

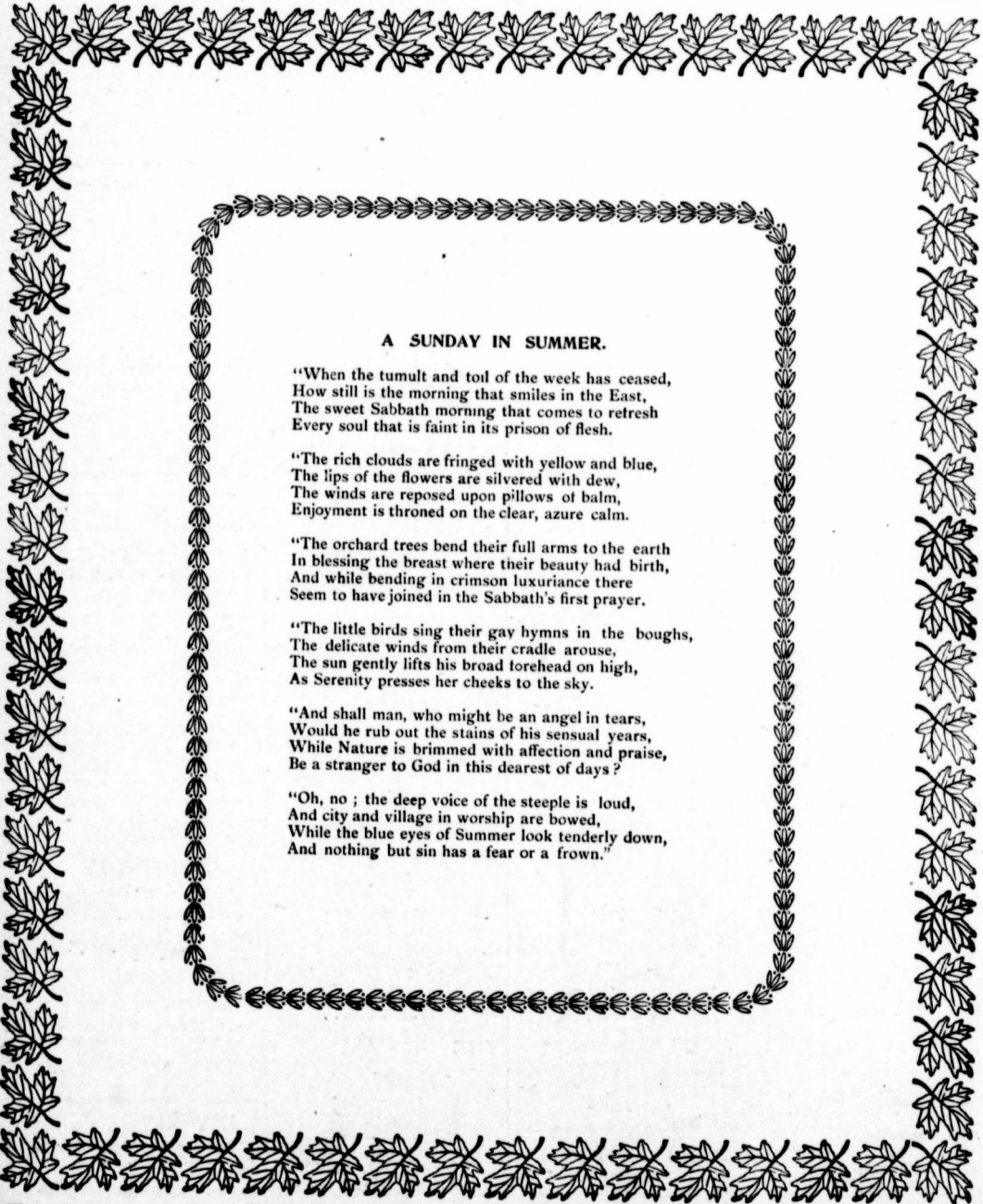
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A SUNDAY IN SUMMER.

"When the tumult and toil of the week has ceased,
How still is the morning that smiles in the East,
The sweet Sabbath morning that comes to refresh
Every soul that is faint in its prison of flesh.

"The rich clouds are fringed with yellow and blue,
The lips of the flowers are silvered with dew,
The winds are reposed upon pillows of balm,
Enjoyment is throned on the clear, azure calm.

"The orchard trees bend their full arms to the earth
In blessing the breast where their beauty had birth,
And while bending in crimson luxuriance there
Seem to have joined in the Sabbath's first prayer.

"The little birds sing their gay hymns in the boughs,
The delicate winds from their cradle arouse,
The sun gently lifts his broad forehead on high,
As Serenity presses her cheeks to the sky.

"And shall man, who might be an angel in tears,
Would he rub out the stains of his sensual years,
While Nature is brimmed with affection and praise,
Be a stranger to God in this dearest of days?

"Oh, no ; the deep voice of the steeple is loud,
And city and village in worship are bowed,
While the blue eyes of Summer look tenderly down,
And nothing but sin has a fear or a frown."

DIED.

In London Ont., on April 18 1901, Nellie, wife of T. H. Pardon K. C., aged 34 years.

At the residence of her son-in-law, Dr. T. C. Johnson, M. P., Sarnia, Ont., Marianne Cobb Brown, late of "Stirlings," Goderich, aged 81 years.

On April 23, 1901, at the residence of her brother-in-law, William McMaster, 132 Blecker street, Toronto, Eliza, daughter of the late John McIntosh, M. P. for North York.

At his late residence, Hamilton, Ont., on Sunday, April 21, 1901, Rev. Hamilton Leith, in his 84th years.

Suddenly, at Welland, Ont., on Feb. 26, 1901, David McEwing, in the 72nd year of his age.

In Colborne, on April, 1901, Ann Young, wife of Mr. Hugh Chisholm, aged 62 years.

BORN.

In Wingham, on April, 4th, the wife of Mr. Robert Maxwell jr., of a son.

On April 18, 1901, at No. 53 Bruce Avenue, Westmount, a son to Mr. and Mrs. Charles G. Ross.

MARRIED.

At the residence of the bride's grandfather, A. P. Ross, Cornwall, on April 24, 1901, by Rev. James Hastie, J. A. C. Cameron, B. A., L. L. B., to Mabel, eldest daughter of Dr. D. O. Aiguire.

At the manse, Lachine, on April 23, 1901, by Rev. Charles B. Ross, B. D., Thomas Dunn to Emily daughter of the late Robert Scafe, both of Lancaster.

Koebuck Farm, Tuckersmith, Ont., on April 17, 1901, by the Rev. Edward Savers, Brucefield, Mr. James L. Grievie, to Harriette M., third daughter of Mr. C. R. S. G. Routledge, all of Tuckersmith.

At Lachute, on April 24, 1901, by the Rev. N. Waddell, B. D., Mr. David Vincent McFaul to Miss Hannah Martha Hutchin, both of Brownsburgh, Que.

At the residence of the bride's father, on April 10th, 1901, by the Rev. W. K. Johnston, Thomas Grier, to Miss Lucie Laura youngest daughter of William Vint, all of the Township of Tiny.

On April 24, 1901, by the Rev. J. E. Ducloux, B. A., Mr. Geo. J. White, to Julia, only daughter of Mr. Adam McVicker, all of Valleyfield, Que.

At the home of the bride's parents, Blyth, on April 9th, by Rev. A. McLean, Miss Maggie, second daughter of Mr. and Mrs. John Wilson, to Mr. Wm. Greer, of Shakespeare.

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Note and Comment.

Glasgow's census returns were issued on Saturday. The population of the city proper is 760,329, an increase of 194,615 during the decade.

At a meeting of the foreign ministers at Peking the question of indemnities was considered. It is now estimated that \$350,000,000 will cover all claims.

Answering a question in the British House of Commons, Lord Stanley confirmed the report that all the contracts now made excluded the supply of foreign meats in the case of all troops in the United Kingdom.

A crowded indignation meeting was held at Dover on the 12th inst. to protest against the practice of auricular confession in the Church of England, and especially the coercing to confession of boys before confirmation.

Queen Wilhelmina has come early into her matrimonial troubles. She has the pluck to refuse to pay her Consort's bachelor debts, and is unreasonably angry because his creditors threaten to negotiate his paper on the Amsterdam Bourse.

The Presbytery of Omaha has by a vote of 16 to 4 agreed to recommend that the sister-in-law clause be dropped from the church rules. The clause provides that relatives by marriage are to be considered the same as blood relatives when matrimony is contemplated.

Aguinardo's manifesto to the rebellious Filipinos is quite explicit in its declarations for peace, and should have great influence in bringing it about—"a consummation most devoutly to be wished." The manifesto is equally unambiguous in accepting American sovereignty, though he seems to acknowledge it only as a temporary step pending the realization of liberties promised by the United States.

Speaker Akina, of the House of Legislature in Honolulu, has followed the precedent of Mr. Speaker Gully in the House of Commons in the Imperial Parliament, and has ruled that English is the official language of Hawaii. He has emphasized his ruling by the declaration that it is not necessary to interpret speeches into Hawaiian even though the majority of those present might not be conversant with the English language.

Only a comparatively small amount of debt now remains upon the Presbyterian Building, in New York. The debt at the beginning of the year was \$1,290,000, and it seemed as though this were too great a sum to be cancelled by the voluntary offerings of the Church, but in three months the great sum of \$1,021,000 has been secured in *bona fide* subscriptions and in cash. The balance, \$269,000 viewed in light of the great work which has just been accomplished, seems but a trifle.

The Baroness Burdett-Coutts, who was 86 on 23rd ult., was once described by the King as "the most wonderful woman in the world except my mother," and assuredly she deserves the description. She is still actively philanthropic, and works very hard, keeping two secretaries busy all the time.

Under the Postal Union each country keeps all its own postal receipts, and by this arrangement Briton benefits. Britons write five letters and receive only four. The British Government receives postage on five letters and delivers only four. The foreigner receives postage on four letters and delivers five.

Even in staid Britain census-taking is not without an element of humor as is evidenced by the following:

One man in High Wycombe included his cat in the census list. He stated that the cat was single, aged one year; occupation, "mouse-catcher"; worker, "on own account"; infirmities, "nil."

A newspaper paragraph concerning a remarkable sermon preached in Maine has given rise to a discussion as to the longest sermon ever preached. So far none of the correspondents has discovered the right sermon which is one preached by Isaac Barrow, once Master of Trinity College, Cambridge, who preached for three hours and a half—on charity!

An English exchange says:—A portrait is given in Madame of Pan Nanai, a Chinese woman who behaved with remarkable heroism during the Tientsin siege. On one occasion, when bullets were coming in at the window as the Englishwoman on whom she was waiting was dressing, she stood and shielded her mistress with her body, saying: "They will have to go through me first before they reach you." It was an act which few would have been capable of, and shews that there are elements in the curious Chinese character which are capable of the noblest achievements. All Pan-Nanai's people, except one sister and her children, were massacred during the siege.

Referring to the demand for a monument to General Montgomery, the Montreal Witness of a recent date makes the following sensible observations: The Americans who are asking for it exhibit an effrontery almost unparalleled. If they value Montgomery as a national hero let them inscribe his name on Bunker Hill monument, or in some other public place in their own country. Why Quebec would permit such a monument, if she did so, would be obvious to all. It would be the same motive which makes many of our traders and hotelkeepers fly the American flag more prominently than their own. A motive which nobody will despise and misunderstand, as the Americans will, who never see the stars and stripes floating in Canada but they imagine that Canada is restive under the shadows of that colossal imaginary bugbear of their own schooldays.

The King has given Balmoral, the Queen's favourite Scottish residence, to the Duke of York for a country house, and will keep Sandringham, his favourite palace.

The Church of England is having troubles of various sorts. Not only have the most diverse liturgical practices grown up under the outward uniformity of the one Book of Common Prayer, but Canon Henson of Westminster has entered his caveat against the required use of the Athanasian Creed on Christmas day. "It would be little less than dishonest," he declares, "to deny that the Christian conscience chafes against those damnable clauses which preface and conclude the creed." After expressing his desire "that the Athanasian Creed may be removed from the public service of the Church, and relegated to that category of illustrative theology which is now usefully occupied by the Thirty-nine Articles," he adds "And I should cheerfully assist in any reasonable effort to secure that result."

And now comes Dean Farrar with not only a protest against the use of the Athanasian Creed, but with a general criticism of the Book of Common Prayer. "The emptiness of multitudes of our churches certifies to the need of changes in our services. We, alone of all the churches of Christendom, go on reciting constantly the Athanasian Creed, most unsuitable for purposes of public recitation, in its literal sense most uncharitable and most deeply repulsive to thousands of those who hear it. Our liturgy is, as many clergy testify, what the people do not want and cannot understand. It is too iterative, too long, too mechanical, too formal. And yet, although as long as fifty years ago the Upper House of Convocation agreed that some modification of the Church's rules is needful to minister to the spiritual necessities of the people, we go on as if smitten with apoplexy, and nothing is done."

