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BIRTHS.

In Sarnia, on May 27, to Mr. and Mrs. Charles Mackenzie, a son.
 At Hintonburg, Ont. on May 30, 1901, the wife of Robert J. Brown, of a son.
 On June 2, at 6 Roslyn Road, Winnipeg, the wife of Davison Clark of a son.
 At Armstrong Mills, on the 3rd inst., the wife of William Torrance, Miller, of a son.

MARRIAGES.

At the residence of the bride's father on the 5th June, 1901, by the Rev. John Neil, M. A., Gordon Campbell Crean, of Toronto, to Frances Eleanor Augusta daughter of James Fraser, Toronto.
 On June 5th, 1901, at Toronto, at the residence of M. A. the bride's father, by the Rev. James Neil, William J. Fraser to Lulu F. Howe.
 At the residence of the bride's father Allison, on Tuesday, June 4th, 1901, Helen Burnett, eldest daughter of the Reverend J. S. Burnett, to W. J. Hill, D.D.S., of Ailiston.

In the East End Methodist Church, on June 4th, 1901, by the Rev. J. L. George, M.A., of Calvin Presbyterian Church, Wm. C. F. Lafferty, to Mary Ellen, eldest daughter of Mr. W. G. Joslin, all of this city.

At Toronto on June 1, 1901, by the Rev. George Davey, of Chalmers' Church, Frances Lilian, only daughter of John S. Dingham Esq., to Sir John Alexander Van Hoogenhouch Tulleken, First Lieutenant 6th Regiment Grenadiers and Jagers, The Hague, Holland, only son of Baron Rodolphe Van Hoogenhouch Tulleken, Colonel of the Artillery of the Netherlands, East Indian Army, retired and living at The Hague, Holland.

DEATHS.

At Millbrook, on May 28, aged 69 years, Alex Ferguson, Esq.
 At Toronto, on June 1, 1901, Alexander Bruce, in his 78th year.
 At lot 10, con. 6, Eldon, on May 20, Mrs. John McEarchen, aged 78 years.
 At Hill Head, Lachute, Que., on June 3, 1901, Isabella Green, beloved wife of William D. McQuat, aged 65 years.
 At Barb, East Hawkesburg, Ont. on May 24, 1901, Donald McCas-kill, aged 61 years and 6 months.
 In Nassagaweya, on June 3rd, Alexander McPhedran, in his 74th year.
 Funeral, Wednesday, at 2 p. m., from his late residence, lot 18, 4th con., Nassagaweya.
 On Tuesday, June 4, 1901, at 908 Dorchester street, Montreal, Margaret Wright, wife of William Francis Lighthall, notary, of this city.

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Note and Comment.

The House of Commons passed the appropriation of \$80,000 for the purchase of the Plains of Abraham at Quebec.

Morocco has agreed to give France satisfaction for the murder of a French painter by pirates and to settle all questions affecting Algeria.

The publishers of Hall Caine's serial, "The Eternal City," have sued him for \$5,000 because they complain that the story is immoral, and Mr. Caine refuses to rewrite the conclusion in accordance with their objections.

The London correspondent of a Scotch paper thinks it is time to enter a protest against the familiarity of the London newspapers, which speak of Sir Hector Macdonald as "Mac." It is quite, he says, on a par with their offensive references to Burns as 'Bobbie'.

The Rev. Dr. D. G. Matthews, secretary of the Pan-Presbyterian Alliance, received a cordial welcome at a late meeting of the London Presbyterian Synod, on his recovery from a severe illness. Dr. Matthews was for several years a resident of Quebec, and is well known in Canada.

The argument which convinced the Chinese Government that it was advisable to agree to the indemnity of 450,000,000 taels (\$337,000,000) was threat to assess it \$1,000,000 per day for the maintenance of foreign troops in Peking after June 1, if the matter was not settled by that time.

Queen Victoria's memory is to be kept green by a birthday book. This will comprise an anthology of sentences spoken or written by her late Majesty. Mr. Ernest G. Harmer, who has compiled the book, has found quotations which will apply more or less to every day of the year.

Siam feels throughout her extent the thrill of her contact with western civilization. The telegraph circuit binds her to the Christian world. The postal system is extending from the capital, Bangkok, the "Venice of the Orient," to the bounds of the kingdom. Bicycles are quite common. Hats, shoes and stockings are generally used, and even common houses are being furnished with at least one chair and a table.

The rush to Europe this year is already great, and the agents of the transatlantic steamship line predict that this season's travel will be unprecedented as to the number of passengers and the rates of transportation. The minimum rate in many cases has risen to one hundred dollars, but this seems to be no discouragement. Prosperous times, a general feeling of optimism in business, and other similar reasons account for the exodus in large measure, and the desire to visit the Glasgow Exhibition also has its effect.

A visitor to Cuba speaks very hopefully of the Protestant movement there. The natives are much attracted by the Free Church forms of religion, and especially by the Congregationalists and Baptists, whose services are thronged, and whose form of government they call "the Liberty Religion." The field is spoken of as "white unto harvest."

A correspondent of the Scottish American Journal, who has been on a trip to Calgary, on the Canadian Pacific Railway, notes with some curiosity several station names that caught his eye—Kin-corth, Carstairs, Cluny, Southesk, Strathmore, Airdrie, Mortlach, Boharm; these names, he says, being in strange conjunction with others of a more local color, such as Moose Jaw and Medicine Hat.

The Canadian government, says the Scottish American Journal, in refusing to interfere with the contemplated monument to General Montgomery, our Revolutionary hero who died at the siege of Quebec, shows admirable good sense and brotherly feeling. Montgomery was a gallant gentleman, and there is no reason why he should not be admired, even by a subject of King Edward.

In Inverness Presbytery Dr. Black gave notice of motion providing for the removal of Rev. Roderick Finlayson, of Daviot, and Rev. Donald McLean, of Moy, from the list of ministers, they having absented themselves from the Presbytery since October, and having notoriously followed divisive courses in the interval. The motion includes the name of Rev. Murdo Mackenzie, North Church, Inverness, but provides that consideration of his case shall be delayed.

A high tribute was paid to the British nurses by Lord Roberts, who said, in a South African despatch:—"I find it difficult to express the deep gratitude with which the Nursing Sisterhood has inspired all ranks serving in South Africa. The devotion, skill, courage and endurance displayed by the army nursing service, and by kindred organizations from the Colonies, have excited my admiration and justified the opinion that I hold as to the necessity and economy to the service of an ample nursing service for our army."

Sir Alfred Milner, as High Commissioner in Cape Colony during the past four years, has occupied one of the most difficult and responsible positions in the Imperial Civil Service. Naturally he is most cordially hated by the Boers, and by many political enemies at home. But he has been received in London with the most fulsome eulogies. King Edward has elevated him to the peerage, Lord Salisbury has given him great praise, and Mr. Chamberlain commends him for his keen insight into political affairs, and for his dauntless courage and resolution. Lord Milner will go back to Cape Town animated by the noble purpose to bring about an amicable co-operation between the British and Dutch in South Africa.

An interesting literary discovery is reported from Oxford, where a number of hitherto unknown poems by King James I. have been found in the Bodleian Library. They are stated to be undoubtedly genuine, and bear the Royal autograph.

At a meeting last week of the ministers who took part in the recent combined Christian movement in London it was reported that the meetings had been successful in bringing representatives of the various denominations in the city to know and trust each other, and to show their unity to the community at large.

The most important event of the year 1809-1900 in Greece was the finding in Crète of the vast Mycenaean palace at Cnossus, with its corridors, store chambers, throne room, east and west courts, frescoes and library of clay tablets in Mycenaean characters. In Asia Minor the work at Priene has been finished. That begun at Miletus promises well and has already yielded inscriptions. At Ephesus a Greek monumental gateway was found which combines lintel and arch construction.

An Englishman, says an "Express" Alexandria correspondent, is carrying on one of the most extraordinary trades in the world in Port Said. He has a gigantic warehouse of coloured pictures representing Biblical stories, suitable for any nationality. Thus the story of the prodigal son is represented in 30 different ways. The personalities are suited to the nationality from the almond-eyed Chinaman to the negro of Central Africa. The average sale has been from 70,000 to 100,000 copies in a year.

Rev. Professor Orr delivered a lecture recently in St. John's Church, Dundee, on "The Bearings of Recent Discovery on the New Testament," in which he argued that all the discoveries made confirmed the authenticity of the New Testament and corrected the charges of inaccuracy. He did not know of a single discovery in recent years that had not tended in the direction of removing the difficulties and strengthening and corroborating the truth and genuineness of the documents of the New Testament.

An important addition to the defenses of the Rock of Gibraltar has been made recently, says the Daily London Telegraph correspondent. Four huge reservoirs have been cut out of the side of the rock above Willis' Road and capable of storing some 5,000,000 gallons of water, which, in any possible event of siege, would be invaluable to the garrison. Even for present use a pure supply of water is at hand, enough to fulfill the wants of the place in the driest of years, and to spare even then. Each tank, by means of wire gauze over the inlets and exits, can be made mosquito-proof, thus preventing this pest, prevalent in the hot weather, from introducing any germs of disease as supposed under the new theory.

The Quiet Hour.

A New Heaven and a New Earth.

S. S. LESSON for 23rd June, 1907; Rev. 21: 1-7

GOLDEN TEXT.—Rev. 21: 7. He that cometh shall inherit all things: and I will be his God, and he shall be my son.

A new heaven and a new earth, v. 1. We have much to do with making for ourselves a new heaven and a new earth. The world is here, says a wise teacher, "for the same purpose as the leaping poles and bars and other things in a gymnasium are, to make muscle; to build character, by resistance to make us strong and—for the same purpose as the window is in the house—by its visibility to show us the invisible, even His eternal power and God-head." You make the world new by conquering it and you conquer it, "when you put your foot on the animal that is in you; when you refuse to be deceived by the world's false promises or caught by its glittering baits; when you will not let its syren voices reduce you into ignominious content with its trivialities and transitorinesses, then you have conquered."

Behold the tabernacle of God is with men, v. 3. In the "holy city," men will be living in high relations with God. Imagine a great city in which all the inhabitants from the oldest man to the youngest child in all things to do the will of God. In such a city there cannot but be joy on every countenance and happiness in the heart.

God shall wipe away all tears from their faces, v. 4. It well nigh brings tears to our faces to read these words, so touching is the thought that God, the great God, who measures out the heavens like a span and comprehends the mountains in scales and the hills in a balance, enfolds His people in His arms and like a tender nurse or mother, wipes away every tear. Can heart imagine greater condescension and tenderness or words more pathetically describe it?

For the former things are passed away, v. 4; and therefore all pain and sorrow and death. This alone would make a heaven of earth, for it is pain and sorrow and death, and the deadly root of sin from which these spring, that alone prevent this world of ours, so beautiful it is and so crowded with all riches, from being a paradise in which we would fain abide forever.

He that overcometh shall inherit all things, v. 7. It is no unreasonable condition, because it is only he who has strength to fight the battle against sin that has the fitness for carrying responsibility in God's kingdom. Nor is it unreasonable in the sense of its being impossible. To overcome even a very little sin in one's own strength is impossible, but in His strength who is "mighty to save" all things are possible, and that strength is at the disposal of any who will seek it.

The Lord God Almighty and the Lamb, v. 22. Perhaps no better use can be made of this, the closing passage in the long series of lessons on our Lord's life and work, than to emphasize the honor it puts upon the "Lamb of God." The "Lamb that was slain" is exalted on high. He is conjoined with the Father Almighty, He shares the power and the glory of heaven. In the "Lamb's book of life" the names of the redeemed are written. Shall not we hasten to acknowledge Him here and now, and trust-

ing to His blood for pardon and cleansing, look forward with joy and hope to sharing His glory, beholding Him face to face, and dwelling with Him throughout eternity?

Tea Parties in Japan.

Rev. J. A. Wilbourn writes, in Spirit of Missions: "One evening a month there is what the Japanese boys want to call a 'tea-party'—for the catechist to get acquainted with the scholars. About 60 of them quite fill up the Japanese room. There are hymns and a prayer, with speeches on religion by the catechist and Christian students, and one in English by one of the foreign clergymen, while all are free to express their views. Cakes and tea are passed around, and the meeting then lasts as long as the company care to entertain themselves with amusing speeches or songs. Men are comparatively easy to get at, but women and girls seem especially inaccessible here, and, as the Japanese express it, are very 'difficult.' Buddhist training for generations, and life in a locality where there has been a railroad for only a very few years, have bred in them a conservatism which is not easily overcome. We must remember that their mothers gave their hair to form the ropes in the Kyoto temples. When the congregation in the church numbers 75, there may be 20 women.

Rev. W. L. Macrae writing from Princetown, Trinidad, toward the end of April says: "We are having very dry hot weather now, bordering on a drought. Many people in this district are suffering for want of water. Would that our people were as anxious for 'showers of blessing' as they are for showers of rain."

