

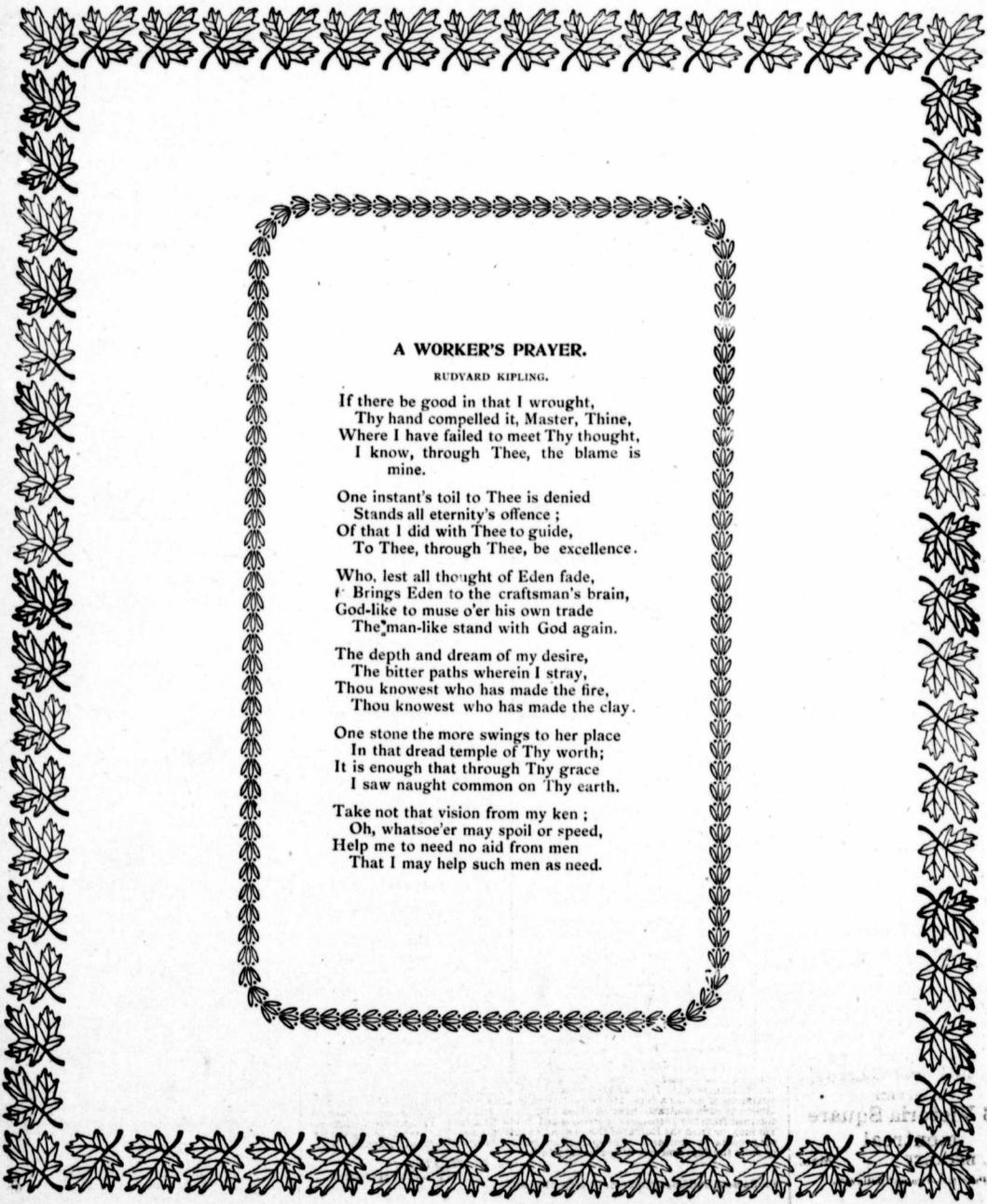
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A WORKER'S PRAYER.

RUDYARD KIPLING.

If there be good in that I wrought,
Thy hand compelled it, Master, Thine,
Where I have failed to meet Thy thought,
I know, through Thee, the blame is
mine.

One instant's toil to Thee is denied
Stands all eternity's offence ;
Of that I did with Thee to guide,
To Thee, through Thee, be excellence.

Who, lest all thought of Eden fade,
Brings Eden to the craftsman's brain,
God-like to muse o'er his own trade
The man-like stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of Thy worth;
It is enough that through Thy grace
I saw naught common on Thy earth.

Take not that vision from my ken ;
Oh, whatsoever may spoil or speed,
Help me to need no aid from men
That I may help such men as need.

MARRIAGES.

On May 6, 1901, at her father's residence Waterdown, by the Rev. W. Robertson, B.A., Morrison, assisted by J. Anthony, M.A., Waterdown, Lillian, second daughter of Mr. and Mrs. Charles McMonies, to Alexander Gardner, of Woodstock, Ont.

DEATHS.

On April 28, 1901, at the residence of her nephew, J. Edwin Colquhoun, Colquhoun, Ont., Anne Urquhart Munro, aged 65 years.

At Lancaster, on April 28, 1901, Mrs. Jessie Fraser, widow of Alexander J. Fraser, aged 75 years.

At Nordrach-upon-Mendip, Blagdon, Somerset, England on April 23rd, 1901, Allan S. McLean eldest son of Mr. M. Y. McLean, of THE EXPOSITOR, Seaforth, aged 30 years.

In Wingham, on April 26th, Donald McKinnon, of Kinless, aged 78 years, 5 months and 26 days.

In Caledonia township, on April 30, Alex. McLaughlin, aged 78 years.

At Toronto, Ontario, on Sunday, April 28th, 1901, George Willis Millar formerly of Woodville, Ontario, son of the late Major James Millar of Drummondville, Quebec, and son-in-law of the late Charles Grant, Esq., of the Hudson Bay Company, and father or Mr. Frederick G. Millar this city, aged 44 years and 2 months.

At the manse, Holland, Man., on May 2, 1901, Alice, only daughter of the Rev. John Wells, M. A., Holland.

Suddenly, in London, England, on Sunday, May 5, 1901, Rebecca, the beloved wife of S. H. Blake, 256 Jarvis street Toronto, in the 64th year of her age.

At New Glasgow, N. S., on April 20, 1901, Catherine Stewart, widow of the late Donald McDonald (elder), St. Andrew's Church, aged 93, a native of Kinlockrannock, Perthshire, Scotland and came to Canada in 1814.

In the Seventh concession of Lochiel Glengarry, on May 1, 1901, Roderick D. McLeod, aged 76 years.

At his residence, 354 Wellington street west, Toronto, on May 4, 1901, Hugh MacDonald, in his 75 year.

BIRTHS.

In Baden, May, 5, to Mr. and Mrs. Auley Morrison of New Westminster, B.C., a daughter.

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Note and Comment.

The Wesleyan census just taken throughout the British churches shows a total membership of 455,012—a considerable increase on the previous total.

What the Church ought to withstand and fight against as one of the worst pervasions of the time, is that spirit which takes account of nothing but financial results.

It is officially announced that the total number of British deaths in the war at South Africa is 714 officers and 14,264 men; four officers and 314 men were invalided home and died.

Christian Science, says The Christian Advocate (Methodist), has been let alone long enough, and holds that it will be dangerous to allow it to remain in the churches without exposure.

Instead of a war with Russia, Japan is in the midst of a financial crisis. Over twenty banks have failed, though the Bank of Japan rendered what aid it could. What caused the panic is not stated.

The harvest in South Australia is the best experienced for many years. The total yield is estimated at 13,600,000 bushels, which taken from 1,600,000 acres gives an average of eight bushels 15 lb. per acre.

It is not generally known that one of the most eminent of modern scientific inventors, Signor Marconi, of wireless telegraphy fame, is a Presbyterian. It would perhaps surprise many persons to hear that he is bilingual, speaking English and Italian each as his native tongue.

At a meeting of the Congregational Union in London, on the 26th ult., the Rev. Walter Friend, chairman of the Congregational Union of South Africa, in the course of an address, said the solid phalanx of clergy of every denomination in South Africa believed the war to be just. This remark was greeted with cheers.

The accounts of the schemes of the Church of Scotland and Christian liberality for the year 1900 show that the total income for the schemes of the church amounted to £208,228, as compared with £201,041 in the previous year; while the Christian liberality for 1900 amounted to £515,432. The total of Christian liberality in 1899 was £492,816.

Rev. John McNeill was at Cardiff recently and so impressed the people there that they made him several presentations. One night while receiving and answering difficulties connected with the Bible and religious life he read out before a crowded audience the following note from a

young man:—"Dear Mr. McNeill,—If you are seeking to help young men, kindly tell me who was Cain's wife." The attention of the audience was almost oppressive as Mr. McNeill proceeded to answer, "I love young men—especially young enquirers for light—and I would give this young man a word of advice. It is this—'Don't lose your soul's salvation looking after other people's wives.'"

The Glasgow Exhibition was opened on the 2nd inst. by the Duke and Duchess of Fife in name of King Edward. All sections, excepting the Russian, were in fair order. The despatches lay stress upon the fine display made by Canada, whose exhibit is said to be well organized and complete. The Art Gallery is the chief attraction of this International Exhibition.

It is reported that the foreign Ministers at Peking have now fixed the total indemnity to be paid by China to the allied Powers at \$263,000,000, but no decision has been reached as to its allocation. The foreign Generals are of opinion that a force of 12,500 men, with the international fleets at Taku and Shanghai, will be sufficient to compel China to pay the indemnity.

The Swedish postal department is establishing a system which virtually abolishes the use of postage stamps. So far as can be understood from the descriptions, it is a new development of the penny-in-the-slot. The fee being inserted, the machine automatically stamps the envelope with the amount. Successful tests have been made with the first machines, and they are now to be supplied to all post-offices in Sweden and Norway.

It is reported that a Presbyterian clergyman in Washington called upon Mr. Carnegie and solicited the gift of an organ for his church. Mr. Carnegie listened to the appeal, and said—"I will not give a cent of my money to any church that cannot meet its business obligations. I am a business man, and conduct my charitable affairs in a business way. A church which obligates itself to carry out enterprises and then fails can get no assistance or sympathy from me."

Spain is going strong against the Church—the Roman Catholic Church is the only one they know. A violent popular movement in Madrid declares they will not be satisfied, as the French are, with the abolition of the religious Orders, such as monks and nuns; they demand the suppression of all clericalism and Church monopoly. In Portugal the movement is similar to that in France, an effort to work economic reform, compelling the religious Orders to do some practical useful work. Evidently the Roman priesthood and Roman religion are in Europe losing hold of the people.

Mr. Kato Komei, the newly appointed Foreign Minister of Japan, used to represent the Mikado's Government in London. He is known in Japan as one of the sincerest admirers and friends of England. To-day he occupies the most important position in the Japanese Government, in which he wields a power far surpassing that of any colleague of his, so far as the management of foreign affairs is concerned. He enjoys the credit of being the most astute and bold Foreign Minister Japan ever had.

A despatch from Chicago states that the Rev. Dr. George, principal of the Congregational College, Montreal has been elected president of the Chicago Theological Seminary. During his brief residence in Montreal Dr. George, says The Witness, has worked indefatigably for the college, and if he decides to accept the present offer it will be a matter of general regret. Dr. George will be remembered by many Presbyterians as at one time the popular preacher of John Street Church, Belleville.

The "Law Times" points out that although a census book was delivered at Windsor Castle, and though doubtless King Edward's name appears therein, his Majesty was not bound to comply with the formality imposed on all the rest of his subjects. The reason is that "where a statute is general the King shall not be bound unless the statute is made by express terms to refer to him;" and as the name of the Sovereign does not appear in the Census Act King Edward is exempted from all its provisions.

Jacksonville, Florida, has been visited by a terrible fire, almost rivaling the Ottawa one of a year ago, which before it was extinguished, wiped out one hundred and forty eight blocks of residence and business property, cutting a path two miles long and half a mile wide through the heart of the city. The loss is between \$8,000,000 and \$9,000,000. Over ten thousand people are homeless and many of them destitute. The city has been placed under martial law to prevent looting, and relief work has been systematically begun.

The Chapel Royal, Holyrood, says The Christian Leader, which was for some time closed for repairs, has now been reopened to the public, Edinburgh. The interior renovation has been of a thorough, as well as of a tasteful, description. From the great western doorway to the eastern modern window the whole area has been surface-drained, without disturbing the entombed remains. Double-swing doors of oak now protect visitors from the chilling draught which greeted their entrance. These much-needed changes, coupled with the restored Stuart tomb, ordered by her late Majesty a few years before she died, have worked a wondrous change in the nave of the good King David's Abbey of the Holy Rood.