The Rev. Prof. Moule, D. D., of Cambridge, in his "Ephesian Studies" makes short work of Sacerdotalism. Speaking of the apostolic function of witness, the Professor of Divinity says—"Such to the end is the Christian minister in his true idea. His characteristic function is profoundly different from that of the Aaronic priest. Distinctly (let me deliberately say it with the New Testament open), it is not sacerdotal at all. It is prophetic, it is the function of the Christ-given, spirit-filled witness to the Lord and His Word, before the Church and before the world." It is to me a physiological mystery, says "Cloughmacsimon" in the Belfast Witness, how any man, with any pretensions to an understanding and to common sense, apart altogether from the smallest glimmering of scholarship, could formulate out of the New Testament a system of Sacerdotalism, as appertaining to the Christian ministry. The advocate of such a monstrosity, such a blasphemy, is not to be reasoned with.

The Quiet Hour.

Jesus Ascends Into Heaven.

S. S. LESSON—MAY 10TH, 1901 : LUKE 24:44-53; ACTS 1:1-11.

GOLDEN TEXT.—LUKE 24:51. While He blessed them, He was parted from them, and carried into heaven.

That all things must be fulfilled, which were written, LUKE 24:44. Jesus ever put high honor upon the written Word. And, in His time, the written Word was the Old Testament Scriptures. He held them to be of God, and declared (JOHN 5:39) that they testified of Himself. Jesus entered into no minute dissection of the books of the Old Testament, but, taking them as they were, stamped them with His acceptance. This does not mean that they are not to be studied closely and critically, with a view to finding out when each book was written, of what materials composed, who its author, what its relationships to the other books and to the whole scheme of revelation. Such questions and lines of research are legitimate and truth has nothing to fear, and everything to hope, from honest and reverent study of the books. But it steadies one amidst the conflicting conclusions regarding a thousand points of detail, to know that the Lord from heaven received and taught the Old Testament as verily God's book, and found Himself and His work as the world's Redeemer, therein foreshadowed and foretold.

That repentance and remission of sins should be preached, v. 47. These words go to the very heart of things, and mark the pathway for the preacher and teacher. What men most need to do is to repent, and what they most need to receive is remission of sins. To be forgiven and to be holy—what can come closer to what we need and what God demands of us? Should the teacher of children hesitate to deal with topics of such solemnity? Are they too hard to be understood or too serious for the little ones? On the contrary, the very youngest can understand "repentance," for what else does it mean but to be sorry for doing wrong and to begin to do right. And the meaning of "remission of sins" is within the grasp of any child who has learned to know how a loving mother or father can forgive and forget a fault. Let the children have a glimpse of these deep truths. Children love to gaze into the sky, or at the mountains, or out upon the sea. Let them learn that, so far as they are concerned, the great thing in life is to turn away from evil and to be good; and that as for God, He is gracious—oh so gracious—in pardoning all those who truly repent and unfeignedly believe.

Tarry . . . until, v. 49; "until ye be endued with power from on high." Without this heavenly power they were helpless; and the best service they could render their Lord and Master, was just to wait for it. Fuss and hurry do not guarantee success; nor will the wisest plans that we can lay, or the hardest work that we can do. Nothing succeeds in God's work but God working with us. Are we then to rest idly on our oars until He sends the Holy Spirit, who alone can make our work effectual? The answer is given in the early chapters of the Acts. The disciples waited, but they waited with earnest and united prayer in the sweet spirit of brotherhood, and with an eager desire to enter upon acting service for their Lord. And then the power came and they wrought with effect.

Speaking of the things pertaining to the kingdom, ACTS 1:3. This was a Council of State, a King consulting with His cabinet. The King was making clear to His councilors the things of His kingdom, the kingdom which they were to spread abroad throughout the whole earth. Those were momentous days. It was, not merely the beginning of a new century, but of a new era. The "things pertaining to the kingdom" are the things that make earth heavenly and open heaven to men, when earth is done.

Wilt thou at this time restore again the kingdom to Israel? v. 6. A natural enough question, but petty and mean in comparison with the great things their Lord contemplated for them. Even yet, notwithstanding all that they had seen of Him and heard from His lips, these disciples hoped for little beyond their own nation restored to its former glory: a small matter, at the best. What their Master has in sight was a world restored to the glory of righteousness and those eleven men as the leaders in the worldwide and age-long enterprise. It is ever thus, God intending us for greater things, for loftier character and grander service, than we are willing to believe.

I will not faint, but trust in God,

Who this my lot hath given;

He leads me by the thorny road,

Which is the road to heaven.

Thou'st said my day that lasts so long,

At evening I shall have a song;

Thou'lt dim my day until the night,

At evening-time there shall be light.

—Rossetti.

Good Guide Book.

Let no one forget that a Bible in the home and a Bible in the hand, is of no use unless it also becomes a Bible in the heart. "Thy word have I hid in mine heart," says the Psalmist, "that I might not sin against thee," PSA. CIX, 11. And again: "The law of God is in his heart; none of his steps shall slide," PS. XXXVII, 31. When pedestrians travel in Switzerland, they always have their guide-book with them. If you are in a mountain pass, doubtful as to your path, of what use is your guide-book if you have left it in your trunk at home? It must be either in your heart or in your hand, so that you can quickly turn to it for guidance. You can easily tell strangers in Switzerland by their red guide-books which they have with them. So the Christians travelling through the sinful world need a constantly present guide-book, and just this God has given them in the Bible. If any man loses his way with a good guide in his very hands, is he not to blame?

A true faith can no more be separated from good works than the light of the candle can from its heat, or the heat from its light.
—Jonathan Edwards.

Practising music, if it is to prepare one for the concert hall, must be done in the practise room as painstakingly as if before an audience. So, too, our religion will never be the light of the world unless first it shines brightly in our small corner.

The Revision of the Standards.

(Communicated.)

The cry in the United States to alter the standards of the Presbyterian Church or formulate a new creed, to which a city contemporary lately gave prominence in its columns, is the cry of a minority of only a small section—what is it to twenty millions who still stand for the old Confession of Faith? Those men who wish to tinker the creed are dying for notoriety, and, for the most part, held these unorthodox opinions before they were admitted into the church. Belonging to other denominations and poorly paid they sought admission, and by a false liberalism and charity in presbyteries were received and enrolled. Discussions in the General Assembly, the supreme court of the church, have again and again proved that the church is sound at the core and by an overwhelming majority opposed to innovation. There are thousands of ministers and elders in the U. States and all over the world, who with united front and in solid phalanx, will oppose any and every attempt of the enemies of the truth from without or within to alter one chapter or section of a chapter in that grand old symbol, devised under royal authority by the piety and learning of the Westminster divines. Their faith in it and attachment to its principles are less only in degree than their faith and attachment to the Word of God, which it so logically and clearly represents. There is no doctrine in the Bible which has not its legitimate place in either the Larger and Shorter Catechisms or the Westminster Confession of Faith and the Sum of Saving Knowledge. God's love to man (not to sin or sinners *per se*), and the work of the Holy Spirit in the economy of redemption are set forth, and for every doctrine the proofs of Scripture. Dr. De Witt in the late convention at New York represented the views of the church at large when he bore noble testimony to this, and called upon his ministerial brethren to stand firm, faithful to their profession and valiant for the truth, at a time when the black forces of infidelity were up, and the waves of doubt and scepticism rolling over all the Christian churches.

To show how much the agitation for a new creed has been exaggerated it is only necessary to quote the figures and to inform the public, and especially our own people, that while 37 presbyteries of the United States have asked a change, some of them a very slight change, 195 presbyteries have made no proposals at all. The conservative element is strong enough not only to bear the brunt of the attack, but to act in a spirit of calm forbearance toward those who take the opposite view. In deference to the wishes of those brethren, committees have been appointed from time to time to consider and report on the question of revision.

At a late meeting of the sub-committee on the revision of the creed held in Pittsburg it was resolved to recommend that the General Assembly at its coming session in May appoint a special committee to prepare a brief summary of the reformed faith bearing the same relation to the confession which the shorter catechism bears to the larger catechism, and formed on the general model of the creed prepared for the assembly of 1892, or the articles of faith of the Presbyterian church, of England, both of which documents are appended to the committee report and submitted to the Assembly to be referred to the committee that may be appointed.

"This summary is not to be a substitute for the Confession, and is not to affect the

terms of subscription, but to vindicate and clear the doctrines of the Church from all false misconception to give a better understanding of what is most surely believed among us, and is in no sense to impair, but rather to manifest and maintain the integrity of the reformed faith.

"We further recommend that this committee be instructed to prepare amendments of Chapter III., Chapter X., section 3, and Chapter XVI., section 7, Chapter XXII, section 3, and Chapter XXV., section 6, of our confession of faith either by modification of the text, or by declaratory statement, so as to more clearly to express the mind of the church with additional statements concerning the love of God for all men, missions and the Holy Spirit. It being understood that revision shall in no way impair the integrity of the system of doctrines set forth in our confession and taught in the Holy Scriptures."

Consecration.

BY REV. DR. MARCUS DODS.

Consecration is not an act to be performed once for all, never to be repeated. Rather it is an act that commits us to a state of life, like the act of marriage. And rightly to live in this state, we must learn honestly to say, morning by morning, "I put myself at thy disposal." Use your present zeal and willingness. Follow where love draws. Rather kindle than damp your enthusiasm. Your ardor may commit you to a position that calls for sacrifice and self-repression. But that is why it is given. Count upon Christ being able to sustain you in all good resolve. From the first day of your connection with Christ you are free to ask him for the supply of all your need. In this respect our discipleship follows the law of all human relationship. A child, as he grows older, does not become more the child of his father than he is at birth. The wife does not become more a wife as time goes on. The relationship is one and the same throughout, and carries with it the same responsibilities and the same privileges. A relationship is born full grown, and admits of no degrees; it may be made more or less use of, but itself abides the same. So, our connection with Christ springs into being full blown. As time goes on, we find more in the relationship and are more conscious of the bond that binds us to him. But from the first he is our Saviour, for the first he is pledged to us by his blood, and can give to us no surer pledge.

For consecration, as for the whole spiritual life, it is faith that is required—the belief that the love of Christ is really our inalienable possession, that his purposes include all that is of any value, and that in giving ourselves to him we not only do the right thing, but take the straightest road to usefulness in life and lasting happiness.

An infidel once owned a saw-mill which stood by the highway along which a Christian congregation passed every Sabbath to church. The mill was running every day in the week, Sundays not excepted. But it was noticed that for a few minutes before and after every church service the mill was silent. Close observers discovered that this interval of silence occurred only when a certain deacon of the church was passing the mill. When questioned in regard to this discriminating mark of respect, the infidel said, "The deacon professes just what the rest of you do; but he lives, also, such a life that it makes me feel bad here (putting his hand upon his heart) to run my mill when he is passing."

Our Young People

Jesus and the Home.

BY REV. DR. STALKER.

Jesus honoured the institution of the family all through His life.

In His day there prevailed in Palestine a shameful dissolution of the domestic ties. Divorce was rife and so easily procured that every trifle was made an excuse for it; and by the system of "Corban" children were actually allowed to compound by a payment to the Temple for the neglect of their own parents. Jesus denounced the abuses with unsparing indignation, and sanctioned for all the Christian ages only that law of marriage which causes it to be entered on with forethought, and then, when the relationship has been formed, drains the deepest affections of the heart into its sacred channel.

His own love of children, and the divine words He spoke about them, if they cannot be said to have created the love of parents for their children, have at all events immensely deepened and refined it. The love of heathen mothers and fathers for their offspring is a rude and animal propensity in comparison with the love for children which reigns in our Christian homes.

He lifted childhood up, as He raised so many other weak and despised things and set it in the midst. If the patter of little feet on the stairs and the sound of little voices in the house are music to us, and if pressure of little fingers and the touches of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ. By saying, "Suffer the little children to come unto me," He converted the home into a church and parents into His ministers; and it may be doubted whether He has not by this means won to Himself as many disciples in the course of the Christian ages as even by the institution of the Church itself.

Perhaps the lessons of mothers speaking of Jesus, and the examples of Christian fathers, have done as much for the success of Christianity as the sermons of eloquent preachers or the worship of assembled congregations. Not once or twice, at all events, has the religion of Christ, when driven out of the Church, which has been turned by faithless ministers and worldly members into a synagogue of Satan, found an asylum in the home; and there have been few of the great teachers of Christendom who have not derived their deepest convictions from the impressions made by their earliest domestic environment.

Many of the miracles of Jesus seem to have been prompted by regard for the affections of the family. When he healed the Syro-Phoenician's daughter or gave the daughter of Jairus back to her mother, or raised the widow's son at the gate of Nain or brought Lazarus from the dead to keep the family circle at Bethany unbroken, can it be doubted that the Saviour experienced delight in ministering to the domestic affections? He showed how profound was His appreciation of the depth and intensity of these affections in the parable of the Prodigal Son.

