

Dominion Presbyterian

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OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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GIVE IT EXPRESSION.

"I might have said a word of cheer
Before I let him go:
His haggard visage haunts me yet,
But how could I foreknow
That slightest chance would be the last
To me in mercy given?
My utmost yearning cannot send
That word from earth to heaven.

"I might have looked the love I felt;
My brother had sore need
Of that for which too shy and proud
He had no words to plead
But self is near, and self is strong,
And I was blind that day;
He sought within my careless eyes,
And thirsting, turned away.

"I might have held in closer clasp
The hand he laid in mine:
My full rich life to his sad soul
Had been like generous wine.
Warming a heart whose strains e'en then
Were ebbing faint and low;
Mine might have been (God knows) the art
To stem the fatal flow.

"Ah, word and look and touch withheld!
Ah, brother heart now stilled!
Dear life, forever out of reach,
I might have cheered and filled!
Talents misused and chances lost,
O'er which I mourn in vain,
A waste as barren to my tears
As desert's sands to rain!

"Ah, friends, whose eyes to-day may look
Love in living eyes,
Whose word and look perchance may thrill
Sad hearts with sweet surprise,
Be instant, like our Lord in love,
And constant as His grace,
With light and dew and manna fall—
The night comes on apace!

BIRTHS.

At London on April 21, 1901, to Mr. and Mrs. Thomas Guthrie, a daughter.

MARRIAGES.

On Tuesday, April 30th, 1901, at the residence of bride's parents, Thamesville, by the Rev. J. C. Tolmie, B. A., Windsor, assisted by the Rev. J. McInnis, Thamesville, the Rev. James Hugh Morton Borland, M. A. of Collingwood, to Mary, daughter of D. Macfarlane, Esq.

At Knox Church, St. Catharines, by the Rev. Dr. Smiths, on April 24, 1901, Florence Gertrude, only daughter of Mr. and Mrs. Zimmerman, of Jordan Ont., to John McIver, jr.

At the residence of the bride's parents, on April 26th, by the Rev. Jas. Binnie, M. A., B., Mr. John Lee, merchant, Snow Road, to Bertha McKinnon, third daughter of Mr. Hugh McKinnon of McLaren's Depot.

On April 30, 1901, at 342 Elgin street, Ottawa, by the Rev. R. Herbyson, M. A., of the Stewarnton Church, Grace Wilson, eldest daughter of Mr. Robert Russell, to Chas., third son of Wilson J. Binks, both of Ottawa.

On April 30, 1901, at the residence of bride's parents, by the Rev. James Fleck, B.A., William Jas. Wilkinson, to Agnes Telfer, eldest daughter of Thos. Erskine.

DEATHS.

At Calgary, May 1st Harold Mackenzie Geddes, third son of Chas. G. and Janet M. Geddes, aged 31 years.

At Puslinch, on April 29, Mrs. Leslie, widow of the late Colonel Leslie, aged 73 years.

Accidentally killed on C. P. R. track near Pakenham, April 23rd, Archibald C. Blair, of Pakenham Township aged 26 years.

At the Homestead, Colborne, Ont., on April 26, 1901, Archie B. D. Campbell, eldest son of the late Archibald Campbell, of Lakeport, aged 23 years.

On April 27, 1901, at the residence of her nephew, Edwin Colquhoun, Coquhoun, Ont., Anne Urquhart Munro, aged 65 years.

Suddenly, at Bordeaux (Back River), on April 29, 1901, Sophia Harland-beloved wife of William Taylor in the 41st year of her age.

Suddenly at Walkerton, Ont., on April 26, 1901, John Weir, in his 70th year.

Mary Ball, beloved wife of J. H. Gordon, and daughter of the late Alexander Mutchison, of Ottawa, on Wednesday, May 1, 1901, at 97 Tupper street, Montreal.

At Guelph, Ont., on April 29, 1901, William Stewart, formerly dry goods merchant, and latterly in the Custom House.

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Note and Comment.

An effort is to be made to fully endow Dundee Royal Victoria Hospital as a memorial of the late Queen Victoria. The sum required is £15,000, and at a meeting to further the scheme subscriptions amounting to £4205 were intimated.

The General Assembly of the Presbyterian Church of the United States will be in session in the city of Philadelphia from May 16th to May 25th, 1901. This will be the first General Assembly for the 20th century, and will mark an important epoch in the history of the Presbyterian Church of that country.

At the annual meeting of the directors of the Montreal Protestant House of Refuge last week Mr. Chas Alexander, president, who has been connected with the institution for forty years, announced his resignation from office, and was thereupon made life honorary president. Mr. Alexander is a native of Dundee.

Sir Edwin Arnold, in spite of his now total blindness, is still fortunately in possession of his full mental powers. According to the Sphere, in his blindness Sir Edwin Arnold has dictated a poem of 4,000 lines. Its subject is the circumnavigation of Africa by the Phœnicians in 600 B.C., and is entitled "The Voyage of Ithobal." The poem, which is in the same metre as "The Light of Asia," is to be published in the Daily Telegraph.

The Free Lance declares that it has reason for believing that his Majesty is inclined to commemorate the travels of his son and heir by giving him the title of "Prince of Greater Britain." It seems, to those who have been questioned on the subject, that the designation is in every way appropriate, and would meet the inclinations of the whole of the British Empire beyond the seas. "Prince of Greater Britain" is even better in sound than Prince of Wales.

The religious agitation in Austria continues unabated. The Protestants are gaining large numbers of adherents from the Roman Catholic Church, and many churches are being erected in hitherto Catholic communities. The Catholics are greatly aroused by this "Away from Rome" movement and take occasion to revive ancient vilifications of Martin Luther, "the perjured priest," in order to combat this essentially Protestant movement. With a similar condition of affairs in France, the loss of power in the Philippines and the West Indies, and the falling off in revenue, the Roman hierarchy may well be filled with foreboding.

Public telephones will soon be installed on street corners in New Haven, Ct. They will somewhat resemble fire boxes. On each of the four sides is the well-known blue bell. The box is ordinarily locked, but is opened by dropping a coin into a

slot. When the door is open the process of obtaining telephonic connection is the same as at any public pay station, the telephone list being hung against the door. When the receiver is hung up, the door shuts automatically.

Sir William Bisset Berry, the Speaker of the Cape House of Assembly, who is engaged to be married to Miss Baden-Powell, is a native of Aberdeen, a widower, and in his sixty-second year. He settled in Queenstown, Cape Colony, in 1864 when he was only twenty five, and for many years was in practise there as a doctor. He was elected to the Legislative Assembly in 1894, and four years later was re-elected and appointed Speaker. His salary as Speaker is £1,500 per annum.

The Austrian census schedule, which is about as big as the ordinary morning newspaper, contains instructions which fill six pages of print, with thirty one subdivisions. It asks the householder the exact date, place of his birth and that of his family, his lodgers and his employees, their religion, and the languages they speak. In addition, it asks a question concerning his rent, his bath rooms, and the means of lighting his house; asks him to describe the rooms and enumerate the domestic animals he keeps; and it winds up by playfully inquiring if he is a "sweater."

Dean Farrar, who is ill, is one of the grand old figures of our time in the religious world. It is hard to realize that another few months will bring his seventieth birthday. Dr. Farrar has had a three-fold influence on the world; his influence through the Press and the school has been hardly second, if second at all, to his influence through the pulpit. Nearly fifty years ago he was teaching boys who have since risen to high distinction in England and other parts of the world. He has been master at two of the great English schools—Marlborough and Harrow.

Few people are perhaps aware (says the "Daily Chronicle") that there exists in our Roll Office a sealed-up bag of letters and documents which once belonged to Queen Elizabeth, and has never been opened. It seems that, according to tradition, it contains the most secret correspondence of "our great Eliza"—possibly the love letters of Elizabeth—and that it can only be examined with the joint consent of the reigning Sovereign, the Archbishop of Canterbury, and the Lord Chancellor—who, considering that Queen Elizabeth and her affairs are ancient history, might now be induced to see for themselves, if not for the public, what the bag really contains.

It is one of the little mysteries of things to many people, says the St. James' Gazette, why Dean Farrar has never become a bishop. Those who remember his famous sermons on "Eternal Hope" know the reason why. No sermons ever creat-

ed such a sensation in England as those. The newspapers discussed them as if they were political speeches, and the echo of them reached across the Atlantic. They were popularly supposed to have cost Dr. Farrar a bishopric. For months he was the most talked of and perhaps the best abused man in England, and when the sermons were published the excitement they aroused only increased.

The missionaries in the Shantung province of China addressed a letter to Governor Yuen Shih Kai, concerning the position of those Christians who were terrorized into recanting. The governor threw the responsibility for requiring recantation upon the local officials, and said their action was not on his instruction. He then made public the following order, "All pledges of Christians to recant, whether given to officials or to persons acting as security therefor, and all voluntary pledges of whatever kind to the same effect are null and void, and no further account is to be taken of them." He also instructed his subordinates to put out proclamations embracing these orders, for public information.

The bill to legalise marriage with a deceased wife's sister passed its second reading in the House of Commons last week, and is now considered safe to reach the House of Lords. Last year it passed through the House of Lords (where it was first introduced), but got slaughtered in the House of Commons, which in previous sessions it had always passed with great majorities. While Prince of Wales the King always voted for the Bill, and his favour for it being thus known it is thought it will now be allowed to become law. The opposition hitherto has been mainly instigated by the bishops, who maintain that marriage with a deceased wife's sister is contrary to the Mosaic law. Such marriages are quite legal in this country, as well as in several other colonies of the Empire.

Lord Kitchener (says a writer in The Royal for July) was not particularly clever as a schoolboy, though he had a gift for mathematics. But he had always restless energy, and that led him in 1870 to volunteer on the French side in the war with Prussia. In 1874 he went out, as a lieutenant in the Royal Engineers, to assist in the survey of Western Palestine, under the Palestine Exploration Fund. Major Conder found him an efficient colleague, and twice Kitchener saved Conder's life. Once after an intolerably hot summer's day they went out for a swim in the sea near Ascalon. Conder swam far out, and was carried by a current into broken water, where, but for Kitchener's great efforts to rescue him, he would have succumbed. Again, when the party was camping at Safed, a little town of Galilee, the insolence of an Emir led to his being knocked down by Conder, and the encampment was overrun by some 200 followers of his. A hot encounter followed, during which Kitchener saved his chief from being clubbed to death.

The Quiet Hour.

The Holy Spirit Given.

S. S. LESSON.—26th May 1901; Acts 2: 1-11.

GOLDEN TEXT.—John 16: 13. When he, the Spirit of truth, is come, he will guide you into all truth.

When the day of Pentecost was now come (Rev. Ver.), v. 1. The Master, who had promised the Spirit, had also fixed in His own mind the time for the fulfilment of the promise. The disciples did well to wait, but not to worry. God never forgets, although His purposes may seem to tarry. The attitude of true faith is to leave God's part absolutely to Him, doing our duty or bearing our burden meanwhile with quiet patience and the sure confidence that, when His own time arrives, God will act.

They were all with one accord in one place, v. 1. Peter did not stay away because he could not approve of Thomas, the doubting disciple. John was not absent because he would not worship with Peter, who had lately so basely denied his Master. Mary, the mother of Jesus, did not refuse to come, because she would not associate with Mary Magdalene. No quarrel about politics or business prevented any one from being there. The weather did not keep the congregation from being well out. No disciple was too tired after the work of the week to come to the place of worship. There was no absentee because of shabby or unfashionable clothes. None remained away because the prayers might be wearisome. In short there were no absentees at all. What a model for our attendance on Sabbath services, and Sabbath School, and prayer-meetings and Christian Endeavor Society gatherings. How much power there is in regular attendance! And how much blessing is lost by the absent ones! In all Christian work, union is strength.

And suddenly, v. 2. We do not know when, or how, God will fulfil His promise. This should lead us to be always expectant. The merchant: who expects a rich cargo from a foreign land will be on the lookout for the arrival of the ship. When we speed our petitions to heaven we should look eagerly for the promised answer.

Cloven tongues like as of fire set upon each of them, v. 3. Some one has spoken thus of this emblem of the spirit. "A tongue—the only instrument of the grandest war ever waged, man's speech to his fellow-man; a message in human words to human faculties; from the understanding to the understanding, from the heart to the heart. A tongue of fire—man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power." If all Christians realized the force of this symbol, would so many of them be silent? Would they not rather rejoice to testify of Christ as the Spirit gave them utterance?

