallness of the attendance at the Pan-American Exposition in Buffalo, especially over the lack of Canadian visitors. There is a simple explanation of the absence of Canadian crowds. Canadians know very little about the show, because in their wisdom the managers have not thought it worth while to advertise it in the Canadian papers. There is possibly another reason to which the Vankleek Hill Review made recent reference. It is that Buffalo is known all over the Dominion as the most anti-British city in the American Union; and our contemporary offers a number of pertinent illustrations in support of this view. Many self-respecting Canadians will give the show a wide berth.

At a recent meeting of the General Ministerial Association, in Toronto, the cigarette question was discussed. Professor Brown, of Chicago, who was one of the speakers, was very outspoken in his condemnation of the evils of cigarette smoking. He stated that this habit had been instrumental in reducing the penitentiary age from 32 to 22 years. As a means of counteracting the habit of smoking cigarettes, he recommended that employers should not employ boys who were addicted to it. This plan was thought a good deterrent from a practice that is blighting the prospects of many an otherwise hopeful life.

Sable Island off the coast of Nova Scotia is a dangerous spot, on which many vessels have been wrecked. The danger is increasing, owing to the fact that the ocean is rapidly washing away the sands, and thus making shoals that cannot be seen or marked by lights. The island itself can be seen but a short distance away, because it is almost entirely sand, and because little or nothing grows there that makes any marked contrast with the sands. In an effort to save the island the government is planting evergreen trees on it. Whether the scheme will succeed is doubtful; but, if the trees can be made to live and grow, it will greatly improve the situation.

The birth rate in Quebec is considerably higher than in Ontario; but this, as is pointed out by a contemporary, is to some extent effected by an enormous excess of deaths as compared with Ontario. "Death rate per 1,000 of population: Quebec—21.07. Ontario—12.05. Thus Quebec loses by death every year 9.05 people per thousand more than Ontario. Allowing for the difference in the death rate between the two provinces Quebec's net gain from excess of births over Ontario is 5 per 1,000 of population. This difference would be reduced or altogether wiped out if the registration of births in Ontario were as thorough and accurate as the registration of births in Quebec."

That old and reputable paper, the Stratford Beacon, is growing tired of "Hug-the-machine" Preston, and says: The sooner the Government comes to realize that Mr. Preston is something of a nuisance, the better it will be for all concerned. He seems to have a faculty for interfering in business other than his own and of blundering. The Ontario Government made the mistake of not keeping him down to his official duties when he was a member of its service, and the Dominion Government is making the same mistake" Preston is worse than a nuisance, and should be suppressed. But if this is impossible then the Government will do well to see that he remains at his post on the other side of the Atlantic, and thus be unable to make an annual exhibition of himself, as well as prevent him bringing discredit on the government by his unseemly conduct.

The Quiet Hour.

Jesus Appears to John.

S.S. LESSON.—June 16th; 11:9-20.

GOLDEN TEXT.—Heb. 13:8. Jesus Christ the same yesterday, and to-day, and forever.

Your companion in tribulation, v. 9 "The revelations of this book," says Professor Milligan, "like the stars of the sky, shine most brightly in the cold, dark night. Those early days of the Church must have recalled the Master's words, "I came not to bring peace on the earth, but a sword." It was surely a sad time when even the Apostle John himself, venerable and lovely and loving and beloved, was banished to the mines of Patmos. Most of his fellow Christians were enduring sore distress in one form or another. How sure an entrance to their hearts would these words win, "your companion in tribulation," for no voice of comfort bears so sweet or persuasive a message as the voice that speaks through tears.

I was in the Spirit on the Lord's day, v. 10. "On Sunday heaven's gates stand open; and it was because John was "in the Spirit" that he saw the vision. It was by "the light that never was on sea or land" that he saw the seven golden lamps and the central Figure in the midst of them. And if we have our minds and hearts as open to the influences of the Spirit as our bodies are to the atmosphere which surrounds us, we, too, shall behold glorious things.

Send it unto the seven churches, v. 11; a message from their unseen, but not forgetful Lord and Master. He never forgets, and never ceases to observe. It is not irreverent to think of the great Master of Assemblies as the most deeply concerned participant in the meetings of Church courts, where the questions that concern His Kingdom are considered. He who said, "Go, preach," "Go, disciple," "Go, baptize," said also, "Lo, I am with you always even unto the end of the age." The ascended, glorified Jesus should ever be counted in when His people are rejoicing in their successes, or mourning over their shortcomings and planning better things for His cause and Kingdom.

One like unto a son of man (Rev. Ver.) v. 13. This Being is of surpassing glory, yet he has "a human air." The glorified Saviour still wears our nature. We share human nature with Him who appeared in the midst of "the seven golden candlesticks." How sacred this should make in our eyes those powers and faculties which lift us so immeasurably above the lower animals and into fellowship with God! And how great a crime we commit against ourselves and how we insult the enthroned Christ, when we yield ourselves to the degrading slavery of appetite! Shall we take the nature that Jesus wears and make it the servant of Satan?

I am the living one (Rev. Ver.), v. 18. Because Christ lived, Christians need not fear life. Without Christ there is much in life to fill us with fear. It is full of duties which are too great for our unaided strength, of temptations which we cannot overcome of ourselves, of sorrows which will crush us, if we are supported by no power but our own. But Jesus met all the duties and temptations and sorrows of life and never failed under them. And His victory may be ours through faith in Him. He said to His disci-

ples, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33) And again we read, "This is the victory that overcometh the world, even our faith." (1 John 5:4)

I have the keys of death and of Hades (Rev. Ver.), v. 18. "It is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) What men out of Christ have reason to fear more than life, more than death, is the coming judgment. Let a man sleep on in a burning house or in a sinking ship and he will be wise compared with the man who lulls himself to slumber with worldly opiates while the thunders of the judgment day are pealing louder and louder. But shall the Christian be afraid of that day? No, the Judge, He who holds the keys of death and Hades, is the very one to whom the Christian has entrusted the salvation of his soul, and therefore he does not fear.

The things which are, and the things which shall be hereafter, v. 19. It is only the merest fragment of labor that even the longest life can give in the service of the Lord. What a comforting thought that the future of His kingdom does not depend on any one generation! There are, indeed, critical periods, periods of great responsibility and of great opportunity, such as that through which our land is passing now, which call for the highest exertion, because the issues are so momentous. But, after all, even when we have done our best, we must leave much in His hands, to whom the hereafter is as the present, and who has given His pledge of final and universal dominion that—

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

Dean Hodges said recently, concerning reverence for the church and its services, "Every citizen who stays at home on Sunday, forsaking the institution to live his individual life, hangs out a flag at his front door, inscribed, 'The church is not worth while.' And the wider his influence in the community, the bigger the letters in which that legend is set forth."

If through act of mine, thankfulness, relief or peace can come to any face, let me seek no other joy. Winning this, I have achieved them all.—C. G. Childs.

"Not only the slave, but also the master, is under the law of service to God. The Bible solves the problem of capital and labor. There is but one law for employer and employe in the Word of God. 'And ye masters do the same things unto them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with Him.' If that Word were regarded, the work of commissions to investigate strikes would never have to be done. The insolence of capital is as bad as the insolence of labor. But the law of Christian service, applied to capital and labor and poverty alike, would work wonders in the industrial world.—Christian Intelligencer.

The Sabbath Problem. II.

BY ROBERT MCCONNELL, OTTAWA.

The plea is frequently put forth by those who would secularise the Christian Sabbath, that it was merely a Jewish institution, intended to suit the times and circumstances of that people, and that it was abrogated by the Christian dispensation. Have these people ever read their Bibles? If they had they would know that the Sabbath dates back to the creation, when, on the seventh day, "God blessed the Sabbath day and sanctified it; because that in it He had rested from all his work which God created and made." That the Sabbath was not abrogated by the Christian dispensation is clearly shown by the Saviour's declaration that he "came not to destroy the law but to fulfil it"—his reference being, of course, to the moral law embodied in the ten commandments. The decalogue was engraved upon two tables of stone by God himself to remind the Hebrews, and all other and succeeding nations, that the moral law was designed to be of perpetual obligation. The promulgation of the Sabbath was in an important sense the commemoration of the completion of the great work of creation; and so the change from the seventh to the first day of the week took place at the resurrection of Jesus to commemorate the completion of the great work of redemption. Not only did not the Christian dispensation abrogate the Sabbath of the creation, reaffirmed in the promulgation of the ten commandments, but the Saviour endorsed the Sabbath by declaring that the Sabbath was made for man and not man for the Sabbath. And if the Sabbath was made for man, by what authority do corporations and individuals undertake to trample upon a fundamental law of the Creator and seek to deprive the toiling masses of the blessings and privileges the Sabbath was designed to confer upon them?

Under the caption of "Save the Sabbath," Rev. Dr. Cuyler of New York, in a recently published article, says among other things: "The Bible and the Sabbath are the supports of our religion, and in these times there is a constant attempt to undermine them both. * * * Fellow Christians, we must all make a stand to save the Sabbath. The salvation of Christ's Church and of a Bible conscience among the people—yes, and the perpetuity of our Republic, depends upon saving God's day. A Sabbath desecrating, God-defying nation cannot have a wholesome and enduring life." These are solemn and weighty words and should be heeded by the people of Canada. The work of secularising the Sabbath—a very mild term, indeed to designate Sabbath desecration—has not by any means grown to such an extent here as it has done in the United States, but it is growing. All the Christian people of Canada have to do is to fold their arms and look on, allow the ministers of the Gospel to do all the campaigning in support of the Sabbath and neglect to give them even an encouraging cheer. In such an unequal contest it will not be long until the opponents of the Christian Sabbath achieve their object, and then the surprised and aroused, but long indifferent and neglectful Christian people, will understand the futility of locking the stable after the steed is stolen. If they want to do effective work in saving the Sabbath now is the time for them to rally round their spiritual guides and show that they mean what they profess to be. This is the way Dr. Cuyler puts it: "Have professing Christians no responsibility for this deplorable secularizing of God's day? Do

our pulpits speak out often enough and plainly enough? Do all Church members keep the Sabbath as sacred and as sweet as they ought to do? Christ's Church never can be saved or save the world around it, unless it determines in God's name and with God's help to save His Sabbath." These are timely and pertinent questions.

While condemning the action of the great railway and manufacturing corporations, which are doing so much to secularize and practically destroy the Sabbath—which the "Lord of the Sabbath" declared was "made for man"—would it not be well for the friends of the Lord's day to enquire whether professing Christians are doing their duty towards it. It is to be feared that the directors of railway and manufacturing corporations are not the only people who are, unthinkingly, it may be, lending comfort and aid to those who are seeking to destroy the Christian Sabbath. Take the railways, for instance. Many intelligent and practical railway managers, if they would frankly and publicly express their views, will tell you that it would be a good thing for the permanent way and rolling stock of their roads, if every locomotive and car wheel could come to a halt for even a considerable portion of the twenty-four hours of the Lord's day. Such a halt would save money in wear and tear of track and rolling stock, lessen the liability of accidents to tracks and trains, and prove an immense benefit, morally and physically, to the men who man the trains and locomotives and generally do the hard work necessary to the efficient operation of the roads during seven days in the week. These men, as a rule, do not run their roads on Sundays from deliberate choice. They run them because of the pressure of the commercial public behind them. In that commercial public are to be found many Christian men, who profess to believe in and honor the Sabbath, yet insist that there must be no delay in the transport of the goods they buy or of the products they manufacture and send away, even if the Sabbath has to be trampled upon to carry out their wishes. To them this appears as a work of necessity. They want to enjoy the Sabbath for their individual selves, yet they forget all about the claims and necessities of the army of working men who are deprived of Sabbath privileges and rest by the running of these Sunday trains. Are these professing Christians doing right? Are they conserving the Sabbath by such a policy? Are they acting justly towards their fellow men? If they believe in the justice and equity of the command, "Remember the Sabbath day to keep it holy," why do they have any part or lot in the matter of even indirectly throwing their influence in support of a policy which gives the country Sunday trains and Sunday excursion steamers, and deprives thousands of toilers of the rest and worship of the Sabbath?