But it was by His own conduct in the family that He exhibited most fully His respect for this institution. Though the details of His life in Mary's home are unknown to us every indication shows Him to have been a perfect Son.

There is no joy of parents comparable to that of seeing their child growing up in wisdom, modesty and nobility, and we are told that Jesus grew in wisdom and stature and in favour with God and man. If He knew already of the great career before Him, this did not lift Him above the obedience of a child; for, even when He was twelve years of age, we are told, He went down to Nazareth with His parents, and was subject unto them.

It is generally supposed that soon after this Joseph died, and on Jesus, as the eldest son, fell the care of supporting the family. This is uncertain; but the very close of His life is marked by an act which throws the strongest light back on the years of which no record has been preserved for it reveals how deep and deathless was His affection for His mother. Whilst hanging on the cross, He saw her and spoke to her. He was at the time in terrible agony, every nerve tingling with intolerable pain. He was at the point of death and anxious no doubt to turn away from all earthly things and deal with God alone; He was bearing the sin of the world whose maddening load was crushing his heart; yet, amidst it all, He turned His attention to His mother and to her future and made provision for her by asking one of disciples to take her home and be a son to her in His own stead.

And the disciple He selected for this service was the most amiable of them all—not Peter the headlong or Thomas the melancholy, but John, who could talk with her more tenderly than any other about the one subject which absorbed them both, and who was perhaps abler than any of the rest, on account of the comfort of his worldly condition, to support Mary without allowing her to feel that she was a burden.

Daily Readings.

Mon.,	May, 6.—Christ's humanity.	Mark 2: 15; John 4: 7; 11: 35
Tues.,	" 7.—Jesus and the people.	Matt. 11: 1-6
Wed.,	" 8.—Practical teaching.	Matt. 22: 15-21; John 11: 17-28
Thurs.,	" 9.—Precept known in life.	Matt. 7: 1-5
Fri.,	" 10.—Belief and deeds.	Jas. 1: 17-27
Sat.,	" 11.—The Golden Rule.	Luke 6: 31-35
Sun.,	" 12.—Topic. Practise Christianity.	1 John 3: 14-18

Preaching and Practising.

BY REV. WM. E. BARTON, D. D.

It is proverbially harder to practise than to preach, though how much harder may be a question open to discussion. The preaching, however, is in order to the practise. It is here that we have our sources of certain knowledge. "How may I know that I am a Christian?" asks the sincere and timid soul. "We know that we have passed from death unto life, because we love the brethren." That is to say, we know that we have what we practise. That is the first thing to be sure of; the next is that we shall have more love for God and man, more vital Christianity, in proportion as we practise what we have.

Religious Intelligencer.—He is not a wise leader of a prayer or testimony meeting who occupies a considerable portion of the meeting in exhorting others to be brief.

Our Contributors.

Another Difficulty in the Delpit Case.

BY REV. T. FENWICK.

Mr. Justice Archibald has given his decision in the Delpit case, and it is in favor of the defendant—Mme. Delpit. The husband has given notice of appeal against the judgment.

Well, suppose Delpit wins the day at last, thereby obtaining liberty to marry again. There could be nothing clearer than that he seeks no more. What he says against her who was formerly Mile Cote is so very childish as not to be worth repeating. But, as the sailors say, "any port is good enough in a storm." Possibly, yes, very possibly, he already has his heart set on some other member of le beau sexe. I have no doubt that if he could only get the knot between him and his present wife untied and were married again, this time with the "pomp and pride and circumstance" of the Romish Church, the one to which he now professes to belong, what assurance would he have that he is really married to the second one? Not the very slightest. That I now proceed to prove.

The Church of Rome, which says that she speaks by an infallible Pope, declares most plainly that marriage is a sacrament, and further, that if the priest who administers a sacrament has not at the time a due intention, that is, of conferring grace, all that he does goes for nothing. Now, there are many priests who think for themselves, though they do not "speak out." Well, suppose the priest who married Delpit the second time looked on him with scorn, though silently, because of his act—a not impossible thing—the second marriage, according to his church, has no more validity than the first. Delpit is, therefore, still only a "single pink." To go no further back, what assurance has Delpit that the priest who married him was himself duly consecrated? None whatever.

I once married a French Canadian Roman Catholic couple. They brought with them a license. I asked them why they had not applied to a priest of their own church. They said they were third cousins and therefore could not be married by him without a dispensation which they were too poor to get, but they could be married by a Protestant minister, marriage by whom would be quite valid. I showed the document to the Congregational ministers, at the time on a visit to the sea-side. I had never married any by license. Each of the brethren mentioned said: "I would not hesitate a moment to use that license." I decided to use it. I therefore said to the couple: "If I marry you, I know very well how your Church will feel towards me, but I care not. Her thunders will effect me no more than would those of the theatre. In this case I deal with you merely as citizens. With your religion I have nothing to do. If you are willing to bear the wrath of your Church, I am willing to go forward." They requested me to go forward, which I did. After while a neighboring priest called on me for a copy of their marriage register, which I gave him. He said to me that I should not have married them as they were within the prohibited degrees. It was a case of marriage with a deceased wife's sister's daughter—a more distant relationship than the one of which we used to hear so much. I replied that I believed that all was right as they had a license, and that I had to do with them, not as Roman Catholics, but simply as British subjects. I declined to

take any payment from the pere "for value received."

A few days after came November the 1st, the day of one of the first-class fetes of the Romish Church. The couple already mentioned were then punished in the Cathedral for their misdeeds—that is, being married within the prohibited degrees, and having the help of a heretic minister therein. I was not called a "separated brother."

As regards the most of those present the ceremony "their virra sauls did harrow." The rebels, Louis Otte and Caroline Lavoie, were denied all Christian privileges during life, and graves in consecrated ground after death. The same sentence applied to all who should knowingly countenance them. As the Bishop (Langevin) was at the time at Rome, helping to make the Pope infallible, Le Grand Vicair, his brother, acted as pro-Bishop and so "laid it on." A few days after, poor Louis and Caroline appeared in the porch of the cathedral on bended knees, and did there and then confess their sin for which they were suffering. They acknowledged that the book of Leviticus forbade marriage between a man and his niece by affinity. Very possibly they did not read a verse of that book. I need not say, that this applying to a heretic for help "in sacred things" was not overlooked. Of course the "parties of the first part" did by their act practically promise not to do so again.

In the first issue of the local paper—a small sheet—there appeared a full account of the matter. I replied giving merely a chronicle of it. It was published with an attempted defence by the editor. My second article also was published. I wrote again. I wished—and so did some of the Roman Catholics—that the discussion should be continued. A ha! the editor knew the difference between his head and his feet. He strongly suspected "wherewith it would grow." Accordingly, he practically said in the language of— "Here shall be an end."

By and by His Grace returned, his arduous labors ended. In the meantime poor Louis had collected twenty dollars for a dispensation. With that he obtained the much desired document. Then the couple crossed over to Bersimis, a post of the Hudson's Bay Company, where—if the priest had one bonne intention—they were at last made one. I may here say that I did not get one cent for what I did. Their dinner, which I gave them, was also a free thing.

"All's well that ends well." The couple was now restored to the full fellowship of the Church. She therefore smiled most graciously on them, and said, "God bless you." Some time after I wrote to Monsieur on the subject. He replied. I can only say that, among other things, he expressed his belief that all out of his Church were lost. This he said of his separated brethren. "In reply I sent him a box of "sweets" consisting of several syllogisms. He paid no attention to it. I did not expect him to do anything else. I knew very well why he would keep silence.

The excommunication of Louis Otte and Caroline Lavoie is as yet the only instance of the kind, that is, of excommunication by name, in the history of the Romish Church in Canada.

Michigan Presbyterian:—If we are troubled with doubts, let us go to work to help our brother man. We shall find that doubts will dissolve in the stress of activity, and practical results will dissipate theoretical difficulties.

Government Ownership of the Liquor Traffic.

The Rev. Dr. McKay gave an address in Chalmers' Church, Woodstock, on the above subject, last Sunday evening. After reviewing the various methods of dealing with the liquor traffic, such as low licence, high licence, no licence, local option, and prohibition, he pointed out the merits and demerits of the systems of state control existing in Russia, and also that in Switzerland. These systems failed because private profit was not eliminated. So also the dispensary system of South Carolina. The only system that had completely eliminated private profit from the liquor business was the Gothenburg system. This system had done wonders for Norway and Sweden, converting them from being one of the most drunken nations in the world to being one of the most sober. The late Hon. W. E. Gladstone had spoken well of it, and recommended it to England. The Archbishop of Canterbury was an advocate of it, and Glasgow, at the present time, was seriously considering adopting it. Under this system the Dominion Government would take full control of the manufacture and distribution of alcoholic liquors. Stores, where required, would be kept open by government agents from 8 a. m. till 6 p. m. Liquor would be sold only in sealed packages, and not less than one pint; no liquor to be drunk on the premises. The dispenser would be appointed by the government at a fixed salary, so that he would have no possible interest in pushing sales. There would be strict regulations as to sale to minors and known inebriates. The dispensary would not be set up in any place, until the people by a majority vote asked for it. This system would at once shut up all bar-rooms, and stop the treating system, which is the cause of so much drunkenness, and judging from the past expressions of public opinion in this Dominion, seventy-five per cent of all the constituencies would vote to have no dispensary within their borders, and the sale of liquors would be confined to the cities and larger towns. In closing, the speaker said, while we can never accept as final anything short of the total suppression of the liquor traffic, which is the great enemy of the home, the church and the state, yet we hail with gladness anything that will lessen the alarming drunkenness under the licence system, and which will help us reach our final goal. Such legislation would by no means remove the necessity of education, and moral effort. But let our Dominion Government do its duty in the matter, then let the pulpit, the Sabbath school, the press and the platform cultivate a temperance sentiment in the community, and the evil of the traffic will be reduced to a minimum.

The Coronation Oath.

BY REV. JOHN L. GOURLAY.

If the King Emperor Edward VII believes, with so many millions, that Transubstantiation is false, not fact, a doctrine of men, a fabrication, not a valid or fair interpretation of a sublime truth, and complies with the time honored custom of his predecessors, who has any right to complain? What Cardinal or Duke would swear that transubstantiation is true, reasonable or possible? Neither grateful nor contented with their extended enlarged liberties, these disturbers and meddlers would care to dictate.

Every man in the British Empire, on continent and isle, may hold any fancy he pleases whether Pagan, Hindoo or Mahomedan,

Catholic, Churchman or Dissenter, provided he interferes not with the rights of others. It has taken us long to learn, but we have attained to it, that the majority may not, must not compel the minority into conformity unwillingly. Our ancestors were afraid that the return of the Stuarts with the "free use of the boot" and the thumbscrew would not stimulate the piety of their offspring, and safeguarded them with a succession of princes of the reformed religion and sworn to defend it from bygone superstitions, whether borrowed from the Roman Virgil, or the paganism of Alaric and the Scandinavians. The Oath is a solemn act of devotion, and should never be perverted to hypocritical falsification and perjury. A compact between King and people might be without an oath. Prophets, priests and kings were anointed and made without an oath in the Hebrew Nation. Roman Catholics in the day of their power were very lenient to the children of the Reformation. Had they the ascendancy now, would history repeat itself? Would London have an Inquisition? Would the fires of Smithfield be rekindled. The Canadian Premier put the subject outside the range of their legislation. Some are ignorant enough to think we should prescribe the policy for the British Parliament. It transubstantiation is true the King is compelled to swear falsely, if untrue he sins not. An idol is nothing in the world. If the bread and wine are the true substantial body and blood of the Saviour the command is not obeyed by the people eating the flesh and the priests drinking the blood, yet Protestants do not denounce them as cannibals, but only under strong delusion. When Christ said, "This is my body broken for you, i.e., in purpose not yet even then in act. The cup is put for its contents. Interpretation according to the letter would often make the destruction of the most sublime passages. Is the cup the New Testament? Common sense admits that one thing may represent another. Abraham received Isaac from the dead in a figure not actually. Hagar is Mount Sinai only in a figure. The Church of England in its best teaching held sacraments to be an outward visible sign of an inward spiritual grace. Calvinists say a sacrament is a holy ordinance instituted by Christ wherein by sensible signs Christ and the benefits of the new covenant are represented, sealed and applied to believers. If there are better definitions than these, they have not come to the surface for six thousand years. They are common sense. They do not materialize, whilst the "real presence" is absolute materialism. The one offering of Christ made the atonement, perfected the sanctified, and was never repeated. The resurrection body is a spiritual body. The eating is not carnal but by faith spiritual—we live and walk by faith. The Kingdom of God is within you. His words are spirit and life. Doorway, foundation, corner stone, fountain, tree of life, Lamb, Morning Star, Alpha, Omega, with many others are figures representatives and not the thing represented. Joseph tells the butler, the three branches are three days; the baker, the three baskets are three days. He tells the King of Egypt, the seven Kine are seven years. Every one knows that a cow is not a year, an ear of corn is not a year but represents a year. The seven fat cows are seven years of plenty, the seven lean cows are seven years of famine. The seven full ears are seven years of plenty, the seven blasted ears of corn are seven years of famine. This Hebrew form of expression is beautiful, vigorous, not faulty, easily understood and runs through the Scriptures. They readily

comprehended Joseph, Christ and Paul. One thing may represent another but cannot be that other. There is no equivalent in the Scriptures for transubstantiation nor in the writings extant of the early church. What human creature ever got the power to dissolve human relationships to permit a man to marry his grandmother? Presumptuous spirits arrogate this power and credulous creatures concede it as they do unwritten traditions and the unscriptural grading of clergymen even when such elevation and degradation are condemned by Christ. These offices have brought them great wealth, although only equal to squatter's rights. This lording over God's heritage has laid it waste for the dragons of the wilderness and is on the wane in every country on the face of the globe: Quebec, South America, France, Italy, Portugal, even Spain are all in evidence.