The Quiet Hour.

Jesus Our High Priest in Heaven.

S. S. LESSON.—2nd June; Heb. 9: 11-14; 24: 28.

GOLDEN TEXT.—Heb 7: 25. He ever liveth to make intercession.

Christ . . . an high priest, v. 11. A priest is one who stands for men before God and through whom men come to God. A "Great High Priest" the same writer else where styles Jesus (ch. 4: 14); great at many points, yea, at all points, but great, let it here be specially noted, in the reach of His sympathies and of His power. As truly man, and a man "in all points tempted like as we are" (ch. 4: 15), right well He knows all our infirmities—He is brother to the frailest; whilst, as very God of very God, He is at home in heaven. It is His "Father's house," His presence and His word prevail there on our behalf.

Of good things to come, v. 11; the good things foreshadowed by the priesthood, and the sacrifices of the olden time, which has just ended. Marvellously did the volume of blessing deepen and widen with the coming and the work of our Lord and Saviour. To pass from the Old Testament dispensation into the New is as when the river widens into the great lake; rather, when a trickling stream loses itself in the boundless sea.

The greater and more perfect tabernacle, v. 11, is heaven. The tabernacle that Moses built by God's command, and after the pattern God gave, was intended to bring God near,—His holiness, for example, in the white linen and pure gold; His readiness to hear prayer, in the smoke of the incense rising heavenward; His presence with men on the earth, in the dazzling light which filled the Holy of Holies. In heaven God is not only brought near, but those who are admitted to that holy place are ushered into the splendors of His presence. They "see His face." They behold his undimmed glory.

Eternal redemption, v. 12. The sweep of Christ's work is majestic. Having undertaken to save, He saves with an everlasting salvation, buys us back—for so the word "redemption" signifies—from all sin and for all time. Talk of titles! The title that comes through Christ's sacrifice is to an inheritance not only "incorruptible and undefiled," but "that fadeeth not away," (1 Pet. 1: 4.) Those who want "a sure thing," will attain their desire—and they can obtain it in no other way—by accepting this glorious salvation.

Offered himself, v. 14. Pause once more, my soul, before the cross of thy Redeemer! Marvel at the love that brought thy Saviour from heaven and that led him to accept the pain and the shame, the darkness and the death. Rejoice, too, that it was so perfect a sacrifice—"Himself!" There can be no possibility of a redemption so wrought out falling short at any point. How can one do else than rejoice with thanksgiving that by this one offering of Himself He "hath forever perfected them that are sanctified!"

Cleanse (Rev. Ver.) your conscience from dead works to serve the living God, v. 14. The old sacrifices could, at best, cleanse merely from ceremonial uncleanness, so that one might worship unforbidden. The sacrifice of the Christ actually cleanses from sin, giving also not only freedom of access to

God, but desire and fitness for His service, in other words, spiritual life and power. In this respect, as in all others, the work of Christ goes deep. To be a Christian is not to conform outwardly to certain rules and ceremonies, but to be transformed inwardly by divine grace, and so fitted for God's service.

To appear before the face of God for us, (Rev. Ver.), v. 24. No fear, therefore, of our prayers falling short, if offered through this our Great Intercessor. Were the wondrous fact of Christ's presence at God's throne and His endless intercession fully realized by us, what a new note of confidence would be manifest in our prayers, such confidence as was John's when he exclaimed: "And this is the confidence that we have in Him, that if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know we have the petitions that we desired of Him." (1 John 5: 14, 15)

To them that wait for him (Rev. Ver.), v. 28. There is nothing mechanical in the redemption purchased by Christ. However perfect His sacrifice, we are not to be saved without the acceptance of it and of Him with our whole hearts, and however glorious His second coming, it will mean only doom to any who are not found waiting, watching, serving.

Christ . . . shall appear a second time, v. 28. Suppose that you owe a large sum of money and have by hard toil and close saving gathered together enough to pay the debt fully. You take the money to your creditor and when you have paid him, you expect to get from him a receipt, which you carefully keep. That receipt did not pay your debt. It was your hard-earned money did that. But the receipt is the evidence that you have paid the debt. Now Christ, by dying on the Cross, paid the price of our admission to a place among the children of God. But what sign is there that God considers that price sufficient? That sign will be given when Christ comes again. Meanwhile we know that He is at God's right hand, and that from the place where He is, none of His friends will be excluded.

Life is a Privilege.

Life is a privilege. Like some rare rose
The mysteries of the human mind unclose.
What marvels lie in earth, and air, and sea!
What stores of knowledge wait our opening key!
What sunny roads of happiness lead out
Beyond the realms of indolence and doubt!
And what large pleasures smile upon and bless
The busy avenues of usefulness!
—Ella Wheeler Wilcox, in the Cosmopolitan.

Chastening as a Token of Love.

It is hard to believe that love sometimes deliberately hurts its object. But it does. And the love that thus causes pain and sorrow is the very highest, purest type of love. It is divine love. It is such an intense and sincere love that it would rather inflict anguish than fail of doing its very best for the beloved one. It is too genuine, too strong, too clear-eyed, not to put foremost the best interests of its object. It will not spare him in mistaken and fatal kindness. It will cut to the quick, doubtless aching with sympathy even as he aches with pain, rather than fail to remove, if possible, traits which involve

peril, if not ruin, to the character.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached the point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourgings of the soul at that point, in order to prevent his straying, or to rescue him, already strayed, from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness.

Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who need to be thus assured, because their own hearts have learned the truth and rest upon it.—The Congregationalist.

The Foot-Path to Peace.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and spirit, in God's out of doors—these are little guide posts on the foot-path to peace.—Dr. Henry Van Dyke.

Molding Character.

We may make our future what we will by the attitude we sustain toward the present. The question is therefore a very important one: "What is your life? How are you using the life which God has given you?" The purpose of that life is a grand one. You have walked along the seashore when the tide was out, and you have noticed here and there what seemed to be little pieces of jelly. They seemed to be useless, and perhaps you wonder what they were. But when the sea came rolling in you noticed that these soft jelly-like things had life and swam out in the water. Here was existence—here was life. The jelly fish lives, but it has no thought of making life a noble and a grand thing. Does this life represent your idea of life? It is the true life for the jelly fish, but it is not the true life for man. It lives out the measures of its possibilities, but the man who does no more than to imitate it, makes a wreck of his own life.

Well may we pause and ask: "Why are we here?" And another of equal importance is this: "What are we doing now that we are here?" You have entered the shop of the marble worker, and have seen him take the rough block of stone which seemed almost useless, and by patient toil, chipping skillfully here and there, have seen that rough, uncouth block grow under his hand into a thing of beauty. We are daily molding our characters.—Messiah's Herald.

The Heavenly City.

To what extent must we regard the description of the heavenly city, with golden streets and foundations of jewels, which John gives in Revelation, as figurative?

To this question, appearing in a New York contemporary, Rev. Joseph Hamilton, of Mimico, Ont., a valued contributor to our columns, gives the following suitable answer:

Probably most, if not all these representations in the Apocalypse are figurative. I say so, because we are assured that there has not entered into the heart of man the things that God hath prepared for them that love him. Now, if we cannot conceive of those heavenly realities, it follows that John's description can be no more than figures or suggestions of them. Besides, the descriptions of life in the spiritual world are so different from the conditions of our life here, that we could not possibly be made to understand them until we really enter that other world. As an unborn babe could not be made to understand the conditions of the life it is soon to enter, and as a caterpillar could not possibly be made to understand the butterfly life until it becomes a butterfly, so probably just as little could we in this life be made to understand the conditions of the next life until we enter it.

At the same time, we ought not to depreciate the glorious symbolism of Revelation. Far better to keep the child like mind that accepts those representations as real facts. For they are facts in the best sense, because they are the truest suggestions we can have in this life of heaven's glorious realities. The symbolism then, may safely be taken as reality for the present, as it is the best means we have of nourishing our faith in the unseen "until the day break and the shadows flee away."

The Gospel Offer.

To be a follower of Christ is to be filled with the very joy of salvation; it is to live in the suburbs of the celestial city; it is to walk with Him at whose right hand are pleasures for evermore. He forbids no enjoyment that is pure, no laughter that comes from the clear depths of an unpolluted heart. He takes from us nothing but those misnamed joys which, giving us a moment of intoxication, eat out the heart and life of our manhood, and then punish with the using; and in exchange for these He gives us a peace that passeth knowledge and fills our life with blessedness till our cup runneth over. He not only permits us, He commands us to rejoice evermore! The Christian life is a feast: "Eat, O friends; drink, yea, drink abundantly, O beloved." To this the Spirit and the Bride invite us. Would we have that peace which the world knoweth not, the strength of everlasting arms beneath us in the time of trouble, the hope of life and immortality, a crown that fadeth not, a mansion in the Father's house? Will we have them? Not to say "yes" is to say "no." Delay is refusal.—David James Burrell, D. D.

There is but one "question of the day," and that is the gospel. It can and will correct everything needing correction.—W. E. Gads one.

The Word of God put into the language of a people means the life of God introduced into their circulation.—A. J. Gordon, D. D.

The greatest phenomenon of this century is the passion of men to save humanity, inspired by love of the Lord Jesus Christ.—S. B. Capen, L. L. D.

Our Young People

General Topic—Missions: Promises and Prophecies.—Ps 2.

BY WM. A. STEWART, M. A.

In the Old Testament the New Testament lies hidden; in the New Testament the Old Testament lies open. How precious therefore is The New Testament! It is not only its own ample interpreter but it affords the key to the Old Testament. Would we know the secret of the Old Testament, in the New Testament that secret lies open. Would we know the secret of the New Testament in the New Testament itself that secret lies open; whilst in the Old Testament it may also be found, although there it lies hidden.

This absolute supremacy of the New Testament is sometimes forgotten, and not infrequently questions are discussed and subjects are viewed from an Old Testament standpoint which ought to be judged of by the clearer and more certain light of the New Testament.

Missions have suffered considerably from this cause. Such promises as those to Abraham about his descendants rivaling the stars in number or the grains of sand by the seashore, and those impassioned descriptions of the progress and ultimate triumph of the righteousness and Kingdom of God, such as Isaiah LX., have long disposed the minds of God's people to believe that the time was at hand when through the agency of its Missions Christianity would sweep over the world carrying all before it like the *hour* over the flats on the Eastern sea board of our Dominion.

But a closer and more loyal study of the New Testament should check such thoughts. Christian Missions are not going to carry all before them, either in India or in China or anywhere else. Shall they succeed better abroad than at home? The New Testament teaches that under the present dispensation at least the element of opposition shall always be present and apparently in increasing force: "In the world ye shall have tribulation." "Behold I send you forth as sheep in the midst of wolves." But what of that? The order is emphatic and our duty is clear: "Go ye into all the world and preach the Gospel to every creature." We may not be able in all cases to secure conversions; but we can secure the interest and the attention of all to the wonderful story of God's love. And while that is possible shall we not use every effort to make the most of it? God loves the heathen even as he loves us. Christ died for them and the infinite possibilities of heaven and a glorious eternity are alike for ourselves and our dark-skinned brothers and sisters. For the love of God, for the sake of our perishing kith and kin, let us exert ourselves to the very utmost whilst opportunity affords that their immortal souls may be saved and that Christ may see of the travail of His soul and be abundantly satisfied.

Abraham's promises and Isaiah's dreams shall all receive their complete fulfilment in due time, but that time is not yet. The Kingdom will come with the coming of the King.

L'Amable.

They who tread the path of labor
Follow where my feet have trod;
They who work without complaining
Do the holy work of God.

—Henry Van Dyke, D. D.

Seed Thoughts and Illustrations.

Is it nothing that through the labors of the missionaries in the translation of the Bible, the German philologist in his study may have before him the vocabulary of two hundred and fifty languages?

Who created the science of anthropology? The missionaries.

Who rendered possible the deeply important science of comparative religion? The missionaries.

Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries.

Who have been the chief explorers of Oceanica, America, and Asia? The missionaries.

Who discovered the famous Nestorian monument in Singar Fu? A missionary.

Who discovered the still more famous Moabite stone? A church missionary.

Who discovered the Hittite inscription? A Presbyterian missionary—Dean Farrar.

They tell us that in the great Mohammedan mosque of Damascus, on the lintel-beam of an ancient portal in dimmed letters of Greek, "Thy kingdom, O Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers false prophet have passed beneath that word, carved there when the mosque was a Christian church. The while they have dreamed of world-wide conquest. Their dream shall be forever vain. The lines of that trustful inscription shall not wholly fade until Crescent yields to Cross, and Christ is all in all!—L. T. Chamberlain, D. D.

