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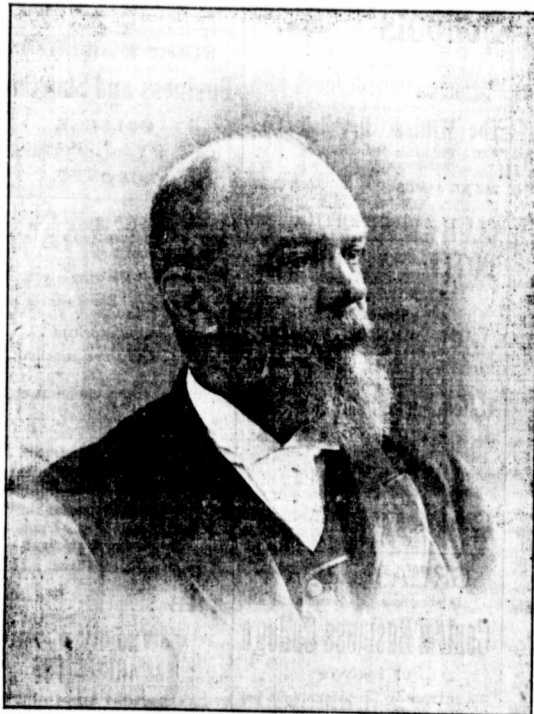
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MARRIAGES.

In Canbrook, on June 12th, by Rev. D. B. McRae, Mr. Wm. Smallton, to Miss Kate McDougall, both of Cranbrook.

In Esqueing, at the residence of the bride's mother, on Wednesday, 5th June, by Rev. L. Perrin, B.A., Thomas Arthur Ivens, Toronto, to Catharine, eldest daughter of the late James Sharp.

In Quebec, on June 11, by the Rev. A. T. Love, B.A., the Rev. Edward G. Walker, B.A., of Valcartier, Que., to Daisy, daughter of Wm. R. Dean, of Quebec.

On June 5, 1901, at the residence of the bride, 130 Bank street, by the Rev. Robert Heribson, M.A., Elizabeth J., daughter of W. J. Barr, to Geo. H. Taylor, of Ottawa.

On June 5, 1901, by the Rev. N. McLeod, at the manse, New Edinburgh, Wm. Mockett, of Billings Bridge, to Floret Woodluis, of Ottawa.

At the residence of the bride's parents, June 12, 1901, by the Rev. A. Rowat, Mr. Henry Nelson Henderson, of the Gore, Hinchinbrook, to Mary Helen, second daughter of Mr. Thos. Severs, of Elgin.

On June 12, 1901, at the home of Mr. C. E. Plain, 549 Gilmour street, Ottawa, father of the bride, Mabel Ross Plain, to W. George Young, son of Mr. Wm. Young, by the Rev. Dr. Moore, assisted by the Rev. Thurlow Fraser, all of Ottawa.

At the manse, Nesbitt, on June 4th, by the father of the bride, Mr. Thomas Stuart, Acheson, C.P.R. agent, Winkler, eldest son of Rev. Samuel Acheson, of Pembina, to Miss Mary Elizabeth, eldest daughter of Rev. R. Milne Croll, of Nesbitt, Manitoba.

At St. Andrew's Church, Quebec, on June 5, 1901, by the Rev. And. T. Love, Edith Mary, youngest daughter of the late Joseph Wilson Henry, of Quebec, to Herbert Egmont Bieber, accountant, Molsons Bank, Simcoe.

On June 5, 1901, at the 'Maples,' the residence of the bride's father, by the Rev. Robert A. Jaffray, of Wouchow, China, assisted by the Rev. D. G. Macphail, of St. Andrew's Church, Picton, and the Rev. Robert Bell, curate of Grace Church, Toronto, Wm. G. Jaffray, eldest son of Robt. Jaffray, Toronto, to Ethelwyn Gillespie, Picton, Ont.

BIRTHS.

At 131 Avenue Road, Toronto, on June 10, the wife of John Kerr Brodie, of a son.

At North Bay, June 6, to Mr. and Mrs. D. Cameron, of a son.

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Note and Comment.

Venice is trying to revive the picturesque ceremony of wedding the Adriatic, which has been discontinued since the last Doge was expelled in 1797. Plans are being made for a new "Bucentaur" on the model of the one used in the last ceremony.

A party of Swedish naturalists under the leadership of Gustave Kolthoff made a northern voyage of more than usual length last summer, for the purpose of studying the fauna in Arctic waters and lands. They were disappointed in not finding any more relics of André on Prince Charles Island.

It is said that the Princess Victoria, the only unmarried daughter of the King, is one of the most expert amateur book-binders in England, and spends much of her spare time in pursuing her hobby. She has a small library of books, all exquisitely bound by herself, and as an exhibitor she has won many prizes and much commendation under the pseudonym of "Miss Matthews."

A society to be called "The Church Law Society" has been inaugurated with Principal Story as its president. The general purposes of the society are stated to be to promote a better knowledge of the constitution, laws, and procedure of the Church of Scotland, and to advise in regard to the preservation of the property, rights, and privileges of the Church. Advisory, editorial, business, and lecture-committee have been elected.

The language contest has led to serious tumults in Prussian Poland. It is an axiom of the Polish clergy that the Virgin Mary does not understand German, and that prayer addressed to her in that language is of no effect. Polish children, therefore, refused to learn the religious lessons set them in the schools, for which the teachers punished them. On hearing this, says the Berlin correspondent of the "Chronicle," parents stormed the schools, dragged their children out, and flung the German religious text-books at the teachers' feet. The police had ultimately to interfere.

According to the rule sanctioned by centuries of Chinese observation, no document can have the authority of the Imperial Throne of China unless it bears a red spot placed there by the Sovereign. To the Grand Council the Tsung-li-Yamen and all other departments of State take their business, and the Grand Council in its turn considers all documents, and attaches to each a piece of red paper on which its own decision is written. Each morning at daybreak the Grand Council proceeds to the palace to submit the papers to the Sovereign, who, as each document is produced, signifies approval by making a small spot with a brush on the margin of the red paper. With the red spot upon it the paper is the most sacred thing in the world to a Chinaman; without it, it may be torn to shreds with impunity.

A daring voyage has been undertaken by two venturesome British Columbians. A master mariner and a newspaper man have arranged to make a tour of the world in an Indian war canoe. The craft is 40 ft. long and 4 ft. wide, contains a cabin large enough for both to sleep in, and is provisioned for six months. The voyagers were to start for Australia on May 29, and they expect to reach Sydney at the end of September. They estimate that they will reach England in about two years.

It is reported that the Rev. Dr. Charles Sheldon, of Topeka, Kansas, who wrote a book advising employers to treat their servants as equals, is having serious domestic troubles. His wife last week refused to allow the servant girl to dine with the family. The girl promptly gave up her place, and before leaving she reminded Mrs. Sheldon that her husband had recently solved the servant girl problem by declaring that domestics should have equal privileges with the family. Mrs. Sheldon told the girl that she was not responsible for her husband's opinions; he could write books, but she intended to rule the household. The pastor's dilemma is said to have caused great amusement.