The Butes and Norfolks lost us the United States and world bring us to the level of Spain if in power. Chatham told them; give colonists British rights and retain them, but conquer America with hired Hessians, never. King Edward knows well the loyalty of those his grandfather called dissenters, but his mother regarded them as of the reformed religion. He is in sympathy with the enlightened of his age. They can take care of the succession. Edward will not imitate the last of the Stuarts. The last act of the immortal William brought his house and line to the British throne, and the Bolingbroke's failed to have it revoked. Slavery, divine right and other depositions are dead, Roman Catholic disabilities all removed—what do they want? the constitution torn in pieces to give them power? Their benedictions and curses are alike impotent. Their prayers for Spain were useless. Revolt in the Latin countries gives them great trouble. Their sun is going down in clouds. Miracles arise from necessity. Samson shorn is at once a captive losing his two eyes. Paul, a model of faith, leaves his friend sick. The Lord, possessor of heaven and earth and all power and wealth, left his mother to the care of John, a blessing to both. Had He left his family princely, it might have been inferred that they might have intercessory influence. But they that do his Father's will are saluted as his brother, sister, mother. Mary was good, so was Elizabeth and thousands of others, but Christ is the only mediator and intercessor with God for men. These men cry against divorce and cry for it (Delpit) but cannot see their inconsistency. Christ never instituted marriage as a sacrament. It existed 4000 years before He came in the flesh. He did not perform the ceremony in Cana perhaps the only wedding he attended. They say Baptism is regeneration. Why not then regenerate all men? How will they face the millions they have let perish? They could not accuse Protestants of this neglect as they do not hold baptismal regeneration, and the hierarchies deny their ordination, to baptize or solemnize matrimony, to be called Christian, or in a word to exist outside their circumvallations. Men who hold the monopoly of dispensing salvation will be treated as gigantic transgressors against them that perish. The unwashed, unbaptized, unordained irregulars have for three centuries been working up general elevation in Geneva and Scotland, and now in most nations before unknown, trained teachers to cultivate talents of a superior order making converts at home and abroad, building up congregations, communities, provinces, kingdoms, empires, Republics, erecting schools, colleges, universities, seminaries of learning of the highest known, which these washed, baptized, ordain-

ed monopolies failed to do for twelve long centuries.

These unpretending men handed over to uncovenanted mercies have convinced many nations of the vitality of Christianity that seems never to have been discovered, realized nor felt since the day Christ was substituted for God as the centre and source of power, and the Cardinals climbed into Moses seat and pocketed the Key of Knowledge. Vaughan insults the nation, pretending to release the Queen from Purgatory, where she never was. Such delusions! The blood of Christ cleanseth us from all sin. What need we more. Men's eyes were opened by teaching their understanding. These men should repent and may be forgiven.

Sparks From Other Anvils.

North and West:—We met a leper on the street the other day. His swollen, purplish, distorted features were loathsome to behold. How terrible our moral deformities must appear to the eyes of a pure God.

Lutheran Observer:—The free-will offering is obligatory in character, although unprescribed in amount, which is left to each one's conscience and love to God—hence they are called free-will offerings. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

Canadian Baptist:—Germany has never afforded a favourable soil for the growth of Baptist principles. Oncken, and all his successors, have been hated by "the powers that be," and have had to endure bitter and irritating if not dangerous persecution. And yet there are now 28,898 Baptist church members in Germany.

Christian Observer:—In his remarks on that occasion, Dr. Palmer said that half a century ago the fight of the Church was against heresies; but now that the Church "is contending for her very life against a spirit of worldliness which is corrupting her members." Yes, and we may add against a spirit of criticism which seeks to overturn the Bible.

United Presbyterian:—The Chinese have a wholesome law, to the effect that a village or community is responsible for injury or loss inflicted on a person. Under this law some of the villages have been paying damages for injury done to native Christians. If our counties were so held responsible for violence and for the effects of liquor selling there would be a marked improvement in many quarters.

Herald and Presbyter:—Many pastors wish to develop the organized power of the men, young men and boys of their churches into some form of efficient activity. Various organizations and brotherhoods have been tried, some being simply local, and some affiliated. By whatever means it is done, it is a fact that the Church needs to develop the working power of its men and boys in order to be most influential and effective.

Presbyterian Witness:—It is well that our brethren of the Province of Quebec should learn that though entirely free to carry out their excommunications so far as ecclesiastical effects are concerned they cannot in a free country control the civil law to make it subservient to ecclesiastical ends. The lesson is a hard one to learn, but after all it only places the French Canadian in the same state of civil liberty as the Irish, English or Scotch Canadian, whether Roman Catholic or Protestant.

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C. BLACKETT ROBINSON, Manager and Editor.

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

Ottawa, Wednesday, 1st May, 1901.

The coming meeting of the General Assembly of the Presbyterian Church in the United States, North, is likely to be one of the most interesting, historically, that has yet been held. The great question is the Revision or Restatement of the Standards. It has been a battle between the religious papers for twelve months, it will be a battle between leaders for the next few weeks. What the issue will be is hard to say. That some sort of restatement is demanded cannot be denied. Whether it is wise to yield to that demand or not, and just how far it is wisdom to give way to it, will be keenly debated, and the issue will be watched by the Church on this side of the line, as well as on that. We are not likely to be troubled with that phase of disputation. We may have our own questions ahead of us, but meantime we are too busy with practical questions, with matters of administration, to give time to matters of theorizing. In time we may reach it, but before that it will have spent its strength, and we shall have the benefit of the judgements reached by those who are entering the debateable ground now.

The proposal to put the manufacture and sale of intoxicants under governmental ownership is being seriously discussed. Some of us think that the present owners are, as a class, quite as moral as would be the owners under the proposed system. Everything possible that can be manipulated in the interests of the party in power, whatever party that may at the time, is used for its advancement. To put such an instrument as intoxicating liquor into the hands of the party in power would be to introduce a state of things from which we may well pray "Good Lord deliver us!"

The Rev. Professor Jordan leaves Montreal on the S. S. Lake Champlain, Elder Dempster Company, on May 3rd. He expects to be away about three months. Professors Glover, Jordan, and McComb are appointed by the Senate to represent Queen's University at the celebration in connection with the four hundred and fiftieth anniversary of the founding of Glasgow University.

THE DOMINION PRESBYTERIAN

A STARTLING AND STIMULATING BOOK.

A few weeks since Dr. G. A. Smith published his "Eight Lectures on the Lyman Beecher Foundation" under the title "Modern criticism and the Preaching of the Old Testament," and he certainly cannot complain that his book has fallen flat. It has attracted considerable attention and called forth much criticism, both of commendation and condemnation. The Rev. Dr. Black, of Toronto, is reported to have said that Dr. Smith's compliments to the Bible reminded him "of the courtesies of a duellist in the ring who shakes hands with his antagonist before he proceeds to let out his life blood." In this we are told that Dr. Black united calmness with severity. If Dr. Smith had been there we can fancy that there would have been severity with a little less calmness, as the provocation was great.

However, Dr. Black is not the only one that has been excited over this particular book. Dr. Robertson Nicol reviewed it and sent it round to a number of prominent preachers to see what they would make of it. It can scarcely be said that the British Weekly review was satisfactory, seeing that there was a fundamental inconsistency in it, that is, it praised the book in enthusiastic terms but hinted grave suspicions concerning the critical principles which underlie the book. Dr. Nicol is at present very much exercised over the Encyclopedia Biblica, and certainly there is much in that particular dictionary to arouse suspicion and provoke criticism. Still there did not seem to be any need to insert in an article devoted to Dr. G. A. Smith's book a slashing paragraph on Dr. Schmiedel and Dr. Cheyne's Dictionary. What strikes the careful reader of the British Weekly review is that the writer has such great appreciation of Dr. Smith's book and yet so little faith in the toil of a century which has gone to create that "Higher Criticism," without which such a book could not have been written. The review closed with these words: "With these inadequate notes, we take leave of one of the best contributions to Christian literature that has been published for many years—a book full of truth, tenderness, reverence and wisdom." And in a still more recent article (April 11th) we are told that "the Free Church had to face the long and hard battle of Old Testament criticism and now at last in Dr. George Adam Smith's "Modern Criticism and the Preaching of the Old Testament" has received an honest attempt at construction, at making the new view of the Old Testament not only compatible with preaching but contributory to the power of preaching. This may be said without accepting some of Dr. Smith's conclusions."

In reading the letters of Dr. J. Parker and Dr. Munro Gibson, which they were invited to contribute, we could not help admiring the modesty and gentleness shown by these two popular and experienced preachers in the face of the great problems that were raised. Neither of them showed any timidity in dealing with the question, and both testified that in many ways they had found this new criticism helpful and suggestive.

It is not our purpose to discuss at present Dr. Smith's book, the reverent spirit, the

charming literary style, the power of picturesque exposition—these gifts the author possesses in a high degree, but the ideas are those which have long been at work in the field of Old Testament scholarship. By all means let the book be intelligently examined and thoroughly criticised; and in attempting to do this some of us would do well to ponder the following fine passage taken from it. On Proverbs xx. 30, he says: "We all know how often a stinging judgment of us totally misses the mark for which it was intended; charging us with a fault of which we know we are innocent. Yet it at least opens our close and sleepy hearts; it lets in the air; it compels us to examine. We may resent unjust criticism, but no wise man fails to profit by it. Did such criticism only drive us to prayer; did it only force us in self-defence to carry our hearts before the judgment of God; a resort to which we are not very prone and often require to be driven; surely it will do us good. But unjust criticism will effect more for us than this. Rising as it often does from the purely conventional standards of society or from a formal and pragmatical conception of religion, under which we ourselves may have fallen, it compels us to question and explore and so lifts us to fresh views of morality and new understanding of God." These are true, wise words.

In this connection we may appropriately congratulate Dr. J. F. McCurdy, of Toronto University, on the completion of the third volume of his book on "History, Prophecy and the Monuments." This final volume treats of the early historical documents as well as of the prophetic literature, and these subjects are treated in an interesting, suggestive style. Dr. McCurdy may be said to be more conservative than Dr. Smith in some of his positions on historical matters; but he accepts, on the whole, the analysis of the Pentateuch that has been worked out by a century of scholarship. All this varied work is itself a proof of the abiding power and inexhaustible spiritual significance of the Old Testament; and if we discuss such subjects fairly and freely in a spirit of reverence and faith, the church will receive a rich reward in knowledge and inspiration.

Few things are more unpleasant than to be forced to walk in the wake of a youth who puffs cigarette smoke into the air at every step. Why should one be forced to undergo such an experience? It is not absolutely necessary that the smoker should monopolize the streets. If he wishes to smoke let him do so where he will not be a nuisance to others. It is time some steps were taken to protect those who cannot go upon the streets without positive discomfort that sometimes amounts to illness. The habit of smoking upon the public thoroughfares and in public conveyances is one of the most vulgar and selfish habits of a selfish age.

Portions of Queen Victoria's diary, which was arranged for publication after her death, will probably be published in the course of the summer. It is reported that the Harpers will issue it in the United States.

A DEBASED VESSEL.

In the days when Israel was held captive by Babylon, and when the beautiful golden vessels used in the Temple service were lying in the treasure house of the palace, the King conceived the idea of drinking wine from them at one of his feasts. He sent for them, and he and his guests pledged one another in wine from the vessels that had been prepared and consecrated for service in divine worship. Every one recognizes the intentional insult to the God of the Israelites. What had been provided for the highest uses was debased to the lowest.

A striking parallel may be found in any community of Christians to-day. Indeed the present day instance of debasement goes beyond that of the heathen king. Vessels that were made for the Master's use, that He had Himself shaped with loving care, are daily used for the most sordid purposes. Some of them are so completely destroyed by this constant debasement that they must be cast aside, even though He keeps them far past the time when it would seem possible to reclaim them.

Men are the creatures of God's hand, and every life is endowed by Him so that it shall fill a place in His universe. To find that place and to fill it adequately is the work of life, and true success comes only to the man who succeeds in this quest and service. But this is not the mark of what is called success among us. The god of success is not the God of creation and of redemption. He is essentially a creature of time, and would crowd into a few years what is intended to be the work of eternity. With him those succeed who reach the top in the shortest time. The way by which they reach it is not asked, nor does it matter who has been trampled beneath their feet in the mad climb.