There is growing danger to our New Hebrides Mission from the encroachments of France. Rev. Dr. Annand, of Santo, gives the following example of their doings: "A Frenchman came up to the south of Santo a few days ago, and lived among the natives two or three months. He marked out for himself on paper (only) about five or six square miles of land, and asked a man who owned a few acres of it to sell the whole lot to him, which he was quite willing to do. There were, and are, a hundred or more owners of the said land who were never consulted. The Frenchman went away without even paying the one man. Some time after, I heard that the whole lot had been sold by the said Frenchman to the company." Getting control of the land in this manner they will next, unless prevented, lay claim to the government of the Islands. "Annexation by France means," says Dr. Annand, "with their present class of emigrants, the ruin of both our Mission and the native races there."

Religious Intelligencer: Crime has not decreased in Sweden under the Gothenberg system. The prison statistics for the last ten years show that criminals are increasing at a faster rate than is the population. Of the persons sent to prison for the more serious crimes, more than one-half of them committed the crimes while actually drunk.

The Lost Secret: Introduction.

BY ANNA ROSS.

"The secret of the Lord is with them that fear Him, and He will shew them His covenant." From the laws of Hebrew parallelism it can be inferred that a knowledge of that covenant is "the secret of the Lord." May we then go a step further and infer that the Christian who is trying to live a Christian life without the knowledge of this secret is like a baker who spends himself trying to turn out bread while he knows not the secret of its manufacture, or like the tailor who toils from dawn to dusk working away at suits while still in ignorance as to the secret of making a fit?

That the knowledge of God's covenant really does occupy this relation to the Christian life has been a growing conviction with the writer during the last three years. As, perhaps the best introduction to the subject, may I record the steps by means of which I have been myself "introduced" to this Magna Charta of our Christian rights and privileges.

About thirty years ago, in days of early perplexity and failure, I was much touched and encouraged in studying and appropriating the 143rd Psalm. It seemed positively written for me. Each clause was fitted to my case. But it was from the first verse that the possibility of taking a covenant hold upon God shined out. "Hear my prayer, O Lord; give ear unto my supplications: in thy faithfulness answer me, and in thy righteousness." "What bold words to take before God!" these were my thoughts. "Does David mean to imply that, for God not to answer him would be unfaithfulness? would be positive unrighteousness?" At first it seemed wrong even to think such a thought. But the plea was written out in the Bible; and a glimpse was given of the glorious power of it. That was the just lesson concerning "the secret of the Lord."

The second was like unto it, 1 John 1: 9, had been a familiar verse from childhood. "If we confess our sins. He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Merciful to forgive, that was the old thought. Faithful and just to forgive and to cleanse—these were the two new thoughts that shined together out of that verse. First, that God could be taken hold upon for cleansing as truly as for forgiveness. Second, that His faithfulness and justice could be taken hold of for both, not merely His mercy. When He has given His word of promise, it would be unfaithful and unjust if He were to refuse to fulfil it. Tread reverently, for it is holy ground, but enter boldly, for it is the place of power. It is standing on this holy ground that Amen can be said as explained in the Shorter Catechism. "And in testimony of our desire and assurance to be heard, we say, Amen. It was a new idea of prayer. It was a new vista of possibilities in the Christian life. It was another glimpse of "the secret of the Lord"—of the lawfulness and power of taking a covenant hold upon Him."

THE NEW COVENANT A LOST SECRET, by Anna Ross, Author of "The Man with the Book" or "Memoirs of John Ross, of Brucefield." The new book with this title is now in the printer's hands. Beginning with the present issue, extracts from its successive chapters will be given in THE DOMINION PRESBYTERIAN that readers may understand its drift and its style. Orders may be sent to this office. P. O. Drawer 1070, Ottawa.

A Great Contrast.

The true moral of the lives of the two brothers, Jacob and Esau, lies on the surface. In the elder we see how the finest disposition, if unsupported by steady habits and fixed religious principles, is no safeguard against moral degeneracy and utter failure in all the nobler purposes of existence. In the younger, the refining and dignifying influence of solid worth, even when it has to struggle against the weakness and temptations of a meaner nature, is shown no less clearly. The one shines before us in his youth, only to darken and lose his glory ere he dies; the other rises amidst clouds and mists, but breaks through them after a time, till, at his setting, the very clouds that darkened around him at first heighten his glory as he disappears.—Geikie.

Reading the life of the late Cardinal Newman, says "Horatius Hope in the London Presbyterian," we notice how early he assumed the motto which was to be the mainspring of his life. He learned it from a commentary; and it seems to have burned itself into his heart. It was "Holiness before peace." It was prophetic of the storms of his after career, and it must have nerveed him to fight manfully when often he may have been inclined to sacrifice his convictions to the pressure of opposition. It is not a bad motto for any man to assume. Holiness before money, ease, pleasure, vice, or whatsoever else may be your besetting sin.

Solitude arises to immensity when we bear our burdens alone.

Literary Notes.

The Cosmopolitan for June contains many interesting articles, an illustrated one by Gustav Cobbe on "The Artist and His Model" being one of the most readable. "A Girl's College Life" is also well illustrated. This number is practically strong in fiction, containing stories by Ian McLaren, Tudor Jenks, and other equally good writers. Richard Le Gallienne writes of the beautiful old French Romance, "Aucassin and Nicolette."

Table Talk for June opens with an illustrated article on "Table Decorations," which presents the newest designs and features in floral decorations. "Staying in Town in Summer," by Mrs. Burton Kingsland, is a most interesting article. "A Little Chapter on Mushrooms" is seasonable. The illustrated pages of cooking are always practical, while the daily menus with complete instructions for following them are of great assistance to the house keeper.

The June number of Harper's Magazine gives a prominent place to fiction. The short stories in this magazine are always a specially attractive feature. This month Thomas Bailey Aldrich has a clever tale entitled "A Sea Turn," which is illustrated with paintings by W. T. Smedley reproduced in color; while Cyrus Townsend Brady writes of the West in "A Whirlwind Wooing." The two serials, Mary Wilkins' "The Portion of Labor" and Gilbert Parker's "The Right of Way," each continuing some of the writer's best work, are continued. Outside of the fiction mentioned, which is only a small part of the whole, Pulver Bigelow has an illustrated sketch, "Wrecked on the Shores of Japan," and Brander Matthews an article on "The English Language; its Debt to King Alfred." Harper & Brothers, New York.

Our Young People

**General Topic for a Temperance Meeting
ing—How Temperance Would Help
Transform the Earth.**

Rev. 21: 1-7.

BY REV. W. A. STEWART, M. A.

Sir Matthew Hale, Chief Justice of England left the following on record: The places of Judicature I have long held in this Kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots, tumults and other outrages that have happened in that time were divided with five parts, four of them have been the issues and products of excessive drinking.

Gadstone subscribes this statement: It has been said that greater calamities—greater because more continual—have been inflicted upon mankind by intemperance than by the three historic scourges of war, famine and pestilence combined. This is true and it is the measure of our discredit and disgrace.

Again, Ruskin has the following: Drunkenness is not only the cause of crime, it is crime; and the encouragement of drunkenness for the sake of profit on the sale of drink is certainly one of the most criminal methods of assassination for money ever adopted by the bravos of any age or country.

Fifur fifths of the world's crime due to intemperance; calamities greater than war, famine and pestilence combined and participation in it on our part the most barbaric of all methods of assassination. What a giant evil this Intemperance is! There is none other like to it. To be a temperance reformer one need not be a philanthropist; surely it is enough to be merely human.

Can we picture to ourselves what a glorious transformation would result from the disappearance of Intemperance? How beautiful would this fair world be, minus five fifths of its present sin, sorrow and suffering! What a check there would be upon remaining forms of wickedness; what an impulse would be given to morality and religion to well doing and well being! Here is a subject sufficiently grand and worthy of our sympathy and of our very best endeavors; for the vision is not visionary but eminently real and practical, and our good efforts will do much towards making universal temperance an accomplished fact.

How are we to proceed? Consider carefully the grand source of this evil. It does not lie in the natural craving for liquor but in the fidelity with which that temptation may be gratified. Who does not know that the impulse of a temptation is strengthened oftentimes a hundred fold by a suitable opportunity presenting itself at the same time for its gratification.

How powerless even the strongest seem to be when, passion sweeping over their souls like a storm, finds its perfect opportunity just at hand. God help us all then and let him that think that he stands take heed lest he fall. Should not all be saved from the perils of a situation so awful? Remove the obtrusive opportunity and in due time with

most of us the temptation passes away leaving the soul but little disturbed after all.

The removal then of the obtrusive opportunity in a thoroughgoing and effective manner is what is to be aimed at. And perhaps that is about all that can safely be done—at least in the meantime.

How would eliminating the element of personal profit in the sale of intoxicating liquors accomplish this object?

L'Amable.

For Daily Reading.

- Mon., June 17.—The iniquity of intemperance. Job. 15: 12-23
- Tues., June 18.—Remembering the future. Jer. 32: 16-19
- Wed., June 19.—The call of the individual. Rom. 14: 7-13
- Thurs., June 20.—Temperance secures life. Titus 2: 1-12
- Fri., June 21.—Transformed by the word. Ps. 119: 9-16
- Sat., June 22.—The new earth. Isa. 65: 17-19; Rev. 3: 10-12
- Sun., June 23.—Topic: *How temperance would help transform the earth.* Rev. 21: 1-7 (Temperance meeting.)

Few persons realize in what a subtle, all-pervasive way the liquor traffic lowers the tone of newspapers. The editor does not dare print anything that would offend these liberal advertisers; and almost any righteous condemnation of sin would offend them.

An infidel lecturer once gave opportunity for any one in the audience to ask questions. A plain woman rose and said: "Sir, allow me to ask, What has your belief done for you? My belief has saved my husband from a drunkard's grave and made me a happy woman. What has your belief done for you?"

Japan, with practically the same poor laws as Great Britain, has only 24,000 paupers, while Great Britain has 100,000. A Japanese statesman, being asked to explain, replied, "The Japanese drink tea; the British drink alcohol."

Lord Roberts says that the one-third of the British army in India that were abstainers furnished 2,000 more effective troops than the two thirds that were not abstainers.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for supplying Coal for the Dominion Buildings," will be received at this office until Saturday, June 22nd 1901, inclusively for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained on application at this office. Persons tendering are notified that tenders will not be considered unless made on the form supplied, and signed with the actual signatures of the tenderers.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works equal to ten per cent of amount of tender, which will be forfeited if the party decline to enter into a contract when called upon to do so or be fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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, June 6th 1901.

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

Our Contributors.

The Organ; A Parable.

BY REV. PROFESSOR JORDAN, D. D.

I arrived at Sunderland in the afternoon of May 17th, and reading the local journal after tea, I noted that the organ of St. Peter's Church was to be re-opened, that Canon Body of Durham would preach the sermon, and there would be an "augmented choir." As, though once a dweller, I am now a visitor in England, I determined to take this early opportunity of attending a Church of England service. I was told that St. Peter's was a small church which really ought to be a mission church, that there had been trouble there over ritual, and in fact a relative of mine had come full tilt against the law by helping to expel a "re-eredoo," for it seems that so far as the law is concerned it is a much easier thing to place a structure in the church than it is to take it out. The present Vicar has the reputation of being "low," and certainly the church has that appearance. There service had no extravagances or eccentricities; it was of course, full choral, that is, the things which may be "said or sung" were all sung; and the singing with large preponderance of boys' voices, was quite attractive, and in some respects inspiring.

The church, which stands in a narrow side street, not far from the busy thoroughfare, is small and the congregation was not large, consisting of, I should say, not more than a hundred and fifty people. The organ which was to be re-opened was a modest one, and perhaps like other lowly people felt troubled at the ceremony lavished on it. The preacher once referred to the "little organ," and there was a trace of apology as well as a touch of tenderness in his tone. However it is with the preacher more than the organ with whom we are just now concerned. In my youth I heard Canon Body who was regarded as a "ritualist" capable of preaching an eloquent evangelistic sermon; now he begins to look aged but is fresh and vigorous, and I was glad to hear him again. A certain Bishop once said to his Suffragan, regarding appeals that would be made for his services, "They will ask you to open churches and chapels; they will ask you to open vestries; they will ask you to open windows and they will ask you to open umbrellas." I do not remember that he said anything about opening organs, but I can certainly say that Canon Body opened, or rather re-opened, the little organ in a manner worthy of a bishop.

