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GRANDMOTHER'S BIBLE.

So you've brought me this costly Bible,
 With its covers so grand and gay ;
 You thought I must need a new one,
 On my eighty-first birthday, you say ;
 Yes, mine is a worn-out volume
 Grown ragged and yellow with age,
 With finger prints thick on the margin—
 But there's never a missing page.

And the finger prints call back my wee ones,
 Just learning a verse to repeat ;
 And again, in the twilight, their faces,
 Look up to me eagerly sweet.
 It has pencil marks pointing in silence
 To words I have hid in my heart ;
 And the lesson so hard in the learning,
 Once learned, can never depart.

There's the verse your grandfather spoke of
 The very night that he died ;
 "When I shall wake in his likeness,
 I, too, shall be satisfied."
 And here, inside the old cover,
 Is a date—it is faded and dim,
 For I wrote it the day the good pastor
 Baptized me—I've an old woman's whim.

That beside the pearl gates he is waiting,
 And when by and by I shall go,
 That he will lead me into that kingdom,
 As into the one below
 And under that date little Mary,
 Write another one when I die,
 Then keep both Bibles and read them—
 God bless you, child, why should you cry ?

Your gift is a beauty, my dearie,
 With its wonderful clasps of gold.
 Put it carefully into that drawer ;
 I shall keep it till death ; but the old—
 Just leave it close by on the table,
 And then you may bring me a light,
 And I'll read a sweet psalm from its pages
 To think of, it wakeful to-night.

MARRIAGES.

At Valleyfield, on May 15th, 1901, by the Rev. J. E. Duclos, B.A., Mr. Joseph Jackson, to Miss Alice Ann Atkinson, both of Blackburn.

At Montreal, April 30, 1901, by the Rev. R. Campbell, D. D., Mr. P. McDonald to Miss E. Smith, only daughter of the late J.S. Smith.

At the residence of the bride's father, Thomas Melia, Esq., by the Rev. J. L. George, Mary (May) Melia, to Thomas McKay, of Montreal.

DEATHS.

Suddenly, at his residence, 108 Mackay street, on Wednesday evening, May 15, 1901, John S. Shearer, in the 70th year of his age.

At Fassfern, Glengarry, on May 2, 1901, Mrs. Geo. Ross, senior, aged 77 years.

At his late residence, River Aux Raisins, James Dingwall, aged 72 years.

Harriet Wilson, the wife of Jas. Kinnear, sr., died at her late residence, Kinnear's Mills, on May 8, 1901, being of the age of 78 years.

At Fertile Creek, Que., on May 4, 1901, Janet Ellen, aged 83 years, widow of the late David Gairraith.

Suddenly, on May 11, 1901, at the residence of his brother, 113 Lewis avenue, Westmount, Joseph Henry Campbell, youngest son of James Campbell, Inverness, Quebec, aged 21 years.

At New Glasgow, N. S., on May 6, 1901, John McGillivray, barrister, son of the late Rev. Alex. McGillivray, of McLellan Brook, aged 54 years.

In Ottawa, on May 13, Laura M. Mackenzie, daughter of the late Dr. Andrew Mackenzie.

In Cannington, on May 10, Alexander McDonald, aged 73 years.

At Onemee, North Dakota, on May 6, Jane, wife of A. A. Fraser, and the eldest daughter of the late Duncan Kippen of Greenfield, Ont., aged 42 years.

At the residence of Mr. John Houston, Cannington, on May 12th, John Sinclair, aged 78 years.

In Lindsay, on April 24, Mary E. Maybee, wife of Tobias Maybee, aged 82 years.

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Note and Comment.

It is feared that the withdrawal of the Allied troops in China will be the signal for an immediate renewal of the Boxer attacks upon the native Christians.

A great meeting in Melbourne, Australia, has adopted a resolution protesting against any alteration in the British Sovereign's Coronation oath and Protestant declaration.

The attendance at the Glasgow Exhibition on the 3rd inst. was 53,571, making a total of 148,025 for the two days. The attendance on the second day at the Exhibition of 1888 was 32,568.

Rev. Dr. Hillis, of Plymouth Church, believes that a means of saving the country from the peril of gambling which might be effective would be to suppress all news of gambling, and to make gamblers ineligible for citizenship.

There are 18 asylums for the insane in Canada, Ontario having seven, Quebec five, Nova Scotia one, New Brunswick one, and Prince Edward Island one. There were eleven thousand inmates according to the last statistical year book.

It is reported that the spread of the plague in Cape Colony, South Africa, cannot be checked until the rats are exterminated. They spread infection so actively that strong measures should be taken everywhere to put an end to the whole tribe.

Rev. Dr. Thomas Kennedy, the Moderator designate of the forthcoming General Assembly of the United Free Church of Scotland, was on the 30th ult. presented by his congregation—North Richmond street, Edinburgh—with moderatorial robes and a purse of sovereigns.

Mr. and Mrs. Gilchrist of Clinton, Ont., have an experience in married life that is remarkable; they have been married 54 years and have had 9 children, every one of whom is alive and well. Not many families can boast of such a long period of married life, without a break therein by death.

Rev. James Chalmers, who has been murdered in New Jamaica, was a fine type of the old-fashioned sturdy Scot, who was very well known among the churches both in England and Scotland, and wherever he preached on the occasion of his last visit was listened to by crowded congregations.

The following is the total expenditure of Great Britain on some of the great wars of the past:—1714, Spanish succession, £50,000,000; 1775, wars with France and Spain, £43,000,000; 1793, seven years' war, £82,000,000; 1792, American independence, £97,000,000; 1816, Napoleonic wars, £831,000,000; 1855-6, Crimean war, £70,000,000; 1899-1901, South Africa and China, £153,000,000.

The tax-payers of Toronto should not make a single complaint about the cost of their beautiful city building. They get off easily compared with some of their neighbors. The Philadelphia City Hall was designed to cost \$3,000,000, and was to be completed within ten years, an extraordinary allowance of time. It has cost \$37,000,000 and after nearly thirty years is yet incomplete.

The Rev. A. B. Simpson, of New York, at one time minister of Knox Church, Hamilton, president of the Christian and Missionary Alliance, has made his financial report for the year. The total contributions were \$264,639 54, an increase of \$110,084.15 over the previous year. Since the Alliance started the total contributions were \$1,448,900, of which more than half was raised in the last four years.

Rev. G. D. Wilder records one very pleasing incident connected with the siege of Tien Tsin. Mr. Edward Cousins, the agent of a steamship company located there, took in all the refugees of 4 missions, including some 70 Chinese, and at his own expense fed them for about a fortnight. When somebody told him it would hurt his business, he replied: "It is my business to care for God's people."

Of the learned pundit, Hafiz Abdul Karim, who is about to return to his native country, the 'Sketch' says that he was the instructor in Hindustani of Queen Victoria, and, as perceptor to Her Majesty he certainly occupied a unique position. He taught Her Majesty not only the language of her far-distant subjects, but also gave her a clearer insight into the ways and means of India than any Englishman could have done.

The year book of Bethany Presbyterian church, of Philadelphia, at which Rev. Wm. Patterson, late of Cooke's Church, City, is the pastor, has just reached Canada. It is in magazine form, and contains 98 pages. In a pastoral letter Mr. Patterson informs his congregation that there are 5,000 teachers and children connected with the Sunday school department of the church, while "Bethany touches 10,000 lives every week." The yearly receipts of the church amounted to \$71,000.38, which after all expenses were met, left a balance of \$87.41 on hand.

It does not seem generally known to the English public that Dr. Weldon, the Bishop of Calcutta, has proposed to the Government of India that they should in future arrange for the Bible to be taught in their educational institutions. Dr. Weldon, however, does not urge that Bible teaching should be compulsory (as is the case in mission schools and colleges), so that the Government would still be able to maintain its attitude of paying respect to the convictions of the adherents of the different creeds in India. The Bishop's proposal has not been favourably received by much of the vernacular, and by part of the Anglo-Indian Press.

General Lord Kitchener continues to report the killing of more Boers, the capture of others, and the surrendering of a much greater number, besides the capture of great herds of horses and cattle and vast stores of ammunition. The number of burghers who are surrendering is rapidly increasing, and those surrendering say that the Boers are quite worn out by the incessant movements of the British troops. The majority of those now surrendering are without horses, are half-starved and are poorly clad.

A curious case arising out of a Mormon marriage is before the United States courts. Many years ago a Mormon maiden was supposed to be dying. Without a husband, her religion told her, she could never share in the resurrection, so she persuaded a certain Professor Park to become her husband 'for eternity only'. Such deathbed marriages, to fulfil the letter of the Mormon law, are not infrequent. The girl, however, recovered and married another husband, for life. The 'eternity husband', who was practically a stranger to her, died the other day, and the 'eternity wife' immediately brought suit to obtain a portion of his estate.

The union of the Free Church of Scotland with the United Presbyterian Church of the same country in October last, carrying with it the amalgamation of the two missionary societies, has already issued in the creation of a society of unusual strength and of widespread influence. By this federation the new society will now have a staff of nearly 400 missionaries, including the zenana woman missionaries with more than 34,000 native communicants. A resolution has just been adopted to make the sum of \$1,250,000 as the first year's income, which will mean an increase of about one fourth on the joint incomes of the two societies for the past year, 1900. As a result of this notable union the United Free Church of Scotland Missionary Society will take the second place among the missionary organizations in Great Britain.

In North America Protestantism is the leading power, representing 78 per cent. of the population to 11 per cent. of the Catholicism. In Europe the Catholics still outnumber the Protestants two to one, but in America Protestantism has seven times the strength of Catholicism. Catholic missionaries report 3,000,000 converts, and Protestants 2,500,000. The former, however, are the result of an activity of 300 years, and the latter of an activity of only 100 years. As a result, too, the educational facilities and achievements of the Protestant countries are greatly in advance of those of Catholic lands. The inferiority of the school system of Catholic countries is seen graphically in their large per centage of alphabets. Italy averages 47 per cent who can neither read nor write; Austria 38 per cent; France, 14 per cent; Germany, 1 per cent; Sweden, 0.39 per cent; and Denmark, 0.36 per cent. The real reason for this remarkable contrast lies in the religious status of these lands.

The Quiet Hour.

Jesus Appears to Paul.

S. S. LESSON.—9th June 1901; Acts, 22: 6-16.

GOLDEN TEXT.—Acts, 26: 19. I was not disobedient unto the heavenly vision.

As I drew nigh to Damascus, v. 6. God has a care for His people and takes His own way of showing it. The fierce persecutor was approaching the little band of disciples in Damascus, and was ready to swoop down on his prey. The hand was uplifted to strike the blow, when God arrested the destruction by changing the heart of the destroyer.

Saul, Saul, why persecutest thou me? v. 7. Two wonderful things are here, that the Lord of glory should deal so tenderly with this rampant persecutor, when he might have smitten him with the lightnings of His wrath, and that He who is in the highest, heavens identifies Himself so truly with His followers on this poor earth. It is wonderful, but it is of a piece with the life of that same blessed Redeemer while amongst men. His was ever the word of grace and the touch of love:—"Father, forgive them, for they knew not what they do." He said of His murderers. And He ever accepted part and lot with His disciples. "His own," they were, as John tells us, whom "He loved unto the end." (John 13: 1.) The oneness of Christ and His people is the oneness of the body and its members. (1 Cor. 12: 27.) To despise or abuse any least followers of His is to insult and wrong their Master, and in serving the lowliest, one serves the Lord of all.

Who art thou Lord? . . . What shall I do, Lord? vs. 7, 10. An example of the promptness and decision with which we should always deal with the concerns of the soul. The blinding light and the voice from the sky convinced Saul that he was in contact with some heavenly power.

"Who art thou, Lord?" he cries; and when the answer is given and Jesus stands revealed as his sovereign Lord and Master, it is immediately: "What shall I do, Lord?" And herein is comprehended the whole of religion, to follow every avenue of knowledge by which we may come to recognize God more fully, and to lay ourselves open everywhere and always to do God's will as we come to know it.

The God of our fathers hath appointed thee, v. 14. We may learn from the choosing of Paul that God prefers an open enemy, if he is conscientious, to one who is lukewarm and indifferent. It is one of the latter class and not of the former that the Saviour says: "I will spue thee out of my mouth." (Rev. 3: 16.)

Be baptized and wash away thy sins, calling on the name of the Lord, v. 16. Although Paul was to be an apostle, he was received into the Church of God in the same way as the humblest believer. There is but one way of salvation for all. No one can be saved except by having his sins washed away in the blood of Jesus Christ.

Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, v. 10. God does not make known to us everything at once. He shows us one duty at a time, and faithfulness in the duty we know is the way to the disclosure of further duties. The moral energy expended in doing our duty is not,

like the stream from the exhaust pipe of an engine, of no more use. It is by using our energy in the duty we see that we accumulate energy for future duties. In the Indian legend the strength of every slain enemy entered into the arm of the victor. So from every duty faithfully done we receive power for fresh efforts. By a strange and blessed paradox, we get by giving; we gain by spending: we grow the richer by bestowing.

Secure.

BY FRANK WALCOTT HUTT.

What of the morrow? Lord, in Thee confiding,
Let me not doubt Thy promise and Thy power
I shall not fear—within Thy love abiding
In peace, this very hour.

I shall not dread the dark of any sorrow,
Nor any woe that compasseth my way,
Since Thou wilt safely guide me through
to-morrow
Who keepst me to-day.

—Christian Ed. World.

The Biblical Teaching About Heaven.

It is not as complete or as definite as we often wish it were. But doubtless we shall perceive at last that God has revealed to us as much about heaven as it is necessary and best that we should know in this life. The Bible seems to speak distinctly, and more than once, of heaven as a definite place. It is the special center and abode of the Divine presence. It is the home of Jesus Christ. It is the realm into which are to be gathered the multitude of redeemed souls who are to dwell there forever in happiness unalloyed.

But it is more than this, or, rather, different from this. In a real sense it is a state of mind and being. Probably a soul thoroughly pervaded by the spirit of heaven could be truly happy anywhere. Certainly no soul still voluntarily indulging in any form of sin could be truly happy in the most heavenly of realms. It may be, and doubtless it is, a place. It certainly must be also a condition of mind and heart. Holiness makes heaven, and without holiness there can be no heaven for any one.

These, then, are the questions for each of us to ask himself: Am I in sympathy with that which makes heaven what it is? Should I be at ease in spirit and find it my natural and fitting home, were I to be transported thither immediately? Have I, in spite of my weaknesses and faults, something of true holiness in my heart, to make which the ruling characteristic of my life is my chief effort day by day? Many of us are content to live respectable and in many ways even honorable lives who nevertheless think little and strive less to become holy. But heaven demands holiness.—The Congregationalist.

When in the midst of sin, kneel down, and breathe forth from thy heart the prayer, "Dear Father, forgive me this sin, and help me to free myself from it, that the devil may not throw me deeper in, and keep me there forever."—Martin Luther.

"If we confess our sins," not "if we ask to be forgiven." We must face the fact of sin, fully, and not try to excuse ourselves.—Rev. J. Hudson Taylor.

"Thy Will Be Done," Andrew Murray's Latest Book.

BY ANNA ROSS.

This little volume* presents the maturist thoughts of one of the maturist Christian thinkers of this generation. Andrew Murray is like his Master—"of quick understanding in the fear of the Lord".

In dealing with the will of God he has got at last to the heart of everything—into the very Holy of Holies. He who would accompany him must put off his shoes from off his feet, and step in through the rent veil; for he is to meet with God on His Throne of Grace—in His omnipotence and His goodwill—and enters into companionship and close co-partnership with Jehovah. The book should not be read hastily, or it will do harm. It must be read slowly, devotionally, sitting the while at Christ's feet that He may speak His thoughts through the writer's words.

The question has been asked, "When shall I be ready for heaven?" and it has been thus answered, "When you can say from the bottom of your heart *Thy will be done.*" Then and not till then, are you ready for heaven.

Another question is often asked, "When O when shall I be ready for effective service?" The answer has been most judiciously given, "When from the bottom of your heart you can say, Thy will in all things, *not mine, be done.*" Then, and not till then, are you ready for service.

Andrew Murray puts this same answer one stage nearer still in this Christian catechism. "When am I converted to God?" The substance of his answer may be put thus, "When I trustfully turn from my self-will to God's will—turning from sin unto God with full purpose of and endeavor after new obedience—then and not till then am I converted to God."

Sin is self-will and self-will is sin. "All we like sheep have gone astray, we have turned every one to his own way." To "turn to my own way" is to "go astray." Holiness is nothing but a whole-hearted accepting of God's will after the pattern of Jesus Christ. "My meat is to do the will of Him that sent me."

The book contains thirty-one chapters, each intended for a devotional study for one day, supplying thereby a continuous subject for one month. This arrangement is admirable, if followed out; preventing the crowding of two many large thoughts into a small space of time. Each chapter is the opening up of one text of scripture, and each contains rare treasures of truth. To anyone wishing to get an idea of its richness who is yet unwilling to begin at the beginning and go slowly and steadily on, I would recommend chapter X, "The man after God's own heart;" and also the next one, "The will of the Lord be done." In the latter chapter the mystery of sorrow is met, and met adequately. "Peace like a river;" "the peace that passeth understanding;" Christ's own peace which the world can neither give nor take away—an ocean of peace—lies in the heart of this chapter.

Go on, little book, step from home to home and speak for God, and His name shall be hallowed, His kingdom shall come, and His will shall be done on earth as it is in heaven.

Presbyterian College, Ottawa.

*"THY WILL BE DONE"; Published by the Fleming-Revell Company: Toronto, Chicago and New York.

The Benefit of Adversities.

It is good that we have sometimes some troubles and crosses; for they will often make a man enter into himself, and consider that he is here in banishment, and ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted, and that men think ill or inadequately; and this, although we do and intend well. These things help often to the attaining of humility, and defend us from vain-glory; for then we are more inclined to seek God for our inward witness, when outwardly we are contemned by men, and when there is no credit given unto us. And therefore a man should settle himself so fully in God that he need not to seek many comforts of men. When a good man is afflicted, tempted, or troubled with evil thoughts, then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good. Then also he sorroweth, lamenteth and prayeth, by reason of the miseries he suffereth. Then he is weary of living longer, and wisheth that death would come, that he might depart and be with Christ. Then also he well perceiveth that perfect security and full peace can not be had in this world.—Thomas à Kempis.

The opening article in the April "Studio" is Part II of "The Work of J. M. Swan, A. R. A." The frontispiece is a very beautiful colored reproduction of one of his drawings in pastel, called "A Jaguar." Several other illustrations of his work are given also. "Some Modern Italian Artists", by Dr. Romaldo Pantini, gives a good general idea of the whole Italian art movement of the present time. In an article on "Some Recent Work by Nelson and Edith Dawson" a short review of the decay and revival of personal workmanship is given. This article is well illustrated. "A Spanish Painter: Francisco Pradilla"; "Norse Mythology as Illustrated by Anton Molkenboer"; "How to Use a Led Pencil", written and illustrated by E. Borough Johnson; these are all articles of great interest to both the artist and the general reader; while in "Studio-Talk" the work being done in Europe, Great Britain, the United States, and Canada is reviewed by special correspondents.—The Studio, 5 Henrietta St., Covent Garden, London W. C., England.

The May number of that most useful little magazine, "Table Talk", comes to hand with many good suggestions to housewives in regard to their table during the early summer. Recipes for all kinds of delicious dishes are given, and so clear are the directions that the most inexperienced of cooks can follow them. An article called "Just About Boiling" is of a somewhat scientific nature but helpful too. Of a more general character are articles on "Modern Superstitions," "Gossip", and "A Cook Book of 1700—A Belated Review."—Table Talk Publishing Company, Philadelphia.

The Gentlewoman for May has instalments of the serials running, as well as several very good short stories, chief among which is one by Ellen Thorneycroft Fowler, "The Man with Transparent Legs". This paper is chiefly made up of fiction, but in the number before us there is an illustrated article on "Fencing for Ladies," and a quantity of verse.—The Gentlewoman, New York City.

We should recognize the good in the world, as well as the evil.

Our Young People

General Topic—How to Get Rid of Sin.—John 1. 5-10.

BY W. A. STEWART, M. A.

Ever since the smoke of Abel's sacrifice went curling up to heaven man has been asking the question How is he to get rid of Sin: and of all others this is precisely the question he himself has been least able to answer.—Can the Ethiopian change his skin said Jeremiah, or the leopard his spots? then may ye also do good that are accustomed to do evil."

In the fulness of time, however, this hopeless aspect of the question was removed.—Light hath visited us from on high and the people that walked in darkness have seen a great light.

The testimony of Scripture is that unless there be a real personal and implacable hatred of sin in the heart of the seeker himself there is no way of getting rid of sin—Unless sin be seen to be a man's born enemy, even as Haman the Agagite was the sworn enemy of Israel by descent, there is no hope. Sacrifices in themselves of whatever kind are artificial and vain: So long as a man loves sin or regards it even with indifference its fatal consequences will attend him like his shadow in the sunlight. In the gospel call, therefore, Faith is always preceded by Repentance—"Repent and Believe."

Presuming then that sin is seen to be our direst foe and the fruitful parent of all suffering and sorrow, the way to get rid of it is seen to be through the mutual co-operation of ones own self and another.

It is with sin as with thriftless poverty. In order to lift a man out of his natural poverty it is not enough that the philanthropist pays all his debts, furnishes him with suitable food and clothing and surrounds him with all the circumstances of comfort and luxury. So far so good, but if that is all that is done little is accomplished, for he may be rich to-day and poor again to-morrow. If such a man would continue in comfort and abundance he must learn to be prudent and economical; he must strive to be industrious and to cultivate within the sphere of his own life all generous virtues.

And so if one would rid himself of sin—of spiritual poverty of the most loathesome character—it is absolutely necessary to avail oneself of the assistance of The Sinners Friend. Unto Him we may confidently appeal in whom we have redemption through His blood, the forgiveness of sins according to the riches of his services.

But we must also strive to help ourselves. And we shall do that to best advantage by diligently using the means of grace God in his providence has so generously provided. And not to mention many of the staffs God puts into the hands of His pilgrims for their refreshment we shall not forget the Study of God's Holy Word, the exercises of public and private worship, the proper observance of The Sabbath Day. Another singularly helpful expedient is Fight. There is a time to fight and a time to flee, and happy are they who know when to do the one and when to do the other.

L'Amable.

It is easy to decry creed, but it should be remembered that the churches holding most rigidly to creeds have made the most progress.

Lady Macbeth's Hands.

EV. REV. JOHN E. POUNDS, D. D.

There is nothing under heaven that will remove the indelible stain of sin. The things around us may be soiled with the touch of polluted hands, without the hands being cleansed at all. Lady Macbeth was not altogether mistaken in thinking that the blood on her hands would incarnadine the sea, but that her hands would not be cleansed by all its waters. Tears of repentance will more nearly wash away sin than aught else. They will cause us to turn to Jesus Christ, in whose blood there is full remission.

Daily Readings.

Mon.,	May 27.—	Cease to do evil. Isa. 1: 16-20
Tues.,	" 28.—	Learn to do good. Rom. 12: 9-18
Wed.,	" 29.—	Cast out by prayer. Matt. 17: 14-21
Thurs.,	" 30.—	The uplifted Saviour. Isa. 45: 18-25
Fri.,	" 31.—	The saving look. Num. 21: 4-9
Sat.,	June 1.—	Living near the Master. John 1: 35-39
Sun.,	" 2.—	Topic. How to get rid of sin. 1. John 1: 5-10

Penitence is the first movement to mercy, and confession to God is the first step upward.—Bishop Huntington.

Tried by final tests, and reduced to its essential elements, sin is the preference of self to God, and the assertion of the human will against the will of God.—John Watson, D. D.

In Stanley's account of his African experiences, he tells of his first encounter with a pygmy tribe that used poisoned arrows. With contemptuous smiles the young men drew out the tiny darts, flung them away, and continued answering the savages with rifle shots. When the day's fight was over, the wounds, which were mere punctures, were syringed with warm water and bandaged, but soon the poison began to be felt, and all who were wounded either died after terrible suffering, or had their constitutions wrecked, or were incapacitated for a long time. So the smallest sin does its work, sooner or later.

A Book For Mothers

CONTAINING MUCH INFORMATION AS TO THE CARE OF CHILDREN, AND THE TREATMENT OF ILLS THAT COMMONLY AFFLICT LITTLE ONES—GIVEN FREE.

"Baby's Battles; A Message for Mothers" is the title of a very handsome little pamphlet just issued by the Dr. Williams' Medicine Company. It is devoted entirely to the care of infants and small children and tells the mother how to aid her little ones in the emergencies of every day life. It describes the ills that commonly afflict children and tells how to treat them. This little book is one that should be in every home where there are infants or small children. All mothers who send their name and address on a post card to the Dr. Williams' Medicine Co., Brockville, Ont., will receive a copy of this book free of charge. Mention the DOMINION PRESBYTERIAN when writing.