Mr. Henry Broadhurst, English M. P., has published the story of his life, from stone-mason to a Government Minister, and he ends the volume with a description of Mr Gladstone's funeral. He says—Within the Abbey my place was on the north side of the grave. On my immediate right was the late Lord Chief Justice, and on my left Lord Justice Rigby. Behind sat the Lord Chancellor, and as the Duke of York retired from his post of pall-bearer he brushed against me. Then the Prince of Wales, to day the King of the mightiest Empire the world has known, advanced in reverence to Mrs. Gladstone, and before us all kissed the trembling hands of the widow of the greatest commoner of our land. Thus did the first gentleman of the nation acknowledge the equality of all humanity in the presence of the King of Kings.

Rev. John Spurgeon, father of the famous C. H. Spurgeon, remarks the Belfast Witness, is alive and well, and still usefully occupied at the great age of ninety years. Rev. Theodore Cuyler, of Brooklyn Presbyterian fame, is reported in excellent health at the age of seventy-nine. Dr. Farrar has been preaching on Sundays for forty-five years, besides innumerable week-day lectures and addresses. Dr. Parker, of the City Temple, has just preached, at an advanced age, the opening sermon of the great Evangelistic Campaign in London, and with undiminished fire. In the Irish Church there are Dr. Alexander, of Armagh, Dr. Killen of Belfast, and Mr. Buick of Ahoghill, all venerable and venerated. It is not that pulpit work itself is without tax and strain; rather it is that sober and regular living promotes longevity; "godliness hath the promise of the life that now is."

Rev. Dr. Morison, pastor of St. David's Church, St. John's, tells a rather amusing incident of the census taker's plan for deciding his nationality. On calling upon the reverend gentleman for his census, the enumerator asked him the usual question as to nationality, and the prompt reply was "I am a Canadian." This fairly staggered the official. He had evidently never heard of such a nationality, but, nothing daunted, he inquired what nationality Dr. Morison's father was. The answer was "Scotch." "Then you're Scotch," triumphantly answered the enumerator. "But my mother was English, and she surely counts as much as my father in settling so momentous a question." But the census taker was not to be moved. And so Dr. Morison is, officially at least, a Scotchman.

General Booth, says Mr. Stead in an article on the "General" in the *Young Man*, met Cecil Rhodes both in Africa and in London, and liked him well, Cecil Rhodes was very much taken with the General. He visited the Labour Colony at Hadleigh, and spent a day with the heads of the Army. The visit of inspection terminated with the inevitable prayer-meeting in which the General prayed earnestly, as is his wont, for the salvation of his distinguished visitor. Cecil Rhodes's demeanour was noted at the time as being singularly reverent and sympathetic, in marked contradistinction to that of others of the party. He told me afterwards: "The General's all right. I quite agree with him, only with the difference of one word. Where he says salvation I say empire. Otherwise we are quite in accord."

An extraordinary dispute has arisen between Rev. Dr. Cameron Lees, minister of St. Giles's Cathedral, Edinburgh, and Principal Story, of Glasgow University, owing to remarks made by Dr. Story in the General Assembly. Principal Story referred to Dr. Cameron Lee's speech at the deputation which went to the Episcopal bishops in furtherance of a day of prayer for Christian unity, in which he had expressed thankfulness in the words of a Scotsman speaking in 1610, of certain events which took place at that time. The Principal went on to say that he did not know if Dr. Cameron Lees knew what the history of the Church of Scotland was in 1610, and that Dr. Cameron Lees "rather preferred such meetings to the floor of this house." Dr. Cameron Lees replied in a letter to "The Scotsman," by characterizing the latter remark as a sneer, and stating that during his forty-five years' ministry he had always attended the General Assembly when sent there by his Presbytery, except on two occasions—once when prevented by an unexpected call of duty, and once by family bereavement. He explains that he is not this year a member of Assembly, but was present when the remarks were made. Dr. Cameron Lees thus concludes—"A man with his hands tied can always be made an easy victim by any cur that de-
sires to flesh his teeth."

Twenty-Seventh General Assembly.

SECOND DAY—THURSDAY.

The opening hour this morning was devoted to devotional exercises; and the first item of business was a report from the committee on Bills and Overtures with a programme of business recommending that Mr. J. W. McMillan, of Lindsay, be appointed to act as joint clerk of the Assembly in place of Dr. Warden, moderator-elect. The report was adopted.

Applications From Ministers

were then considered. Among them was one from Rev. J. C. Madill, former president of the P. P. A. and a Congregationalist, which was endorsed by the presbytery of Winnipeg. Protests against Mr. Madill's reception were read from the Presbyteries of Ottawa and Stratford. One from the presbytery of Paris was worded so as to read that Mr. Madill's application be entertained but that inquiry be made into the circumstances under which he left the presbytery of Toronto and the Presbyterian church. Rev. Dr. McMullen said the minute from the Paris presbytery should read that Mr. Madill's application be not entertained. The moderator ruled that to make any change such as suggested would be a dangerous precedent. Rev. Dr. Thompson, of Sarnia, pointed out that Mr. Madill had been separated from his church by the Congregational union, the fact of this gentleman having been disciplined ought not to be ignored. The application, with all its accompanying documents, was referred to committee.

Leave was given the presbytery of St. John to place upon its roll the name of Rev. Dr. McRae, until recently principal of Morin college, Quebec.

A welcome to Ottawa was read by the moderator from the Ministerial association of Ottawa and inviting the assembly to designate ministers to occupy the pulpits of the various churches on Sunday.

AFTERNOON SEDERUNT.

Reports of the various Colleges were presented. The Presbyterian College, Halifax, shows a falling off in the attendance and a slight decline in the funds, but the smaller attendance is attributed to the raising of the standard in the opening classes. The opinion was expressed that the attendance would pick up. In eleven months of the last church year the college took in \$10,905 as compared with receipts of \$11,207 for the previous year.

The report was presented by the Rev. Dr. Sedgewick and in it a scheme was outlined to consolidate all the funds of the church in the eastern section, and then apportion to each fund including colleges, a proportionate share. This was adopted. Dr. D. A. Murray, of Harvard, will be called to take the chair of mathematics in succession to the late Prof. Chas. Macdonald.

President Forrest, of Dalhousie College; Principal Pollok and Rev. J. A. Macdonald spoke on the report.

The impression was current that the falling off in the number of applicants of candidates for the ministry was because there were so many difficulties in the way of a student getting a charge after he had graduated from college. After passing his examinations he must then go before an entirely different tribunal, a congregation, and preach for a call. Principal Pollok referred in a humorous way to the deterioration in some quarters on the part of the people in the

caliber of minister required. Persons writing to him to recommend a minister asked that he be a "young man," "agreeable socially," "fond of athletics," and not one moral quality mentioned. Rev. Dr. Warden, the moderator, told the assembly that there was a diminished attendance of students for all the professions in the colleges of Scotland.