Now for the sermon, which besides being appropriate was delivered with considerable force marked at times by evangelical fervour, and rose at times into real eloquence. The text was Psalm 150, which had already been sung, the subject, instrumental music in the church, with special reference to the organ. In these days of controversy we are all, Churchmen, Roman Catholics and Conformists, agreed that it is right and expedient to us: instrumental music in the service of the church. When the preacher had made this statement it seemed as if there was nothing more to be said; but herein was seen the preacher's rhetorical art, as he immediately proceeded to show that the problem was not quite so easy. For centuries instrumental music was not found in the services of the Christian Church, it is not mentioned in the Acts, and there are many converging lines of proof to show that it was unknown for a very long time. In the East, that is in the Greek Church, it is not accepted yet, and it was not generally accepted in the West until

the thirteenth century. Thomas Aquinas said it was not admitted lest the church should seem to Judaize. And in the remote districts of Scotland there is still a strong antipathy among pious people. Jenny Geddes, so the preacher said, showed her hatred in a vigorous manner to "the Kist o' Whistles." Hence we must remember, (1) that the use of instrumental music is not ancient, (2) the conservatism in this matter of the Eastern Church, (3) the strong feeling of devout Scottish people. But on the other side it must be borne in mind that the early church had to keep clear of all art; it had no painting or sculpture, the reason being that these noble things were in the control of pagans and had been in many ways degraded. In themselves, however, they are not wrong. A thing of real beauty is also a manifestation of truth. Ultramontanist, which is a form of error, develops ugly art. God rejoices in all embodiments of truth; the art which we use in his service must express a part of his truth. When the Church has conquered paganism it could go back to the example of the ancient Church. In Solomon's temple, where music was used, the glory of the Lord filled the house. Then they say we must go back also to the bleeding sacrifices. No! because all the truth that centres round them is gathered up in the true, eternal sacrifice of Jesus Christ.

But music may still form a part of a true, intelligent worship. Let us then learn lessons from the organ, and from the present season. How did the disciples spend the days between Easter and Whitsuntide or Pentecost? In praying, hoping for, and expecting the Holy Ghost. On that depended their power to live the new Christian life. We may take then the organ as a parable of this life. (1) The organ is not one player but many, each stop gives a different kind of music and these different tones are brought together in wonderful harmony. (2) The organ needs the touch of the master hand, it is only an instrument, it has no power to guide or control itself. (3) But with the best organ and the most skillful musician there is silence until the wind, the breath of God is poured into it, then it is quickened out of the dullness of its death into the music of its exaltation.

The organ after all is a thing of time, it suffers from change, gets out of tune, and needs to be retuned. I am like the organ, a combination of various powers, I must have clear intelligence, fervent enthusiasm, and consistent action. Free confession must become practice, creed must be turned into character. I cannot draw this music from myself, I need the touch of Jesus Christ. He is the great master musician, guiding all my powers into harmony. Many are not responsive to his gentle touch; they can only be made so by the inbreathing of the Holy Spirit. Christ uses the influences of prayer, the Word, the Sanctuary and the Sabbaths. Through these His hand touches us; but the Spirit must be within making them effective. Then we have the inward intensity, the living will, and true Christian service. Thus our lives are tuned to the will of God, and prepared for the celestial music. Thus the preacher unfolded for the benefit of his hearers the parable of the organ.

Riches.

Oh, what is earth, that we should build
Our houses here, and seek concealed
Poor treasures, and add field to field,
And heap to heap, and store to store,—
Still grasping and still seeking more,
While step by step Death nears the door?
—Christina Rossetti.

A Shorter and Simpler Creed.

BY REV. W. T. HERRIDGE, D. D.

On a recent Sunday the minister of St. Andrew's Church preached a sermon which has attracted a good deal of attention. He suggested a simpler creed for the Presbyterian church. We reproduce his closing sentences:

"This is not pre-eminently a creed-making age. And yet we must have a creed of some sort. For my own part I could get along with this one which fell from the lips of the Master Himself: God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life." Every essential doctrine of Christianity seems to me to be contained or implied in it; the doctrine of God's love, of man's guilt, of Christ's Divine power, of salvation through faith in Him, of a life which reaches beyond the grave, and which nothing can ever destroy. And when Presbyterianism is accused of being narrow, as it sometimes is by those who do not know it, I wish to say with emphasis that no church in Christendom is broader in its tests for membership. It is true that its ministers and elders are asked to give a general assent to the system of doctrine set forth in the Westminster Confession. If anyone understands it to teach that certain helpless infants are damned from all eternity, I suppose he may teach that horrible falsehood, but I never heard of anyone doing so. He may deal with election as a mysterious problem of Divine caprice rather than as a palpable fact, which the free will of man perpetually demonstrates, but he does this on his own responsibility. In my humble judgment it would be wise to remove all doubt as to what our church teaches by such a re-statement of the whole question as made it clear that the love of God is never partial nor arbitrary. I do not think that either the piety or the orthodoxy of the church would be injured by a less elaborate and technical creed than that of the Westminster divines, and one which revolved round the great central fact that the compassion of the Father in heaven is infinite, and that it covers all men.

"But, while I hope to live to see the day when a simpler standard of faith will be held sufficient for those who preach the gospel in Presbyterian pulpits, it must be remembered that as concerns church membership, faith in Christ and obedience to Him is all that is required of anyone. Within these bounds there is room left for wide divergence of individual opinion. No church could ask less without ceasing to be a church, and it has always seemed to me that no church has any right to ask more. The Presbyterian fold is open to anyone who wants to make the essentially Christian type of life his own, and a reasonable measure of freedom is accorded him in interpreting and illustrating what is meant by it. Our backbone may be Scotch, a hard backbone it seems to some, perhaps, yet unquestionably a strong one. But our limbs and features are broadly human, and nobody is shut out from fellowship with us if he believes in our common Master, and is resolved to follow Him.

"While creed therefore, is of some consequence it is not everything. The church could make no more serious mistake than to identify theology with Christianity. Of course, when God gave us brain, He intended us to use them. The neglect of intellectual culture is itself a minor immorality. And there are no theses which give such an insistent challenge to the exercise of our mental powers as those connected

with religion. All other things being equal, the broader a man's understanding of Christian truth, the greater his likelihood of illustrating the many-sided beauty and strength of Christian conduct. And yet, in founding His church, Christ did not put the emphasis upon what we work out in the head, but upon what we feel in the heart. His first question was not "What do you think?" but "What do you practice?" His test of discipleship was not lodged in creed, but in character. For Christianity is not a speculative concept, but an active enthusiasm; and the only way to learn all that it means, is by doing now what it means to you, and thus making ready for further illumination. With each succeeding age the stress of polemic shifts more and more from the arena of theology to the arena of life. Men have not ceased to be interested in matters of belief, but they evince a growing desire to watch the practical effects of belief. The church, therefore, must take an interest in everything which concerns mankind, and teach us not merely how to die, but—what is far more difficult—how to live. She must have a sanctified worldliness about her which reveals the grandeur of the present and thus beats sordid materialism on its own ground. The true regeneration of the world is at once more radical and more comprehensive than most of the Quixotic plans which are being so constantly presented before us. And, therefore, the church of the future, while welcoming those who, in a sincere and reverent spirit, approach the question of human needs from another point of view, has a mission peculiarly her own. She is not called upon to take sides with any class or faction or to nail any new gospel to her door. Her work is to inaugurate reform in the individual soul, and thus permeate society with the leaven of a Divine impulse. She must not only possess an intelligent understanding of practical affairs, and a fervent sympathy with all sorts and conditions of men, but she must furnish actual proofs that Christ is still the power of God, that He is the supreme guiding spirit both in the realm of thought and action, and that it is His laws and His alone which, earnestly apprehended and sincerely followed, will answer the questions and inspire the hopes and ensure the progress of this new century.

Faith and the Higher Criticism.

BY REV. JOHN WATSON, D.D.

At the English Presbyterian Synod, in presenting the Westminster College report, Rev. Dr. Watson made an eloquent reference to this important subject. We give his remarks in full as reported in the *London Presbyterian*. Our contemporary says that the speaker was heard with intense interest.

It appeared to him, as a working minister, that the danger of the day was the increase of negative thought and negative teaching within the Christian Church, and the want of a convincing affirmation concerning the great Christian verities. The need of religion had taken hold of the human mind and obtained a dwelling-place in the human soul. Their ministers ought not to come before their people with the suggestion of a doubt, but with the declaration of a conviction. This was what their people wanted when seated in their pews. They could speculate anywhere. They had come to the church to be confirmed in the good news of salvation, and if the minister sent them away with a doubt whether Christ was ever raised from the dead, or whether He ever lived at all, then it were better that such a

church should be closed. It appeared to him that whenever Christianity had taken up the positive position with adequate scholarship and charity she had succeeded. Whenever she had not taken up that position she had failed. For instance, how much was expected during the early part of last century from the Broad Church School. Where was that school to day? The voices were silent in that great controversy. Its representatives were known all over the battle-fields of England's theological thought. Its wrecks lay on every shore. He would mention the names of Maurice, Kingsley, Stanley, and one who approximated to that party, it seemed to him, the brightest preacher of the last century, possibly the most subtle preacher in the English language—Robertson, of Brighton. Where to-day was there any Broad Church party to speak through their reviews, to moderate both if they needed it, and to give them sweetness and light? The school was non-existent, or if existent, was not reckoned as a factor, because they did not impregnate their disciples with positive truth, and did not give them that note of certainty which the High Church on the one hand, and the Low Church on the other gave. The Roman Church came forward and said, "We are satisfied by the Spirit speaking through the Word," and were they or the other wrong? People could take their choice and enter the one home or the other, and he was haunted with the idea that, if speculation were to go further, the one that would be the gainer was the Church of Rome. If the soul's house were to be in a state of perpetual disrepair, and left with no windows and no doors and with a shattered roof, then men would be glad to shelter themselves in that one which had at least a roof as a shelter as the sun began to set. He hoped that he would not be charged by the house with obscurantism or insufferable bigotry. He was there to set no unreasonable bounds to work and criticism; but he did honestly confess he was becoming alarmed and dismayed. If the critical surgery be necessary, let it remove the disaffection, or exercise itself on that alone. But when he saw that surgery, proposing to make its experiments not on the body but on the heart, then he trembled, not for health, but he trembled for life.

It was impossible to describe the effect produced on some of them when they saw recently a certain encyclopædia issue its latest volume. It was exceedingly significant that the article which was an attack on Christ's Gospel from the hands of two men, one a church minister and one a German, should have appeared in that encyclopædia. Articles appeared in the newspapers immediately after saying that ministers could not believe, and did not believe, that which they ascribed to their Lord's teaching. He did not know the standpoint of the writer of those articles who triumphed in the defeat of the Bible and taunted those men for longer giving such teaching. If evidence were brought forward showing that the Divine Spirit had not spoken by that book, or that Christ had not risen from the dead, and that there was no living Christ and no salvation, he, speaking as an uninspired man, would be filled with unspeakable regret for the loss of that great hope. If any man said, "What did it matter?" that Abraham, Isaac, or Jacob never lived, he answered, "It took away at least the beginning of that great history which culminated with the coming of Jesus Christ, and it took away figures which were there as figures of the pioneers of faith. They came to the state-

ment of an eminent scholar that, after looking into everything, there were still nine sayings which could be credited to Christ, and, after looking into all, he was thankful to say, he believed that Jesus lived! He had decided whether Christ lived or not from the most arbitrary rules of criticism. It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study, with dirty, dusty windows, while, down the street of life outside was heard the tramp of the feet of the Church of God, trusting the Lord Jesus, and following him through time into eternity.

Sparks From Other Anvils.

United Presbyterian: We are not able to preach the gospel in all languages. Do we preach it faithfully in the one language, with which we are familiar? On the day of judgment, one "tongue" will be enough to be responsible for.

Lutheran Observer: Many a spiritual decline that ends at last in complete apostasy begins in what we call mere neglect. The descent from strength to weakness, from spiritual life to spiritual death, proceeds at even pace with the growing indifference to Christian duty, privilege and worship.

Michigan Presbyterian: It is a pity that labor and capital are so often at war. He will be the benefactor of his race who can bring together the capitalist and the laboring man, and substitute a state of peace and friendly co-operation for the condition of warfare which seems to have become chronic.

Herald and Presbyter: The pastoral relation is one that calls for mutual respect and affection between pastor and people, and there should be nothing on either side indicating the absence of these qualities or calculated to destroy them in the other. Let there be tender love and regardful attentions, in the name of Christ, that every interest may be subserved and the work of the church carried on to the very highest and best advantage.

Canadian Baptists: Why any healthy, well-nourished boy should resolve upon putting an end to his own life is a riddle that no one can solve. And yet we hear not infrequently of suicidal attempts, more or less successful, which are made by lads only in their teens. If the truth were fully known in such instances it would probably be seen that the chief blame rests upon the detailed and sensational reports of all manner of crimes which abound in the daily press, and in the cheap trashy literature of the day. It is the stern duty of all parents and guardians to provide young people with pure and wholesome books and papers, and none other.