Our Contributors.

Highland Psalmody.

BY J. CUTHBERT HADDEN.

There is a certain kind of mystery about the Psalmody of the Highlands. Some sixty years ago Dr. Mainzer, a German musician, resident in Edinburgh, went to Strathpeffer for his annual holiday. He was a more religious man than professional musicians often are, and he went to the kirk like a Christian. The Gaelic Psalmody struck him almost dumb with amazement, and he at once resolved to make a book about it. He began by noting down from the mouth of the precentor the tunes as they were actually sung, with their "givings out" for the line, and all those traditional turns and embellishments which Dr. Pearce, so long the organist of Glasgow Cathedral, used to call, and very elegantly, the "warts" of the tune. Then, having done this, he wrote the usual dissertation and sent the book out, with its several musical examples, to an astonished world. Mainzer admitted that he was greatly puzzled. The ornamentation of the simple church melodies with which he had become acquainted in the Lowlands was so elaborate that he confessed himself unequal to detecting the original features, and actually suggested that, instead of having the Retormation tunes for their foundation, these Gaelic versions were new and totally different compositions!

The examples printed by Mainzer certainly go a long way toward excusing his error, showing as they do that the Highland musical ornamentation of that time was such as to obliterate almost entirely the traces of an original foundation. But Mainzer, if we may put our trust in a recent collection of "Songs and Hymns of the Gael," edited by Mr. L. Macbean, had got hold of only the very mildest specimens of the Gaelic "warbler." Mr. Mcbean has set down in musical notation all the fourteen tunes which practically cover the range of Highland church music, and the result will be assuredly more astounding to the Lowland musician than the Strathpeffer Psalmody can ever have been to Mainzer.

These tunes bear such well known names as "Coleshill," "French," "St. David," "Martyrs" (Burns's "plaintive Martyrs," worthy of the name), "Martyrdom," "Bangor," "St. Paul," and so on; but as they appear hear they are no more like what are usually sung under these names than the tune of "Yankee Doodle" is like that of "The Cock of the North." Here is what Mr. Macbean himself says of them. He has been speaking of the Highland hymn-tunes which were used in early times, and then he goes on:—

"There is another class of sacred melodies in the Highlands which is very interesting—the Psalm tunes, which differ widely from those familiar to the English speaking world. This is specially true of the small number of very long and elaborate tunes that have been used in the North for many generations, and which are known as the "old" tunes. Their origin is unknown, for though there is a tradition that they were brought into Scotland by devout Highland soldiers returning from the Protestant war of Gustavus Adolphus they bear little resemblance to the Psalm tunes of Sweden and Germany. It, indeed, any such imported foreign music formed the basis of Gaelic Psalmody, the superstructure has probably been moulded by the chants used in the Highland worship before the importation took place. In the

Psalm tunes as we now have them, the predominance of local coloring is very marked, and it may be said that, even more than the unquestionable music of the hymns, these Psalm tunes express the deep seriousness of Highland religion."

Mr. Macbean, it will be seen, starts a theory to account for the excessive embellishments of these old Highland tunes. He suggests that the tunes, embellishments and all, were practically imported from abroad. But that theory is quite untenable, and for the simple reason that the tunes which have been so adorned by Highland worshippers were for the most part of Scottish—or at any rate of British origin, and were used very little, if they were used at all, by the Continental Protestants before they were popularized here. "French," for example, made its first appearance in Andro Hart's Edinburgh Psalter of 1615, and although the name suggests a foreign source there is absolutely nothing to show that the tune was not indigenous. Ravenscroft, the famous English psalmist, printed it in England in 1622, when he classed it among Scottish tunes, and gave it a Scottish name Of "Martyrs," again, there is no trace whatever until Hart prints it, along with "French," in 1615. Even "Coleshill," which, to use William Black's phrase, is "as Hielan's as Mull," even that fine old historical tune is simply an altered form of the tune "Dundee," and "Dundee" we owe in all essentials to Christopher Tye, an English musician, who printed in 1553 the work from which it was afterwards taken. And then there are such tunes as "St. Paul" and "Martyrdom." The first was certainly not heard of before 1750, while the second was not in existence until early in the present century; yet both appear in Mr. Macbean's collection, with as many florid additions as the older tunes for which on the very ground of these florid additions, he would suggest a Continental origin. The whole of the fourteen tunes in Mr. Mcbean's list must have been used in the Scottish Lowlands almost as soon as they became available; and it is only natural to suppose that they would gradually find their way to the Highlands. There is no reason to assume that the Highlanders adorned the melodies "right away," as the London railway guards say, but it is perfectly inconsistent with our experience in such matters to suppose that the incrustations grew upon them gradually, until they reached the extraordinary ornate form in which they appear in Mr. Macbean's work. We know, a popular melody, when transmitted orally, as it were, from generation to generation, very often, in course of time, takes on a form quite different from the original; and these Highland church tunes, not being rigidly fixed by musical notation, were at the mercy of every individual precentor and congregation, who mangled and tortured them exactly as their fancy dictated.

Of course, the question still remains why the Highland churchgoers should want to "adorn" their Psalm tunes more than the Lowlanders. Perhaps the only explanation that can be suggested is that the Highlander has always shown a disposition to give expression to what the Ossian calls "the joy of grief," and that this peculiar wailing kind of Psalmody is the outcome of that characteristic of his nature. The Highland "lament," as we all know, is a thing by itself, with no exact counterpart in any other language. The Gaelic race, as Mr. Mcbean puts it has been cradled into poetry by suffering, and its spirit has been bathed in the gloom of lonely glens and northern skies."

Hence the unrelieved and oppressive sadness of its songs and elegies, the most striking and characteristic things in the Gaelic anthology. A people who thus indulge themselves in the luxury of sorrow could hardly be expected to leave the Psalm tunes in the plain, unadorned form in which their composers left them; and so we have these misereres of melancholy which so mystified Mainzer, and must still be a source of wonder to the non-Highland ear which has the good fortune to hear them in a few remote corners where they still survive.

The Ministry of Their Child.

BY THE REV. JAMES A. MILLER.

There came to me yesterday a beautiful day dream. Through the gate of the Celestial City I saw one altogether lovely, and about him were many children, and near him boys and girls playing in the streets. It seemed to me he called to him an angel,—the Angel of Births,—and said to him: "Take down into a home on the earth a little boy. I wish these parents to know the ministry of a child."

Then I saw the angel, as directed, bringing into this home a babe, and the hearts of the parents overflowed with joy. They called his name Ralph and found a new tenderness creeping into their lives as they cared for this treasure, enlarging their thoughts also toward others. They began to know the joy of service, and took lessons in the school of patience. There came to them thoughts of heaven and of things sacred and eternal,—more and more as the frailty of the babe life made larger and larger drafts upon their thought and care.

Again I saw into the Holy City, and heard the King call an angel,—this time the Angel of Sickness. I heard him charge the angel: "Go down into this home and touch Ralph with sore sickness. I want to lay deep the foundations of his life. I want these parents to know better yet the ministry of a child." And I saw the angel, all unseen in the home, touch Ralph sorely with sickness.

Then came the days when parents dropped all work and watched by a little bed, and the nights when all sleep was forgotten in thoughts of a little life supposed to be ebbing away. Then there came the rare joy of witnessing a coming back again to life, and the happiness of hearing again his bright talk in the home. But again there came the anguish of suffering and again the joy of restoration, and so it was for one, two, three years. All the time a tenderness was creeping into the home, a readiness to give of time and thought to others, a greater spirit of self-sacrifice and patience. All the time more frequent and sweeter thoughts of Him who took children in his arms and blessed them, and of the way he would have them live. And other homes began to know the ministry of these parents.

Again I saw into the City Beautiful, and heard the King call an angel, this time the Angel of Eternal Life. And I heard him commission the angel: "Go down into this home, and touch Ralph with heaven's eternal light, and in a little while I will myself come and take him to the Father's house, as I have promised. I have for him a larger life. I want these parents to know still better the ministry of a child."

Then I saw the angel, all unseen in the home, touch Ralph with heaven's light and he was sick unto death. Sorrowfully these parents passed into their Gethsemane. Tearfully they learned to say, "Thy will be

done." On Friday evening, quietly came the King himself, and took Ralph home. And there came into the parent's hearts a deep peace, and their thoughts were in the palace of the King. A life that still lived was making it easy for them to do kindly deeds to all. The years passed on, but their character still ripens into ever greater usefulness, sacrifice and sweetness. Their thoughts are now often with their treasure above, their concern to go to him. They only begin to know now the ministry of their child.

Literary Notes.

THE OBSERVATIONS OF HENRY, by Jerome K. Jerome. This is a series of short stories, each complete in itself, supposed to be told by Henry, a London waiter, whose construction Jerome says he has discarded on account of its amateurishness, "his method being generally to commence a story at the end, and then, working backwards to the beginning, wind up in the middle." Henry sees many sides of life, many love-stories acted, and a few tragedies, and of these he tells in a most entertaining way. Jerome's humor is always peculiarly attractive, and here he is at his best. The book is a beautiful little one, the cover being green linen, the type clear, and the six color illustrations by George Wright. The Copp, Clarke Company, Limited, Toronto.

THE VISITS OF ELIZABETH, by Elinor Glyn, probably the most popular book published this season, is a very clever satire on modern social life. "It was perhaps a fortunate thing for Elizabeth," says the author, "that her ancestors went back to the Conquest, and that she numbered at least two Countesses and a Duchess among her relatives. Her father died some years ago, and her mother being an invalid, she had lived a good deal abroad. But, at about seventeen, Elizabeth began to pay visits among her kinsfolk." From each of these visits she writes letters to her mother, detailing the events of the day. Her visits are to houses and people of all kinds, so that Miss Glyn is able to show the different sides of society in a bright and humorous way, though at times the contrast between Elizabeth's innocence and the dubious episodes she relates is more vivid than is necessary. There is no plot to the book, and perhaps the strongest proof of Miss Glyn's power as a writer is the fact that one does not become at all weary of the letters, even though there are over three hundred pages of them. George N. Morang & Company, Toronto.

HER MOUNTAIN LOVER, by Hamlin Garland, is a bright, breezy story of a western cowboy and miner, who goes to England to sell an interest in the gold mine which he and his partner own, but which they have not money enough to work. On his way through Chicago he meets his partner's niece, with whom he falls in love, but unfortunately when he reaches England he falls in love again, this time with a clever Irish novelist, and so we are left in doubt until the end of the book whose "mountain lover" Jim really is. The love story is, however, of less importance than the story of how the civilization of London overwhelmed the miner, and of how he, in return, shocked society. When invited formally by a society lady to dine at her home, he answers: "Dear Madam: I'm agreeable to coming round if you can stand my ways. I've eat with my hunting knife so long, it's hard to break in on forks. You can't expect a musketeer to gather honey like a bumble bee.

I'll tie up to your hitching-pole about 6.55 soto have time to unsaddle before grubble. Respectfully yours, James Matteson." The book, while not of a high literary style, is full of interest, and the delineation of character is excellent. The Copp, Clark Company, Limited, Toronto.

THE HELMET OF NAVARRE, by Bertha Runkle. That this book is well written goes without saying, since it has just been published serially in the Century Magazine. It is a story of France in the sixteenth century when, as the writer says, "the King of Navarre and the two Leagues were tearing our poor France asunder," and it is supposed to be written by a mere lad, servant to the Duke of St. Quentin. The plot is not a deep one. The lad goes up to Paris to join his beloved Duke and there meets with several exciting adventures, in the end helping the Duke's son to win his lady love. But this rather ordinary story is told exceedingly well, so that it does not weary the reader through all its four hundred and seventy pages. It is hardly credible that Miss Runkle was barely twenty years of age when she wrote this book, she is so skillful in taking us back to the Middle Ages when Henry of Navarre was alive, winning the love of all who met him. We could wish that the author had seen fit to allow us to become more familiar with this great monarch, who comes on the scene just as the story is ending. A dozen illustrations help to make up a very handsome volume. The Copp, Clark Company, Limited, Toronto.

Picturesque Pan-American Route.

A handsome publication, dealing with the great attractions of the Pan-American Exposition at Buffalo, May 1 to Nov. 1, 1901, has been issued by the Grand Trunk Railway System. The book is beautifully printed and contains a fund of information to those planning a trip to this great event.