Another point may be noted. Not a few Christian men are stockholders in transportation and manufacturing corporations which are doing so much to destroy the Sabbath, but they don't object to pocketing the dividends on their investments which are earned in part by Sunday labor. Perhaps they have never looked at the question from this point of view. If so, it is high time they did. They can hardly do effective work in defence of the Christian Sabbath, either by precept or by example, until they get themselves put right on this matter. They are either for or against the Christian Sabbath, and they should definitely decide: just where they are and act accordingly.

Our Young People

General Topic—Reverence For Sacred Things.—Ex. 3: 1-6.

BY REV. WM. A. STEWART, M.A.

Reverence is not religion, but to speak metaphorically of their contiguous relations, reverence is the 'foundation' upon which religion, the 'superstructure,' stands. The relation between these two sentiments, however, is not merely one of proximity. A family likeness exists between the two. They are of the same essential and spiritual nature. To use another figure of speech, if religion be regarded as 'marriage,' a union of the finite with the Infinite, as Principal Caird of the Glasgow University has it, reverence would be 'that appreciative and loving intimacy' which properly precedes the happier estate.

Reverence is the individual soul coming into the presence of the Infinite, and profoundly conscious of its own humanity. Religion is the soul coming into the presence of God, joyfully conscious of its own divinity. Therefore to check or kill the religious spirit in our hearts let us discourage and despise the spirit of reverence.

"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds." The Lord was to be seen in the strong wind, in the earthquake, in the fire, and in the still small voice. The Jew was commanded by the Law of Moses to honor his father and his mother; and to rise up reverently before the hoary head.

What an admirable training all this was for the cultivation of a personal and national religious spirit! And how successful and effective it was may be seen from the fact that it is the Jew who has contributed the highest form of the religious spirit to the enrichment and advancement of the world.

Would we cultivate what is noblest and best? Let us cultivate religion. And for the promotion of all that is highest and best within us can we follow a better than that inspired and divine method indicated above—the cultivation of reverence for all noble and sacred things?

Daily Readings.

Mon.,	June 10.—Reverencing God.	Exod. 20: 1-6
Tues.,	June 11.—Love prompts reverence.	Ps. 89: 1-9
Wed.,	June 12.—Regarding God's day.	Deut. 5: 12-14; Isa. 18: 13, 14
Thurs.,	June 13.—Hallowing God's truth.	John 8: 39-47
Fri.,	June 14.—Keeping the temple pure.	1 Cor. 6: 19, 20
Sat.,	June 15.—The rewards of reverence.	Ps. 91, 14-16; Eph. 6: 1-3
Sun.,	June 16.—Topic. Reverence for sacred things.	Exod. 3: 1-6

The Children Know Spring Has Come.

The children know that spring has come,
For in the pine-trees high
The robins and the blackbirds sing
Against the shining sky.

A bumblebee goes buzzing by:
A cock crows loud and clear;
The banks are blue with violets;
The Spring, the Spring is here.

It is true that God is found in our homes and in our offices as much as in church; but it is also true that if we do not yield reverent worship to him in church, we shall not see Him, still less worship Him, anywhere else.

Think!

BY REV. J. K. WILSON, D. D.

The Bush may flame in our very pasture fields, and yet we may never know what it means. It was when Moses turned aside to see, that God spoke. The Vision becomes Voice only to the reverent soul. The Marvel has Message only to him who thoughtfully ponders. "I didn't think,—that's all," we say, excusing ourselves. Al! That's enough. It is our not-thinking that shuts away from us many a meaning of God.

"Only in the gathered silence
Of a calm and waiting frame,
Light and wisdom, as from heaven,
To the seeker came." —Whittier.

Irreverence is always the mark of a shallow intellect. Professor Isaac Hall says that a visitor to the Dome of the Rock in the temple area at Jerusalem once retained his boots, by keeping inside the company, his boots being hidden by the skirts of the surrounding ladies, and he was undisturbed when once within. Later he boasted of what he had done as if it were a huge joke. It seems that the sheikh who conducted the party had seen it, and he remarked to two of us—but only in response to a question—that it would not do to eject or kill a whole company because one of the number was a fool.

A company of literary men, of which Charles Lamb was one, were together one evening, when one of them said: "Think, if Dante were to enter the room, what should we do? How should we meet the man who had trod the fiery pavement of the Inferno, whose eyes had pierced the twilight and breathed the still, clear air of the Mount of the Purgatorio, whose mind had contemplated the mysteries of glory in the highest heaven?" "Or suppose," said another, "Shakespeare were to come?" "Ah!" said Lamb, his whole face brightening, "how I should fling my arms up! how we should welcome him, that king of thoughtful men!" "And suppose," said another, "Christ were to enter?" The whole face and attitude of Lamb were in an instant changed. "Of course," he said in a tone of deep solemnity, "we should fall upon our knees."

It is worth while noting, says the Presbyterian Witness, that earnest men still argue ingeniously in support of the theory that the British people are Israelites: The Rev. J. I. Jones, of Northampton, England, has recently been edifying the people of Montreal on the subject. What makes this noteworthy is that His Grace Archbishop Bond presided at the lecture and remarked at the close that "they had heard a very convincing lecture." Mr. Jones's theories are supported by the same old silly conjectures and speculations that have been familiar to the public for many years. To us it is simply wonderful that an Archbishop should be carried away with such imbecile "reasoning." There is not the slightest real foundation for the Anglo-Israel theory. The big books written to prove the theory prove most clearly the unreasoning credulity of the authors.

Our Contributors.

A Holiday Trip.

BY REV. PROF. JORDAN, D.D.

We are told that in the old times ordinary people went on steadily from year to year not caring "to see the world," and not requiring long holidays. That may be so, but in many respects the conditions of life have changed, and many of us feel, now and then, the need of a break in the routines of our life, and a rest from its rush and pressure.

In Canada there are many places where such rest and change can be profitably and pleasantly sought, by the lakes or on the mountains. There is also another attractive opening, viz. to take to the sea, to venture out upon the great Atlantic, the ocean which separates us from the land of our fathers. The ocean voyage with its week or more of complete separation from common pursuits is itself a real rest. Then there are so many of us, whether born on the Eastern or Western side of the great sea can say that "We learned from our wistful Mothers to call old England Home." Relations and friends still await us there, and any terrors, real or imaginary, of the ocean trip are to receive full compensation when we arrive at our desired haven.

With thoughts like these, I turned my face Eastward at the beginning of May, having arranged my passage with the first boat leaving Montreal, the "Lake Champlain" of the Elder Dempster Line. I was sorry to miss the Assembly to be held at Ottawa this year, and cast back many lingering thoughts to the life of friends and the affairs of the Church in Canada, but on the whole looked hopefully forward to the ocean voyage and the experience of "the other side." We had a pleasant sail down the river, and one of the last tokens before our connection with the land was completely broken was a copy of the Dominion Presbyterian, which came on board at Quebec. The three or four days going down the river and gulf before we get to the open sea is a pleasant introduction to the sea voyage; and if wisely used may serve to prepare the passenger for any rougher experiences that may be in store. This is one great advantage of the Montreal route. Of course it is possible to rush across more quickly from New York, and in boats that are veritable floating palaces; but the Canadian route has its own advantages in the delightful descent down the river, the gradual approach to the sea and the ten days of steady travel. Some of the news agencies in England are magnifying the dangers of the Canadian route, but with the care and precaution which is always required on the water there is no need that it should not be both safe and comfortable. At least we found it so. The fog though troublesome was not oppressive, most of the important points of land were clearly discerned.

We left Quebec about noon on Saturday, May 4th, and sighted Cape Race about ten on the morning of Tuesday, May 7th. Captain Stewart has already impressed us a fine specimen of Sea-Captain, a man with large and varied experiences on the World of Waters, who is quite familiar with the territory over which he has to travel and who is always alert, not allowing familiarity to breed contempt for danger or to deaden the sense of responsibility. When off duty he is a free genial companion; but there is a sense in which a Captain is always on duty, and that is specially so as we go down the gulf, and when we near the land on the other side. Our steamer is strong, staunch

and steady, this is the testimony of men who have had more frequent and recent experience than myself, but after all one's personal experience is the most immediate and the best proof to me of the fact that I had found a comfortable ship, was that I was able at all times to respond to the ringing of the bell or rather the blowing of the bugle, and do full justice to the varied and attractive bill of fare. There is no mock modesty in ascribing this satisfactory state of affairs to the comfortable surroundings rather than to any personal immunity, from the malady which I will not mention, not even the French name. I remember crossing the Channel between Newhaven and Dieppe, and I do not wish to dwell upon the humiliating experience. It is sufficient now to say that apart from one's promenade being necessarily more limited, my stay on the Lake Champlain was as comfortable as it could have been in a first class Hotel in Ottawa or Montreal, and the attendance was if anything better.

We had a pleasant company of which I may speak later. There were not less than six professors, four from Montreal and two from Kingston. Some suggested that we might give a course of lectures. As we were just running away from lectures that was not taken seriously, but I can assure you that there were lectures and discussions in abundance of an informal character. Some of us are crossing for the first time and some for the thirtieth time with all shades in between. A few days after starting I met a man on the ship who is returning to visit the old land after an absence of fifty-two years. One wonders if it will not be a disappointment to him.

If one wishes to visit friends in the old land it ought not to be put off too long. I reproach myself that it is nearly twelve years since I saw the land of my birth, however, I can still travel through it from one end to the other, and break the journey at many places to stay at the house of a relative or friend. I found at Liverpool an invitation from "an old Testament Professor," with whom I hope to have a pleasant and profitable time. On the first Sunday I conducted service with a congregation of well on to a hundred in the Saloon, and we did not omit the offering which was for the Sailor's Orphanage. There I must stop for the present. May 17th, 1901.

"Tradespeople, in general, consider women as 'poor pay,' writes Edward Bok, in The Ladies' Home Journal for June. "The vast majority of sheltered women seem to have no conception of the anxieties, trouble, poverty, suffering, privation, injustice and positive cruelty which they directly inflict upon hard-working women by a carelessness in promptly meeting their bills. If this practice were confined to the few one might dismiss it with a shrug or a sigh that it existed at all. But it applies to the majority of women. Let a woman look into this matter carefully, and she will be surprised at the evils which result from this careless disregard of obligations. Wherever you find a feminine industry there you will find a ledger full of unpaid accounts."

In China there are 1,746 walled cities. Missionaries are only to be found in about 247 of these, leaving 1,500 unoccupied. In only 83 villages and unwall'd towns have stations been established.

The census officials estimate that Montreal will be shown to have a population of at least 400,000.

Churches and Creeds.

REV. J. M. MURPHY, M. A. IN BELFAST, IRELAND.

The Reformation was a spiritual revival. It was not merely a protest and a revolt and a separation. Its spiritual character was clearly shown—in newness of life, in a purified atmosphere, in sanctified social relations, in revived prayerfulness, in hymns that gave expression to the new heart movements, and, lastly, in creeds.

The Church of Rome, with her ancient prestige, her undisputed power in things temporal and things spiritual, her elaborate organization, was able to restrain and repress any doubt or discontent, any protest or incipient revolt, that might arise within her borders through the long centuries of the Middle Ages. Consequently, when the catastrophe did come at last, its results were far more thorough-going than if it had occurred earlier. The stronger the boiler, the higher the pressure from within that it can stand; but also the louder the report when the explosion does take place, and the more numerous the pieces into which it is broken. At the Reformation a number of different ecclesiastical bodies were formed, and a corresponding number of creeds were drawn up. In the sudden recoil from Rome there was a strong temptation to fling aside not only things that were wrong in the Romish system, but also things that were innocent, and even some things that were right and Scriptural. And in the sudden transition from bondage to liberty there was a tendency not easy to control to carry liberty in some directions to an undue extreme. Instead of mutual concession in matters of secondary importance, there was a disposition to insist too much on special points of view and opinions as to the interpretation of Scripture, which had the effect of bringing the Reformed Church into a lamentable state of division.