Christian Observer: Some critics of the Bible are very sure of their positions,—just as sure as were the critics of one or two generations ago that reading and writing were almost unknown in the days of Moses. In the new Encyclopædia Biblica Professor George Adam Smith expresses a "hope that no only will go to Beer-sheba looking for the seven wells" which give name to the place. But recently Prof. George L. Robinson, of McCormick Theological Seminary, has found the seven wells, and prints in the *Biblical World* a description of six of them with photographs of them. The frequency of such discoveries as this is very refreshing,

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C. BLACKETT ROBINSON, Manager and Editor.
 REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, 13th June, 1901.

As we anticipated Rev. Dr. Warden was unanimously elected moderator. Going to press just as the Assembly commences its work we have space only for the retiring Moderator's sermon; but a full report of the proceedings will appear in next issue.

Dr. Warden will make a good moderator, that goes without saying. The business before the Assembly will be despatched with celerity and without friction. We would not be surprised if it turned out to be a record breaker as to shortness. At any rate no time will be wasted.

In the far West, where wheat is the staple, a good crop means more to the agriculturalist than it does in Ontario, where mixed farming obtains. It is cheering, therefore, to learn that Manitoba farmers have great faith in the crop outlook this season. One Winnipeg traveler has already sold 32 threshing outfits, aggregating \$84,000, for fall delivery.

We are indebted to Rev. Louis H. Jordan, B. D., now in Berlin, for an able paper on "The Religious Outlook in Germany," written for THE DOMINION PRESBYTERIAN. Mr. Jordan, from large opportunities of observation, is well qualified to deal with this subject; and when published, we are sure his contribution will be read with great interest.

Rev. E. Scott, Editor of the *Record*, manages to give his readers a large and attractive bill of fare from month to month. The June number was specially rich in intelligence from the Home and Foreign fields in which Presbyterians are most directly interested. The *Record* should be in every family; and if read by every member of every family in the church, the raising of all the money required for carrying on our rapidly growing mission operations would cease to be a troublesome problem. The Lord's treasury would be filled!

WELCOME TO OTTAWA.

It is fitting that the first General Assembly of the Nineteenth Century should meet in the Capital of the Dominion. Ottawa will give a royal welcome to the Commissioners. Our hearts and homes are open to them; and even though the number in attendance is so large as to put our hospitality to a severe test they shall not lack entertainment.

Since the Assembly met here eleven years ago Ottawa has undergone great changes. It has developed into a city at once beautiful and progressive, and has become a popular place for great fraternal gatherings. We are not surprised that we have on this occasion the largest Assembly of the Presbyterian Church that has ever been convened in Canada. It will be a pleasant experience for our ministers and elders to see the capital of their country. Have they not a certain proprietary right in its great public buildings? The Parliament buildings and "Parliament Hill" are theirs.

It was a happy thought of the Reception Committee to have prepared for presentation to each commissioner a souvenir of the Ottawa Assembly artistically gotten up and containing a number of handsome views of the city and neighborhood.

To the members of Assembly who can steal an hour from their arduous duties the city and vicinity present many points of interest. The Geological museum, the Parliamentary Library, the Fisheries Exhibit and the National Gallery are all worthy of a visit. Our well equipped electric railway will take you in a brief space of time to the Experimental Farm or to the cool breezes of Aylmer, Britannia or Rockcliff; and no visitor will fail to see the foaming Chaudiere and its nest of great industries.

Many important matters are coming up in this Assembly that will make it memorable; and we have no doubt the commissioners will also treasure up and carry away with them many bright memories of Ottawa and its people.

A writer in an exchange advocates the method of extempore speaking as the only effective one. He quotes the opinion of Bishop Carpenter (himself an extempore preacher) that if the sermon is written it should be read, not recited from memory, but that the more excellent way is when the preacher takes into the pulpit nothing but his wits. This writer holds that speaking without manuscript is a special gift of Irishmen, which they should therefore make the most of in the great work of the Christian ministry. It would make a glorious improvement, says the Belfast Witness, were the reading of an essay banished from all our pulpits. At same time it needs to be remembered that good extempore preaching requires the best and fullest preparation of all.

Without indulging in comparisons—which would be utterly out of place in these columns—it is safe to say that Rev. Dr. MacLaren, now for many years an honoured Professor in Knox, is one of the best preachers in the Church. Last Sabbath he occupied the pulpit at Buckingham to the great delight of his hearers.

THE GENERAL ASSEMBLY.

Ottawa will be the Mecca of some four hundred ministers and elders for the next week. The business to be brought before the Assembly has been already tabulated, and was to-day arranged for presentation. Much depends upon the manner of its presentation, and it is worth while spending some time in planning the docket. The old method of presenting the items of business as they have been received by the Clerk, which is still followed in some Presbyteries, would bring confusion into the work of the Assembly, and so some definite plan must be selected. The fact that the immense work that is crowded into ten days moves so smoothly, is the best evidence that great care has been given to the arrangement of that work.

Some questions will be watched with great interest as they pass through the Assembly this year. The interest in the Sabbath Schools of our Church has increased greatly within the last three years. The Sabbath School is coming to its true place among the working elements of a live congregation. During the last year much interest has been awakened by the discussion of the Remit sent down from last year's Assembly, in which the proposal to appoint Synodical Sabbath School Superintendents was presented. The principle of the Remit has been very generally approved, but the details have been changed with equal unanimity. That some supervision would be beneficial is conceded, and it will be for the Sabbath School workers who are in attendance at the Assembly to suggest a workable means of securing these.

Another question that will be followed with great interest in its passage through the Assembly will be the Young People's Societies discussion. Interest in this question is thoroughly aroused. Some men have always been interested, such men as Alfred Gandier, W. S. McTavish, J. S. Henderson, and others who might be named. These have sought to awaken their brethren to the gravity of the matter at issue, and have at last succeeded. There will in all probability be an earnest discussion upon the proposal to modify the pledge, that is embodied in the report, and upon the suggestion made looking to such a reorganization of this work as shall check the steady loss that has been experienced during the last three years.

With these two questions many of those who shall make our Church what it will be in the next generation are deeply interested. There are so many other important matters that these have scarcely had their need of attention in some former years; but they have come so decidedly to the front during the past few months, that we may safely predict a good place for them on the docket this Assembly.

Commissioners and their hosts will bear in mind the garden party at the Presbyterian Ladies' College Friday evening. It promises to be a most enjoyable function.

THE UNDERWORLD.

Life upon the surface is usually pleasant enough. The occasional ruffles that disturb it are just enough to emphasize the ordinary calm and even monotony of what all men see. As life becomes more complex we exert ourselves to maintain an unbroken surface, and the ordinary observer knows little of what moves beneath the placid flow of the daily existence of most men.

Now and then there is a sudden upheaval, and we stand horrified at the revelation of what that smooth surface conceals. The underworld of to-day is horrible beyond description. One envies the life that is so carefully guarded as to know nothing of what transpires beneath the surface, but should such a life, whose youth has been passed in blissful ignorance of the dark deeds of the underworld, come under conditions that bring it within touch of these, the revelation will be a shock from which few lives will ever fully recover.

Recent events within one of our large cities have given us a glimpse of what is going on every day beneath the surface. So startling have been the occurrences recorded that many consider them abnormal; a sudden upheaval of violence that may not occur again in a generation. They marvel at the coolness with which some of those interested speak of these events. These are men who must do with the underworld every day. They see little of the smooth surface upon which most of us look with complaisance, it is their business to look beneath the surface and to know life as it is lived down there in the darkness.

There is a desire to exploit the doings of the underworld at present. Some of the most popular articles in the magazines that find their way into our homes describe the life of those who work in the darkness, and who prey upon their fellows. It is not healthy reading. A glamor of the hero-light is cast about the hardened criminal, and the imagination of childhood and youth makes heroes out of the most debased of men and women. The language of the low resort is heard in the living room of the Christian home, and the play of the children takes the coloring of the midnight prowlers. The demand for the sensational in literature finds its supply here. It used to find it in the yellow backed novel, but the better culture of the day refuses to recognize these any longer. To meet it now the brightest minds are engaged in searching the darkened paths of the underworld, and describing what is found there. The result is a tastefully dressed story, but the dress covers a body of slime and corruption. No child mind can allow it to pass through its sensitive channels, without permanent defilement.

The active worker stands appalled at what is revealed when the dark portals of the underworld are passed. It had seemed possible to bring about a better state of things, so long as we studied the conditions that were most readily seen. But who can stem this ocean tide of

foulness? Where shall one begin? Some have entered it, and done good work there. Jerry McAuley lived and worked in it, and succeeded. There are not many Jerry McAuleys. But he has marked out the way, and we can follow where another has led. There is need for such work, even in our young country, and just now there is a place for the man whom God has endowed with the rare gift of reaching and winning those who have sunk beneath the surface.

The Imperial Limited, the Canadian Pacific fast transcontinental train between Montreal and British Columbia is again running regularly for the season, and all through Canadian territory. It is so close the distance this year will be covered in ninety hours instead of one hundred. The distance is 2,990 miles.

It is safe to say that no one has attended meetings of the General Assembly for the past twenty-five years with greater regularity than Mr. Robert Murray, the veteran Editor of the Presbyterian Witness, Halifax. And Mr. Murray always takes an active, as well as an intelligent part in the work of the Supreme Court. His paper—by far the oldest Presbyterian journal in Canada—is now in its 54th year, but as young and vigorous in tone as ever.

Attention is directed to the Thirtieth annual statement of the Dominion Bank presented to the shareholders on the 29th ult. It is a most gratifying exhibit; and bears tangible testimony to the wisdom and ability of the management. The liabilities are reported as \$20,368,256.28; the assets were \$25,623,245.51; and the net profits for the year totalled \$275,192.50. The stockholders of the Dominion Bank have a "good thing", and they know it.

Principal Grant is endeavoring to have the corner stone of the new arts building for Queen's University laid by the Duke and Duchess of Cornwall and York. Away back, twenty odd years ago the Principal had the foundation of the present arts building laid by Princess Louise an aunt of the present heir to the throne of the British Empire, and he thinks it would be only fitting to have another member of the royal family perform a similar ceremony over the rearing of the new building. In this matter Principal Grant will likely succeed; he generally succeeds when he makes the effort.

Literary Notes.

The Ledger Monthly for June gives the first place to an illustrated article on "Children of Yesterday and To-day." "Everyday Life in the Philippines" is another well illustrated article, written by a native of Manila. "Authors Among Our College Women" shows pictures of half a dozen American women, college graduates, who have made names for themselves in literature. Several good short stories help to make up a very attractive number. As usual, the departments for house-keepers are very good. One page is devoted to "Dainty Dishes for the Breakfast Table" and another to "The Economical Use of Food." Robert Bonner's Sons, New York.

The first article in The Studio for May is "The Medallist's Art, as Seen at the Paris Exhibition." Percy Bate writes a most appreciative paper on the work of the Glasgow artist, R. Macaulay Stevenson. This article is beautifully illustrated with reproductions of a large number of Mr. Stevenson's pictures, which give a good idea of the style of this prominent artist. Part 1 of "The Art of True Enamelling upon Metals," by Alexander Fisher, is of great interest, entering into the very heart of the subject, and giving many illustrations. The work of the Architect and decorator, Joseph Hoffmann, at the Paris Exhibition, is described at length. "The New Movement in Russian Decorative Art" presents a subject that will be fresh to most of its readers. "Studio-Talk" is as varied and interesting as usual. The Studio, London, England.

In the June number of *The Bible Student* is a most suggestive article from the pen of Dr. George T. Purvis, of New York, upon the Book of Revelation. He admits that the book is most difficult, and that no system of interpretation yet presented has commended itself to all. He does not claim for the view he presents that it is entirely satisfactory, but he does believe that it is more satisfactory than any other. He regards the visions of the Revelation as the portrayal in highly symbolic form of the moral and religious principles and forces through which the exalted Christ is working out His mediatorial reign, and which are preparing for His second Advent and the last Judgment. The method by which he supports this theory is interesting, and to some minds, convincing. Another strong paper is the one of Dr. E. Daniel upon the self-testimony of the exalted Christ. This he makes to centre in the sentence:—"Fear not; I am the first and the last; I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." The other departments of the magazine are up to the usual standard, and a good index completes the half-yearly volume.

PRO PATRIA, by Max Pemberton, is a very bright little story, if not a remarkably clever one. The book gives particulars of what may some day happen; and the plot is based on an attempt on the part of France to get even with England for all her past offences, by digging a huge tunnel beneath the sea between Dieppe and Dover. This scheme is discovered by accident by the hero of the story, a young Englishman staying in Dieppe. Through his bravery, and after much exciting adventure, the entrance to the tunnel at Dover is blown up by dynamite, and England is saved. The story is improbable enough, and yet after reading it we cannot help turning to the Editor's "foreword," in which he says: "If Alfred Hilliard's story suggests any thought to us, it may well be this: 'Is the truth of the national security the same in our day as it was when the first of the Germans wrote? Is the dreamer alone who may tell himself that the national creed is built upon a false faith, upon false premises, and tacit ignorance? Is the dreamer alone who, in his dreams, may see the sword at England's gate, and the enemy in her homes?'. Of course a pretty love story runs through the book, and altogether Pro Patria will make excellent summer reading. The Copp Clark Company, Toronto.