They were all filled with the Holy Ghost, v. 4. It seems to be true in the spiritual, as in the physical world, that two substances cannot occupy the same space at the same time. A heart already full has room for nothing more. Certain it is, at any rate, that it is only into the heart that is first made empty that the Spirit of God will come. Am I praying for the Spirit in His fulness to come into my soul? Then I must "break down every idol, cast out every foe," renounce all in my heart and life that

is opposed to the will of God. Such an emptied bucket will come up again full from "the wells of salvation."

True Fellowship.

How little do many know, in this age of hurry and rush, of the sweets of fellowship with Christ. Let two dear friends meet, and they can only have the full blessedness of communion as they get away alone by themselves. A happy family only enjoy family fellowship to the full, as they gather together with no guest or stranger to interfere with the expressions of intimacy and love which are too sacred for the public eye. If we are too busy to have some time alone with Christ, in happy musing and communion, we have lost the best joy of the new life, as well as the greatest means for growth in love and strength and devotion. We may even be so busy with His service as to have little time for Himself, just as a parent may be so engaged with work and plans for his family that he robs himself of all the blessing of family life. The son who is too busy in working for his mother to have time to sit down beside her and let her see the love light shining in his eye as it looks into hers, is not the best son. So our Lord wants our company as well as our work, and we need Him as well as His service, blessed though it be. It is fellowship with Him which is to be the best blessing of heaven. It is our privilege to have it here as well as hereafter. But we can only have it in its full sweetness as we spare time to be alone with Him.—Canadian Baptist.

The Lasting Cure.

BY REV. ISAAC OGDEN RANKIN.

When I forget Thee, Lord, forget not me!
Stoop in Thy love to guard my heedlessness
With pitying care. For I have none but Thee
To hold and guide and bless.

Nor this alone, my Father! let me grow
More like my Lord in holier living yet.
Come and abide! and let me love Thee so
That I shall not forget.

—Christian End World.

Nothing too Good to be True.

"Too good to be true" is not true. Like other proverbs not a few, this saying dishonors God, for it denies his children's right to best things. There is nothing on this earth too good for man; it was all made for his use and pleasure. God's thoughts for us are all loving and beautiful thoughts; he is a kind Father, taking delight in the joys of his children. It is a calumny on the divine nature to assert that good gifts will be snatched from our hands because we enjoy them. God ever designs for us better things than we can desire for ourselves.—S. S. Times

A nameless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart.
A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust:
It saved a soul from death.

The Work of the Holy Spirit.

BY REV. JOSEPH PARKER, D.D.

"He will show you things to come." He will announce to you the word. Such a promise would seem to imply that secret communications about the future will be made to the church; yet this construction of the promise must be admitted with extreme caution, if admitted at all, because of the dangerous uses to which it may be put. Men would in some cases mistake prejudices and frenzies for inspirations, and in others they would inflict needless trouble upon themselves and upon society at large. Limited to the immediate hearers of our Lord, of course the promise is exhausted and the results are to some extent recorded in apostolic history; but it cannot be so limited without impairing the worth of the promise by taking it away from the category of assurances which are to enrich and stimulate the church through all time. Merely to "show things to come" in the sense of prevision is a blessing greater in appearance than in reality; but to prepare the mind for things to come—to show the mind how to deal with new and perplexing circumstances—to give the perception which sees God everywhere and the affection which thankfully accepts His discipline—is an advantage which cannot be expressed in human terms. Whatever the promised "announcement" may include, it must involve this supernatural preparedness of mind and heart, or it will merely excite and bewilder the church.

That the Holy Spirit did "show things to come" in a prophetic sense is proved by instances circumstantially reported in the New Testament: for example—"The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me;" "Agabus took Paul's girdle and bound his own hands and feet, and said, Thus said the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles;" "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." In one case this is purely personal; in the other it is almost vague. Seeing, however, that the Comforter is to abide with the church "for ever," and seeing that as a matter of fact the church is not gitted with prevision, we are thrown back upon the gracious and all-sufficient assurance that, whatever may come, and with what violence soever its coming may be attended, the church will be prepared to withstand every shock and surmount every difficulty. Out of this assurance comes rest; the future is no longer a trouble; the clouds that lie upon the remote horizon will be scattered by the brightness of the image of God.

I have read that at one of the great mines some one discovered that the thick layer of coal dust on the roof, fallen from the smoke pouring out of the big chimney, was loaded with gold, drawn up in fine particles from the gold-laden air below. Of course that coal dust was carefully collected at once. Thus it is with many a deed and many a life that seems insignificant. God's analysis shows the gold.

Love's secret is to be always doing things for God, and not to mind because they are very little ones.—F. W. Faber.

Often the most useful Christians are those who serve their master in little things.—T. L. Cuyler, D. D.

Century Fund and Foreign Missions.

BY REV. DR. ROBERT CAMPBELL.

In this the home-stretch of the Century Fund effort, will you allow me to remind your readers of what success means to the Foreign Mission work of our church. It is not pleasant to be solicited for contributions, especially when calls come often and funds are scarce. Yet the knowledge that great interests are being promoted, makes sacrifice easier. Our Foreign Missions will be benefited in the three following respects:

1. There is to be a Rest Fund of \$50,000.00 so as to carry the work over from year to year without paying interest for loans from the banks. If congregations sent in their contributions regularly from month to month, these loans would not be necessary, but as the bulk of the funds come in during the last months of the financial year, it is necessary to make loans to carry on the work, and that of course means an annual outlay for interest. That will be avoided if the Century fund is a success.

2. There is to be a Building Fund of \$60,000.00. This is very important. Buildings in India and China, cost about as much as they do in Canada. When out of the ordinary revenue, which is usually not more than enough to carry on the regular work of the Mission, a building is taken, it of course means embarrassment. For that reason we have been paying large rent, because we could not build, and sometimes it has been with extreme difficulty any kind of building could be secured by the missionary, and when got, was often unsanitary. As our staff grows, more buildings become necessary, and this proposed building fund will be of great value in that respect.

3. The third benefit is the indirect one, but not the least. Congregations have so far relieved themselves of debt, that their hands will be freer to come to the help of the Lord in the enlargement of His kingdom. The room is unlimited. The doors are open. The calls are urgent and unceasing. We should not be less loyal to the call of the King of Kings than to the call of England's King.

Might I not add a fourth benefit? The church now knows what she can do when she tries, and in this work, this supreme and incomparable work—the world's evangelization—we should every year do our best.

Perth, Ont.

What a Child May Do.

BY REV. GEORGE M. ADAMS, D. D.

The little maid was sorry for her suffering master, though his servants had robbed her of her home and country. She spoke out her kind wish, though she had little thought how much good would come of it. She did what she could.

A child's voice can repeat the grandest words of heavenly hope.

A child's hand can carry a gift that will gladden a sad heart.

A child's love can give joy to a father's or mother's life.

A child's prayer may bring a blessing to some one ready to perish.

No life's endowment is too small to become a real blessing in this world.—J. R. Miller, D. D.

Our Young People

General Topic.—A Nameless Girl Heroine.

2 Kings 5: 1-4.

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

Among a crown of precious stones this little story is a gem—of purest ray serene. It may be that the heroism of the action is sometimes somewhat exaggerated; but under circumstances where hatred might have suggested enmity and prudence silence, there is such a spontaneous and delightful excess of common human love, love of country and love of God, that the story continues to charm when the cities taken by Naaman's prowess lie mouldering in the dust.

The weekly readings in connection with this topic are particularly happy and their study should be found singularly illustrative and helpful.

The first sets forth the *Nature of Courage*—what objects true courage will strive against—giants and giant evils.

The second instructs us *How to accomplish these ends*. Love finds a way. It always finds a way. It is the manner of love to find a way. It may be the way of Esther or the way of the woman who poured the precious ointment on the person of the Saviour, or the way of Abraham in the matter of his intended sacrifice of Isaac. The Spirit of such is always the same—the voice of God I shall obey, no doubt He will provide the sacrifice and the fire.

In the third and fourth readings we see that the way to true heroism is open for the young—even for little children. The lad gave the best of what he had—He gave all. If he had had more doubtless he would have given that too. Tithes or portions however large will not do—"My son give me thy heart."

In the last lesson there is supplied the *Encouragement*. Under the care of The Good Shepherd how safe are the sheep! If we believe in Providence at all must we not believe in a Providence that takes cognizance of the smaller affairs of life as well as of the larger?

My bark is wafted from the shore
By breath divine,
And on the helm there rests a hand
Other than time.—Faber.

L'Amable, 3rd May, 1901.

Daily Readings.

Mon.,	May 13.—True courage.	1 Sam. 17: 38-47
Tues.,	" 14.—Love finds a way.	Esth. 5: 1-8; 7: 1-6
Wed.,	" 15.—Children helping.	John 6: 5-13
Thurs.,	" 16.—Bringing Juniors to Jesus.	Mark 10: 13-16
Fri.,	" 17.—Unnamed, but rewarded.	Matt. 10: 40-42
Sat.,	" 18.—Christ's word to His own.	Luke 12: 29; 34; John 10: 1-5
Sun.,	" 19.—Topic. A nameless girl heroine.	2 Kings 5: 1-4. (A union meeting with the Juniors.)

Begin with small things. You cannot enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die.—Charles Kingsley.

"Feed My Lambs" in the East To-day.

BY GHOSN-EL HOWIE.

She was sitting on a stone stool in the shade, in front of the flat-roofed stone house. At her right hand sat a boy about seven years of age, and just beside them was a cane basket full of green vine leaves; beside it a copper vessel containing a solution of salt, barley meal and water.

The happy lamb reclined, as it were, in front of the shepherd, so that its head was over her right knee. The little boy takes the leaves out of the basket one by one, shakes them out, and folds them up, eight or ten together, dips them in the copper vessel, and, dripping, hands them as a tidbit to his mother, who dexterously puts them into the lamb's mouth, and keeps her left hand below its lower jaw, while her right remains a guard about its lips until it chews and swallows the mouthful. The little boy in the meantime is ready with the next sop, and so the work goes on for hours and hours.

Here on Mt. Lebanon, Syria, and in neighboring villages, every year, between August and November, we find thousands and thousands of such lambs and sheep fed and fattened in some such way as this. I have seen our immediate neighbors spending a large share of the night under the starry heaven, feeding their sheep with their own hands in this tedious way.

I have seen them trying to control every noise or movement likely to disturb or frighten their charge. Some of them even hoped that we would not use our pump at night, for its noise, they said, startled the sheep. Sometimes I have seen two persons, the one leading, the other following, a lamb to a creek, past our house, to give it a cool bath. Some scour every yard of neighboring terraces for leaves or choice tufts of grass. Some have to carry the water up a hill a mile or more to water their sheep to save them the inconvenience of walking to the water.

"We have missed you," said I (to the friend mentioned above), "from our meeting lately." "Oh, well," she said, "the (her husband) is away from home now, and the last words he spoke to us were, 'Do not neglect the lamb; feed it well.'"

The striking parallel between those who care for sheep, and Christ our Shepherd who cares for us, breaks down sadly when we find, as we invariably do, that the sheep so anxiously cared for have to yield up their life to sustain the life or augment the pleasures of their tenders. Such is not the fate of Christ's sheep.

"Feed my lambs," said he to Peter, "not that I may feast on them, but that they may feast with me, that they may have life, and have it abundantly and everlastingly."

If life must be yielded up, then Christ our shepherd himself becomes the Lamb, the Lamb of God, which beareth away the sin of the world, and his, not the life of his lambs, is sacrificed.

SHWEIR, MT. LEBANON, SYRIA.

Lord Strathcona will be chairman of the Canadian Young Men's Christian Association delegation to the jubilee convention of the association, which will be held in Boston on June 11th.

Our Contributors.

"The Land O' The Leal,"

BY REV. W. M. CLOW, B. D.