Reunion is said to be in the air. Let us hope that ere long it will descend and take possession of the earth. There are two conceivable methods by which reunion might be effected. One is the method of absorption. I as a Presbyterian might conceivably think it desirable that all the denominations should fall into line by becoming Presbyterian. There is no harm in cherishing a pious wish of this kind in the secrecy of one's own heart. But to propound such a plan as a practical proposal would indicate a singular lack either of judgment or of courtesy. And yet there are certain quarters of the Christian Church in which this method of absorption has been gravely recommended as a solution of the problem of reunion. Overtures of this nature, betraying as they do a spirit of myopic unreasonableness, hinder rather than advance the cause in whose interests they seem to be made.

The other method is that of mutual concession. A creed that might be accepted by the different denominations as a basis of union must evidently confine itself to statements of these truths which are held in common. Such a creed is not an impossibility. The truths which are held in common are the essential things—essential to the life of the Church—essential to the salvation of sinners. The matters which are in dispute are not essential, and might very reasonably be omitted from the creed and left to the private judgment of each member. Objection is taken by some to this method on the ground that it would reduce the testimony of the Church to a miserable

minimum of doctrine. The Church would suffer grievous loss, it seems to be said, in intellectual and spiritual impoverishment. This last statement would be true, perhaps, if a creed were intended to embrace the sum-total of the Church's intellectual and spiritual wealth. But that is not the function of a creed. Nothing can deprive the Church of the wealth she possesses in the Word of God, in her Christian literature, in the memory of the lives of her saints. And the minimum of doctrine which the Churches hold in common is not to be spoken of in terms of impatience and contempt. It expresses—every single sentence of it expresses—truth which it surpasses the mind of man adequately to grasp. Even if the creed were to contain no more than John iii. 16, it would be full enough and weighty enough for lifelong investigation and exposition.

Moreover, the proposal to leave out matters of dispute in a spirit of mutual concession is only carrying forward a further step which has already taken place. The creed of a Church does not contain all that is believed by each individual member. It sets forth only what they believe in common—perhaps not even so much as that. Each man can supplement it for himself with materials drawn from his own study and experience. Why should not the various Evangelical denominations agree on a creed which they could hold in common? It need not contain the whole of what each believes; but each could supplement it in whatever directions study and experience might lead. There is really no logical resting-place for those who in the various Churches recognize one another's Christian work—no logical resting place between reunion on the one hand, and antagonism on the other. If A, B, and C, are three denominations, each of which believes that the others are serving Christ and enjoying God's blessing in their work, and that they are all one in spirit—what follows? It follows that the points of difference between A, B, and C, are not regarded by any of them as essential, because if they were this mutual understanding, and recognition would be impossible. It follows that the points of difference as regarded by A, B, and C are things which need not be insisted on. Therefore, they ought not to be insisted on. They are barriers in the way of union, and in the interests of union they ought to be removed. The creed that is wanted, then, should set forth only the truths regarding God and man which are revealed in Scripture. It ought not to contain statements which, while apparently established by certain texts, are equally at variance with other texts; nor speculations by which human philosophy seeks to elucidate the doctrines of Scripture, nor assertions regarding matters which Scripture leaves undecided, nor directions concerning minute details of church organization and administration.

Let me mention one or two examples.

I.—Controversial matters bearing on the relation between Divine sovereignty and human freedom might be omitted. Armenians believe in the sovereignty of God, though they do not interpret it in the same way as Calvinists. Calvinists believe in human freedom, though they do not ascribe to it so wide a scope as Armenians do. They are sufficiently at one to come to a practical agreement.

III.—Controversial matters in regard to Baptism might be omitted. As to the mode of Baptism Scripture gives no direction whatever. Therefore, there ought to be no

insisting on any particular mode. The question of Infant Baptism may be less easily disposed of; but it presents no difficulty that need be regarded as insuperable. Here also Scripture gives no explicit direction. The position held by those who approve of Infant Baptism, and that held by those who object to it, are both inferences drawn from Scripture teaching more or less conclusive. Why should not the Church leave this an open question, not making it a condition of church membership, but allowing Christian parents to decide for themselves whether or not their children shall be baptized?

Literary Notes.

The June number of Harper's Bazaar comes to hand with an exceedingly interesting table of contents. W. D. Howells writes of Anthony Trollope's Mrs. Prondie, and the second instalment of the serial "Babsy's Daughter," indicates that the story is to be a very good one indeed. E. Nesbit has another tale concerning the doings of those delightful Wouldbegoods, in which the children have accomplished a great feat—"We had not done anything wrong that day, so we were twenty-four hours to the good." "Man at his Club" is a quaintly illustrated little article. In regard to the fashions, as described and illustrated in the Bazaar it is unnecessary to say much. These have always been a special feature of the magazine, and it is conceded by all that the styles are here fresher and more accurate than in any other periodical. This month there are articles on "Fashions for Brides," "Summer Gowns for Schoolgirls," "Fashions for Mourners," and "Summer Gowns for Elderly Women." For years as a weekly Harper's Bazaar ranked as the finest publication in America for women, and now that it has been made more accessible by the change to a dollar monthly it should gain greatly in popularity. It contains articles on every subject that is of interest to womankind, whether the question is an economic one or merely one of eating, drinking and dressmaking, and even the most homely topics are treated with originality. Harper and Brothers, New York.

The June number of Frank Leslie's Popular Monthly contains an article on "Hunting Wild Beasts with the Camera," "the story of the most remarkable expedition on record, accompanied by a series of extraordinary photographs taken by the author under exciting and unique circumstances." Other well illustrated articles are "Fighting Fires in a Coal Mine," "Korea and the Koreans," and "The Inter Collegiate Boat Race." In the line of fiction there are several short stories, as well as a sketch by E. Hough, entitled "The Sheriff," a strong delineation of character. Frank Leslie Publishing House, New York.

In the Ladies' Home Journal for June is started a new serial by Elizabeth Knight Tompkins, which promises to be delightful. A minister writes in an entertaining way of "Some People I have Married," and Clifford Howard tells of "Love Stories of the Zoo." Of special interest is the "series of pictures showing what American women have done with the camera" now running in the Journal. Two pages of newly designed shirt waists and dresses will appeal strongly to those who are getting ready their summer wardrobes. The muslin dresses are very attractive designs. The Curtis Publishing Company, Philadelphia.

Sparks From Other Anvils.

Presbyterian Banner:—Religion is a reality in the same sense that farming and business, schools and books, home and state and all social institutions, are realities. It is rooted in our own nature and it is rooted in God.

Michigan Presbyterian:—If all rich men were as wise and as generous as Mr. Carnegie there would be little complaint about their accumulations. He has set a good example to those whom God has blessed with worldly prosperity.

Canadian Baptist:—It is significant that the ultra independent brother or sister is never peculiar because of pre-eminence in piety or earnestness in work for Christ. It is the outcome of low spiritual life. Its cure, as of all other evils which afflict our church life, is to be found in greater consecration and likeness to Christ.

Christian Advocate:—The chief aim of Sunday school work is the conversion of the children. If this be so, you do not need to go far to find an answer to the question, "Should we employ unconverted persons as teachers in the Sunday school?" Did not the great Teacher say, "If the blind lead the blind, both shall fall into the ditch?"

Lutheran Observer:—Our worship centers about the preaching of the word, not around the sacraments. We gather in the house of God to receive a blessing. We draw nigh to God that he may draw nigh to us, and supply a need of our spiritual life. Then, as in spirit and in truth we bow before the Lord, he gives according to our faith, and leads us up to higher things.

Christian Observer:—In Scotland, a fortnight ago, a delegation of Presbyterians, headed by Dr. Cameron Lees, appeared before the Bishops of the Scottish Episcopal Church, asking them to appoint a day of intercession for the union of the Presbyterian and Episcopal Churches in Scotland. The Christian Leader pertinently asks whether the Presbyterians desired to accept reordination, or whether they expected the Episcopalians would part with their exclusive claims as to episcopal ordination.

United Presbyterian:—Jesus was quiet and unobtrusive in his work. He went from city to city, in the synagogue, in the mountain and by the sea side he taught the people, but he would not allow demonstrations in his favor. He would not allow the unclean spirit to proclaim his knowledge of him as the Holy One of God. To the man healed of leprosy he said, "See thou say nothing to any man." Does much advertising add to a minister's power?

Christian Guardian:—Mr. Robert Kilgour, president of the Toronto Y. M. C. A., to his regret, reports intemperance as on the increase in Toronto. This statement was made at the Annual Meeting of the Y. M. C. A. last week, and the impression, further, was voiced at that meeting that gambling was on the increase. If these evils are growing, we may be sure that lust and loose living are on the increase. Only disaster and evil growth can follow from such seed-sowing. Character is not planted full grown. Principles and practices are sown as seeds. While men sleep, forgetful of opportunity, the rare seed is scattered in the soil of human lives, and the completed growth is only fit for burning.

Sir Oliver Mowat has prepared for publication a second edition of his work on "Christianity and some of its Evidences."

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ON THE WAY.

Already some of the commissioners to the General Assembly are well on their way. The Western men have been carefully chosen, and come with a sense of the vastness of the interests they represent. Two elements have inspired the choice of the commissioners. Only men who can afford to spend considerable money in the interests of the work are eligible. The question of expense debars many a good man from the West, in spite of the fact that the spirit of sharing burdens is stronger there than farther east. Then with an unselfishness, rare in the older provinces, the best men are annually chosen, for it is felt that the work demands the very strongest presentation before the Assembly. So we find the same men coming year after year from the West to the General Assembly.

One would not like to injure the independent spirit that enables the Western men to walk erect under a burden that would make his eastern brother complain bitterly; and yet it is fair that he should be asked to pay so roundly year by year for the privilege of sitting as a commissioner in some eastern city? We have always held that this is the work of the Church at large, and that the Church as a Church should meet the expense of the Assembly. If that would entail too heavy an expense with the present representation, then let us bring the representation within such limits that the expense of paying travelling to and fro could be handled. The work of the Assembly would be just as efficiently done by a representation of one in eight as by one in four. And if the powers of Synod be extended, as there is good prospect that it will be, there is no need for annual Assemblies; but once in three or even four years would be sufficient to meet and transact the business that would then fall to the highest Court.

THE DOMINION PRESBYTERIAN

THE OLD TESTAMENT NOT OBSOLETE.

In dealing with the Sabbath question in the United States, the Herald and Presbyterian of Cincinnati, presents its views in the following plain and serious fashion:

"There is an intimate connection between our physical and moral natures, and the Sabbath is wisely adapted to the necessities of both. To neglect is to imperil all the interests and hopes of humanity.

"An Oriental legend tells that, while Solomon was once on his way to pay a visit to the Queen of Sheba, he came to a valley in which dwelt a peculiar tribe of monkeys. Upon enquiring into their history, he learned that they were the posterity of a colony of Jews, who, settling in that region many years before, had, by habitually profaning the Sabbath, degenerated into the brutes he found them.

"Our great corporations, that rob their employees of the day which God made for them—the day that is necessary to their health, longevity and moral elevation—are robbing them of their dearest rights, and I can not believe that our heavenly Father will hold them guiltless. He will vindicate his righteous and benevolent law. If a terrible financial catastrophe should come upon us in these days of corporate greed and contempt of the rights of both God and humanity, it would be a case of righteous retribution, like that of the captivity of the Jews in order that the land might enjoy its Sabbaths. (2 Chron. xxxvi 21.)"