Daily Readings.

- Mon., May 20.—The Scripture and missions. Isa. 9: 2-7
- Tues., " 21.—God's assuring word. Isa. 60: 1-11
- Wed., " 22.—The promise of the cross. John 19: 17-22; Matt. 27: 39-43
- Thurs., " 23.—Its foreshadowing. John 13: 5-15
- Fri., " 24.—The fulfilment through us. Mark 16: 14-20
- Sat., " 25.—Thy kingdom coming. Matt. 16: 27, 28; Luke 17: 20-25
- Sun., " 26.—Topic. Missions: promises and prophecies. Psalm 2

Prayer.

Our Heavenly Father, we bless Thee for all Thy Bible of love, wide as the heavens and green as the earth in summer-time, and tender as all the songs of love. We bless thee for that inner revelation of the spirit, that sacred ministry which is beyond all words, and too holy for song. O dwell within us, abide with us, soothe us with all the comforting thoughts of Thy Word, stimulate us with all the hopefulness which thou dost bring to bear upon the lives of men who are given to Thee body, soul and spirit. Turn the discipline of Thy rod to the advantage of our souls, save us amid gathering gloom from the darkness of despair. Help us to do every work with earnestness, work in us dislike and detestation of all things evil, and grant us such answers to our prayers in the course of Thy providence as shall assure us that all things are working together for our good. And this we ask in Jesus name, Amen.—Selected.

Our Contributors.

Canon Gore on the Sacrament.

Canon Gore has been a prominent man, says the Belfast Witness, ever since the publication of a group of theological essays, entitled "Lux Mundi." There he showed that, while acting and identifying himself with the High Church party, he had certain broad Church sympathies, which made it difficult to define his position. He has now published a book on the Lord's Supper, which sets him at complete variance with the Ritualists and Sacerdotalists in the Episcopal Church. The book has fallen like a bomb-shell among the ranks of the Romanisers, and they are in consternation over it. For the doctrine of the Lord's Supper is the pivot of the Anglo-Saxon movement, and the source of the whole danger and damage. If the Communion is a sacrifice, an oblation of Christ's body, His body must be present in the bread and wine transubstantiated by the words of consecration and the table becomes an altar. If the Communion be an offering of the Lord's body, then the minister must be a priest, a functionary with sacerdotal powers. If this be so, then the priest must have priestly ordination in unbroken succession from the first. But the Reformation was a deliberate intentioned breach with Roman Catholicism; hence the Reformation is cried down and the breach is soldered up, and the Sacerdotalists affect to believe they are as Catholic as Cardinal Vaughan himself.

Dr. Gore has made a careful study or re-study of the whole doctrine of the "Lord's Body" in the Sacrament. He has reviewed the teaching of the Apostles, he has examined the practice of the primitive Church immediately after the Apostles, he has considered the early liturgies as reflecting the faith of early churchmen, and as a result he has found for most of the Evangelical principles of the Reformed Church in regard to the Communion. True, he still continues, outwardly at least, with the Anglo-Catholic party, and still employs some of their phrases as to a "real objective presence of Christ" in the Eucharist. But all this is vague and misty beside his very definite statements which bring him into line with the best Evangelical teaching. As to the idea of a sacrifice for sin being offered in the Communion, that is repudiated. The Christian, he holds, has no more need of any propitiation. It is the Church which offers itself as the body of Christ in thanksgiving sacrifice to God in the Communion, not the priest offering a propitiatory sacrifice on the altar. There is no repetition of the sacrifice on the Cross. This cuts right into the very heart of the Roman Catholic and Anglo-Catholic position. As to the real presence, Dr. Gore holds that the great Fathers—Chrysostom, Cyril of Jerusalem, and Gregory of Nyssa—would have been shocked by the notion that Christ is made present on the altar under the form of bread and wine. He says it is an admitted fact that the worship of Jesus in the Sacrament is absent from the early liturgies. The idea of those early liturgies is that the human prayers and sacrifices are accepted at the heavenly altar. "And after the oblation of the earthly elements to God, and the invocation of the Holy Ghost upon them, all mention of sacrifice and all intercession was over."

"Equally important is Dr. Gore's teaching as to what constitutes an effectual, a valid Communion. He takes practically the position of the Westminster Divines that it is by faith that the worthy receivers are

made partakers of Christ to their spiritual nourishment. He says "fidelity to the declared purpose of the Supper is the sole security for the presence of Christ in the Communion." Again, "the Eucharistic presence, because it is spiritual, is relative to the faith of the Church, and pre-supposes holy persons to receive holy gifts." This great Spiritual and Evangelical principle strikes at the very foundation of that mediæval superstition which the Ritualists are trying to restore. Romanism is bound by its first falsehood to add another—viz., that when the priest repeats the formula of consecration, *Hoc est Corpus Meum*, this is My Body, and with full intention, Christ is present even if the priest be an unbeliever and an immoral man; and Christ is received by the communicant whether he has or has not any faith and repentance at all. Canon Gore opposes what is called the Zwinglian view of the Sacrament, which empties the ordinance of all Divine mystery and meaning. But that was not the teaching of Zwingli, who was in substantial agreement with other reformers. What Dr. Gore repudiates is more accurately the Socinian view. The Presbyterian Church through out the world holds by Calvin's doctrine of the Sacrament which recognizes a real Presence, a Presence which is spiritual, and which is apprehended only by the faith and love of the communicant.

Canon Gore has been assailed by the organs of the Romanising party, and taken sharply to task. This was to be expected. The "Church Review" says—"It is impossible to read the book without feelings of the profoundest grief." Again we read—"It has only been too manifest of late years that the former head of Pausey House has been drifting steadily away from the Catholic position. And now if ever there was a doubt about it, Canon Gore's absolute severance from anything that can by any stretch be called Catholicism is made open and indisputable." We need not stop to remark that by Catholic these writers (though they are Episcopalians) mean Roman Catholic. These views of Canon Gore on the Sacrament are truly Catholic so far as they are in essential harmony with the Apostolic and sub-Apostolic Church.

Will Canada Win ?

Owing to the success of the recent expeditions in search of the North Pole all nations are alert. In all parts of the world scientists have risen to the emergency, and now with victory in sight it will be a struggle to the death to plant the flag at the earth's axis. No less than seven expeditions are being fitted out and will sail from as many ports. Practically unlimited means have been placed at the disposal of the explorers in other lands. Russia has placed unlimited means at the disposal of Admiral Makaroff, William Zeigler, a millionaire of New York is willing to spend one million five hundred thousand dollars to enable Evelyn B. Baldwin to plant the stars and stripes at the Pole. The Duke of Abuzzi who spent five hundred thousand dollars on his first expedition is prepared to spend twice as much if necessary to accomplish his purpose.

Undoubtedly the greatest factor in the world's race for the Pole is the expedition of Captain J. E. Bernier, of Quebec, a Canadian by birth, who has offered his services to his King and Canada gratuitously. The Captain's plans are unquestionably the best that have been conceived. They have been endorsed and approved by the Geographical Society of Quebec, the Colonial Institute of

London, England, the Dominion and Provincial Governments, and have received the commendation of such authorities in arctic research as Sir Clements Murkham, Dr. Bell of the Dominion Survey, J. W. Tyrell, chairman of the committee on Polar research, of Toronto, and the late Dr. G. M. Dawson, of the Geological Survey.

The strongest testimony that can be brought to bear in favor of Captain Bernier's expedition is the fact that his plans are fully in accord with nature while those of his competitors are in direct opposition to nature.

In view of the great interest manifested by Canadians in the Canadian Polar Expedition, it has been decided by the committee in charge of the Expedition, of whom His Excellency the Earl of Minto is Patron; Lord Strathcona and Mount Royal, President; Sir Clements Markham, 1st Vice-President; and Hon. R. R. Dobbell, M. P., P. C., 2nd Vice-President and Chairman, Lt.-Col. De La C. T. Irwin, Hon'y A. D. C. to the Gov.-Gen., Treasurer, to immediately appeal to the Canadian Public for assistance in the shape of a popular subscription to supplement the grant given by the Dominion Government.

Subscription Lists have been opened in all the Banks and Newspaper offices in Canada, and it is earnestly requested that the necessary funds be supplied with as little delay as possible; you are, therefore, asked to subscribe now, and any amount you may feel disposed to contribute will be most acceptable. Funds will be deposited as received in the Bank of Montreal, Ottawa, and every sum received will be duly acknowledged, and the name of every subscriber will be recorded in the official records of the undertaking.

Subscriptions may be sent to the nearest bank or Newspaper Office, or may be mailed direct to the Polar Expedition Committee, 117 Bank Street, Ottawa.

Concerning Mistakes.

We all know what mistakes are, says the Michigan Presbyterian. We have made too many ourselves to make any mistake in this matter. We know what they are, and how easily they are made, but we do not always know how to avoid them, how to class them, or how to use them if they are made. There is no literature of mistakes, though there are plenty of mistakes in literature. The history of this peculiar and familiar companion of our everyday life has not yet been written, perhaps because of the superabundance of material. Our thinking and our writing upon the topic must therefore be after our own fashion, and if we make mistakes we shall but afford good illustrations of our theme.

What is it to make a mistake? It is to mis-ake-to take amiss, or wrongly. As showing the tendency of human nature to error, it is curious to notice that one is almost universally made in the use of the word mistake. We say: "I am mistaken," when we do not mean that some one has mistaken us, but that we have mis-taken. The correct form is, "I m stoke," so that we mistake whichever expression we use.

Talleyrand once said of a political movement, that it was worse than a crime, it was a blunder, and the phrase has passed into our common speech. There is a truth under the surface of the criticism. We are very apt to regard mistakes as trivial matters, but are they really such? Have we ever calculated how much energy is misdirected, how much labor is wasted how much expense or uncertainty, failure, discomfort and damage are caused by mistakes, and the

people who make them? A person who is apt to make mistakes, no one trusts. It is useless for him to say that he didn't mean to do it. In too many cases, he didn't mean not to do it, or he would not have done it. A druggist puts up morphine for quinine, and a child dies. A contractor makes an error in calculation, and a building falls. Is it any comfort to those bereaved, to know that the blasting of their lives, the darkening of their homes was the result of a mistake? Rather does it not add to their distress for if a mistake it might have been avoided, and why was it not? We can bear what is unavoidable and inevitable, but the very bitterness of the saddest words of tongue or pen is the thought, it was a mistake and need not have been made.

But mistakes will be made, and sad results will follow. Saddest of all is a life mistake—the experience of the man who at the end finds that his whole life has been a gigantic blunder for such there is no comfort in this world. We know what to do with sins, but what shall we do with mistakes? Can we make of them, as of our vices, steps in the ladder of St. Augustine, and upon them "ascend from our dead selves to higher things?" Yes, even mistakes have their uses. They are doubtly mistakes, if they do not inspire us to renewed caution. To more earnest, more watchful, more prayerful living. True it is that in this matter, prevention is the only cure. A mistake once made can never be anything but a mistake, but it may be so used as to help us onward and upward. Only let us realize, that better than the lesson learned from mistakes is the lesson not to make them. More can be done in this way than we think. From the little annoying blunders, as well as from the errors of a life, there is a way of escape. There is forgiveness for sin and error, grace and strength for our weakness and ignorance, if we seek it aright. In the words of the familiar hymn:

The mistakes of my life have been many,
The sins of my heart have been more,
And I scarce can see for weeping,
But I knock at the open door.

The Good Shepherd.

BY GEO. W. ARMSTRONG.

There are those who would rob Christ of His divinity and who tell us that whilst He was a good man—a pattern to men, he was only a man of superior cast, of a higher order—still only a man. His teachings and works place Him on an infinitely higher plane for He claims perfect equality with the Father, and what Jehovah was to His chosen people Christ is to all His true and faithful followers everywhere.

If Christianity is the fullest development of God's unbounded grace; then, if Christ, as a man takes the place of what Jehovah was to the Jews we as Christians have a very doubtful advantage in our substitute.

The twenty third Psalm is called "The Shepherd's Psalm;" in it David lays claim to Jehovah as his Shepherd. What David claims for himself Christ tells His people He is to them.

David says: The Lord is my Shepherd.

Jesus says: I am the Good Shepherd.

David says: I shall not want.

Jesus says: I am the Bread of Life.

David says: He maketh me to lie down in green pastures.

Jesus says: Come unto me all ye that are weary and heavy laden and I will give you rest.

David says: He leadeth me beside the still waters.

