

# Dominion Presbyterian

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## GOD KNOWS.

BY A. J. McDOUGALL.

*I will not murmur when small things go wrong,  
When plans of mine long cherished weaken, fall ;  
When hushed upon my lips is life's glad song ;  
When joys long sought have vanished past recall,—  
God knows—God knows*

*I will not weakly weep the hours away,  
Though Marah's waters flow around my feet,  
Though life's fair sky be shadowed leaden gray,  
Though rue be mine instead of roses sweet,—  
God knows,—God knows.*

*I will not drop from weary hands, toil-worn,  
The task unfinished, though a burden sore ;  
Though earth's fair pleasures from my grasp be torn,  
Though sorrow's keenest pain my cup brim o'er,—  
God knows,—God knows.*

*I will not hold my sorrows or my joy  
Too sacred to be laid before His throne ;  
I will not sully service with alloy,  
Though every plan of mine be overthrown,—  
God knows,—God knows.*

*New Westminster, B. C.*

**DEATHS.**

In Sarnia, on May 12, 1901, Wm. Erskine, Esq., youngest son of the late Lord Kirmedder, aged 88 years.

At Lachute on May 18th, 1901, Emma Jane (Janie), second daughter of Thomas McQuat.

In Bowmanville, on May 16th, Samuel McConochie, a native of Ayrshire, Scotland, aged 82 years.

At his residence Grenville, Que., on May 19, 1901, Duncan Macmillan, in the 80th year of his age.

At Wyevalle, on May 8th, 1901, Norman McLeod, aged 75.

At "Spruce Lawn," Cannington, on May 17th, beloved wife of Dr. Gillespie, and relict of the late Capt. A. Sinclair.

On May 12, 1901, at his late residence, Westminster township, Wm. Murray, aged 85 years.

At Summerhill, Guelph, Ont., on May 13, 1901, Annie Forbes, wife of Wm. Nichol, School of Mining, Kingston.

On May 16, 1901, Dr. Herbert J. Hough, of Midland, younger son of H. Hough, L. L. D., Toronto, in the 27th year of his age.

**MARRIAGES.**

At Lachute, April 24, 1901, by the Rev. N. Waddell, B. D., Mr. George Henry Weighman to Miss Ida May Rice, both of Lachute, Que.

In Kingston, Ont., on April 24, 1901, by the Rev. Alex. Laird, Thomas G. Robinson, to Sarah Elizabeth, third daughter of John McCullough.

At the bride's residence, 209 Cooper st., Ottawa, April 24, 1901, by the Rev. Dr. Herridge L. Willett Hutchison, of Ottawa, to Florence Catherine Stewart, daughter of the late Alexander Stewart.

At Toronto, on May 21, by Rev. James Murray, pastor of Erskine Church, Rev. S. J. Green of Trout Lake, B. C., to Juliet Isabel, youngest daughter of Mr. A. MacIntosh, Minden.

At Smith's Falls on 15th May, 1901, by Rev. C. H. Cooke, James Alfred Fitzgerald and Miss Annie McKrae, both of Smith's Falls.

At the residence of the bride's parents, May 15th, by Rev. R. J. Hutcheon, M. A., Mr. George Wilson Thornton, of Toronto, and Miss Catherine A. Drynan, eldest daughter of Mr. and Mrs. John Drynan, Almonte.

In Lucknow, on May 14th, by Rev. A. McKay, Mr. D. B. Forster, to Miss R. McKay.

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## Note and Comment.

A movement has been started to place a memorial of Mr. Archibald Forbes, the famous Scotch war correspondent, in St. Paul's Cathedral, London.

Serious dissensions have appeared in "Dr." John Alexander Dowie's Zion, and some of his trusted lieutenants have resigned and denounced him as a hypocrite.

Prince Edward Albert, the eldest son of the Duke and Duchess of Cornwall and York, will join his parents when they reach Canada on their return from their Australian tour.

The British Ambassador at Washington has decided to sail for London on June 5th, accompanied by Lady Pauncefoot and her three daughters. He does not believe the Duke of York will come to the United States on his homeward trip from Australia.

The Rev. G. Campbell Morgan has brought to a close his ministry at New Court Chapel, Tooting Park, London; but the farewell meeting of the church will not be held until June 10th, and the larger public farewell is fixed for June 6th, at the City Temple.

At the meeting of the Royal Society of Canada, held in this city last week, the following officers were elected: President, Professor Loudon, Toronto; vice-president, Sir James Grant; secretary, Sir John Bourinot; treasurer, Dr. James Fletcher. It was decided to hold the next meeting in Toronto.

Hon. David Mills, who leaves for England on the 5th prox., will appear for Canada at the conference to be held in London, to give representation to the colonies on the Judicial Committee of the Imperial Privy Council. No better representative could have been selected than Dr. Mills. He will see that the interests of Canada are well safeguarded.

During the four months of the year the total numbers who have left the British islands for places out of Europe were 76,636, compared with 70,305, and of this 3797 were Scottish, compared with 4010 in the corresponding period. The United States got 51,227 of the emigrants British North America 11,044, Australia 4534, the South African colonies 5792, and other places 6039.

The crisis in the coal trade, brought about by the introduction of the export duty in Britain of a shilling per ton on coal, has subsided, and the threatened general strike of miners has been abandoned. Both the masters and men, whilst denouncing the tax, have decided against a cessation of work at all the pits in the Kingdom, as was originally threatened.

The Synod of the Presbyterian Church of England was opened in London on the 29th. The retiring Moderator, the Rev. Dr. Watson, of Liverpool (Ian Maclaren), preached a sermon in which he said their Church was the very type of prosperous middle-classdom. With certain exceptions their worship, their preaching, their methods of work, and their ideals of life, however excellent they might be, were those of a class. The Rev. J. Christie, of Carlisle, whose appearance last autumn on the platform of the Scottish Sabbath School Convention will be remembered with pleasure by many in Dumfries, was unanimously elected Moderator.

So far as can be ascertained from the conflicting despatches China has agreed to pay the amount of indemnity claimed by the allied Powers, and all that is at issue now is the mode of payment. Li Hung Chang has declared himself in favour of reformation of imperial and native customs under the direction of Sir Robert Hart, Imperial Commissioner of Maritime Customs, in such a way that the revenue from these sources will be increased 10,000,000 taels (\$7,180,000) annually. This money, with 4,000,000 of the 10,000,000 taels now collected from the salt tax, is to be devoted to the payment of the indemnity.

Mr. Delpit, who gained considerable notoriety by his unsuccessful effort to have his marriage annulled, will, it is stated, shortly apply to the courts of the state of New York to obtain a divorce from the mother of his three children. Mr. Delpit is at present in Melbourne, Australia, on business, but he has definitely fixed his domicile in New York, where his family resides. His two little girls are boarding in a convent of the American metropolis, and his son is at present in a Paris lyceum. It would thus appear that Mr. Delpit has abandoned his announced intention to appeal his case to a higher court in his own country.

Sir Thomas Clarke, of the great publishing house of T. & T. Clark, Edinburgh has left an estate valued at £210,506. There are several bequests to Church and Philanthropic Schemes, including £600 to the Sustentation Fund. Among other estates of Publishers and Printers reported from time to time have been those of Thomas Nelson, aged 69, of Edinburgh, £630,867; George William Petter, 65, of Cassell, Petter & Galpin, £520,561; Col. George M. Corquodale, 78, £372,887; Alexander Macmillan, 77, £179,011; Robert Cradock Nichols, 69, £170,160; Edward Robert Kelly, 79, £164,109; R. Clarke, 63, of Edinburgh, £163,164; J. Van Voorst, 94, of Paternoster Row, £157,431; Adam Black, 62, of Edinburgh, £149,261; George Routledge, 76, £94,774; George Bell, 76, of George Bell & Sons, £35,596; John Murray, 83, of Albemarle street, £71,000; Francis Black £72,000.

It has been pointed out that though added together the divorces granted in all other civilized countries do not equal the number granted in the United States. While the population here is growing at the rate of 23 per cent per annum the number of divorced persons is increasing at the rate of nearly 70 per cent yearly. Sober-minded citizens who understand that the strength of a nation is in its marriage altars, rather than its divorce courts, must pause and ask whether the nation is drifting.

During a discussion on higher criticism in the synod of Toronto and Kingston some rather liberal views were expressed regarding the bible by several of the speakers, when the venerable Dr. Gregg said that as a bible student of sixty years standing he could not conscientiously remain silent. He did not believe, as some would lead him to think that they did, that the Bible is a mere vehicle of stories. He did not believe that the book of Leviticus is a series of falsehoods. "I raise my voice against such sentiments as these," concluded Dr. Gregg, "for if such are to be uttered by Professors and Doctors of Divinity we would soon all be infidels."

Looking to the meeting of the General Assembly of the Presbyterian Church, which opened in Philadelphia last week, a few words about Presbyterianism in New York, says the Scottish American Journal, may not be inappropriate. There are in the city 52 Presbyterian churches, with 171 ministers and 25,000 members. Of the two great theological seminaries one, nobly endowed and ably manned, is under Presbyterian management, and supported by Presbyterian funds. The City Mission and Tract Society has a Presbyterian for its president, a Presbyterian minister for its superintendent, five other Presbyterian ministers in its chapels, and Presbyterians supply the greater part of the funds for its support. The American Bible Society has a Presbyterian secretary, the American Tract Society two Presbyterian Secretaries, and the greater part of the support of these two institutions is contributed by Presbyterians. The presidents of the Children's Aid Society, of the Society for the Suppression of Vice, and of the Society for the Prevention of Crime, are Presbyterians, and among the directors of these societies are a large number of Presbyterian names. The Presbyterian Hospital, a large part of whose inmates are Roman Catholics, has a Presbyterian president, and a Presbyterian clergyman as superintendent. Presbyterian elders hold prominent positions in the Roosevelt Hospital, the New York Hospital, the Demit Dispensary, and half a dozen other charitable institutions which might be named, while Presbyterian ladies direct in the management of the Young Women's Christian Association, the Margaret Louisa Home, the Association for Working Girls, and many other institutions for women.

## The Quiet Hour.

### The Sabbath Problem.

BY ROBERT MCCONNELL, OTTAWA.

The article on "The Sabbath Problem," in THE DOMINION PRESBYTERIAN of May 22nd, not only presents the religious aspect of Sabbath observance in an admirable light, but it also inferentially suggests other points of importance deserving of consideration at a time when, "What shall we do with the Lord's Day?" is becoming a burning one. Even if we leave the religious aspect of the Sabbath problem out of the question, there remains the pertinent and indisputable fact that observance of the Sabbath—one day in seven—is an absolute necessity to man's physical welfare. Complete cessation from toil whether bodily or intellectual, is necessary to recruit the system and repair the wear and tear of the tissues of the body, occasioned by the six days of toil. So clearly is this recognized by intelligent employers of labor, that they are bringing into practice the Saturday half-holiday, in addition to the Sabbath rest, in order that their help may be fully recruited and refreshed for the next week's toil. Physically considered alone, the Sabbath rest is a beneficent privilege for the human family and especially for the toiling masses. And the corporations or employers of labor of any class, who undertake to deprive their help of the God given privilege of Sabbath rest and worship incur a very heavy responsibility for which they will—if we accept the teaching of Scripture—be held to strict account. The Sabbath was made for man and no government, corporation or individual has any legal or moral right to deprive human beings of so beneficent and necessary a privilege, which is as old as the creation and stamped with the approval and authority of Him who, when he had viewed the work of His hands, proclaimed it "very good."

The workmen of Canada—the people who earn their bread by the sweat of their brow, by the exercise of their skill and intelligence in manual pursuits, or by the equally exhausting process of intellectual labor—should stand shoulder to shoulder and firm as a rock in defence of the Christian Sabbath. It is their birthright, awarded to them as a priceless boon by the Eternal Himself. Once they allow that birthright to be encroached upon by corporate greed and mammon-worship, they will find their Sabbath privileges filched from them one after the other, until they realise the fact that these privileges have vanished and they are compelled to do seven day's work for six day's pay. Better stand by the Sabbath while we have it, than, after we have lost it, be compelled to enter upon a wearisome, perhaps hopeless, struggle to recover that which we have lost through our negligence and want of vigilance. Now is the time for those who value the Christian Sabbath to range themselves in its defence. The forces of corporate greed and mammon-worship are not idle. Already they have effected substantial encroachments in many directions, and unless they are checked by the strong force of educated and enlightened public opinion, the result may be serious, if not disastrous, for the time-honored Christian Sabbath, so essential to the true welfare, advancement and glory of our country.