The publication tells how to reach Buffalo, gives reference to whom to apply for accurate information as to hotel accommodation. It suggests to the traveller many attractive side trips and gives a complete list of hotels and boarding houses in the several districts reached by these side trips. A map of the Grand Trunk Railway system in three colors is embodied, as well as a map of the city of Buffalo, showing the several railway stations and the street car lines running to and from the exposition grounds, a valuable feature for the guidance of strangers in Buffalo. There is also an accurate plan of the exposition grounds, which gives a splendid idea of the layout of the undertaking with the names of the buildings clearly inserted for the information of the sightseer.

A copy of this publication will be sent free, postpaid, to any address on receipt of a two-cent stamp, by D. O. Pease, District Passenger Agent, Grand Trunk Railway system, Montreal.

Mr. Ruskin has left on record a list of chapters of the Bible, made out by his mother, the instillation of which in his mind, he says, he could count very confidently as the most precious, and, on the whole, the one essential part of his education. These chapters were: Exod. 15, 20; 2 Sam. 1, 5 and 17 to the end; 1 Kings 8; Ps. 23, 32, 90, 91, 103, 112, 119, 139; Prov. 2, 3, 8 and 12; Isa 58; Matt. 5, 6, and 7; Acts 26; 1 Cor. 13 and 15; Jas. 4; Rev. 5 and 6.

Sparks From Other Anvils.

Christian Advocate: Secret faults are bad enough. To do a wrong deed, even without recognizing it as a wrong, is certain to bring evil consequences upon ourselves; but it is not to be compared to the deliberate and persistent performance of an act clearly to be of a heinous quality.

United Presbyterian: To own one's home is to be anchored to the soil. It tends to thrift to purchase and economize to pay for a home; it tends to a higher life to have a place known, thought of, and loved as home, where the children grow up, the parents grow old, without breaks in the continuity of associations.

Christian Endeavor World: There are three classes of citizens: the man that knows and cares, the man that knows and doesn't care, and the man that doesn't know and doesn't care. Of the last two the latter is the better. The cynic in politics is the man that has lost faith in others' doing right because he has lost faith in his own right doing measuring up to his knowledge.

Christian Observer: If a thief steal property, the loser may earn more, and it is just as good. If an assailant wound the body, the physician may heal the wound and the man become strong again. But if husband or wife prove false to the other and wound the heart, the injury to the individual is usually incurable, and the injury to the morals of the community is irremediable.

The Lutheran: "The Bible is not an iron safe to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower, that must have a certain atmosphere before it can be induced to unfold its petals and disclose its holy cup, and share with you its sweet perfume. The atmosphere of the book is the atmosphere of prayer. When you have entered your closet and opened the window toward Jerusalem and felt the heavenly breeze fan your cheeks—then the dull pages are transformed into a living voice and the book becomes indeed the Word of God."

S. S. Times: Every person and every nation must take lessons in God's school of adversity. We can say, "Blessed is night, for it reveals to us the stars." In the same way we can say, "Blessed is sorrow, for it reveals God's comfort." The floods washed away home and mill, and the poor man had in the world. But as he stood on the scene of his loss, after the water had subsided, broken hearted and discouraged, he saw something shining in the bank which the waters had washed bare. "It looks like gold," he said. It was gold. The flood which had beggared him made him rich. So it is oftentimes in life.

Presbyterian Banner: When the traveller has escaped foreign perils and returns to his own and perhaps native land, he meets the terrors of the United States custom house, which are probably the worst in the civilized world. It is doubtful whether he would have to answer as many questions to enter Russia, such as, "Where are you from? Where are you going? What are you going to do there? How much money have you?" etc. Many cautionary measures must be taken against smuggling and the immigration of undesirable characters, but complaints are loud and deep against some of the customs regulations and the treatment of incoming travellers and their expectant friends at the docks.

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REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 22nd May, 1901.

How to obtain the best results from our Sabbath School teaching is one of the current church questions to-day. All agree that our teaching staff must be improved, and all sorts of propositions, from paid teachers on the one hand to every one a teacher on the other have been made. One reasonable proposition, and one capable of application, is to re duce the number of teachers, giving each one from twelve to thirty pupils. In every congregation there are a few who are "apt to teach," and in a few congrega tions are there more than a few. Use these to the best advantage, give them charge of the greater part of the school, with authority corresponding, and our teaching would improve.

The splendid meetings held in London, England, recently, in which the Baptist and Congregational bodies took part, demonstrate the nearness with which reli gious bodies have approached each other within recent years. The meetings were memorable because of the meeting on the same platform of the three great leaders of the Free Churches, as the Non-conformist churches have come to be called in England. Dr. Rainy, represent ing the Presbyterian, Dr. Parker represent ing the Congregationalist, and Dr. MacLaren representing the Baptist, are the acknowledged leaders, not only in their several denominations, but in the churches of Britain. In the course of the opening sermon Dr. Parker openly referred to the possible union of the two great bodies that are congregational in polity—the Baptist and the Congrega tional bodies. It will be some time, how ever, before even the British Baptists allow the mode of baptism to take a secondary place.

The interesting article, on "Highland Psalmody," is from our esteemed contempo rary, the Scottish American Journal.

A WORTHY AMBITION.

It is well to have a definite aim in life. Some drift aimlessly through life, and if the currents about them are kindly, may be carried across into safety on the other shore. Some follow their leader, and if that one chooses a safe course, they too reach safety. Many are wrecked because they do not choose a course carefully. Many others do not reach the best that is possible for them because they gave little thought to the course by which they have come.

Life is given for a purpose. The Creator bestowed upon each more than the vital spark. He put into the life cell, somehow, the endowments that, develop ed with the opening life, should make of this life the best possible. In doing this He had an end in view. This life thus given was intended to accomplish a dis tinct work, and to fill one distinctive place in His universe. He was surrounded with such things as were favorable for the de velopment of such a life with such endowments. The one into whose care this life had been given was left perfectly free to choose his own course, but one can imagine the hope being cherished that he would choose a course that would not work havoc with his rich endowments.

That ambition is a worthy one that seeks to meet the expectation God enters into towards the man or woman He has created. Such a thought does not enter into our calculations when we are map ping out the life that shall realize our ambitions. We want to be rich, or hono red, or famous, or learned, or many other things; but we do not often make it our highest aim to be of the greatest ser vice to our Lord.

Paul desired above all things to "ap prehend that for which he had been ap prehended of Christ Jesus." The desire to meet His approbation and not to fall short in any particular became at length a consuming passion in the breast of the great Apostle. It has moved many since his day. Some of them have told us of their great ambition; but many of them have given no sign other than that we stumbingly read in their lives. Yet how much greater is one who fills the place assigned by God in this world than the one who forces himself into prominence only to have it written upon his life when he renders it up, that it has not met the purpose for which it was created. A world-wide reputation is only a span long, and then it drops into oblivion. A simple life, nay, a single act, that fits into its place in the Divine plan, lives for ever.

The following appears in a contemporary: "Rev. J. C. Macdill, of P.P.A. notoriety, formerly pastor of Hope Congregational Church, Toronto, has applied for readmission to the ministry of the Presbyterian Church. It is understood that the Stratford Presbytery will enter a protest." If our memory serves us, Mr. Macdill left the Presbyterian Church in great haste and with little ceremony; and we trust that there may be no undue haste shown in taking him back.

THE SABBATH PROBLEM.

Dr. Hillis, pastor of Plymouth Church, Brooklyn, in a recent sermon, gave emphasis to the importance of maintain ing the observance of the Christian Sab bath, by saying: "Henry Ward Beecher never said a truer or wiser thing when he said that, if the American Sunday goes, America's liberty will not live 200 years."

In the course of his sermon, containing this quotation from Beecher, Dr. Hillis said: "the first problem now is the Sunday question. A large proportion of the people who work are overworked owing to the rapid pace we live. Then, too, the sons of foreigners do not under stand what Sunday is for. It is really a day for brooding, for rest, for reflection, for going apart and becoming great. The reason for the country boys coming to the city and climbing to the top, is that they took time in youth to become whole and sane in mind and body. To properly observe Sunday is not merely an arbitrary law; it is the law of spiritual and mental health in every department of life. You cannot tamper with that law any more than you can tamper with fire. These are serious words on a serious subject. The American people have to a large extent—notably in their large cities and newer states—lost their Christian Sab bath, for Dr. Hillis pertinently remarks: "Its recovery is important." Canada has not yet lost her Christian Sabbath, but she will if her Christian people do not maintain that eternal vigilance which is the price of liberty. Corporate greed has been the principal fact at work in robbing millions of the American people of the Sabbath. Corporate greed is shaping the same kind of an anti-Sabbath cam paign in Canada. In many directions it has made startling progress. What are Christian people of Canada going to do about it?"

The Herald and Presbyterian of Cincin nati, in an article on the Sabbath question, under the caption of "The Sabbath for Man," reproduces the following clear and forcible statement from Dr. Joseph Par ker's "Notes on Exodus":

God condescends to take notice of our work ing ways. The voice of mercy is in this injunction regarding labor. God says, in effect, to us: "You must not always toil; your heads must not be bent down in continual proneness to the earth. You may labor six days, but the seventh part of your time should be devoted to spiritual communion, to the culture of the upper and better nature, to the promotion of your higher and nobler education." . . . The sublime infinite purpose is this: that man is more than a laborer; he is a worshipper; he is a kinsman of God; he has belongings in the sky. A religion that thus comes to me, and takes me away from my toil, and bids me rest a while, and think of the larger quantities and the more ample time and the heavenly kingdoms, is a religion I can not afford to do without. It is a religion of grace. It is a religion which knows my necessities, pities my infirmities, spares my wasting strength. The Sabbath in its spiritual aspects and meaning is one of the strongest defenses of the inspiration of the Bible and of the divinity of the religion which it reveals. It is a man's day and God's day—more thoroughly man's day because completely God's day. It is their united time—time of fellowship, hour of communion, opportunity for deeper reading, larger prayer and diviner consecration.

It is scarcely necessary to emphasize so important a deliverance. It speaks for itself. The religious aspects of Sabbath observance are of overwhelming importance to man's work and spiritual nature — to his highest welfare in time and in eternity.

THE PLEASURE OF GIVING

This pleasure is sadly marred. Many of us do not give, we yield to the importunities of another, or to the pressure of circumstances. Blessing cannot come to us in that way, and our souls remain dry though the amount of our giving may be considerable. For giving is a spiritual exercise in which the soul participates and the body only incidentally.

We give as ministers of our Lord. What has been set apart by Him is administered by us as His stewards. We rejoice in the action for it is done for another, and that other is One whom we count it a privilege to serve.

Such giving is guarded. We have no right to give to unworthy objects, indeed we abuse the trust reposed in us when we do so. If the beggar who solicits alms is known to be unworthy, the fact that that beggar is suffering does not make it right to spend our Lord's money upon him. If the methods practised by a religious body for raising money are wrong, and we are convinced they are wrong, we have no right to give through that means, even though it makes us singular to refuse. The matter of giving is a matter of trust. We are not handling our own money, but money that belongs to our Lord as much as did the money that was in the bag that Judas carried.

No one can taste the true joy of giving till stewardship has been realized. What shall I do with my Lord's money to-day? The settlement of that question should give us real concern. How different is the experience of most of us! Half a dozen collectors have pestered us, and we have grudgingly opened our purses, and squeezed out some little pittance to each to get rid of them. We were ashamed of what we gave, and more ashamed of the spirit in which we gave it. And it has robbed us of one of the purest joys possible to our life.

DOCTORS DIFFER.

Very recently we gave our readers an extract from an address by Rev. Dr. MacKay, Chalmers' Church, Woodstock, which indicated that while the Doctor would not rest satisfied with anything less than the total suppression of the liquor traffic, he would, meanwhile, like to see the "Gothenburg system," or Government ownership, tried in Canada. This system finds little favour among the temperance people of the Maritime provinces. At a meeting of Prohibitionists held a few days ago down by the sea this resolution was unanimously carried:

That in the opinion of this Convention the Gothenburg system, so-called, giving public control of the liquor traffic would be no improvement upon our present law; and this Convention desires to record its conviction that the only rational solution of the drink evil lies in the entire prohibition of the importation, manufacture and traffic in all alcoholic liquors for beverage purposes, and would urge upon our general Legislature the enactments of such laws as will secure prohibition in Canada. In this connection this Convention believes that it truly represents the enlightened sentiments of the people of the Dominion.