The Baroness Nairn has set this musical and pathetic Scottish phrase in her tenderest song, and by her genius has made it almost as sacred as a Scripture in the ears of her fellow countrymen. How many of them think of the fine significance of this name for the world beyond? To most of them, "The land o' the leal," suggest only the abode of pallid souls, of ghostly shades, who have worn away, as snow vanishes in the sun, to the unseen, unreal world. I once asked a bright young Scottish girl the meaning of the word "leal," and she replied that she supposed it meant the silent dead. But "leal" is simply loyal—the land of the loyal in the faith and the loyal to it—the witnesses "faithful and true."

No other race, so far as my knowledge goes, has so conceived heaven. Others fasten upon its rest, its triumph, its delight, its open vision of Jesus, its constant presence of God. No other thinks of it as the land of the loyal. How deeply that goes down into Scottish character! If there be any quality in which the Scot can confidently claim pre-eminence, it is his loyalty. He is not given to oily phrases; he does not wear his heart upon his sleeve; he cannot quickly transfer his affections; but in peace or war, though ill report or good report, he is loyal. Think of Prince Charlie, wandering among the Highlands, amidst a poverty-stricken, hunger-bitten people with £30,000 set upon his head, and yet there never came a whisper of betrayal. Recall the evictions in App'n, when the people came to the ships in which they were deported for America with bitter wailing, and crooned "Lochaber no more," long after their barren hills had sunk below the horizon. The record says that the older men never smiled in the new land lest they should be thought disloyal to Scotland.

But this fine flower of Scottish character grows loveliest when it breathes the air of his religion. We sometimes remember with tears, the keen, embittering, ecclesiastical controversies, yet they are all due to loyalty to convictions, staunch adherence to some small persecuted sect, zealous maintenance of some cherished doctrine or endeared custom of worship—for which men and women have not only stood on the moors under wintry skies, but have reddened the heather with their blood. Sir Walter Scott did the Covenanters many injustices. He never understood them. But he never drew one of them disloyal. Sometimes this Scottish religious loyalty is quaintly beautiful. A devout woman who belonged to the Relief section of Presbyterianism married a member of the Secession. Not even the most ardent Scot can make clear to the ordinary English mind the difference between these two religious bodies either in doctrine or in practice. Yet after marriage they agreed, in perfect love and in deep and secret admiration for each other, that they should be loyal to their own denominations. When in 1847 the Relief and Secession united, they felt that there was no longer any reason why they should worship in different churches, and the loving and submissive wife turned her face west to accompany her husband to his place of worship, instead of east to her own. Yet she confessed she felt it to be a real trial, for it seemed to savour of disloyalty. The keenest reproach

given to a young minister who had left one of the smallest denominations in Scotland to join a larger one of ampler liberty and wider opportunity, was that of an old elder, who came and said in a few slow words, "Good-bye, God give you His grace. But I thought you were loyal—like your father." "He stabbed me to the heart," said the young man, "and the wound will never heal."

Loyalty is one of the most searching tests of the Scot, especially loyalty to his historic faith. To the true Scot, Presbyterianism is the only mode of church government. Those of them in Scotland who are found in other denominations have reasons for their change—sometimes most honourable, sometimes base. But even these are always trying to impart Presbytery into the new order they have joined. The Scot is loyal to it because he believes it to be Scriptural, and the reason still has weight in Scotland. What is the "hedge which a certain man planted round his vineyard?" was the question proposed at a fellowship meeting. "What can it be," said the wisest expositor present, "but the divine order of Presbyterian church government? what else has kept out the Romish wolves and the prelatical robbers?" One of Professor Marcus Dod's sermons is entitled, "Presbyterianism older than Christianity." The comment of an old worthy was that he ought to have said that it was older than Creation. The Scot has no doubt but that it is the only Apostolic form. He knew that a so-called historic episcopate was an invention of the second century long before Bishop Lightfoot and Canon Hatch gave that fact scholarly vindication. He is loyal to it because, with his practical genius, he sees it to be best adapted to modern needs, and to fully and wisely employ the energies of a Christian congregation. "Gang awa' to Episcopacy, Jamie," said an old father, to a son whose English wife had beguiled him to join her sect. "Maybe they'll make ye a church warden, and that's just a kind o' upper class beadle. But it's mair like they'll just gie ye a seat behind some big pillar, and ask ye to make yourself as small and useless as possible." The Scot believes Presbyterianism to be representative Parliamentary government applied to the things of the church.

All these things strengthen its hold upon him, but no one is its tap root. That tap root is his loyalty to it as his national form. He knows that it has written the most glorious pages in his history. He knows that it has fostered the education of the young, stamped its logic upon the mind, and its noble theology and high seriousness of life upon the heart, of the people, and trained four centuries of men to honesty, patience, courage, and self-denial in the fear of God. All the really great names of his history belong to it. Wherever he goes, whether to Ulster or to Canada, or to the wide world in the Southern seas, he takes his faith with him, and finds it exalting him to honor. No Scotsman ever leaves it without a stumbling, stammering excuse on his lips. He never returns to it without a deep feeling of rest and satisfaction. Sometimes men have been driven out because their taste has been outraged or their moral sense has been shocked by what are called elsewhere, "criminous clerks," or their desire to exercise their rights has been overborne by some arbitrary and imperious man in the ministry or in the eldership. But when they have been driven out, and not gone for some snobbish reason, for the sake of social

advantages, or for greed of gain and place, they have always come back like a dove to her window again. The Scotsman (or the Scotsman's son or daughter) who turns his back on Presbyterianism, is disloyal to the noblest traditions, the most inspiring history, the deepest affections and the holiest sacrifices of his forefathers. The people of Scotland are as loyal as their fathers. As Dr. John Ker finely says, "Before the Scottish people can be driven away to rites and ceremonies every stone must be dug up from the green hillsides which shows where martyred dust is sleeping."

Sparks From Other Anvils.

Presbyterian Banner:—The minister above all other men should strive to build up a strong rich personality and should put his soul into his sermon.

Presbyterian Witness:—We have never attached much importance to "Christmas" or "Good Friday" or "Saints' Days." We have not encouraged the observance of these as sacred days, just because we believe the One Day in seven stands pre-eminently as the Holy day which is intended as a boon to all.

Michigan Presbyterian:—Instead of asking, "What would Jesus do?" a better question is "What did Jesus do?" It is not always easy to answer the first question. The answer to the second can be easily found. And a thorough study of what Jesus did would be the best preparation for answering the other question.

United Presbyterian:—How long shall we wait for the answer to our prayers? God has not opened to us his calendar of dates, and we cannot say. He asks us to wait. It is for us to pray, for him to answer. We should take note, however, of the fact that he sometimes refuses to give what we ask, and when this is made clear, we should cease to pray for it. There are other blessings which we need.

Sunday School Times:—A bright mind is quick to comprehend what is said by another, but a dull and sluggish mind demands more effort and keener speech before it catches the force of another's words. Hence the saying that there is most need of wit in talking to a fool. We must remember this as we talk with others, for not all whom we meet have bright minds; while, unfortunately, many of us have not enough wit to meet the fool standard.

Christian Observer:—Let pastor and physician realize that they are mutual helpers. The pastor ought not to exclude the physician, even if he be a man of heretical views. And the responsibilities of the two professions, one to the other, are reciprocal. But let it be remembered that the time when the pastor's work is most effective for good is not in the hour of dissolution, when the patient is too feeble to listen or to think, but in the earlier hours of suffering.

North and West:—It is pitiful to see five or six churches struggling for the barest existence in a field capable of supporting only one creditably. The air is full of combination in the industrial and commercial world for the purpose of restricting competition and lessening the cost of administration. But the Church is slow to recognize the great principles underlying this modern movement and in answering the prayer of Christ that his disciples should be one in purpose and effort.

The Ladies College and its Place in Our Educational System.

Under this heading the Rev. Dr. Armstrong, of Ottawa, contributes a useful article to a recent issue of the Canada Educational Monthly, from which we make the following extracts:

It is, I believe, only about a quarter of a century since girls were admitted into our High Schools. The question of the education of women in its modern aspect was then emerging. Several of our leading ladies' colleges sprang into existence about that time. They were founded by their promoters to fill a very pressing want. When the doors of the High Schools were thrown open to girls the pressure was in a great measure relieved. Still the ladies' college was felt to be a necessity, supplying a style of education that could not be furnished by High Schools and a culture that could scarcely be given where the schools were mixed and open to everybody.

* * * * *

We must ask the question, What is the girl to become? What is her destiny? Her education should be shaped in such a way as to enrich her after life and enhance its value. In the main her destiny is determined. She is to become a woman, mistress of a home, a wife, a mother. The home is her palace. There she reigns. Its arrangements are in her hands. Its beauty is due to her taste. Its comfort depends upon her skill.

Only a few pupils in our schools are prospective school teachers,—yet much of the education in our school system is directed to the preparation of the school teacher.

We believe the training given and accomplishments acquired in our ladies' colleges and girls' schools will better fit a girl for the duties and responsibilities of home-queen than any High School or University course, however brilliant. House-keeping in its highest sense is a business, a career, and requires amplest preparation.

Woman's influence in the social sphere is incalculable. She makes the laws that regulate social life. She imparts the spirit that makes it inspiring or depressing, agreeable or disagreeable. Who has not felt the power of a cultivated womanhood in society? Since a large part of woman's influence is exerted through the social circle should not her education have special regard to this sphere?

Success in social life demands bright intelligent companionship, refined manners, pleasing conversation, elevated tastes and arts that please rather than mere academic attainments. Here there is scope for the accomplishments of art, music and song, of cultivated expression, sweetness of tone, and poise of manner.

* * * * *

Here again our ladies' colleges have, we believe, a decided advantage. The graduate from a ladies' college ought to be a potent influence radiating happiness and contributing to the enlargement and brightening of social life.

The education must necessarily be a failure which does not keep in view woman in the social circle.

Again it may be noted that woman is taking an increasingly prominent position in the life and work of the church. The Woman's Missionary Society, Ladies' Aid, etc., are integral parts of almost every congregation.

It will be admitted that all true education should be religious. The training that

leaves out of view the highest part of our being must be sadly defective.

But apart from religious culture our young women should be trained for religious work.

Denominational young ladies schools have been promoted not from a desire to propagate denominational tenets, but to give a suitable education to young women under wholesome religious influences. In these institutions the lady chosen to preside is chosen for the strength of her character as well as for her scholastic attainments. The teachers must not only be able to teach but exert cultured Christian influence.

A young woman trained in such an institution may be expected to go back to her home and congregation prepared to take hold of Christian work and exert a general inspiring Christian influence. We are speaking now, not of the fashionable boarding school, but of the school founded for the express purpose of securing a Christian culture. There are many who feel the ladies' school to be a necessity from this point of view.

If cultured Christian womanhood in the home, in society, in the Church, is the desirable end to keep in view, then we can see a very distinct place for ladies' colleges under Christian auspices in our educational system. The product desired is intelligent, strong, cultured Christian womanhood. The real womanhood is the supreme thing. Variety of attainment is a small thing compared with beauty of character. It is what she is in herself in sweet, noble, bright, holy womanhood that gives her influence, where her very presence inspires reverence, rebukes every low thought.

The Message of the West to China.

Sir Robert Hart, in an article on "The Boxers," in the Deutsche Revue, writes: "This is the message from the West as it sounds in Chinese ears: 'You are but heathens, but we are Christians—your laws are not our laws—your judges are bribed—justice is in vogue—torture is employed—your punishments are barbarous—the prisons are veritable hells—we therefore withhold our people from your jurisdiction and send missionaries to you to teach you our mode of viewing things. There is, however, money to be earned in trade with you; therefore we must have a share of this trade even along your coasts and in your internal waterways, and you must—for are we not foreigners and guests?—concede us trading privileges which go hand in hand with the principles on which we have concluded the treaties. And you will do well not to violate these treaties, or you will have to pay for it.' China, the proudest of the proud, is wounded to the death, and as the way of justice is cut off to the most rational of rational beings, he becomes the stubbornest of the stubborn. This is the explanation of the fact that trade and commerce have made no progress under the aegis of the treaties, and so long as these treaties dominate intercourse the embitterment will continue and the foreigners will be hated."

Herald and Presbyter:—It has been very well said of the folly best described by the name "Eddyism" that "it may be good for complaints, but not for diseases." For imaginary troubles, hypochondria and fanciful ailments, nothing is needed, and Eddyism just fits such cases, for it is the nearest nothing of all things that have been devised. This is the reason it suits the class of people by whom it is adopted. They feel that "they have need of nothing," and so accept it.