Those who have visited large labor centres in the United States or on the continent of Europe, where the Christian Sabbath is only a name—has practically been abolished—can bear testimony to the unwelcome results occasioned by the "no Sabbath" system. Workingmen prematurely lose their vigor and break down. Unceasing toil, with no respite except that furnished by the equally toilsome holiday, causes them to lose their natural cheerfulness and respect for the rights of others, until in a few years they practically become brutalized and drift into the ranks of those who carry labor strikes into mob law violence, which seeks to wreck its vengeance upon capitalists and employers by blocking the wheels of industry, destroying property and not infrequently endangering and taking human life. Spectacles like this are to be seen frequently, not only on the continent of Europe but also in the United States. Not a great many years ago, in the city of Pittsburg, Pa., a riot participated in by manufacturing employees, who had been literally brutalized by being deprived of their Sabbath rest and worship and crushed by the exactions of seven days labor a week, destroyed property to the value of several millions of dollars which had to be made good to the owners by the taxpayers of that city. It would have been cheaper all round for the people of Pittsburg to have compelled the manufacturing corporations to treat their employes as intelligent beings, entitled to the enjoyment of their Sabbath rest, and thus guard against the brutalising influences which everywhere follow in the wake of the destruction of the Sabbath.

On the other hand it is not a plain and pertinent fact that wherever the Sabbath institution is most faithfully observed and maintained, there we have the highest respect for law and order and practically complete immunity from such excesses and brutalities of mob law as are so often to be witnessed in places where the Christian Sabbath has been practically abolished. As a writer in a weekly journal recently well said, "If men disregard God's law they will not respect civil law. The people who encourage by word or deed the violation of the Fourth Commandment are the enemies of the country." Here is a pertinent point for the lovers of the Christian Sabbath to ponder over.

### Influence of the Gospel.

Christ's kingdom is widening socially. Christian sociology is the kingdom of heaven at work among men. All the advance in civilization, measured not by money but by moral improvement of man, has its source in the Gospel of Christ. Students of sociology have found this gulf stream of influence in the midst of the social ocean, and many of them have cheerfully yielded the honor to the Nazarene. The world is getting more of Christ's Spirit into its method of government. Arbitration is becoming the better way in settlement of disputes. Care for the poor, the sick, the child, the insane, has taken a Christian aspect. Even our criminals are brought under the benign influence of Him who declared His mission to be "the opening of the prison to them that are bound." Reformation, the stirring of higher impulses under Christian Stimulus, is the sign of a better method of dealing with the lost.—N. Y. Christian Intelligencer.

### The Decadence of the Home.

The earnest plea made by the Michigan Presbyterian for a revival of home life is as much needed in Canada, as in the United States, and so we place it before our readers.—Editor.

There will always be happy Christian homes while the Church of God exists in the world, and that Church is not temporary, but enduring as the ages. But alas! there is a decadence of home life in America. Too many even Christian parents long since turned over to the Sunday School and the Young People's Society the religious culture of the children in the homes; and the penalty is a loss of the best part of the home. Sunday School and Young People's Society, however good they may be, can never take the place of home life. They do not even pretend to do that. They refuse to accept such an unnatural responsibility. But it has been thrust upon them. Even in those homes where the parents have not surrendered their responsibilities, but still claim the right and the privilege of training their own children, too often the children, catching the spirit of the day, refuse to accept parental control and training.

There was a time, and it was not so very long ago, when the evening hour meant the reunion of the father, perhaps a business or professional man, or maybe a mechanic or a farmer, his wife, and the boys and girls. The evening was planned out for study, amusement, social intercourse, and all that ought to characterize home life. Now what do we find? Club life, societies, or something else distinctly subversive of a quiet domestic life, are taking a very large proportion of the men, and not a small proportion of the women, and the children find their evening amusements outside the home circle. Even in those homes where the father and mother are still domestic in their habits, and rarely send an evening away from their families, except at the weekly prayer meeting, and an occasional evening with friends, the sons and daughters have caught the restless spirit that is abroad, and find home a dull stupid place. The high pressure methods in our public schools have much to do with this impatience at a quiet home life. College and university life, especially in relation to living in fraternities, make home life distasteful. These are only a few of many causes. The entire spirit of the day is away from home life towards the restless, amusement-craving habits, that are fatal to domestic enjoyment.

What can we hope for in the future, when our young men and young women enter married life with their tastes cultivated away from the home? When the honeymoon is over, where will the evenings be spent? Will a young man whose habits for years have been entirely undomestic suddenly develop home instincts and tastes? In a very few instances he may; but suppose his wife is equally fond of outside society and averse to a quiet home life, what sort of a home will there be? It is true that as the children come, and responsibilities increase, home staying becomes a necessity, for the mother at least; but very small families or no families are so much the fashion that we need not build too much on this fact. There will always be homes, and home-loving people. That is the normal way of living. But the age is abnormal; and the future prospects are serious, if not disheartening. America has been a great country because a nation of Christian homes. If that ideal has vanished, or is rapidly vanishing, the future of our land is a depressing one to think of.

Is there any remedy? Must we just gloomily accept a discouraging fact, and

make no effort to provide a remedy? For one thing parents should use more wise, firm, and gentle parental authority, as to the home staying of the children in the evening. This cannot be done, unless the parents are at home themselves, and unless they will make an effort to make home pleasant and attractive. Business customs which keep merchants and clerks in stores until unnatural hours are against this, but not more so than the custom of spending the evenings, that are not occupied with business, in other places than the home. There is no revival so much needed in America as the revival of home life. Too often parents and children are growing to be strangers to each other; and even husband and wife drift apart unconsciously by the surrender of home companionship. What is the use of wealth and honor if the home is lost? What is the use of leaving wealth and position to our children, if they are only our children in name? What can we do? what are we willing to do to try and recall the ideal American home life?

### Changing View Point in Religious Thought.

The Changing View Point in Religious Thought, and other short studies in present religious problems, by Henry Thomas Colestock, A. M., B. D., and sometime Fellow in the University of Chicago. E. B. Treat & Co. New York.

The history of Religious Thought shews that different ages have viewed the same eternal realities from different standpoints, and that great diversities of opinion are to be largely accounted for by this simple fact. In the first and longest chapter of this book this subject is discussed; and in view of the recent progress of science and knowledge generally it is assumed that our view point is changing, and that still greater changes in the immediate future are inevitable.

The body of the book is occupied with a restatement of the old Gospel truths; not always such as orthodox would endorse but nevertheless which might be strongly defended, especially on the rational side, and which are being found exceedingly helpful by large numbers of earnest Christian people.

The author speaks with the voice of a prophet interpreting the Bible as well as the signs of our own Times in a really helpful way to his own generation. The book, however, is not for theologians. Its author tells us he had in view busy men and women among the laity, and for such its simple style and introductory matter are well suited. It might, however, be read with much profit within a wider sphere. It is a good Christian book; its pages are wholesome and afford a worthy commentary upon some of the latest chapters in God's great book of Revelation.—W. M. S.

### How to Know Our Personal Duty.

If we want to do right, we may be sure that God is ready to help us know what is right, and ready to help us do it when we know what it is. It is at such a time that "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it; when ye turn to the right hand, and when ye turn to the left." Then it is that, "if any of you lacketh wisdom let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting." God is pledged to his help. Both Old Testament and New Testament declare this. The only point in doubt is, not God's willingness, but our need and faith. Why should that point be in question?—S. S. Times.

## Our Young People

### General Topic—How to Enter Christ's

Family. June 9th—Matt. 12: 36-50.

#### A Kinsman of Christ.

BY REV. JOHN F. COWAN, D. D.

Dear Fred, your room is always ready for you."

The above sentence appeared recently in the personals of a daily newspaper. We can imagine, back of this brief invitation, the passionate longing of a mother for her wayward boy.

A great picture message was once displayed on Calvary telling wayward children of a Father's longing. It read: Dear—: 'In My Father's house are many mansions. I go to prepare a place for you.'

And the man that is heart-hungry for the plenty and joy of home, just fills his name in the blank, and hurries off to answer the message. He puts on the family dress, is adopted into the family from which he had alienated himself, and begins to be assimilated into the image of his Father. He becomes an heir of all the promises and blessings, and a prince in the kingdom of heaven.

Sonship of God makes all men our brothers. The saints in heaven are our relatives, for the family is in heaven as well as on earth. One of the most beautiful birthrights of a child of God is fellowship with all the saints on earth. No religious denomination has a right to deny its young people that communion of the saints that is being so wonderfully and blessedly realized, in these last years, through the bonds of Christian Endeavor.

#### Daily Readings.

Mon.,	June 3.—In God's likeness.	Gen. 9: 1-7
Tues.,	June 4.—Our relation to God.	Mal. 2: 4-10
Wed.,	June 5.—Purpose in creation.	Act. 17: 22-28
Thurs.,	June 6.—Securing heirship.	Gal. 4: 1-7
Fri.,	June 7.—Sons and daughters.	2 Cor. 6: 14-18
Sat.,	June 8.—One family.	Matt. 23: 1-12
Sun.,	June 9.—Topic. How to enter Christ's family.	Matt. 12: 46-50

A Scotch writer, speaking of Christian fellowship says: "My old grandfather used to say to his boys: 'One stick'll never burn! Put more wood on the fire, laddie; one stick'll never burn!' Sometimes when the fire in the heart burns low, and love to the Saviour grows faint, it would grow warm and bright again if it could only touch another stick."

When the whole family of Christ is gathered together, there will be many surprises. A missionary once found a Christian community in a part of Madagascar where no missionary had ever been. It seems that one of their number had been to Antananarivo for medical treatment. He was taught to read while there, and as he lay on his cot read the New Testament and had it explained to him. When he was able to return, he promised to tell his neighbors what he had learned. He kept his promise so well that a Christian church, of which he was the pastor, conducting regular preaching services, greeted the astonished eyes of the missionary where he had expected to find the darkness of heathenism.

### Pen Picture of the Four-Fold Christ

BY JOHN WATSON, D. D. (IAN MACLAREN.)

There are four Christs known to men, but there is only one living Christ, who has created Christianity, and who is the object of the faith of the Christian Church.

First, there is the man who was born at the beginning of this era in Palestine, and gathered a body of disciples, and produced a profound impression on the people, and was credited with various miracles, and left behind him certain moving sayings, and was at last crucified.

"And on his grave, with shining eyes,  
The Syrian stars look down."

It is necessary that an intelligent person should have those facts in his mind, for without an actual basis of fact the life of Christ dissolves into a dream; but the knowledge of this Christ has no more spiritual effect upon the human race than a biography of Alexander or of Socrates. This is the historical Christ.

The second Christ has touched the imagination of the finest minds of the race, and has floated before them as a very lovely and attractive ideal. He looks down upon us from the Transfiguration of Raphael, he is the King Arthur of Tennyson's Idylls, he lives in the beautiful deeds and sacrifices of St. Francis, he has done more for the most insensible and unromantic of us than we are aware, but this Christ one knows only as he might admire a piece of art. This is the poetical Christ.

Another Christ came to fulfil the covenant of Grace, and rendered perfect obedience to the Eternal Law, and expiated the penalty of our sins, and rose again for our justification, and has entered into heaven to be the High Priest of God's House, and shall come again to judge the world. As time went on this Christ came to be little else than frame on which the embroidered garments of doctrine were laid, while beneath their voluminous folds the Nazarene himself was hidden and forgotten. No one can love this lay figure any more than an abstraction of the study. This is the theological Christ.

There is still a fourth Christ, who lies in no grave, who needs no picture, who is secluded in no heaven; who revealed himself to the disciples on the way to Emmaus; who was persecuted by Saul of Tarsus; who arose from his throne to receive the martyr Stephen; who calls upon men to leave all and to follow him; who suffers with every Christian that sorrows, and toils in every Christian that serves, and rejoices with every Christian that gets into himself the victory; who still welcomes Magdalene, and teaches Thomas, and guides Peter, and is betrayed by Judas; who still divides human opinion, is adored or misunderstood, is still called "Master" or sent into the cross. This is the living Christ, present, effectual, eternal.