Speaking to the resolution Rev. Dr. McLeod, of Fredericton, N. B., expressed

himself in no doubtful terms anent the Gothenburg system. There was a time, he said, when he thought the Gothenburg system good but there came a time when in an official capacity he was called on to investigate it. To-day with the fuller light he did not believe a more iniquitous system existed under Heaven. It was a licensing system pure and simple with the quality of human greed moved from the individual to the company. Sweden has had the Gothenburg system for thirty-seven years and to-day the consumption of liquors in Canada is less per head than in Sweden. The arrests for drunkenness are less in Canada than in Sweden. Personally he would fight the introduction of this system in Canada with both hands as long as there remained a drop of blood in his body, rather than have our people turn aside to destroy the young and weak in order to build parks and hospitals.

Dr. McLeod, like his Woodstock friend, is a stalwart prohibitionist; and was a member of the Royal Commission appointed in 1862 to report on the question of the Liquor Traffic in Canada. On that occasion he embodied his views in a separate report, which closed with these words,

"That it would, therefore, be right and wise for the Dominion parliament, without further delay, . . . give effect to the principle stated in its several resolutions by the enactment and through enforcement of a law prohibiting the manufacture, importation and sale of intoxicating liquors—except for medical, sacramental and scientific purposes—in and into the Dominion of Canada."

"The old order changeth." It was conceded by one of the speakers at a central Synod the other day, that the day of the family altar had passed, and that it would not be well to restore it! Just what was present to the mind of that minister we cannot say, but we hope it will be long ere the church follows him in that concession.

FOREIGN MISSION NOTES.

BY REV. DR. MACKAY, SEC. F. M. CO.

Formosa.

It is with great regret that the state of Dr. G. L. MacKay's health is reported as very critical. Mr. Gauld, his companion Missionary, states that great sorrow prevails in the Mission amongst the converts, who look to Dr. MacKay as their spiritual father. If it should prove to be true that his work on earth has been completed, it is a record of which he need not be ashamed. There were during the past year in the Mission 252 baptized, and there are at the present time 1891 communicants on the roll. There are 60 chapels and 54 native preachers engaged in preaching the gospel. Mr. Gauld has sent for Dr. McClure to confer with him as to the interests of the Mission in this critical time. It is hoped that Dr. McClure will find it possible to pay Mr. Gauld a visit.

India.

There are in India at the present time in the Mission 527 famine girls, and 556 famine boys. These are distributed throughout the different stations, and already numbers of them have been baptized, and others are seeking baptism. It is confidently expected that the sacrifice made in behalf of these starving children will be richly rewarded in the conversion of many. The Presbytery is turning its attention diligently to the de-

velopment of industrial work, as will make these children self-sustaining. Some of them have already reached that point. The famine amongst the Bhils is appalling. It was reported by a Committee of Presbytery that visited the afflicted region, that from one-fourth to one-half the population have perished. That cattle and wild fowl have died, and that as there are neither seed grain nor cattle remaining, the prospects are that the distress will be greater this year than last.

China.

The Missionaries of other boards are returning to their stations in the border provinces such as Shantung and Chili. Dr. McClure has hitherto been giving attention to the general interests of the Mission, especially in preparing and pressing for the payment of indemnity claim. Mr. Simmon is still employed as interpreter to British forces at Tientsin. It is estimated that 183 Protestant Missionaries, and in all about 40,000 converts suffered martyrdom in China during the insurrection. It is a cause for thankfulness that none of the converts in our Mission have lost their lives, although many of them were cruelly persecuted and stripped of all their earthly possessions. The universal testimony seems to be that the Native Christians generally refused to deny their Lord in the midst of the most extreme trial, and were faithful unto death. The fact that so few failed in the evil day, is a guarantee of the quality of work done in China in recent years, which work has often been suspected because of the large numbers gathered in.

At Home.

The Missionaries at home have been very busy visiting the churches; especially have Mr. and Mrs. Goforth been energetic and abundant in labors. Mr. Goforth has delivered since his return in September 232 addresses and Mrs. Goforth 115. Dr. Malcolm has received an appointment upon the medical staff of the Clifton Springs Sanitarium for six months, which is for him a most desirable appointment at the present time. Dr. Leslie has gone to Edinboro' for a two month's medical course. No successor has yet been appointed to Mr. Winchester amongst the Chinese on the Coast.

The Synod of B. C. has recommended the appointment of Mr. Coleman who has been laboring in Vancouver, which is evidence of the esteem in which Mr. Coleman is held. He however is not ambitious for the appointment, but feels earnestly desirous that such be made as will worthily succeed Mr. Winchester, and be able to carry on effectively as he did, the work amongst the Chinese on the Coast. Dr. Thomson is as usual abundant in labors and engagements of many kinds. There are 700 Chinese in the city of Montreal, and between three and four hundred of them are in attendance at the 16 Sabbath Schools in that city. It should be gratefully acknowledged that there are 320 Christian people in that city found ready to devote themselves to this Christ-like work, of teaching these foreigners in their midst. Nevertheless it is to be regretted that there is not even a larger number, because if there were more teachers, more pupils could be secured. There are in Toronto 300 Chinese, and at the present time six schools are in operation amongst them. The Toronto Chinese Mission have asked the F. M. C. for the appointment of a Chinese Missionary who will follow up the work that is being done in these schools. There are schools also in Halifax, Ottawa, Hamilton, St. Thomas and elsewhere, and it is deemed important that Christians be on the alert wherever Chinese are found.

The Inglenook.

A Boy Misjudged.

"Don't be hasty with Charley," said Mary Thomas to her husband, as she heard him sharply tell him not to be late home from school.

"But I mean to let him know I will be obeyed," was her husband's reply, as he added: "Now then, be off to school, and come straight home, or I'll know why."

Charley started off with the tears stealing down his cheeks. He was a bright, manly fellow of some nine years of age, full of health and vigor, and therefore naturally disposed to be on the move. His father, however, was rather disposed to forget that "boys will be boys," or that it would be unnatural in such a lad not to be buoyant whenever an occasion presented itself for the display of his youthful vigor.

He had, however, to learn it to his cost. During the afternoon his business matters had become somewhat trying, and he went home with a vexed spirit. He was by no means unkind, but easily annoyed if things did not go exactly to suit him, especially little ones. Prompt and exact himself, he could not put up with the absence of such qualities in others.

Sitting by the fire in rather an unhappy mood, it was made worse by his wife's coming in and saying in rather an excited manner:

"I do declare, Charley has just come home in a perfect mess. He is covered from head to foot with mud and drenched to the skin!"

"Where is he?" asked the father, sternly. "In the kitchen shivering over the fire. He was afraid to come in because the servant told him you were at home."

"I don't wonder at his being afraid. Why, it was only yesterday I told him to keep away from the river, and that he was on no account to get near the edge on his way home from school. So tell him to come in this instant."

A moment after, Charley entered, trembling with cold and fright. One glance at his father's face was enough to tell him what to expect, from experience.

"Did I not tell you never to go near the river? It serves you right, and in the morning I'll let you know what I think of your conduct in such a way you won't forget."

"But, father," said the little fellow, "do let me explain and tell you—"

"Not one word—go to bed at once."

"I only want to tell you, father, that—"

"I tell you, not a word," said the father, and with a wave of his hand he added, "go to bed, or you will regret it."

Slowly the boy obeyed, and crept supperless to bed. When he had left the room, his mother said gently:

"I think, father, you ought to have heard what Charley had to tell you. My heart ached when he turned away. You know he is generally obedient, and if he does something wrong, it is more for want of thought than wilfulness of heart."

"Still he ought to do as I told him, as I did so plainly about not going near the river."

Somehow a cloud seemed to come over the parents that night, and a restraint crept between them. When at length they retired

to rest, as they passed the bedroom of the little fellow, something prompted the father to look in.

Creeping in and sheltering the candle, he went in and gazed upon his boy's face as he calmly and sweetly slept. A feeling of regret at his own harshness sprang up in his mind, which he tried in vain to suppress by saying that "a sense of duty" required him to be firm. On talking over the matter, however, with the mother, he promised that before proceeding to extreme measures in the morning he would listen to what the boy had to say, and, if it was a reasonable excuse, make amends to his wounded spirit.

Alas! the opportunity never came, for when they awoke in the morning it was to discover the lad tossing with brain fever, from which he never recovered, and in a few days, although they watched and waited in speechless agony and the most intense desire for some recognition, he passed away.

When the news reached the school, one of Charley's most intimate companions called, and after awhile said:

"I was with Charley when he got into the water."

"Indeed," said the father; "then you can tell me how it happened."

"Yes. Two boys were fishing, and somehow one slipped in and raised a cry for help. Charley threw off his cap and jumped in, and, after a deal of trouble, got the boy to the side of the river and waded through the mud, where I helped them both ashore. Charley told me not to say anything about it, for you had warned him not to go near the water, and all the way home he kept saying: 'What will my father say when he sees me? but I felt I must try and save Tom.'"

"My poor, brave boy!" exclaimed the father. "That was what he wanted to tell me, and I cruelly refused to hear him, owing to my hasty temper. God forgive me."

Hot and bitter tears rolled down his cheeks, and for years the sight of Charley's toys, school-books and other things, sent many a pang to his heart which might have been saved if he had been willing to listen before he condemned his poor boy.—The Christian Commonwealth.

Who Was It?

BY E. M. CLARK.

Once there was a maiden who wouldn't be polite:

Wouldn't say "Good-morning" and wouldn't say "Good-night";

Felt it too much trouble to think of saying

"please";

Slammed the door behind her as if she'd been a breeze;

Wouldn't ask her mother if she could take a run;

Ran away and lost herself, because it was

"such fun."

Merry little maiden! Isn't it too bad

That, with all her laughter, sometimes she was

sad?

But the reason for it isn't hard to find,

For this little maiden didn't like to mind;

Wouldn't do the things she knew she really

ought to do,

Who was she? Oh, never mind; I hope it

wasn't you.

A faddist is a man of genius after he has succeeded; he is more or less a silly kind of bore till he does succeed.—Andrew Lang.

A Long Ladder.

A Hindoo priest was sent over to Europe a short while ago in order to study the religions and the religious customs of the West. The first time that he visited a Christian church he was vastly impressed with the beauty of the music, his senses were awed by the solemnity of all he saw, and the young clergyman in the pulpit pleased him with the eloquent words of pity which streamed from his lips. After the service had concluded the Hindoo took the first opportunity of approaching the young clergyman. "Your words," he said have deeply impressed me. You are surely one of the first servants of the Church?"

"Oh, no," replied the clergyman with humble mien, "the vicar is over me."

"And over the vicar?"

"The canons."

"And over the canons?"

"The bishop."

"And over the bishop?"

"The archbishop."

"And over the archbishop?"

"The cardinals."

"And over the cardinals?"

"The HOLY FATHER."

The Hindoo priest shook his head and ceased his questions saying—"What a long, long ladder you want to mount up to God."

Home.

A prize which was offered by a London paper for the best definition of a home, brought about five thousand answers. Some of the best were the following:

A world of strife shut out, a world of love shut in. Home is the blossom of which heaven is the fruit.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

The father's kingdom, the children's paradise, the mother's world.

Where you are treated best and grumble most.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.

Like Jesus.

Four little girls in a Sabbath school class were left alone for a few moments.

"I wish I was a beautiful grown-up lady like our teacher," one little girl said.

"No," said another; "I'd rather be a little girl, but have everything I want. I'd have pretty clothes like Mamie Carroll's."

"I want to be like Esther May," put in the one next. "She has curls and dimples."

They nudged the fourth little girl. "We've all chosen some one to be like. Don't you want to be like anybody?"

"Yes," answered the fourth little girl who had not been listening; "I want to be like Jesus."

Which little girl made the wisest choice?

Substitute for Refrigerators.

There are times when the household goods are set up in places where refrigerators, cold rooms and cellars are not possible. In such cases human ingenuity has surmounted the lack of all these and found ways and means of keeping food. The following suggestions may be helpful if they are ever needed: If there is a convenient spring or well, butter may be kept cool and palatable by being hung in the water. Put it first in a jar of

bowl and stand this in a tightly covered pail. If the spring is a deep one lay a strong limb or stick across the top, and with a stout cord fasten the bail of the pail to this. Milk can be treated the same, and a watermelon never tastes so well as when cooled in the water.—Mary Graham in the March Woman's Home Companion.

Some Day.

You're going to take a long vacation,
Some day.

You'll will travel o'er all creation,
Some day.

Through old Japan you'll idly roam,
Slide down old Fuji-Yama's dome,
And see the geishas in their home,
Some day.

You will go to Egypt, see the Sphinx,
Some day.

You will climb the Pyramids, methinks,
Some day.

Sail up the vast, mysterious Nile,
Shoot at the festive crocodile,
And kodak everything the while,
Some day.

To Italy's classic shores you'll hie,
Some day.

See Naples' Bay and refuse to die,
Some day.