When the report of the Montreal Presbyterian College came up Principal MacVicar smilingly told the assembly that he had a prosperous year to report. The number of students enrolled was fifty-eight, of whom nine were studying for the work of French evangelization. All the funds of the college are in a good condition but the Principal would like to see some person come forward with funds for the exegetical chair. Dr. MacVicar said the falling off in the number of applicants for the ministry was a serious matter and should be considered by the church, but Dr. Lyle who seconded the adoption of the Montreal College report, said there was no cause for alarm and that the young men would be obtainable as they are needed.

Rev. Dr. Patrick presented the report of the Manitoba college. This was Dr. Patrick's first introduction to the assembly and he received a hearty welcome. The total number of students enrolled at present in theology is twenty-five and the arts students for the year numbered 150. The endowment fund totalled \$59,750; ordinary fund, \$23,192; scholarship fund, \$9,625. Dr. Patrick paid an eloquent tribute to Prof. Bryce and delivered a graceful panegyric on the late Dr. King, who did so much for Presbyterianism in the west. He said that the ministers must be practical, thorough men, who know how to preside over a kirk session, or run a Sunday school. They have no antiquated, out-of-date fashions in the west. He said that the church could go to the old country for a professor but it required Canadians for the ministry. It wanted men who knew which end of the horse to put in the buggy. There are no better men than the sons of Ontario farmers now in Manitoba and the Northwest. The motion to adopt the report was moved by Rev. R. G. McBeth, Vancouver, seconded by Mr. Robert Murray, Halifax, and carried.

Dr. Gregg, Toronto, presented the report of the hymnal committee. The edition sold for the year totaled 63,778, an increase of nearly 20,000. The royalty increased over \$1,500. Of the royalty \$1,000 goes to the aged and infirm minister's fund and \$500 to the widows' and orphans' fund.

Term Eldership.

An overture, which originated in presbytery of Owen Sound and was endorsed by the synods of Toronto and Kingston, dealt with the term service of elders. At present elders are elected for life, and it is proposed to give congregations power to elect when desired for a stated term of years.

Dr. J. B. Fraser, said that men are sometimes elected for life who prove a hindrance to the church. It might be said that the logical outcome would be term service in the ministry. He did not think it would; but, if so, it would not be a calamity. When elected for a period of five years the elder would be eligible for re election. Dr. Fraser concluded by moving the reception of the overture. This carried, he moved that the overture be approved and sent down to the presbyteries under the barrier act. If a majority of the Presbyteries endorse the overture, it will be subject to confirmation at a future meeting of the assembly.

Dr. Thompson, of Sarnia, said he did not think the church was more troubled with fractious elders than with fractious preachers, and moved in amendment that the overture be not entertained.

Dr. Forrest, Halifax, seconded the amendment, and said whenever there is a little trouble anywhere some people are always rushing to upset and amend the constitution. He thought the same treatment should be provided for preachers, and thought the elders would bear comparison with the ministers. He deprecated these changes. The present system is good enough as it is, and he hoped the assembly would give the quietus to the proposal.

Mr. McQueen, of Beverly, opposed the proposal and thought the assembly was wasting time. He said the proposal degraded the office of elder.

Rev. Mr. Gracey, Gananoque, said that when the Kingston synod approved the proposal it was not from any desire to weaken the eldership and pointed out that the proposal was not retroactive being dependent upon the will of the congregation. Dr. Sommerville, Owen Sound, objected to some of the comparisons made, which he said were unfair. He asked where in the New Testament the Presbyterian church got its authority to appoint elders for life and managers for a term of years. Knox was a pretty safe Presbyterian and he never thought an elder should be appointed for life.

Dr. Campbell, secretary of the assembly, said John Knox soon discovered that term service was not satisfactory and for 300 years the church had got along nicely and would do well to stay where it is.

Rev. Mr. McDougall, of Spencerville, opposed the overture.

A. F. Wood, ex M. P. P., Madoc, said that he never heard of any complaint with the system in the section in which he lived for many years.

Principal MacVicar urged the rejection of the overture.

In closing the discussion Dr. Fraser said he was surprised and pained at the lightness of the debate. The proposal should be brought seriously to the attention of the church. He asked if the assembly was averse to submitting the question to the 55 Presbyteries for discussion.

The first vote showed a large majority for Dr. Thompson's amendment throwing out the overture which was made the substantive motion and an amendment was moved by Mr. Cassels, Toronto, that the overture be "remitted" to presbyteries for discussion, which carried by a vote of 107 to 105.

To the proposal that the amendment be made the substantive motion, Dr. Sedgewick moved in amendment that further discussion be deferred until after the report on the elder-moderator question be submitted and disposed of.

The amendment was defeated by a vote of 74 to 80.

Mr. Cassels' amendment was then finally adopted and the overture goes to the presbyteries.

EVENING SEDERUNT,

Home Missions had the floor. The report from the Eastern Section was submitted by Rev. S. G. Carson, of Pictou, N. S. The committee was unable to tell of rapid extension or of any marked expansion in its work. In the east it is difficult to do more than occasionally to add a promising field to those already under charge. The number of stations with home missionaries was 23 as against 31 the year previous. Their

missionaries have supplied fields having 112 preaching stations, embracing 1,487 families and 1,786 communicants.

The stations contributed \$8,360 for the support of the missionaries and gave \$1,154 to the schemes of the church. The home mission committee gave grants totalling \$5,040. The receipts of the committee were \$14,080, expenditure \$14,651. The givings of Christian Endeavor societies are steadily falling off.

Home Missions West.

The report for the western section was presented by Rev. Dr. Robertson, Toronto, who said he was called on to present the report because the convener of the committee, Dr. Warden, was in the chair and he congratulated the assembly on its selection of a moderator. The field covered extends from Gaspe to Klondike, a distance of 5,000 miles. There was an increase of 40 in the missions and more than half the missions are west of Lake Superior. Some missions passed to the augmented list, and others became self-sustaining. If there was money 45 missions could be added to the augmented list to-morrow. The revenue exceeded the expenditure by \$66. There were \$13,500 received from Britain. Expenditure for current year is likely to be very much in advance of any previous year. Some 33 missions have been started and if justice is to be done to the growing west a mission must be started every week. The church must see to it that whatever country a man comes from he must be given the opportunities and privileges of the gospel. The printed report outlined the work to lumber camps, Manitoba, British Columbia and the Yukon. The work of the committee is carried on in 402 fields including 1,174 preaching stations, with 12,823 families and 13,830 communicants. The committee will want \$97,500 to meet the expenditure this year. Rev. J. C. Herdman, of Calgary, seconded the adoption of the report in an eloquent manner.

Galicians and Doukhobors.