The Inglenook.

The Valley of Humiliation.

BY E. GALLIENNE ROBIN.

It was a lovely morning in summer; the door of the barn church was left open to admit the pure sea air coming across the cliffs and fields of the precipitous island of Sark. The preacher, of somewhat austere aspect was Elie Brevint, a staunch upholder of the Presbyterian faith, which had a firm foothold in the little island of his ministry. It was not so in the other islands of the Channel group; rumors reached Elie of a decline therein of the form of worship he loved so loyally, and on this Sabbath morn of the year 1625 he spoke openly and with severity of this matter; while, at the same time, he had a word of praise for his own people of Sark, who were steady adherents of the Presbyterian religion.

'Twas but a bare place, this church of Sark. The slopes of its pointed roof were raftered in rough wood laid against the thatch. The only enclosed pew was that of the Seigneur of Sark; the rest of the people sat on benches and rested their feet on the earthen floor. In the corner opposite the open door was a maiden, fair and stately, some eighteen years of age. Her sweet, rosy face wore however, an expression of discontent that ill befitted so well featured a countenance. Her blue eyes sought the ground, and her long lashes quivered as she flinched at the stern words poured out by Elie Brevint. Beside her sat an elderly woman, whose sober array and constrained demeanour contrasted oddly with the bravery and colour of the maiden, whose mother she was. Next to her was Jean Poindextre, her husband, and a most notable farmer, who idolised his pretty daughter Celeste.

When the service came to length to an end and the congregation dispersed quietly, Celeste and her parents walked home in silence. They were half-way to their home, the farm at Le Port, when they were overtaken by a tall young man clad in brown, and with no bravery about his attire beyond the sparkling brilliants he wore as shoe-buckles. But he was a goodly personage, of proud and noble carriage. Shortly it came to pass that he fell behind with Celeste, and then ensued the following conversation:

"You looked of a sad countenance during the sermon, mistress," said the tall youth.

Celeste tossed her head, "And indeed 'twas but right I should, Master Jules Carré, for of a truth Monsieur Brevint spoke, oh, so ill of Roman Catholics, many of whom I number amongst my friends."

Jules Carré frowned. "Ah! these are the people you were acquainted with in Guernsey a few weeks since, is it not so?"

"Yes, yes! Such folks as they do not live pent up in a prison like this is, where nought is stirring of any moment."

"Celeste!" the young man cried, with a passion of protest in his deep voice, "Call you this dear home of ours a prison? Nay, look around you, sweetheart, and recall your idle words."

But Celeste was white with anger because he had dared to forget himself and call her sweetheart. Well she knew he had loved her faithfully, for he was older than she by ten long years; but she valued not his

steadfast affection, seeing he was of a serious mind, and she craved only the things of earth, and put far from her devotion which was sent by the Lord of men. Quickening her steps, she left Jules Carré alone, and turned into a field which overlooked the cliffs and the sea. She threw herself down on the tender grass and fell to brooding; but she gave not one glance at the enchanting beauty around her. Far to the horizon stretched a sea of delicate blue, close at hand the great cliffs were golden with gorse and gay with wild flowers to the verge of beetling crags and dark rocks, at whose base the shadows in the water were of a royal purple. But all was nought to this Presbyterian maid, who valued not the good things given to her by the great love of her Father.

Her parents were at their midday meal when she entered the spacious kitchen, and her father spoke playfully of her late appearing, for it was connected in his mind with Jules Carré, whom he favoured freely.

Celeste was in an ill mood, and would not even brook the playful rallies of the father who looked upon her as the apple of his eye. All the rest of the day she spoke but little, and at last, at nightfall, she opened her mind to her parents, and desired of them permission to sojourn in Guernsey for some time, seeing she would fain be with her grand acquaintances once more.

"But, Celeste," replied her mother, slowly, "these great people have not desired you to visit them yet again so soon! And you are not well acquainted with them! 'Twas but a chance that you met them; so you told us yourself, little daughter."

Celeste blushed hotly, but she set her red lips in a stubborn line, and persisted in her desire to go to Guernsey. Had not her friends there assured her that she was welcome at any period that it might please her to call upon them? And was it not, of a surety, a right thing to do, to take them at their word?

At length her mother sighed and gave her permission to do as she listed. She was to reside for a week with certain friends in Guernsey, and thus be enabled to call again upon the great people whom she favoured. And she would brook no delay. The next day but one small bark was to sail to Guernsey for sundry provisions, and with it went Celeste, overjoyed and eager for pleasure, and quite forgetful of the affront she had shown to Jules Carré, her faithful friend and would-be lover, whom she had not seen since that Sabbath morn.

* * * * *

One evening some two weeks after Celeste had set sail for Guernsey, Jules Carré wended his way down a steep path which would conduct him to Le Port farm. Reaching the granite house, he entered the wide, low hall and tapped at the kitchen door. A pleasant voice bade him enter, and stepping inside he found himself face to face with Mistress Poindextre, who was spinning busily beside the open window which looked upon the cliffs and the murmuring sea.

"You are indeed welcome, Master Carré," said she; "it seems a long weary moon since last we looked upon your face. Why have you not come to Le Port of late?"

"In good sooth, madam," he answered,

not altogether at his ease "I did not venture to intrude where I feared I was not welcome. It seems I have affronted Mistress Celeste, and I am told she has been some time in Guernsey."

"Nay, nay," she said smiling. She is not there now, and she was but from home a couple of days. She returned to Sark with the bark that bore provisions from the market of Guernsey."

"Is she, then, at home, madam?" he inquired eagerly; "in the house at this moment?"

"She is away on the cliffs yonder, picking camomile to prepare tea, which we use for various maladies. Master Carré, go and seek her, if you will, and tell her that I am going to prepare a savoury supper for you all. My husband is in the fields, and will return shortly."

Jules Carré needed no second bidding, but sped away in the direction pointed out by Mistress Poindextre, and presently he came upon Celeste in a field of camomile and ferns. She was seated against a hedge of wild roses, gowned in pure white; her golden head bare, and her blue eyes sweet and sad; she looked a picture of fair maidenhood. And anew she took possession of the heart of Master Carré.

"Mistress Celeste!" he cried softly, "may I approach and greet you? Are you still angry with me for those words on that Sabbath morn?"

She hung her head and the rich rose colour flew to her soft, white cheeks; but she held out her hand with a timid gesture of welcome. He sank down beside her on one knee and whispered in her little ear, "Tell me all about it, dear heart."

"Ah! this time she did not resent his tender words; but she pulled her hands from his and covering her face, she burst into tears, while he tried, in vain, to sooth her with caresses and loving phrases. Then at last she told her story, looking out to sea with her shining blue eyes.

"My mother's friends in Guernsey received me kindly, as was ever their wont, and I passed happy hours with them till I went to call upon the great people of the Roman Catholic faith. I was ushered into the presence of a company of ladies in costly apparel and full of fine chatter; and they looked upon me with scornful smiles and I heard them whisper together of my plain frock and strange cloak. And I could not understand it because the mistress of the grand house had been kind to me. But ah! it is plain enough! They were ashamed of me before the company. And then there were gentlemen who came in and spoke freely to me; and presently they mocked at the religion they profess till I could have sunk into the ground with shame and horror. But it grew worse and worse when they spoke slightly of our religion—Ah, Master Carré, I feel it is indeed mine now!—and she paused, out of breath, in sweet confusion.

He bent lower and touched her hand.

"Mistress, this is a glad day for me!"

"But see how I have been abased!" she cried.

"'Tis a sweet abasement, for it brings you nearer to me and nearer to our life here. Sweetheart, may I call you thus without fear of your displeasure?"

"Thus you may call me," she faltered, drooping her pretty head.

He laughed in triumph. "And do you desire to stay in this island? will it content you?"

"Ay, Master Carré, here will I live and die, if it please God."

"Then, then, sweetheart, tell me yet this one thing! Behold, I love thee with all my heart and soul. Dost think thou canst love me but a little?"

A dead silence was his only answer: but he was by no manner of means in despair, for he took her face in his large hands and laid it against his breast. Then she opened her blue eyes and smiled in his earnest, dark face. For through the Valley of Humiliation she had come to a Beulah land of peace, joy, and love—this little maid of old Presbyterian days in Sark.

The South Wind.

BY MARGARET A. SANGSTER.

Wind that sings of the dreamy South,
When the pale first blossoms wend the bee,
Wind that flings from a golden mouth
Tender spray of the summer sea,
Wind that keeps for us light and bloom,
That cradles the bird in the tree-top nest,
Wind that sleeps in the blue's perfume,
Of the winds of heaven we love thee best.

Over the springing wheat-fields pass,
And over the small home gardens fair,
Evermore bringing to grain and grass,
And the flowers thy breath of blessing rare,
Give us the cup of thy wine to taste,
O wind of the South, so strong and fleet!
Never a drop of its joy to waste,
In the days of the spring-time coy and sweet.

Aphorisms for Children.

1. Animal food once a day and in small quantities, if the teeth can masticate, is necessary to a rapidly growing child.
2. Avoid a too nourishing diet in a violent-tempered child.
3. Avoid seasoned dishes and salt meats, pastry, uncooked vegetables, unripe fruit, wine and rich cake.
4. Never tempt the appetite when disinclined.
5. Insist on thorough chewing; a child who eats too fast eats too much.
6. Vary the food from day to day, but avoid variety at one meal.
7. Take care that the child's food is well cooked.
8. Wine, beer and confections should never be given to a young child.
9. Give no food between meals; the stomach requires rest, like any other organ of the body.
10. Remember that overfeeding and the use of improper food kill more children than anything else.
11. Give no laudanum, no paregoric, no soothing syrup, no teas.
12. Remember that the summer complaint comes chiefly from overfeeding, and the use of improper food, but never from teething.

Milk Jelly.—Cover a half box of gelatine with a half cup of cold water to soak for a half-hour; strain it into a pint of hot milk in a double boiler; add a half-cup of sugar and a teaspoonful of vanilla; strain, and turn into tiny molds, and when very cold serve with coffee sauce.

Scalloped Tomatoes.—One pint of fresh or canned tomatoes, one generous pint of bread crumbs, two table-spoonfuls of butter, one of sugar, one scant table-spoonful of salt, one-fourth teaspoonful of salt, one-fourth teaspoonful of pepper. Put a layer of the tomato in the baking dish and dredge well with salt and pepper, and dot butter here and there. Then put in a layer of crumbs. Continue this until all the ingredients are used, having crumbs and butter for the top layer. If fresh tomatoes are used, bake an hour, if canned tomatoes bake half an hour.

In a White City.

A fascinating account is given in Pearson's Magazine of the city of Archangel, the capital of Northern Russia—a rapidly-growing town, which is about to become the chief port of Russia's western trade.

"For three months in the winter Archangel scarcely sees the sun, and for three months in the summer seldom loses sight of it. Yet there is no city in the whole of Europe which lies for so many months—for the greater part of the year, in fact—under a mantle of snow; and because of this, the Russian fondly calls it 'The White City.' And, to finish with this meeting of extremes, this city is now to become the great western post of the new trade which is springing up in Russia.

"White, too, is it in other ways. All the chief buildings glare with white paint and blink with white blinds. The churches—and in a Russian city they are not few—are also of pure white; only the cupolas are green, and the crosses on their summits gold. And white are the private houses of the better sort—except where Norwegians and Germans live, for buff and blue and red then streak and diaper the pine walls and edge the gable ends. But street-posts, gates, pillars, walls, fences—these are all in white. And in the summer, for every official you see in a blue or a grey tunic, you see ten in white caps and white uniforms.

"Bright colour alone is left to the women and children; pink blouses, green skirts, scarlet petticoats, orange aprons, and blue kerchiefs are common enough; while a group of children will always look like a cluster of old English flowers. But otherwise, in summer as in winter, this old city of Archangel, now destined to be the capital of a new Russia in the near West, is a White City indeed.

"You can never escape the Russian political system; it is universal and inexorable all the Empire over. Here at Archangel, at the edge of the Arctic Ocean, far away from all the centres of Russian life and government, you still find the police as active, and the penal system as vigorous as elsewhere. I was at Archangel when the 'Name Day' of the Empress came round, and it appeared to me, in my innocence, that all the city spontaneously celebrated with flags and decorations.