Jesus says: Follow me. Nothing shall harm you as long as ye be followers of that which is good.

David says: He restoreth my soul.

Jesus says: He gives "living water" and they who drink shall "never thirst."

David says: He leadeth me in the paths of righteousness for His name's sake.

Jesus says: I am the way, the truth and the life. No man cometh unto the Father but by me.

David says: Yea, though I walk through the valley of the shadow of death I will fear no evil.

Jesus says: Lo! I am with you always. I am the resurrection and the life.

David says: My rod and thy staff they comfort me.

Jesus says: If I go away I will send the comforter unto you. Even the spirit of truth who shall abide with you for ever.

David says: Thou preparest a table before me in the presence of mine enemies.

Jesus says: And as they were eating Jesus took bread and blessed it, and gave to His disciples and said: take eat this is my body. And He took the cup and gave thanks and gave it to them, saying: drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins.

David says: Thou anointest my head with oil.

Jesus says: Ye shall be baptized with the Holy Ghost.

David says: My cup runneth over.

Jesus says: These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

David says: Surely goodness and mercy shall follow me all the days of my life.

Jesus says: I give unto them eternal life.

David says: I will dwell in the house of the Lord forever.

Jesus says: In my Father's house are many mansions. I go to prepare a place for you.

A shepherd takes care of his flock and exhibits this care by a personal acquaintance with them; by providing for their wants; by gently leading and guiding them; by watching over them in times of danger and during the darkness of night; by detending them when attacked by those who would injure them, by seeking the lost and nursing the tender, the feeble and sick.

What God was to David, Christ is to His people. He has delegated responsibility. "Feed my lambs, feed my sheep." What an honor to be a co-shepherd with Jesus!

—London, Ont.

The Daily News reports a pathetic story which comes from South Africa. One of the ladies who is visiting the women's camps of relief found at the Bloemfontein camp that a baby had just been brought into the world. She was immediately consulted by the mother as to the child's name. "Hope," suggested the visitor, meaning to be cheerful. "No," said the Dutch lady, "for I have no hope. I want a name suggesting the opposite." The visitor thought a while, and then she suggested "Dolor." "What does that mean?" said the mother. "Pain." "O, that is right, her name shall be Dolor." And so Dolor it was.

The first Zenana teaching ever attempted in the east was by missionary women in 1851 among the wives and royal sisters of Siam.

Sparks From Other Anvils.

Christian Endeavor World: There has never been a time when temperance workers were more coolly, practically aggressive than now. We believe that they are on the right road, and the goal is not far ahead.

Presbyterian Banner: We believe it is being more and more recognized by very rich men that great wealth is not only a private possession but is also a public trust that carries with it obligations of social service. Having received much they must also give much. But this principle applies to all alike, to the well to do and the poor, as well as the rich.

Christian Guardian: The people married to the land are the basis of great nations. We have room for millions, and there are millions who would be better off to be with us—better off for time and eternity. They will come. Let us get ready as those that would serve the Master who had compassion on the multitudes when He saw them as sheep without shepherds.

N. Y. Christian Intelligencer: Men go to great lengths to bring the preaching of the law into discredit and disfavor. They strive to belittle the Old Testament and the Epistles that they may destroy a legal spirit, as they call it, and establish the reign of love. But love is law. Love without law is not love. God as a sovereign has established law in the natural and spiritual world. He administers law. Obedience is life with honor, disobedience is death with dishonor.

Harpers' Weekly:—The abolishment by the General Conference of the Methodist Episcopal Church of what is known in that Church as the "time limit" in the appointment of its clergymen closes out finally the last vestige of the Itinerancy, which had lived on down in modified forms to the present. The decision of the conference must have been a matter of surprise to the bulk of that Church in the Middle and Western States; for whatever may be its expediency, and it would be presumptuous in a lay observer to question the wisdom of so august a body as the General Conference, the decision relegates to tradition one of the most distinctive features of Wesleyan Methodism, and seals up in the historic yestermorn one of the most heroic, romantic, and intrepid eras of religious enthusiasms and hardihood that our country or any other has known.

North and West: When men are brought face to face with the awful wickedness that abounds in our great cities and the flood of worldliness that is drowning men's souls in perdition they are forced, if they are honest Christian men, to a realization of the fact that the only hope for the salvation of men and women is the supernatural work of the Holy Spirit. Culture and natural religion are helpless before the stupendous task. Belief in the supernatural and the preaching of the supernatural alone have power to bring men into such a realization of their lost condition that they will cry to God for help. A revival of religion such as many are earnestly desiring and praying for must be accompanied by a strong belief in the supernatural operations of the Holy Spirit and a faith that souls now unresponsive to religious effort will be aroused to a realization of their lost condition.

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C. BLACKETT ROBINSON, Manager and Editor.
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Ottawa, Wednesday, 15th May, 1901.

AFTER TWENTY FIVE YEARS.

On Tuesday, Wednesday and Thursday of last week the Woman's Foreign Missionary Society met in Toronto, and convened in Knox Church. Twenty-five years ago the first meeting of this great organization met within Knox Church. Dr Topp was then the minister of that congregation, and gave to the new organization the help of his strong influence. During the quarter of a century of its history the growth of this Society has been little short of marvellous. The mere comparison of the figures of 1876 and 1901 will give some idea of its wonderful advance. But these do not tell one half the story. There is a new spirit possessing the women of our Church today because of the knowl- edge obtained and the interest awakened, through the working of the Woman's Foreign Mission Society.

What is the secret of its success? One who attended the meetings of the eight hundred delegates last week, or who care- fully studied the well arranged pro- gramme might find one element of its successful working. The utmost care in the arrangement of details was evident in every part of it. The women do not consider any trouble too great if it will enable them to reach a better understand- ing of the matter at issue, or place them in a better position to undertake the work that has come to hand. The ability to take infinite pains has gained for them its usual reward.

But underneath all this is the spirit of prayer in which this work was begun, and in which it has been carried on. Every detail of the work has been made the subject of earnest prayer; and under the guidance thus given that work has been carried forward. This same spirit has been developed in the remotest auxili- aries, and in the Scattered Helpers that here and there unite with all the rest in mutual intercession. In this close walk-

THE DOMINION PRESBYTERIAN

ing with Christ while carrying on His work may be discovered the great secret of the success of the movement, that is now as wide as the Dominion. All honor to those who have striven to carry out the will of the Master as it has been revealed; but greater honor is given by them to Him, whose will has been made known in answer to prayer, and whose strength has been so signally shewn by what has been accomplished in the few years dur- ing which this organization has been in existence.

STOCK GAMBLING DANGERS.

The stock-gambling speculations which have for some time past been an over- shadowing feature in financial circles in the United States, and which have made their influence felt in no inconsiderable degree in Canada, have a moral as well as business and material aspect which de- mands attention. Trading in stocks as carried on in these days, when so many men are hastening to amass wealth with- out earning it by actual labor in its legitimate sense, has developed into gambling, pure and simple. The fights between the "bears" and the "bulls," and the struggles between the "longs" and the "shorts," and the stories recorded in the daily newspapers about so-called shrewd and lucky speculators suddenly becoming wealthy by a rise in their favourite stocks, present a very attractive aspect to wealth- hunters who know little of what transpires behind the scenes in the Wall street of any financial centre. The suddenly ac- quired wealth is what attracts their attention and impels them to "plunge" into the gambling; for little is said of the wrecks which strew the shores of the financial sea as a result of such a storm as swept over Wall street, N. Y., last week. No thought is taken of the fact that the so-called lucky venture which brings wealth or fortune to one man brings loss and often ruin to another, the disastrous and far-reaching results of which can not be appreciated by the people at large.

So shrewd and successful a business man as James J. Hill, president of the Great Northern railway, dealing with the purely material aspect of the recent fi- nancial excitement in the United States, tenders the following significant warning and advice to the people:

"I do not like to see the wild speculation on margins, and I am not blind to the possibilities of over-excitement on that account. This may be one of the unavoidable features incidental to popular discovery and appreciation of the great progress making in the development of the nation's resources, but I would like to see the masses take the situation in a cooler spirit and with sober judgment. It is not well when the millers in Wisconsin, or the blacksmiths and wagonmakers in Iowa, or the cattle herders in Newbraska put the money they have saved and the money they can borrow into stock specu- lation on margins. It's a business they know nothing about, and their investments cannot be based on an understanding of the properties in which they are putting their money. Profits which may be taken out of the stock market that are lost again as a rule. "The sooner people settle down to strict attention to their own affairs and to the personal conduct of their own business, making the best of the situation as it exists, the better it will be."

The above, of course, refers only to the material side of the question. Of vastly greater importance is the moral aspect. These wild speculations in "Margins" on stocks and in "futures" on those products of industry which play so large a part in international commerce, are gambling, pure and simple, on a level with betting on horse races, political elections or cocking mains—the one is just about as reputable (or disreputable if you choose to put it in that way) as the other. They have to a large extent taken the place of what might be regarded as legitimate buying and selling of stocks, if there is any such a thing nowadays. The worst feature of the case is that these wild speculations have a tendency to educate people, and notably young men, into the unfortunate belief that such modes of business are the royal road to wealth without having to work for it. The fast- ening of such an idea upon the public mind, to any serious extent, will be a bad thing for the religion, the morals, the politics, the business integrity and the social life of the people. If the secular journals of the country will not raise a warning voice against these dangers, the religious and denominational journals and the ministers of the Gospel should do so; for, the haste to be rich at any cost, re- gardless of the means employed, consti- tutes a real danger to the character and morals of the people.

It is useless to plead that Canada is not seriously threatened with such a danger. There is scarcely a business centre in Canada in which men are not to be found who risk their money in speculations on "Margins" and "futures." Sometimes we hear of their success, but we do not hear of those who risked their money and lost. The development of huge combinations of capital, engaged though they may be in legitimate enterprises, developing Canadian resources, are unfortunately giving an impetus to a speculative mania which is bound to work mischief unless kept in control.

But how is it to be controlled? Per- haps the train of financial disasters which so often grow out of these times of mad speculation, may teach useful lessons after a vast amount of mischief has been caused. It would be in every way more satisfactory to educate the people into belief in the solid fact that there is no royal road to wealth—it must be acquired through hard work in some legitimate industry or profession; that wealth acquir- ed by the wild speculation, so much in vogue nowadays, is very frequently lost as easily and as quickly as it is won, leaving nothing behind but blighted char- acters, unhappy memories and bitter re- grets of the victims that they had allowed themselves to be tempted to abandon legitimate and clean industry and plunge into any carnival of speculation as uncer- tain as it is immoral and dangerous. "He that hasseth to be rich hath an evil eye and considereth not that poverty shall come upon him.

"The person who tells you the faults of others will tell others of your faults.

The Inglenook.

Too Tired to Rest.

BY MARGARET HARE.

The daughters with troubled faces stood about the farmhouse door, while their father anxiously questioned the old doctor.

"Yes, it's quite a serious matter as it stands; but there is one way out as it looks to me, and it will be a tolerably long one. No more work of any sort, or care of any kind for months to come. Nature has rebelled at last."

"Now, doctor, that sounds as if you thought she'd been—ah—overworked an' if—ah—I was to blame for 't."

"Well, you let a field lie fallow some time to gain strength, and turn your horses out to pasture; you think they do better in the long run, don't you?"

"Surely! surely! but Lucy's a reasonable bein'; ar'd could slack up an' rest if she felt the need on't. We've kept along together year after year, each doin' our own work. I ain't give out."

"No; you've had the advantages of fresh air, out-door exercise, noomings with a short sleep, perhaps, and also slack times owing to rain and change of seasons; you go to town twenty times to her going once, see fresh scenes and faces, hear the news and get brightened up in many ways; that helps you."

"Ye-es, I s'pose it does, come to think on't; an' Lucy, poor soul, has given out from jest joggin' along in the treadmill, hey? An' what's goin' to be done to set her up again, doctor?"

"What I said—change, rest, relief from care—in fact, if you'll excuse me, just what you'd do for a worn-out horse."

"The land! why, I'd feed a horse well, an'—an' curry it, and pet it, an' not expect it to do a stroke o' work, nor—"

"That's the treatment exactly: feed your worn-out wife with nice food that she hasn't cooked, or even given a thought as to its selections; buy her some finery and trinkets such as women love, pet her and make her rest."

"Um m! well, that sounds as if it might do good if Lucy'd only agree to it; but you see—well, she's one of the stirrin' sort, an' as soon as she got a grain o' strength she'd never lay by if she saw a thing that needed doin' or wasn't bein' done in jest her way."