Rev. Dr. J. T. Reid, who worked among the Galicians and Doukhobors as a medical missionary, was next introduced. He said these people, semi-barbarian Slavs, are worthy of sympathy. With a map of the Northwest he showed the locations of the Galician and Doukhobor settlements. There are in all about 30,000 Galicians and 7,500 Doukhobors. These, he said, are a frugal, industrious, promising people and in a few years will be prosperous farmers. They are writing cheery letters home and the thousands here are but a dot compared to the thousands coming. To argue against their coming would be as useless as for the redmen to argue against the coming of Columbus. The Anglo-Saxon brought a high civilization to this continent and who can tell but the Slav is being led to Canada by God to be enlightened. In twenty five years the vote of the west will be dominated by the foreigners and it is the duty of the Canadians to civilize them. To do this they must be given what Browning calls, "Christian souls." The lowest civilization he found in the west was among the Anglo-Saxons on the frontier working on the railroads.

THIRD DAY—FRIDAY.

When the General Assembly opened this morning, after devotional exercises the moderator announced that he had appointed the following committee to draft loyal addresses to His Majesty the King and the Governor-General; Principal Pollok, convener; Principal MacVicar, Dr. D. McLeod, James Hastie, John McIntyre, R. C., and Mr. F. Falconer, Sydney. After re-appointing the

committee on revision of Book of Forms with the addition of the names of Rev. Dr. Sedgwick, Halifax, and Professor Baird, Winnipeg, the Assembly proceeded to consider the report of Knox College, which was presented by Mr. Mortimer Clark, Chairman of the Board. The college barely met expenses and the report observed with great regret the very trifling sums received from many congregations for the maintenance of the college. "An examination of the church treasurer's statements discloses a condition of affairs by no means creditable to the congregations or the graduates of the college in charge of them." He moved the adoption of the report and the appointment of Rev. W. Halliday Douglas, of Cambridge, England, to be professor of apologetics, homiletics and pastoral theology, at a salary of \$2,500 a year. The motion was seconded by Rev. Dr. Torrance. Rev. Dr. Gregg referred to a number of Canadian graduates of the college who, he said, are quite worthy of appointment to the professoriate, among them being Rev. D. M. Ramsay, of Knox church, Ottawa, and said, amidst hearty plaudits, "Surely there are men in our wide Dominion fitted for this position without going to a far distant land for one." He moved, in amendment, that the report of the board of management be referred to a committee. The amendment was lost on division. The figures were not announced but the amendment had a large number of supporters. The main motion was then carried and Mr. Douglas was appointed.

Queen's University.

The report of Queen's University, Kingston, was next presented by Rev. Principal Grant. He said the university is passing through a critical stage, but is receiving the hearty support of all sections of the church. Last year the Assembly affirmed the principle that the time had come for nationalizing the university by statute as it had been the practice for years. The Assembly would be glad to learn that on Oct. 16 last Kingston, by an overwhelming majority, had passed a grant of \$50,000 for an addition to the building for the faculty in arts. "That showed," he said, that the people who know that it is a public and not a denominational assembly institution, although under the jurisdiction of the church. It ought to tend to the sweetening of the national life that one city can be found in which the spirit of union prevails." The county council of Frontenac will submit a bylaw for \$20,000 for an enlarged examination in Convocation hall. He next told of the appeal to the Ontario Government by which \$100,000 was secured. Queen's got its grant with the unanimous approval of the legislature. Queen's, he said, led the way and first opened the doors to all creeds and both sexes, Toronto and other universities following after. Report received and referred.

AFTERNOON SIDERUNT.

Rev. Dr. Armstrong presented the report of the

Ottawa Ladies' College

which had passed through a very satisfactory year. The number of pupils enrolled during the year was 158, of whom 48 were in residence during the year. The estimated revenue to the end of the session was \$16,667. The revenue had been sufficient to meet the ordinary expenses, interest and debt, etc., leaving a small balance to the good. It was confidently expected that \$12,000 would be subscribed in connection with the century fund towards wiping out the debt on the institution. Dr. Armstrong

praised the teaching staff, who were all of high academic standing.

Principal MacVicar, Montreal, moved the reception and adoption of the report and the appointment of the following as the board of management: Rev. Dr. Herridge, Ottawa; Levi Crannell, Dr. Armstrong, Dr. MacIntosh, Cornwall; Dr. Scrimger, Montreal; Rev. A. H. Scott, Perth; Dr. Stewart, Prescott; J. R. McLeod, Three Rivers; D. M. Ramsay, George Hay, Ottawa; E. T. Frost, ex M.P., Smith's Falls; A. W. Fraser, George L. Orme, Ottawa; and Walter Paul, Montreal.

Principal MacVicar said the college was doing excellent service to the church and the country.

The Moderator said he had not the slightest hesitation in strongly recommending the institution to the Assembly. The report was adopted.

The Century Fund.

Rev. Dr. Campbell, Perth, who was greeted with loud applause, then presented the report of the Century Fund Committee.

The report gave an exhaustive review of the several divisions of the funds, etc., which have been added to considerably since the publication of the report.

Rev. Dr. Campbell said that although they were not able to point to as great a spiritual movement as was expected when the century fund was launched, there were numerous indications of a quickening of spiritual life in the church. With respect to the financial side of the fund, they had received \$1,000,000 in actual cash and \$25,000 to spare. By the time everything was in hand the total fund would amount to \$1,500,000. Up to date \$896,000 had been subscribed to debt fund, of which \$610,000 had been paid in. Towards the common fund \$565,000 had been subscribed, of which \$415,000 had been paid in. The church was on the threshold of great progress, and he believed that ten years hence, instead of looking up in the century fund as a great thing, they would be raising a million every year for missions.

Knitted the Church.

Rev. Dr. Thompson, Sarnia, spoke in hopeful terms of the future of the church, and said the realization of the century fund movement knitted the church as it never was before. The work was not accomplished without great and noble effort. No church could drift far into heresy that kept practical work to the front. He concluded by moving the following resolution: "That this Assembly bends in adoration and thankfulness before Him who has led His people in connection with the fund and movement; recognizes that more spiritual effort should be sought for as a result of this great and crowning effort; has peculiar pleasure in recognizing the helpfulness of Sabbath schools and young people's societies; thanks the convener, agent and all who have assisted in the work; mentions the kindness of the railway companies; approves the recommendation of the report and re-appoints the executive committee with the addition of Rev. A. Gandier, and appoints two special committees to be named by the Moderator, one to consider the means to be adopted for securing further spiritual results, the other to consider the financial steps necessary in connection with the fund, both to report at an early sederunt of this assembly." This was seconded by Dr. Johnson, of London, in an eloquent speech in which the leaders of the church were highly eulogized.

Dr. Thompson's motion was carried by a standing vote, the assembly singing the doxology.

It was recommended:—(1) That the committee be empowered to proceed in due time to distribute the money in their hands, and that they be permitted, also, to make suitable classification of certain special sums which do not in strictness come under their notice, such as Halifax college building, Indore college, and Ottawa Ladies' College. (2) That in view of the many subscriptions not yet paid, the books be kept open till December 1st of this year, and that Dr. Campbell's services as agent be retained till that date.