Those who would divest the Sabbath of its Biblical and Christian character, as a day for rest and worship, strenuously object to the denunciations of Sabbath desecration which are to be found in the Bible, being applied to modern secularization and desecration of the day. In the opinion of these "latter day prophets" of materialism, the language used by the writers of the Bible, and especially by the prophet Jeremiah, on the danger and desecration of Sabbath profanation, are entirely too old fashioned and unreasonable for this progressive and enlightened age. If they will remember that the Saviour claimed to be the "Lord of the Sabbath day," and carefully read what he said in the sermon on the mount as to the eternal character of God's laws, they might realize the advisability of not rushing to rash conclusions. The moral laws, the doctrines and warnings and admonitions of the Bible have not become obsolete. The New Testament has not abrogated the Old Testament. The teachings of Christianity are in harmony with the teachings of the Old Testament. The New Testament is the complement and interpreter of the Old; and the Fourth Commandment is as binding on the lives and consciences of men to-day as every other Commandment in the Decalogue. And it is a solemn fact, as suggested by the writer quoted above, that indulgence and persistence in great national sins will infallibly bring punishment upon the transgressing nations, just as surely as such sins brought punishment upon the Jews. The faithful student of the Christian era, and notably of the eighteenth and nineteenth centuries, will find many striking illustrations of this fact. Modern enemies of the Lord's day would do well not to lay the flattering unction to their souls that Old Testament denunciations of Sabbath desecration are obsolete. When the final results are ascertained they may find themselves greatly mistaken.

CREED REVISION.

The Presbyterian Church in the United States, North, has decided to prepare a supplementary statement with which the Confession of Faith may be made clear to the ordinary mind. That was not what the revisionists wanted, for of course that is not revision in their meaning of the word. They would substitute their new version for the old. They would eliminate certain selections, as well as make clear the meaning of all. It is expressly stated that the new version of the Confession is not to supersede the old, but is rather to be a commentary upon certain parts of it. Will that satisfy either party? We do not think that it will. The committee will prepare its report with the utmost care, and the members will receive benefit from their close study of the doctrines of our Church; but their report will take its place beside many another good report, on the shelf.

The debate was creditable to the Presbyterian Church. It was calm, dispassionate and reasonable. Neither party sought to gain a party advantage; but all sought to know the mind of the Church, and the real truth of the matter under debate. For four days it ran on, and the happy proposition of Dr. Moffatt on the morning of the fourth day was accepted with the most cordial unanimity. The singing of the Doxology at the close was neither a bit of sactimoniousness, nor an emotional outburst. It was the natural expression of the mind of those who had been speaking of spiritual things, and who had been led to what they believed was the mind of the Spirit in the matter.

The discussion will strengthen the Church. It will draw her members closer together. It has shewn them what a fine heritage they possess; and there are many who were bound too loosely to the Presbyterian Church (formerly, who are more loyal sons and daughters than they were. It will give strength to their service. The Church that is thought worth serving above every other Church will receive more from her children than if they are careless about her interests. And whatever brings them into closer touch with her inner life, the life that distinguishes her from her sister churches, will benefit both her and her children.

It is gratifying to learn that the old Church of Scotland shows such evidence of its vitality and growth. In the May number of its magazine—"Life and Work"—we find that during the past year its givings for its different schemes amounted to £492,815, and this is exclusive of grants from the Baird, Ferguson, and other trusts. A Church which raises such a sum as this, apart altogether from the support of the Gospel in her own parishes, gives tangible evidence that she is not asleep; but on the contrary, full of life and energy. May there be showers of blessing upon her efforts, and may she ever delight to run her career along the lines laid down for her by Knox, Melville, Gillespie, and Rutherford.

PRACTICAL CHRISTIANITY.

In the last number of the Presbyterian Quarterly there is a most suggestive article upon Doctrinal soundness in Teaching. In its opening sentences are some very just remarks upon the value of dogmatic study, especially as a preparation for the work of the ministry. The cry at present is for practical training. Let the teacher for the Sabbath School, and the student for the ministry be trained to win souls, and it will not much matter whether they are acquainted with the various forms of doctrinal teaching or not.

That sounds very wise. It finds a ready response in the minds of active men and women, whose business is to make the very best use of each moment. As a matter of fact, however, it is vicious teaching. Certainly there ought to be training in practical Christianity, but of what use is it to teach the impecunious youth what might be done with great wealth. Tell him how to secure wealth, and you will do him a favor.

The cry for practical training tends to produce superficial and weak Christianity, if it be followed. There could be no better illustration of this than is to be found in the Young People's Societies of the present day. In many of them the aim has been to do something, and attempts have been made to do what only strong men could hope to do. The result has been superficiality and disappointment. Quite true the ideal of the Society has been to produce a strong life; and much prayer has been urged that the members may be kept in close touch with the Source of all strength. But the religious life produced in it has been more a life of impressions than of conviction. The latter will never be reached till we go deeper; till we look long enough into the Word to see beneath the surface, and learn something of the richness of its doctrinal teachings.

It is well to be able to arrest the attention of the careless by skillful speech, and winning methods. But have you anything to offer them after their attention has been secured, anything that they will consider worth while? If you have not, they will turn from you in irritation because you have presumed to interrupt them in their ordinary life. The great things of the spiritual life do not lie upon the surface. They are hidden where only patient and hard study can reach them. But the mind that grasps one of them is forever enriched.

The Presbyterian Church in England has now 76,111 members, 321 congregations, and 166 391 sittings. The church with the largest income—over £9,000—is that in St. John's Wood, of which Dr. Monro Gibson is pastor. The next richest church is Sefton Park, Liverpool (Dr. Watson's)

It is said that no fewer than 250,000 books for the blind are borrowed annually from the free libraries in the United States.

CALLED UP HIGHER.

It is with sincere sorrow we learn of the death, at the post of duty in far Formosa, of Dr. George Leslie MacKay, the greatest missionary of recent years. During the past thirty years he accomplished a marvelous work. Of the successful result of his labors our contemporary, The Globe, says: "When Dr. MacKay arrived in Formosa he was virtually the pioneer of Christianity. On an island considerably less in area than Nova Scotia, were some two millions of people. The Chinese were the governing race, but in the southern portion were numerous small tribes of aboriginal savages, who carried on perpetual warfare with the Chinese. The silly and broken nature of the interior favored this state of affairs, and Japan, which acquired Formosa as one of the conditions of the treaty that followed on the conclusion of the Chino-Japanese war of a few years ago, has been busily employed in the effort at subjugation that had proved too big an undertaking for their predecessors.

How Dr. MacKay set at his work with dauntless courage, how he acquired the language and committed his acquirements to the pages of a philological book, how he established 60 or 70 churches and so transfused his personality into his operations that in the history of missions the northern part of Formosa is set down as being "in the hands of the Presbyterian Church of Canada" cannot be recorded in the space of a newspaper article. Enough to say that "MacKay of Formosa" became a watchword in the annals of the propagation of the gospel in heathen lands.

Dr. MacKay, of Chalmers Church, Woodstock, in his "Zorra Boys Abroad," gives the following interesting particulars of the life of the missionary whose death is so widely mourned:

So much has been said and written of this most famous of all the sons of Zorra, that it may be thought preposterous to attempt anything new. And yet one who has known him and his father's family intimately for half a century, who has prayed and preached, worked and worshipped, talked and travelled with him, may be pardoned if he seeks to bring out of the treasury of pleasant memories things new and old.

The character of this really wonderful man is unique and made up of apparently contradictory qualities. So simple and yet so sublime, so meditative and yet so active, so tenacious of purpose, yet so yielding in matters of detail, so humble before his Maker, yet so fearless before his fellowmen—all this makes a personality that Christian people in many lands have admired and even revered.

There are many interesting points of comparison between George Leslie MacKay and Charles Gordon, the hero of the Soudan. In both we see the same unflinching faith in divine sovereignty, the same unswerving loyalty to the Work of God and to prayer, the same heroic conception of duty, the same complete consecration to the cause espoused, the same disregard of personal comfort or discomfort, and the same intimate uplifting fellowship with the divine. MacKay was not less a soldier than Gordon, for though he has fought with spiritual weapons, he has been no less intrepid and heroic as a soldier of Jesus Christ.

The parentage of G. L. MacKay, like that of all Zorra boys, is of the plebeian order. He can truly say:

"My boast is not that I can trace my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The sons of parents passed into the skies."

On the school playground, which was just the public road, G. L. MacKay was always a prominent figure. None could overmatch him in a footrace, or in a shinty game, and although it could not be said of him, as of Thomas Guthrie, that he was noted only for fun and fighting, yet, as some of his old schoolmates will remember, he sometimes showed that "the martial fires which thrilled his sires" were alive within him.

In the school room he was ambitious and generally stood "dux." On one occasion, when he was unfortunately obliged to relinquish this position in favor of his brother, he begged his brother not to report the fact at home.

He writes: "Before I reached the age of ten the ever-blessed Name was sweet and sacred in my ear." About this time the famous missionary, W. C. Burns, visited Woodstock and Zorra, proclaiming the Gospel of "free grace and dying love", and rousing the churches. His enthusiasm was contagious, and fired the boyish heart of G. L. MacKay, and from this time MacKay was in heart consecrated to the foreign field.

After this he entered Knox College, at the same time taking classes in the university. He completed his theological course in Princeton.

When about to leave home for the foreign field, his father, with the natural feeling of a parent's heart, said to him: "George, could you not get work enough at home?" "Father," was the prompt reply, "For years the words have been ringing in my ears 'Go ye into all the world and preach the Gospel to every creature.'" Nothing more was said by the father. The mother was seen trying to hide her tears. Being remonstrated with, she replied, amid sobs: "A ta an spiorad gu deimhin togarrach ach a ta an fheoil anmhunn" (the spirit is willing, but the flesh is weak)

In 1871 he went forth as the missionary of the Canada Presbyterian church, scarcely knowing whither he went, as he received no more specific instructions than to proceed to some part of China.

After varied experiences on sea and land, he in March, 1872, first saw Tamsui and the dark green hills beyond, and there came to him a calm, clear, prophetic assurance—this is the land. He was not disobedient to the heavenly voice. How he learned the language from the Buffalo herd boys, so that in five months he was able to preach a sermon, his conflicts with the literati, the bitter persecutions he endured, his hairbreadth escapes, his many trials, his purpose of evangelizing the people through native converts, his method of educating the students and his converts, the wonderful success that ultimately crowned his labors—into these we cannot here enter. They are recorded in his book.

The Catholic Register, of Toronto, is to have Mr. P. F. Cronin as manager and editor. Our contemporary has always been well edited; and under its new management we are sure there will be no backward step taken. Mr. Cronin is possessed of ability and experience.

The Inglenook.

Falling From Grace.

BY MARGARET SHERWOOD.

The sudden change in the weather had brought on a theological discussion. Yesterday had been glorious with June sunshine, but to-day there was a chill in the air, and the sky was grey. Bad weather often ended in metaphysics in the Prior household.

"It's faith," asserted Presbyterian Mrs. Prior.

"It's works," insisted her Methodist husband.

They sat facing each other across the dinner-table, in their own cheerful kitchen. The warmth from the cooking stove, the whiteness of the tablecloth, the odor from the crisp broiled ham on the platter, between them gave indescribable suggestions of comfort, yet a cloud re-tered on both wrinkled brows. The old, old bone of contention, the only one that they had been unable to bury in twenty years of affectionate married life, had been dragged from his hiding-place, to be gnawed once more.

"Your own righteousness is filthy rage," asserted Mrs. Prior. "You were bought with a price. You can't add to it, nor take nothin' from it. The law is the law. Acts make no difference."

Eben Prior paused, with a piece of potato half way to his mouth. The rule was, an argument and a mouthful of food in decent alternation.

"I maintain," he said, "that you can fall from grace. Acts does not make a difference. If you sin after you're saved, what then?"

"Then," exclaimed Mrs. Prior, her double chin trembling with eagerness, "then you wa'n't never really saved."