A child may come into the presence of its earthly father, except when the parent is occupied. Our heavenly Father is never so occupied. At all times He will bestow on us the same attention. A child likes to be in the presence of its earthly parents, even though they take no notice of it, and is happy simply because it is with them. How much more ought we to be joyous in our heavenly Father's presence!—Andrew A. Bonar.

## Our Contributors.

### The People of Ulster.

The following from the pen of the late Professor Croskey will be interesting to many of our readers:

I shall attempt to describe the character and ways of the Ulsterman, not the Celt of Ulster, who gives nothing distinctive to his society—for he is there what he is in Munster or Connaught, only with a less degree of vivacity and wit—but the Scotch-Irish man, inheriting from Scotland that Norse nature often crossed no doubt with Celtic blood, the one giving him his persistency, the other a touch of impulsiveness to which Ulster owes so much of its progress and prosperity. He represents the race which has been described as "the vertebral column of Ulster, giving it at once its strength and uprightness"—a race masculine alike in its virtues and its faults—solid, sedate, and plodding—and distinguished both at home and abroad by shrewdness of head, thorough-going ways and moral tenacity. The Ulsterman is, above all things, able to stand alone, and to stand firmly on his own feet. He is called "the sturdy Northern," from his firmness and independence and his adherence to truth and probity. He is thoroughly practical. He studies uses, respects common things, and cultivates the prose of human life.

The English despise the Irish as aimless, but not the man of Ulster, who has a supreme eye to facts, and is "locked and bolted to results." There is a businesslike tone in his method of speaking. He never wastes a word, yet on occasion he can speak with volubility. He is as dour and dogged on occasion as a Scotchman, with, however less of that infusion of sternness—so peculiarly Scotch—which is really the result of a strong habitual relation between thought and action. English tourists notice the stiff and determined manner of the Ulsterman in his unwillingness to give way to you at fair or market, on the ground that one man is as good as another. The Ulsterman, no matter what his politics is democratic in spirit; and his loyalty is not personal, like that of the Celt, but rather a respect for institutions.

He has something, too, of the Scotch pugnacity of mind, and always seems in conversation as if he were afraid of making too large admissions.

Mr. Matthew Arnold speaks of "sweet reasonableness," as one of the noblest elements of culture and national life. The Ulsterman has the reasonableness, but he is not sweet. A Southern Irishman says of him:—"The Northerns, like their own hills, are rough but heathsome, and though often plain spoken even to bluntness, there is no kinder-hearted peasantry in the world." But he is certainly far inferior to the Celtic Irishman in good manners and the art of pleasing. Though not so reserved or grave as the Scotchman, and with rather more social talent, he is inferior to the Southern in pliancy, suppleness, and bonhomie. He hates ceremony and is wanting in politeness. He is rough and ready, and speaks his mind without reserve. He has not the silky flattery and courteous tact of the Southern. A Killarney beggarman will utter more civil things in half an hour to a stranger than an Ulsterman in all his life; but the Ulsterman will retort that the Southern is "too sweet to be wholesome." Certainly, if an Ulsterman does not care about you, he will neither say nor look as if he did. You know where to find him; he is no hypocrite.

The Celt, with his fervent and fascinating

manner, far surpasses him in making friends whom he will not always keep; while the Ulsterman, not so attractive a mortal at the outset, improves upon acquaintance, and is considerably more staunch in his friendships. Strangers say the mixture of Protestant *fierte* with good nature and good humor give to the Ulsterman a tone rather piquant than unpleasing. Like some cross-grained woods, he admits of high polish, and when chastened by culture and religion, he turns out a very high style of man. He differs from the Celt, again, in the way he takes his pleasures; for he follows work with such self-concentration that he never thinks of looking about like the Celt for objects to amuse or excite. He has few holidays (unlike the Celt, whose holidays take all the temper out of labour), and he hardly knows how to employ them except in party processions.

### A Strange Prayer at a Funeral Service.

A short time ago, I attended the funeral service in the house in which lay the remains of a neighbor of mine. The minister who conducted it, belongs to a Protestant Church which makes much use of read prayers. Here is part of one which he used, "O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this Thy servant, our dear sister, into Thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee."

As the person for whom this prayer was offered up, was then lying in her coffin, the prayer looks very like one "for the weal of a departed soul." But it is not. It is part of "A Commemorative Prayer for a sick person at the point of departure." My neighbor was not "at the point of departure." She had departed more than two days before. It was most ridiculous then to offer a prayer of that kind for her. If her soul was not "washed in the blood of the immaculate Lamb" before she departed, it was too late to pray at the time of her funeral, that it would be. Three or four years ago, I was present at the funeral service of a son of my departed neighbor's in her house. The same minister officiated, and he used the very same prayer.

Now why did the minister of whom I have spoken, treat a dead body lying in its coffin, about to be taken away to the grave, as "a sick person at the point of departure?" Here is the reason. He could find nothing in his book exactly suited to the then present circumstances. He could not pray without his book. So he had to do the next best thing. "Any port in a storm." "Necessity knows no law." If—as is said—the Prayer Book of that minister's Church is to be altered so that it can be used at a cremation, it should be altered so that a minister will not be forced to treat a dead person as "a sick one at the point of departure."—T. F.

The man who is over-anxious to do you a kindness always proves a bore and an extra expense in the long run.

### The British Descendants of the Ten Tribes. Are They?

BY REV. JOHN L. GOURLAY, M. A.

Resemblance cannot make two things one and the same. Two pieces of silver are not one. Can resemblance make identity? Did Saxons, Normans, Danes and others bear marks and evidence of Israelitish origin before their fusion into one people? Nothing of the kind. Were the Islands of the Ocean and North America the land promised to Abraham out of which the low revolting idolaters were rooted for iniquities degrading and debasing after they had long enjoyed the land of Canaan promised and granted with so much unmerited kindness? It is quite as honorable for this world and as safe for eternity to be converted Gentiles as the remote offspring of these money-loving idolaters.

How many wicked resemblances might the lecturer trace in these races, resemblances in wrong, communion in crime. His scripture quotations give no support to his theories. It is easy to wrest from the true meaning fragments of Scripture and build castles in the air on such dislocated passages. This is false interpretation. We lend and do not borrow.—Ask the Rothchilds and others. We are like them in our false prophets and blind leaders.

The nine tribes found their last ditch in Koordistan, Medea, Beloochistan, Persia, Afghanistan. These mingled people have tradition of such descent, and did not migrate westward. Three tribes, Judas, Levi and Benjamin, kept together as the Kingdom of Judah. After the return of the second captivity many of the other tribes, that had no record, were found among them. These are known as Jews the world over at present.

How long has Britain been able to lend? Did she get her wealth honestly? How long has she been able to conquer?

Resemblance never proves identity. How many nations is she the mother of? By embracing a pure gospel she is what she is in every walk of life. Britons beware of usury, covetousness, unjust combination. Not all that came out of Egypt entered Canaan. The descendants of Abraham by Ishmael, the sons of Keturah and Esau, all went eastwards. These ingenious lecturers could trace resemblances between Israelites and Egyptians, Medes, Persians, Assyrians, Greeks, Romans, Chinese. The Islamites of the Orient and Occident sweep over Russia, Scandinavia, Austria, Germany, France and Italy, and with "Carthago delendand" carry the war into Africa. What a great people we are descended from: such distinguished zelots, worshipping all kinds of gods, from the golden calves of Bethel and Dan to the turned carved blocks of black ash, the chips of which, they cooked and heated their ovens with. Then we are as money lending as Jews, prolific as Canadians or negroes, and hated by all nations as if we deserved it! The quotation from the mad Balaam is interesting; but he omits the speech "am not I thine ass," so very appropriate in this connection. These lectures feed on ashes. A deceived heart hath turned them aside that they cannot deliver their soul nor say, "Is there not a lie in my right hand?"

The whole theory may be entertaining and amusing but it is not gospel.

Canadian girls will constitute one half of the graduating classes of the leading training schools for nurses this year in New York and some other cities.

**Highland Psalmody.**

We give balance of the article on this subject which appeared in last week's issue :

The slowness of the Gaelic Psalmody has often been remarked upon. In 1884, when Mr. Spencer Curwen gave a lecture at Tain, the church choir sang "French" in the real Highland manner, with all the traditional twists and turns. Mr Curwen timed the performance, and found that it took just three minutes to get through the four lines! Roughly speaking, therefore, four verses of a Psalm would fill up fifteen minutes of the kirk time. Of course, a great part of the time in these singings is taken up by what is called "intoning." This is simply the old practice of "lining out" the Psalm. One line is given out at a time by the precentor, who chants it on the fifth of the key, or on the tonic, according to the key of the tune. The fifth is preferred, but if it is too high or too low, the tonic is taken. The recitation is not absolutely on a monotone; it often touches the next note above, especially at the penultimate syllable of the tunes.

It is one of the merits of Mr. Macbrann's collection that it gives the precentor's "intoning" in musical notation, along with the tune itself. Dr. Mainzer remarked on the resemblance of this recitation by the precentor to the Antiphon of the Roman Catholic Church. But the resemblance, as Mr. Curwen has pointed out, is only on the surface. The Antiphon is a short sentence, generally from Scripture recited by the priest before the commencement of a Psalm or canticle. There is, moreover, good ground for believing that "lining out" was unknown in Scotland until long after the pre Reformation Church had ceased to have influence in matters of ritual. I am aware that "lining out" is regarded by most people as an essentially Scottish custom. But it was not Scottish in its origin. It came from England, where it had been introduced for the benefit of those who could not read, or who were too poor to purchase a Psalm-book. The Scottish Church adopted it chiefly, as it would appear, from the desire to obtain that uniformity of worship which was ultimately secured through the Westminster Directory. In the latter we read—"For the present, where many of the congregation cannot read, it is convenient that the minister or some other fit person appointed by him and the ruling officers, do read the Psalm line by line, before the singing thereof."

It is in regard to this that Lightfoot speaks in his Journal of the Westminster Assembly. He says—"Then was our Directory read over to the Scots Commissioners, who were absent at the passing of it; and Mr. Henderson disliked our permission of any to read the Psalm line by line, and this business held us in some debate." It is almost certain from this alone that the reading of the line had not previously been practised in Scotland, but we have distinct proof of the fact in a passage in Stewart of Pardovan's "Collections," where we read—"It was an ancient practice of the Church for the minister or precentor to read over as much of the Psalm in metre together as was intended to be sung at once, and then the harmony and melody followed without interruption, and people did either learn to read or get most of the Psalms by heart." It would be a libel on the church-going Highlanders to say that they cannot read. Probably they have most of the Psalms by heart, too. But to rob them of the precentor's "lining out" would be a cruel innovation. The old Paisley body declared that she liked

to gust her gab" twice with the line, and the Highland church goer clearly has a similar preference.

**Puritan and Anglican.**

The title of Professor Dowden's new book is in itself suggestive. For when we hear of "Puritan and Anglican" we at once think of two opposing forces in the same moral sphere. A Puritan and an Anglican may be equally good in all respects; but they can never be reconciled. Here is one of the difficulties in the way of Christian unity in England. Some excellent Christians are earnest Puritans, Evangelicals Low Churchmen—passionately attached to the principles of the Reformation. Others are Anglicans, High Churchmen, Ritualists, Ceremonialists, Sacerdotalists, who call the Reformation the Deformation, and want the National Church to become Catholic—but Anglo-Catholic, not Roman Catholic. The controversy between Catholic and Puritan is everlasting, and cannot be settled. Unfortunately the great majority of the clergy lean away from the old Evangelicalism. This is a melancholy fact, but ever since Ceremonialism became the leading religious fashion there has been very little hope of a Puritan reaction. Indeed, prelatry uniformly favours sacerdotalism. John Milton was England's greatest Puritan, but what would he think of England now? The future, the near future, will be full of acute controversies, respecting the highest and gravest topics.—"Christian Commonwealth."

**Literary Notes.**

Next week Mr. Fisher Unwin will publish in his Colonial Library "The Maid of Maiden Lane" another of Mrs. Amelia E. Barr's charming romances of Old New York.