Aged and Infirm Ministers.

Rev. Anderson Rogers submitted the report of the aged and infirm ministers' fund, eastern section. The fund was reported as seriously embarrassed, the collections not having increased in ten years, while the expenditure had steadily increased.

Mr. J. K. McDonald, Toronto, presented the report of the aged and infirm ministers' fund, western section. He thought it poor encouragement that the ministers should take so little interest in the fund, nearly one-half of the commissioners leaving the church when the Moderator announced that the reports were to be received. The fund was not well enough supported to give the annuitants the amount desired. Eighteen new annuitants were added to the list.

EVENING SEDERUNT.

The time this evening was given to the great subject of

Foreign Missions.

The report of the eastern division comprising the New Hebrides, Trinidad and Corea, was presented by Rev. Mr. Gandier, who referred to the leading features of the year's work. He moved a resolution expressing thankfulness at the preservation of the missionaries and native converts in Honan, putting on record the assembly's keen sense of the loss sustained in the death of Rev. Dr. MacKay of Formosa, and alluding appreciatively to the valued services of the missionaries in Central India.

The motion was seconded by Rev. R. P. MacKay, of Toronto, who pronounced a panegyric upon the great Formosan missionary who had passed away. He announced that the foreign mission committee had decided to make the very best provision for the widow and family of Dr. MacKay. Mr. Gauld, who was now in charge of North Formosa, was a man of splendid ability. The speaker presented the report for the western section of the foreign mission field. He referred to the trials experienced in China, where 40,000 native converts had perished. At a moderate estimate the church had lost \$74,000 to \$75,000 worth of property. A claim for that amount of indemnity had been made, but whether they would get it and when, remained to be seen. Missionary work amongst the Chinese in Canada was gaining in importance. "The government may raise the capitation tax," observed the speaker, "but it cannot keep out the Chinese. A larger number have come in than ever came in before and we must look after them."

Mr. Norman Russell, missionary in India, spoke next, and showed a map with 17,000 villages marked on it, for whose spiritual welfare the Canadian Presbyterian church alone is working. Out of the 17,000 villages the church occupies 15 places and does not reach five per cent. of the population with one single message of the gospel in the year. There is no waiting for open doors, the country is ready for the gospel.

Dr. Woods, medical missionary to India, followed. He said if obstacles are to be

overcome the medical missionary will have greater success than the ordained missionary. The medical man is essential to success as the pioneer in opening up a new field. He emphasized the importance of hospital work as the best method of work as it brings the missionary in direct personal contact with the natives.

Rev. Mr. Wilson, Ncemuch, India, gave a graphic description of the horrors of the famine. He said there were sixty million people in the famine area and a vast multitude in the scarcity area. The missionaries devoted their chief efforts to providing for children. Prejudice is being scattered through the generosity of Christian peoples and particularly the British government which spent thirty-three million dollars on relief work.

Work in Corea.

The work in Corea was next presented by Mr. Robb, who goes there shortly. Mr. Kobb is an impressive speaker, inspired with missionary fire and zeal.

The assembly next greeted Honan, China, and listened to a fascinating story from Dr. Menzies, who has accomplished a telling work there, especially in hospital service. In one hospital in one year there, 21,800 patients were treated and 564 operations performed. Taking China as a whole every medical man has three million people as his share of the work. He gave positive testimony to the genuineness of the conversion of the Chinese Christians, hundreds having sealed their faith with their blood.

Rev. Jonathan Goforth was the last speaker and this heroic soldier of Christ in China gave a rousing welcome. The Canadian Presbyterian church, he said, was responsible for the conversion of 25,000,000 people. In Honan they have a population 10,000,000 and 200 men and women are needed for the work. The great work must be done by natives, but how are these to be got except by sending out the best men to train them. Mr. Goforth was enthusiastic in his predictions of the future if the money and men are forthcoming. He had every faith that the church of God in China will be a glorious church in the years to come.

FOURTH DAY—SATURDAY.

A full house marked the opening of the forenoon's sederunt. After devotional exercises, the business committee submitted a docket which was accepted.

The Rev. John Neil introduced the subject of

Work in the Sabbath Schools

and presented the report. Principal MacVicar delivered a timely and weighty address in advocacy of greater attention to this department of the church's work, and was followed by many others. The report was adopted. It said:

For 1900 we report 3,049 schools—395 union and 2,654 Presbyterian—with 162 home departments. As 1900 is the first time that union schools have been classified as such, your committee cannot say whether the number of union schools has increased or decreased. The total number of schools increased during 1900 by 351, with an increase in home department of forty-two.

Including the attendance of teachers and scholars in the schools under the supervision of our foreign missionaries, we have in all the schools of the Church 21,295 teachers and officers—a gain of 184—and 187,691 scholars—a gain of 4,238. Counting the 5,009 reported in the home department of the schools, we have in the schools reported an enrolment of teachers, officers and scholars of 208,986.

In 1900, for the support of Sabbath schools, congregations contributed \$10,868, a decrease of \$235, and the Sabbath schools themselves \$54,396, a decrease of \$366. When one remembers the increased number of schools, it would seem as if in many places the equipment was so complete that schools need not spend so much on themselves. Seven hundred and sixty schools gave \$23,373 to the schemes of the Church, a decrease of \$4,698. One thousand nine hundred and seventy of our schools do not report themselves as giving anything to the schemes. If an intelligent interest in the missionary and educational work of the Church is necessary in our land, something more ought to be done to train the future church members and supporters now in our Sabbath schools. One thousand two hundred and seventy-nine schools contributed \$17,482 to the century fund. Eight hundred and forty four schools gave \$17,341 for other purposes than self-support, schemes or century fund. It would seem that presbyteries and sessions would do well to inquire more fully into this item of expenditure. For all purposes our schools contributed \$113,097, an increase of \$12,960.

The resolutions in part were as follows:—

That for the securing of greater completeness and accuracy in the statistical returns, and for the better promotion of the work generally, it be a recommendation to synods and presbyteries to continue the same Sabbath school conveners in office for at least three years in succession.

That the recommendations of last General Assembly regarding: The visitation of Sabbath schools by representatives of session and presbytery; the establishment of a home department in connection with each Sabbath school; the encouragement of the memorizing of Scripture and the Shorter Catechism by the young; be, as they hereby are reaffirmed.

That the General Assembly regret that, in so many of the Sabbath schools no contribution is made to the missionary, educational and benevolent schemes of the church; and urge upon all concerned the extreme importance of heartily enlisting the sympathies and energies of the children and young people in these great enterprises.

That the General Assembly regard with much satisfaction the increased attention given in the colleges of the church to instruction in the principles of teaching and in Sabbath school methods, and strongly recommend to presbyteries the holding, where practicable, of local institutes to the same end.

Mr. Douglas Fraser, presented the report on Sabbath school publications. The cash balance at credit April 30, 1901, was \$6,510. The excess of assets over liabilities is \$10,223.