Scarcity of Men for the Ministry.

Editor DOMINION PRESBYTERIAN: An article appeared in your valuable paper of April 17th, on the above subject; and this article was followed by another from the pen of Rev. Dr. Robt. Campbell, of Montreal, giving statistics to show that there is a scarcity of men for the ministry at the present time. We have been watching the decrease going on in Britain and the United States year after year without much anxiety; but now when our own ranks are being depleted, and we cannot find men to step in and take the place of those who must give up the work we are beginning to feel anxious, and so the cry goes forth from one and another of our Theological Halls that we need more men to study for the Gospel Ministry. What can be wrong, Mr. Editor, when men are turning away from so grand and noble a calling, and giving their time and attention to other professions and leaving the Gospel Ministry to suffer for want of men, as we are told it is now suffering. There must be something wrong somewhere; because we must admit, we have plenty of men of the right stamp if we could only get them to enter upon this work.

Several reasons were offered in your article above referred to as to why there is a scarcity of men for the ministry but as each of those were passed over as not being satisfactory I have a plan to suggest and if tried it might throw some light on the subject. The plan I would suggest would be to send out a circular to each of our ministers asking some such questions as the following:—

1. How many sons have you now living?
2. How many of them are in the ministry and how many in other professions?
3. How many of them are now studying for the ministry and how many are studying for other professions?

If we could get an answer to each of these questions from each and every minister in our church; from the Principals and Professors in our colleges, and those filling the important offices in our church as well as those doing the regular work in our various congregations, it would give us information that would enable us to come to certain conclusions as to why there is a scarcity of men for the ministry, for it is an open secret well known to us all that very few of our ministers were born in the Manse. Why then is it that those who see the need and cry earnestly for men, will not, and do not offer their own sons to help fill up the depleted ranks. Is it right, Mr. Editor, for men to cry aloud for other men's sons to go and do a work that they will not encourage their own sons to undertake; for I have heard more than one minister say that as matters now stand they would never think of encouraging any of their sons to study for the ministry, and if we are to judge by results there must be a great many who feel that way whether they say so openly or not. Instead of asking for men, would it not be far more profitable to do what we can through our Presbyteries and Synods and Assembly to try and remove some of the grievances that so many of our men complain against; and I have no doubt but that when our young men feel that they have a faint share of protection within the Church that many of the right stamp will soon be forthcoming to study for the Gospel ministry, and until that is done we have no right to ask other young men to enter upon a work that we will not ask our own sons to do.

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C. BLACKETT ROBINSON, Manager and Editor.

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

Ottawa, Wednesday, 1st May, 1901.

How would it strike the average farmer if he were asked to set apart every tenth land of his spring crop for the Lord's use? He would prepare the soil and sow it, he would care for it and harvest it, and he would put it by itself and market it and turn the proceeds into the Lord's treasury. When we consider the part that the Lord has in the success of the crop that is now being put in, it would not be a large acknowledgement. It is worth trying.

And now the men who can afford it, who are near the centre and have got good salaries, prepare to attend the Synod, that Court which of all others is said to be the representative Court of our Church. These meet and piously lament the meagre attendance, and the lack of spirituality on the part of their absent brethren. But when it is suggested that the prosperous brethren who can attend share the expense of attendance equally with their more distant brethren . . . the thing is impracticable!

What an amount of lying seems to be necessary to effect a satisfactory sale of goods of any description! The bargain counter is a huge lie. There is always a reservation on the part of the merchant, which the purchaser cannot know. In the exchange of seed it is thought good business to get more than is given. In describing any article for sale the man is thought to be a fool who tells all that he knows about the article he wants to sell. A straight sale, that is where both parties were honest in their descriptions and statements would be worth a journey across the continent to witness. Honesty and sincerity are the rarest qualities among men. Not a single act held up to the white light of absolute truth would allow the rays of that light to pass through it without hindrance. Some that we thought fairly honorable according to the standard that holds in our world cast a very dark shadow indeed when God's truth falls upon them. Yet by that standard are finally tried. It is worth while trying our acts by it now.

THE DOMINION PRESBYTERIAN

A DISHEARTENING OUTLOOK.

We had a long conversation with a minister who is preaching for a call, and learned something of the unpleasantness such men have to endure. Some of them are full of the richest humor. Thus at one charge within a metropolitan Presbytery, the minister was entertained on Monday morning while waiting for his train, by the young lady of the house a pert but well meaning school-marm, by a description of the kind of man whom they were looking for in M—. She ended her description by the naive remark—"Now Mr.—, you are not at all the kind of man we want here." The remark was refreshingly simple and frank.

But these are surface matters. Every man knows that he becomes the subject of talk, not always kindly, at the dinner-tables of those to whom he has been trying to deliver his message in the morning. Perhaps he has risen above his environment, and spoken for his Master instead of with his own interests in view. They listened eagerly, and he hopes for good results for Christ from his sermon. But the chance word he can scarcely help hearing makes him painfully aware that they are thinking only of the impression he has made, and are perhaps wondering how old he is.

"Put your best foot forward" seems to be the advice needed for the minister today. In other days, perhaps in these days the Yankee horse-trader was famed for his ability to make every horse that passed through his hands look as if he were in his prime. Something of the horse trader's skill seems necessary today. Most congregations seemed possessed of the desire to open a man's mouth and examine his teeth before they call him for their minister. He may preach well, he may have a good record, he may be most courteous and cultured, but how old is he? His hairs are grey and painfully scant, there are crow's feet about his eyes, his step has lost some of its springiness, it would not pay to call him. Yes, they like his preaching, and like him very much as a man, but, he is past his prime.

Perhaps he hasn't. He may be just out of College, or a graduate of not more than a year or two. "But he lacks push and animation" There are some things that certain natures cannot bring themselves to do. They are men who shrink from debasing the sacred calling of the holy ministry with anything sordid. When a plutocrat, and there is one in almost every congregation, who may be worth \$1000 or \$100,000, takes him under his wing, and patronizes him, and wants to run him for the benefit of the congregation incidentally and of himself primarily, these men have a way of quietly withdrawing themselves. They have not reached the point where they can lock self-respect in their home study while they go pulpit hunting. And they are not called!

Sometimes they are practically called, that is to say, the people want to call them. But one of the people does not, and that one most industriously speaks in

praise of the choice of the people and "is very sorry he cannot see his way to support him. If he were not acquainted with one little circumstance of his life he would hold up both hands for him. He believes that not a trace of that unfortunate affair remains, and laments his own prejudice, but he cannot bring himself to support the man just yet." That is enough. He only needs to say this to two persons, and then he may withdraw from the contest and watch the result. There is but one ending, and it has been witnessed again and again.

Need we wonder that after hearing of a few of such experiences a self-respecting young man declines to enter the field where such experiences are met. In doing this he sins against his own conscience, and stifles the voice that is calling him away from a sordid worldly pursuit to take up spiritual service entirely. Irreparable injury is done to himself, and yet is he entirely to blame for it? So long as the members of a congregation make a mere business of choosing a minister, very little removed above the plane of the business of choosing a driving horse, so long will an atmosphere that is most destructive to spiritual life surround the life of the man called to the ministry. Into it will come men whose only ambition is self-gratification, and who see in the profession of the ministry an easy means to secure it.

Let the minister feel that he is looked upon as one called to the very highest service it is possible to hold in this life; let him be honored because of the position he holds, and the call he has received; let the business of calling and settling and supporting a minister be recognized as one in which God has the leading part, and that man's part is but to learn clearly what is God's will in the matter, and the men who have received the Divine call will no longer refuse to listen to it, nor shall we find men occupying our pulpits to whom the Divine voice has never spoken, but who hear only the voice of the prudent man who seeks an easy and honorable living. There are not many of these, but here and there one creeps in. The responsibility for this desecration rests at the door of the people, who have dishonored the called of the Lord.

Referring to the meeting of the Synod in Stratford, and the election of one of the city minister's to the Moderator's chair, the Beacon says:

The citizens of Stratford feel highly complimented by the elevation of Rev. E. W. Pantton to the high and useful office of Moderator of the Synod of Hamilton and London. Of the city's clergymen Mr. Pantton is probably the longest located here, and that he has worn well is the best evidence of his Christian character and manly worth. Presbyterianism in Stratford is a strong force for good. It has not only faithfully imparted the teachings of the Master and pointed the way to the higher spiritual life, but its fruits are to be seen in the making of a high order of citizenship which has contributed so much to the well being of the city.

PRESBYTERIAN CHURCH CENTURY FUND.

Editor DOMINION PRESBYTERIAN:—The Executive of the Century Fund Committee met in Toronto on Friday last and carefully went over the reports received from congregations of the church. These indicated that the sum of \$525,000 was actually subscribed for the Common Fund, including estimates of subscriptions yet to be got in from a number of congregations in the North West. There is thus lacking \$75,000 of the \$600,000 asked for.

The time fixed for the completion of the effort, according to the action of the General Assembly, was May 1st. The committee prolonged the date to May 28th, and resolved to make an earnest appeal to every congregation and mission station in the church for a special, additional contribution on Sabbath 16th May, or, where this is not convenient, on Sabbath 26th May. Envelopes have been prepared, containing a brief appeal, with blanks for the name of the contributor and the amount of the offering. These have been sent out in parcels to every minister, and it is hoped that, without a single exception, the people in every congregation, members and adherents, will have the envelopes distributed among them, and the opportunity given to contribute on one or other of the Sabbaths named. The committee are most anxious that the effort should prove an entire success, as they are confident it will, if the people in every congregation have the opportunity given them to subscribe. During the past year, nearly \$100,000 was got from the church upon behalf of the India Famine Fund, without much effort, and, considering the prosperous condition of the country and the great benefit to be derived to the church in all its departments by the Century Fund scheme, the fullest confidence is entertained regarding the result. Attention is called to the following points:

- (1) That the envelopes be immediately distributed so that every member and adherent in each congregation may receive one.
- (2) That if, from any cause, envelopes have not reached the minister or missionary in any district, application be made immediately for them to Rev. Dr. Warden, Toronto.
- (3) That ministers bring the matter from the pulpit before their congregations on the Sabbath preceding the return of the envelopes.
- (4) That the contributions from the envelopes, together with all other moneys for the Common Fund, be forwarded so as to reach the Treasurers on or before *Wednesday 29th May*. This is especially important because the report for the General Assembly requires to be printed that afternoon so that it may be stitched with the other reports to be submitted to the Assembly. In the memorial volume to be published will appear the names of all who contribute by means of these envelopes, together with the amount of their contribution, as well as the names of those who have already subscribed in connection with the canvass of individual congregations.
- (5) This Sabbath envelope collection, it should be distinctly understood, is special and additional to any contribution previously made.
- (6) That if, from any cause, any one desiring to respond to this appeal may not receive an envelope, their contribution may

be sent direct, before May 26th, to either of the Treasurers of the Fund—Rev. E. A. McCurdy, Halifax (for the Maritime Provinces) and Rev. Dr. Warden, Toronto (for the rest of the church.)

Of the amount subscribed for the Common Fund \$265,000 have already been received by the Treasurers. Nearly \$800,000 have, in connection with the Century Fund movement, been raised for the church debts over and above the amount subscribed for the Common Fund.

Yours faithfully,

ROBT. H. WARDEN,

Convener of Century Fund Committee.
Toronto, 6th May, 1901.

CANADIAN MISSIONARY HONORED.

Dr. R. P. MacKay, F. M. Secretary writes us: Dr. Malcolm, one of our Honan Missionaries has been appointed on the medical staff of the Clifton Springs Sanitarium for six months. None of the Honan Missionaries are disposed to give up Honan, but they are impatient of delay, and are longing for some regular employment. The doctors especially are afraid of growing rusty in their profession by inactivity. This is a splendid opening for Dr. Malcolm, which will be remunerative, and thus enable him to maintain his home, as well as give him a wide professional experience, and that, in a warm, spiritual, stimulating atmosphere. We congratulate Dr. Malcolm upon so important and desirable an appointment. Clifton Springs is a sacred spot to many a Canadian, and they will rejoice that a Canadian Missionary is thus recognized.

Literary Notes.