Africa is the subject of three excellent articles in THE MISSENY REVIEW OF THE WORLD for June. The leading article is by the editor, Dr. Pierson, who tells the inspiring story of some of the prominent "Converts of the Missionary Century." Among other timely readable articles are those by Rev. James Sibree on "The Philanthropic Side of Missions," by Mr. Mensink on "Touring in Morocco"; by Rev. Rockwell Clancy on Brindaban, India, and by Dr. Wood on "South America as a Mission Field," with a valuable table of statistics. Published monthly by Funk & Wagnalls Company, New York. \$2.50 a year.

Valuable as CURRENT HISTORY has proven itself during the past ten years, its utility as a comprehensive and convenient record of the world's progress is vastly enhanced by the addition of a monthly index to periodical literature. No preceding issue has surpassed the May number in variety of interest and illustration. The most prominent topics are the Chinese puzzle; Anglophobia; Boer Peace Negotiations; British Army and Tariff Reform; Decline of Oriental Trade; Problems of Greater America; Anthracite Coal Crisis; Venezuelan Asphalt Dispute; Canadian Political Issues; Religions of the World. The number contains 34 portraits, (several of them Canadians) maps, and other illustrations. Boston; Current History Co., \$2.50 a year.

Avoid eccentricities in note paper. Plain white unruled paper, of medium size, or delicate gray or very pale blue paper, may be used by a lady, but anything startling or bizarre violates good form.

**Sparks From Other Anvils.**

United Presbyterian:—Look at this great mountain, so great, so firm. The ages come and go and it stands unmoved. It may be moved; by mighty hidden forces it may be rent, but they who trust in the Lord stand forever unmoved. The Almighty is their strength.

North and West:—We shall never be able to measure the good done by this self-sacrificing distribution of the Word of God. God's promise that his Word shall not return unto him void has received abundant fulfillment in the experiences of the Bible Society.

Belfast Witness:—The gambling spirit is dangerous, and should be discouraged. Legitimate investment is all right, but the buying and selling of shares on the mere chance of the turn of the market is liable to land those who indulge in the practice in danger and despair.

Presbyterian Standard:—People confound theology with religion. It is the science of religion. Yes, we know Sam Jones said that he loved flowers and hated botany. But Sam Jones would have been glad to know a little botany when he mistook Poison Oak for Virginia Creeper.

Presbyterian Witness:—The Presbyterian Church in Canada holds an honored place in the great and far extending family with which she is more closely affiliated. She has succeeded very happily in healing the breaches of former years. She is on terms of friendship with all the Churches of Christ in the land. Her sphere of work has widened immensely, and her energies and her liberality are taxed to the utmost to respond to her Lord's calls.

Presbyterian Banner:—The notion that the doctor or the nurse is the only person to be admitted to the sick room, while the pastor above all others must be excluded is a very erroneous one. Sometimes, as every prudent pastor knows, it is not best for him to enter the sick room. Scores of times we have declined to do so, even when earnestly invited. But the average pastor has at least as much common sense as the average doctor, and therefore ought not to be excluded from the sick room when in the exercise of his own judgment he should enter it. We have been associated with many physicians in visiting the sick and have never been refused admission to the sick room by any of them.

Michigan Presbyterian.—When travelling on the cars, if we look at the trees and houses close to the track, our eyes soon become weary. They are so near us that their rapid motion tires us. But if we raise our eyes to the more distant objects, the hills on the horizon, they seem to move but slowly, and we are rested and refreshed. The objects near us fly past us; the distant scene changes, but slowly. So if we look at the near things in life, the material and temporal, we are wearied with the rapid changes. But if we lift our eyes to the hills from whence cometh our help, if we look at the things which are invisible to mortal eye, we find rest and refreshment which the nearer objects cannot give. It is the unchanging God who is our refuge from the changes of this life.

The cows are always glad to see the man come around who is kind to them. A "fraternal feeling" in the dairy always means more milk from the cows and more profit for their owner.

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Ottawa, Wednesday, 29th May, 1901.

Our subscription list has just been re-set in larger and clearer type. It is possible there may have been errors made in thus re- setting it; but we are always ready to make corrections when any such mistakes are pointed out. Subscribers who find them- selves in arrears will oblige by a prompt remittance.

There is every prospect that the choice of the Assembly for its Moderator will be entirely unanimous this year. The great majority of the Presbyteries have nomi- nated Dr. Warden. It is a fitting tribute to his splendid conduct of the Century Fund campaign. We are glad to learn that the prospect of reaching the six hundred thousand dollars for the Common Fund is brighter every day. Last Sunday was the final opportunity for contributing and we hope that when the result is made known there will be a balance on the right side.

A secular paper, writing of English Presbyterianism asked, "Is this Democratic Church becoming too superfine," and proceeded to answer the question in the affirmative. The London Presbyterian does not see it in that light. It claims that the students at Westminster College, are doing good work in evangelization in and around Cambridge. "We need scholars, but we need evangelists also—the one class as much as the other"; our contemporary says, "but there need be no divorce in the future, as there never has been any real divorce hitherto, between culture and spirituality, an educated ministry and democratic methods. The chief of all evangelists since Luther, the man who inaugurated the great- est democratic spiritual work of modern times—John Wesley—was a clergyman, an Oxford man, and a scholar. So, while there is a sense in which no good can be done "in the highways and byways wearing college cap and gown," there is another sense in which the learning and culture which these things typify, instead of being a hindrance, should prove a mighty help to all who would carry the Gospel effectively and with intelli- gence to the masses of the people."

## LABOR STRIKES AND THE GOLDEN RULE.

There is a good deal of force and truth in a remark made by Canada's greatest daily newspaper, respecting the street car striker's riot in Albany, N. Y., that "if a dispute between masters and men cannot be settled without bloodshed civilization is a failure." For over a week Albany was practically under martial law, if not in a state of war. The traction car men had an undoubted right to leave their em- ployment, if they were dissatisfied with their remuneration or treatment. But they had neither a legal nor moral right to resort to acts of violence, to use force to prevent other men accepting the em- ployment they had abandoned, or to in- dult in destruction of the Company's property. No meanness or tyranny on the part of the company would justify them in resorting to acts of violence. In doing so they must necessarily have forfeited the respect and sympathy of many who would regard their demands as reasonable. The same may be said of the strike on a smaller scale in Kingston, when a man who took the view that he was not called upon to abandon his work, had the windows of his house broken by some of the strikers.

The cost of the strike in Albany ex- tending over some ten or eleven days, is put down at \$68,943—\$17,820 for the strikers, \$17,423 for the company, and \$33,700 for the county. In addition to this two prominent and, so far as we know, unoffending citizens lost their lives, while many of the rioters received wounds the scars of which they may carry for many a day. The strikers have been conceded part of their claim, but it will take them a good many months to earn back what they lost by the strike of eleven days, to say nothing of what they will have to pay in taxes to reimburse the company for wrecked cars and the state for the ser- vices of the military. From a dollar and cents point of view labor strikes are as a rule unprofitable; when they are aggravated by acts of violence they become ex- ceedingly costly, demoralizing and unjusti- fiable.

We occasionally have labor strikes in Canada, and the indications are that we may have more; but fortunately, and to the credit of our labor people, they have rarely been accompanied with such acts of violence as so often occur in the United States. We, however, refer to the mat- ter for the purpose of suggesting that reasonable, fair-minded and law-abiding citizens, as the great majority of Cana- dian employers and employees undoubt- edly are, can surely find some better method of settling labor difficulties than labor strikes, which are costly at the best and if often indulged in may produce very undesirable fruits. Have capitalists and laborers never thought of applying the Golden Rule of scripture to the settle- ment of such difficulties. The Saviour laid down that rule in the following language: "All things, therefore, whatso- ever ye would that men should do unto you, even so do ye also unto them." And

Paul, the great apostle of the Gentiles, amplified the Golden Rule in Ephesians 6:5,9 as follows: "Servants be obed- ient to them that are your masters accord- ing to the flesh, not with eye service as men-pleasers, &c. And ye masters do the same things unto them, forbearing threatening, &c." The injunction of the apostle, of course, referred primarily to the attitude which householders and their domestic servants should maintain to- wards each other; but the principle will apply, without any straining, to employ- ers and their employees in every walk of life. The Golden Rule is the Bible plan for settling difficulties and misunder- standings between man and man. It is logically the Christian plan. Why should it not be the Golden Rule for a professedly Christian nation like Canada? Indeed we have taken a step in that direction, for the conciliation act enacted by the parliament of Canada last year, and which has already done some good work, un- doubtedly embodies the spirit of the Golden Rule. Why should not intelli- gent and fair-minded employers and em- ployees meet in a manly fashion and set- tle their difficulties, when they arise, on such safe and high-principled ground, doing honor to themselves and making Canada a valuable object lesson to other nations, and a leader in the higher civiliza- tion based on the teachings of the Bible?

Knox College Board has decided to nominate the Rev. Halliday Douglas, of Cambridge, England, for the Chair of Apologetics and Homiletics in that Col- lege. Mr. Douglass is a comparative young man, but one who has already made his mark. We would like to have seen a Canadian chosen, but the Board has had this matter under consideration for many months, and the result has been the choice of the young Scotchman. For Mr. Douglas was educated in Edinburgh, and was one of the brilliant men of the class of '87-88. He will bring a keen intel- lect and well-cultured mind to his work should he accept the call of Knox Col- lege.

A writer in the Presbyterian Standard, of Charlotte, N. C., bears witness to the good effects of Presbyterianism upon the negro people. He says that in his neigh- borhood there are three large colored Presbyterian churches in connection with the Northern Church. The people are in- telligent, quiet, orderly and industrious. Locks are not required on stables, houses and chicken coops. The people are wisely dealt with where discipline is required. Presbyterianism is adapted to these people, and the people are amenable to the wholesome and salutary influences of the Presbyterian Church.

The Presbyterian Standard, of Char- lotte, N. C., always a welcome visitor, comes to us enlarged and otherwise im- proved. Our contemporary keeps closely to the old paths; and is a creditable re- presentative of the solid, orthodox Pres- byterianism of North Carolina.



## HAVE PATIENCE WITH THE YOUNG MEN.

Destructive criticism is in the air to-day, and the classrooms of our theological hall are thick with it. The professor must deal with it and the student eagerly seizes upon it. To him it is as dainty a bit as is the latest gossip to the habitue of the five o'clock tea table. The corridors and the rooms of the students hear very much more of destructive criticism than is to be heard in the lecture-rooms. Students are nothing if not radical, and the most advanced theories of German rationalists become commonplace after a few heated discussions.

As a rule this wears off after the first year of theological study, and visions fade as knowledge increases. The student who would pronounce without hesitation upon a certain theory in his first year is not so sure of it in his second, and labels it and puts it by in his third. So when we hear of a young man airing radical views we label him "freshman", and wait till he learns more. Sometimes he has passed through college, and may be in charge, but he is still a freshman in development and one need not despair of him even yet. A little experience of the actual work of caring for souls will work wonders in him.

We have been led to make these remarks because of the somewhat drastic treatment given to one or two students by stern elders this summer. A young man, very young in years and much younger in judgment, was to take charge of a certain important field for the summer months. He came directly from the college corridors, and from the heated debates carried on there. He had probably taken part in them for the first time that year. In his opening sermon he could not get away from them, and wove a little destructive criticism into an evangelical sermon. The elders waited on him early the following week, and brought the treasurer with them. They did not remonstrate with him, they spoke directly to the point. They bade the treasurer pay him for the one day's service then assured him that his services were no longer needed.

Now that was drastic. A little patience with that young man would have saved looking for another supply during the summer months. He would have come all right. But that treatment is more rational than was meted out in another case. The student came from another college, and was preaching for one of our pastors. He also introduced some instruction upon the work of Elijah and some reflections upon the common ignorance regarding the time of his writings and so on. One Scotchman looked at him steadily for a time, then did some thinking for the rest of the hour. He visited the city in which this young man was being trained the next week, and announced his intention to do his utmost to prevent another dollar being contributed by that congregation towards the support of that college.