There was a time, not far distant, when success meant comfort, enough to eat and drink and freedom from care as to where the morrow's needs should find supply. There are those still living who remember when it taxed their strength to the utmost to provide for the simple needs of that day. The husband and wife toiled early and late and as their children grew up about them, they too were made to bear some share in the incessant toil to secure a maintenance. In time the strain was relieved, but often to toil hard had become second nature, and the mind that had been occupied with plans for supplying the daily need, followed the accustomed trail when there was no longer the necessity for it. And the children whose early training had been in the school of necessity, followed the bent then given through years when plenty and even wealth had come.

The young men and women of the present generation inherit this strenuous activity. It is no longer a struggle for the necessities of life, it has now become a strife to secure its luxuries, its place and its power. To make money that there may be wherewith to gratify ambition, or selfish desire keeps the minds of

men on the rack to-day. There is no time for thought that goes beyond the limit of the immediate present. There is a lingering hope, somewhere in the soul, that time may yet be given to those higher thoughts, but every year seems to push that time further back. The life takes on the coloring of the sordid thought from which it is occupied, and endowments that were intended to make a man God-like become so distorted that even Dante's ingenuity of description falls behind in an attempt to properly portray the man.

The effects of three generations of this effort to secure a maintenance, whose demands have been ever widening, are seen in the low spirituality of our own day. Disguise it as we may we are less spiritual than our forefathers were. Life has broadened immensely during these three generations. There certainly is more spiritual life and light now than one hundred years ago. But it does not form so large an element in the life of this day as it did in the life of that. We make more of it, we drag it out into the foreground while they shielded it from the public gaze; but our nature is not so permeated with real religious truth as was that of the first men and women who settled in the forests of Upper Canada.

And thus it comes that we are unable to do the work that we ought to be doing. The time and energy that should have been given to spiritual effort during at least two generations has been spent upon sordid pursuits. We have inherited the tendency to follow similar pursuits. The spiritual life has been dwarfed within us, and is incapable of strong effort. Very few can rise to an adequate conception of what is demanded, and fewer still have the courage or strength of will to attempt to meet that demand. The petty sums we give for the furtherance of the Lord's cause seem wonderfully generous, when examined through the medium of what we need to satisfy our own desires. The man who denies himself in order to give to further the work of evangelization is all but unknown. The amount of pleading and canvassing that has been needed to obtain two dollars and fifty cents per annum for two years from each of the members of the church in Canada ought to open our eyes to the niggardliness of our acknowledgment of what we have received and are receiving from Him to whom we profess to owe all.

May we be delivered from our sordidness and littleness! Shall we not seek to rise above the besetment of our environment, and attain to something like a true conception of what it means to be one whom God has chosen to carry out His own great plan for the redemption of a world from sin, and the winning of a race for Christ.

The Synod of Hamilton and London is meeting this week at Stratford. The sermon was preached by Rev. Dr. Munro, of Ridgetown, and Rev. E. W. Panton, minister of St. Andrew's church, Stratford, was elected moderator.

Literary Notes.

The *Missionary Review of the World* for May is rich in variety, interest, and value. Among the lands represented are Arabia, by S. M. Zwemer; India, by Miss Abrams, Dr. John Craig, and Mr. Guilford; Laos, by Mrs. W. C. Dodd and Mrs. L. W. Curtis; Japan, by Rev. J. H. PeForest and Dr. Spencer. The Science of Missions and Religion is considered in articles on Preaching to the Mohammedans; the Notable Conference in China, and Minister Wu's Confucian Propaganda. Each issue of the Review is of ecumenical importance and value. Funk & Wagnalls Company, New York. \$2 50 a year.

The *Nineteenth Century and After* for April contains the usual varied budget, Military matters still hold a prominent place. Then we have other present day questions, such as "Emigration for Gentlewomen," "British Communication with East and South Africa," "The King's Test Declaration," and so on. Sir Wemyss Reid gives his usual review of the politics of the month; this is always instructive and fair. A very interesting article is the one by Mr. Stephen Wheeler on Lord Curzon in India, which pays a graceful tribute to the work of the Viceroy. Science and art are not neglected, and altogether the editor of this review manages to present to his constituents a first-class bill of fare.—The Leonard Scott Publishing Company, New York.

The *Bibelot* for May contains "Clifton and a Lad's Love" by John Addington Symonds. It is a mingling of poetry and prose, and sets forth the author's *Love for Clifton*. The following words from his diary express the spirit of it: "I have learned, lived, enjoyed, and grown much in freedom, strength and peace, and perhaps knowledge here. Now we must soon break up our camp and how little I have done of any sort! What unattainable mountain tops above me! How the aspect of Goethe of Dante, of Parmenides, of Petrarch, the great souls with which I have lived, of wind and rain and sunlight and clouds and woods, has filled me with inextinguishable yearnings and an agony of impotency. I am too full to give forth. Joy impregnates; sorrows bring forth!"—T. B. Mosher, Portland, Maine.

CALABAR AND ITS MISSION, by the Rev. Hugh Goldie, with additional chapters by Rev. John Taylor Dean. This book on its first appearance was favorably reviewed in the *Canada Presbyterian*, and there is no need to retract the cordial commendation then given. The fact that a new edition has been called for is a testimony to the interest awakened by the book with its strong simple story of Missionary life. The book was written by Mr. Goldie after almost fifty years of labour in Calabar. Now that he has gone to his reward it has been brought up to date by a competent authority. If our young people would read more of this kind of literature they would often find that truth is not only stranger than fiction, but also quite as interesting. This handsome and handy volume with its map and fine illustrations is suitable for Sunday School libraries, or in fact any libraries, and is specially suitable as a gift-book for young people. Oliphant Anderson and Ferrier, Edinburgh and London.

The Inglenook.

The Club That Marion Joined.

BY BERTHA E. BUSH.

Marion was a popular girl, and popular girls have some temptations of which their less fortunate companions never dream. Everyone liked Marion and she liked everyone. Perhaps the first condition followed logically upon the second. At any rate, it was very hard for Marion to be disobliging; and which of her dear friends should she disoblige now?

She shut the door to her little room hard and sat down to think: "Rosalind wants me to join the sketching Club, and to-night they meet to organize. Cornelia wants me to belong to the German class they are getting up to study Faust. Dorothy scolded because I missed the Reading Club last night, and says I'll be dropped if I don't attend better. Tom wants me to help get up a bicycle club. Mrs. Graham wants me to play at her next musical—it will take hours of practise—and Johnny wants me to play games with him.

"Oh, dear! I just love to sketch, and Miss Brown said I had real talent if I would only cultivate it. I'm getting so rusty in German, although, in school, I was almost the best in the class. I just hate to miss the Reading Circle, and not to play for Mrs. Graham; and a bicycle club would be so nice, and good for Tom, too.

"But, oh, dear! Monday night is Reading Club; Tuesday, German class; Wednesday, prayer meeting; Thursday, Sunday-school teachers' meeting; Friday, always something or other, and the Sketch Club is to go out every Saturday. I haven't any time to practise or to read; and as for mother and Kate and Johnny, I hardly see them except at meals. Johnny is growing up. I think it was too bad of Kate to-night not to play with him when he wanted her to but to go to Mamie Jay's house instead. I hated to say 'No' to him, for he hardly ever asks me, I am so busy. I think it would be a good thing to interest him at home for he is getting really rough.

"I wonder"—Marion suddenly rose from her chair and hastened downstairs. It had struck her with sudden force that she was as much responsible for Johnny's amusement as was her younger sister Kate.

Johnny had his hat in his hand and was sidling toward the door, where successive "yowlers" outside showed that some small boy was making the night hideous.

"I'll play 'Go Bang' with you Johnny, and I'll beat you, too," cried Marion, her pretty face glowing as only Marion's could glow.

It was really no wonder that everyone liked her. She was so gay and jolly and plunged so heartily into everything she did. It was like her that, once started, she really enjoyed the game and played as eagerly as twelve-year-old John himself.

At a quarter of eight Rosalind knocked at the door and coaxed and begged until Marion grew really provoked. "Why can't you come?" she demanded. "You are doing nothing, only playing games."

"Oh, this is work, I can tell you!" said Marion, gayly. "Come and play, Rosalind, and I'll beat you both."

But Rosalind left in a huff. Soon Kate and Mamie Jay came in, and, seeing the

game in progress, abandoned their plan of going straight to Kate's room to talk over the innumerable secrets, girls love, and stopped to take a hand.

It was a merry company. The busy father even, paused in his passage through the room, lingered to advise a play too good to be missed, and stopped to show that, in truth, he could play better than any of them.

"Oh!" cried John as the clock struck half-past nine. "You do play splendidly, Marion. I wish we could do it every night." And quick-witted Marion saw, for the first time, the devotion in the boyish eyes, and guessed at the admiration for the older sister that John had kept hidden in his heart.

"Let's be a Game Club and meet every evening," she said merrily. "Let's learn to be good players in all the games."

So that was the way the Alexander Family Game Club was organized—a very modest little club, but it took much time.

"Marion is such a frivolous thing!" said Dorothy. "She will not join our German class, and she has dropped the Reading Club, and she doesn't even keep up with recent literature. She is just infatuated with games."

"If you haven't anything better to spend your time about, than moving little pieces of wood, I'll furnish you something," said Uncle John, who saw no good in games whatever.

But the Alexander home was never so pleasant, and young people of all ages, from John's companions up, got more and more into the habit of dropping in.

"It's as good as a Y. M. C. A. and a club together, and it's at home," said John; and Marion, when she heard him, felt that it was no matter if the dust did gather over the new magazines, the precious German books, the sheet music, and the paint box.

But it did not gather long. John and Kate were truly growing up; and now that they had become thoroughly acquainted, all Marion's keen interests were transmitted to the younger ones.

The music books were resurrected first, and in learning accompaniments for John's flute and Kate's voice Marion found abundance of practice. Then John coaxed Marion to go bicycling with him, and they scoured the country and found such lovely places for views that the Sketch Club begged to accompany them. Before many years, too, John began to study German, and progressed so astonishingly that Marion had to work very hard to keep in sight of him. But the pleasantest thing of all was the comradeship between them. Nothing was too good or too sacred for the big boy to share with his sister. He read new magazine articles to her while she worked, and he brought everything in which he was interested straight to her.

When brothers and sisters are friends, there is nothing like their friendship; for they have so much in common that no one else could have.

The Alexander Game Club languished after awhile, but the Alexander family were a united band of comrades through all the years that came, and Marion was never sorry about the club she had chosen to join.

How God Called Frank,

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home a violent storm arose. It began raining and lightening and to thunder fearfully. Frank was very much frightened, and crept into a hold in an old oak tree not far from the roadside. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice that called: "Frank! Frank! I come quickly!"

Frank jumped instantly from the tree; but he had gone scarcely a hundred feet when the lightning struck the tree. The ground quaked beneath the terrified boy, and it seemed as if he was standing in the midst of fire. But he was not hurt at all, and exclaimed with raised hand: "That voice came from heaven! Thou, O dear Lord, hast saved me!"

But once more the voice was heard: "Frank! Frank! do you not hear?"

He looked around, and saw a peasant woman who was calling. Frank ran to her and said: "Here I am. What do you want of me?"

"I do not mean you, but my own little Frank," the woman replied. "He was watching the geese by the brook. See; here he comes at last out from the bushes."

Frank, the boy from the city, related how he had taken her voice as a voice from heaven. Then the peasant folded her arms devoutly, and said: "O my child, do not thank God any less that the voice came from the mouth of a poor peasant woman. It was He who willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served Himself by your voice, but my escape came from heaven."

Always remember that safety depends, not on accident or chance, but on your Heavenly Father.—From the German.

Good-night Song.

BY R. E. PHILLIPS.

"Good-night, little trees!"
My little man says when the Sandman comes;
And the soft swaying breeze
In the listening trees
Wafts the answer: "Good-night, little man!
Good-night!"

"Good-night, little star!"
My little man says when the Sandman comes;
And a bright little star,
In the heavens so far,
Blinks the answer: "Good-night, little man!
Good-night!"

The process of tanning in the arctic regions is accomplished by chewing, the operators being women and girls. It is a circumstance early remarked by visitors to these regions that the middle-aged and old people have teeth that are worn down to mere stumps by the constant chewing of skins. They are in the habit, when they make visits, of taking their raw material to work upon, which takes the place of knitting.

In Cuba, coffee is usually roasted at home and enough browned each morning for the day's supply. It is then ground or pounded until almost as fine as flour, and placed in a coarse flannel bag suspended over a porcelain vessel and a little cold water poured over it at intervals until the entire mass is thoroughly saturated. The first drippings are poured again over the bag and more water added from time to time until the dripped liquid is black and quite thick. Few people who do not know by experience can realize what a delicious drink results from this mode of preparation.

A Spider's Home.