The discussion was interrupted by the sudden arrival of a letter. It came through the window, just as Mrs. Prior, rose to get the currant pie. A neighbor, who had driven over to the village of Ashley, stopped outside the window with a prolonged "Whoa," commented on the weather, and was gone.

Mr. Prior eyed the letter in silence while he ate his pie, then he rose, took his spectacles from the mantel-piece, and opened the yellow envelope. An expression of astonishment came into his little thin face.

"Ben's died, out West," he announced.

The look that came into his wife's countenance was singularly like his own. Neither difference in avoirdupois nor disagreement in theology could stamp out the likeness resulting from long years of united existence.

"And he's left," Eben continued, with an air of importance, "he's left his entire property to me."

"The more shame to him," remarked Mrs. Prior.

"The letter is from Lawyer Saunders. Seems Ben got him to make his will before he left, and somebody out there had instructions to write on if anything happened."

"I only hope his dyin' will be some relief to Julia," remarked Mrs. Prior vehemently. "If I was a man, and had brought three innocent children into the world, and had a wife that had done for me for sixteen years without sayin' a word, and then went and willed my money away from her to my brother just because I was a fool and had

quarrelled with her, I'd want to die, so I could have some place to cover up my head."

Mrs. Prior's full lips were working and her gingham apron went to her eyes.

Her husband looked on meditatively.

"Now I can put up the new barn," he said.

His wife dropped the dinner plate she had in her hand, and it broke on the yellow floor.

"Eben Prior," she gasped, "you don't mean that you're goin' to take that money out of a poor widder's mouth?"

He flinched before the expression of her eyes. That look of disillusionment had never been there before.

"It's willed to me," he said doggedly, nervously playing with the arms of his spectacles, "and the law is the law. I guess Ben had good reason for what he had done."

"He never had no reason," said Mrs. Prior, with passionate conviction. "He went and got jealous out of his own evil imagination. You'd find it out, if you'd only consent to see Julia jest once. Here its six months since he went, and there's Julia in that house on the ridge, without a cent she can get a', and too poor to buy herself a gingham apron, and two of the children girls, and them the biggest. Don't go and be as mean as he was! One in the family is enough."

The tears were rolling down her cheeks now and making dark spots on her gray calico dress.

"He made that will when he was mad," pleaded Mrs. Prior. "If he'd lived he'd a' changed it. Do hitch up Pete and drive to the village and fix it up with Lawyer Saunders so Julia can have every cent of it."

But argument only checked the wavering of the man's soul toward generosity and right.

"I'll hitch up Pete and drive to the village and get the deed to that farm to keep," announced Eben, "and to-morrow I'll begin the new barn."

The woman who held that action makes no difference in the measure of one's righteousness and the man who believed that works are the determining factor in the salvation of one's soul stood and looked at each other. It never occurred to either of them to connect their abstract problem with the concrete issue at hand.

Fifteen minutes later the old-fashioned, low hung wagon lumbered out of the gate at the heels of the reluctant Pete. Eben had not gone into the house to ask his wife what groceries she wanted, for he was angry.

"I'll do jest as I please about it," he remarked, with manly pride, tickling his horse with the whip.

He had three miles to drive. The air weighed heavily down upon him, and there was no stir of life in grass or leaves. The dark green of pines and cedars and the pale green of grass and new grain stretched out to a far horizon, as distant as a speculative theology from the actual issues of life.

"I don't need that money," he muttered to himself, "but Ben willed it to me. I've got a right to it, and I'm goin' to take it, just to show Sarah who is the man of the house. She's as contrary as a hen. Git up Pete! Now, there's that pint of doctrine.

I've labored with her for twenty years, but she sticks like tar to her own notion and I can't make her leggo. To this day she says that your actions don't make no difference and that you're saved whatever you do. That don't stand to reason."

He leaned back wearily, his face fretful with the clearness of his conviction.

"I don't know what we can be judged by if it ain't works," he thought.

Pete drew the wagon wheels out of the deepest rut in the road into the shallower ones, and the driver's mind came back with a jerk from the old grievance to the new.

"I'll take every cent of that money, and do jest as I choose with it."

The business with Lawyer Saunders took but a short time. In the bare floored, scantily furnished room of the country lawyer Eben was shown his brother's will. Benjamin Prior's childish signature was affixed to a document stating that all this property, consisting of seventy five acres of land and \$2,400 in the bank, was hereby bequeathed to his brother, Eben Prior.

Eben tipped his chair back, and thrust his hands into his pockets.

"You got the deed of the farm?" he asked.

The lawyer nodded, and produced it from the safe in the corner.

Eben thrust it into the breast pocket of his coat.

"Goin' to work the farm or let it?" asked Lawyer Saunders. His little, sharp black eyes were watching the heir with their usual expression of amused distrust in human nature.

"Too far away to work. I cal'late to get a tenant, and maybe I'll let his wife, Ben's wife, live in the other part of the house. Do you know if she knows he's dead?"

Lawyer Saunders shook his head.

"I doubt it. They were't on speaking terms when he left. Why dont you ride over and tell her?"

"I will," said Eben.

The lawyer stood by his office window and watched his client as he drove toward the hill road that led to his brother's farm.

"I didn't think Eben Prior would have done that," he murmured to himself.

Pete plodded up and down three hills. At the top of the fourth he stopped in front of a yellow house set around with maples. The paint was gone in places, but house and yard bore an air of cleanliness and order. A face peeped out of the window, then a brown-haired woman, in a faded blue calico gown and a patched green gingham apron came running down the path.

"Why, Eben!" she exclaimed. "This is real good of you. Put your horse right up in the barn and come and stay to tea. I'd almost given up expecting you. Why didn't you bring Sarah?"

She was a comely woman of thirty-five or six. Grief lurked in the corners of her mouth, but her gray eyes were gentle and unafraid. Two barefooted children had followed her, and the smaller of the two stood holding a fold of her gown. Eben noticed the expression of tenderness in the hand which she laid on the boy's curly yellow head.

"Bennie," she said, "run open the wagon-house door for your uncle."

Eben stood irresolute, with the bridle in his hand. Pete was looking round with eyes that asked his master why he didn't do either one thing or the other.

"I do know," he said. "I didn't cal'late to stay. I jest come on business."

He was seeing more than he wanted to see: Julia's thin face, the patches on the

clothes of the two smaller children, the broken shoes of the older girl who had shyly followed her mother to the gate.

"But Eben," pleaded Julia, "I've wanted to see you so long, and I can't get over. I want to know if you don't think there's some way we could get him to come home."

Her mouth twitched. Evidently, in spite of all the trouble, the word "him" had but one meaning for her.

"You heard from him lately?" she asked, timidly.

"No," said Eben, "I ain't had but one letter since he went."

"Sallie," said Mrs. Prior, "you go in and heat up the oven and make some biscuit for your uncle's tea. Bennie, do as I told you, and take Agnes with you to help open the door."

The children disappeared. Their mother turned toward Eben Prior and spoke, a sob breaking her voice.

"There wa'n't nothin' in it, Eben," she said, red color creeping slowly over the fine wrinkles of her face. "I always cared about Ben and I never looked at anybody else—I can't go on livin' without him. I don't know to this day how he got that idea about James Hurlbutt. He just flared up and was gone before I knew it."

Eben Prior turned and winked hard, with both eyes, at Pete. Never had he so longed for the large and comforting presence of Sarah. Never had he been so glad that she was not near. It was lack of imagination, not hardness of heart, that had kept him from understanding until now.

"Do stay," begged his sister-in-law. "I ain't used to managin' by myself, and I need some advice. Ben—forgot to leave me any ready money. Sometimes I think Sam Turner isn't working the place right, and I do want to know what you think about the oats."

"I can't stay, now," said Eben, resolutely, putting the halter into the wagon. "I've got business in the village and I've got to go to onct. But I'll drive up and bring Sarah to-morrow, sure. Don't make any preparation for supper. Plain vittels is what we like."

He was already in the wagon and had turned Pete around.

"But Eben," said Julia Prior, standing with her hand on the gate, "you said you had business to talk over. What was it you come about?"

"Whoa!" called Eben, with the energy of despair. "Whoa! What's the matter with you? Stand still, can't you?"

"I never see Pete skittish before," remarked Mrs. Prior, innocently, after two minutes of forced antics on the part of the horse had given his owner time to think.

"Why it's this," said Eben, emerging from the conflict with his face red, "I want to see you about your hay. How much you goin' to cut, you think?"

"Sam says about twenty ton."

"I—was thinkin, of makin' you an offer for your hay," said Eben shamelessly. "Would you let me have it for eight dollars a ton?"

"Why, Sam said it was only six!" she answered, astonished.

"Well, stammered Eben, "I'm specklatin' a little in hay this year, and I think I can get a good price for it. Go 'long, Pete! See you to-morrow," and horse and driver plunged recklessly down the hill.

Lawyer Saunders was still in his office when the old wagon rattled up again to the door.

"Been takin' possession?" he asked. "It didn't take you long."

Eben drew the deed of the farm from his pocket and handed it over to the lawyer.

"Take that back, will you?" he said; "and jest lemme see that will a minute."

"The will is all right," said the lawyer. "I drew it up myself. Did you tell the widow the news?"

"No," answered Eben, "I didn't; I didn't have time. I've changed my mind about takin' the property."

He took the will from the lawyer and made a motion as if to tear it. Mr. Saunders watched him with his non-committal, professional air, but an expression that was seldom seen came into his little black eyes.

"Hold on!" he said. "If you was thinkin' of handing over everything to the widow, you'd better jest let the will stand and execute a deed of gift. That would save some trouble of dividing into the children's shares."

"I thought," said Eben, slowly, "I'd like to destroy it, for I should hate to have anybody know just how Ben's acted."

The lawyer drew out a sheet of legal paper and a gray goose quill pen.

"Nobody need know anything about it," he remarked. "I ain't told and won't."

"Then," said Eben, "you jest make out that paper and I'll sign it now. And s'pose you go up to-morrow and tell Julia everythin's left to her. And you break it to her about his dyin'."

"Maybe I shan't have time either," said the lawyer dryly, smiling as he wrote.

That night Mr. and Mrs. Eben Prior sat side by side on the piazza in the twilight watching the fireflies. Eben was slumbering peacefully, his head resting on the back of the chair. Mrs. Prior watched him with eyes that glowed with tenderness. She had kissed him when he came home and told her what he had done.

"He's done just right," she said to herself, "and 'twill be some small comfort to Julia to think Ben changed his mind and left it all to her. Eben's heart is in the right place even if his theology ain't sound. I s'pose he'll go on to the day of his death sayin' that grace ain't sufficient, and that actions does make a difference about bein' saved. I hope 'tain't wrong, but I seem to care just as much about him as if his views was right. —Congregationalist."

Woman's Work

in preparing appetizing and wholesome food is lightened by this famous baking powder.



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Delicious Cake
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Absolutely pure. It adds healthful qualities to the food.

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The "Royal Baker and Pastry Cook"—most practical and valuable of cook books—free to every patron. Send full address by postal card.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

Ministers and Churches.

Our Toronto Letter.

Considerable consternation was felt on Wednesday morning when a reputable daily announced that Dr. Warden had decided to retire from the active duties of the ministry. With his name were coupled others who seemed to us to be good for some years of service yet. With these were names that we did not recognize among the ministry. Rev. J. K. Macdonald, was the initial wrong, and was that meant for J. A. That seemed preposterous. Then Rev. J. A. Patterson was a new name on our roll, yet they said he was a Toronto man. In the evening another reputable daily, that some factious persons call the "Reformers Bible" repeated the statement. What could it mean!

At length it dawned upon us that the entire Committee on the Aged and Infirmit Ministers' Fund had voted itself upon the Annuitants list of that Fund. That again was perplexing, for some of them would give up thousands in salary for tens that they would receive as annuitants! That took away from the iniquity, the barefaced iniquity of the thing. Not one of the old ministers who had applied had been recommended for an annuity, but these men had with the utmost alacrity recommended themselves!