That is irrational. The young man did

not receive that teaching in the class room. It is the product of the corridor and of the student's rooms after the class. The professor might preach in that pulpit and the heart of the Scotchman would be delighted with his sermon. It is not that he is wise enough to avoid irritating topics, but that he knows the ground thoroughly where the young man's taking first steps. He speaks of what is farther on, near the heart of it; the youth speaks of what lies at the entrance. The one sees things in true perspective, the other finds everything hidden by a dust speck that has got into his eye.

Have patience with the young men. They mean well, and will yet do well. They will not do such harm, and by their earnestness will do good. The people will never think of swallowing the indigestible stuff offered them in the corridor dialect. They will take the simple Gospel, and there will always be a mixture of that in the most foolish sermon of the youthful theologian, if his heart be right. Rather let us help the young men through the tangle that meets every young man to-day, through which he must force his way with too little sympathy from those to whom he might naturally look for assistance.

## THE AMERICAN GENERAL ASSEMBLY.

The General Assembly now in session in Philadelphia is wrestling with four great problems. The greatest is that of the Creed of the Church. This has been vigorously discussed in the lower courts for a year past. The opinions gathered from these discussions have been embodied in the report presented by the Revision Committee. That report, while perhaps the best that could be prepared under the circumstances is eminently unsatisfactory. It speaks of unrest, yet of unpreparedness to deal with the cause of it. Certainly the best way out of the present difficulty would seem to be the shelving of the question for the present. The discussion that has been aroused may lead to more careful thought upon the question of the Standards, and in a few more years the Church may be in a position to reach a satisfactory finding with respect to this great matter.

A second problem is that of a Supreme Court, which shall have an existence not only when in regular session, as at present, but by judicial committee, during the entire year. We in the Canadian Church shall watch this matter with interest, for there is an overture going up to our own Assembly which is looking in the same direction.

A third problem is already upon us also—the question of vacant churches and unemployed ministers. Our system of settling charges is bad and is rapidly growing worse. It has become a matter of a man looking for a situation, and of a congregation looking for a man, instead of a servant of God being sent to the place assigned to him by his Master. We must deal with this problem of the supply of vacant charges. That is not exactly

the problem before the American Assembly. They are rather dealing with the problem of giving employment to ministers whom the congregations will not call, though the number of vacancies may exceed the men to fill them.

Another question seems strange to us. It is the revolt of the Societies from the authority of the church session. They have been allowed to run untrammelled till last year, when they were put, by resolution of the General Assembly, under the authority of the session. The Women's Societies revolted, and the matter was reconsidered. We have the old-fashioned idea that these societies are already under the authority of the session, and if they are not they ought to be. Certainly the session should be supreme in the church, and no society, old or young, should have an existence except by the authority, and under the cognizance of the session. That is good old-fashioned doctrine, and we hope it will stand.

## THE CANADIAN BIBLE INSTITUTE.

An influential meeting was held in Perth recently to consider a proposition from the Bible Institute to hold a summer gathering at a convenient point on the Rideau Lakes. The Mayor, Mr. J. A. Stewart, presided. The subject was fully discussed, and there seemed to be but one opinion as to the desirability of such a gathering. A strong desire was expressed that large grounds be secured; that suitable buildings should be erected for lectures; and that the grounds should be beautified, until we would have by the Rideau Lakes a Canadian Chataqua. It was felt that the course of Biblical studies proposed would be to ministers and sabbath school teachers a veritable feast year by year, while the presence of some of our ablest speakers and most beautiful singers would be an education and a charm to all people who have any desire for self-improvement.

Efforts have been made to secure an option on sufficient ground for a permanent meeting place; but the price asked was prohibitive, and the promoters will probably have to look elsewhere. Meanwhile, however, the property owners have freely placed ground at the service of the Institute for this summer; and it was decided to arrange for the summer gathering at Oliver's, and make extensive use of tents for the accommodation of those who wish to come.

The programme of Biblical studies, and the recognized ability of the speakers and singers, with the other educational attractions which are being added, together with the games, boating and fishing, ought to draw a very large audience of our best people. Persons who think that they can attend ought to send in their names to Rev. J. M. McFarlane, M. A., Director of the Canadian Bible Institute, stating specially whether they wish the use of a tent. The meeting is to be held from about July 23rd to Aug. 15th. But tents will be in readiness for campers after July 15th.

## The Inglenook.

### A Golden Morning.

The adventure came off just as it was planned, which things very seldom do in this world. Sweetheart had been "good" but not too good. It was a fine morning, flattering the turnip-shaws as well as the mountain tops—the sort of morning you want to take a drink of, and then smack your lips and say, "How refreshing!"

I waked Sweetheart: by rolling her up in her blanket and carrying her to the window. "O father!" she said, her eyes still dusked with sleep. "Is it review day?"

"No, Sweetheart," I said. "It is morning, and you are going out to see the sun rise. But don't make a noise. Nobody will be up for hours yet, and we must go out on tiptoe!"

Sweetheart was dressed to the accompaniment of little gurgles of sound expressive of intense delight. Sometimes, when I had a safety-pin in my mouth, she would give my arm a quick, impulsive hug, and say, "Dear father!" This for no particular reason, except that she considered her own a particularly nice thing in fathers.

When all was finished, we began a raid on the pantry, with enormous caution (Indians on the war-trail), and captured bread, butter, and slices of ham sufficient for half a dozen. Presently we were outside the door, and the dewy coolness of dawn dropped upon us like the first dip in the sea.

"It's like having your face washed without water!" said Sweetheart as we made our way up the garden walk between the gooseberry bushes and over the wall. Here I mounted Sweetheart on my shoulders, for the grass was long and dewy. Bees, big and brown, were already booming in the foxgloves, and pearls sparkled on the gossamer suspension-bridges that spanned the path. The swifts were busily arranging their family affairs in long, screaming swoops. A little breeze came to us, filtered through miles of dewy woodland. It was a good breeze and smelt of many pleasant things. Sweetheart on my shoulders clutched my hair, and gave it little involuntary tugs, as she looked all round the horizon. We were mounting the hea hery hillside, and there was no trace of the sun to be seen anywhere.

I think that, even at the last moment, Sweetheart expected that he might outwit us. But no; the sun had not stolen a march upon this ine. Only away to the east there was a kind of fire-colored wash in the hollow between two hills.

"I know," said Sweetheart, who always explained everything, "that's his bath getting ready for him. He's going to pop up just there!" I think she expected the sun to shoot suddenly upward like a shuttlecock well hit. At last we had climbed high on the hill crest, where the rocks were dry and crisp for the feet. I set Sweetheart down. The wash of easterly fire had grown rapidly larger. It spread to the higher clouds which were flaked with sea-shell pink. Bars of crimson gathered across the sun's path—"as if the horrid things would keep him down if they could!" she said. Then she grew a little frightened at the image she had conjured up.

"But they won't, will they, father?"

I reassured her on this score, and we waited. We had not, however, long to wait now. A red rim, a sort of hush as the hill-top whirled into the westerly bound wave of light, our shadows rushed out thirty yards behind us—and the sun rose. At the same moment a black cloud of rooks was flung high into the air from the woods about the hall, and drifted noisily away toward the turnip-fields.

Sweetheart did not say a word till all was over. Then she drew a long, long breath of raptest pleasure.

"How quietly he does it!" she said.

I could not help it: I never can when Sweetheart speaks thus meditatively. I am bound to improve the occasion. It must be some of the "Westminster Catechism" in my blood—the "reasons annexed," as it were.

"All the great things in the world are quiet." I said very sententiously—"dawn, spring, sleep, love." (I was going to add "death," but refrained.)

"But the birds sing out loud," objected Sweetheart, in a cavalier manner. "And, please, if you don't mind, so will I. I didn't have time to say my prayers this morning, you see. So this is instead."

"You can say them now," I suggested.

"No-o." Sweetheart gave the matter due consideration. "No—but I shall sing a little song instead."

"And what shall it be, Sweetheart?"

Sweetheart paused, finger on lip, telling over, as I thought, her roll-call of morning hymns.

"I think 'Bonny Dundee' is best," she said at last.

Alas! that such a thing should be in a Roundhead and Covenanting household! But certain it is that on this particular morning Sweetheart's prayers were compounded for by the stirring strains of Sir Walter's ballad:

"To the lords of convention 'twas Claver's who spoke,  
'Ere the king's crown shall fall, there are crowns to be broke:  
So let each cavalier who loves honor and me  
Come follow the bonnet o' bonny Dundee!"

After all, it did not greatly matter. The child's voice carried the intent of worship where many more orthodox matin-hymns do not reach.

"And now," said Sweetheart, with a sharp change of expression, "I'm hungry."

We sat down by a crystal spring in the high, brave morning air, and never did breakfast taste better. We took bite about of the sandwiches; and, when it came to drinking time, I hollowed my palms and Sweetheart drank daintily out of that cup as a bird drinks at a fountain's edge.

Then we went down, shouting aloud to awake the mountain echoes. The great things of the world are quiet. But we did not want to be great, only to be happy. So we climbed back again into the road, with its fine dust drenched and laid with the dew.

At the turn of the road, on a little patch of grass, a tramp family had encamped. There was a father, a mother, with a young baby that wailed upon her breast, and a little girl, who rose and ran toward Sweetheart.

"We are awfu' hungry," she said. "We

have had naething to eat since yesterday morning."

"The shops are not open," said Sweetheart, rising to the occasion. "But come with me, and I'll steal you something out of the pantry. Father won't tell."

This shows how badly Sweetheart has been brought up, and how little she thinks of a parent's honesty.

So the ragged little girl trotted along after us. Sweetheart looking over her shoulder every now and then, with a reassuring air, as much as to say: "He's all right! He looks very imposing; but, bless you, it's all put on!"

In this manner we came to the house of our lodgment. The door was as we had left it. Not a soul stirred within. This was strange. Sweetheart entered, and after a while emerged with the ham bone, knuckly indeed, but in spots capable of repaying attention. To this was added half a loaf, a large pat of butter, and an unopened tin of caviare—all the necessities and luxuries of life.

"Now can I give the little girl my Saturday's money? Let me, father!" she pleaded.

And, whatever was thought by the recording angel of "Bonny Dundee" considered as a morning hymn, there can be no doubt of his opinion of this act of worship. For Sweetheart had cast into the treasury all that she had.

But, as she watched the small tramp rush off, with the ham-bone and the loaf pressed against her breast and the sixpence of sterling silver clutched in her palm, Sweetheart heaved a long sigh.

"And I did so want a new dolly's bonnet for Isabel!" she said.—S. R. Crockett, in Sunday Magazine.

### The Care of House Ferns.

In the house where ferns are kept induce by means of evaporation, syringing or spraying as much moisture to the air as possible, for they generally do not successfully withstand a dry, parching atmosphere. For the purpose of retaining a moist air about the plant Wardian cases or ferneries are often used with good success, or a glass bell placed over the plant part of the time. It is well to bear in mind, also, that ferns (with the exception of the hardy upland sorts) grow in moist, shaded places. It is therefore essential that they never dry out and that they be kept in partial shade. It is not wise, however to soak the plants daily, whether needed or not. When new fronds are unfurling, avoid placing the plant in a position where it will be exposed to the full power of the sunlight, as it will sometimes burn or blast the tender young fronds.

### The Singing Insects of Japan.

In Japan singing insects, as well as singing birds, are kept in cages. In Tokyo, in the summer time, one may often see tiny cages of bamboo, perforated or woven like basket work, from which come, after night-fall, strange little whistlings and chirpings and clickings. Then the people of the houses, having bathed and dined, come to sit out of doors to enjoy the shrill concert. The most prized of these insects is one unknown to us, called the *suzumushi*, or insect bell. The sound it makes is like that of a silver bell, and a number of them together make a delightful chime that often calls forth applause from the listeners. Grasshoppers and crickets are caged, and the *kanan*, which sings only at midnight, and the *kanataki*, whose song is like that of a far-away striking clock.

**Some Advice.**

If you are impatient, sit down quietly and talk with Job. If you are just a little strong-headed go and see Moses. If you are getting weak-kneed, take a good look at Elijah. If there is no song in your heart, listen to David. If you are a policy man, read Daniel. If you are getting sordid, spend a while with Isaiah. If you feel chilly, get a beloved disciple to put his arms around you. If your faith is below par, read Saint Paul. If you are getting lazy, watch Saint James. If you are losing sight of the future, climb up the stairs of Revelation and get a glimpse of the Promised Land.