Along the tourists' usual groove
See old Pompeii and climb Vesuvio,
Some day.

You'll do old Rome, and the Holy Land,
Some day.

Pick shells on India's coral strand,
Some day.

Explore the islands of the ocean,
With naught to stay your locomotion
Wherever you may take the notion,
Some day.

Ah, trusting brother, you will find,
Some day.

You've done this only in your mind,
Some day.

But when life's journey's over, and
On Jordan's stormy banks you stand,
I hope you'll see the Promised Land,
Some day.

Deliberate Purpose in Animals.

An amusing incident, which shows that animals are subject to feelings very like those which occasionally ruffle the bosoms of men, occurred some little time ago at the Jardin des Plantes in Paris.

A large elephant, formerly the center of attraction, found itself supplanted in public favor by a new arrival—a young camel. The camel was the latest acquisition, and very naturally engaged the attention of visitors.

The elephant for a long time showed signs of dissatisfaction, and at last his jealousy reached a point where it must find expression. When the usual crowd gathered about the camel, the elephant prepared for action. It filled its trunk with water, and with deliberate aim discharged the water all over the people who stood looking at the baby camel.

This method of throwing cold water upon the admirers of a rival, brought a laugh even from its victims.

Equally wise in making its calculations was a cat that chose a peculiar spot for a bed. Comfort was the cat's object, and the chosen spot did not seem to be calculated to afford it. The cat was found fast asleep in a large ship-building yard, lying on what seemed to be a very muddy path.

It was found, however, that the spot chosen by the cat for its couch was the point at which a hot steam pipe passed under the road, so that the mud was baked into a warm, dry clay, which made not only a clean, but an artificially heated sleeping place.

Trained Nurses at Work.

Since the opening of the training-school for nurses in connection with the hospitals, large numbers of women have taken up that vocation. The trials to which they are subjected in relation to their health and strength present serious grounds for consideration. In the first place, their lives in the hospitals are very strenuous. The neophyte enters upon her duties filled with a burning enthusiasm, which suffers great abatement during the early weeks of training, as the young woman brings into action her untried powers. Her feet swell and become very painful from the long hours of remaining upon them. Her back aches from stooping over while making the beds and attending to the patients. The unaccustomed sights, which wring her heart with pity, cause her sleepless nights. She is put on a mental stretch to meet the requirements of an intelligent and exact obedience to directions, and to carry out the instructions and accurately to measure the medicines which she is to administer. Upon the discharge of duty in a proper manner hangs the life or death of her patients. Her two or three years' course in the hospital gives her the training so that when she goes forth to her work on her own account these matters of detail do not pull down her health. There are other conditions that will. As a general thing, the trained nurse is an enthusiast in her pro-

fession, and does not spare herself. When her patient is very ill she wrestles with the doctor to save the life, and it is due to her persistence and unremitting labor quite as often that the results are successful; for however much knowledge and skill physicians may have, if their medicines and directions are not properly administered the result will be a failure. This devotion to her work leads her to expend her strength recklessly. She does not take the sleep that she ought to, nor the exercise in the fresh air which is necessary to her well-being. The people for whom she gives her services are selfish in the matter, and do not arrange for her in these respects. It is not infrequent that the nurse takes the disease of her patient and succumbs to it. The expense of a nurse prevents their general employment, and it is only in the large cities that they can feel certain of an assured income. They do not remain long in the work, for one reason or another, partly because of the demands upon their health and strength, and partly because they marry.

"Jennie," said little Mabel to her big sister at breakfast, "did you tell papa?" "Tell papa what?" asked Jennie. "Why, you told Mr. Buster last night if he did it again you'll tell papa, and he did it again. I saw him." And then papa looked at Jennie over his glasses.

My Lady's Breakfast is Well Served

when the
hot-bread,
hot roll or
muffin is
Royal
Baking
Powder
risen.

Stale bread for breakfast is barbarous;
hot, yeast-risen rolls are dyspeptic.

ROYAL BAKING POWDER

adds anti-dyspeptic qualities to the food and makes delicious hot-bread, hot biscuit, rolls, muffins or griddle cakes whose fragrance and beauty tempt the laggard morning appetite, and whose wholesome and nutritive qualities afford the highest sustenance for both brain and body.

The "Royal Baker and Pastry Cook"—containing over 800 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.

During the meeting of the Synod of Toronto and Kingston last week Toronto has been full of ministers and their elders. In many instances clerical garb was conspicuous by its absence, the minister preferring to appear in an ordinary business suit. This has its disadvantages, and it is doubtful if they are counterbalanced. Reverence for the ministerial calling is fast passing, but it is following in the wake of reverence for the minister. A distinct garb and bearing in keeping helped to preserve the outward respect due to those who were considered as in a special sense the called of the Lord. The minister now takes his place among other professional men, as one of them, and makes his own reputation. He certainly should not be excused because he is a minister, but the fact that he is a minister should give him a standing other than that of a merely professional man.

The meetings of the Synod were well attended. At least half as many more than usual were present, but nine out of every ten were ministers. The reason is not far to seek. The time of year is one of the busiest, and then there is usually so little real business that the elder whose time is worth anything does not care to waste it. Were the meetings held in the autumn there would be a better attendance both of ministers and elders, and there would be a better spirit characterizing all its sessions.

The meetings this year were not uneventful. A break occurred during the first afternoon that shewed, better than words could do, what estimate the Synod places upon its time and the business down on its docket. The Secretary of the Ontario Lord's Day Alliance, who had not even corresponded with the Clerk of the Synod, nor that a place be given him at any of the seditious, came in during the morning session, asked for and obtained a hearing. During the course of his remarks he suggested that a deputation from the Synod should approach the Government and ask for a more rigorous enforcement of the law with respect to the maintenance of the Sabbath. "Why should we not all go" said some one, and they decided then and there that they should all go. The docket was knocked into smithereens, and the members trooped to the Legislative halls for the afternoon. The Synod evidently does not take its own work seriously.

The Presbytery of Toronto held a busy session during the meeting of the Synod. During the noon adjournment the members met and received and sustained a call from Weston to the Rev. R. M. Hamilton, B. A. The stipend promised is \$300 and a manse. Mr. Hamilton accepted the call, and the Presbytery will meet on Thursday, the 30th inst., for his induction. The induction sermon will be preached by the Rev. W. G. Back of Maple, the charge to the minister will be delivered by the Rev. Dr. Parsons and that to the people by the Rev. S. Carruthers.

Intimation was received that the Rev. Alex. Esler has accepted the call of Cooke's Church congregation, and the Presbytery will meet on the evening of June 11th for his induction. The induction sermon will be given by Rev. A. B. Winchester, the charge to the minister will be delivered by the venerable Dr. Gregg, once minister in this church, and the address to the people will be given by the Rev. Dr. Milligan.

At an evening seditious the Presbytery sustained still another call. In doing so a record was established that we do not think can be beaten. Mr. E. L. Pidgeon appeared before the Presbytery of Montreal for preliminary trials for license. That Presbytery applied to the Synod of Montreal and Ottawa for leave to take him on probationary trials. The application was granted on Tuesday evening by the Synod sitting in Montreal. Mr. Pidgeon was then transferred by telegraph to Toronto, where the Synod of Toronto and Kingston was in session. Toronto Presbytery received the transference, and its examining committee met with Mr. Pidgeon and heard his probationary trials. At the noon adjournment of Synod the Presbytery of Toronto met, heard the favorable report of its examining committee, sustained the trials for license and thereupon licensed Mr. Pidgeon with four other candidates. Immediately a member of Presbytery departed for a town some twenty miles distant, held a congregational meeting, moderated in a call to Mr. Pidgeon, had the call signed, and well signed, returned to Toronto post haste, met the Presbytery at an adjourned meeting after the evening seditious, presented

the call which was sustained, put into Mr. Pidgeon's hands and accepted by him. The Presbytery agreed to meet at Markham on the 28th inst., for his ordination and induction to that pastoral charge. There isn't much red tape about that piece of business, and yet the edges of what there is isn't frayed.

The other candidates for license who appeared on Wednesday last were Messrs. T. G. Taylor Ph. D., Hugh Munro, D. K. McKerrill and M. McArthur. Mr. J. J. Hastie was transferred to the Saugeen Presbytery, Mr. W. A. Brommer to Kingston Presbytery, Mr. R. J. Pritchard to Paris Presbytery, and Mr. F. C. Harper to Barrie Presbytery.

Northern Ontario.

Improvements are about to be made to Temple Hill church, Rocklyn, for which tenders have been called.

Sand Hill congregation, under the pastoral care of Rev. Jas. Matheson, shows signs of prosperity, their church property being now reported free of debt.

"Central" is the new name given to Knox church, Caledon. Another Knox church near by made the change desirable and Presbytery acquiesced.

Grand Valley congregation is making ready to build a new church on a new site, and permission has been given by Presbytery to sell the old church property.

A spire is to be built on the Feversham church which, says a local correspondent, "will, no doubt, add very much to the appearance of our beautiful little church."

Mr. W. C. McIntyre, a young student of Queen's University, preached in Finch on a recent Sunday evening. He is a good speaker and delivered an excellent sermon.

The Christian Endeavor Society of Chalmers Church, Flesherton, have elected Miss Hattie Sullivan president to fill the vacancy caused by the removal of Mr. H. Stewart, to Kintore.

Rev. J. R. McLeod, of Three Rivers, Que., occupied the pulpit of St. John's Church, Almonte, two weeks ago. Last Sunday Rev. Mr. McNicol, of Aylmer, Que., preached in the same church.

At the last meeting of Orangerville Presbytery Revs. Buchanan, Anderson, Cockburn, Orr and McKay, ministers, and D. McPherson, elder, were appointed Commissioners to General Assembly.

The promised Gaelic sermon, by the Rev. Dr. Watson, of Beaverton, in Orillia Presbyterian church, says the Packet, is looked forward to with much interest by the many in this district who still speak that language.

The members of Saugeen Lodge, I. O. O. F., Markdale, accompanied by brethren from Flesherton and Holland Centre attended Cooke's church in a body on Sabbath the 5th inst., when the pastor Rev. John Hunter preached the annual sermon from Ps. 133: 1.

At the regular communion recently held in Cooke's church, Markdale, eighteen new members were received, eight by certificate and ten on profession of faith. The finances of the congregation are reported in a prosperous condition; all of which must be gratifying to the indefatigable minister of the congregation.

Rev. Godfrey Shore, Portsmouth, left \$12,000 to his wife. It was understood he was to have bequeathed \$3,000 to Queen's College, but as his will was made only prior to his death no such bequest was made. Rather than have trouble Mrs. Shore offered Queen's \$3,000, interest on which should be paid her until death. It was declined.

Mrs. (Rev.) W. McKenzie, of London, Ont., is visiting her many friends in Almonte. She came from Montreal, where she was present to see her youngest son, Mr. Bert McKenzie, receive his degree of B. Sc. He is now a well-fledged mining engineer. While in Montreal Mrs. McKenzie had the pleasure of meeting her eldest son, Rev. W. P. McKenzie, of Boston, who also came over to see his youngest brother hooded.

At the public service in Chalmers Church, Fishertown, on Sabbath the 5th inst. the pastor, Rev. L. W. Thom, referred feelingly to the bereavement which had befallen his predecessor, Rev. John Wells, of Holland, Man., in the death of his only and beloved daughter, Miss Alice, who had passed away (aged 26) on the Friday previous; and also paid a touching tribute to the

memory of the deceased, who had been a general favorite in the congregation. At the close of the service a special meeting of session was held when a resolution of condolence was adopted, extending the session's sincere sympathy to Mr. and Mrs. Wells in their season of deep sorrow.

The Packet says: "The Rev. Dr. Grant's annual lecture in Orillia Presbyterian Church under the auspices of the Presbyterian Bible Class on Friday evening, dealt with "Three Johns"—John Calvin, John Knox, and John Wesley. The lecture outlined the careers of these three great leaders of religious thought and pointed out that the churches which they had founded retained, in all essentials, the characteristics with which they had endowed them. They represented opposite schools of thought, the first two Calvinism, the third Arminianism under one or other of which all the Protestant churches might be classified. In concluding Dr. Grant urged the young to emulate these great men in their thirst for knowledge, and to spend their time in gaining it rather than in frivolous amusement. Dr. Braton ably presided and a cordial vote of thanks was passed to Rev. Dr. Grant.

Western Ontario.

Rev. Robert Thymne and Miss Barbara Thymne, of Souris, Manitoba, are visiting at Bluevale.