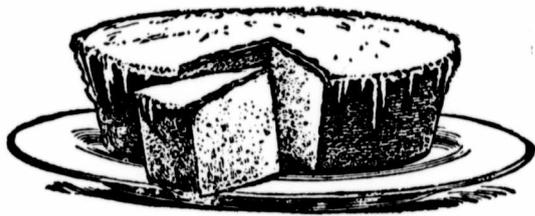
"But I found that immediately after the great day the police visited every house which had not so celebrated, and warnings and penalties were dealt out according to circumstances."

"He never spoke to me but twice," said a clerk in the employ of the late Mr. Stewart. "Once I tore a piece of wrapping paper roughly across, and he came round to tell me I should have folded it and made even edges. 'People,' he said 'don't like to get shiftless-looking bundles.' Again, I wound a bundle round with an extra turn of string, and before I could cut it he had the bundle out of my hand and unwound the unnecessary turn. 'Never waste even a piece of string,' he said, 'for waste is always wrong.'"

Never butter your pie plates, but dredge them lightly with flour.

Rice pudding made with beef tea instead of milk makes an excellent savory pudding for an invalid.

Put a pound of fine sugar, a pound of fresh butter, five eggs and a little beaten (ground) mace into a broad pan; beat it with your hands until it is very light and looks curdling; then put thereto a pound of flour and half a pound of currants very dry; beat them together, fill tin pans and bake them in a slack oven.



ROYAL Baking Powder is indispensable to the preparation of the finest cake, hot-breads, rolls and muffins.

Housekeepers are sometimes importuned to buy other powders because they are "cheap."

Housekeepers should stop and think. If such powders are lower priced, are they not inferior?

Is it economy to spoil your digestion to save a few pennies?

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

Alum is used in some baking powders and in most of the so-called phosphate powders, because it is cheap, and makes a cheaper powder. But alum is a corrosive poison which, taken in food, acts injuriously upon the stomach, liver and kidneys.

Ministers and Churches.

Our Toronto Letter.

One of the recent graduates of Knox College was placed in rather a perplexing position last Tuesday, at the Toronto Presbytery. Two charges had set their hearts upon him as their minister. Both came up to the Presbytery with their calls to him. The first call was presented, the commissioners presented their plea, and made a strong case, and the Moderator was about to put the call into the hands of Mr. McKerrill, the licentiate in question. Suddenly he drew back his hand, and announced that there was another call to be presented. It was agreed to hear this second call, and it was also presented, and sustained. Then both calls were placed in his hands, and he was asked for his decision. He very wisely decided to take a week to consider the complicated question, and will give his decision on Tuesday.

There was a third call presented, this one from the Queensville charge. It was addressed to Mr. M. MacArthur, Licentiate, one of the members of the last graduating class in Knox College. Mr. MacArthur was not present, and the call was forwarded to him. In the hope that he would accept however, provisional arrangement was made for his induction, and the Presbytery will meet on the 21st instant for his induction, should he not decline the call. He also will give his answer on Tuesday next.

On that evening the Rev. Alex. Esler will be inducted as pastor of Cooke's Church, Toronto. His expectations are awakened in Mr. Esler, and he will get a real hearty Irish-Canadian welcome to his new field. The congregation is practically intact, and that says much for the work of those within the congregation who have been looking after its affairs since the translation of their former pastor about a year ago.

Preparations are already being made for the Assembly meetings. Commissioners were skirmishing about at the end of last week, looking for some one who would supply for them on the 16th instant. The commissioner must pay his own way to Ottawa, and in the majority of cases has also to pay for the supply of his pulpit on the Assembly Sabbath. Of course this is not right. The Church should meet all these expenses, for these men are about the Church's business. But it will take some years yet to educate the Church up to the point of doing all she ought to do in that respect.

There are at present, in the Presbytery of Toronto, sixty-two charges, fifty-two of these are self-sustaining, six are augmented, and four are mission charges. There are altogether eighty-two congregations within the Presbytery. Seven of these charges are at present vacant, but three of them have called, and two of them will probably be settled during the present month. There are sixty-one ministers upon the Roll, and forty-seven ministers upon the Appendix to the Roll, seventeen of whom have retired from the active duties of the ministry and nine are engaged in other duties, most of them cognate to the duties of the ministry.

The congregations of the Presbytery paid \$88,693 for stipend during the past year, and raised \$171,719 for ordinary revenue. They sent into the Treasurer for missionary and benevolent purposes \$38,175. The total value of the church property within the Presbytery is given at \$1,190,101, on which there is a debt of \$466,167.

The resignation of the Rev. Peter E. Nichol, of St. Mark's, Toronto, was accepted at the last Presbytery meeting, and will take effect after the sixteenth day of this month. Mr. Nichol has done excellent service during the years of his ministry in St. Mark's. He has stayed with the congregation during the most trying time in its history, and leaves it with the goodwill and affection of every member and adherent. The addresses of the two young men who represented the congregation when the resignation was considered were the best we have ever listened to in this Court. They were earnest, giving credit to the minister for his work, speaking in the highest terms of his self-sacrifice and devotion, and there was not a word in them that Mr. Nichol or anyone could have wished unsaid. Their testimony was an admirable commendation of the pastor who was leaving them, whom they frankly said they would have liked to keep, but whose wish to enter upon evangelic work they felt that they must respect. There is a field here for a man who wishes to do earnest work and who has the courage to work on and not grow discouraged.

The report of the Forward Movement Committee indicated that there is a desire to begin aggressive work at an early date. So far the work has been preparatory. Members who are interested in the movement have met for prayer and counsel, but have not entered upon any organized effort in evangelic work. We have the greatest sympathy for the spirit that hesitates to shackle spiritual movements and direct such movements within human lines of action. But the majority of the members of Presbytery seem to ask for more definite action, and so an organized evangelic effort will begin in the early autumn.

The Rev. R. C. Tibb, the Clerk of the Toronto Presbytery, is continuing the Ministerial Bureau he began last summer. The object is to obtain the names of all ministers available for supply and the dates when they are available, and so be prepared to send temporary supply to any congregation in an emergency, or tell them where supply may be secured. This, of course, does not concern itself with vacancies, but only with settled charges when the minister is absent for some reason. Most of the applications come from men who wish supply during their holidays.

Ottawa.

At the Communion service in Erskine church last Sunday, 30 new members were added to the church, 20 by certificate and 10 on Profession of faith—making 52 since Mr. Mitchell's induction in February.

Quebec.

The induction of Rev. J. Byrnes into the charge of Poltimore, Glen Almond and Wakefield took place under most favorable auspices. The services were held at Poltimore, the central station of the field. There is a good sized church there which was filled to overflowing. The steamer Agnes took up a goodly crowd of Buckingham well wishers, as well as the members of the Ottawa Presbytery who were to take part in the induction. Rev. Wm. Patterson, of Buckingham, had the oversight of that field for the last two years; and by his many kind offices and thoughtful services in behalf of the united congregations earned the grateful thanks of the people.

Northern Ontario.

Revs. Graham, of Dornoch, and Leslie, of Crawford, had an exchange of pulpits on the 26th ult.

The Berkley congregation recently gave their organist, Mrs. Duff, a pleasant surprise by presenting her with a well-filled purse as a token of their appreciation of her faithful services.

The Ladies' Aid Society of the Maxwell congregation held a garden party at Mr. E. McCallum's last Friday week which was a pleasant affair, though somewhat marred by a shower of rain.

Rev. M. H. Scott, Zion Church, Hull, visited Shawville Monday last week on Presbytery business. The Shawville congregation and connected charges have called Rev. N. Vaddell, B. D., lately of Lachute.

Sabbath last was Communion day in the congregations of the Flesheron and Dundalk charges. At preparatory services on the Friday previous Rev. J. A. Matheson, of Pricerville, preached at Flesheron, Eugénia and Proton Station on Rev. W. P. Anderson, of Shelburne, at Dundalk and Ventry.

Rev. Mr. Russell, Missionary in Central India for eleven years, was with Rev. Matheson and Thom on the Pricerville and Flesheron fields last Sabbath week, and gave excellent addresses on Foreign Mission work. Mr. Russell addressed the Pricerville congregation in the morning, the Associate charge in the afternoon and reached Flesheron at 7 p. m., when he addressed the C. E. Society, who were a unit in their expression of appreciation of Mr. Russell's interesting and inspiring address.

Mr. R. M. Hobson, of Guelph, a representative of the Lord's Day Alliance, preached on a recent Sabbath in the Presbyterian and Methodist Churches, Dundalk, and on evenings following delivered interesting addresses in the former church, Dundalk, and the Presbyterian Church, Proton Station. At the former place Messrs. H. Abott, W. Hames and C. A. Lanon and at the latter place Messrs. A. Sherson and D. Blair, (elders) were appointed Committees to correspond with the Alliance in matters relative to its work in guarding the Sabbath.

Jubilee of Rev. John Grey, D. D.

For the past two Sabbaths Orillia Presbyterians have been keeping jubilee. An interesting monograph has been published giving a history of the congregation there since its organization in 1851. Dr. Burns, Dr. Ire and Dr. Gray are the three names associated with its early history, but the first and second are only associated with it incidentally. Dr. Gray has been always with it, and has given his life to building up the cause of Christ there. He was ordained there on the twenty-first day of May, 1851.

Beginning with a membership of twenty-nine, accessions have been constantly received, and there are now seven hundred members upon the roll. A very large number have, of course, been received into the membership of the Church during these fifty years, and have removed elsewhere. Of the original members three are still upon the roll—Mr. Adam Patterson, who was also one of the first Sabbath school teachers, Mrs. Thos. Dunn, Sr., and Mrs. J. P. Henderson.

It is remarkable that the congregation has had but two pastors, and two Sabbath school superintendents. Still a hale old man, as quick to see a point as the best, still in his duty as Synod Clerk. Since 1881, when he retired because of ill-health he has held the position of pastor emeritus of the congregation, gladly giving all the assistance in his power to the Rev. R. N. Grant, D. D., the present minister in charge.

Dr. Grant is widely known by his writings under the pseudonym—"Knnoxian." He wields a ready pen, which has occasionally a barbed point, but not often. It was feared some time ago that his health was seriously impaired, but that fear is gradually passing, and the hope is awakened that he may for many years yet minister to the people between whom and himself there is a mutual love.

Special jubilee services have been conducted on the 26th of May and on the 2nd of June. Rev. Robert Johnston, D. D., of London, preached on the 26th May, and Rev. J. A. Macdonald, of Toronto, last Sabbath. In spite of the unpropitious weather large congregations gathered, many of the old members who have moved to a distance and are now connected with other congregations, having come to unite once more with the old congregation.

The following sentence from the historical sketch which has been prepared indicates pretty clearly the attitude of the congregation in its work. "The general policy of the congregation in its life and work has been in the main conservative, and while not unwilling to consider and adopt changes in non-essentials, that may have seemed useful, the main reliance has been on the preaching of the Gospel, and wise and effective administration by the office-bearers of the Church."

Dr. Grant and his co-workers have succeeded in enlisting the active sympathies of the young people of the congregation. A large proportion of the membership is made up of the younger members of the families, and the problem of interesting the young in Church work is said to be comparatively unknown in this congregation. Among those who are active in the work of the congregation are many who made their first profession of faith within its walls.

No less than six who afterwards entered the ministry, five of whom are still in active service, made profession of their faith in Christ here. These are Revs. C. H. Cooke, of Smith's Falls; J. A. Claxton, B. D., of Eldorado; Rev. A. H. Graham, B. A., of Lancaster; Rev. W. H. Farrer, B. A., of Breadview; Rev. W. D. McPhail, who has recently gone to the North-West; and Rev. Alex. MacNabb, recently deceased. Many others have been at one time connected with the congregation.—Presbyterian Review.

Western Ontario.

The members of the C. O. F. Court at Berkley attended the Presbyterian church in a body last Sabbath week when an appropriate sermon was preached by the pastor, Rev. John Hunter, of Markdale.

A wheloping party from the city visited the manse at Milton Grove recently. The party consisted of Rev. Dr. Johnston, Rev. W. J. Clark and Mrs. Clark, and Rev. Messrs. Stuart, Moffat and Wilson, all of London. After partaking of the hospitality of Dr. and Mrs. McCrea, the party returned to the city, having enjoyed a delightful day.

Eastern Ontario.

Rev. R. Laird, Brockville, is able to be out again after a brief but severe illness. The pulpit of the Vankleek Hill Church was supplied at both the morning and evening services on a recent Sabbath by Rev. D. McVicar, of Montreal.

Rev. W. Meikle, the evangelist, so well known in Ottawa and Eastern Ontario, has become the permanent pastor of the Presbyterian congregation at Glace Bay, Nova Scotia.

The Presbyterians of Gneworth are renovating St. Andrew's Church, repairing the fences and walks, as well as generally beautifying the surroundings of the church property.

The sum of \$5,012 has been contributed by Annaprior and Braeside to the century fund. Of this \$1,000 goes to the common fund and \$1,200 towards building a church at Braeside.