In another daily, that sometimes makes mistakes, we found the correct statement. The reporter had blundered and the scalper who followed him had suffered for his blunder. The Committee had modestly done its work as usual, and had refrained from rewarding themselves by voting a retiring allowance that would not pay the taxes of some of them. The list of ministers who applied for retiring annuities was given in full. It is a large list, and the church will need to deal liberally if these men are to be cared for as they deserve. They have given of their best, they have opened all their energy in service. The Master spares them to us for a time, and He asks us to see that His servants are cared for as their high calling merits.

The settlement at Weston last Thursday evening was one of the happiest, in some respects, that we remember to have witnessed. The night was not favorable, and kept many who were lukewarm, and some who would have liked to be there, away. It was too much even for the man appointed to preach the induction sermon, who just before the hour of service, sent a telegram, naively remarking, "Started, but on account of the rain, turned back." Fortunately there was one at hand who was willing, though at a moment's notice, to step into the vacant place. His sermon, for though he would not dignify it by that title, it was worthy of it, gave a high spiritual note to the entire evening, and this was maintained throughout. The address to the minister was full of spiritual power, and so too was that to the congregation.

A pleasant half hour was spent afterwards in social intercourse over a cup of tea. At the close two of the young men of the congregation, in a very informal and hearty manner, asked the Rev. S. Carruthers, who has acted as interim Moderator during the vacancy, to accept of the warmest thanks of the congregation for his good services, and also to accept a substantial cheque in some recognition of their appreciation. The whole thing was done so spontaneously and heartily that one could not but envy the man who works with such helpers.

The Rev. R. M. Hamilton is already well known for his work's sake. He did good work in Toronto Presbytery before. He did better work in First Church, Brantford. He will do better still, for he is older and wiser, in the Weston congregation. With a minister who will be able to give his time entirely to that one charge, at a time when the village is growing we anticipate a prosperous and happy ministry from the settlement last Thursday.

The other charges are filling rapidly. Queensville will call Mr. M. MacArthur, a licentiate, next Tuesday, and Sutton will call Mr. A. K. McKerrall, another of the licentiates of this year. That leaves Deer Park, Port Credit, and St. Mark's Toronto, still vacant. Mr. E. L. Pidgen was settled at Markham last week, and Mr. Esler will be settled in the Cooke's Church charge next Tuesday evening.

It is announced that Rev. D. C. Hossack has decided to re-enter law, and will practice in Toronto. He has joined the law firm of Dods, Macdonnell and Grant. The announcement will be received with considerable regret, for Mr. Hossack was one of our best preachers, and in recent years has taken a place among the leading preachers of the time.

The following applications for superannuation have been recommended for the General Assembly by the Committee of the Fund of the Western Section of the Presbyterian Church in Canada: W. D. Ballantyne, Robert Leask and Robert Hume, Toronto; John McNeil, John Milroy, and J. J. A. Proudfoot, D. D., London; Jos. White and E. MacAuley, Ottawa; Robert Laird, Kingston; D. Patterson, D. D., Montreal; K. McLennan, Quebec; D. M. Jamieson, Sarnia; David Forest, Maitland; Norman McPhee, Glenarry; Robert Moody, Barrie, and Peter Scott, Stratford.

Western Ontario.

The Rev. Dr. Dickson of Galt, conducted anniversary services at Chesterfield on Sunday.

Rev. Mr. McKinnon, of Glenallan, preached in the Moorefield church last Sunday morning.

Rev. W. J. Booth has been inducted into the pastorate of St. Andrew's Church, Blenheim and Oxford.

Rev. R. E. Knowles is announced to conduct the Odd Fellows Decoration services at Galt on 23rd June.

Rev. A. M. Hamilton, of Winterbourne, and Rev. Mr. Blair, of Nassagaweya, exchanged pulpits on Sabbath last.

The preparatory services at Knox Church, London, on Tuesday night were conducted by Rev. Dr. McCrae, of Westminster.

Rev. A. L. Budge, B. A., preached anniversary sermons on Sunday in St. John's Church, Enniskillen, while Rev. Mr. McPherson took Mr. Budge's work at Maudsamin and Vyner.

In the absence of Rev. A. W. McIntosh, the pulpit of Mimosa church was filled on Sunday last by Mr. Sinclair, of Whitby, a Knox student, who preached most acceptably here and in Belwood.

The Presbyterian Church's restored school-room was opened on Sunday. Rev. R. J. M. Glassford, of Guelph, preached stirring sermons. Special social meeting was held on Monday evening.

Rev. James Edmison preached two eloquent sermons in the Smithville Church, on Sabbath two weeks ago, to large congregations; Rev. A. F. Webster, Weston, occupied the same pulpit last Sabbath.

In the Central church, Galt, last Sunday evening, the Rev. Dr. Dickson defined worldly pleasures in a very realistic and striking manner. "Pleasures," said he, "are gratifications for the moment and remorse for an eternity."

Rev. R. Pague, Hespeler, taught a Bible class in connection with the Y. M. C. A. during the winter months, and the members of the class recently presented him with eight well bound volumes in recognition of his services.

On a recent Sunday evening Mr. Cranston, who graduated from Knox College, preached an excellent sermon at Marden; and Rev. D. Strachan, of Guelph, took the pre communion services, giving a most helpful address.

The quarterly communion was observed in Knox Church, Hamilton, last Sabbath at the morning and evening services, when eighteen new names were added to the roll. After making deductions for deaths and removals to date, the membership is 1,006.

At the pre communion services in Chalmers church, Guelph, the Rev. Mr. Campbell, of Stayner, preached two able and acceptable sermons. At the evening service the following recently elected elders who had accepted office were ordained and inducted: Messrs. D. D. Christie, Peter Dunbar, John Davidson, George Fyfe, and George Holmwood. The Rev. Mr. Glassford read the usual questions and offered up the ordination prayer, after which Dr. Wardrope gave the elders elect an earnest and appropriate address.

Rev. D. Currie, of Keady, has been visiting friends in Owen Sound.

John Alexander Dowie has now announced himself to be Elijah. Soon we may expect to hear that the courts have pronounced him to be insane. But meanwhile the Chicago authorities are giving the blatant impostor a hot time.

British Columbia grew the world's record apple last year. It was 16 inches in circumference and weighed 1 lb. 3 oz.

Eastern Ontario.

The Rev. Dr. Grant, of Orillia, sails for the old country on the 8th of June.

Rev. A. Logan, of Chelsea, P. Q., and family have been visiting Mr. Rott. Hall, L'Orignal.

The Ladies Aid of the Avonmore Church are having an ice cream counter on Tuesday and Saturday of each week throughout the summer.

The Rev. D. Coburn, of Lunenburg, was the guest of the Rev. J. U. Tanner on Monday attending the induction of the Rev. K. MacDonald in Williamstown in the afternoon.

Rev. D. N. Coburn of Lunenburg was the guest of Rev. John Tanner, of Lancaster, Tuesday of last week. The reverend gentleman is a brother of Mr. Fred Coburn, the well known artist.

Many Orillians, says the Packet, will be glad to know that the Rev. C. H. Cooke, of Smith's Falls, will occupy the Presbyterian pulpit for two Sundays during the Rev. Dr. Grant's absence in the old country.

On Tuesday night the Kingston Presbytery licensed four young men. Mr. Byrnes, B. A., B. D., goes to the mission field of Polimoro, Ottawa Presbytery; Mr. Brebner, from Knox College, Toronto, as supply to St. Andrew's church, Belleville; Mr. Geo. W. Thom, Presbyterian College, Montreal, to be ordained and inducted on June 4 to St. Andrew's church, Tyendinaga; Mr. Guy, B. A., B. D., to the mission of Bath, ordained at Hay Bay June 6.

The *Almonte Gazette* of last week says: Rev. Mr. McLean, of Aberdeen, Scotland, occupied the pulpit of St. John's church last Sunday. Rev. E. B. Horne, of Brantford, will preach in the same church next Sabbath. In St. Andrew's church, in the absence of Rev. Mr. Hutchison, Rev. W. McDonald, who recently finished his theological course in Queen's, preached morning and evening. The general verdict was that Mr. McDonald will make his mark as a preacher.

Quebec.

A tablet has been placed in Knox Church, Howick, bearing the following inscription.

In memory of

REV. CHARLES M. MACKERACHER

Born in

ABERFELDY, SCOTLAND,

Feb. 2nd 1827.

Ordained over Wt. Gwilliambury and Bradford Aug. 22nd 1861. Inducted into the charge of English River and Howick, May 21st 1867, where he labored with great acceptance until his death, Aug. 5th 1896. On the base is the text of his last sermon preached only a week and a half before his death. "My yoke is easy and my burden is light."—Matt. xi: 30.

Dr. Jean Dow of one of the returned missionaries from Honan, China, addressed meetings last week at Howick, Russelltown, Beech Ridge, Huntingdon, Athelstone and Rockburn. Dr. Dow is one of the missionaries of the W. M. S. of the Province of Quebec—the auxiliaries were more interested in her on that account. In her piety and zeal she was all they could desire, and they will follow her when she returns to China with greater interest than before.

Rev. Robert Atkinson, of St. Giles Church, Toronto, is spending his vacation at River John N. S.

The Fairview congregation, Vancouver, extends a unanimous call to Rev. R. A. King, a graduate of Manitoba College.

The Georgetown people are going to enlarge and repair their church this summer. The contract price, without the seating, amounts to \$4,500.

Rev. Peter Iverach, a missionary in the Dymont Mine District, Western Alberta, and brother of Prof. Iverach of Aberdeen University, has been drowned.

The United congregation of Shawville, Stark's Corners and Portage du Fort, Quebec, held a meeting at Stark's Corners last Monday evening for our purpose of calling a minister.

A very enjoyable and successful concert under the auspices of the Ladies' Aid of the Presbyterian church was held in the Aylmer town hall Wednesday evening of last week. An excellent programme was rendered, and the proceeds were in aid of the organ fund.

Montreal.

A pleasant and profitable evening was enjoyed by the pupils and friends of St. Gabriel Sabbath-school last evening in the lecture-room, when Mr. Charles F. Bardorf, gave an illustrated lecture on 'The Flame and the Candle.'

The Congregations of Emmanuel Congregational and the American Presbyterian churches will unite for services during the months of July and August. The services will be held in Emmanuel Church in July and in the American Presbyterian Church in August. This is an example that might well be followed by congregations in all our large cities.

On Sunday last anniversary services to commemorate the completion by the Rev. James Fleck, B. A., of a pastorate of twenty-five years at Knox Church, were held in that church. The attendance was large, the sermons eloquent, the music inspiring and the enthusiasm worthy of the occasion. The preacher at both services was the Rev. William Patterson, of Philadelphia. At the close of the sermon in the morning the preacher referring to the long pastorate of Rev. Mr. Fleck, said: In the past twenty-five years the pastor of Knox Church had been throwing out a strong and steady light, and both pastor and people were to be congratulated upon the steady progress that had been made. There had been no boom and no failure, but a continuous advance, and the preacher's prayer was that they might shine on, and that their anniversary services might not only inspire them with thankfulness, but encourage them to work for still greater things. In the afternoon an open session of the Sunday school was held, when a special programme of music was given, and very appropriate, happy and complimentary addresses were delivered by the Rev. Wm. Patterson, the Rev. Mr. Fleck, the Rev. Dr. Scrimger, Mr. James Croil, Mr. David Morrice, Mr. Forbes the superintendent, and Mr. Henderson, the assistant superintendent. The Rev. James Patterson opened the session with prayer. There were a large number of parents and other visitors present.