**A Cure For Headache.**

An excellent and never failing cure for nervous headache, said an apostle of physical culture, is the simple act of walking backward. Just try it some time if you have any doubt about its efficacy after a trial. As soon as you begin to walk backward, there comes a feeling of everything being reversed, and this is followed by relief. Ten minutes is the longest I have ever found necessary to obtain relief. An entry or a long, narrow room makes the best place for suitable promenade. You should walk very slowly, letting the ball of your foot touch the floor first and then the heel—just the way, in fact, that one should, in theory, walk forward, but which, in practice, is so rarely done.

**THE SWALLOW.**

At play in April skies that spread  
Their azure depths above my head  
As onward to the woods I sped,  
I heard the swallow twitter;  
O skater in the fields of air  
On steely wings that sweep and dare,  
To gain these scenes thy only care,  
Nor fear the winds are bitter.

Ah, well I know thy deep-dyed vest,  
Thy burnished wing, thy feathered nest,  
Thy lyric flight at love's behest,  
And all the ways so airy;  
Thou art a nursling of the air,  
No earthly food makes up thy fare,  
But soaring things both frail and rare,—  
Fit diet of a fairy.

—John Burroughs, in Harper's for May.

**Dear Old Mother.**

Honour the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not beautiful now? The lips are thin and shrunken, but these are the lips that have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in the world. The eye is dim, yet it glows with the soft radiance of holy love which can never fade.

Ah, yes, she is dear old mother. The sands of life are nearly run out, but feeble as she is, she will go further, and reach down lower for you than any one else upon earth. You can not walk into a midnight haunt where she can not see you; you can not enter a prison whose bars will keep her out; you can not mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love.

When the world shall despise and forsake you, when it leaves you by the wayside to die, unnoticed, the dear old mother will gather you up in her feeble arms and carry you home and tell you of all your virtues, until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with tender devotion.

**"The Secret of it."**

"What a very discreet person Mrs. Carson is! She never says the wrong thing in the wrong place."

The words were spoken at an afternoon kettle-drum, just after a lady with kind gentle features had left the room.

"Quite true," answered the mistress of the house, as she creamed and sugared a cup of tea for the speaker. "And yet I remember the time when we all dreaded her quick sharp speeches. They were often clever and always biting."

"What can have produced such a change?" mused Mrs. Warwick, as she stirred her tea thoughtfully.

"I think I can tell you," interrupted a fair-haired girl, coloringly timidly as she spoke, "Mrs. Carson once told me that nowadays she never mounts the steps of a friend's house or lays her hand on knocker or bell, without praying; 'Lord keep Thou the door of my lips, that I offend not with my tongue.'"

**Long-lived Birds.**

An observer mentions the instance of a parrot having lived eighty years; a raven, sixty-nine years; a pair of eagle owls, one of which is sixty-eight and the other fifty-three years old; a Bateleur eagle and a condor in the zoological gardens at Amsterdam, aged fifty-five and fifty-two. An imperial eagle of the age of fifty-six, a golden eagle of forty-six and a sea eagle of forty-two and many birds of the age of forty downward are all recorded.

One reason why so many believe poultry to be unprofitable is that they never even as much as try to make them profitable.

**A Girl's Best Counselor is Her Father.**

"Trust your father's judgment of your men friends rather than your own at first," writes Helen Watterson Moody to girls, in the Ladies' Home Journal. "The gay, witty, responsive young man who will probably most attract you, will not be the one who will be likely to have his serious consideration and respect. Talk over your men friends with your father, and see what healthy, unemotional, sane 'man-standards' he will set up for you. I really think if a girl could have but one counselor in her love affairs, it would better be her father than any one else. A man's mind is a great tonic to the somewhat diluted intellect of a girl in her first sentimental experiences."

The glass bangles worn by Hindoo women are regarded as sacred. If by an unfortunate accident a bangle is broken, the pieces must be gathered together and kissed three times, in order that the gods may be pacified.

Shrubs growing in a poor soil seldom produce bright, high-colored flowers. Generally the application of manure in liberal quantities will improve their color. Iron fillings and scales collected about a blacksmith's anvil have a tendency to intensify the color of many plants, if dug into the soil about their roots.

In Sumatra if a woman is left a widow immediately after her husband's death she plants a flagstaff at her door, upon which a flag is raised. So long as the flag remains untorn by the wind the etiquette of Sumatra forbids her to marry, but at the first rent, however tiny, she can lay aside her weeds and accept the first offer she has.



# Royal

## Baking Powder

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There are imitation baking powders, made from alum and sold cheap, which it is prudent to avoid. Alum in food is poisonous.

## Ministers and Churches.

### Our Toronto Letter.

During the past week the Foreign Mission Committee has held its semi-annual meeting in Toronto. Indeed we might call this the annual meeting, for in importance it is equal to all other meetings of that committee held during the year. In addition to the ordinary business claiming attention the sad news was confirmed that Dr. Mackay of Formosa is indeed seriously ill. The malady from which he suffers has taken a malignant turn, and the end is only a matter of a brief time. Dr. Mackay has been such a power in Formosa that the first effect of this sad intelligence is paralyzing. How shall we fill his place? But if it be true that in a very short time his place will be empty, and there seems no reason to hope for anything else, then that place has been filled and he who was chosen for it enters into well earned rest. No other will step into the vacant place, but others will take up the work where he left it off, and carry it forward from that point. Even Dr. Mackay would not have continued as he began, and would have found it necessary to adapt himself to new conditions. He has done magnificent preparatory work, work that perhaps no other could have done. He has prepared the way for his successor, who may even now be ready to carry on the work.

Even though we know this a feeling of sadness comes over us when great men fall out of the ranks. We have come to depend upon them and cannot see how the work shall go on when they drop it. And Dr. Mackay has been a great man, and is a great man. When one remembers the conditions under which he began work there three decades ago, and notes the conditions under which he leaves it, one is conscious of contemplating a nineteenth century marvel. Even Uganda and the New Hebrides are dwarfed before it. For the work in Formosa is peculiar in that it is carried on by native Christians, and though even the head be taken away the work is so firm a foundation that it will move on as before. We are told that the native Christians are greatly agitated at the sad news. That is natural, but the work will go on. There will be no cessation in it.

The representative of the National Council of the Free Churches of England, the Rev. J. M. G. Owen, visited Toronto last week. His organization is a union of the forces of several of the strongest Nonconformist Churches in England, and Mr. Owen hopes to effect similar organization of the forces of the sister churches in this country. It is felt that there should be a union of forces to battle with common foes, and to secure aggressive movement upon points where all are at one. The question of temperance, for example, or the observance or the preservation of the Sabbath, the proclamation of the simple Gospel to all men, and especially the effort to reach the non-church goer amongst ourselves; even the spread of the Gospel in the newer parts of our own land, on all these there might be co-operation, and if there were such working together, our work would be most effective. The movement has been most successful in England, and the Methodist, Baptist, Congregational and Presbyterian Churches are combined in it there. The primary work is the preaching of the Gospel, and the great simultaneous Mission, that has been so marked a feature of the religious life of the late winter months, owes its origin largely to this Free Church Movement.

Another important meeting held during the last week is the annual meeting of the Young Men's Christian Association. There have been meetings at other centres also. From all of them there is the same report. The past year has been a most successful one, one of the most successful in the history of the Association. The Toronto President, in speaking of the work among young men, deplored the lack of interest they seemed to feel in the Church. There are evils lurking in the path more thickly than ever before, and when the young man turns with averted face from the Church, and when, as is too often the case, the home influence is not Christian, there is need for the strengthening of the Y. M. C. A. It will need all its added strength to meet and combat the foes of the young man to-day.

Still another congregation has decided to call. The Queen'sville church, one of the prettiest rural churches, though weak numerically in the Presbytery will call Mr. M. McArthur at the June meeting of the Presbytery. Mr. Mc-

Arthur is a graduate of the present year, and took a good course in Knox College. He enters upon his work in Queen'sville at a beautiful season of the year, and ere the winter closes down will have taken the measure of his field, and mapped out his work. There are still four charges within the Presbytery that are without pastors, and four will be settled before mid-summer.

The Rev. John Kay, M. A., lately minister of Deer Park congregation, has received a unanimous call to Norwich, and has decided to accept it. Mr. Kay is in the fullness of his ministry, though he may be past the dead line of fifty. We commend the wisdom of the congregation that chooses for its pastor a man of such mature judgement. It stands to reason that experience should count for more in the ministry than in any other calling in life. Too often it stands for less, and congregations excuse any amount of rawness in the youth fresh from College rather than call a man among whose hairs the grey is showing. There will be a reaction, and we are glad to see that here and there is a congregation that chooses the best man available whether he be thirty or sixty. We congratulate the Norwich congregation.

### Eastern Ontario.

Rev. Geo. C. McLean, of Aberdeen, Scotland, was the preacher in St. John's church, Almonte, last Sabbath.

Rev. Donald McLean of Arnprior, Ont., spent some days last week at the home of his brother-in-law, George Munro, North Main street, Lancaster.

The Rev. J. J. Cochrane, M. A., of Barrie, conducted the services at Victoria Harbor on Sunday evening last. His discourse was listened to with great attention.

Rev. D. D. McLennan, of Apple Hill, occupied the pulpit of the Presbyterian church, Maxville, on Sunday. Rev. Mr. Cormack preached at Apple Hill and Gravel Hill the same day.

Anniversary services were held in Knox church, Owen Sound, on Sunday last, being conducted by Rev. John Kay, M. A., of Toronto. A well attended entertainment was held on Monday evening.

Some months ago Knox church, Perth, secured the services of Mr. C. C. Forsyth, as organist and choir leader, and it is now an established fact that the church managers have acted wisely in securing such an able leader.

A very pleasant time was spent at the home of Mr. and Mrs. A. M. Greig, Almonte, on Tuesday, by some of the ladies of St. John's church, on the occasion of an informal reception to Mrs. W. McKenzie, well and favorably known when she resided there, her husband, the late Rev. W. McKenzie, being pastor of St. John's for a long time.

A large number of the members of St. Andrew's church (Lanark town hall) mission, met Tuesday evening to hear the report of the delegates who attended the Synod meeting in Montreal. After the report was presented it was unanimously decided to continue the mission until the Presbytery took action according to the deliverance of the Synod, when another meeting will be called to discuss the question.

The St. Elmo church has been thoroughly renovated, and two class rooms added for the convenience of the Sabbath School; and the church now presents a very attractive appearance. Last Sabbath Rev. James Hastie, of Cornwall, conducted anniversary services and on Tuesday evening Rev. Dr. McKay, of Crescent church, Montreal, gave his popular lecture, "The First Invention," to a large audience.

The Rev. J. W. McMillan, M. A., of Lindsay, one of the strong young men of the church, has been unanimously called to Fort Massey church, Halifax, in succession to Rev. Alfred Gandier, now pastor of St. James Square, Toronto. St. Andrew's, Lindsay, will not give up Mr. Macmillan very willingly, as the church has already furnished three pastors to large city congregations, viz: the Rev. J. Allaster Murray, to St. Andrew's, London; Rev. Dr. McTavish, to Central church, Toronto; and, more recently Rev. Dr. Johnston, also to St. Andrew's, London. Mr. MacMillan is greatly beloved in Lindsay; and should he decide to accept the tempting invitation from down by the sea many outside his own congregation and denomination will regret his leaving.

### Western Ontario.

The Rev. E. C. Currie, Delhi, has been called to Burn's Church and Moore Line.

New Zealand with a death-rate of less than 12 per 1000 a year, is the most healthy of all the British Colonies.

Lord Roberts never wearies of preaching temperance to the Army. He speaks no doubt, from the fulness of an Indian experience.

Dr. Marion Oliver of Indore, Central India, arrived home (Avon bank) on Wednesday of last week, having taken some time on the way visiting friends and points of interest.

Rev. M. N. Bethune, Aylmer, has tendered his resignation to London Presbytery, which was received, and the congregation is to be cited to appear for its interests at next meeting.

The red brick house on the property of Rev. Dr. Thompson, Cromwell street, Sarnia, is being pulled down. It was one of the old landmarks of the town, and was formerly the home of the late Hon. Alexander Mackenzie.