The Rev. W. S. Smith of Middleville, and the Rev. J. S. McIlraith, of Balderson, exchanged pulpits last Sabbath. The latter preached an excellent sermon upon "Jonah and the Ninevites."

Rev. E. C. W. McColl, some years ago minister of the Middleville Congregational church, is applying for admission to the Presbyterian church at the present meeting of General Assembly.

Anniversary services will be held in Knox church, Cornwall, on Sunday, June 16. Rev. Dr. Herdman, of Calgary, Alberta, one of the Commissioners to the General Assembly, and brother of J. R. Herdman of this town, will officiate on that occasion. On Monday evening, June 17, a social will be held when an attractive programme will be presented. Further particulars next week.

During Rev. Dr. Grant's absence in Scotland, his pulpit will be supplied as follows: June 16, Rev. Prof. Ballentyne; June 23, Rev. J. McD. Duncan; June 30, Rev. R. P. Mackay; July 7, Rev. D. C. Hossack; July 14, Rev. R. Haddow; July 21-28, Rev. M. N. Bethune; August 4-11, Rev. C. H. Cooke. Dr. Grant is now on the Atlantic and will spend his holidays in the mother land.

The Presbyterian jubilee at Kemptville, on Tuesday evening, was a complete success. There was a large attendance and the musical and literary features were greatly enjoyed. Rev. Mr. McArthur gave an interesting history of Presbyterianism in the district and Rev. Mr. Ramsay, of Ottawa, talked entertainingly of Current Events of Presbyterianism in the District. Excellent musical selections were furnished by the choir under the direction of Miss Andrews.

On the 4th instant the interesting ceremony of laying the corner stone of a new church building at Keady was witnessed by a large concourse of people. On the platform were the following clergymen who took part in the ceremony: The pastor, Rev. D. Currie; Revs. J. McKinnon, (Baptist), Keady; D. A. McLean, Tara; J. Little, Chatsworth; J. J. Patterson, Chesley; P. McNabb, Kilsyth; and T. A. Nelson, Desboro members. After the devotional part of the service and before the stone was laid, Nellie Henderson, little daughter of W. C. Henderson, chairman of the Building Committee, stepped forward and presented Mr. John Duncan, who had been chosen to lay the stone, with a handsome trowel made of coin silver throughout with a stone set in the end of the handle, and suitably engraved. In the stone were deposited current coins of the realm, current literature and a short history of the congregation, written up and read by Mr. James Duncan. While the ladies of the congregation were preparing the sumptuous repast in Mr. Gillies' orchard, (beautifully decorated for the occasion,) excellent speeches were given by Mr. Jas. McLaughlin, Owen Sound; Mr. Jas. Halliday, M. P. Chesley, and Dr. Thomas, Reeve of Tara.

Twenty-eight General Assembly.

A crowded church greeted Rev. Principal Pollock, the retiring Moderator, who conducted the devotional exercises. He then preached a thoughtful sermon from the words "If ye know these things, happy are ye if ye do them," John xiii, 17. The theme of the discourse was:

Our Teacher and Our Minister.

Knowledge has been defined as the belief or what is true upon sufficient evidence. According to this definition, when the Saviour says, "if ye know these things," he means, if ye know and believe them and are satisfied that they are true. As the things were of a practical nature,

he adds, "happy are ye, if ye do them." Here we have another beatitude. In the teaching of our Lord, sometimes the principle comes first and then the illustration. At other times the illustration is followed by the principle. Here we have first the picture and then the lesson—one which was well-fitted to show the sublimity of the Saviour's mission as well as the originality of his teaching. As if to mark the extraordinary character of the action, the historian first tells emphatically who Jesus was, whence he came and whither he was going and then describes in the simplest and most natural manner the foot-washing. Having ended this service, he then taught the twelve disciples that they must do as he had done; tounding the precept on the principle that the servant is not greater than his Lord.

1. First then; we must take Christ for our Teacher. "Ye call me Master or Teacher and ye say well for so I am." When the human mind has exerted all its powers in vain in the attempt to solve the great problems of life, this great Teacher appeared. Philosophy had destroyed all faith in the popular religions and then destroyed all faith in itself. As an intellectual structure it was in ruins. It had passed like a dream and left a universal scepticism or a belief that speculation was useless and truth unattainable—that it left a belief in nothing. When Pilate said contemptuously to the great Teacher of truth, "What is truth," he simply expressed the common sentiment of the age. But the Saviour came as a revelation in himself as the truth, absolute, infinite and eternal—the Word who was in the beginning, was with God and was God. All truth comes from God and leads our minds back to the source from whence it came. So when the Saviour showed himself to the world and spoke of what he was and whence he came, he was teaching the highest truth possible—the truth of God, of heaven and of eternal life. His doctrine was an emanation from the centre of light. His words were not a speculation but a promulgation. To the Greeks, vain of their wisdom and their eloquence, Paul said, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe." These few words sum up the history and the failure of ancient philosophy. We cannot then speak of the doctrine of Christ as if it were a discovery of the human mind. Christ was a revealer. The apostles were not philosophers but witnesses, and it is when we believe in Him that we know the truth and that the truth makes us free. This great teacher lifts up his calm voice and claims to be heard and known as he is—the Holy One of God and condemns unbelief as the greatest of all crimes; because not to believe in Him is to defy the Father who sent him.

* * * *

One part of the defalcation given of knowledge is that the evidence for what is known and believed is sufficient. A revelation must be miraculous and so must be the evidence. Ordinary events cannot demonstrate an extraordinary dispensation. God in nature speaks by works which proclaim his glory and God in grace speaks in the same way. The Lord always appealed to his works. His simple word should have been enough, but he said, "if ye believe not me believe the works." If I do not the works of my Father, believe me not; but if I do, believe not me, believe the works, &c." This stronghold of his supernatural mission has been attacked with all the siege-train of infidelity—partly in the open—partly by secret and tortuous approaches. A now well known theory was broached about seventy years ago that the life of Jesus was a myth. This was eloquently repeated by a learned unbeliever (thirty years later and it has been reproduced by ingenious man with various modifications. At that time after the clamor of the old attack having died away, the Church had sunk into a condition of indolent and apathetic acquiescence in orthodox truth. But this fresh attack roused the friends of God's word into a new enthusiasm. Able men rushed into the fight and what has been the result? The number of lives of Christ and the mass of books, treatises and essays are simply incalculable. Think of the myriads who have read them, of the places to which they have penetrated and the space they have filled in the thoughts of multitudes who but for this would never have turned their attention to the subject. The object of the sceptic was to destroy the credibility of the record of the life of Christ and blot out that name from the page of authentic history

and the effect has been to turn the eyes of the whole world to that life, and proclaim it in every breeze. Reading people have been compelled to study in some measure that wonderful life. Therefore we say to the doubters: by all means write on, carp and cavil as much as you please and continue this strife; for as long as you do, you preach the truth which during all this discussion has made more progress than at any period since the time of Constantine. We say with the Apostle: "Every way, whether in pretence or in truth Christ is preached and we therein do rejoice, yea, and will rejoice."

There is another treatment, however, of the New Testament to which we are not so much indebted. When the gospels and the Acts of the Apostles are ingeniously and variously apportioned to different authors and every newer critic propounds a fresh theory of the books, not based on fact but fancy, we are neither confirmed in faith nor increased in knowledge. No one, unless he happened to have been an eyewitness of what he relates, ever wrote an authentic history without authorities. All history is largely a compilation. Some histories are almost entirely of this character, but usually the historian weaves into his narrative the substance and even the very words of his sources. The evangelists were not novelists but historians and when they had not personal knowledge of any matter, they were wise enough to procure it from them that did know and, if the critics can tell us who were the authors or witnesses from whom they borrowed the extracts, which are ascribed to others, then we shall be somewhat enlightened and possibly edified. But if they can do nothing but conjure up a number of great unknowns who are supposed to have flourished in what is confessedly the darkest period of church history—the obscure interval from the year 70 to the year 150 and thus transfer our thoughts from a time of transcendent light, the years when apostles and evangelists and the thousands converted at Pentecost were travelling everywhere—the years between the ascension and the destruction of Jerusalem, called the end of the age, to a time when we have no records and only a few writings of marked inferiority to even the most disputed parts of the canon of scripture, we fail to see wherein we are much benefited; while so much attention is persistently directed to the purely human and natural elements in the records, the divine element is thrown into the shade. We should not forget that the apostles and evangelists were peculiarly favored and endowed for the work assigned to them. They were either eyewitnesses or they had constant access to those who had been eyewitnesses. They were promised the Holy Spirit; they received it along with thousands on the day of Pentecost; they claimed to have this power and the claim was admitted and conceded to them by the Church. In short, we ignore or throw into the shade all that is divine, characteristic and peculiar; while we reinforce the materialistic and unbelieving tendencies of our age. Untutored minds conclude that there is no revelation and that we carry no message from God to the world. They reason, that where there is so much debate, there can be no certainty and are confirmed in their inclination to dismiss the whole subject and go into the great future without light; as if the gospel had never been preached among men.

II. The second part of this knowledge is in these words: "Ye call me Lord and ye say well, for so I am." A teacher instructs but a Lord commands. To Christ as our Lord we belong. We are not our own; having been bought with a great price. In this world two great powers struggle for the mastery—God and self. This antagonism never ceases without or within. The one says: I am my own; I belong to myself; all I have is mine; "Depart from us; we desire not the knowledge of thy ways." Such are as the churl of old of whose name, such he is. "If I have money I shall spend it as I please; if I have learning I shall employ it as I please; and if I have leisure I shall occupy it as I please. One result of this is an insatiable lust for money; accompanied sometimes with an excitement bordering on madness. Much is followed by the cry for more and when more is got, still the cry is, more; This horse-leech still cries, give give; and never says, it is enough. National prosperity has brought this national danger; for, unless there be powerful counteractives, this absorbing passion must produce a moral deterioration in which the noblest elements of character shall disappear. How is all this to be adjusted or remedied? For it must

be admitted that commercial enterprise has had much to do with national greatness, with increasing the sum of happiness, with the enlargement of material resources, with the intercourse that promotes peace and tones down prejudice, with the unlocking of long buried wealth, with inventions that astonish our minds, with discoveries that lessen the curse of pain and the sharp remedies that follow the march of armies. While the acquisition of wealth may have been the original and most common motive in all these things, it would be senseless to belittle results so comprehensive and beneficent. The nations that are dreamy unworldly and fond of pleasure make no progress and are distinguished neither in business nor beneficence. What, then, is the key to solve this problem? Just this; that as the earth and its people belong to the Lord, so all wealth and the makers of it belong to him. The rich and the poor are his. The Lord is the maker of them all. It is not the possession of wealth but the place it holds in the affections that constitutes worldliness.

One of the most pleasing features of our time is that the munificence of many men of wealth in the United States and Canada toward public objects. This spirit was long in coming but we trust that it has come to stay. Scotsmen have been credited with being fond of making money and it is not to be denied. But some of them know how to use it for the benefit of others. We can name in this roll of honor Lord Strathcona, Lord Mount Stephen, Sir William Macdonald, Sir William Young, Alexander Macleod and George Munro—all Scotsmen or the sons of Scotsmen. And Carnegie—a native of the old royal town of Dunfermline where Malcolm Canmore and the good Queen Margaret lived in the eleventh century, has added to an incredible list of benefactions a gift of two millions sterling to the universities of his native land—by far the greatest benefaction ever known in the United Kingdom. Our men of wealth in Montreal, Ottawa and Toronto—as well as many other places—will surely not allow this Assembly to close without the completion of the Common Fund, which is such an essential part of our Century Memorial.

It is not self-seeking but self-sacrifice that becomes all who name Christ as their Lord. He that loseth his life shall save it, is the principle of his kingdom. He gave himself for us and we should give ourselves for him. While infidels have been attacking the Book and rationalists have been mutilating it, some the while bewailing with affected sorrow the misfortunes of the church and expressing much concern for the future of a distressed faith, the Christian religion has doubled its power in the world and counts under its sway a third part of the world's greatly increased population. When we consider what it must be to translate ungrammared and unlexonised languages, we must esteem it a mightier miracle than that of Pentecost, that the Bible is now read by once barbarous tribes in over four hundred languages. This is the work of the same Spirit that inspired holy men of old. Hundreds have died for the faith in Armenia, Africa and China. Cultured men, refined women and tender children have been tortured and slain. They went not to destroy life but to save it; but Satan does not surrender his power without a struggle. Where are the martyrs to the cause of infidelity? The Turks who have slain or caused the death of 200,000 Armenians and almost exterminated a church that dates from the fifth

century are the largest body of Unitarians in the world. But it is when the Church suffers that the Church overcomes. Self must first be subdued. When the rebellious human will submits, then the believer says: "Lord what will thou have me to do." Knowledge becomes faith and faith becomes obedience. Those who have enlisted in the army of Him whose garments are stained with blood must not complain when the command is given by their Lord and commander.