FIFTH DAY—MONDAY.

After devotional exercises this morning the report on

Sabbath Observance

was presented by Rev. D. R. Drummond, who said the question of Sabbath observance is the most important the church had to deal with. It was the right arm of the church, the hope of the great army of toilers which is continually increasing the bulwarks and defence of the nation's highest life. While there are perils existing the assembly should not be forgetful of the fact that probably as a nation Canada was among the best Sabbath observers to be found anywhere. Nevertheless, as compared with the importance of the day and the spirit of Him who has given his imprimatur to it for all

time, many desirable things were lacking. Mr. Drummond discussed the attitude of the great corporations towards Sabbath observance and took the ground that it should not be left to them to determine what was proper and necessary work to be performed on Sunday, as they would act in accordance with their own selfish interests. He also expressed pleasure at the manner in which the various labor bodies were co-operating in securing the observance of the Lord's day, and moved the adoption of the report, which embodied a number of recommendations. The motion was seconded by Rev. Joseph Hogg, Winnipeg, who spoke of the work in Manitoba to secure Sabbath observance. He said there was a general movement in the west to secure a Saturday half-holiday, so as to obviate the alleged necessity for excursions and outings on Sunday. Principal Caven supported the report and spoke of the difficulty of gaining much by the deliberations of the provincial high courts, as the Nova Scotia, New Brunswick and other courts all gave diverse judgments. Some central decision would be necessary to remove the obstacles.

The report was adopted.

The appointment of an assistant to Dr. Robertson, superintendent of home missions, was introduced by Rev. J. W. McMillan, of Lindsay, in a report asking that the home mission committee, western section, be empowered to appoint a man to work in Manitoba and the Northwest. The report was seconded by Rev. Dr. Bryce, of Winnipeg, and carried unanimously. A wealthy layman will pay the salary for two years.

Woman's Home Mission Society.

The recommendation of the home mission committee, left over at the time the report was taken up, was next considered. The recommendation was: "That the home mission committee, finding it necessary to be provided with a larger revenue, and from more assured sources, are anxious for the organization of the women of the church for this purpose, and ask the assembly if it is not possible to so alter the constitution of the W. F. M. S. as to admit of it serving a double function in regard to both foreign and home missions, and render unnecessary the organization of distinctively Woman's Home Mission Societies. After discussion a motion by Dr. MacLaren, seconded by Dr. Bayne, to lay the recommendation on the table, was carried by a large majority.

Continued on page 396.

Current History for June opens with a very able and pithy, critical estimate of the life work of Lord Salisbury, "the proudest aristocrat in England," written from an opponent's point of view. The writer makes the remarkable statement that "the English are not a democratic people. They have less of the democratic instinct than any other nation in Christendom." The article on Lord Salisbury is probably the last from the pen of the famous English journalist William Clarke, as the writer died suddenly shortly afterwards while on a tour in Herzegovina. The other contents of the number embrace the usual comprehensive but concise and clear headed review of the chief news of the world during the preceding month, serving to fix in the reader's memory a clear idea of many things that the daily papers tend to render confusing. Among the leading topics of the month are the situation in China, opening of New Ontario, the British Budget, the Pros and Cons of Trusts. Current History Co., Boston, Mass., \$1.50 a year.

Our Young People

General Topic—Whatever—“I will strive to do whatever He would like to have me do.” John 15 : 7-16. Matt. 28.

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

Trusting in the Lord Jesus Christ for strength I promise him that I will strive to do whatever he would like to have me do. Trusting and striving represent the two sides of the Christian Life. Trusting represents the passive side and corresponds to Faith; striving represents the active and corresponds to Works—Either is sufficient, together they are complete. Faith without works is dead, but accompanied by works it forms at once the natural fruit and warrant of the Christian Life.

The word *striving* in the topic for to-day is singularly apt and happy. It reminds us of that classical saying by the Master Himself—Strive to enter in at the strait gate, and comes also laden with suggestions of the toil and the battle of the Christian Life. In the New Testament saying above referred to, strive means agonize, which again comes from the Greek word *agon* a contest or battle.

Striving, therefore, to do whatsoever he would like to have me do indicates no half measure, no lukewarm service, but a hearty and enthusiastic obedience to the mind and will of the Saviour. It is a pledge to combat your own convenience, our own comfort, our own selfishness, the ways of a wicked world and the machinations of the evil One; and in spite of every adverse influence to control ourselves according to His sweet will.

And this article in The Pledge is not only thorough-going, it is also comprehensive. How easy and delightful it is to be enthusiastic when duty lies in the line of inclination. But duties seem to lie around us in all directions, they cross our inclinations, they oppose our aptitudes; and most of them seem to run contrary to the very nature and genius of our beings. We must strive to do them all. The obligations is whatsoever He would like to have me do. Our attitude in this conversion should be like that of the ox in the familiar seal standing between an altar and a plough and signifying a readiness for sacrifice or for work. Who is able for these things? Let us lift our eyes to the everlasting hills of God's righteousness where cometh our help.

It must be confessed that this aspect of the Christian life is not inviting. Strife is a state of disquietude and unrest, and even continual striving to do whatsoever Christ would have us do is unsatisfactory and at last would become wearisome and disappointing. As the Christian grows in grace, however, it is one of the beautiful arrangements of providence that the element of strife passes into the background and that of victory and triumph takes its place. The development of the spiritual life produces wonders more marvellous than those of the natural because it is not only a new but it is also a higher order of a life. Former difficulties vanish, hindrances become helps; and the noise and confusion of strife passes into the confidence of victory and the sweetness of joy and peace. Therefore, says Paul, being justified by faith we have peace with God, and not only so but we glory in tribulations,

Let us, therefore, fear neither the strive nor the whatsoever of the Pledge: the strife but leads to victory and our wills as Tennyson reminds us "are ours to make them God's."

L'Amable.

Daily Readings.

Mon., June 24.—Scripture "whatsoever."
Matt. 7 : 12 ; John 2 : 1-5 ; 16 : 23, 24
Tues., June 25.—Great things in little.
Mic. 5 : 2 ; Matt. 13 : 31, 32
Wed., June 26.—The strenuous life.
Mark 12 : 29-31
Thurs., June 27.—In His strength and name.
2 Cor. 12 : 7-10 ; Col. 3 : 17-23
Fri., June 28.—The object of our endeavor.
Phil. 1 : 27 ; Heb. 6 : 1-3
Sat., June 29.—Faithfulness rewarded.
Heb. 10 : 1-5
Sun., June 30.—TOPIC. *Whatever: "I will strive to do whatever He would like to have me do."* John 15 : 7-16 ; Matt. 28 : 18-20.

Sparks From Other Anvils.

Lutheran World: There have been a good many failures in various religious methods, but we know of none more palpable, none quite so dead, flat and stale and unprofitable as the gospel of Belles-Lettres.