Rev. Mr. Milloy, West Lorne, a venerable minister, now in his 80th year, and who has always enjoyed the respect and affection of his brethren and people, has resigned, and the Presbytery of London accepted the resignation.

Rev. J. B. Mullan, Fergus, conducted the services at Chalmers church, Guelph, last Sunday, preaching enjoyable and interesting discourses. Rev. Mr. Glassford was preaching re-opening sermons at Union Presbyterian church, Georgetown.

At the London Presbytery Mr. John McLean, elder from Rodney and New Glasgow, and Mr. Eli Davis, from North Street Church, Westminster, Mr. James Meek, from Port Stanley; Mr. Thomas Baly, Westminster; Mr. D. A. McNab, from Chalmers church, Dunwich, were added to the list of commissioners to the General Assembly.

At London Presbytery Dr. Proudfoot made a statement as to his resignation from the chair of homiletics and pastoral theology in Knox College, and the Presbytery of London asked the Presbytery to apply for permission to place his name on the aged and infirm ministers' fund and to retain his name on the roll of the Presbytery.

Mr. Hugh Munro, B. A., of Toronto University and Knox College has been unanimously chosen to be assistant to Rev. Dr. DuVal of Knox church, Winnipeg. St. Andrew's congregation, probably the largest in Winnipeg, is also moving in the direction of securing an assistant to Rev. Joseph Hogg. Both these ministers have done yeoman service for the church in Winnipeg and throughout the prairie province; and none too soon is the heavy burden being lightened for them.

Rev. D. Y. Ross, M. A., has entered on the sixth year of his pastorate in St. George. Last Sabbath anniversary services in connection with the happy event were conducted by Rev. J. B. Mullan, of Fergus, both morning and evening. These services were greatly enjoyed by all present. On Monday evening a very dainty tea was served in the manse to a large number of people. This was followed by an entertainment in the church, over which Rev. Mr. Ross presided. The feature of the evening was the address by Mr. Mullan on "Our National Emblem and How we Got It," which was not only interesting and instructive but very amusing.

There are in the presbytery of London, 37 pastoral charges, comprising 56 preaching stations. Of these, 5 received aid from the augmentation fund, and 2, Chalmers Church, London, and St. George's, received aid from the First Church, London, and St. George's received aid from the First Church, London, and Knox, London, and St. Andrew's, London, respectively. There are no mission stations. The congregations are made up of 4,823 families, as against 3,873 in 1899, an apparent loss of 50 families. Communicants number 8,371, as against 8,215 in 1899 an increase of 156. There were added during the year on profession of faith, 320; by certificate, 383; otherwise 211; total of 722.

The fifth annual meeting of the London Presbytery's Young People's Societies was held at Glencoe last week where a number of reports and papers were read. At the evening meeting the retiring president, Mr. J. H. Barnett, Kintyre, delivered an address and introduced the new president, Rev. J. Wilson, Glencoe, who presided. A report of work during the year was given by Rev. W. M. Kay, Dorchester, and its reception was moved by Rev. John Currie, Bel-

mont. Stirring addresses were given by Rev. A. L. Geggie, Toronto; Rev. D. L. McCrae, Westminster, and Rev. Dr. Johnston, London. The conference was perhaps the most successful yet held, and the reports from the various societies were very encouraging.

#### Quebec.

The Rev. Jno. Turnbull, of Kennebec Road, who has reached the three score and ten, will retire from active duties in the course of a few weeks.

Every congregation in the Presbytery of Quebec is now in possession of a minister. The pastorates in the weak charges have lengthened very considerably in the past decade—thanks to the Augmentation Scheme.

The congregation of Inverness, after a vacancy of eight months, has secured a pastor in the person of Rev. H. C. Sutherland, B. D., late of Carmen, Manitoba. Mr. Sutherland was inducted recently under very favorable auspices.

#### Ottawa.

Rev. Dr. Moore returned from Toronto, where he attended the meetings of the foreign mission committee of which he is convenor.

Rev. Mr. Milne continues his interesting and useful course of evening lectures, on characters in Bunyan's Pilgrim's Progress, in the Glebe church.

Rev. Mr. McGillivray, of Carp, occupied the pulpit in the Stewarson Presbyterian church at both morning and evening services last Sabbath and preached two effective sermons. Rev. Mr. Herbison took charge of the services in Carp.

Mr. Wm. Moore, son of Rev. Dr. Moore, of the Bank street Presbyterian church, Ottawa, has been promoted to a first lieutenancy in the Royal Garrison artillery stationed at Malta. Mr. Moore entered the service some eleven months ago.

The popular Secretary of the Y. M. C. A. has gone on a trip to Ireland. Before leaving he was presented with a purse of gold in token of the esteem in which he is held by the membership. Mr. A. W. Ault, President of the Association, made the presentation.

An old and greatly respected resident of Ottawa in the person of Mr. John Hardie has passed away in his 68th year. The deceased gentleman came to Ottawa from New Brunswick about 33 years ago, and was in the marine and fisheries department, in which he was a chief clerk at the time of his death. He has been in failing health for some time and on December last he took to his bed and was never able to rise again. Mr. Hardie was a most estimable man in all the relations of life; and for over thirty years he was associated with Bank st. church as an elder, and was one of the best known men in Presbyterian circles in the city.

The Journal has this to say about the new building for Erskine congregation: "The church is being built on the east side of Concession street, between MacLaren and Gilmour streets. The building will be of solid stone, the estimated cost being \$9,000. The building now being erected is intended for the Sabbath school, but will be used as a church until the congregation is in a position to erect the church proper. The church will seat over 675 persons. A gallery will be built about the sides and rear which will seat over 225, while the ground floor will seat over 450. Besides this there will be a good basement which will be used as a Sunday school hall and will be fitted with class rooms. It is expected the building will be ready for occupation about October."

Mr. W. Oatts, travelling Secretary of the British Y. M. C. A. has been visiting Ottawa, and delivered several addresses during the past few days. On Tuesday evening he spoke to a very large meeting in the Y. M. C. A. lecture hall. His address was listened to with the closest attention and several in the audience were visibly affected. Mr. Oatts associates a Christian life with the every day life of the working, worrying world, and therein lie the chief charm and attraction his remarks possess for the man and woman, earnestly engaged in life's vocations. The Bible student also gleams from his practical talks much that is fraught with suggestion and inspiration. The main thought of this address was Trust. Men, stated the speaker, place their trust in worldly things and they should place that trust to even a great-

er degree in God's promises. Thousands, he continued, read the daily papers. They see therein accounts of doings in all parts of the world. The great majority of them have only this newspaper knowledge of these events. They may never have visited the scene of action referred to in the columns of the daily paper. Some may never have known that such a place existed until they read of it, but all have implicit confidence in the newspaper reports, and that confidence is not abused. This same confidence should, Mr. Oatts continued, be placed in God's promises, as revealed in the Bible. Every Christian had found this confidence in things eternal to be a confidence well and truly placed, and it only remained for others to do likewise. The meeting closed with earnest prayer and the singing of the doxology, in which Mr. Oatts led.

#### Foreign Mission Notes.

BY REV. DR. MACKAY, F. M. SECRETARY.

The F. M. C. met on the 21st instant and was in session two and one half days. The docket was long and contained points difficult to solve.

#### Dr. Mackay's Serious Condition.

The Committee was saddened by the news from Formosa which reported the very serious condition of Dr. MacKay's health. A certificate was read from Dr. Wilkinson reporting the gravity of the situation. The Native Church is greatly excited and distressed over the uncertainty as to his recovery, and the fear lest they should lose their much beloved Pastor and father in Christ. Mr. Gauld has wisely sent for Dr. McClure, of Honan, to advise with him as to Dr. MacKay's health, and as to the situation in general. Dr. McClure, it is believed, is in Formosa at present, and will be a great strength to the missionaries there both by his presence and council. The Committee sent a cablegram expressing sympathy with Dr. MacKay, and also a resolution warmly expressing their appreciation of him and the hope that he may be providentially spared for longer service. Mr. Gauld is industriously visiting the churches, and seeking as best he can to keep the machinery in motion.

#### Central India.

The Indore Presbytery asked that if possible, five more men be appointed this year. Their burdens are very great. There are at present 527 orphan girls and 556 orphan boys under their care, and Land has been secured in Indore, which is to be used for industrial purposes. The responsibility of caring for so large a number of children is so great, that without an increased staff, it is not possible to maintain other departments of work that have already been established. Notwithstanding the urgency, the Committee has only been able to appoint two additional men, namely W. G. Russell, and Mr. F. J. Anderson, who have been appointed conditionally upon a satisfactory medical report Dr. Wilkie is at work again in the College, and also urges the necessity of strengthening the staff there if the College is at all to accomplish the purpose for which it is established. That one or two men should attend to all the duties of an institution comprising high school and college work up to the B. A. degree in Calcutta University, is an unreasonable demand upon their strength. Certainly if the College is to be maintained at all in efficiency, accomplishing the work undertaken, the staff ought to be increased. The Council in India finds its work equally oppressive. The care of famine girls and famine widows has added very greatly to the burdens already too heavy for their numbers. The Boarding School has had up to 106 girls present at one time. The increase was of course largely due to the reception of famine girls, which correspondingly increased the labor in-as-much-as these children were in such condition as to require very special attention. Miss Sinclair with all her energy must be overtaxed by such responsibility. It was decided that in the future the Financial year should end on the 31st of December, according to a request made by the Presbytery and Council.

#### The Situation in China

is gradually quieting. Missionaries of other Boards are returning to provinces near the Coast. The proposal has been made and entertained cordially by the Board of the Presbyterian Church North, that Canadian Missionaries at present in China should co-operate with their missionaries in Shantung until the Mission in Honan again opens. The proposal has been cordially received by the American Board, if it can be satisfactorily arranged. The Mission-

aries in China will be corresponded with, and their well known enthusiasm in the work will lead them to accept the proposal if insuperable difficulty is in the way. The work in China, is after all, one, and contribution to the mission staff in Shantung will be doing as much perhaps for the ultimate evangelization of China, as if they were in their own Mission. They will also be in readiness as soon as opportunity comes, to return to the work in Honan, and to which the Native Converts there are eagerly inviting them. There may be difficulty in the proposal however on account of house accommodation, &c., which must be adjusted.

Mr. Goforth and Dr. Menzies are in Canada contributing to the work and stimulating the Home Church according as their strength will allow.

Mr. MacKenzie, Mr. Grant, and Miss Dr. Wallace are in Central India, and their services are much appreciated by the Presbytery and Council there.

#### China in Canada.

After careful enquiry, the Committee decided to extend a cordial call to the Rev. Alexander Don, of Dunedin, New Zealand, to be Mr. Winchester's successor, to the Chinese in B. C. The Chinese population in Canada is steadily increasing, and it is deemed very important that the staff amongst them should be considerably strengthened. Mr. Don is reported by Mr. Winchester, who knows him personally, to be a man of exceptional power and great fluency in the Chinese language. He has also personal knowledge of the Chinese villages from which Chinese in Canada come, which will enable him to get more quickly into sympathetic touch with them.

It was agreed by the Committee to establish a Mission in Macao, the part of China from which the Chinese in Canada come. The Chinese themselves desire this, and it is believed that their contributions will largely support the Mission.

At the present time some of the Chinese in Canada are contributing towards the support of a Chinese Helper in B. C. It was agreed to ask Mr. Ng, the Native Preacher in Victoria, to go to Hudson and Rossland to labor amongst Chinese there. Mr. Coleman will introduce him to the work if he is prepared to undertake it.

#### Indian Missions in the West.

The work, amongst the Indians in B. C. is prospering. The school in Alberni is full, and more accommodation is required. The Committee is not as yet prepared to either enlarge or erect another building. Mr. Oswald has gone North and is acquainting himself with the work in Uclulet and Ahousat before entering upon his work at Nootka Sound. It is feared that difficulty may be met with there because of the Roman Catholic interference, but no doubt patience and perseverance will prevail. The Boarding school at the Lake-of-the-Woods is in the course of erection. It is to be called the "Cecilia Jeffrey" School, in memory of Mrs. Jeffrey, who was so much interested in Indian work and especially desirous of seeing this school established before her death. Mr. MacKitchick the Missionary is a practical mechanic, and has assumed the responsibility of erecting the building. The Industrial School at Regina is now under the control of the Rev. J. A. Sinclair. Twenty-five of the pupils graduated this spring, so that the number in attendance is greatly reduced. The policy of the Government is that the elder children from the boarding schools should be passed on to the Industrial School at Regina.