We are encouraged to follow Christ's example by the promise of blessedness along with it. "Blessed are ye, if ye do them." As no one has ever known any of the beatitudes to fail—although these are in direct antagonism to the principles and practice of the world—we may rely upon it, that the Lord has here set before us the grand secret which is sought in a vast variety of treatises and pursued in a variety of ways by all mankind. It has often been urged by the enemies of our faith as a reproach; that by appealing to motives of hope and fear we are encouraging a refined selfishness and sapping the very foundations of virtue. Christians are reproached as bargaining for heaven and making their lives wretched by the perpetual presence of the pale and awful spectre of death and hell. By many, they are told how much more comfortable it would be to shut their eyes and go blind, as they do. Whether it be possible for any wise man not to think of happiness at all, or not to think of it with respect to that great future, which shall not be measured by days and years, I need not pause to enquire. Our Saviour does not start the question nor distinguish between present and future. Unlike all earthly enjoyments and possessions, the happiness which he bestows is both present and future. The enormously rich, the notoriously gay, the creatures of fashion, the devotees of pleasure and the successful conquerors and monarchs that have ruled mankind have all testified to their own misery and disgust with the world and many of them have either banished themselves from the world or put an end to their own lives. Still Satan dazzles and deceives each generation as it appears upon the earth and few indeed are indifferent to such things. The world has innumerable attractions and its temptations are subtle and skilfully disguised by him who rules it and who pretended to offer it all to the Savior as if he had it to give. It is none the less true, however, that happiness has its seat in the heart and that none has ever been blessed except by doing the will of God. To know it and not to do it increases our misery. We then wake up a monitor who will not suffer us to be at peace by pointing day and night to a future tribunal in which the first shall be last and the last first. But to know the will of God and to do it is the highest happiness on earth. It is not a happiness placed far away upon the summits of human greatness and inaccessible to the poor and the lowly—the weary and heavy laden—the persecuted and forsaken—the afflicted and despised; but it is within the reach of all who can hear the Savior's word and engage in his service. All that is needed is to submit to him, hear and obey his commands, follow his example in living unselfish lives by doing to others all the good we can—for good deeds above shall survive: the wreck of time—and then we shall experience a blessedness which will be the same in the future that it is now when holiness and happiness are but different sides of the same character and parts of the same possession.

Weak from Infancy.

THE UNFORTUNATE CONDITION OF MISS ERNESTINE CLOUTHIER.

AS SHE GREW OLDER HER TROUBLES BECAME MORE PRONOUNCED—DOCTORS SAID HER CASE WAS ONE OF GENERAL DEBILITY, AND HELD OUT SMALL HOPE OF RECOVERY—SHE IS NOW WELL AND STRONG—A LESSON FOR PARENTS.

From the Telegraph, Quebec.

No discovery in medicine in modern times has done so much to bring back the rich glow of health and the natural activity of healthy young womanhood to weak and ailing girls as has Dr. Williams' Pink Pills. Girls delicate from childhood have used these pills with remarkably beneficial effects, and the cherished daughter of many a household has been transformed from a pale and sickly girl into a happy and robust condition by their use.

Among the many who have regained health and strength through the use of Dr. Williams' Pink Pills is Miss Ernestine Clouthier, the fifteen year old daughter of Mr. G. A. Clouthier, residing at No. 8 Lallemande street, Quebec city. Mr. Clouthier in an interview with a representative of the Telegraph gave the following account of his daughter's illness and recovery: "Almost from infancy my daughter had not enjoyed good health, her constitution being of a frail character. We did not pay much attention to her weakness as we thought she would outgrow it. Unfortunately this was not the case, and as she grew older she became so weak that I got alarmed at her condition. For days at a time she was unable to take out of doors exercise; she became listless, her appetite failed her, and as time went on she could not stand without supporting herself against something and at times she would fall in a faint. I called in a doctor, but his medicine did not help her and she was growing weaker than ever. Another physician was then consulted who pronounced her case one of general debility, and gave me very little hope for her recovery. Some months ago while reading one of the daily papers I came across the case of a young woman cured by the use of Dr. Williams' Pink Pills, so I determined to give them a trial. After she had used about three boxes the color began to come back to her cheeks and she began to grow stronger. Greatly encouraged by this she continued to use the pills for several months and now she is as well as any girl of her age. Her appetite is good and she has gained thirty-five pounds in weight. Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her, I believe that Dr. Williams' Pink Pills are the greatest known medicine for growing girls and I would advise their use in all cases similar to that of my daughter's."

Miss Clouthier's 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.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., bi mo
 Rock Lake, Manitow, 5th March.
 Glenora, Glenora.
 Portage, Portage la P., 4th March, 8 p.m.
 Minnedosa, Shoal Lake, March 5, 1901.
 Melita, Camduff, 12 March.
 Tegulus.

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, Wexeter, March 5 10 a.m.
 Bruce, Paisley, 9th July, 10, 30 a.m.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12, 8 p.m.
 Peterboro, Fort Hope, 12th March, 1:30 p.m.
 Whitby, Whitby, 16th April.
 Le. d. 807, 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.
 Algona, Sunbury, March.
 North Bay, Huntsville, March 12.
 Saugeen, Knox, Harrison, March 12, 10 a.m.
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, March 12, at 4 p.m.
 Montreal, Last Tuesday of June, 10 a.m.
 Glougary, Alexandria, 2nd Tues. July.
 Lanark, Renfrew & Carleton Place, Ap. 16, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
 Brockville, Cardinal, 2nd Tuesday July 3 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m.
 Inverness, Whyococough, Mar. 19 10:11 a.m.
 P. E. I. Charlottetown, 5th Feb. Pictou.
 Wallace, Oxford, 6th May, 7:30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay, St. John, St. John, St. A.
 Miramichi, Chatham, 26 March, 10 a.m.

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 b Train No. 2 arrives Ottawa 8.45 a.m.
 c Train No. 3 leaves Ottawa 8.00 a.m.
 d Train No. 4 arrives Ottawa 6.15 p.m.
 e Train No. 5 leaves Ottawa 1.30 p.m.
 f Train No. 6 arrives Ottawa 8.10 p.m.
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Dominion Bank.

The Thirtieth Annual General meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 23, 1901.
 Among those present were: Colonel Mason, Messrs. William Ince, Wm. Strey, M. Boulton, E. B. Osler, Wm. Hendrie, John Stewart, Walter S. Low, W. D. Matthews, Chas. Cockshutt, Wm. Ross, M.P., A. G. Cassels, Thos. Walmsley, Timothy Eaton, Dr. J. F. Ross, W. C. Crowther, W. G. Cassels, H. M. Pellatt, David Smith, T. D. Brown, G. W. Lewis, J. Stewart, J. Long, A. R. Boswell, P. Leadlay, Peter Mac Donald, Richard Brown, G. N. Reynolds, A. Foulds, S. H. E. Hutchison, T. G. Brough and others.
 It was moved by Mr. Wm. Ince, seconded by Mr. W. D. Matthews, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as secretary.
 Messrs. A. R. Boswell and W. G. Cassels were appointed scrutineers.
 The Secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

To the Shareholders

The Directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1901.

Balance of profit and loss account, 30th April, 1900	\$ 62,936 38
Balance of profit and loss account, 30th April, 1901	900,291 88
Profit received on new capital stock	275,192 50
Profit for the year ending 30th April, 1901, after deducting charges of management, etc., and making provision for bad and doubtful debts	1,277,540 76
Dividend 3 per cent., paid 1st Aug., 1900	\$ 46,251 17
Dividend 2 per cent., paid 1st Nov., 1900	47,269 55
Dividend 2 per cent., paid 1st Feb., 1901	54,188 08
Dividend 2 per cent., payable 1st May, 1901	67,568 96
Written off bank premises	\$26,706 78
Transferred to reserve fund	900,291 88
Balance of profit and loss carried forward	\$ 100,482 10

RESERVE FUND.

Balance at credit of account, 30th April, 1900	1,500,000 00
Transferred from profit and loss account	900,291 88
	\$2,400,291 88

It is with deep regret your Directors have to record the death, which occurred in January last, of the Hon. Sir Frank Smith, who had so ably filled the position of Vice-President of the bank from its organization in 1871 until the death of Mr. James Austin in February, 1897, and President from that time until his death. Mr. E. B. Osler, M.P., was elected President, and Mr. W. D. Matthews, Vice-President. Mr. J. J. Foy, K.C., was being made to open offices at Gravenhurst, Ont., and in Arrangements are being made to open offices at Toronto on the corners of Queen and Teroulay streets and Bloor and Bathurst sts. At the latter point a suitable building is being erected by the bank.
 All branches of the bank have been inspected during the past twelve months.
 E. B. OSLER, President.

Toronto, 29th May, 1901.
 Mr. E. B. Osler moved, seconded by Mr. W. D. Matthews, and
 Resolved, That the report be adopted.
 It was moved by Mr. Wm. Hendrie, seconded by Mr. Wm. Ross, M.P., and
 Resolved, That the thanks of this meeting be given to the President, Vice-President and Directors for their services during the past year.
 It was moved by Mr. Wm. Ross, seconded by Mr. Thos. Walmsley, and
 Resolved, That the thanks of this meeting be given to the General Manager, Managers, Inspectors and other officers of the bank, for the efficient performance of their respective duties.
 It was moved by Mr. Anson Jones, seconded by Mr. John Long, and
 Resolved, That the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers on the close of the poll, do hand to the Chairman a certificate of the result of the poll.
 The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs A. W. Austin, W. B. Brock, M. P., T. Eatoc, J. J. Foy, K. C., Wm. Ince, Wilnot D. Matthews and E. B. Osler, M. P.
 At a subsequent meeting of the directors Mr. E. B. Osler, M. P., was elected President and Mr. W. D. Matthews, Vice-President for the ensuing term.

GENERAL STATEMENT.

LIABILITIES.		
Notes in circulation	.....	\$1,790,620.00
Deposits not bearing interest	.....	2,042,231.13
Deposits bearing interest	.....	16,435,383.15
Total liabilities to the public	.....	\$18,268,234.28
Capital stock paid up	.....	2,440,291.88
Reserve fund	.....	100,482.10
Balance of profits carried forward	.....	68,908.38
Dividend No. 74, payable 1st May	.....	83.75
Former dividends unclaimed	.....	136,516.28
Reserve for interest and exchange	.....	38,221.27
Rebate on bills discounted	.....	2,814,697.36
		\$25,623,245.51
Assets.		
Specie	.....	\$ 819,626.19
Dominion Government demand notes	.....	1,418,519.00
Deposit with Dominion Government for security of note circulation	.....	100,000.00
Notes of and checks on other banks	.....	753,649.28
Notes of and checks on other banks in Canada	.....	154,886.49
Balances due from other banks in the United Kingdom	.....	348,570.06
Balances due from other banks elsewhere than in Canada and the United Kingdom	.....	1,225,989.31
Provincial Government securities	.....	98,117.06
Canadian municipal securities and British or foreign or colonial public securities other than Canadian	.....	718,483.51
Railway and other bonds, debentures, and stocks	.....	2,203,729.83
Loans on call secured by stocks and debentures	.....	3,557,826.12
		\$11,838,647.28
Bills discounted and advances current	.....	13,245,429.14
Overdue debts estimated to be provided for	.....	23,382.31
Real estate other than bank premises	.....	43,875.15
Mortgages on real estate and by the bank	.....	13,571.19
Bank premises	.....	422,740.74
Other assets not included under the foregoing heads	.....	7,373.07
		13,761,998.23
		\$25,623,245.51

Toronto, 30th April, 1901.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 11th 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, 7 stops Corcoran 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, Corcoran Jct. 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 West Divisions: Arnprior, Renfrew, Egansville, Pembroke, Madawaska and Barry Sound.
 TRAINS LEAVE OTTAWA CENTRAL DEPOT:
 8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 1.00 p.m. Mixed for Madawaska.
 4.40 p.m. Pembroke and Madawaska.
 Trains arrive Ottawa, Central Depot:
 11.10 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICES:
 Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.
 TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9:24, Tupper Lake 12:20 DAILY. 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 DAILY. Connects at Cornwall for all points west and at Tupper Lake for New York City.
 Trains arrive at Central Station daily at 10:00 a.m. and 7:00 p.m.
 Mixed train leaves 7000 street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m. Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.05 a.m., 1.25 p.m.
 Leave Union Station 11.15 a.m., 8.45 a.m., 12.35 p.m., 5.15 p.m.

Arrive Montreal.

Windsor St. Station 88 a.m., 9.25 a.m., 11.10 a.m., 8.49 p.m., 6.40 p.m.
 Place Viger Station 12.55 p.m., 10 p.m. Daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.45 a.m., 1.10 p.m., 6.15 p.m., 1.19 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.
 Union Station 12.10 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.