Frank Leslie's Popular Monthly for May gives the first place to an article on "Queen Wilhemina's Wedding," with several good illustrations. Perhaps the most interesting article is an illustrative one on "Chicago our Newest Seaport." Several excellent short stories go to make up a very good number. Frank Leslie Publishing House, New York.

The Ladies' Home Journal for May contains many good articles, among which is a beautifully illustrated one on "The Foremost Women Photographers of America." Another interesting sketch is "My First Colony of Bees." The two short stories are very readable—"Frank Sen" and "The First Bride of the Town." A whole page of pretty new cotton dresses will be very helpful to the ladies who are busy with their summer wardrobes. The Curtis Publishing Company, Philadelphia.

The Harper's Monthly Magazine for May continues Gilbert Parker's very striking story, "The Right of Way." This story would seem and be one of the strongest yet written by our talented young countryman. Of an entirely different character is Miss Wilkins' "The Portion of Labor," which is also running as a serial in the Magazine. Benjamin Constant has an article on "My Portraits," with illustrations of the author's work. Several excellent short stories are given, as well as reading matter of a more serious nature. The beautiful illustrations in the Magazine are one of its great charms. Harper & Brothers, New York.

The Cosmopolitan for May comes to hand with a well assorted table of contents. An interesting article is that on "Envoys at Washington," and also "The Steel Trust and Its Makers." "Paris Types" is very quaintly illustrated by the author, E. C. Peixotto. Then Allen Sangree, who was with De Wet in a large number of his campaigns, has an article on "General De Wet and His Campaign." Instalments of the two serials are given, and Lady Jeune writes of "The Art of Entertaining." The Cosmopolitan Irvington, New York.

The pretty cover of the May number of The Ledger Monthly does not belie the contents, which are equally attractive. In the line of fiction, there are several good short stories, beside instalments of the two serials which are running in the Monthly. The page entitled "A New York Girl's News and Views," written by Edith Lawrence, is always bright. A double page containing twelve illustrations of American dining rooms is of great interest. The fashions and different hints to housekeepers form a valuable feature of this Magazine. The Ledger Monthly, New York.

Mr. Fisher Unwin will publish next week in his Colonial Library a new novel by Allan McAuley, the author of "The Rhymer," a novel which excited much comment owing to its fearless presentment of the character of Robert Burns. The title is "Black Mary," and the story may be described as a story of sentiment—an effort on the writer's part to embody in fictional form, the traditions, the homely sayings, the surroundings and mode of life of an old-time family in old-time Scotland. Much of the substance of it has been drawn from aural tradition and from old family papers.

Blackwood's Edinburgh Magazine probably contains a better assortment of interesting articles of all kinds than any other magazine of its kind. The subjects seem to be chosen to suit all tastes. The April number is certainly no exception to the rule. Here we have an article, "Dies Irae," describing the terrible week of fighting at the battle of Spion Kop; "Some Editors—and Others"; "The Football Nations"; and "Russia's Aims," a most interesting review of the manoeuvres of this great nation. In an article on "The Jeopardy of Greek" H. W. Anden puts forth a strong plea for the keeping out of new studies in the curricula of the universities. For fiction we find an instalment of "Doom Castle" and a short Australian story by Henry Lawson, "The Babies in the Bush." Leonard Scott Publication Company, New York; Wm. Blackwood & Sons, Edinburgh.

The May number of Book News opens with a short sketch of George Cary Eggleston, the author of the new historical romance, "A Carolina Cavalier." Then comes a similar sketch of the soldier-novelist, Charles King whose books are well known to all of us. A most interesting article is that on "Berengere of Navarre, an Excursion into History, suggested by Richard Yea and Nay." Under the heading "Best Selling Books" we find that "love letters" form the theme of no less than three books now having a sale—"An English Woman's Love Letter," "The Love Letters of a Laird," "The Love Letters of a King." This exceedingly useful little magazine serves to keep one *en courant* with the best of the present day literature. John Wanamaker, Philadelphia.

The Inglenook.

The Cheerful Widower.

"Well, I wish you all good-day."

"Good day, Robert. And mind thou keeps thi' eyes on t' road as thou walks along or thou will be falling in love with every nice lass thou sees. Eh, my word! But it's well to be thee, a free man once more, and all the women setting their caps at thee again. Man alive, it most makes me wish I were a widower mysen."

The man to whom this was addressed, a burly man with a self-conscious manner, laughed loudly.

"Ay, lad! I daresay," he said, as he went uneasily out of the smoke-room of a club in Stoneyshaw.

"That's a nasty speech, Hartley," said one of the men who remained. "Whatever made yo' say that, and his wife dead only a few months?"

"Why," said Hartley, "I've no patience with him. He's alwus been a merry fellow, laughing and hearty, like, and he's alwus said 'at it were his wife 'at brightened him up. And nah, sho's dead and he's just as bright as ever. He laughs as much and seems as cheerful as he war before. It isn't decent."

"Ay, well! It is a bit queer. He seemed very fond of her too. But eh! yo' can never tell."

"Did yo' know Robert Hardaker before he were wed?" asked another.

"No, I didn't."

"Well, he were one o' the most miserable chaps yo' could meet with. He never had nowt to say, an' he awlus seemed to want to slink in to a corner. And then, after he met with Lucy, he were as different as day fro' neet. She did brighten him up. There's no doubt about that. Folk said his wife had made a new man of him. But if you said that to her she used to smile and say that all she had done had been to put a match to the fire. And then Robert used to laugh and say, 'Ay, lass, but thou keeps putting bits o' coal on, or else I should soon go out!'"

"Ay, she were a fine character, were Lucy. And that's just what makes me think 'at he might for decency's sake keep a bit quieter, now sho's gone."

"Why, happen he's feeling it all the same. For my part I don't think much of a man who gets onto th' stage when his wife dies, and tries to show how terribly cut up he is. That's the sort, at soon forgets."

Mr. and Mrs. Clintell were sitting together in the study, where the minister's wife took her afternoon cup of tea on a Monday. "I cannot make Robert Hardaker out at all," she was saying. "He does not seem to mind his wife's death one little bit, and yet he seemed so wrapped up in her when she was here. Everybody is talking about it."

"Everybody is a very wise person, as usual," said the minister quietly; "and sees to the heart of things, and knows, as everybody always does"

"Well, but it does seem strange that he can go on just the same, and laugh, and talk, and do his business just as if nothing had happened."

"Yes, very strange," said the minister;

"especially as his heart is nearly breaking all the same."

"Breaking hearts do not go about laughing and joking as he does."

"But that is just exactly what they sometimes do in men like Robert Hardaker, and break all the sooner for it."

"Oh, that's nonsense!" said the wife.

"No, Clara. It is not nonsense. I met Hardaker coming out of the club on Saturday afternoon, and at first I was half inclined to think he was drunk, he was so wild and strange. And then I saw that it was not the look of a drunken man but of a stricken man. When I dropped a word or two, his face turned purple, and he began to talk at random and to laugh in a way that made me feel queer. Besides, my dear, a minister when he is in the pulpit, sees many things in a man's face which other people do not see. And I have seen Hardaker from the pulpit."

"But I thought he didn't come to church since his wife died. That is another thing that people are talking about."

"Yes, and it is another thing about which people are so wise, and—so blind," added the minister with emphasis. "He was there yesterday for the first time. And I saw his face, Clara."

"Was he crying?" asked Mrs. Clintell softly.

"No, my dear, he was not crying."

"Well what, then?"

Mr. Clintell shook his head slowly.

"He was not crying," he said, "I wish he had been."

Robert Hardaker was walking up from Fairfax to Stoneyshaw.

"It's been a fine day, Robert," said one who met him.

"Ay lad! A glorious day," he answered.

"How do, Robert?" said another.

"How do?" he answered cheerily.

"Business brisk to day?"

"Eh, grand!" he replied.

"Making your fortune like?"

"Ay, I shall soon be a millionaire." He laughed, and passed a group of men at the corner of Club House Lane.

"Coming in to have a pipe, Robert?"

"Ay, I think I will," he replied. And when he had had his pipe and left again he became once more the topic of conversation.

"Keeps up wonderfully, does Robert."

"Ay, and they say he's making money faster than any man in Fairfax. He seems to have taken a fit of speculation sin' his wife died, an' nobody can come near him. He seems to know just where to put his money. Everything comes right an' he's piling up the figures as fast as he can count 'em"

When Hardaker reached his house he was met by the servant.

"I've had yo'r tea ready ever so long," she said.

"All right," he answered, and went in and sat down to it and sent her away. He sat looking at the table but eating nothing. Then a smile broke over his face.

"Lucy," he said, "I've made a heap o' money to-day lass." Then his face changed; he stared into vacancy over the untasted meal, and presently began to laugh. He

pushed his chair back and began to walk about the room, thrusting his hands into his pockets, jingling his money and whistling rapidly. He came back to the table, took up the teapot and stroking the silver handle, said to himself, "If I could just see thy little white knuckles round this handle again, Lucy, it would be—it would—be—be—" The teapot dropped with a crash as he cried "Lucy! Lucy!"

When the servant ran into the room she found her master lying on the floor. And when, some time after, Robert Hardaker was sent away, a broken-hearted man, on a long sea voyage, people said he had overtaxed his nervous system with too close application to business.

But Mrs. Clintell said to her husband, "You were right after all, my dear, about Robert Hardaker. He will never be the same man again."

"He never has been," answered the minister.—Christian Leader.

Blessing for the Weary.

But I think the King of that country comes out from among His tireless host, And walks in this world of the weary, as if He loved it the most: For here in the dusty confusion, with eyes that are dusty and dim, He meets again the laboring men who are looking and longing for Him.

He cancels the curse of Eden, and brings them a blessing instead: Blessed are they that labor, for Jesus partakes of their bread.

He puts His hand to their burdens, He enters their homes at night: Who does his best shall have as guest the Master of life and light.

This is a gospel of labor—ring it ye bells of the kirk— The Lord of love came down from above, to live with the men who work. This is the curse that He planted here in the thorn-rosed soil— Heaven is blest with perfect rest, but the blessing of earth is toil.

—Henry van Dyke.

The Artist and the Queen.

In Harper's for May Benjamin-Constant, the great French portrait painter, tells in a charmingly poetic way how he painted his remarkable portrait of Queen Victoria, which appears as a frontispiece to this number of the Magazine:

"When Sir W. Ingram, proprietor editor of the Illustrated London News, ordered this portrait of me, it was understood that the reproduction would be an etching heliogravure or chromo. At first I was quite disconcerted. I inquired if the Queen would be willing to pose, and was told that no definite promise could be made. "H not," said I to myself, "how shall I succeed?" However, when a thing must be done, it is done.

"Recalling my visit to the House of Lords one beautiful day in autumn, when the yellowish rays of the westerling sun shone through the glass windows, I seemed to see one of those interiors of a golden obscurity in which Rembrandt so loved to place his figures; and I beheld as in a vision . . . the sovereign, seated on the throne of England, motionless, her gaze deep in retrospection, almost hieratic—the idol of her subjects. I saw this Queen, in gorgeous robes covered with jewels, and bathed in the rays of the setting sun from head to foot. With this sublime apparition in my mind, I wished to express as it were, an entire reign. Such was the end which I determined to accomplish. Did I succeed? That is not for me to say.

"I returned, then, to London for my preparatory work in sketches with sunshine effects, and the weather conditions were favourable, too, although it was in March, towards the close of the wintry season.

"I saw once more the throne in the same glare-obscure (light and shade), in the same golden vapor, so sumptuously poetic, which enraptured my vision on my original visit to the House of Lords.

"The studies finished, I went back to Paris, realizing thoroughly what I had to do, but not knowing positively if I should succeed. I started my work then, having before me a very distinct likeness of the Queen's face. This, be it understood, was not the copy in enamel of a nose, of a mouth, that I was going to execute, but the portrait of the Queen of England, the Empress of India, seated a little in the background, in a semi-obscure traversed diagonally by two or three rays of the declining sun, like bars of gold, which attached themselves to the carved corners of the royal stall, or lighted up the red tapestry hangings. In short, I proposed to myself to express, so as to speak, a synthesis of resemblance; a resemblance, moreover, rather moral than physical; almost a historical vision.