North and West: The religion of Jesus Christ is the only thing that preserves our civilization from decay. Scratch even a nominal Christian and you find a barbarian. It is the growth in Christian sentiment that is making it impossible to erect a bull-ring, start a bear pit or pitch a prize ring in any state in the union.

Herald and Presbyter: Why should so many evangelists work from the outside rather than from the inside of the Church? In an organized way the work of evangelism has not been taken up, except as it has been urged that each man, in his own way, do his best. If any more efficient form of effort may be discovered, and greater results secured, the Church and ministry will welcome it with open arms.

Presbyterian Banner: Family worship was strictly maintained in the household of the late Queen, and her well worn Bible and prayer book accompanied her on her journeys. In the family of the Emperor of Germany the same custom is observed. Are not these great ones under better guidance because of their use of this means of blessing? And will not the same worship bless our homes and lives? The home that is built around an altar of prayer is ever the best, and we should maintain such an altar for ourselves and for our children.

Christian Instructor: Without battles, life would be too tame to enjoy. A great battle in the Presbyterian General Assembly was looked for, and it came "with confused noise," but no "garments rolled in blood." The smoke cleared away, what do we now behold? Not a confession of Faith torn to tatters; not a Dolly Varden creed all patched like a "crazy quilt"; not a more than half thousand delegates disgruntled going home to raise discord in their Presbyteries; but a united body each vying with the other how closely they can hug to their bosoms the grand old Confession of Faith, that comes so near to expressing the truth of the Word of God on all points of faith and doctrine.

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NOTES ON THE ASSEMBLY.

The Presbyterian General Assembly developed a number of striking features that deserve more than a passing notice—the business and speaking talent displayed by many of those who took part in the proceedings; the harmony and courtesy which prevailed throughout the sessions; the enthusiasm which centred around the success of the century fund enterprise; the interesting and often thrilling facts recited in the home and foreign mission reports and in the addresses of the missionaries and others who spoke thereon; the impressive considerations that call for the evangelization of the foreign peoples who have settled in our great Northwest, and the marked progress indicated in nearly every department of church work. All these things call, first of all, for gratitude to the great Shepherd, and then for determination on the part of the Presbyterians of Canada to follow up their Century fund enterprise by making a vigorous advance all along the line.

The success which has attended the Century fund enterprise shows what the Christian people of Canada can do, if they will, in bringing their offerings into the Lord's treasury and in sending out Gospel messengers to enter into the "open doors" and possess the fields already white unto the harvest. The open doors are there in answer to the prayers of God's people; the material prosperity which our country is enjoying is present as a gift from God himself; and these two facts combined are in effect an enquiry from the Master, "what are you going to do about it?" What if some of these open doors should have to be closed and the banner of the cross hauled down, because God's professing people may have failed to take advantage of their opportunities? What if the Christian people of Canada fail to

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realise the increased responsibilities which expanding prosperity and augmented wealth impose upon them as stewards of God's bounty? These are questions which God's professing people cannot evade.

The home mission report for the west brought into bold relief the magnitude and importance of the work in the Northwest, especially in connection with the Galicians and the Doukhobors, and also among the settlers and lumbermen in New Ontario. There is a loud call for men and means to grapple with these problems. The foreign peoples, to the number of over twenty thousand, who have settled on our prairies—and there are more coming—especially the Galicians, occupy a low plane of Christian civilization, because, in their own land, they have never had the opportunity of acquiring anything better, and unless the Christian people of Canada give them a pure gospel along with education, elevating them to a higher plane of living, they may become a menace to the moral and material future of the Dominion. This is a view of the problem which our people cannot afford to ignore—as Christian patriots they must surely see the necessity of making strenuous, self-sacrificing efforts to bring these people under Gospel influences and thus aid in laying broad, deep and solid the foundations of Christian civilization in our great western heritage. The problem is a serious and weighty one; but the Christian people of Canada can be equal to the emergency if only they are faithful to the call of the Master, whose they are and whom they profess to serve.

As already noted the foreign mission report and the addresses of missionaries present, indicated that everywhere in heathen lands there are open doors awaiting the coming of the Gospel messengers. Very loud, indeed, is the Macedonian cry "come over and help us." This is particularly true of Corea and India; and in China there are many evidences that the doors are not closed. These three countries contain at least 700,000,000 millions of people—an awful mass of heathenism, superstition and immortality to be coped with. Most interesting work is being done in Corea and India. In the former the people are wonderfully receptive; while in the latter Christianity is leaving even the higher and educated classes in that country. That 30,000 Christian converts in China have proved themselves faithful unto death, shows how strong a hold the Gospel has taken upon the Chinese people wherever our missionaries have for any length of time carried on their work.

India, Corea, China, the New Hebrides, Trinidad and Demerara should be dear to the Presbyterians of Canada, for there our own missionaries are faithfully toiling for the Master; and we, the Aarons and Hurs at home, should sustain them by reinforcements of men and money, and hold the ropes of faith and prayer and

love as they go down into the dark places of heathenism, Mordecai's warning to Esther—"who knoweth whether thou art come to the kingdom for such a time as this"—should possess some significance for the Christian people of Canada at a time when from so many heathen lands the cry, "Come over and help us," is sounding out. "Who knoweth" but the prosperity and wealth which God is bestowing upon the Canadian people is being given them to provide "for such a time as this?"

THE CENTURY FUND.

Why not drop this well-worn subject, now that the term for which the promoters asked has passed, and the response made by the Church is known? Because that for which the Century Fund was originated is but beginning. The first result, the million dollars for which the Church was asked, has been given. But that is but the leaf, the blossom and the fruit are to follow. Some lives have been blessed in the giving of the money that has swelled to almost a million and a half. Many have not received blessing, for they gave because they had to give. They did not discover the privilege underneath the compulsion; and so the channel through which blessing flows remained closed, and they are just so much poorer in money than they were. We can understand the chargin of these.

There are those who gave under compulsion, but who have since seen the wider field that opens, and to whom blessing has come in this vision of the possibilities before the Christian Church of today. They would have given with more heart had this vision been vouchsafed before; but it is well they did not miss it altogether. The gates remain unclosed, and the whole afterlife will be brightened and controlled by what has been seen within.

To some the gates of possibility opened early. They have given and given abundantly, and they have been abundantly blessed. These are infinitely richer than they were. Life means more than it did. The sense of perception has been immensely quickened, and not a day passes that does not bring to them some additional evidence of the value of living. Their opportunities seem endless, and the day seems too limited to seize upon all the means by which their life may be brought into helpful touch with other lives.

This is the true effect of the Century Fund movement. It was intended to shew men how much there was to be done, to shew them how much could be done, how much of this might be done by themselves, and so to enlist every individual as active workers. If it has shewn us the latent power of our Church, if it has given us a glimpse of the tremendous responsibility under which we rest, for responsibility is measured by ability, if it has even partially led us to make an effort to meet that responsibility, it has done us good. But these effects are but beginning. The years to come must

bring them to perfection. We dare not suppose that this great movement is over. As well might the newly ordained minister imagine his intellectual equipment complete. We are but on the threshold standing upon it and looking into a land rich with promise and richer in fulfilment to those of us who will enter and possess it.