"What ails our new clock?" said Papa one day, as he came home from his work and found mamma just putting on the potato kettle in order to get dinner. "It is twelve o'clock now, and our clock lacks a whole half-hour of the right time."

"I don't know," said mamma, "it has always kept very good time until now."

Just then Elsa came running in from school, saying, "O mamma, I was late at school this morning, and Miss Prentiss was so sorry because she had been teaching the children a new song that I missed!"

Papa moved both hands of the clock around until both pointed straight up. Now Elsa knew what time it was, and guessed why she had been late that morning. "Now, Elsa," said papa, "run over to Aunt Jennie's to see if we can borrow her watch for a day. If our clock keeps on telling the wrong time, we might be late again to-morrow without the watch."

Elsa skipped away, pleased to help papa, and pleased to think that Aunt Jennie might slip the watch-chain around her neck and the pretty watch into her apron pocket, so that she could wear it all the way home. When she came back, the watch was hung up on a nail beside the clock. The next morning, when papa looked, he found that the clock was slower than ever, but he again set it right with the watch. It could not keep up, but grew slower and slower, until finally it stopped altogether.

"Now," said papa, "I will open the door that has always been tightly closed, to see if I can find out the trouble with our new clock." Elsa and mamma peeped over his shoulder; and what do you suppose they saw? Why, somebody's little home, all fixed up there among the pretty wheels, with curtains, drawers, and other sicken things. The one who made all this was scampering away as fast as his little legs could carry him.

"That's right," said papa, "hurry away, for you have just tied our clock up with so much spinning that it cannot go at all. You and the clock are both such busy workers; but you cannot work together, so you had better fix up a home somewhere else."

Papa brushed the spider's work all away, when the wheels commenced turning, and the pendulum said its soft "tick tock" again. Baby waved his tiny hand to show how the clock goes; for he had been watching, too. Papa set the hands again with Aunt Jennie's watch, and the next morning both were together telling the right time. The watch was now carried home to Aunt Jennie, and after this the clock told papa just when to get up, mamma just when to get breakfast, Elsa just when to get ready for school, and nobody need be late any more on account of not knowing the right time.—The Child's Garden.

"O King of all the Ages,
Help us thy will to do!
What need thy heart engages,
Be our great passion, too!
Then to thy great commission
We shall more faithful be;
And thou, the full fruition
Of all thy travail see!"

Presbyterian Standard: The people who love Christ first and their church next, are the ones who are doing the main work, and will continue to do it. We have great faith in these plain, every day, average Presbyterians and Methodists and Baptists and Lutherans—without any frills.

Wise Observation.

Do not darn fine woolen undergarments with wool. It will shrink and pull out a hole larger than the original. I use for darning winter underwear, the loosely twisted knitting silk. I darn loosely, and when washed the new texture has almost the same thickness as the knitted goods itself.

A salad very effective and "good tasting," within reach of all, is made by dressing cold boiled rice with mayonnaise, and putting an amount enough for each person on one of the inside crumpled white leaves of a cabbage. Over the rice sprinkle a little paprika or some finely chopped peppers.

Put away that feather duster? What's the use of sweeping if you are going to throw the dust back on the floor? Get a yard of cheesecloth—common quilt lining will answer—hem it, and then you have a duster that is of some use. With it you can wipe up the dirt and shake it out of doors. But don't depend on one duster; make two or three so that they can be put in wash and you can have a clean one occasionally.

Hanging in my pantry I have a slate with a long string and pencil on it. On one side, in white oil paint, which can be washed over, I have a list of all sorts of groceries, from mace to flour; on the other commodities you find in the meat and vegetable markets. Every morning before a man comes to take orders I go through the pantry stock, and plan the meals of the day, then I mark opposite an article how much is required of it. There is no forgetting of things that ought to be ordered, when this is attended to each morning and it is constantly in its place, which cannot always be said of a housewife's memorandum.—Selected.

The Old Pastor's Dismissal.

"We need a young man to stir the people,
And lead them to the fold,"
The vestry said: "We ask your resignation,
Because you're growing old."

The pastor bowed them out in silence,
And tenderly the gloom,
Of twilight hid him and his bitter anguish
Within his lonely room.

Above the violet hills the sunlight's glory
Hung like a crown of gold,
And from the great church-spire the bell's sweet
anthem
A down the stillness rolled.

Assembled were the people for their worship;
But in his study-chair
The pastor sat unheeded, while the south wind
Caressed his snow-white hair.

A smile lay on his lips. His was the secret
Of sorrow's glad surcease.
Upon his forehead shone the benediction
Of everlasting peace.

"The ways of Providence are most mysterious,"
The people gravely said,
As wondering-eyed, and scared, the people
crowded
About their pastor dead.

"We loved him," wrote the people on the coffin,
In words of shining gold;
And above the broken heart they set a statue
Of marble, white and cold.

Within which court do you stand? The court of the house of God proper, or the outer court which belongs to the world? In the latter you may be near to the house of God, but the ground on which you stand belongs to the world and not to the kingdom of God. There is no safety there; there is no hope there. Come within where God will recognize you as his own and tenderly keep and save you.

The Line Fence.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red-hot to fight that line-fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field: one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead just as quick as you can and set your fence over. At the end where you say I encroach on you two feet set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself!"

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squire," said he "that fence ain't going to be moved an inch. I don't want the land. There wa'n't nothing in the fight anyway but the principle of the thing—Christian Observer.

Manicuring.

A girl whose nails are noticeably well kept explained to a group of companions, the other day, that she was her own manicure and that her implements were few and not at all the expensive or showy outfit that most persons, particularly dealers and manicures, consider necessary. "To begin with," she said, "I never use nail scissors, not even cuticle scissors, or knives, but nail clippers. These never produce hangnails, while scissors or knives may. My manicuring box holds some emery boards, a stick of orange wood sharpened to a thin broad point, a piece of pumice stone, half of a fresh lemon, a jar of amedine, a tiny jar of rose paste, although a box of powder with a polisher or a bit of chamois unmounted will do as well. Once a week I 'do' my hands thoroughly, and with a trifling daily care they are well kept. The pumice stone removes ink and other stains; the lemon is the only bleach needed, and is better than any other, and it will not thicken the nails as most of the prepared bleaches made from mineral bleaches will. For the weekly care of my nails, I soak my fingers a few minutes in tepid, soapy water, trim the nails with the clippers, using the emery board to sharpen them. I clean them only with the orange wood stick, never with a steel cleaner or anything rough, keep the cuticle pushed down, and finally smear with the least bit of rose paste and polish with the powder and a polisher and a piece of chamois. The amandine is to nourish and heal the nails, and I use that occasionally at night."—Evening Post.

Ministers and Churches.

Our Toronto Letter.

Many of the congregations are observing the communion this week, and the prevailing tone is one of rejoicing. The past winter has been marked by much spiritual interest, and while the additions have not been very much larger than in some former years, the spiritual life of the membership has been quickened. The result is evident in the increased interest manifest in the general work of the Church. This will be permanent. Other efforts have shown will be permanent advantage upon the surface, but the feature of this last winter's work has been its quietness and depth. That means that it will not have passed when the summer has passed.

Among the smaller congregations the interest has been especially marked. Fern Ave. in the west, Dovercourt, St. Mark's, St. John's, Queen St. East, as well as Central Church have shown awakened interest. In the last-named Church there has been quite a remarkable interest among the young boys and men. Mr. Meikle's week there was greatly blessed in this direction, and many who were indifferent and even careless before are now among the most active workers of the young people there. Dr. McTavish now has an assistant, but he is not going to work less. He is giving himself only the more strenuously to work that is strictly evangelistic. He has recently spent a week in Bradford holding special services there with the pastor, Dr. Smith.

The preparations for the Woman's Foreign Missionary Society which meets in Knox Church on the first Monday in May are almost complete. It is expected that a very large number will be present, and the ladies of Toronto have been kept busy providing for the comfort of the visitors. The Synod will meet in St. Andrew's Church the following week, and will spend three days discussing practical Christian work. The Synod is coming to be a general Conference upon Church Life and Work, and the real work of the Church is relegated to the Assembly. As a result the time of the Assembly is crowded with matters of detail that cannot be discussed with any measure of fulness, and many of which depend upon the environment for their proper solution quite as much as upon the strict application of the letter of the law. At this Synod we hope to see a definite movement made in the direction of enlarging the powers of the Synod and appointing a time for the meeting of the Synod that shall give opportunity for all to attend its sessions.

On Tuesday last the Rev. D. G. Cameron was inducted as minister at Mount Albert. Mr. Cameron was formerly minister at Strabane, in the Presbytery of Hamilton, and brings a rich experience as well as ripe scholarship to his new field of labor. He will have but the one charge as the church at Ballantrae has been closed, and all attempts to make a rearrangement of the charges in that district have been found unworkable. At the induction service the sermon was preached by the Rev. W. G. Back, of St. Andrew's and St. Paul's Vaughan, the charge to the minister was given by the venerable Dr. Carmichael, and that to the people by Rev. J. C. Wilson, who has been interim Moderator during the vacancy.

With the first day of May important changes were made in three of the charges to the north of Toronto. Weston will stand alone from that date, Woodbridge, the associate charge having been disjoined at the request of both congregations. Then on the same day the bond that has existed between Caven Church, Bolton, and Knox Church, Vaughan, will be severed, and Bolton will stand alone, while Knox Church, Vaughan will be united to Woodbridge to form one pastoral charge. This will be to the advantage of all these congregations. Bolton has been exceptionally generous in her contributions for many years, and feels keenly that she must curtail her giving there in order to support herself. That will not be for long. The spirit of missionary effort will assert itself, and we shall soon have that congregation, with her greater demands, giving as freely to all missionary schemes as ever. The united charge of Knox Church and Woodbridge will make one of the most compact charges in the Presbytery, and should take a leading place from the first in all effort to reach those beyond her own limits. Weston has good possibilities, and is already rising to meet them. It is expected that each of these congregations will enter upon a new era

of successful work with the change in their relationships, and held a meeting on Monday evening last for that purpose, but nothing definite has yet been accomplished.

Some years ago the little congregation at East Toronto met with such reverses that the leaders grew disheartened, and some felt as if the work there must be all given up. One or two of the wealthy men of Toronto took up summer residence there, and unlike many others, they threw themselves heartily into the work of the church where they were sojourning. The result was seen in a new interest, and in fresh effort. Since the induction of Mr. Thomas Rogers, the present minister, the congregation has steadily risen, and when the other day they observed their anniversary, the report given was of such a character to show that they were not only on solid ground again, but had secured a good footing. The work is in excellent shape, and the congregation has rallied about their young minister and about the leaders in a way that speaks well for the kind of work that has been and that is being done there.

Eastern Ontario.

Lanark and Renfrew Presbytery disapproves of the book of forms as aids for social worship.

The choir of St. Andrew's Church, Belleville is becoming a close competitor for first place in musical Belleville.

The Rev. J. A. Dow, of Gravenhurst, conducted the preparatory service in the Presbytery church last Friday evening.

Rev. Kenneth McLennan, M. A., Clerk of Synod of Montreal and Ottawa, was the preacher in the First Church, Brockville, last Sabbath morning.

Rev. John Crombie, D. D., has tendered his resignation as Clerk of the Lanark and Renfrew Presbytery. Infirmary, accompanying age, was the occasion of the resignation.

The first annual concert and social of the Verdun Presbyterian Mission was held on Friday evening, the Rev. E. A. McKenzie occupying the chair. It was a great success.

Lanark and Renfrew Presbytery did not see its way to sustain the call to Rev. Mr. Mitchell of Cote de Neiges, decided accordingly, and instructed the moderator to take steps to have another call issued in due time.

Dr. Bayne was appointed to represent the Presbytery of Lanark and Renfrew on the general Assembly's business committee, and Rev. A. H. Scott on the committee of bills and overtures for the Synod of Montreal and Ottawa.

At a meeting of the Presbytery of Whitley on the 14th inst., Rev. J. Hodges, B. A., Rev. Jas. H. Turnbull, M. A., and Rev. Hugh Crozier, sr., and Messrs. David Galbraith, John McCullough and John Davidson—Elders—were elected Commissioners to the General Assembly.

The matter from Lanark, by conclusions came to in January, is now to go to the Synod of Montreal and Ottawa, as a reference from Lanark and Renfrew Presbytery for judgment. Mr. A. H. Scott, C. H. Cooke and John Hay were appointed to present the reference to the Synod.

The following commissioners were appointed to represent Lanark and Renfrew Presbytery at the next General Assembly:—Messrs. Smith, Cooke, McKenzie, G. D. Bayne, Buchanan, Dr. Campbell, Currie and Woodside, Ministers; McLaren, McCullough, Armstrong, Stewart, Hunter, Frost, McIlraith and Fleming, Elders.

Monday's Recorder says: At the morning service in the First Presbyterian church, Brockville, on Sunday Rev. Kenneth McLennan preached, taking as his text, Revelations, iii., 20, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him and he with me." The sermon was a very able exposition of the text and was listened to with much interest by the congregation.