"Then take her away from the scenes of her labor; she'll be very quiescent for a while from sheer weakness and collapse; and later, she will learn how to rest and realize why she must do it. For the present attend strictly to the medicine and nourishment and be good to her—baby her, in fact. Good day!"

Mrs. Walker lay on her springless bed with the flies buzzing about her—the very flies, possibly, that she daily drove out of the kitchen with flapping towels; they were having their revenge now, while she was too weak to raise a hand. The light from the blindless window struck cruelly on her aching eyes; she heard the robins chirping gleefully while they stole the cherries—the cherries which at this very hour she ought to be canning and drying.

Her husband came in on tip-toe, thereby making more noise than usual, and put his

hand on her forehead, stroking it awkwardly; he was trying to be good to her.

"Don't, it's too hot! What'd the doctor say?"

"Um-m; well, quite a good deal; it seems you've gin out on account of all work and no play; an' now you've got to play."

"Bosh! much he knows about it! It's jest malar'y, or something. Dear me! I've jest fought against my bad feelings for weeks, but they got the best of me. Did he think I'd be laid up long? A week?"

"Laws, yes! that is, not in bed mebber, but you musn't work an' you musn't care that you can't, but j-ust rest, absolute rest!"

"I can't; dunno how! An' there's so much to do, an' the girls is young and keardless, an' rather be out in the fields with you, any time."

"Ye-es, but there's got to be a change. I dunno how, but—the land! the stage is a-stoppin'; yes, an' a woman gittin' out!"

"Company? Mercy sakes? Who can it be? Only one kind of cake in the house, too. I laid out to bake a lot more, yesterday, if I hadn't had that queer spell. What wil we do?"

"I do b'lieve it's brother Hiram's daughter; the one that's been down East so long; she's talkin' to the girls, now; I'll go down."

Mr. Walker found his guess correct, and his niece explained her arrival by saying that she had written to announce her coming; and, when she found that the mistress of the house was ill in bed, she seemed so sympathetic and filled with desire to do something to help them all, that her uncle instantly felt that her coming was providential.

In less than an hour the invalid was much more comfortable, the meagre furniture of the room stood in new places, the bed was smoothed, fresh slips were put on the pillows, the flies mostly whisked out, the window was shaded, and some delicious light food was prepared and every one cheered up. In a week Mrs. Walker could sit up an hour at a time; but when she lay on her bed, the new springs and mattresses seemed so restful and cool that lying in bed became a luxury; netting in all the windows kept out the eager flies and mosquitoes; the girls, so apt to learn, soon acquired dexterity in nursing and many other household duties; the family learned to eat more fresh fruit and less pie, more milk and vegetables and less pork, to play and rest as well as to work and hurry, to laugh and not to fret.

Many long talks she had with the visitor, long talks she had with the younger woman, who was not afraid to speak as she thought. From her she learned that fashion was not always folly, nor idleness a sin, that some work was not necessary, and some could be postponed without upsetting the universe; that money was not wasted that was put in to improved household conveniences, and that one need not be hopelessly old at forty or less. She had learned how to rest, to relax every muscle and nerve. It had been a hard, long lesson; habit and desire and clamoring duties were in the way. Many times, in the first days of illness, she had pathetically exclaimed: "I can't rest! Oh, I am so tired I can't rest! I wouldn't when I could, and now I can't; every nerve in me quivers."

And this plaint came from one who had laughed at nerves, had prided herself on her strength and endurance, who had been saving of expense, but not of herself, and she was growing old at thirty-eight. Youth had gone forever. And yet, the morning when she went away for a long visit, in a nicely fitting gray suit, a becoming hat, and with her hair arranged in modern fashion, her young daughters exclaimed: "Why ma is really handsome," and their father said: "It beats all what that spell o' sickness has done for her!—that an' your coming here Mollie; you've done wonders for all of us, a-gettin' us out of our sot ways, an' wakin' of us up generally. Yes, you've been a genuine blessin', Mollie."

Women as Architects.

Every year sees more and more women adopting the profession of architecture for a living, although they acknowledge that it is the one in which they feel most handicapped in the battle against men. Yet many conveniences in a building will probably occur to a woman architect which would not to another. In their tenements there would be no such thing as a closetless flat. A story is told of a woman who insisted on "collaborating" with the architect in planning her own house, and calmly converted the carefully arranged dining-room into the china closet, made a linen room of the largest chamber, and assured the architect that the guest chamber, would do beautifully as a store room. She completed his discomfiture by adding: "Now that the important details are settled, you can put the other rooms where you like."

A Petition.

Oh, my Father, in all Thy goodness,
Help me bear life's sterner part.
In Thy pity send the springtime
Down into my wintry heart.

Guard Against Inelegancies of Speech.

"Lapses in grammar do not offend when they are made by the illiterate who have not been taught propriety of speech. But they are exceedingly disgraceful in the educated person," writes Margaret E. Sangster, in the *May Ladies' Home Journal*. "Beyond mere correctness of expression there is such a thing as a beautiful choice of words, and there are hall marks of culture which the rich vocabulary shows, while the meagre one convicts of ignorance and poverty of resource. Colloquialisms and provincialisms are caught by those who live constantly among the unlearned, but the influence of this contact may be modified by a daily study of words, as in a lexicon or thesaurus, and by the habitual reading of good books. Insensibly we acquire the speech of our associates, and a favourite author, if he belong to the aristocracy of the literary guild, is one of the best associates we can have."

Electric Light and the Eyes.

Those who work by electric light often complain of their sight being affected. In many cases this is due to the eyes being saturated with light, where too much has been used. People are apt to think that the more light there is the better, and to increase their lighting bill while they injure their eyes. In a room of moderate size one lamp or eight candle power should light the room, and another of the same power be upon the working table; and it would do no harm to use only the latter when working,

The Dispersal of Animals.

The manner in which animals may be conveyed from one area or region to another by what may be called chance agencies has always formed a subject of much interest in the eyes of naturalists. The same opinion may be expressed of the dispersal of plants. Darwin found over eighty seeds in a little clod of earth, attached to the leg of a migrating bird, and we can readily imagine how such agencies serve to widen the distribution of life. Sir C. Lyell gives an instance of a pig—an animal popularly believed to be anything but an adept at swimming—being found far out at sea bravely making its way toward some haven of rest. Such animals as tortoises may easily be conveyed on driftwood over long tracts of ocean. A recent report of the Indian Marine Survey gives a case in point. A female leopard was brought down the Moulmein River, and then came aboard a cargo steamer. Then she swam to land, and was thereafter dispatched. Snakes were also found on the floats of the paddlewheels of the surveying steamer, having been carried down by the flood. A lucky settlement in a new territory thus implies the extended distribution of a race. It is interesting to note how greatly what we may call chance may influence the extension of life over the earth's surface.—From the London Chronicle.

Thread in the Bible.

The first mention of thread occurs in the passage where Abraham said to the King of Sodom that he would not take from him so much as a thread to a shoe-latchet, lest he should say that it was he who had made him rich. Three times there is special mention of a scarlet thread, as when the elder of Tamar's twins was distinguished by a scarlet thread bound on his hand, and when the spies told Rahab to put a line of scarlet thread in the window from which she assisted them to escape; and again, when the rapturous writer of the Canticles says the lips of his love are like a thread of scarlet. On two occasions the easy breaking of bonds is likened to the breaking of a thread.

Extravagant Speech.

A tendency toward gross exaggeration marks the common speech of many very good people who would be seriously offended if one should accuse them of telling an untruth.

Two young girls full of the vivacity and heedlessness of youth met in a street car. They greeted each other with real school girl effusiveness, and one said to the other:

"I never was so glad to see anyone in my life!"

"And I've just been dying to see you!" was the reply from the brilliant and blooming girl, who was certainly in the full flush of health at that moment.

"How do you do, any how?"

"Oh! I've a perfectly fearful cold!"

"I nearly died with one last week."

"I've nearly coughed and sneezed my head off!"

"I know. It makes one feel so perfectly wretched. Mamma has a horrible cold."

"We've been having a regular hospital at our house. Isn't it horribly cold to-day?"

"Fearful! I thought I should perish before the car came along."

"My feet are exactly like lumps of ice! I don't believe that they'll ever be warm again."

"And only two weeks ago it was so horribly warm for the time of the year."

"I know. I thought I should smother to death one day in school. Have you been skating since the cold weather set in?"

"O, yes, dozens of times. I went last night and got a fearful fall. I thought I should die."

"You'd have died laughing if you'd seen the tumble I got one day last week. And that, too, when there were about a million people looking at me. I nearly died, I was so mortified."

"Have you seen Mabel Reid lately?"

"Not for ages. It's certainly two weeks, anyhow, since I saw her. I'm crazy to see her."

"So am I. And it seems like an eternity since I saw Helen. I'd give the world to see her. How frightfully slow this car is going. I could go faster on my hands and knees."

"So could I. I hate to drag along so. I like to go like lightning."

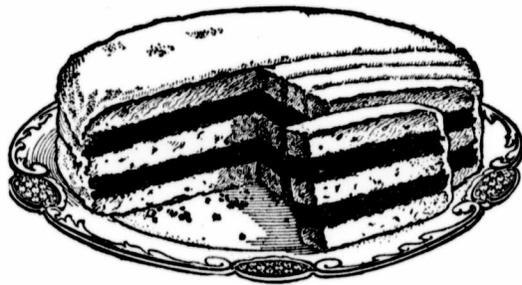
And so the conversation ran on, each girl telling what was certainly untrue every time she spoke. It is not asserting too much to say that such exaggerations are unbecoming to the Christian character, and if for "every idle word that men shall speak, they shall give account thereof in the day of judgment," what a reckoning there will be for those who are thus heedless in their common speech.

Victoria's Wonderful Smile.

A writer in the Quarterly Review tell us much of the Queen's manner, her "genius for movement," her fine dramatic instinct, and above all, of her wonderful smile. "No smile was the least like it, and no shadow of it is preserved for posterity in any of her published likenesses":—"It came very suddenly in the form of a mild radiance over the whole face, a softening and a raising of

the lines of the lips, a flash of kindly light beaming from the eyes. Then, in another moment, it was gone, leaving behind a suffused softness, something that was the antidote to embarrassment or fear. The Queen could express all varieties of feeling by her smile. Sometimes it would suggest the gentlest of reproofs, in a deprecating glance, with a sparkle in the eye, which withdrew the least apprehension of offence. Sometimes it would be a little espiegle, with a hint that the smiler was wide awake, was aware of the subtleties of the occasion. Sometimes it would be coyly negative, leading the speaker on, the lips slightly opened, with a suggestion of kindly fun, even of a little innocent 'Schadenfreude.' But all of the varieties of the Queen's fascinating smile perhaps the most delicate was the sorrowful one at the troubles of her friends; this was a sort of pale beam emanating from the motionless features, a faint illumination all made up of affection and sympathy and regretful experiences of the fragility of human happiness."

The Queen, we are told, had a rich sense of humor, though the jests in which she delighted were not of a very subtle kind. "A rather primitive kind of fun, when she was in the mood for it, would amuse her almost beyond her own endurance, till she was simply breathless and could bear no more. Yet there was no taking liberties with her. 'At the shadow or less than the shadow of an undue freedom she would freeze, and in all probability not thaw again all through dinner.' She always used the same formula about these mischances. 'I am not quite sure that—is discreet,' and the indiscreet one was for the time struck off her dining-list. Yet when she was alone with her usual companions nothing could be easier than she was in her department and conversation."



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

The "Royal Baker and Pastry Cook"—containing over 500 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

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.

At the meeting of the Presbytery on the 27th inst., there was a lengthened discussion upon Sabbath School work. The recommendations appended to the report for the year were presented, and the discussion arose while these were being considered. Gratification was expressed that there was an increased attendance reported, but while this is true on the whole there has been a decrease in the country. In the matter of sessional visitation, that is in an official capacity, there was a difference of opinion, some fearing that members of session would cause more trouble by interference in the working of the school, than the good received from the visit. To the credit of the Presbytery this opinion received little support. The great importance of teacher training was urged, and illustrations of its beneficial effects were cited. In this connection an interesting discussion arose about the relative size of classes. It was urged that there are not many who have aptitude to teach and that it would be better if classes were materially enlarged, so that there would be fewer teachers. It will be remembered that this position was taken very strongly by THE DOMINION PRESBYTERIAN some weeks ago, in its editorial pages. We believe that here we have the solution of the teacher training problem.