The translation of Rev. Mr. Wallace, Port Dalhousie, to Tilsonburg, has been refused by the Hamilton Presbytery.

Mr. James Anthony, a graduate of Queen's has accepted a call to Waterdown, where he has already done excellent work as a student. His induction takes place on 28th inst.

The following members of Chalmers church, Guelph, recently elected to the eldership have accepted: Messrs. D. D. Christie, John Davidson, Peter Dunbar, Geo. Fyfe and Geo. Holmwood, and their ordination and induction takes place next Friday evening.

People at Madawaska contributed \$450 toward the erection of an Anglican church; Toronto churches gave \$200; and Mr. J. R. Booth, of this City gave a free site and will supply the stone and haul the material gratuitously. Mr. Booth is a member of St. Andrew's Church; but his liberal giving is not confined within denominational limits.

The Rev. H. M. Scott of Zion church, Hall, conducted the morning service last Sabbath in Bethany church. He spoke on the century fund, and said that \$75,000 was still required to make up the \$200,000 for the carrying on the advanced work of the church. A special effort was being made, he stated, to raise the necessary amount within the next two weeks.

MacNab Street Church, Hamilton, held a double anniversary last Sabbath—the forty-seventh of the organization of the congregation and the 20th of the induction of Rev. Dr. Fletcher as pastor. Special services were held to commemorate the double event, Rev. A. B. Winchester, of Knox Church, Toronto, preaching at both services, and music of a high order being sung by the choir, assisted by Mr. Fred Jenkins, of Cleveland, Mrs. McArthur and others. The pulpit was beautifully decked with flowers. At both services the congregations were large. Rev. Dr. Fletcher, the pastor, was present, and took part in the services. Incidental to his sermon, remarks the Times, Rev. Mr. Winchester, speaking of the anniversary, said it was likely that among these present there were not more than could be counted on the fingers of one hand who were at the organization 47 years ago. (As a matter of fact there was but one.) The only other one living, as far as is known, Mrs. J. D. Macdonald, was not able to be present.

In conferring the Degree of D. D. on Rev. T. F. Fotheringham, M. A., of St. John, N. B., Pine Hill College has honoured itself. Dr. Fotheringham is a distinguished graduate of Toronto University and Knox College; has done excellent work for the Church in connection with his Sabbath School publications; has had a long and fruitful pastorate; and will in every way worthily wear his new honours. And Dr. Fotheringham's many friends throughout the Church offer him hearty congratulations.

Barrie Presbytery meets at Barrie on the 28th inst.

Ottawa.

Mr. E. B. Osler, M. P., has subscribed \$1,000 to Lady Minto's cottage hospital scheme.

Rev. Dr. Armstrong, St. Paul's and Rev. Mr. McLeod, MacKay Church, exchanged pulpits last Sabbath morning.

Rev. Mr. McGillivray of Carp, Ont., will officiate at both services in the St. Andrew Presbyterian church next Sunday.

Miss Galt, of the Salvation Army—daughter of the late Sir Alexander Galt—has been appointed major and spiritual special evangelist, and it is expected that her headquarters will be in Ottawa.

Arrangements are being made by the ladies of the various Presbyterian churches in the city for a garden party to the General Assembly. The ample grounds of the Ladies' College will be utilized for the purpose. It promises to be a very pleasant affair.

The Erskine Church people have let the contract for a Sunday School building in stone, capable of seating between 600 and 700, at a cost of \$10,000. Of this amount the congregation is to have available by the completion of the building say \$5,000; leaving \$5,000 still to be met. As this congregation is largely engaged in Missionary work no doubt a good deal of outside assistance will be forthcoming. Indeed not a few expressions of interest and good will have already been expressed by those in other congregations able to assist; and no doubt these sentiments will later on materialize in substantial subscriptions to the building fund. Work has already been commenced; and it is hoped to have the new building completed next October.

Synod of Montreal and Ottawa.

The Presbyterian Synod of Montreal and Ottawa met for their opening session in St. Gabriel Church Tuesday evening at 8 o'clock. The Rev. A. H. Scott, M. A., of Perth, moderator, conducted public worship, preaching from the text 1 Thessalonians 1: 8. After the sermon the Synod was constituted. Rev. Professor Scrimgeour, D. D., was duly elected Moderator, who thanked the Synod for the honour done him, craved the indulgence of the brethren, and asked the earnest assistance of all the members. The Rev. Dr. McVicar moved that the retiring moderator receive the thanks of the Synod for the manner in which he had conducted the duties of the chair, and for the sermon he had preached.

S. S. Field Secretary.

With reference to the appointment of a synodical field secretary submitted the following, which was agreed to: "That in the event of the General Assembly approving of the remit in re-appointment of synodical Sabbath school field workers, and delegating the appointment of said officers to the several synods, that a committee now appointed by this Synod shall take the necessary steps to give effect thereto and submit to presbyteries of the bounds a name or names of persons suitable for the position and report to next meeting of Synod."

The Lord's Day Alliance.

The Synod received a deputation from the Dominion Lord's Day Alliance, consisting of the Rev. Dr. J. Edgar Hill and the Rev. Dr. W. D. Armstrong.

The Rev. W. D. Morrison moved 'that the Synod has heard with much interest and profit the excellent addresses delivered by Dr. Hill and Dr. Armstrong on the organization and work of the Lord's Day Alliance, and thanks those gentlemen for the same. It would record its sense of gratitude for the substantial progress made in safeguarding the sanctity of the Sabbath, and in restraining the selfishness of those who for sordid gain are robbing the people of the blessings of the Sabbath. It also pledges itself to heartily cooperate with the Alliance in such assistance as it may be able to give.

Ottawa Ladies' College

The Rev. Dr. Armstrong gave a report of the Ottawa Ladies' College. This year had been one of true success. The teaching staff was all that could be desired. The pupils numbered more than in previous years, and were getting a truly liberal and religious education. The income had been sufficient to meet all expenses and interest on the debt, and leave a surplus of several hundred dollars. Subscriptions had been given in connection with the centenary fund to remove the debt on the institution. These amounted to over \$10,000.

The Rev. A. H. Scott moved 'that the Synod expresses its gratification at the continued success, attending the Ladies' College, Ottawa, and recommend the college to parents as an excellent school to which they may with confidence send their daughters for a superior education under wholesome moral and refining influences; etc. This was agreed to.

Christian Life and Work.

The Rev. D. Strachan, of Brockville, read the report of the committee on life and work. The recommendations of this report as received and adapted were: That sessions give special attention to the promotion of religious life in the home; that boards of management be urged to adopt the financial methods best adapted to their congregations; that the Synod enjoin upon all the members and adherents of the Church the restful and religious observance of the Lord's day, and it expresses its cordial appreciation of the work done by the Lord's Day Alliance; that the attention of sessions be given to the suppression of drinking and to the consideration of the best methods of dealing with the liquor traffic.

At the evening session after devotional exercises the conference on Christian Life and Work was opened by the Rev. Mr. Heine reading a paper on the reason for the decrease of the interest in Christian life and work among the men. He stated that statistics were not to hand to separate the men from the women. But there was undoubtedly a decrease of interest among the people. Their liberality was decreasing. There were fewer joining the fellowship of the Church now than in 1890, notwithstanding the increase of 30,000 families to the Church this year. The prayer meetings were attended by a small number, especially of men. There were many attractions to draw young men from the Church and from true Christian life. The home had lost its hallowed influence over the children, as the father seldom acted as the priest of the family. The children were left to learn the Bible truths at the Sabbath school or day school. The mother was kept working hard, and had no time to instruct her children.

The Rev. Mr. Bruneau read a paper on the responsibility of the English Protestant people towards the French Roman Catholics of this province. His address was very interesting, showing how faithful work for Christ was always successful. He affirmed that the Church was in duty bound to remember those brethren who were left in ignorance of the true way of life.

The conference was continued by the Rev. Mr. Carmack, Maxville. He said that we must remember that the power of the early Church was the personal power of Jesus. This was the secret of success in the Reformation, and later in the eighteenth century in England under the revival by the Wesleys and Whitefield.

A vote of thanks was accorded those three brethren for their interesting addresses.

Home Missions.

The Rev. Dr. Robertson addressed the court on home missions. Twenty-five thousand dollars more would be needed this year than last. There was a great influx of people into the North-West. About half of these were Galicians, Poles, Russians and other people from central and northern Europe. They should be educated and taught the principles of Christianity. Many were also coming from the United States, where they had been without the means of grace. They also should be assisted.

The Rev. James Hastie moved 'that the Synod express its great pleasure that the Rev. Dr. Robertson, the venerable superintendent of missions, had been restored in the good providence of God to his wonted strength and energy, and prays that he may be long spared to prosecute the work in which he has been so eminently successful.

Young People's Societies.

The Rev. Mr. McNichol gave the report on the young people's societies. He reported a decrease in the number of societies and of members. But a larger number of the present members are members in full communion in the church. The amount raised by these societies last year was over \$4,000. This report was received, and Mr. McNichol thanked for his excellent report.

The Ross Convention.

The Rev. Dr. Ross presented the report of the committee appointed to consider the reference from the presbytery of Lanark and Renfrew. Having heard all parties, they moved 'that since it appears that the feelings are such that there is no hope of reconciliation between the parties, they instruct the presbytery of Lan-

ark and Renfrew to formally organize the mission in Lanark as a mission station, it being understood that such mission shall have no claim on the Home Mission funds of the church. This was agreed to. The parties in the case were called before the court and informed by the moderator what the finding of the court was. They were asked if they acquiesced in this finding. The parties who represented St. Andrew's Church intimated their willingness to do so. Those representing the mission were not unanimous in the matter. Some accepted for themselves, but could not say what their fellows would do.

The Synod also adopted a resolution thanking the ladies of St. Gabriel Church for their kindness in entertaining the ministers on Wednesday evening, also thanking the minister, elders and managers of the church for their arrangements for the comfort of the Synod. With closing remarks and the benediction by the moderator, the Synod adjourned to meet next year in St. Andrew's Church, Carleton Place, in May, 1902, Ottawa.

Winnipeg and West.

At the meeting of Winnipeg Presbytery a report of the evangelistic services carried on throughout the bounds of the Presbytery was read by Rev. Dr. Kilpatrick. It was resolved to establish a standing committee to take charge of similar meetings in the future, and the following were appointed: Rev. Dr. Kilpatrick and Rev. D. Munroe to be joint convenors; Revs. J. H. Cameron, J. C. Madill, D. H. Jacobs, A. G. Bell, D. Carswell, C. W. Gordon, D. Sinclair and J. McNaughton. The application of Clendeboye for a loan of \$4,000 for the erection of a church was approved; and a resolution of regret was passed at the departure of Rev. Mr. Muldrew, of Morris, who goes to Souris. Rev. H. J. Stirling was appointed to succeed Rev. J. H. Jarvis as moderator in Springfield.

The following were appointed by Winnipeg Presbytery Commissioners to General Assembly instead of parties who resigned: Revs. Joseph Hogg, Dr. Wilson and Prof. Hart with Dr. Kilpatrick and Rev. R. M. Dickey, as alternates. To fill the vacancies on the list of elders the following were appointed: Messrs. Alexander McIntyre, B. A., John Paterson, John B. Halkett (Ottawa), John Keen (Ottawa). Rev. A. McFarlane thanked the presbytery for the sympathy extended to him in the death of his daughter. A report on the Sabbath school attendance was submitted by Rev. J. H. Cameron, showing 31 schools open during the whole year.

The Board of Management of Knox College at a very fully attended meeting resolved to recommend to the General Assembly that Rev. Halliday Douglas of Cambridge be appointed to the new chair in apologetics in Knox College. Mr. Douglas has been for the last seven years minister of the chief Presbyterian church at Cambridge, where he has established such a strong influence over the undergraduates of Nonconformist faith that strong efforts are being made to induce him to remain. Mr. Douglas was formerly assistant to Dr. White at St. George's, Edinburgh. He was educated at New College, where he took a most distinguished course. His father was Dr. Halliday Douglas, a celebrated Edinburgh physician, and his brother, Mr. C. M. Douglas, has a seat in the British House of Commons.

In sixty years Queen's University has conferred 94 honorary degrees, 51 L.L.D.'s and 37 D.D.'s. Thirty-two so honored are dead, fifteen or more holding degrees are in Britain and Australia, so that only fifty of Queen's graduates reside in Canada and the United States. This does not warrant the charge made by a Toronto paper that Queen's is one of the Canadian colleges that has lavishly handed out honorary titles.

Rev. J. W. Penman, M. A., who recently concluded a successful mission at Victoria Harbour, has been appointed to the important field of Orville, Muskoka District, and stations therewith connected.