The officers of the the mission band of St. John's church, Almonte, gave a very pleasant "at home" to the members, including the honorary members, last Tuesday evening. The chair was occupied by Dr. Hanly, who explained the nature of the work engaged in by the society. Rev. P. P. Boyd was present and delivered an address on "Christian Work." After an excellent programme had been discussed a pleasant hour was spent in social intercourse.

Rev. J. J. Cameron, of Heuvelton, N. Y., was in Athens last week arranging for the removal of his family to Heuvelton.

Western Ontario.

The Ethel and Cranbrook Presbyterian congregations are repairing their manse at Cranbrook.

The Rev. Mr. Thynne, recently of Souris, Man., occupied the pulpit of Knox church, Ayr, last Sunday morning.

Rev. Dr. Johnston, London, returned from his trip south. His health has considerably improved by his short vacation.

Rev. Thomas Wilson, of the King Street Presbyterian Church, London, is absent on a two weeks' lecturing tour in Ohio.

Prof. Ballantyne, of Knox College, occupied the pulpit of the First Presbyterian Church, London, on Sunday, both morning and evening.

Mr. Merchant, principal of the Normal School, London, was announced to preach in the Presbyterian Church, Komoka, Ont., last Sunday.

The 32nd anniversary services of the Petrolia Presbyterian Church were held on Sunday and Monday last, when Rev. W. J. Clark, of London, preached at both services on Sunday.

A pleasant "at home" was held at the residence of Rev. R. W. Ross, when the pastor of Knox Church, Guelph, and his good lady entertained the members of the board of session and management and their ladies. There were between sixty and seventy present.

The Galt Reformer states that R. E. Knowles has been invited to the pastorate of the Central Presbyterian church, St. Louis, Mo., at a salary of \$6000 per annum. The popular pastor of Knox church has not yet intimated what answer he will give the tempting invitation thus extended to him.

The Sabbath School of the Presbyterian Church, Abingdon, was reorganized last Sunday, with Mr. J. F. Senn Superintendent, Miss Mary McDougall Secretary-Treasurer, Mr. Alex. McKinnell Librarian, Master Edwin Bush Organist, Mr. J. F. Senn, Mrs. T. F. Clough, Miss Lottie McDougall, and Miss Maggie B. Senn, Teachers.

The following have been elected to the eldership in Chadmer's church, Guelph: Messrs. D. Allan, D. D. Christie, John Davidson, P. Dunbar, Geo. Fyfe, R. Harcourt, G. Holmwood, J. Innes, G. Laird, and R. L. Torrance. A committee of session will now wait upon the elders-elect and get their decision as to whether they will accept or otherwise.

The induction of Rev. S. Lawrence as pastor Chadmer's and Duff's, took place on Friday of last week. The sermon was preached by Rev. W. Ellison, of Largie. Rev. Mr. Kelso, of Wallace town, addressed the minister, Rev. Mr. Stevens, of Dutton, the people, and the moderator, Rev. Robt. McIntyre, put the usual questions. After the service a bountiful repast was served on the lawn. Then all adjourned to the church, where addresses were delivered by the Rev. Mr. McIntyre, Rev. Mr. Henderson, Rev. Mr. Stewart, Rev. Mr. Ellison and Rev. Mr. Stevens.

The Rev. P. Scott, Cromarty, preached his farewell sermon on 28th ult., and many of the congregation were deeply affected at parting with their pastor, who had faithfully performed his duties among them for the past twenty-nine years. As a slight token of their respect a number of the congregation met at the manse one evening last week and presented Mr. Scott with an address accompanied by a purse containing \$45. Mr. Scott, with his estimable wife and daughter, are held in the highest esteem by the whole community, and many are the regrets at his leaving which is purely his own choice. He goes to reside in Paisley.

It is probable some years since the Gospel was preached in Petrolia in the Gaelic language, says the Topic, and yet there are many here who are well acquainted with that ancient and beautiful tongue. In the surrounding country there are also many who would be delighted to hear a Gaelic sermon. A service in this language will be conducted in the Presbyterian Church on the afternoon of Sunday, May 19, at 4 o'clock by Rev. Isaac McDonald, M. A., of Burns Church, Moson. Mr. McDonald is an accomplished Gaelic scholar, and he preaches every Sunday in Gaelic and English to his own people. We are confident that his visit to Petrolia will be very much appreciated by the Highlanders.

Hamilton Ministerial Association held its closing meeting of the season this morning in the parlors of the Centenary Church, when Rev. Dr. Lyle, of Central Presbyterian Church, gave an address on the Free Church Movement in England. This movement, as proposed by Dr. Parker, would mean a union of the Congregational, Presbyterian, Methodist, Baptist and other evangelical churches, but would allow each to hold its own peculiar views on matters of doctrine in the one organic union. Dr. Lyle's opinion was that such a union could be best got at through the influence of the individual pastors. Rev. Dr. Clark, Rev. J. K. Unsworth, Rev. Theo. J. Parr and Rev. J. L. Gilmore supported the views of Dr. Lyle, while Rev. A. J. Jansen and Rev. P. W. Philpott were not in accord with their sentiments.

A very large congregation attended the Presbyterian church Hespeler, last Sunday evening to hear the Rev. R. Pogue give a special sermon addressed to young men. The subject was "Characteristics of young Manhood," based upon Titus, 2-6. The speaker divided the subject under three topics, namely, sense of freedom; love of all that's manly, and lack of concentration. The speaker stated that the truest freedom was conformity to law, and that a boy's supposed future freedom from restraint was but imaginary. That even in manhood there was still a restraint, but administered from a different standpoint. The speaker spoke of our Saviour as being the strongest character that had ever lived, for when he was reviled he reviled not again. The sermon was greatly enjoyed by all who were present.

Ottawa.

Rev. Dr. Armstrong, and Rev. D. Currie of Perth, exchanged pulpits last Sabbath.

A permit has been issued for the erection of a church for the French Presbyterian congregation to replace the structure on Wellington street destroyed in the big conflagration a year ago. The church will be brick, with a tower, and will be of neat architectural appearance. It will cost \$4,000.

Mr. W. W. Smith, of Sutton, delivered his lecture on the Story of a Dark Plot, in Knox church last Sunday afternoon at a gathering under the auspices of the W. C. T. U. Mr. Smith exhibited the instruments with which his life was to be taken if the plot of his enemies had not been frustrated.

The Oddfellows of Ottawa and neighborhood celebrated the 82nd anniversary of the order by attending service in the Stewart Presbyterian church last Sabbath afternoon. An admirable and appropriate sermon was preached by the pastor, Rev. R. Heribson, M. A., from the parable of the good Samaritan.

The remains of the late Rev. J. C. Campbell have been removed from the vault in Beechwood cemetery to the Merivale cemetery, where interment was made in the family plot. A number of members of the Ottawa auxiliary of the British and Foreign Bible Society, of which organization deceased was the secretary, were in attendance.

Mr. Thurlow Fraser, B. A., who has accepted the assistant pastorate of Bank Street Church, is the winner of the Chancellor's Scholarship, value \$70, at Queen's. Mr. Fraser has taken a number of scholarships during his course, and is only maintaining his past record. He will at once enter upon his duties as assistant to Rev. Dr. Moore.

The Ladies' Aid Society of the Glebe Presbyterian church gave a congregational social last week, and in spite of the uncertain weather the affair was very successful. The programme consisted of recitations by Miss Mary Maunder, readings by Mr. J. D. Denny, a gramophone exhibition by Mr. M. Skead, and solos by Miss Ethel George, Mr. Wm. Burk and Mr. E. Russell. Rev. J. W. H. Milne presided, and the platform was beautifully decorated with cut flowers and palms by Mrs. Seiveright.

The meeting on Tuesday evening in the interest of the Lord's Day Alliance was but poorly attended. Mr. O'Donoghue was the only speaker and he delivered an earnest appeal for the preservation of the day of rest, urging the economic benefits of Sabbath observance, and said that an alliance of the churches and toiling masses would certainly prevent encroachments on the divine right of a day of rest from physical toil. Rev. Dr. Moore, Rev. D. M. Ramsay and others expressed appreciation of Mr. O'Donoghue's able address.

The Ottawa Auxiliary to the Leper Mission held its monthly meeting on Monday evening and received an encouraging report from the treasurer, Mrs. M. A. Anderson. Mrs. Anderson stated that she had \$200 in the treasury, all paid in since January 1st. She was authorized to send the money to the treasurer in Scotland. The Rev. Norman McLeod presided and Mrs. Alexander gave a report of the work in India.

Preparations are being made for the anniversary service in Bethany church, which will take place on May 12th and 13th. Rev. A. S. Ross, of Westboro; Rev. Mr. Mitchell, of Erskine church; James Gibson, Esq., will assist during the Sunday services. On Monday a social will be held at which an interesting entertainment will be given including refreshments. A meeting of the Sunday school teachers will be held on Wednesday evening and on Thursday evening a Christian Endeavor meeting, which will be led by Mr. R. J. Brown. The Cheerful Gleaners and Boys' Brigade will meet on Friday night.

Northern Ontario.

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

Mr. W. N. Carr of Ventry has gone to take charge of the Mission at Depot Harbor for the summer months.

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

The members of Saugeen Lodge I. O. O. F., Markdale, attended Cooke's Church in a body on Sabbath morning last when the annual sermon was preached by the pastor of the church.

Mr. T. A. Rodger, Y. M. C. A. Secretary, Hamilton, paid a visit at the Manse, Flesherston, recently and preached highly appreciated sermons to the Flesherston, Euginia and Proton Station congregations.

The Ventry correspondent to the Dundalk Herald says, "The erection of the new church has been suspended for this year. This course was decided upon at a recent meeting of the building committee, owing to the absence of any satisfactory tender being sent in."

Miss McFadden, of Woodville, a graduate of the Toronto Conservatory of Music, has been engaged for organist and choir leader in Knox Church, Owen Sound. "The decision of the session," says the Owen Sound Times, "is a popular one indeed, for during her short stay in Owen Sound Miss McFadden has not only proved herself to be a highly trained and capable musician, but possessed of those modest qualities which have already made her a host of friends."

Cooke's Church, Markdale, Rev. J. Hunter, minister, held Communion service on a recent Sabbath referring to which the Standard says: "Owing to the bad roads many from the country were prevented from joining in the service, notwithstanding which, there was a large turnout of members. Preparatory service on Friday previous was well attended, Rev. Mr. Thom, of Flesherston, giving an interesting scriptural exposition appropriate to the occasion. Eighteen were added to the membership of the church, ten on profession of faith. The finances of the congregation are now in a prosperous condition. With the Century Fund subscriptions, all of which have been paid, the mortgage on congregational property has been practically wiped out."

There will be no festivities in Holyrood Palace this year during the sittings of the General Assembly, on account of the death of Queen Victoria. The Lord High Commissioner will invite the members of Assembly to dine with him privately, but the usual levees will not be held.

The vote in the Glasgow Free Church Presbytery on the question of Dr. Rainy's successor is regarded as important. Dr. MacEwan stood well ahead of Dr. Stalker, who came second, and the support given to Professor Lindsay was much less than had been expected.

St. Andrew's University has conferred the degree of D.D. upon the following: Prof. G. G. Findlay, Headingley College, Leeds; Professor P. R. Mackay, secretary of the Anglo-Indian Evangelistic Society; Rev. David Miller, St. John's, Glasgow; Rev. Principal John Morrison, Missionary College, Calcutta.

British and Foreign Items.

The first Australian wheat was grown at Sydney in 1890.

Britain grows 6½ tons of potatoes to the acre, France 3 1-5, Russia only 2 tons.

There are in England and Scotland 122,755 premises licensed to sell drink.

It is stated that three-fourths of the Irish members of Parliament are teetotallers.

Rev. Dr. James Black has been appointed Moderator of the Glasgow United Free Church Synod.

Rev. Mr. Young, Motherwell, has been elected minister of Calder United Free Church, Lochwinnoch.

A Lerwick minister is engaged on a "life" of Arch. Campbell, 8th Earl and 1st Marquis of Argyll, 1598-1661.

North Uist crofters are taking the law into their own hands and staking off lots for themselves wherever they please.

Rev. Mr. Tulloch's resignation has been accepted by the Presbytery, and Maxwell Church has been declared vacant.

Kelso is beautiful in any season, if only for its Tweed its stately trees and its picturesque remnant of the ancient Abbeys.

The chiefs of Apil, one of the islands of the New Hebrides group, are petitioning Great Britain to annex the island.

The old churchyard of Dingwall is not perhaps the worst example of county churchyards, but it is far from what it ought to be.

Germany has now 19,000,000 more inhabitants than France, 15,000,000 more than Austria-Hungary, 22,000,000 more than Italy.

In Madrid the anti-clerical movement is causing a serious commercial and industrial crises. Manufacturers are closing their works.

Leith would like to set up a memorial to Queen Victoria of its very own, and the Provost thinks the foot of Leith Walk would be a suitable site.