The Montreal Chinese Mission room was filled last Monday evening with teachers, scholars and friends, who much enjoyed an interesting programme. The opening exercises consisted of singing, and reading and recitation of Scripture in English and Chinese by the scholars, with prayer by Mr. Grimson supt. of Chalmers' Chinese S. S. A presentation to Miss McCaul, daughter of Rev. James McCaul, of Toronto, teacher in charge of the Chinese night school for the past two years, was the chief feature. Rev. F. M. Dewey, Convener of F. M. Com., made fitting remarks in acknowledgment of faithful and successful service, and introduced her successor Miss Nellie Tweedie, of St. Paul's Church; while Chin Seng, the native helper, representing the scholars, presented her with a handsome oak bookcase and writing desk. To all of which Miss McCaul briefly and feelingly responded. Reference was also made to the previous faithful teacher now the wife of Rev. G. A. Woodside, of Carleton Place, from whom came some lines of ever prayerful remembrance, and regret at inability to be present. And in view of his recent appointment to India advantage was taken by the scholars of this opportunity to present Rev. F. J. Anderson, the successful superintendent of St. Matthew's Chinese S. S. for a number of years, with a Hindustane New Testament and Life of the famous India missionary, Dr. Duff, as a helpful outfit. In his appropriate reply and exhortation to teachers and scholars Mr. Anderson said 'he didn't know that he would have gone to the foreign field—China or India, to which he offered himself, but for this work. Several others during the evening also remarked that reflex advantage of the Chinese work. Miss King, about to return to China, but ever helpful towards Chinese work in Montreal and elsewhere, was by Ju Ho presented with a handsome bouquet in view of her return to the "Flowery Land," and responded with earnest words of thanks and counsel. Mr. David Yuile also spoke in support of missions, in which his own heart is so deeply enlisted, followed by Mr. Cayford supt. of St. Andrew's Chinese S. S., and Dr. Thomson, Chinese missionary, in closing remarks specially in Chinese to the scholars, also referring to the regret of a number at inability to be present. A former faithful worker just returned from a sojourn in California, who thinks such work more encouraging here than there, offered an earnest prayer in behalf of the above subjects; and all was concluded by the

repetition of the Lord's Prayer in Chinese by the scholars.

The address presented to Rev. Mr. Fleck on the occasion of his semi-jubilee as pastor of Knox Church, among other encouraging things said: Knox Church, fifty years ago the membership of the congregation was 224. Now the roll contains 750 names in full communion. The Sabbath school also grew greatly with the growth of the church, rendering it necessary, seven years ago, to provide this larger and more commodious building, in which we are this evening met.

On Monday evening a pleasant social reunion took place in connection with the semi-jubilee celebration of the pastorate of Rev. Mr. Fleck in Knox Church, Montreal. Mr. Walter Paul discharged the duties of the chair in a manner leaving nothing to be desired. In the course of his remarks he said he had travelled with Mr. Fleck over land and sea, eaten with and roomed with him, been brought into the closest contact with him and had never known of a single action of his unworthy of a minister of Christ. A warmly worded address, expressive of the affection and esteem of the congregation was then read by Rev. James Patterson and Rev. Mr. Fleck replied in an address that was received with hearty applause. Rev. Dr. MacVicar, Rev. Canon Ellegoode, and Rev. Dr. J. Edgar Hill voiced the good wishes of many outside Knox Church for its pastor; and Dr. MacVicar, who had known six ministers of the church expressed the hope that no further change should take place in the pastorate during his lifetime. Mr. John Bailey, president of the church board, on behalf of the congregation, presented the Rev. Mr. Fleck with a cabinet of cutlery and Mr. Robert Henderson, representing the ladies of the church, presented Mrs. Fleck with a bouquet of roses. The Rev. Mr. Fleck made a happy reply emphasizing the importance of Christian hospitality.

Ottawa.

Mr. Thurlow Fraser was the preacher at St. Paul's last Sabbath evening.

Dr. Reid, who has been laboring among the Doukhobors and Gallicians for many months, gave interesting addresses last week in several of the Ottawa churches.

Mr. David McElroy the newly elected secretary and travelling agent of the Ottawa Auxiliary Bible Society, was presented with an address and a well-filled purse last week at Carp. Mr. McElroy intends moving to Ottawa in the near future.

The Sacrament of the Lord's Supper was observed in Bank Street Church and St. Paul's last Sabbath morning. At the evening service in Bank Street Church Rev. Dr. Moore made suitable and feeling reference to the death of the late Mr. John Hardie, whom, he said, had been a life-long worker in the congregation. Deceased's life had been an example to the workers in every walk of life. He had fulfilled the scriptural injunction to be faithful in the few things, and the speaker was satisfied that the reward which their departed friend now enjoyed was commensurate with his labors in the cause of righteousness on earth.

Principal McMeekin, of the Ottawa College of Oratory, the students and friends, must have been greatly pleased with the result of the annual public competition, which took place last Thursday evening in St. John's Hall. There was a large attendance, filling the spacious hall; and the frequent as well as discriminating, applause indicated an appreciative as well as an interested audience. The prizes and diplomas were presented, in the absence of Mr. Birkett, by Mr. G. P. Woolcombe, of Ashbury College, who in his introductory remarks paid a well deserved compliment to Dr. McMeekin for his able and painstaking work of which the exhibition given that evening by the students was the highest kind of testimonial. In the ladies competition the gold medal, which was the gift of Mr. John Manuel, was won by Miss Eliza Watt. Miss Watt also received a gold medal, the gift of Mr. J. R. McNeil, for having passed the best written examination in the principles of oratory. Silver medals were awarded to Miss Brouse, and Miss Feeley, the first being the gift of the mayor and Alderman Morris, and the second by Mr. Stewart McClenaghan. Miss L. Craig won a book given by Ald. R. J. Davidson. Mr. R. R. Latimer won the gentleman's gold medal, the gift of Mr. Thomas Birkett, M. P. The other prizes were books given by J. Hope and Sons, and Dr. McMeekin. They were won by Mr. Watt and Master P. Mahon.

Diplomas for proficiency in the principals of oratory were presented to Miss Mary Wall, Mr. R. R. Latimer, Mr. H. Gilchrist and Miss Eliza Watt. The Ottawa College of Oratory should open after the vacation with well filled classes. It has earned success.

The induction of Rev. D. M. McLeod into the pastorate of Billings Bridge Church took place last Monday evening, when the sermon was preached by Rev. A. E. Mitchell of Erskine church, who took his text from John 20: 21, "As My Father has sent Me, even so send I you." The Rev. R. Eadie, of Bethany church, Hintonburgh, addressed the newly inducted pastor and the Rev. Norman McLeod, of McKay church, addressed the congregation. Previous to the induction services the ladies of the congregation invited the members of Presbytery and friends who were present to bountifully provided refreshments. A pleasing feature of the evening was the presentation of a handsome leather covered chair to the Rev. J. W. Milne, who has acted as moderator of the congregation during the vacancy. Rev. Geo. Crombie, who has occupied the pulpit for the past five months, was also remembered by the congregation. He was made the recipient of a beautiful case, suitably engraved. The church was elaborately decorated for the occasion and presented a bright and attractive appearance.

A Cheerful Letter.

DEAR DOMINION PRESBYTERIAN: There has been no time for completing "Century Fund Nctes" these two or three busy weeks, but the work has been going on. It might have been thought, that hope of large contributions was past but still they continue to come, and are welcomed. Its never too late for contributions large or small, and it will be quite in order for any of your readers to notify Rev. Dr. Warden or myself of any original or additional contributions which shall help us forward to our goal. \$250, \$1000, \$2500, and many smaller sums were amongst the reports of the last few days, as additional contributions to Common Fund from individuals. What about Common Fund? Within \$40,000 needed still, is what we see. The delay in reports from Congregations, and even from Congregations that are known to have done good work, is embarrassing. We are not depending on "estimates" at this stage, and this makes it necessary that we should hear definitely from all who have not reported. This will meet the eye of some who have delayed and may, it is hoped, result in a return being sent to Rev. Dr. Campbell, Perth, Ont., which will yet be in time for supplementary report to Assembly.

Some very encouraging notes may be extracted from the returns, if space permitted. We can only give samples, however. Additional sums from congregations have been very much in evidence. One of our larger congregations transfers \$2000 from Debt to Common Fund. Others say "We Guarantee amounts for Common Fund; there is any shortage we shall carry it on our debt." "We can do a little more if necessary." The Treasurers have been kept busy receiving amounts paid to Common Fund. It looks now as if the total amount actually paid, for debt and Common Fund combined, may reach \$1,000,000 before the Assembly meets. Here again we are embarrassed by lack of full returns. Looking over the returns of Dec. 31st, it can be easily seen that there are large amounts which have been paid on debt. Subscriptions which have not yet been reported as paid to the Agent. It would be a very gratifying thing were we able to inform the assembly that an actual million had been paid; indeed, as I have said already, I believe this could be done were the returns up to date all in my hands. Will not ministers and treasurers assist in bringing this to pass? They can do so by reporting at once. Some were not able to arrange the special envelope collection the Sabbath named. Some perhaps thought it in vain to make such an attempt. But we are so near the \$600,000 now that, if all would send the envelopes, we would be brought practically to assurance that it shall be completely made up. Who will act on this suggestion?

R. CAMPBELL, Agent.

Perth, June 1st. 1901.

Almost every one removes his hat on entering a church; but what a farce it is to take off the hat if the soul remains covered!

World of Missions.

Rev. James Chalmers of New Guinea.

A telegram from Sydney, N. S. W., on April 21, announced the sorrowful news that Revs. James Chalmers and Oliver Tomkins had been murdered by natives on the Fly River, New Guinea. We mourn the injury thus inflicted upon one of the best fields of the London Missionary Society. Mr. Tomkins only joined the mission about two years ago. Mr. Chalmers is one of the best-known missionaries in the Southern hemisphere, receiving his first appointment as long ago as 1866.

Mr. Chalmers was born at Ardrishaig, Argyllshire, and became a member of the United Presbyterian Church in 1860. He was appointed to Rarotonga, and sailed from London in the *John Williams* in January, 1866, where he arrived in May, 1867. Having been appointed to New Guinea he left Rarotonga in May, 1878.

After some preliminary labors, Mr. Chalmers (accompanied by his brave young wife) began his now famous journeys among the hostile tribes of the great island. He travelled unarmed, trusting to Him in whose work he was engaged. Many years afterward he was able to say: "Only once in New Guinea have I carried a weapon, and then we had spears thrown at us." Mrs. Chalmers had the happy art of drawing the savages to her, and thus inspiring confidence and personal regard. As the months passed, native lips, failing to pronounce the missionary's name, called him "*Tamate*" (Teacher); and as they came to love and trust him, they spoke of "*Maino*" (peace) as following his steps. At length he was called in to settle native quarrels, and to arbitrate in matters of difference between contending tribes. Hence an English naval officer was able to testify: "Everywhere 'Tamate's' influence is supreme;" and the conceptions of Teacher and Peacemaker were combined in the native ideas of the missionary and his message.

Sunday in the South Pacific.

This narrative from an eye-witness is both interesting and significant: "On Sunday morning June 25th, at day-break we reached Fakaofu, one of the Union group. After the morning service we held a Christian Endeavor consecration meeting. They call themselves the 'Company of Endeavorers for Jesus.' Over one hundred were present, all seated on mats on the floor, with their bibles and hymn-books before them. After the opening hymn 2 members, middle aged men, led simply and reverently in prayer, and then we had the roll-call of 96 active members. One old woman I remember well. Her face was lit up with Heaven's own brightness as she spoke of the love of Christ for her and her desire to follow Him closely. There was an old chief, too, who, when his name was called, humbly and simply said, 'God be merciful to me, a sinner.' Many took part in the prayer-chain, and the whole meeting was characterized by a reverence and earnestness I have not seen excelled anywhere."

Protestantism in Italy is increasing. There are now over 20,000 communicants in the Waldensian churches. The Free Church has about 3,000 members; the Wesleyans have 1,800; the Methodist Episcopal, 1,500, and the old Catholics about 600. All of these bodies own church buildings in different cities in Italy, and spend large sums for buildings and schools.