"And from this vision of contemporaneous history one must evolve a veritable poem of royalty, to be considered with emotions of admirations and respect. Have I succeeded in this? I repeat, it is not for me to say."

The Indian Witness says that it is safe to assume that 100,000,000 of the population of India have an average annual income of not more than \$5.00 a head.

Children Asking the Blessing.

Attention has been called in these columns to the pretty custom of allowing the children in a family to say grace, and some forms of blessing in prose and verse suggested. But is it not well, when they do it voluntarily and naturally, to let the children use their own term of words? They will surely understand and remember that. In one family the children successively officiated as chaplain at the table, the term for years, with slight variations, being as follows: "O God, bless us; thank you for this food; forgive our sins; for Christ's sake. Amen."

Even childish comments or improvised additions to the usual form are not at heart irreverent, and are far better than stiff, unintelligible formality. In one family, where the father had just begun the custom of saying grace, the four-year-old boy remarked that he did "not like it as well as what grandpa said when he was here—papa's blessing is not long enough, and it doesn't ask God to give us better food!"

A minister whose duties often took him away from home left the asking of the blessing to his little sons, also charging them strictly to care for the health and comfort of their invalid mother. The latter was much surprised to hear this petition in the father's absence: "O Lord, we thank thee for giving us such a good father. We thank thee for giving us such a good mother, and when she dies we pray thee to give us a better one!"

One interesting fruit of this custom in years gone by was the habit of the children of Christian families to imitate it in their own play feasts, as is no doubt well remembered by many now grown up. One such tradition is of three or four children

partaking of a mud-pie dinner on the roadside, the oldest sister, with thumb carefully placed under the forefinger, after the manner of their aged grandfather, reverently repeating, "O God, more budenty mazy-more present tense." Years after it came out that this remarkable prayer was a snatch of the grammar lesson heard at school added to the grandsire's stereotyped petition, "More abundantly bless and feed our never-dying souls!" This points a moral. When grace is said in the presence of children it should always be expressed in simple, distinct language; else how shall the children that sit in the place of the unlearned say "Amen," seeing they understand not?

A well known doctor of divinity related a reminiscence of his childhood in a country parsonage. The children were not allowed to eat "between meals," so that clothespins were served in place of food in their dining table in the barn. One form of blessing was, "O Lord bless this food, and don't let any of it stick in our throats," the last petition having reference to the experience of a

young brother who had nearly come to his death by getting a piece of lead in his throat. As the children grew up they felt less inclined to ask the blessing at their clothespin banquets, and a discussion sometimes arose as to whose duty it was, the guests rightly claiming that it belonged to the host. At last they settled it in the same way they chose the "it" in a game, by using the time honored formula, "Intra mintra, cutra corn, apple seeds, apple thorn." Even then, when it fell to "the other boy," he would decline, and so the future D. D. had to ask the blessing anyway!

Since the above was written a letter has been read from a naive pastor in the Armenian country, one item of which touchingly illustrates how the New England custom has borne fruit in the distant Orient. "Theodoret is sweet in many ways. Before we begin anything to do at the table he is the one to say, 'Pray,' preparing his hands so beautifully."—The Congregationalist.

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Hot-breads,
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Ministers and Churches.

Our Toronto Letter.

Preparations are being completed for the approaching meetings of the W. F. M. S. in Knox Church next week. It is expected that there will be a large attendance, and the ladies' Committee in charge of the homes to be provided could be the guests of the Societies where the meeting is held, it would be an immense relief. Could not the ladies, with their nimble wits, hit upon a plan that will suit all ends. The Synod and Assembly would almost give them seats in their Courts if they could do so. It has been the despair of the men for decades past.

The next meeting of the Presbytery will be held in St. Andrew's Church, King St. The ladies have pre-empted Knox Church, and the Presbytery moved back to its old quarters for a time. Knox Church is not an ideal place for holding meetings. The eternal rattle on the street makes it all but impossible to hear the speaker, and the glare of the windows behind the Moderator makes it next to impossible to distinguish the features of the man who presides, or who is addressing the Court from the desk. This may account for the disorder that often reigns in the Presbytery. The Moderator may frown but the man who has risen to speak for the seventh time sees only a blur which he takes to be a tolerant smile, and so he wabbles peaceably along. Then the younger and more irreverent members begin to go out, and the mischief is done for that sederunt.

They say that Toronto Presbytery is the least orderly in the Synod. That, of course, is not true. Those who assert this most positively have just enough work to get through at a meeting of their Presbytery to occupy Toronto Presbytery thirty minutes. Of course there is time to observe all the amenities, and keep up a show of being busy. But all this aside it would be a relief if there were more systematic despatch of business in all our Courts. The trouble is not with the younger members. More often it is with the very men who are, at other times, the greatest sticklers for order. Such a man wishes a matter attended to at once. He wishes to get home to dinner. So utterly regardless of the docket that has been adopted he watches a chance, and blandly asks the indulgence of Presbytery while he presents a matter that will take "just a minute." Sometimes it takes an hour, but whatever time it takes it has destroyed the harmony of the meeting for that day. Everyone sees the selfishness of the request, and resents it, though the standing of the one who has made it carries it through. There are exceptions and members are quick to acknowledge them. Of course we are not speaking of Toronto Presbytery alone. These men are in every Presbytery.

Cooke's Church call is being well signed. A sensational evening paper published an item last week that came from no one knows where, and that has just enough truth in it to live and thrive all. It was known that two names had been presented and that members spoke strongly in favor of the name they supported. Some members probably spoke after the meeting. But long before that article was in type it had been decided to give to the minister chosen the most cordial support. There was a meeting held on the night to which the article referred, but it was to unite the forces, and was a most harmonious meeting in every respect. Should Mr. Esler come, and we believe he will, he will find no men to welcome him more cordially, nor work with him more actively than those who did not vote for him on the night of the choice. Of course they have signed the call to him.

Just here may we be permitted to express our utter abhorrence of the man or woman who resorts to tactics that have disgraced our political contests, when the choice of a minister is to be made. A newspaperman receives many strange confidences. We have talked with men who have been preaching in vacancies, and were we to publish these conversations it would prove spicy reading. We have known "roorbacks" started on the eve of moderation to destroy the chances of a man who seemed to be the choice of the people, but whom some unscrupulous member did not want. It may be that this man member had good reason to wish that this man should not be the choice. It would be very dis-

agreeable for a keen-sighted man, who knew something of the world in which the said member lives and who was as fearless as he is keen, to be in the pulpit and that man in the pew. However he succeeded in keeping him out, and he is succeeding today in several places in keeping the people from extending a call to the men of their choice. The devil chuckles at his success, for he is one of the best emissaries Satan has yet found. These remarks are suggested by events that have occurred in congregations many miles from Toronto, though no doubt the evil which they contemplate is found there also.

Still talking of settlements, for your correspondent has heard several things about the process of seeking a charge recently, there are one or two charges within the jurisdiction of the Presbytery of Toronto in which it seems to the lay mind, that it would be wise to exercise a little presbyterial authority. When a charge remains vacant for over two years, peacefully settling down to the payment of eight or ten dollars per Sabbath, and the weekly thrill of sitting in judgement upon the man who preaches for the day, it is time for the Presbytery to act. One of these charges recently had the opportunity to call a very estimable man, a man who could secure a much more eligible charge, from a worldly point of view, but who was willing to take this charge because it would give his children the advantages of studying in Toronto. The second congregation in the charge deliberately blocked the call of this, or of any other man at this time. Presbytery should as deliberately deprive them of a franchise which they had so grossly abused. It is permissible to settle a man for a time, for one or two years, when the people cannot make up their mind to call. It would be advisable to take this step in such a case. It would be a salutary course to pursue. People would come to understand the difference between the Presbyterian and the Congregationalist form of government. At present we sail under the Presbyterian colors, but too often follow the Congregationalist practice.

Bonar congregation in the West of the City is ten years old. That is the length of the pastorate of the Rev. Alex. Macgillivray, and it has been marked by steady growth. The other day they laid the foundation of an extension to their building, the second that has been necessary. The wonderful growth of their Sunday School is the immediate cause of the building. This is a sign of healthy growth. The congregation of the near future is in the Sabbath School, and the care of the young, and their presence in the church, and interest in its work, such as has been shown by the children in Bonar, implies that good work is being done in that department of the church's activities.

Eastern Ontario.

Rev. D. Maclaren, M. A., Alexandria, has been visiting friends in Belleville.

Rev. D. D. Miller, Hawkesbury, has been preaching at L'Orignal.

R. v. Wm. D. Turner preached in St. Andrew's church, Appleton, on Sunday, April 21st.

Rev. Mr. Worth, of Montreal, occupied Knox church pulpit, Vanleek Hill, the last two Sabbaths.

Rev. H. H. McPherson, M. A., of Toronto, preached in St. John's church, Almonte, last Sunday.

Rev. H. D. Leitch, St. Elmo, was the preacher in the Congregational Church, Maxville, last Sunday evening.

Rev. Mr. Long, of Wolfe Island, preached at Blakeney and Clayton last Sunday. Rev. Mr. Conn taking the services at White Lake and Barnstow.

Rev. Robert Laird, M. A., lectured in St. John's church, Brockville, Monday evening at 8 o'clock on "Religious life in Germany." This lecture was under the auspices of the young people and all were welcome.

The service in Knox Church, Cornwall, last Sabbath morning was for the young people. The pastor, Rev. James Hastie, has the happy faculty of being always able to interest the young, so that this special sermon was looked forward to with pleasurable expectation.

On Sabbath last, in St. Peter's Church, Madoc, the following were ordained to the Eldership: Messrs. Robert Allen, Frederick E. Seymour, B. A., and Frederick Rollins. The pastor, Rev. E. D. Mackay, M. A., officiated. It is interesting to note that the three Elders who are now devoting themselves to the service of the church are all sons of former elders of St. Peter's. How is this for "apostolic succession?"

Rev. Dr. Moore, Convener of the Foreign Mission Committee, is in Toronto this week. He will preside at the public meeting of the W. F. M. Society; and, thereafter, accompanied by Mrs. Moore, will visit friends at St. Mary's.

The large space devoted to a report of the Hamilton and London Synod proceedings renders necessary the leaving over of the Ottawa Presbytery report, as well as many items of Church news.

Queen's University has conferred the degree of L. L. D. upon Mr. P. C. McGregor, B. A., for so many years the greatly respected Principal of the Almonte High School. This is a well deserved recognition of the distinguished services of Mr. McGregor to the cause of higher education in his native Province. At the same time the "old boys," through Rev. D. R. Drummond, a former pupil, presented Dr. McGregor with a purse of \$100 in gold as a token of their appreciation of his services in their behalf. The Ontario Government recently appointed Dr. McGregor to the registrarship of North Lanark; and a better appointment could not have been made. Dr. McGregor is an elder in St. John's Church, Almonte.

Synod Hamilton and London. Meeting at Stratford.

The twenty-sixth annual meeting of the Synod of Hamilton and London was held this year in the beautiful and progressive city of Stratford. Knox Church afforded excellent and ample accommodation for the business of the Court; and the minister and members of the church, as well as those of St. Andrew's Church, did all in their power to make the visit of representatives pleasant in every way.

The opening sermon was preached by Rev. G. Munro, D. D., from John viii: 17, 18, 19. After prayer the Synod was duly consulted whereupon the clerk, Rev. Mr. Ratcliffe read the Presbyterial changes, inductions and deaths during the past year.

The next business was the election of moderator. Rev. Mr. Ratcliffe said he wished to propose the name of one who, he was sure, would meet with the hearty support of all present. He was a member of a Presbytery which heretofore had not received many favors and was a man who would fill the position with due dignity. He referred to Rev. E. W. Panton of Stratford. Mr. Panton's name was received with much warmth, and his nomination was seconded by Rev. Dr. Hamilton of Motherwell. This being the only nomination, Mr. Panton was declared elected. The newly-elected moderator was escorted to the chair and in a brief address conveyed his thanks for the honor conferred upon him.

A vote of thanks was tendered to the retiring moderator on motion of Rev. Mr. Ratcliffe and Rev. Dr. Mullen, and after further routine business the session adjourned.

TUESDAY—MORNING SESSION.