#### Lepers in India.

A letter was received from Mr. Wallace Bailey of Edinburgh, Secretary of the Leper Mission, asking whether or not the Missionaries in India in our Mission, would be allowed to undertake the care of a Leper Home, if money were provided by the Leper Mission. The proposal was appreciated by the Committee, the only difficulty being the great amount of care and responsibility resting upon our missionaries already. There should be further correspondence in that connection.

#### To Deepen Interest in Missions.

A carefully prepared Report was submitted as to the best method of exciting deeper interest throughout the Home Church in Foreign Missions. Proposals were made as to the introduction of mission studies into our colleges, and methods of stimulating greater activity in congregations in this respect. It is strongly felt that notwithstanding all the visitations made by missionaries and agents of the church the interest is not equal to the importance of the work.

## World of Missions.

## English Presbyterian F. Missions.

The Foreign Missions of this Church are in a flourishing condition. In making an appeal for a larger collection this year the Convener, Rev. Alexander Connell among other things, says:

The committee never felt more confident in the advocacy of its Foreign Mission work than this year. It is in the knowledge of the world now how nobly numberless native Christians in China have met their martyr's fate, and how effectually the lie has been given to the old taunt that converts were moved more by self-interest than by Christ. We shall not hear so much in future about "rice Christians." The worth of native Christianity in China is established. Perhaps it is our turn to wonder whether we are worthy to share in its propagation.

Although, happily, our missions in Southern China were saved from the full blast of the storm of persecution, they did not escape alarm, excitement, and even attack, involving the spoiling of goods, and much suffering on the part of many of our converts. In face of all that, they stood with magnificent fidelity, and we have reason to feel proud of their disinterested and tenacious faith in the Gospel of Christ.

When we record that in China and Formosa and Singapore we have now more than 7,000 Church members, that we have thirty pastors, fully organized and quite self-supporting, maintaining their own pastors, and receiving not a penny from our funds, you will see that we have results before us which might well fill us with thanksgiving and pride. When we further say that in our hospitals nearly 7,000 persons have been treated as in-patients during the year, to say nothing of the tens of thousands who have received dispensary treatment and advice, you will understand something of the broadening wave of humanity, and Christian love we have been privileged to send across the world to stricken lives and anxious homes. On these facts, and on the thorough work that lies behind them, on the character and services of our trusted missionaries, and on the immeasurable need that is still and ever calling us to greater effort, we base our plea to you. We cannot believe we will plead in vain.

One gratifying feature in the financial record of the year says Women's Work for Woman, is that living young people of the Presbyterian church, have through their societies and Sabbath-schools, contributed \$96,000 for foreign missions, while legacies of the dead amounted to only \$82,000.

## 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

To Brighten a Carpet.—Sprinkle over with salt just before sweeping, and after it has been swept wipe over carefully with a cloth wrung out of salt water. This will remove all particles of dust and bring out the colors freshly.

## Health and Home Hints.

Mice object to camphor gum, and it is a good plan to sprinkle it around their haunts.

A glass of hot milk taken just before retiring will often induce sleep for those troubled with insomnia.

Never leave spices exposed to the open air or in pasteboard boxes, as they very quickly lose their strength.

A fish diet may not strengthen the brain, but a little fishing trip often tends to invigorate the imagination.

It may make life happier to know that a cat just about half-grown can devour twenty mice a day, or 7,300 a year.

Coffe-Stained Linen.—Soak in cold water, to which has been added a little borax: to remove tea or fruit stains do not put the cloth in cold water, but pour boiling water through it until the stains disappear.

The secret of making good mashed potatoes is to keep them hot while mashing, and to have also the milk very hot when it is added. Beat thoroughly and serve in a hot dish. Lay a piece of butter on the top and serve.

A FERN DISH is the most convenient table decoration for every-day use, and yet in the subdued light of the average dining-room the delicate fronds quickly turn brown and die. Not so the asparagus vine which will remain bright and fresh for weeks, even months if occasionally watered. It has become the fashionable plant for ferneries this season.

Brown Bread.—Set the sponge over night using a pint of warm water, a teaspoonful of salt, a half of a small yeast cake, and enough wheat flour to make a soft sponge. In the morning add two tablespoonfuls of sugar and stiffen with graham flour as stiff as can be stirred with a spoon. Turn into a greased pan, let it stand until light, and bake in a moderate oven one hour.

Corned Beef Hash.—Chop the trimmings and poorer portions of meat very fine, being careful to remove the stringy membranes, gristly portions and fine bones. Chop an equal amount of cold potatoes and one tablespoon of onion for each pint of mixture. Season highly with pepper and carefully with salt. Moisten with the meat liquor and turn into a spider with hot beef dripping to cover the bottom. Let it cook slowly until a brown crust has formed, then fold over and turn out.

Chocolate Pudding.—Melt two squares of chocolate and one-half cup of sugar. Sift together two cups of flour and three level teaspoons of baking powder and one-fourth teaspoon of salt. Beat one egg, add to it one cup of milk and stir it into the flour mixture. Turn into a well buttered melon mould and steam one and one-half hours, and serve with vanilla sauce. Beat one egg and add gradually one-half cup of sugar. When well mixed, light and creamy, stir in one-half teaspoon of vanilla.

A PORCELAIN SINK is the ambition of every cleanly housekeeper. But it is the wise suggestion of an expert in such matters that until she can provide careful kitchen girls to work at the sink the housekeeper had better make a choice of a good galvanized iron outfit for the use of the priestess of the dish-washing. A marble backed sink becomes before very long an unsightly thing from spattering of greasy dish water. For the same reason, namely, the want of care in use, faucets of burnished brass are better than those of nickel plate, unless the latter be of very heavy quality.

## BACK TO HEALTH

## THROUGH THE KINDNESS AND PERSISTENCE OF A FRIEND.

An Every-Day Story That Will Bring Health and Happiness to Young Girls Who Act Upon the Advice Given.

From The Sun, Orangeville, Ont.

In every part of Canada are to be found grateful people who cheerfully acknowledge that the good health they enjoy is due to the use of Dr. Williams' Pink Pills. In the town of Orangeville there are many such people, among them being Miss Lizzie Collins, an estimable young lady who resides with her mother in the east ward. Miss Collins' cure through the use of this medicine was recently brought to the attention of the Sun, and a reporter was sent to get the facts from the young lady. Miss Collins cheerfully accorded the interview, and her statement is given practically in her own words: "Two years ago," said she, "I became so weak that I was forced to take to bed. The illness came on gradually; I found myself much run down, suffered from headaches, and was as pale as it was possible for a living person to be. I used several medicines, but they did not help me. Then I consulted a doctor, and he said that I had scarcely any blood, and that my condition was one of danger. Medicine did not seem to do me any good and I found myself growing weaker. I reached the stage where my heart kept palpitating violently all the time. The headaches became continuous, and my condition one which words can scarcely describe. I really despaired of getting better, and loathed the sight of medicine. I had been confined to bed for about two months when one day a friend called and urged me to try Dr. Williams' Pink Pills. I told her I had lost faith in all medicines, but she was apparently determined I should try the pills, for she brought me about half a box she had been using herself. I could not then do less than try the pills, and when they were used, while I cannot say that I felt much better, I had more confidence in the pills and got half a dozen boxes. Before these were gone there was no doubt that they were rapidly restoring me to my old-time health, as I was soon able to sit up and then be around and out. I used in all eight or nine boxes, and before these were gone I felt as though I had never had an ache or pain in my life. That is what Dr. Williams' Pink Pills did for me and I think I would be very ungrateful if I did not add my testimony for the benefit it may be to some other young girl."

Miss Collins' story should bring hope to many thousands of other young girls who suffer as she did. Those who are pale, lack appetite, suffer from headaches, and palpitation of the heart, dizziness, or a feeling of constant weariness, will find renewed health and strength in the use of a few boxes of Dr. Williams' Pink Pills. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

A letter is a conversation by proxy. Its particular reason for being written determines its character. It should be taken as one clasp a hand extended through space, but throbbing and vital.—June Ladies' Home Journal.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANTOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
8 perior, Fort William 2nd Tuesday March, 1901.  
Winnipeg, Man. Coll., bi-mo  
Rock Lake, Manitou, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
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, 9th July, 10.30 a.m.  
Brandon, Brandon, 5th March.

**SYNOD OF ROTARY AND KING TON.**

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

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, March 1, at 4 p.m.  
Montreal, Last Tuesday of June, 10 a.m.  
Glengarry, Alexandria, 2nd Tues. July.  
Lanark, Renfrew & Carleton Place, April 16, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
Rockville, Cardinal, 2nd Tuesday July 3 p.m.

**SYNOD OF THE MARITIME PROVINCE**

Sydney, St. A. March 26th, 10 a.m.  
Inverness, Whycoomagh, Mar. 19 1901 11 a.m.  
P. E. I., Charlottown, 5th Feb.  
Pictou.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 19th March.  
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Chatham, 23 March, 10 a.m.

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  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$9.50.
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Iron Superstructure, Des Joachim, Interprovincial Bridge, across the Northern Channel," will be received at this office until Wednesday, 19th June inclusively.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenders. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for three thousand dollars (\$3,000.00) must accompany each tender.

The Department does not bind itself to accept the lowest or any tender. By Order, JOS. R. ROY, Acting Secretary Department of Public Works, Ottawa, 23rd May, 1901.



Penitentiary Supplies

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

- Kingston Penitentiary, St. Vincent de Paul Penitentiary, Dorchester Penitentiary, Manitoba Penitentiary, British Columbia Penitentiary, Regina Jail, Prince Albert Jail.

Separate tenders will be received for each of the following classes of supplies:— 1. Four (Canadian Strong) Bakers', 2. Beef and Mutton (fresh), 3. Forage, 4. Coal (anthracite and bituminous), 5. Cordwood, 6. Groceries, 7. Coal Oil (in barrels), 8. Dry Goods, 9. Drugs and Medicines, 10. Leather and Findings, 11. Hardware, 12. Lumber.



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

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

The Department does not bind itself to accept the lowest or any tender. By Order, JOS. R. ROY, Acting Secretary, Department of Public Works, Ottawa, 23rd May, 1901.

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On and after Oct. 1st and until further advised train service will be as follows. Trains leave Ottawa Central Depot daily except Sunday. 6.10 a.m. Local, stops at all stations. 9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20. 8.00 a.m. Local, Sundays only, stops at all stations. 4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m. 4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York. 6.40 p.m. Local, stops at all stations. TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY. 11.10 a.m. Montreal and local stations. New York, Boston and New England. 12.15 p.m. Limited, Montreal and points east. 6.35 p.m. Limited, Montreal and stations east. 9.05 p.m. Local, daily including Sunday Montreal and local stations. Middle and Western Divisions: Arrive from New York, Pembroke, Madawaska and Ferry 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 for Central Depot: 11.0 a.m., 5.55 p.m. and 8.50 p.m. (Mixed).

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NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York City and all points in New York State. 5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13, 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 10.40 a.m. and 7.00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6.50 a.m. Arrives 7.20 p.m. Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.5 a.m., 4.25 p.m. Leave Union Station 8.15 a.m., 8.45 a.m., 4.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.0 a.m., 8.40 p.m., 6.40 p.m. Place Viger Station 12.50 p.m., 10 p.m. Daily. Other trains week days only.

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.35 a.m., 4.10 p.m., 6.15 p.m., 110 p.m. Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa

Central Station 12.10 a.m. 6.30 p.m., 9.40 p.m. Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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

Canvassers Wanted!

The DOMINION PRESBYTERIAN

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

C. Blackett Robinson, Manager.

APPLY P. O. Drawer 1070, OTTAWA, ONT.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900: "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period from one to ten years, but for no sum 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 (Yonge St. branch), Toronto. Full particulars from E. C. DAVIES, Managing Director. EMPIRE BUILDING, TORONTO, May 31st, 1900.

Ottawa Northern & Western RAILWAY.

OTTAWA & GATINEAU RY.

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

The City Ice Company,

LIMITED

26 Victoria Square Montreal

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