Mr. J. Burt Sutherland, Montreal, is announced to lecture in St. Paul's Church, Hawkesbury, on the 4th prox.

The Presbyterians of Allandale have about \$2,000 subscribed towards the erection of a new church.

Rev. D. Y. Ross, of St. George, preached in Fergus, last Sunday.

World of Missions.

Germany and Missions.

Allgemeine Missions-Zeitschrift for January gives the latest figures relating to 16 older missionary societies, and 7 others formed since 1889, a total of 23. They employ in all 880 European missionaries, besides 96 unmarried female missionaries, exclusive of the large number of Kaiserwerth deaconesses in foreign services. It should be noticed, perhaps, that this column regarding women's work appears for the first time—a cheering symptom of advance. These societies have also 378 young persons in training for foreign service. There are 136 ordained pastors, and 4,160 other native helpers. The principle stations number 551, and the baptized native Christians 309,493, with 35,579 candidates. In 1,829 schools there are 89,103 pupils.

Their joint home income is stated as \$1,341,780; but this, while including special contributions for special needs abroad, such as famine relief, is exclusive both of special contributions for the extinction of debt and of contributions to particular funds auxiliary to mission work. If these special contributions are included, it is estimated that at least \$500,000 should be added. The income was nearly \$250,000 more than in the year preceding, 1899.

Persecution of the "Old Believers" in Russia.

In Russia we have the only genuine specimen of Church and State. The Church is the nation. There are 130,000,000 of people in the Russian empire, of whom 15,000,000 are dissenters. Every priest is called a "pope," but the arch-pope is the czar, who is far more truly a pontifex maximus than the Roman pope. In comparison with Rome, the Greek Church can scarcely be called a persecuting Church. And yet bigotry, superstition, and rigor are sufficiently characteristic of the orthodox of Russia. Stundists, Mennonites, Dukhoborsts, and Jews have all been hardly dealt with. The latest victims of Pobiedonostseff, the procurator of the holy synod, are the Old Believers. The disturbance of these excellent people has come on the religious world as an abrupt surprise, for they have been regarded as almost the only privileged dissenters. Theoretically no sect is tolerated in Russia, the Church being reckoned and indivisible; but, of course, in practise there must be some limit to intolerance. The Old Believers have been known by various names, such as Raskolniks, or Rupturists; Staroobriadtsi, or Old Ceremonialists; and Staroveri, which means Old Believers. The Raskol, or rupture, originated 250 years ago; the principle underlying the Raskol is essentially realistic and materialistic, pushed to its extreme limits.

The more we are haunted by a sense of imperfection, the easier we find it to struggle toward perfection. When the cork is most oppressed by the weight of water, it pulls hardest to ascend to the surface.

Women have been gardeners at heart since the beginning of all things, but it is only during the latter portion of last century that they thought of flowers as makers of a fortune, or of fruit and vegetables as sources of income.

Health and Home Hints.

Bananas are recommended as a most valuable food for very young children.

To prevent cheese when toasted from being stringy mix a little beaten egg in it while cooking.

The white of an egg beaten to a froth with a tiny lump of butter makes a substitute for cream in tea or coffee.

With the warm days comes the demand for shirt waists, those of linen being the most popular for general wear. There is a greater variety of colours shown this season than usual.

Chocolate Wafers—One-half of a cupful of light brown sugar, one-half of a cupful of granulated sugar, one-half of a cupful of butter, one egg, one-half of a cupful of grated chocolate, one and one-half cupfuls of flour, one-quarter of a teaspoonful of salt, one teaspoonful of vanilla. Mix to a soft dough, roll out (a little at a time) very thin and cut into circles. Bake in a moderate oven.

Cocoanut Balls—Beat the white of one egg to a light stiff froth, as for frosting, then stir in enough confectioner's sugar to make it stiff to stir, then add unsweetened desiccated cocoanut until the mass is stiff enough to knead with the hands. After thoroughly incorporating the cocoanut and sugar, break off small pieces and roll into balls. Put a little cocoanut in a dish, and while the surface of the balls is soft roll them in it.

Cracker and Cheese Pudding—Grate or cut fine one-half of a pound of good Canadian cheese. Break half of a pound of soda crackers into pieces. Nearly fill a broad, shallow baking-dish with alternate layers of the crackers and cheese, slightly salting the crackers. Over the top put one scant teaspoonful of butter cut into bits. Just before putting into the oven, pour over sufficient cold milk to come up to the top of the crackers. Cover and place in a hot oven for fifteen minutes, then uncover and bake until well browned.

Potato Pudding—This pudding has a homely name, but is nevertheless dainty and light as a feather. Stir the yolks of four eggs with half a cup of sugar, add grated rind and juice of a lemon, also a half-cup of grated potato. The potato must be cooked the day previous. Add half a saltspoonful of salt. Lastly add beaten whites of four eggs. Put the pudding into a buttered plate and steam half an hour. Turn onto a firm and serve with jelly sauce.

Mutton Piquante—Wash and trim a leg of mutton, then score it deeply a half a dozen places and crowd into the scores either half cloves, or garlic or small button onions, also pinches of salt and a few drops of salad oil, or melted butter. Lay the meat in a pan, with a cupful of hot water, turn another pan over it, and bake until three parts done. Meantime mix a tablespoonful of French mustard—dry, of course—and three tablespoonfuls of fine cracker crumbs to a thin paste, dropping in alternately oil or butter and vinegar. Season the paste highly with salt, black pepper and cayenne. It must be soft enough to spread very thin, but not to run. Take up the meat, put it in a dry pan and cover it well with the paste, then return it to the oven and let it roast gently until the paste is a brown crust.

the numerous imitations which some dealers offer. The genuine pills always bear the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box,

A Nervous Wreck

WAS THE CONDITION OF MISS GILLIS FOR EIGHT YEARS.

The Best Doctors and Hospital Treatment Failed to Help Her, and She Had Almost Lost Hope of Ever Being Well Again—Her Earnest Advice to Other Sufferers.

One of the most common, at the same time one of the most to be dreaded, ailments which afflicts the people of this country is nervous debility. The causes belong to the trouble are various, overwork or worry being among the most prominent. But whatever the cause, the affliction is one that makes life a burden. Such a sufferer for years was Miss Margaret Gillis, of Whim Road Cross, P.E.I. Her life was one of almost incessant misery, and she had come to look upon her condition as incurable, when Dr. Williams' Pink Pills were brought to her notice, and to this life-giving, nerve restoring medicine, she now owes health and happiness. Miss Gillis tells of her illness and cure as follows: "For the past eight years my life has been one of constant misery. My nervous system was shattered, and I was reduced to a mere physical wreck. My trouble began in one of the ailments that so frequently afflict my sex. I was irritable and discouraged all the time, and life did not seem worth living. For seven years I was under treatment by doctors. I even went to Boston and entered a hospital where I remained for some time. While there the treatment temporarily benefited me, but soon my condition was worse than ever. Finally my nervous trouble took the form of spasms which caused more suffering than words can tell. When thus attacked I felt as though I was literally being torn apart. I would frequently become unconscious and sometimes would remain in that condition for half an hour. I have sometimes had as many as six of these spasms in a week, and no one who has not similarly suffered can imagine the tired, wornout, depressed feeling which followed. Doctors seemed utterly unable to do anything for me, and the six years of misery can not be forgotten. Then I began taking Dr. Williams' Pink Pills, and in a short while found them helping me. Then another doctor told me he could cure me. I stopped taking the pills, and like the dog in the fable, while graping at the shadow I lost the substance. I was soon in as wretched condition as ever. The pills were the only thing that had ever helped me and I determined to begin them again. I continued to take them for nearly nine months, the trouble gradually but surely leaving me, until I am now in almost perfect health and fully released from what I at one time thought would prove a life of constant misery. I cannot praise Dr. Williams' Pink Pills too highly, nor can I too strongly urge those who are ailing to test their wonderful health restoring virtues."

In thousands and thousands of cases it has been proved, that Dr. Williams' Pink Pills are the greatest blood builder and nerve restorer medical science has yet discovered. The pills act speedily and directly upon the blood and the nerves and thus reach the root of the trouble, effecting thorough and permanent cures. Other medicines merely act upon the symptoms, and when the patient ceases using them they soon relapse into a condition as bad as before. There is no trouble due to poor blood or weak nerves which these pills will not cure. Those who are sick or ailing are urged to give this medicine a fair trial, and are cautioned against

Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 8 perior, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., bi-mo
 Rock Lake, Manitow, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Shoal Lake, March 3, 1901.
 Melita, Carnuff, 12 March. - Rogina.

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, Blenheim, July 9th, 10 am
 Stratford, Stratford, 2nd Tuesday May, 1901.
 Huron, Clinton, 9th April.
 Sarnia, Sarnia.
 Maitland, Wroxeter, March 5 10 a.m.
 Bruce, Paisley, 30th July, 10:30 a.m.
 Brandon, Brandon, 5th 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, 26th 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, Hamilton, 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 the New Year, 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, Weymouth, Mar. 19 1901 11 a.m.
 P. E. I., Charlottown, 5th Feb.
 Pictou, Pictou, 10 a.m.
 Wallace, Oxford, 4th May, 7:30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 26 March, 10 a.m.

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- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
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 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
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Penitentiary Supplies

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

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

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

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- 3. Forage.
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- 5. Cordwood.
- 6. Groceries.
- 7. Coal Oil (all barrels).
- 8. Dry Goods.
- 9. Drugs and Medicines.
- 10. Leather and Findings.
- 11. Hardware.
- 12. Lumber.

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

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

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

DOUGLAS STEWART,

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



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, &c., Deseronto, Ont.," will be received at this office until Tuesday 28th May, inclusive, for a Post Office, Customs, and Inland Revenue office building at Deseronto, Ont., according to the plan to be sent at the Department of Public 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 Minister of Public Works, equal to ten per cent (10 p.c.) of the amount of tender, must accompany each tender. The cheque will be forfeited if the party declines the contract or fails 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,

J. H. R. ROY,
Acting Secretary.

Department of Public Works
Ottawa, 6th May, 1901.
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

The Best Pianos Up With the Times

... AT ...
Lowest Prices!

The Finest Stock in Canada to choose from, including

- STEINWAY**
- KNABE**
- NORDHEIMER**
- MASON & RISCH**
- GERHARD HEINTZMAN**
- MENDELSSOHN, and**
- MORRIS PIANOS**
- ESTEY ORGANS**

Sold only by

J. L. ORME & SON
189 Sparks St., Ottawa

Progressive cheese and butter-makers use

WINDSOR SALT

because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.
LIMITED
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR Dressed Hogs Dressed Poultry Butter to

D. GUNN, BROS & CO.
Pork Packers and Commis. Merchants
67-83 Front St., East
TORONTO

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

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

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.
INCORPORATED 1891.

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

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

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900: "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Young St. Branch), Toronto. Full particulars from **E. C. DAVIES, Managing Director.** TEMPLE BUILDING, TORONTO, May 31st, 1900.

Ottawa Northern & Western RAILWAY.
OTTAWA & GATINEAU RY.

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

The City Ice Company, LIMITED

26 Victoria Square Montreal
R. A. BECKETT - Man.
Pure Ice Prompt delivery.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows:
Trains leave Ottawa Central Depot daily except Sunday.

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

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

- 11.10 a.m. Montreal and local stations, New York, Boston and New England.
- 12.15 p.m. Limited, Montreal and points east.
- 6.35 p.m. Limited, Montreal and stations east.
- 9.05 p.m. Local, daily including Sunday Montreal and local stations.
- Middle and Western Divisions: Amport, Irenfrew, Eganville, Pembroke, Madawaska and Pelly Sound.

TRAINS LEAVE OTTAWA, CEN

TRAIL DEPT.
8.15 a.m. Pembroke, Pelly 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 CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall wall 9:24, 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 intermediate stations. Arrives Cornwall wall 7:13, 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, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6:15 a.m., 9:5 a.m., 4:25 p.m.
Leave Union Station 4:15 a.m., 8:45 a.m., 12:35 p.m., 5:45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9:35 a.m., 11:40 a.m., 8:19 p.m., 6:40 p.m.
Place Viger Station 12:55 p.m., 10 p.m.
Daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 9:30 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., 3:40 p.m.

Arrive Ottawa]

Central Station 12:10 a.m. 6:30 p.m., 9:40 p.m.
Union Station 12:40 p.m., 1:10 p.m., 9:45 p.m., 1:40 a.m.

OTTAWA TICKET OFFICES:

Central Station. Union Station

GEO. DUNCAN.

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