Cooke's Church congregation presented a well-signed call, addressed to the Rev. Alexander Esler, now minister at West Chester, Penn. Six hundred and sixty-one members signed this call, and two hundred and sixty-seven adherents. The stipend offered is two thousand dollars per annum. The call was strongly supported by members of almost every organization in the congregation, and this church is remarkably well organized. During the vacancy the various parts have kept together with wonderful tenacity, and Mr. Esler, should he come, will step into a pulpit where he looks out upon a people eager and ready to take a good share in the multiplied works carried on by the people of Cooke's Church. His answer has not yet been received, and is awaited with no little anxiety.

The Convener of the Committee on Young People's Societies has been thoroughly discouraged by the neglect of the officers of the various societies to send in reports. After repeated efforts to secure reports there was not a sufficient number sent in to allow him to embody them into any fair report, and he declined to forward it as the report of the Presbytery. He was right. There is too much talk, and too little action on the part of our Young People. Even the work of compiling a statistical report is too great a labor. The sum aimed at had been \$8,000, but the Y. P. S. is really responsible to some one, and this is secretly resented. The belief is too common that the Young People are responsible to nobody but to themselves. Why should a vigorous young society be compelled to report to a fossilized court that is as far behind the times as the said Society is ahead of it? So they reason, and reasoning thus, drop the schedule for their report into the fire.

Mr. P. E. Nichol tendered the resignation of his charge of St. Mark's congregation. He has done good work there. The period of his ministry has been one of trial for the congregation, for they have been compelled to shoulder the burden of standing alone, with the additional burden of a very heavy debt. This they could not have done had it not been for the courage and unselfishness of their minister. Few know the straits through which he and they have passed, but these he has happily been safely passed, and now Mr. Nichol feels free to devote himself to a kind of work to which he has long been drawn, the work of an evangelist. The resignation will not be considered till the June meeting of Presbytery.

The Synod convened here on Monday evening, in St. Andrew's Church, King St. It was not intended that there should be billeting this year, but the session of St. Andrew's of its own accord took the matter up, and provision has been made by that and other congregations for the comfort of many of the members of the Synod. There is not a large or important docket, and the business should be finished by Wednesday evening at the latest. As usual the afternoon sederants will be devoted to conference, and the evening to the reports of the Standing Committees. The morning sederants will be spent in the consideration of business. The one subject of "The

THE DOMINION PRESBYTERIAN

Care of the Young," will be the only subject discussed, and it will be taken up in its different bearings.

The question of the Sabbath and of its preservation is to be a live one this year in Toronto. The open desecration that has already begun, the hold plans for further desecration of which we hear, the pliant attitude of the authorities, and the impassive public combine to make the question a most serious one. Sabbath desecration will gain such headway, and will make so strong an appeal to the greed of those who do not scruple to use it for gain that it will be all but impossible to check the evil, unless there be prompt and united action.

Western Ontario.

Rev. A. Thomson was the preacher in St. Andrew's, Kippin, last Sunday.

Rev. Dr. Munro, Ridgeway, preached in St. James' church, Thamesville, on Sunday evening.

Rev. Mr. Martin, of Zion church, Brantford, and Rev. Mr. Nixon, of Stanley St., Ayr, exchanged pulpits last Sunday.

St. Giles' Church, Toronto, has presented the pastor, Rev. Robert Atkinson, with an address, accompanied by a purse. Mr. Atkinson is to take a holiday in Nova Scotia.

At the meeting of the Huron Presbytery at Brucefield, last week, the resignation of Rev. Mr. Acheson, of Kippin, was approved of, and Rev. Mr. Sawers was appointed moderator of the Kippin session during the vacancy.

The Rev. John McNeil was inducted into the pastorate of the Presbyterian congregations of Bayfield and Bethany. This charge has been vacant since the resignation of Rev. Mr. Graham, nearly two years ago. There is no vacancy in Huron Presbytery now.

Rev. J. A. F. McBain, D. D., Port Dover, has been visiting in London, and the pastors of St. James' and Knox churches took advantage of his presence to have him preach for them on Sunday, at St. James' in the morning and Knox Church in the evening. This the doctor did with his usual readiness to help his brethren and to the great delight of pastors and people.

Rev. R. E. Knowles has declined the invitation to Central Church, St. Louis, Mo. The Galt Reformer says: "Rev. R. E. Knowles' decision to remain in Galt will give great satisfaction to all classes of citizens. The eloquent pastor of Knox church is so closely identified with Galt's social, as well as religious life, that his removal would have occasioned wide spread regret."

The pastor of the First Presbyterian Church, London, made a statement recently concerning the progress of the century fund in that congregation. The sum aimed at had been \$8,000, and there had been paid in \$8,004.32. Of this 70 per cent had been devoted to the common fund of the Presbyterian Church in Canada, and 30 per cent to the debt of the First Presbyterian Church, with the exception of three subscriptions, totalling \$207, which the contributors wished divided evenly between the common and debt fund. Mr. Clark expressed the greatest possible satisfaction at the spirit the congregation had shown in undertaking this work; the fact that so large a number of the people had some share in it; that it had been entirely voluntary, and that such generosity had been shown in awarding 10 per cent, more to the common fund for the general work of the church than the maximum of 60 per cent asked for by the General Assembly's committee. Mr. Clark related a curious incident which occurred in connection with the Century Fund work. Soon after he had made an announcement concerning the fund through a local paper, he received by mail a copy of the paper, in which was securely fastened \$77 in bank notes. The name of the contributor is still unknown.

Montreal.

The congregation of Knox Church, Montreal, are making arrangements to celebrate in a becoming way on the first Sunday in June, the twenty-fifth anniversary of the induction of the Rev. Mr. Fleck to the pastorate. His congregation appreciate Mr. Fleck very highly. He is one of the many able and faithful ministers for whom Canada is indebted to the North of Ireland, and his brethren in the ministry, as well as many friends throughout the country, will rejoice with the people of Knox in the coming semi-jubilee celebration of his settlement.

Ottawa.

The induction of Rev. Mr. Burns into the pastorate of Pottimore will take place on the 28th inst.

The induction of Rev. A. G. Cameron, into the charge of Bearbrook and Navan has been fixed for the 3rd prox.

In future regular meetings of Ottawa Presbytery will be held once every two months, on the second Tuesday of January, March, May, July, September and November.

Dr. Herridge stated in the course of his sermon Sunday morning, that the congregation of St. Andrew's church had given more to the Presbyterian church's century fund than had any other church in Canada.

Rev. James Bennett, L'Original, wrote thanking Ottawa Presbytery for its resolution of sympathy for him in his recent severe illness. His many friends will be pleased to learn that he is making satisfactory progress towards convalescence.

At the recent meeting of Ottawa Presbytery, Dr. Armstrong presented a report on Home Missions in which he spoke in the highest terms of the excellent work of the Rev. M. McLean, Rev. James Taylor Aylwin, Rev. D. J. Scott, East Templeton, Rev. H. T. Kalen, Eardly, and Rev. D. J. Craig, Casselman.

The Citizen gives publicity to the following incident: "Two little girls visited a certain Anglican church not a hundred miles from Ottawa, which is noted for its extreme ritualism. After the service had proceeded for some time, one little girl leaned over and asked the other in a stage whisper: "When does he burn the bugs?" "He doesn't burn bugs," was the indignant reply. "Oh," said the other evidently disappointed, "my father said they burned insects in this church."

The Rev. Dr. Armstrong, of St. Paul's church, last Sunday evening, began a series of short talks on living themes. His subject was "Will the Bible retain its authority?" He contended that as the Bible had in the past survived many crises it would do so still. Modern criticism in some degree so much would in the end produce good results. It would provoke to increase Bible study, and would give the people a firmer and more intelligent grasp of its contents. Rev. Dr. Armstrong's subject next Sunday evening will be "What was the Bible intended to accomplish?"

The annual general meeting of the Aberdeen Association was held in Government House on Saturday afternoon, Lady Taylor, of Toronto, vice-president of the association, presiding. The principal business done, apart from the election of officers, was the adoption of the original constitution in a slightly amended form. The election of officers resulted as follows: Hon. president, Lady Minto; vice-president, Lady Taylor; chairman of the board, Professor Fobertson; vice-chairman, Mr. W. Laxcell; corresponding secretary, Mr. F. W. Whitley; treasurer, Mr. Fred Reid. Upon her election to the office of president, Lady Minto took the chair and presided, while the remaining business of the meeting was transacted. The various reports presented were of an exceedingly satisfactory nature.

Very enjoyable and successful was the concert given in Knox church Sunday school hall last Thursday evening, under the auspices of the choral class, which contributed several numbers in a creditable manner. The program was a varied one, but the feature of the evening was the introduction of illustrated hymns. While these were sung by the choral class, appropriate views were thrown on a canvas by Mr. S. J. Jarvis. Last Kindly Light was one of the hymns introduced in this novel manner. Miss S. Dent sang the Holy City, which was illustrated by means of the lantern and screen. The choral class was assisted by the choir quartet. The closing number was Haydn's Toy Symphony, and it scored a success. The singing part were Miss Connor, Miss B. Jarvis and Mr. Ferguson, violins; Miss Gertrude Cherry, trumpet; Miss H. Davis, rattle; Miss Lois Jarvis, cuckoo; Miss E. Nesbitt, Miss M. Cuanberlain and Miss M. Allan, quails; H. Swinburne, H. Wood, drums; Misses V. Bunnett and M. Corning, triangles; Mr. C. Wood, rigtingale. Mr. J. Edgar Birch played the accompaniments. Mr. Jarvis, who presided at the concert, on behalf of the members of the Choral society, thanked Mr. Birch for the interest he had shown in their musical work during the year. Mr. Jarvis stated that next season an orchestra may be established in connection with the Sunday school, along with the choral class.

At the last meeting of Ottawa Presbytery Rev. John McNicol presented a report recommending that the young people's societies within the presbytery should have a common aim and work along similar lines. To accomplish this it was suggested that the societies adopt the constitution of the Y. P. S. C. E. After a lengthy discussion the report was referred to the committee on young people's work for further consideration.

A union meeting of the members of all the Ottawa Auxiliaries of W. F. M. Society was held in Bethany Church, Hintonburg, last Tuesday afternoon, to receive reports from the delegates to the Annual meeting in Toronto. There was a large attendance. Mrs. Lorne MacDougall took the chair. The reports presented were most encouraging. Mrs. Gardner, Mrs. (Dr.) Theburn, Miss Harmon and others took part in the proceedings.

At the eleven anniversary services of Bethany Church, Hintonburg, there was an attendance that taxed the capacity of the building. There were present many former members of the congregation who came from a long distance. In the morning Rev. Mr. Ross preached and in the afternoon Mr. Squire of St. Andrew's delivered an interesting address to the Sunday school children. Rev. Mr. Mitchell of Erskine church preached the evening sermon. The advancement of the church was shown by recalling the fact that eleven years ago a mission hall was opened there with Mr. A. G. McCormac superintendent, when there were but five teachers and officers and 40 pupils. From this a large congregation has grown and a Sunday school of 40 teachers and officers and 225 pupils. The social entertainment on Monday evening was quite a success.

Eastern Ontario.

Rev. J. Sievright, B. A., has been preaching with much acceptance in St. Andrew's Church, Birke's Falls.

Rev. D. Strachan, M. A., Brockville, conducted the preparatory service in the Lyn church last Friday.

Mrs. (Rev.) W. R. Young has been presented with a life membership in the Women's Foreign Missionary Society, by the members of the First Church Auxiliary, Port Hope, and an appreciative address.

St. Andrew's church, Gananoque, subscribed \$2,388 to the century fund of the Presbyterian church, all of which has been paid in except \$207. In addition to the above the Sunday school contributed last year \$46, and last Sunday \$17, making a total of \$63, and the complete total paid by the congregation up to date \$2,444.

During the absence of the Rev. M. W. Maclean until the 1st of August all Home Mission correspondence will be attended to by the Rev. Henry Gracey, of Gananoque, and should be addressed to him. All correspondence relating to St. Andrew's Church, Belleville, should be addressed to Rev. W. A. Bremner, Box 574, Belleville, Ont.

At the close of the prayer meeting last week at St. Andrew's church Belleville, Judge Lazier, in a very neat and appropriate speech, handed to the pastor, Rev. M. W. Maclean, a purse of sovereigns on behalf of the congregation and he was asked to take a trip to the old country for his health. His wife will accompany him. Rev. W. A. Bremner, of Toronto, will fill the pulpit of St. Andrew's during the pastor's absence.

WOMEN WORKERS.

Twenty-five Years of Progress.