The moderator, Rev. E. W. Panton, in the chair. The first hour was spent in devotional exercises, after which the report of the committee in reference to site of the church at Botany, Chatham, Presbytery, was taken up. As the matter had been amicably settled the report was adopted. After disposing of several items of routine business the Synod heard Rev. Dr. Robertson, Superintendent of the Home Mission Committee, who has just returned from a trip to the old country. He pointed out that this spring the North West field was faced by a deficit of \$20,000, which had been tided over by a special collection of \$8,000 and by \$12,000 from the old country. This grant, however, could not be expected to continue and Canadians were better able to contribute to this fund than the poor people of the old country. In this Synod each church member paid only, on the average, 34 cents to home missions and 9 cents to augmentation. The Synod, he continued, should do much better. Speaking about the settlers, Dr. Robertson said that there was an enormous increase during the past few years. In 1898, 40,000 had come in; in 1899, 50,000; in 1900, 70,000 or 75,000, and this year over 100,000 and the increase was sure to continue as the country was being advertised. There were now upwards of 3,000,000 people in Austria and Poland, who were ready to emigrate to Canada, and last year 25,000 had come from the United States. With such a crowd of settlers coming in yearly, the question of their spiritual welfare was one which must be looked after, and no time should be lost.

AFTERNOON SESSION.

After devotional exercises the Synod resolved itself into a conference with Rev. E. Cockburn, M. A., in the chair.

The first paper taken up was on the "Sympathetic Response to the Spirit of Truth for preaching," by Rev. T. A. Cosgrove, B. A., of St. Marys. This was a most exhaustive treatise on a most theological subject and tended to emphasize the importance of preaching as a power of causing men to think of nobler and higher things. He also emphasized the necessity of the preacher's being thoroughly imbued with the spirit of truth in order to be effective in his preaching. Rev. John Anderson, of Goderich, and Rev. R. Aylward, of Parkhill, led in the discussion, in which, also, Rev. E. R. Hutt, of Ingersoll, Rev. A. Grant of St. Marys, Rev. W. J. Clark and Rev. Dr. Johnston, of London, took part, emphasizing strongly the need of a strong conviction by the preacher, himself, in presenting the truth, so as to appeal to the reason of his hearers and not for the sake of the speaker's own dogmatism.

The second paper of the afternoon session was on "How Can We Best Preserve the Lord's Day?" This proved to be a most practical and interesting paper, the speaker, Rev. John Young of Hamilton, having given the subject much thought as a result of practical observations. The matter of Sabbath observance, he contended, was largely in the hands of the ministers, who had much to do with moulding public opinion. Mr. J. G. Shearer, Field Secretary, endorsed all that Mr. Young had said. He pointed out the dangers that assailed the Lord's Day, the various evasions resorted to, such as greed for money, saving of time and such like. He then went on to outline the work of the alliance, which he classed under three heads:

1. The people should be educated through the pulpit, press and platform. Here he paid a tribute to the good work of the press along this line.

2. Organization was a strong point in this work and the Dominion was thoroughly organized in every province but in Prince Edward Island, which had a few local organizations.

3. The crystallization of public opinion into clear definite law was an important work, though there should be a minimum of litigation. In this connection the speaker pointed out that the trade unions were a source of help as they were instrumental in demanding the day as a day of rest. Sunday visiting was the only evil that permeated the entire Synod.

EVENING SESSION.

The evening session convened at 8 o'clock, with the moderator in the chair. Devotional services over, Rev. Dr. Robertson spoke on the Century Fund, outlining the objects of the scheme and making an earnest appeal on behalf of a greater giving towards the common fund.

Rev. R. M. Hamilton, of Brantford, presented the report of the Synod on "Church Life and Work," under a number of headings. Many of the answers to the questions asked, the speaker pointed out, were only surmises and were, therefore, unsatisfactory. Others were, unconsciously, considerably colored. In reference to the work amongst the young people the indications were that the homes of Presbyterians throughout the Synod were religiously sound. The home had not lost its attributes as the nursery of religious life. An effort should, therefore, be made to see that the older people should not leave to the ministers the entire task of interesting people in Christian work. Church attendance continued to be good, but it was to be regretted that prayer-meetings had to a sad degree fallen into a decline. A discouraging feature of the reports was that there was little mention of "conversions." Members were added to the church, it was true, but that was not a hard thing to do, but real "conversion" was never heard of in the reports. It was a startling circumstance, too, how few sermons were addressed to the unconverted. Under the heading of liberality the speaker questioned whether the increasing love for sport and luxury of the times was not cutting off the desire for more liberal giving to the cause of religion. An encouraging sign, however, was the growing missionary spirit which was characteristic of city churches, but it was sad to see how many small churches found too much difficulty in making ends meet to give to the schemes of the church. The Lord's Day, as a general rule, was well observed, except in summer resorts.

The report concluded with the following recommendations:

1. That sessions be urged to be more careful in preparing their answers.

2. That inasmuch as Christian homes are the nurseries of religious life, pastors should emphasize home training.

3. That a "Lord's Day Sunday" should be established, say the first Sunday in May, when the pastor should urge the question of Lord's Day observance.

4. That inasmuch as there was dissatisfaction as to the present trend of the temperance question, and increasing drinking amongst the laboring and social classes, pastors should more frequently preach upon temperance questions.

In the discussion which followed, Rev. P. A. McLeod, in seconding the motion, contended the preaching of to-day was not adapted to conversion as heretofore, and a more direct appeal should be made to the unconverted. Rev. Dr. Johnston, of London, urged that the unchurched masses were not being reached and that a different method would have to be pursued. The eldership was good, but in some cases the preachers lacked organization. Prayer meetings, too, were looked upon by some preachers as of a secondary nature. Rev. Dr. McKay, of Woodstock, dealt with the causes of decrease in candidates for the ministry, declaring that vital religion was deficient in the family. He also pointed out that there was not the respect for the ministry that there was heretofore. Rev. W. J. Clark, of London, combated the pessimistic view taken of the condition of affairs, in the report, and was inclined to take a more optimistic view.

The first paper was "The Sunday School Report," which was read by Rev. E. R. Hutt, Ingersoll. He said that all but 26 schools had reported, and there was a slight falling off both in the schools and the attendance. The whole situation called for a forward movement by the preachers and the sessions. The number coming into full communion with the church was a decided increase on last year.

The adoption of the report was moved by Rev. Colin Fletcher, who said that the condition of affairs was changing. Two months holidays were taken each year in many schools and this materially decreased the attendance. Rev. Dr. Laing, Rev. J. H. Ratcliff, and others, emphasized the work of the home, as the church and Sunday school depended on it.

WEDNESDAY—MORNING SESSION.

Rev. G. S. Patterson of Embro presented the remit in reference to the appointment of a Sunday school synodical field secretary. Sympathy was expressed with the general principle of the report, but it was contended that while such an officer was necessary in unorganized districts, the older congregations should do their own organization work.

Rev. J. S. Henderson presented the report on Y. P. C. E.'s, the general gist of which indicated a receding of the forward wave which spread over the country a few years ago. In many congregations, however, new organizations and other methods of work had sprung up. The adoption of the report was seconded by Rev. A. Grant, of St. Marys, who spoke upon the treatment of "The Boy," and the best means of securing his attention. Rev. Drs. Johnston, McMullen, Mr. Young and others emphasized the fact that while the C. E. was receding in force other organizations kept the young people as true to the church as ever, and there was no need of complaint from this source.

AFTERNOON SESSION.

The report of the Augmentation Committee was presented by Rev. A. Henderson of Appin. This report indicated that during the year some four or five congregations had been added to the list, while an equal number, having reached the self-sustaining point, was taken off. It was to be regretted that the contribution from the church at large and the Synod was insufficient to meet the demands of the fund. Rev. E. Cockburn in seconding the motion to adopt the report, emphasized the fact that as this was not a popular fund it was all the more incumbent upon ministers to press the support. Rev. Dr. Robertson spoke about some of the arguments urged against this fund. Some thought that the minimum salary of \$750 paid to a minister was too high, but he showed that in Scotland, where living was cheaper the minimum was \$1,000, and pointed out that some congregations which had supported missions still volunteered support when they became augmented charges. He drew a striking picture of how some ministers strove to make ends meet in the northwest, and averred that money could not be spent in a man-

ner that would give better results than by giving it to the augmentation fund.

Rev. Dr. McMullen presented the report of the committee on the overture by Rev. Dr. Proudfoot last year, in reference to the reduction of the number of Synods, and the enlargement of their powers. The purpose of the overture was to reduce the number of Synods to three—one for the Maritime provinces, one for Ontario and Quebec, and one for Manitoba and the North west; also that these Synods should have charge of the colleges and home missions within their bounds. The General Assembly would meet once every three years, and would deal with matters of interest to the church at large. The committee didn't report in favor of the overture, deeming it rather too radical in its nature. The report of the committee was adopted.

Rev. Mr. Patterson, of Embro, presented the report of the special committee on the remit concerning the manual on "Aids to Social Worship," which recommended that for the purpose for which it was prepared its use should be recommended by the Synod. A vigorous discussion followed the reading of the report, some of the more conservative members regarding it as the entrance of the thin edge of the liturgical service. The report, however, was adopted.

The Synod then formed itself into a conference with Rev. E. Cockburn in the chair, to discuss the business of the session.

The Young People.

The only paper taken up was on "How to Retain the Young People in the Sunday schools after the age of Fifteen; Also How to Make the Y. P. C. E. S. More Aggressive." This was presented by Rev. W. A. J. Martin, of Zion church, Brantford, and proved to be a bright and thoughtful paper. He pointed out that there was a leakage of Sunday school scholars after a certain age had been attained and dealt with the causes. The first great essential to the remedy was the revival of religion in the home. This was a matter of great importance in all church work and especially in this respect. A truly religious atmosphere should pervade the home and parental influence should be brought to bear upon the children and thus keep them in the Sunday schools. Godless homes recruited loafers and vagabonds, while the homes of the religious gave to the world its best men and women. Another reason for the leakage was that older students dropped out because the subjects taken up were not interesting to them; and this brought up the important question of lessons for the students of different ages. This was being accomplished to a certain extent through the International Lessons which outlined a plan of procedure for the various classes. The speaker also emphasized the question of the more effective training of teachers.

Under the second heading of the paper—that of Y. P. C. E. S.—the speaker pointed out that the movement had originated under special circumstances and was receding because it was not suitable to the changed conditions of to-day. At present each congregation might be different in some particular from its neighbor, and it was therefore necessary to study the wants of each in order to get the best results.

The discussion was taken up by Revs. Larkin, McMullen, Ross, Johnston, Young and others, and the consensus of opinion seemed to be in favor of graded lessons for the Sunday schools in the hope that thereby the interest in the work might be maintained.

EVENING SESSION.

The first hour of the evening session was devoted to the business of the session, in the course of which the following convenors of standing committees were appointed: Church Life and Work, Rev. A. McGillivray, London; Sunday Schools, Rev. R. Pettigrew, Glenmorris; Young People's Societies, Rev. J. S. Scott, Brantford; Augmentation, Rev. A. Henderson, Appin.

The paper of the evening was on the important subject of "The Relation of the Pulpit to Sociological Problems," by Rev. Neil McPherson, B. D., of Hamilton. The paper was a most masterly one and was more of the nature of a magazine article than one which could be briefly reviewed in the short space at the disposal of newspaper. The discussion was taken part in by Revs. Dr. McMullen, J. S. Scott, Hamilton and Young, all of whom paid high compliments to the paper.

The Synod was brought to a close with votes of thanks to Rev. Mr. Leitch and the officers of Knox church for their kindness towards the members, and to the press for their reports; also to the conference committee for their work.

World of Missions.

Sects of Islam.

This is yet one of the most aggressive religions. Under the personal rule of the Sultan there are about 18,000,000 Moslems, while in China, Turkestan, Persia, Beloochistan, and India there are about 99,000,000 of the followers of the prophet. The system has made great progress in Africa during the last half century, and the adherents are now believed to number in that continent \$36,500,000. Under the rule of the British in India there are said to be 60,000,000. The greater part of these are Sunnis, the title of one of the two great factions into which the Moslem world is divided. The other is called Shiah, who hold much aloof from the former faction. At the head of the Sunni sect is the Sultan of Turkey, and with him range the vast majority of the followers of Mohammed. In addition to the two principle divisions of the cult there have been sects almost without number, and the bitterness between different sects is said to have been almost beyond expression or belief. There must be a good deal of conjecture in the matter of the above numbers, as there are thought to be \$20,000,000 in China, and this reckoning can hardly rise above guesswork.