Health and Home Hints.

COOKING aprons, with sleeves to match, are some of the things which always sell well at a bazaar.

TO CLEAN A SPICE MILL grind half a teaspoonful of raw rice through it, and all traces of spice will be removed.

LESS fat and sugar are required for the child's summer diet than for his winter diet. Both fat and sugar are heat producing.

YOU can improve watery potatoes by scoring them with a knife round and across, and boiling them in their skins in plenty of salted water.

POTATO BISCUIT.—To six nicely mashed potatoes add one pint warm milk, one tablespoon butter, one tablespoon salt, one quart sifted flour, and one-half cup yeast. When light, knead until like biscuit dough, cut out and stand in a warm place until light enough to bake. Bake ten minutes in a quick oven. Serve hot.

FRENCH BLANC MANGE.—Boil one and a half ounces isinglass, three ounces of sweet and six of bitter almonds, skimmed and well pounded, in a quart of milk. Let it simmer until the isinglass is dissolved; add a little orange-flower water, or boil in it a stick of cinnamon, or a piece of lemon peel; stir until nearly cold; pour into a mold and set in rough ice.

OCCASIONALLY a piece of fancy-work of the lace order does not show silk enough to justify sacrificing its lacy newness to the process of washing. If such work is laid away for a week in a heavy book, between blue tissue paper, having had rubbed into the soiled places calcined magnesia or pipeclay, it will come out cleaned and brightened by the process. This is a good way to treat Battenberg and point lace work which has become dingy or yellow.

SNORING is a symptom that should not be neglected in children. It shows that there is some obstruction to the free passage of air from the nose to the throat. The tonsils may be enlarged, and so partially close the passage at its lower opening. There may be a polypus or some small tumor in the nasal passage itself, or catarrh of the throat or nose, or both. A physician should be consulted.—*May Ladies' Home Journal*.

Perils of the Deep.

GREAT HARDSHIP AND EXPOSURE ENDURED.

CAPT. ADNAB BURNS, OF DAYSRING, N. S., TELLS AN INTERESTING STORY FROM HIS OWN EXPERIENCE.

From *The Progress*, Lunenburg, N.S.

Capt. Adnah Burns, of Dayspring, Lunenburg, Co., N. S. is a prominent representative of a large class of men in Nova Scotia, who, during much of the year, follow the dangerous occupation of deep sea fishing. When not at sea Capt. Burns' avocation is that of ship-carpenter. He is 43 years of age, and is to-day a healthy, vigorous representative of his class. Capt. Burns, however, has not always enjoyed this vigorous health, and while chatting recently with a representative of the Lunenburg Press, he said he believed that but for the timely use of Dr. Williams' Pink Pills he would have been a chronic invalid. "From 1895 to 1898," said Capt. Burns, "I was

the victim of a complication of troubles. I suppose they had their origin in the hardship and exposure I so frequently had to undergo. My illness took the form of dyspepsia and kidney trouble. The foods which I ate did not agree with me, and frequently gave me a feeling of nausea and at other times distressful pains in the stomach. Then I was much troubled with pains in the back due to the kidney trouble. Finally I took a severe cold which not only seemed to aggravate these troubles but which seemed to affect my spine as well, and I became partially rigid in the arms and legs. I was forced to quit work, and doctored for a time with little or no benefit. Then I dropped the doctor and began taking other medicines, but with no better result. By this time I was run down very much, had no appetite, and was depressed both in mind and body. While in this condition I chanced to read in a newspaper the testimonial of a cure made by the use of Dr. Williams' Pink Pills, which in some respects presented symptoms like my own. The straightforward manner in which the story was told gave me new hope and I determined to try these pills. I sent for three boxes. Of course I did not expect that this quantity would cure me, but I thought it would probably decide whether they were suited to my case. I must say they seemed to act like magic, and before the pills were gone there was a decided improvement in my condition. I then got a half dozen boxes more and before they were gone I was back again at work in the shipyard, and enjoying once more the blessing of vigorous health. This was in the spring of 1898, and since that time up to the present I have not been laid up with illness. Occasionally when suffering from the effects of exposure or over work I take a box or two of Dr. Williams' Pink Pills and they always put me right. Since my own marvellous rescue from premature uselessness and suffering I have recommended these pills to many persons variously afflicted and have yet to hear of the first instance where they have failed to give good results where they were fairly tried."

It is such endorsements as these that give Dr. Williams' Pink Pills their great popularity throughout the world. Neighbors tell each other of the benefits they have derived from the use of these pills and where a fair trial is given the results are rarely disappointing. Dr. Williams' Pink Pills go directly to the root of the trouble, they create new, rich, red blood, stimulate the nerves to healthy action, thus bringing health and strength to all who use them. Sold by all dealers in medicine or sent post paid on receipt of 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

INDIGESTION IN CHILDREN can be cured by diligent watchfulness and continuously insisting that every morsel of food taken is to be properly chewed. The child must learn that every scrap of food which he swallows, without chewing it, is so much poison to his body. He will believe what you say, but you must watch till he has formed the habit of eating slowly, for, though he will mean to do so, he will often forget. Another point to be remembered is that the child should not be allowed to eat between meals. Sweets and fruits may be eaten with meals, but between one meal and the next the child's stomach should be allowed to rest, for it cannot possibly be healthy if it is always working.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 19th Feb, 10 am.
Kamloops, Kamloops, last Wednesday of February, 1901.
Kootenay, Rossland, February 27.
Westminster, St. Andrew's, Westminster, Feb. 26.
Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
S. perior, Fort William 2nd Tuesday March, 1901.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitow, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm.
Minnedosa, Shoal Lake, March 3, 1901.
Mellita, Carnduff, 12 March.
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
Chatham, Benherm, July 5th, 10 a.m.
Stratford, Stratford, 2nd Tuesday May, 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wexeter, March 5 10 a.m.
Bruce, Paisley, 9th July, 10.30 a.m.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmer's, Kingston, March 12, 8 p.m.
Peterboro, Fort Hope, 12th March, 1.30 p.m.
Whitby, Whitby, 16th April.
Lindsay, Woodville, 23th June, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville, Tuesday in May prior to the week of synod meeting.
Barrie, Barrie, March.
Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.
Algoma, Sudbury, March.
North Bay, Hontyville, March 12.
Saugeen, Knox, Harrison, March 12, 10 a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.
Montreal, Last Tuesday of June, 10 a.m.
Glenagary, Alexandria, 2nd Tues. July.
Lanark, Renfrew & Carleton Place, April 16, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
Brockville, Cardinal, 2nd Tuesday July 3 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 20th, 10 a.m.
Inverness, Whycocomagh, Mar. 19 1901 11 a.m.
P. E. I., Charlottetown, 5th Feb.
Pictou.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 26 March, 10 a.m.

The Merchant's Bank of Halifax

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Capital Paid up - - 2,000,000.00
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NORA LAUGHER,

Writer of Advertising,
91-2 Adelaide St. E. office 17 Toronto

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It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

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For a Few
Hours' Work

FREE . .
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Hours' Work

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



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

Look at These
Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$10.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$7.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.
Sample copies free on application. ADDRESS

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Iron Superstructure, Des Joachims, Interprovincial Bridge, across the Northern Channel," will be received at this office until Wednesday, May 12th, inclusively, for the construction of an iron superstructure for the Interprovincial Bridge over the Northern Channel of the Ottawa River at Des Joachims, County of Pontiac, P. Q., according to a plan and a specification to be seen at the office of J. S. Hees, Esq., District Engineer, Dry Dock, Kingston, Ont., at the Public Works Office, Merchants Bank Building, Montreal, Que., on application to the Postmaster at Hamilton, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for three thousand dollars (\$3,000.00), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,
JOS. E. ROY,
Acting Secretary,
Department of Public Works,
Ottawa, 23rd May, 1901.

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



Penitentiary Supplies

SEALED TENDERS addressed "Inspector of Penitentiaries, Ottawa," and endorsed "Tender for Supplies," will be received until Monday, 17th of June, inclusive, from parties desirous of contracting for supplies for the fiscal year 1901-1902, for the following institutions, namely:—

- 1. Kingston Penitentiary.
- 2. St. Vincent de Paul Penitentiary, Dorchester Penitentiary.
- 3. Manitoba Penitentiary.
- 4. British Columbia Penitentiary.
- 5. Regina Jail.
- 6. Prince Albert Jail.

Separate tenders will be received for each of the following classes of supplies:—

1. Four (Canadian Strong Baker's).
2. Beef and Mutton (fresh).
3. Forage
4. Coal (anthracite and bituminous).
5. Cordwood.
6. Groceries.
7. Coal Oil (in barrels).
8. Dry Goods.
9. Drugs and Medicines.
10. Leather and Findings.
11. Hardware.
12. Lumber.

Details of information as to form of contract, together with forms of tender, will be furnished on application to the Wardens of the various institutions. All supplies are subject to the approval of the Warden.

All tenders submitted must specify clearly the institution, or institutions, which it is proposed to supply, and must bear the endorsement of at least two responsible sureties.

Papers inserting this notice without authority from the King's Printer will not be paid therefor.

DOUGLAS STEWART,
Inspector of Penitentiaries,
Department of Justice,
Ottawa, May 13th., 1901.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pier and Abutments, Des Joachims Interprovincial Bridge across the northern Channel," will be received at this office until Wednesday the 19th June, inclusively, for the masonry required in connection with the projected iron bridge over the main channel of the Ottawa river, across the northern channel at Rapids Des Joachims, County of Pontiac, P. Q., according to plans and a specification to be seen on application to the Postmaster Pembroke, Ont., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for eleven hundred dollars (\$1,100.00), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By order,

JOS. E. ROY,
Acting Secretary,
Department of Public Works,
Ottawa, 23rd May, 1901.

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

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Progressive cheese and butter-makers use

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LIMITED
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs Dressed Poultry Butter to

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows.

Trains leave Ottawa Central Depot daily except Sunday.

- 6.10 a.m. Local, stops at all stations.
- 9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20.
- 8.00 a.m. Local, Sundays only, stops at all stations.
- 4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
- 4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
- 6.40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

- 11.10 a.m. Montreal and local stations. New York, Boston and New England.
- 12.15 p.m. Limited, Montreal and points east.
- 6.35 p.m. Limited, Montreal and stations east.
- 9.05 p.m. Local, daily including Sunday Montreal and local stations.
- 4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: 11.10 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.29 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York City and all points in New York State.

5.30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7.18, Tupper Lake, 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.

Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.50 p.m.

Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.05 a.m., 4.25 p.m.

Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 11.10 p.m., 5.40 p.m.

Place Viger Station 12.55 p.m., 10 p.m.

Daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.55 a.m., 4.10 p.m., 6.15 p.m., 10 p.m.

Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa

Central Station 12.10 a.m. 6.30 p.m., 9.40 p.m.

Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

OTTAWA TICKET OFFICES:

Central Station. Union Station
GEO. DUNCAN.
City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and New York lines.

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

C. Blackett Robinson, Manager.

APPLY 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 3% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.

Full particulars from E. C. DAVIES, Managing Director,
EMPLE BUILDING, TORONTO, May 31st, 1900.

Ottawa Northern & Western RAILWAY.

OTTAWA & GATINEAU RY.

Trains leave Central Station, Ottawa, as follows:—

- No. 1 leaves Ottawa, Ont., 5.00 p.m.
- Arrives Gatineau, Que., 3.15 p.m.
- No. 2 leaves Gatineau, Que., 6.25 a.m.
- Arrives Ottawa, Ont., 9.30 a.m.
- Daily except Sunday.

P. W. BESSEMAN,
General Superintendent

The City Ice Company,

LIMITED

26 Victoria Square Montreal

R. A. BECKETT - Man.

Pure Ice—Prompt delivery.