In Stirling there are 10 hotels, 35 public houses, 7 porter and ales, and 31 grocers' licenses. These give one to every 202 of the population.

Mr. Spurgeon has been dead more than nine years, but the weekly publications of his sermons still goes on for many years before the supply is exhausted.

An attempt is being made to raise a sum of £5,000 to present to Principal Rainy on the occasion of his jubilee. Dr. Ross Taylor, of Glasgow, is responsible for the effort.

A member of the Society of Friends, Mr. W. Scarnell Lean, late Principal of the Flounders' Institute, has been ordained by the Bishop of Ripon and licensed to the curacy of St. George's Church, Leeds.

A tombstone has been erected in Greenock Cemetery over the grave of the late Principal Caird. It is of red granite, and is in the form of a crescent. On the front are two ornate panels, and the inscription—"In te Domine, speravi"—"In Thee, O Lord, have I put my trust."

On the 31st ult. 33,470 attended the various churches in Dundee, of whom over 11,000 were males, over 15,000 females, and 7000 children, indicating that the males attended in the ratio of 34 per cent., the females in the ratio of 45, and children in the ratio of 21 per cent.

"Eligh girded up his loins and ran before Ahab to the entrance of Jezreel." There is need to-day of such athletic, or if we prefer the other word which means much the same thing, active, Christians who will keep to the front. We may think that we would cut a very ridiculous figure tearing along and trying to keep the chariot with its anti-Christian or semi-Christian occupant to the rear. This is the true order; at the front the Church, girded and light-footed, running so earnestly that the world, with all its artificial helps to speed, cannot pass. But that is not the usual order. We have a pride which is not to be got rid of. The tightened girdle is not the modern fashion, so the world in its chariot makes the shelter of the city, while the Church with its dignified and respectable gait is left behind to suffer from the storm.

World of Missions.

The Condition of Manchuria.

Definite information is now reaching the Presbyterian Foreign Mission Committee in Scotland as to the state of matters in Manchuria, the field which has yielded such a rich harvest of converts under the labors of United Presbyterian missionaries. While some of the converts have fallen away under the stress of persecution, the remarkable steadfastness with which so many have stood by their faith and suffered for it have surprised even the missionaries. Wherever the storm has passed, the native church has gathered together its remnant members and organized itself anew. The native converts who have escaped death have lost nearly all their property, and everywhere churches and hospitals have been burned to the ground.

The Methodists have six missions among the French-Canadians, viz.:—At Montreal Centre, Montreal West, St. Jovite, Ste. Philippe de Chester, Roxton Falls, Actonvale, with a missionary in each. They report a total membership of 307.

A reform movement is going on among the Mohammedans of North India. The reformers are ardent advocates of English education, and are sending their sons from different parts of India, to be educated at their central Institution at Aligarh.

Sorrow and Joy in Greenland.

It was a hard thing when, last summer, the Moravian missionaries in Greenland took final leave of the people among whom they and their predecessors have preached the Gospel for about 172 years, side by side with the more extended work of the Danish brethren, to whom they have now transferred their pastoral work. There is no longer pioneer missionary work to do on the western coast, unless it be on the extreme north, on Smith Sound, where there are thought to be about 200 heathens, besides some 600 on the east coast. A Danish missionary preaches to these and has baptized some. A young Dane is now studying the Eskimo with the intention of going to Smith Sound. At the final leave-takings there was more weeping than singing, and the trumpets sometimes refused their voice. At one farewell meeting some 800 Eskimos were present, an almost unexampled number for Greenland, whose whole population is hardly 11,000.

The Danish pastor, Balle, who has been in Greenland almost 40 years, will have the chief oversight of the 1,600 members thus added to the Danish Church. His son also a pastor, was born and brought up in Greenland, altho taking his classical and divinity course in Denmark. He had long wanted to preach to the heathens, and had great joy when, as the Moravians were about leaving, 38 heathens from the east coast came to settle in the West.—Missionary Review of the World.

Keep the cake in a closely fitting box, and an apple in with it. This will prevent the former becoming dry.

TO CONSUMPTIVES.

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

Home and Health Hints.

A glass of well-sweetened hot lemonade taken after one is in bed, will generally cure or at least alleviate, a cold, accompanied by pains in the limbs.

There is nothing better than egg shells broken up fine for cleaning decanters and cruets. Add hot soapy water, swing well round, then rinse thoroughly.

Give the children plenty of oranges. They are nicer for the little folks to take than treacle and brimstone, or doctor's stuff, and they save the doctor's bill.

Grate the rind from two lemons and put it in a bowl; add half pint of lemon juice, one and a half cupfuls sugar, and three cupfuls water. Let it stand ten minutes then strain and freeze.

Almond Icing—Cover a fruit cake with almond paste, then cover over with royal icing, made by stirring into the unbeaten whites of eggs confectioner's sugar, using about half a pound to each white. Beat very hard.

Pearl Breakfast Muffins—Two eggs, one cup of milk, two tablespoonsful of corn meal, two teaspoonsful of baking powder, two tablespoonsful of melted butter, and one and one half cups of flour. Bake in deep gem pans.

If you are to shave at all shave regularly every morning. If provided with proper appliances the time taken will be infinitesimal. Your cheeks will retain the soft velvety pile of youth, and your personal appearance be enhanced.

The gladiolus is to the summer garden what the geranium is to the winter garden. It is of the easiest possible culture. It blooms with a certainty which endears it to the heart of the woman. Plant the bulbs from the first to the middle of May, in a rich, mellow soil. Set them about six inches below the surface, planting from six to ten in a group.

Delicious Bread Pudding—Cut the bread in thin slices, spread with butter, and place in a deep dish. Between each layer sprinkle well with fresh grated cocoanut. Beat eight eggs with four tablespoonsful of sugar, mix with three pints of milk, turn this on the bread, letting it remain till one half of the milk is absorbed. Bake three quarters of an hour. If the cocoanut is not sufficiently sweet it is well to scatter powdered sugar between the layers before baking.

Why should mortal man murmur against the orderings of divine providence? Are not his ways ways of goodness? And is there not justice, is there not even disciplinary love in allowing men to reap the matured fruits of their own folly? The heavens proclaim the glory of God and the earth is full of the evidences of his love and care. His mercy had provided a scheme of compensation for the inequalities of human experience, so that they are not most blessed who seem to be most favored.

In furnishing a house, consider where and how you are to live, and the number of pairs of hands there are to do the work, and select your furnishings accordingly. If the articles you are buying are well made and good in shape and color you will make no mistake in selecting them, no matter how simple they are; indeed, the simpler they are the better. Do not be in a hurry to fully furnish your house. When buying a new piece of furniture, a drapery or a rug, keep in mind the fact that it should harmonize with the old furnishings.

A LAME BACK.

CAUSES MR. C. H. WILCOX YEARS OF GREAT SUFFERING.

INJURED HIS SPINE WHILE LIFTING, AND THE DOCTORS TOLD HIM HE WOULD NEVER FULLY RECOVER—BUT HE IS NOW MORE FREE FROM THE TROUBLE.

From the Brockville Recorder.

In the western section of Leeds county there is no man better known than Mr. Chas. H. Wilcox. He has resided in the vicinity of McIntosh Mills for years, and during much of the time has conducted a very successful saw-milling business. All of Mr. Wilcox's neighbors know that he was a great sufferer for years from a lame back, and most of them know that this affliction has now happily passed away. Mr. Wilcox says he owes this happy release from pain to Dr. Williams' Pink Pills, and those who know him will not for an instant question the sincerity of his statement. He gives the story of his suffering and subsequent cure in the following statement:—"One day while working in the mill, and engaged in lifting lumber I had the misfortune to severely wrench my back, I was so badly injured that I had to be carried home, and for six months I was practically unable to move, and suffered great torture. The doctor told me that I had injured my spine and that I would never fully recover from its effects. At last I was able to go about again, but was far from being the man I had been before. For years I suffered almost continually from pains in the back, and was unable to lift any heavy weight. At times the pain was so bad that I was unable to work at all, and I was often confined to the house for days at a time. During this time I was treated by four different doctors but their treatment did not seem to do me any good. They told me that owing to the injury to my spine my back would always be weak. Seeing that the doctors were unable to help me, and having read of the many cures resulting from the use of Dr. Williams' Pink Pills, I decided to give them a trial, and procured a supply. Very soon I could see that they were relieving me a little and this encouraged me to continue their use. In all I took about ten boxes and when they were finished my back was as strong as ever. The pains that had racked my body for so many years had entirely disappeared, my back felt as strong as before the injury. It is now two years since I discontinued the use of the pills and in all that time I have not had an ache or pain, so that I may safely say that my cure is permanent. I would advise all similar sufferers to try Dr. Williams' Pink Pills, for knowing what they have done for me, I am confident that they cannot be less successful in other cases.

These pills are sold by all dealers in medicine or may be had by mail at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not take any substitute or any other remedy alleged to be "just as good."

Probably the largest Sunday School class in the world is the Bethany Bible Union, Philadelphia, taught by John W. Namaker. The present membership is 2,200. It has just celebrated its 25th anniversary.

Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 Superior, 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, Shoal Lake, March 5, 1901.
 Melita, Carnduff, 12 March.
 Regina.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
 Chatham, Blenheim, 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, 3th July, 10.30 a.m.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.
 Kingston, Chalmers', Kingston, March 12, 8 p.m.
 Peterboro, Port Hope, 12th March, 1.30 p.m.
 Whitby, Whitby, 18th 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, Hawkeville, March 12.
 Sauguen, Knox, Harrison, March 12, 10 a.m.
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Quebec, March 12 at 4 p.m.
 Montreal, Last Tuesday of June, 10 a.m.
 Glengarry, Alexandria, 2nd Tues. July.
 Lanark, Renfrew & Carleton Place, April 18, 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
 H. a. m.
 P. E. L. Charlottetown, 5th Feb.
 Pictou.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 25 March, 10 a.m.

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 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$19.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
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We are agents for Good Form Closet Sets



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Public Buildings, Ottawa," will be received at this office until Saturday, the 26th of April instant, at twelve o'clock noon, for the supply of coal for the Public Buildings, Ottawa.

Specification and form of tender can be obtained on and after Friday 12th instant, at this office, where all necessary information can be had on application.

Each tender must be accompanied by an accepted cheque on a chartered bank for the sum of \$2,000 made payable to the order of the Honourable the Minister of Public Works, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned. The Department will not be bound to accept the lowest or any tender.

By Order, JOS. R. ROY, Acting Secretary. Department of Public Works, Ottawa, 11th April 1901.

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

The City Ice Company, LIMITED

26 Victoria Square Montreal

R. A. BECKETT - Man. Pure Ice - Prompt delivery.

John Hillock & Co.

Manufacturers of the

Arctic Refrigerator

165 Queen St. East

Tel: 478 TORONTO

The Best Pianos Up With the Times

Lowest Prices!

The Finest Stock in Canada to choose from, including

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

Sold only by

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

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900: "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered. In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Young St. branch), Toronto. Full particulars from E. C. DAVIES, Managing Director, TEMPLE BUILDING, TORONTO, May 31st, 1900.

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

E. Blackett Robinson, Manager. APPLY P. O. Drawer 1070, OTTAWA, ONT.

Ottawa Northern & Western RAILWAY.

OTTAWA & GATINEAU RY.

Trains leave Central Station, Ottawa, as follows: No. 1 leaves Ottawa, Ont., 5.00 p.m. Arrives Granville, Que., 8.15 p.m. No. 2 leaves Granville, Que., 6.25 a.m. Arrives Ottawa, Ont., 9.30 a.m. Daily except Sunday. P. W. RESSEMAN, General Superintendent

Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank, Cornwall, Ont.

JAMES LEITCH, Q.C., R. A. PRINGLE J. A. C. CAMERON, LL.B.

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 Jet. only, arrives Montreal 11.30. 8.00 a.m. Local, Sundays only, stops at all stations. 4.20 p.m. Limited, stops Glen Robertson, Coteau Jet. only, arrives Montreal 6.40 p.m. 4.20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York. 6.40 p.m. Local, stops at all stations. TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY. 11.10 a.m. Montreal and local stations. New York, Boston and New England. 12.15 p.m. Limited, Montreal and points east. 6.35 p.m. Limited, Montreal and stations east. 9.05 p.m. Local, daily including Sunday. Montreal and local stations. Middle and Western Divisions: Arnprior, Renfrew, 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 9.21. Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 11.13. Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.

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

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.05 a.m., 4.25 p.m. Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 8.45 p.m.

Arrive Montreal.

Windsor St. Station 88 a.m., 9.35 a.m., 11.10 a.m., 9.19 p.m., 6.40 p.m. Place Viger Station 12.35 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.55 a.m., 4.10 p.m., 6.15 p.m., 10 p.m. Leave Place Viger Station 8.30 a.m., 8.40 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., 9.46 p.m., 1.40 a.m.

OTTAWA TICKET OFFICES:

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