Outcome of Livingstone's Work.

It is but twenty-six years since Livingstone died near the shores of Lake Tanganyika, in South Central Africa, and his body was carried in triumph to his native land and laid with England's greatest heroes in Westminster Abbey. To day more than 30 steamers are run on the two great lakes, Nyassa and Tanganyika, in the interests of Bible missions and a growing commerce, while scores of towns, with their schools, churches, and cultivated fields and gardens, are found in this land, first opened to Christian civilization through the efforts of Livingstone and the army of missionaries, inspired by his heroic life.

Only one-seventh of the subjects of King Edward VII, says The Chronicle, are even nominally Christian, but of 350,000,000 inhabitants of the empire, 240,000,000 are heathens, and 60,000,000 are Mohammedan.

The first Protestant church in the Philippines has been opened in connection with the Methodist Episcopal Church. There is a great movement in favor of Protestantism, and it is expected that many congregations will soon be formed. There is much hatred of the friars, and a determination to prevent their return to power.

The Norwegian Missionary Society has in Zululand and Natal 15 main stations and 60 out-stations. There are upwards of 1,200 communicants, 235 catechumens, 2,070 baptized persons, and nearly 2,500 adherents. There are 20 Norwegian missionaries, 44 native evangelists, 670 school-children, and nearly 200 adults at 35 schools.

The Moravian station Montgomery, on the little West-Indian island of Tobago, near Trinidad, lately celebrated a jubilee. It is named after the father of the poet James Montgomery, who was once pastor there. It is one of the most important congregations in the *Unitas Fratrum*, having 1,400 members, 800 being communicants. It is the middle point of 13 villages. The Rev. Theodore Clemens is now the president of the Tobago mission.—*Missions-Blatt der Bruder-Gemeinde*.

Health and Home Hints.

Camphor is not only most useful for warding off the attacks of moths, but it will also drive away mice if placed in cupboards infested by them.

Window cleaning should be done once a week in dusty weather or during the foggy or misty season, but otherwise every fortnight is often enough.

When the hands have become soft and shrunken by using soda and hot water, rub them with common salt and it will help to make them smooth again.

Spanish Tarejars.—Cut stale bread moderately thick. Beat well two eggs, add one pint of milk. Dip each slice into egg and milk, and fry in maple syrup. No butter.

Breakfast Eggs.—Make a stuffing of smoked salmon, fresh bread and mushrooms, and with it fill a puff such as is used for cream puffs; on top put a poached egg, fit the upper crust in place and serve while warm.

Chocolate Bread Pudding.—One pint of milk, one pint of dried crumbs soaked in milk, boil another pint of milk with a teaspoonful of grated chocolate, mix with bread crumbs. Add yolks of four eggs and one cupful of sugar. Bake one half hour.

Fig Cakes.—Beat the whites of three eggs to a stiff froth; add one tablespoonful of water, a dust of salt and sufficient quantity of confectioner's sugar to make a stiff dough. Form this into flat cakes and into the top of each press a fresh fig. Set into a warm place to harden on sheets of oiled paper.

Boston Bread Pudding.—Three quarters of a pound of crumbs, one and one half pounds of currents, half pound of suet, one and one quarter of moist sugar (brown), four eggs, two tablespoonfuls of sweet cream. Grated nutmeg to taste. Chop suet fine, add to crumbs, with currants and other ingredients. Beat well. Steam in buttered mold four hours.

Peppermint Drops.—Boil a half cupful of white sugar until it hardens when dropped in water, add one-half teaspoonful essence of peppermint and stir a very little, once or twice around the pan is sufficient. Oil a pane of glass, set it in a cool place and drop five drops of the hot syrup for each candy upon the glass. In forming these be careful that they are not close enough together to spoil their shape.

Spanish Cream.—One-half box of gelatine, soak in one-half pint of milk, then put one quart of milk on to boil, beat the whites of six eggs to a stiff froth; when the milk is boiling hot, stir in the beaten yolks, and sugar to taste; add the gelatine; let it thicken as you would soft custard, then pour it boiling hot on the whites, stirring all the time; flavor with vanilla and pour into molds to cool. Let it stand at least twelve hours in a cool place before using.

Infectious Diseases.—The duration of the infectious stages of various diseases is thus given by Dr. T. F. Pearce, an English physician: Measles, from the second day of the disease for three weeks; small-pox, from the first day for four weeks; scarlet fever, from the fourth day for seven weeks; mumps, from the second day for three weeks; diphtheria, from the first day for three weeks. The incubation periods, or intervals occurring between exposure to infection and the first symptoms are as follows: Whooping cough, fourteen days; mumps, eighteen days; measles, ten days; small-pox, twelve days; scarlet fever, three days; diphtheria, fourteen days.

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ABSOLUTELY NECESSARY TO HEALTH AND STRENGTH.

THROUGH THE BLOOD EVERY ORGAN, EVERY NERVE AND EVERY TISSUE IN THE BODY IS NOURISHED—IF THE BLOOD IS IMPURE DISEASE TAKES POSSESSION OF THE SYSTEM.

If you want to be well take care of the blood. The blood is aptly termed the vital fluid, and it is through it that every organ and every tissue of the body is nourished. If the blood becomes impoverished, the entire system is in danger of a breakdown, and what is termed anaemia, general debility, or even consumption may be the result. Prudent people occasionally take a tonic for the purpose of keeping the blood pure, but the unwell are those to whom this article is chiefly valuable, as it will point out an easy and speedy means to renewed health. Mrs. Joseph Herbert, who keeps a grocery at the corner of St. Germain and Hermoine streets, St. Sauveur, Que., tells the following story of broken health and renewed vigor: "I suffered for many months," said Mrs. Herbert, "from an impoverished condition of the blood, coupled with extreme nervousness. I was very pale and felt languid and indisposed to exertion. A dizzy sensation on rising quickly from a chair, or coming down stairs, often troubled me. The least exercise would leave me almost out of breath, and my heart would palpitate violently, while at other times I would feel a smothering sensation. Often my face and arms would swell and puff, and the arms became almost useless. I doctored more or less for the trouble, but did not get any real benefit until I began the use of Dr. Williams' Pink Pills. I had been using the pills only for a few weeks when I found myself growing stronger and better in every way. I continued taking the pills for nearly three months—for I was determined the cure would be thorough—but sometime before I discontinued using them I felt in better health than I had enjoyed for years before. My sleep is now healthful and refreshing, my appetite excellent and I feel equal to almost any exertion. I feel that I owe all this to Dr. Williams' Pink Pills, and it will always give me pleasure to recommend them."

It is the mission of Dr. Williams' Pink Pills to make rich, red blood, nourish the nerves, tissues and various organs of the body, and thus by reaching the root of the trouble drive disease from the system. Other medicines act only upon the symptoms of the disease, and when such medicines are discontinued the trouble returns—often in an aggravated form. If you want health and strength, be sure you get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. If your dealer cannot supply you the pills will be sent post paid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

The latest despatches report a renewal of fighting in China, and that on a very extensive scale. This bodes ill for a speedy settlement between China and the allied Powers, and will necessarily increase the indemnity falling to be paid by the former.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 5 p.m., 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 p.m.
 Minnedosa, Stnall Lake, March 5, 1901.
 Melita, Caraduff, 12 March.
 Regina.

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12, 8 p.m.
 Peterboro, Post Hope, 12th March, 1.30 p.m.
 Whitby, Whitby, 16th April.
 Lindsay, Woodville, 25th June, 11 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Orangeville, Tuesday in May prior to the week of synod meeting.
 Barrie, Barrie, March.
 Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.
 Algoma, Sudbury, March.
 North Bay, Huntsville, March 12.
 Saugene, Knox, Harriston, March 12, 10 a.m.
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.
 Montreal, Last Tuesday of June, 10 a.m.
 Glengarry, Alexandria, 2nd Tues. July.
 Lanark, Renfrew & Carleton Place, Apt 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, Whycoconagh, Mar. 19 1901 11 a.m.
 P. E. L. Charlottown, 5th Feb.
 Pictou.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 26 March, 10 a.m.

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TENDERS FOR COAL, 1901.

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Building, Toronto, and marked "Tenders for coal" will be received up to noon on Monday, May 20th, 1901, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville Asylums and Central Prison, as noted.

Asylum for Insane, Toronto.
Hard coal—120 tons large egg size, 150 tons stove size, 150 tons nut. Soft coal—450 tons lump, 150 tons 80 L screenings

Asylum for Insane, London.
Hard coal—250 tons small egg size, 250 tons stove size, 50 tons chestnut size. Soft coal—40 tons for grates. Of the 250 lbs. size may not be required till Jan., 1902.

Asylum for Insane, Kingston.
Hard coal—150 tons large egg size, 250 tons small egg size, 25 tons chestnut size 50 tons 80 L screenings, 50 tons soft screenings, 15 tons stove size (hard).

Asylum for Insane, Hamilton.
Hard coal—320 tons small egg size, 200 tons stove size, 100 tons chestnut size, coal for grates 15 tons; for pick up 100 tons; 200 tons imported slack; 120 tons imported screenings. Of the above quantity, 208 tons may not be required until Jan., and Feb., 1902.

Asylum for Insane, Mimico
Hard coal—155 tons large egg size, 140 tons stove size, 100 tons coal grates, 100 tons soft screenings, 50 tons run hard-wood.

Asylum for Idiots, Orillia
Soft coal screenings or run of mine lump, 170 tons; 75 tons hard coal, stove size; 150 tons hard coal, grate; soft lump, 10 tons.

Asylum for Insane, Brockville.
Hard coal—125 tons large egg size, 200 tons stove size, 75 tons small egg. Of the above quantity, 100 tons may not be required until January and March, 1902.

Asylum for Female Patients, Cobourg.
Hard coal—300 tons large egg size.

Central Prison, Toronto
Hard coal—50 tons nut size, 100 tons small egg size. Soft coal—3500 tons soft coal screenings or run of mine lump. The soft coal to be delivered monthly, as required.

Institution for Deaf and Dumb, Belleville.
Hard coal—775 tons large egg size, 100 tons small egg size, 12 tons stove size, 14 tons No. 4 size; soft coal for grates, 4 tons.

Institution for Blind, Brantford.
Hard coal—400 tons large egg size, 150 tons stove size, 15 tons chestnut size.

Reformatory for Boys, Penetang.
Eighty tons egg size, 77 tons stove size 19 tons nut size 800 tons soft coal screenings or run of mine lump. Delivered at its usual dock.

Mercer Reformatory, Toronto.
Soft coal screenings or run of mine lump, 550 tons; stove coal, 110 tons. Tenderers are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade. Delivery is to be effected in a manner satisfactory to the Inspectors of Prisons and Public Charities. And the said inspectors may require additional amounts, not exceeding 20 per cent of the quantities hereinbefore specified, for the above mentioned institutions to be delivered there at the contract prices at any time up to the 15th day of July, 1901. Tenderers will be received for the whole quantity above specified or for the quantity required in each institution. An accepted check for \$500, payable to the order of the Honourable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two ancient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tender may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto, or from the Bursar of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for.

J. R. STRATTON,
Provincial Secretary.

Parliament Buildings, Toronto, May 9th, 1901.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

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

Trains leave Ottawa Central Depot daily except Sunday:

6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau, Jct. only, arrives Montreal 11.20.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
5.40 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: Annaprior, Henfrew, Eganville, Pembroke, Madawaska and Parry Sound.

TRAINS LEAVE OTTAWA, CENTRAL DEPOT:

8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska.

Trains arrive Ottawa, Central Depot: **11.0 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:
Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.
TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 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 7:15, 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 6:50 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., 90.5 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., 11.10 a.m., 6.40 p.m., 6.40 p.m.

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

Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.55 a.m., 4.10 p.m., 6.15 p.m., 110 p.m.

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

Arrive Ottawa

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

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

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OTTAWA TICKET OFFICES:
Central Station. Union Station.
GEO. DUNCAN.
City Ticket Agent, 42 Sparks St.
Steamship Agency, Canadian and New York Lines.