The annual meeting of the Women's Foreign Missionary Society of the Presbyterian church in Canada was held in Knox church, Toronto, opening on Tuesday and continuing throughout Wednesday and Thursday of last week. The seating capacity of the church was taxed to its utmost by women—women filled with the missionary spirit, and met together from all parts of the Dominion, to report upon and discuss their last year's work, to enquire into ways and means of extending the gospel in the far countries of the East, and to pray for the furtherance of their plans and an increase of human souls brought to the knowledge of Christ. On the platform were a number of distinguished women, and in the chair was the president of the society, Mrs. Shortreed, who conducted the meeting with great tact and dignity.

Among the 405 delegates who came from far and near to this annual meeting, the presidents of the various societies throughout the Dominion were recognizable by their red badges; those with blue were delegates, while the hellebore ribbons revealed the fact that the wearers were active missionaries returned on furlough from China and India. Some of these—Miss Oliver, Miss Turnbull and Miss Dow—are doctors who went out as medical missionaries, and their addresses on their work in the East were of absorbing interest and great value. The far West, on the other hand, was represented by Mrs. C. W. Gordon, of Winnipeg, and by Mrs. Perry, of Vancouver.

As was appropriate, the opening meeting of the week was largely devotional, and it was an impressive and moving thing to hear that vast meeting of women from East and West sing as with one voice the familiar hymn, "All Hail the Power of Jesus' hymn," to the solemn organ accompaniment.

Mrs. Parsons led the prayer of gratitude and for divine guidance, Miss Drummond read the Scriptural lesson, Mrs. Irwin, of Clinton, offered the prayer of consecration, and a vocal solo was beautifully rendered by Miss Jean Cavan, who at a moment's notice took Mrs. Anderson's place, and the thanksgiving prayer was offered by Mrs. Walker, of Lebridge. The reports of the year's work of the various Presbyterian societies were presented, in turn, by each secretary.

There were some 28 or 29 of these Presbyterials heard from, and the reports were all bright and cheerful. Where there was slight falling off in funds, this was accounted for by the pressure and demands of the famine in India. But notable among all the reports was that of the famine in India. But notable among all the reports was that of the Indian Auxiliary of Portage la Prairie. These women, out of their own hard work, have contributed \$42 to the foreign mission work; one Indian woman gave \$3 out of her \$5 treaty money, while another freely gave her full \$5 in the gratitude of her heart and the desire to help the work that had helped her. In the 28 societies it was shown that there are 666 auxiliaries, 315 mission bands and 1,151 scattered helpers. It was further reported that 19 new auxiliaries have been organized, and an additional 26 mission bands. The total membership of the auxiliaries is 10,534, while that of the mission bands is 7,265; and there are 21,279 members in the general society. The increase in membership since organization is 1,186.

Extent of the Work.

The Foreign Missionary Society controls two stations in China, one in Formosa, five in Central India and 15 in the Northwest of Canada and British Columbia. It has also five special missions to the Indians and Chinese in British Columbia.

In one of the lecture rooms there was a curious and immensely interesting collection of objects gathered from such places as Formosa, India, China, New Hebrides and our own Northwest. There was some wonderfully clever wood and metal works, also hunting bags and amulets, and a horrid object is the skull of a savage chief, who in his lifetime had killed nearly a hundred persons.

Financial Statement.

The financial statement showed a total revenue of \$46,571.55, from which, after deducting all expenses, there is a balance of \$16,418.41. The cost of sustaining the various missions was: India, \$17,858; Honan, China, \$2,402.56; Formosa, \$1,145; Northwest, \$18,311.48; British Columbia, \$5,686.03; a total of \$45,403.97. The estimates for 1900-1901 are \$45,290.75. The amount received for the India famine fund was \$7,992.59.

Tidings and Publications.

In speaking of the publications issued by the society, Mrs. Telfer said that the official organ, Tidings, has proved very satisfactory. Twelve mail bags, averaging 1,000 pounds each, carry this little paper out every month. The income from Tidings was \$2,900.08; disbursements, \$2,474.18, leaving a balance of \$425.90. The financial statement of the general literature committee gives receipts of \$370.75; disbursements \$315.56, leaving a balance of \$55.39. This committee sent out 24,289 leaflets, 2,427 mite boxes, and 1,457 prayer cards. The stock on hand is valued at \$419.52.

A very satisfactory report was read from the Ewart Mission Training school, mention being made of the fact that eight missionaries have gone to the field from this school. The

treasurer announced the year's receipts of the school to be \$1,422.56 with \$1,303.43 disbursements.

Officers for Ensuing Year.

President, Mrs. Shortreed; First Vice-President, Mrs. Maclaren; Second Vice-President, Mrs. H. Campbell; Third Vice-President, Mrs. G. H. Robinson; Fourth Vice-President; Mrs. J. C. Hamilton; Foreign Secretary, Mrs. J. J. Bell; Home Secretary, Mrs. R. Grant; Recording Secretary, Miss B. McMurchy; Corresponding Secretary, Miss Martin; Secretary of Indian Work in the Northwest and British Columbia, Mrs. Craig; Secretary of International Conference, Miss J. G. Caven; Secretary of Life Membership, Miss Parsons; Treasurer, Miss George; Editor of "Tidings," Mrs. Telfer; Secretary-Treasurer of "Tidings," Mrs. Telfer; Secretary of General Literature, Miss Marion Smith. London was selected for next year's meeting, and the date first Tuesday in May.

Valuable Papers Read.

After devotional exercises on Thursday a prayer for mission bands was offered by Mrs. Woodside of Carleton Place, and a number of excellent papers were read by Mrs. Hay, of Ottawa, Mrs. Nisbet, of Sarnia and Mrs. Steele, of Dundas.

Mrs. Hay's paper, read by Mrs. Gardner, was a plea for more extensive use of literature published by the society in the programmes of mission bands. Mrs. Hay urged that the missionary literature of the W. F. M. S. should have the first attention of all members, as it dealt with the missionary progress of the Presbyterian Church, which should be to them of first interest, "The Value of Systematic Study in Missions" was the title of Mrs. Nisbet's paper. It pointed the necessity of studying maps of the countries where mission stations have been started, and also the places themselves, and the names of the missionaries. "The ones who don't believe in missions," she said, "and the ones who don't care are the ones who know least about missions."

Mrs. Steele dealt with the need for co-operation of members and officers and the faithful discharge of commonplace duties. Members were too often inclined to leave all of the work for the officers to do, which was not productive of progress that should result from united effort. Officers were often overburdened with work, when a little relief from the members would be for the material advancement of the cause.

A neat booklet, "A Quarter of a Century," by Mrs. G. H. Robinson, has met with much approval. It is a concise yet comprehensive review of the work of the society during its 25 years of activity, and includes also a number of excellent sketches of some of the late members, prominent in their day, and also of present energetic workers.

Thursday afternoon session was devoted to the passing of resolutions, votes of thanks, "The Question Drawer," by Mrs. Grant of Orilla, the disposal of money and to prayers of thanksgiving.

Resolutions and Memorial Service.

That the society record its sympathy with the China Inland Mission, the American Congregational Mission, the American Presbyterian Mission, the English Mission, the Theo-Yang Independent Mission, the Society for the Propagation of the Gospel, the British and Foreign Bible Society, the Christian Missionary Alliance and the Scandinavian Alliance Mission for losses sustained during the uprising in China; that the society express its deep regret at the death of Mrs. Jeffrey, late Secretary of Indian missions in the north-west and British Columbia; that the society place on record deep regret for the loss sustained by the death of the Queen and congratulation to the King.

A memorial service led by Mrs. H. Campbell was held to commemorate the death of the Queen, Miss Harris of India, Dr. L. Graham of China, Mrs. Ewart of Toronto, Mrs. J. M. King of Winnipeg, and Mrs. MacMurchy, Mrs. D. J. Macdonnell and Mrs. Jeffrey of Toronto. Prayers of thanksgiving for the examples set by these departed ones were made by Mrs. Blair of Prescott and Mrs. Ball of Guelph, and the meeting closed with prayer by Mrs. Robertson of Walkerton.

If Mr. Heeney accepts the call from the Presbyterian church at Lansdowne, the ordination and induction will take place on Thursday, 23rd inst., at 2.30 p. m. The moderator will preside, Rev. Mr. Fairlie to address the minister and Rev. A. Laird the congregation.

World of Missions.

A Martyr Church.

A Congregational missionary says: "We now have a martyr church in North China. Of our 700 Christians over half have been chopped to pieces by the Boxers. Daily our poor, shivering refugees are coming in with their tales of woe. They have been scattered on the mountain sides, hiding in caves or in the high grain. In some way the house of one of our deacons was left unburned. That is the only house of our 700 Christians that I know of which has not been burned. To-day one little boy turned up, the last of a family of 7 children. Many of our people went to their death like heroes. One man requested that he might put on his best clothes, as he 'was going to the palace of the King.' They dug out his heart to find the secret of his courage. Our farmer Christians were obliged to give up the deeds of their land before they were killed."

Modern heroes.

It is this terrible massacre [of Chinese Christians] had occurred in the days of Diocletian, monuments would have been built and days set apart to commemorate so great a sacrifice, so heroic and convincing a testimony. But it has occurred in our own time; it was barely mentioned in the newspapers, which were chiefly concerned, first, with the fate of the foreign legations, then with the progress of foreign armies of relief, and now with the slow delays and machinations of diplomacy. During all this time unreported and largely unrecorded, an army of men and women have gone to painful death without hesitation. Cases of apostasy have been so few that they are not worth taking into account, and the converts whose acceptance of Christianity was cruelly interpreted as a measure of prudence have sealed their faith with their blood. The closing year of the century was one of the most heroic in the annals of the Christian Church. When time has given that sense of perspective which brings out the heroic proportions of a great human achievement, the death of the Chinese Christians will find its record at the hands of poets and orators.—The Outlook.

The English Church Missionary Society has 907 missionaries under its direction, of whom 89 are self-supporting and are called "honorary," and 414 have their support defrayed by individual friends, groups of friends, parishes, or associations, as their "own missionaries."

The population of Siam is estimated at about eight millions. The vegetation of the country is most luxuriant and marvellously beautiful; the fruits unsurpassed in variety and excellence. The animal kingdom is varied and interesting, including the famous "white elephant." This is the form associated with the transmigration of souls far on their way toward the Buddhist heaven. In the soil lie, undeveloped, vast quantities of valuable mineral, metal and precious stones.

TO CONSUMPTIVES.

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

Health and Home Hints.

Butter Scotch.—One cup each of brown sugar and molasses, with one-half cup of butter. Cook until it hardens when dropped from a spoon into water.

Mahogany Cake.—Three eggs, one and one-half cups sugar, one-half cup butter, one-half cup sour milk, one teaspoon vanilla, one teaspoon soda in the milk, two cups flour. Grate one-half cup of chocolate in one-half cup of sweet milk. Boil and put in cake while hot. Use white frosting for filling.

Care of Flat-irons.—Flat-irons that have become rough from rust or starch should be rubbed with yellow beeswax. Have a cake of the wax tied in a piece of coarse cheese-cloth. Heat the iron until it is very warm, but not hot, rub the iron briskly with the beeswax and then quickly rub with a clean, coarse cloth until smooth.

Fried Bananas.—To fry bananas cut them in halves lengthwise, dredge very lightly with flour, and slip without breaking into a clean skillet in which a few drops of olive oil have been heated. Turn only once, browning on one side and then the other. Send to the table very hot, on a folded napkin, sprinkled lightly with powdered sugar, or, if preferred, a few drops of lemon juice.

Wall Paper.—Wall paper, if very much soiled, will require something more than a long handled soft broom to remove the dust, though this with a soft clean rag tied securely over it, is generally sufficient. In the former case thick, cut slices of stale bread, which should be rubbed very lightly and in one direction, will be found efficacious; each slice should be discarded as it becomes dirty. This will also clean soiled photographs or drawings which have lain about unframed.

Guarding Against the Moth.

To clean furs there are two practical and effective methods. One is by rubbing into the fur mahogany or sawdust, that has been first wet in benzene or gasoline; the other is by rubbing with hot sand. By means of either fur may be perfectly cleaned. The sawdust used by furriers is what is called "veneering sawdust," that is, it is from cutting across the grain, and is short and sand-like. This sawdust will not stick to fur like the long particles from cutting wood with the grain. It can be procured at hard-lumber saw mills or from furriers. The sand used is that clean yellow kind, free from dust, as sea or lake shore sand, or such as is sometimes taken from sand-hills. It should be made hot in a stove-oven to the degree that it can be borne by the hand—greater heat than that endangering the fur. After cleaning, furs should, of course, be beaten (with rattan beater) and aired—not sunned for fear of fading.

As for wool garments, they should be carefully looked over first, and all that need cleaning be cleaned by a professional cleaner or by home measures. It is a mistake to put things away "to be cleaned in the fall," it is simply an invitation to moths. Before cleaning wool garments should be well beaten, aired and sunned.—Ella Morris Kretschmar in the May Woman's Home Companion.

A Farmer's Trials.

A SUFFERER FOR YEARS, THE RESULT OF A FALL.

IN HIS WEAKENED CONDITION LA GRIPPE FASTENED ITSELF UPON HIM, AND BROUGHT HIM NEAR THE GRAVE.

Mr. William Silver is a well known farmer living near Hemford, N. S. During his life he has passed through much sickness, but now, thanks to Dr. Williams' Pink Pills, he is again enjoying vigorous health. To a reporter who recently interviewed him Mr. Silver said.—"I am now in my 62nd year, and I may date the beginning of my trouble to my sixteenth year when I was thrown from a horse's back and had my spine somewhat injured. This was always a weak spot and it seemed to leave me more susceptible to other troubles, as it grew worse as I advanced in years. As a farmer I always had to work hard, and often to expose myself to inclement weather. My back trouble was finally aggravated by indigestion, and as this affected my appetite, I was very much run down. Finally a few years ago I was attacked with la grippe, which developed into pneumonia. My family doctor succeeded in conquering this trouble, but for six months I was not able to leave the house, and all that he could do for me did not bring back my strength. Finally I consulted another doctor, but with no better result. In fact before I stopped doctoring I had tried four different physicians and all the time instead of getting better I was growing weaker. Some eighteen months had now elapsed since my attack of la grippe, and during that time I was not able to do any work. My whole system seemed exhausted, and my nerves shattered. On fine days I would go out for a while, but often I would become so weak and dizzy that I could scarcely get back to the house. One day a neighbor asked me why I did not try Dr. Williams' Pink Pills. I thought the advice might be worth taking and I sent for a half dozen boxes of the pills. Before they were gone there was no doubt I had found a medicine that was helping me, and I got a further supply. I continued taking the Pills for about three months, and before I quit using them I was feeling better and stronger than I had done for years. Every symptom of the weakness that had followed la grippe was gone, and my back which had bothered me for so many years was almost as strong as in boyhood. I have since done many a hard day's work, and been exposed to bad weather, but without any effects, and I can truly say Dr. Williams' Pink Pills have restored me to vigorous manhood."

Dr. Williams' Pink Pills cure such cases as the one noted above because they create new, rich, red blood, thus strengthening weak and shattered nerves. They do not purge and weaken like other medicines, but strengthen from the first dose to the last. Sold by all dealers in medicine, or sent post paid at 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The death is announced from malaria of Dr. Schlichter, the well-known African traveller and geographer. Dr. Schlichter some time ago carried out a series of geognostic investigations in South Africa on behalf of the British Government.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Edmonton, Strathcona, 19th Feb, 10 a.m.
 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. perfor, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., 15th March.
 Rock Lake, Manitow, 5th March.
 Glenboro, Glenboro.
 Portage la P., 4th March, 8 p.m.
 Minnedosa, Shell Lake, March 5, 1901.
 Melita, Carnuff, 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, Bieherim, July 3th, 10 a.m.
 Stratford, Stratford, 2nd Tuesday May, 1901.
 Huron, Clinton, 9th April.
 Sarnia, Sarnia.
 Midland, Wroxyter, March 5 10 a.m.
 Bruce, Paisley, 9th July, 10:30 a.m.
 Brandon, Brandon, 3th March.

SYNOD OF TORONTO AND KING TON.
 Kingston, Chalmers, Kingston, March 12, 8 p.m.
 Peterboro, Port Hope, 12th March, 1:30 p.m.
 Whitby, Whitby, 16th April.
 Lindsay, Woodville, 25th 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, Huntsville, 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.
 Glengarry, 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 26th, 10 a.m.
 Inverness, Whycoonagh, Mar. 19 1901
 H. a. m.
 P. E. I., Charlottown, 5th Feb.
 Pictou.
 Wallace, Oxford, 6th May, 7:30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers' Hall, Halifax, 30th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 25 March, 10 a.m.

RICE LEWIS & SONS.

(LIMITED.)

**Brass and Iron Bedsteads,
 Tiles, Grates,
 Hearths, Mantles.**

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 TORONTO,**

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 General Manager: Edson L. Pease.
 (Office of General Mgr., Montreal, Q.)

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"My Valet"
 We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with black goods.
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 Ring us up. Phone 1

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

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Profitable Business Talks.
 These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing and placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.
NORLAUGHER,
 Writer of Advertising.
 91-2 Adelaide St. E. office 17 Toronto

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE - -
**For a Few
 Hours' Work**

FREE - -
**For a Few
 Hours' Work**



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

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 clubra
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$11.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- 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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 OTTAWA, ONT.**

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 your **Education, July**

To who are interested in the
 tion of the Best School in
 to train for business pursuits,
 The Central Business College
 Toronto, employs 11 regular
 Teachers, owns 11 regular
 machines and uses 29 splendid
 rooms in its work. Its courses are
 thorough and practical and its
 students and graduates are in
 strong demand. **WINTER TERM**
 from JAN. 2nd. Enter any time
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 those who cannot attend our
 school. All particulars cheerfully
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W. H. SHAW, Principal.

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A Special Grey Cheviot
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 New Scotch Suitings

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 We are agents for Good Form Closet Sets

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 RAILWAY.**
OTTAWA & GATINEAU RY.

Trains leave Central Station, Ottawa,
 as follows:—
 No. 1 leaves Ottawa, Ont., 5:00 p.m.
 Arrives Gracefield, Que., 8:15 p.m.
 No. 2 leaves Gracefield, Que., 6:25 a.m.
 Arrives Ottawa, Ont., 9:30 a.m.
Daily except Sunday.
P. W. BESSEMAN,
 General Superintendent



SEALED TENDERS addressed to the
 undersigned, and endorsed "Tender for
 Post Office, etc., Toronto, Ont.," will be
 received at this office until Tuesday 28th
 May, inclusively, for a Post Office, Cas-
 toms, and Inland Revenue office build-
 ing at Deseronto, Ont., according to the
 plan to be seen at the Department of Pub-
 lic Works, Ottawa, and at the office of
 John Dalton, Esq., Deseronto, Ont.
 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 Minis-
 ter of Public Works, equal to ten per
 cent (10 per cent) of the amount of tender,
 must accompany each tender. The che-
 que 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. R. ROY,
 Secretary,
 Department of Public Works,
 Ottawa, 6th May, 1901.
 Newspapers inserting this advertise-
 ment without authority from the De-
 partment will not be paid for it.

The City Ice Company,
LIMITED
26 Victoria Square
Montreal
R. A. BECKETT - Man.
 Pure Ice—Prompt delivery.

The Best Pianos Up With the Times
 ... AT ...
Lowest Prices!

The Finest Stock in Canada to
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 highest prices.

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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



TENDERS FOR COAL, 1901.

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Par-
 liament Buildings, Toronto, and marked "Tenders for coal," will be received up to noon
 on Monday, May 28th, 1901, for the delivery of coal in the sheds of the institutions
 named below, on or before the 15th day of July next, except as regards the coal for
 London, Hamilton and Brockville Asylums and Central Prison, as noted.

- Asylum for Insane, Toronto.**
 Hard coal—1250 tons large egg size, 150 tons stove size, 150 tons nut. Soft coal—450
 tons lump, 150 tons soft screenings.
- Asylum for Insane, London.**
 Hard coal—2250 tons small egg size, 250 tons stove size, 60 tons chestnut size. Soft
 coal—40 tons for grates. Of the 2250 tons, 80 may not be required till Jan., 19 2.
- Asylum for Insane, Kingston.**
 Hard coal—1350 tons large egg size, 250 tons small egg size, 25 tons chestnut size
 50 tons hard screenings, 500 tons soft screenings, 15 tons stove size hard.
- Asylum for Insane, Hamilton.**
 Hard coal—370 tons small egg size, 300 tons stove size, 100 tons chestnut size, coal
 for grates 75 tons; for pump house, 250 tons imported slack; 120 tons imported 1 screen
 ings. Of the above quantity, 208 tons may not be required until Jan., and Feb., 1902.
- Asylum for Insane, Mimico**
 Hard coal—1550 tons large egg size, 100 tons stove size, 10 tons coal grates, 100 tons
 soft screenings, 50 cords green hardwood.
- Asylum for Idiots, Orillia**
 Soft coal screenings or run of mine lump, 170 tons; 75 tons hard coal, stove size;
 150 tons hard coal, grate; soft lump, 15 tons.
- Asylum for Insane, Brockville.**
 Hard coal—1350 tons large egg size, 250 tons stove size, 75 tons small egg. Of the
 above quantity, 100 tons may not be required until January and March, 19 2.
- Asylum for Female Patients, Cobourg.**
 Hard coal—50 tons, large egg size.

- Central Prison, Toronto**
 Hard coal—50 tons nut size, 100 tons small egg size Soft coal—2500 tons soft coal
 screenings or run of mine lump. The soft coal to be delivered monthly, as required.
- Institution for Deaf and Dumb, Belleville.**
 Hard coal—775 tons large egg size, 100 tons small egg size, 12 tons stove size, 14
 tons No. 4 size; soft coal for grates, 4 tons.
- Institution for Blind, Brantford.**
 Hard coal—400 tons large egg size, 150 tons stove size, 15 tons chestnut size.
- Reformatory for Boys, Penetang.**
 Eighty tons egg size, 57 tons stove size 19 tons nut size 800 tons soft coal screenings or
 run of mine lump. Delivered at its institution dock.
- Mercer Reformatory, Toronto.**
 Soft coal screenings or run of mine lump, 550 tons; stove coal, 110 tons.
 Tenderers are to specify the mine or mines from which the coal will be supplied,
 and the quality of same, and must also furnish satisfactory evidence that the coal
 delivered is true to name, fresh mined, and in every respect equal in quality to the
 standard grades of coal known to the trade.
 Delivery is to be effected in a manner satisfactory to the Inspectors of Prisons and
 Public Charities.
 And the said inspectors may require additional amounts, not exceeding 20 per cent
 of the quantities hereinbefore specified, for the above mentioned institutions to be deli-
 vered there at the contract prices at any time up to the 15th day of July, 1901.
 Tenders will be received for the whole quantity above specified, or for the quan-
 tities required in each institution. An accepted cheque for \$500, payable to the order
 of the Honourable the Provincial Secretary, must be furnished by each tenderer as a
 guarantee of his bona fides, and two sufficient sureties will be required for the due ful-
 filment of each contract. Specifications and forms and conditions of tenders may be
 obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings,
 Toronto, or from the Clerks of the respective institutions. The lowest or any tender
 not necessarily accepted. Newspapers inserting this advertisement without authori-
 ty from the department will not be paid for it.

J. R. STRATTON,
 Provincial Secretary.

Parliament Buildings, Toronto. May 6th, 1901.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until fur-
 ther advised train service will be as fol-
 lows:
 Trains leave Ottawa Central Depot
 daily except Sunday.
6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Cotouac Jet.
 only, arrives Montreal 11:30.
8.00 a.m. Local, Sundays only, stops at
 all stations.
4.20 p.m. Limited, stops Glen Robert-
 son, Cotouac Jet, only, arrives Mont-
 real 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 Eng-
 land.
12.15 p.m. Limited, Montreal and points
 east.
6.35 p.m. Limited, Montreal and sta-
 tions east.
9.05 p.m. Local, daily including Sunday
 Montreal and local stations, New Eng-
 land and Western Divisions:
 Amport, Henfrow, Eganville, Pem-
 broke, Madawaska and Parry Sound.
**TRAINS LEAVE OTTAWA, CEN-
 TRAL DEPOT:**
8.15 a.m. Pembroke, Parry Sound, and
 all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska.
 Trains arrive Ottawa, Central Depot:
11.0 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 CEN-
 TRAL STATION.**

7.40 A.M. Express—Stops at interme-
 diate stations. Arrives Corn-
 wall 9.21. Tupper Lake 12 20
 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 interme-
 diate stations. Arrives Corn-
 wall 11. 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 7:20
 p.m.
 Office, 29 Sparks St. Tel. 18 and 1180.

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., 2.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m.
 11.0 a.m., 8.10 p.m., 6.30 p.m.
 Place Viger Station 12.50 p.m., 10 p.m.,
 daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 12.30 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 A TICKET OFFICES:
 Central Station Union Station
GEO. DUNCAN.
 City Ticket Agent, 42 Sparks St.
 Steamship Agency, Canadian and New
 York lines.