Some minds must think and plan for the future of the Church. Upon the floor of the Assembly the first evidence of this careful thought is given, and there are not wanting those who say that this thing is all cut and dried before hand, and that the business of the Church is run by a few, who arrange all details, then skillfully engineer them through the Court. Were none to plan before coming to the General Assembly the first to grumble at chaotic condition of the business submitted would be the men who most earnestly protest against the bureaucracy of the present methods. A little Christian charity would help the thing out.

A NATURAL LEADER.

In reporting the address of one of the missionaries at the General Assembly on Foreign Mission night, the representative of a daily paper described his address as full of a wonderful personal magnetism, compelling the attention and enlisting the sympathies of his hearers. We know the speaker of whom this was said. He is not an attractive man in appearance. His voice and manner are repellent rather than winning. Quiet, and restrained, one would never think of him as a natural leader of men. Something awakened within him as he stood before that great audience that night, for the whole Presbyterian Church in Canada was there and he rose to the occasion.

Leadership among men does not depend upon outward things. A great soul is often encased within an insignificant or even uncouth body. Napoleon was known as the "Little Corsican." His great rival and ultimate conqueror was almost repulsive in appearance. The great religious leaders, from Paul onwards, have been men whom it would be hard to fit with the regulation dress suit. But beneath an exterior that men would not turn to look at a second time a soul richly endowed lay concealed, and at times looked out of the eyes and thrilled in the tones, and directed the energies of the man to whom God had given it.

The natural leader does not think of leadership. He is sublimely unconscious of his power. If he does become conscious of it at any time, he weakens it, for self-consciousness in such a man soon becomes arrogance. Such a man is often possessed of a simple direct nature, that looks right on, and sees what should be done, and sets about having it done. His power lies in this, that he can enlist, and even compel the energy of others to carry out his will. We yield to that power unconsciously, and, laying aside our own plan take up the plan of the man whose leadership we acknowledge.

There are not many leaders of this

stamp. There are a host of would be leaders, and the fact that they would lead bars them out of the class of great leaders of men. But the Church needs a leader. Thousands stand ready to follow if but one would lead. Perhaps we have more of the spirit of consecrated service in the Church to-day than ever before. It may not be greater in the individual, but in the aggregate there is more of the desire to be up and doing than in any former period. But leaders are born, not made. By dint of persistent effort one man may push himself to the front, and become an acknowledged leader; but we merely acquiesce in his leadership. There is little heart in the service we give under him. To one whom God has gifted with the power to compel the wills of other men unconsciously, the heart would go out naturally; and every earnest worker would draw towards him as steel to the magnet.

We are praying that the Lord of the harvest would thrust forth laborers into the harvest. May we not be more specific. May we not ask for one whom we would instinctively follow, whom the Divine Master shall endow with discernment, that he may choose the way for those of us who can follow, but who may not lead. Is this a confession of weakness? It would be were we responsible for the gifts we possess. But we are not. We are responsible for the use we make of them. If we have been fitted to follow we have no business in the place of leader, nor should we seek to do the leader's part.

Some set themselves to discover arguments says the (London) Presbyterian, for the divinity of the Scriptures and of the Son of God. We never more needed such arguments than at the present time, when we are being assailed with all manner of doubt-begging propositions, and when a German professor discourses frankly on the Christian mysteries, but denies the miraculous birth and the resurrection of our Lord. The late Professor Romanes was, as many know, cast in a sea of doubt, and all its waves went over him, but he tells us that one fact that stayed his soul was that Christ never taught a single doctrine which had to be unlearned. The advances of science do not antiquate a single point in His teaching. Where Plato and Socrates and Confucius have become old, Christ lives with an immortal youth, and in every century is still in the van.

The New Covenant—A Forgotten Secret.*

BY ANNA ROSS.

"The Lord Jesus, the same night in which He was betrayed, * * * took the cup, when He had supped, saying, "This cup is the New Testament in my blood drink ye all of it."

So there is a new covenant which is also a New Testament, the bequest of our dying Redeemer purchased for us at the price of His blood, and surely worth a good deal. What is it? and what is the use of it? The Church has forgotten. Ask ten ordinarily intelligent Christians what are the terms of this new covenant. Will anyone interested please make the experiment. If his experience is at all like the writer's, at least nine out of the ten will answer practically after the

fashion of the Ephesians, "We have not so much as heard whether there be any new covenant."

The Church was not always so ignorant of the New Covenant. Francis Enzinas, the young Spanish Reformer, was negotiating for the printing of his translation of the New Testament. "Before he had sent the copy to the printers," writes D'Aubigne, "an old Dominican monk, who scented some heretical design underneath it all, presented himself at his door. After the customary salutations, he took up the first page, which lay on the table in manuscript, and contained the title and one epistle to the emperor. The monk read, 'The New Testament, that is the New Covenant, of our Redeemer and only Saviour Jesus Christ.' Francis had said Covenant because he had noticed that the word Testament was not well understood. * * * 'Covenant,' said the monk, 'your translation is faithful and good, but the word *Covenant* grates on my ear; it is a completely Lutheran phrase.' 'No, it is not a phrase of Luther,' said Enzinas, but of the prophets and apostles.' 'This is intolerable,' resumed the monk; 'a youth born but yesterday or the day before, claims to teach the wisest and oldest men what they have taught all their life long! I swear by my cow that your design is to administer to men's souls the poisonous beverages of Luther craftily mixing with them the most holy words of the New Testament.' * But Enzinas knew what he was doing. It was not to him a small matter that many readers were losing the power of the word Covenant in their careless familiarity with the word Testament.

Samuel Rutherford had learned the secret of taking covenant hold upon his "sweet Lord Jesus" when he used the words, "Where there is fire, it is Christ's part, which I lay and bind upon Him, to keep in the coal."† Such bold trafficking in Covenant terms brought him into the banqueting house where the banner over him was love.

There was a time when there was a Covenant Theology, and "there were giants in the earth in those days."

That the force of the words Covenant and Testament were the precious property of the ordinary christian in those early times is illustrated by the following story. It was in the times of Claverhouse. A communion was to be held among the hills, but exactly where had not been ascertained by the enemy. The dragoons were scouring the country early that Sabbath morning seeking for traces of its whereabouts. They met a peasant servant-girl running barefoot over the heath. "Where are you going my lass?" sung out the captain of the band. The girl stopped. She could not tell a lie. To tell the plain truth meant—she knew too well what. Her knowledge of "the secret of the Lord gave her a ready answer. She said promptly "My brother has died, Sir, and I am going to hear his will read, and to get my share." Her story and her appearance pleased the soldier. "Well, well lass," he said, "you will run better with a pair of shoes on your feet," and he opened his purse, and handed her a half crown.

Where now will you find a young communicant giving such an account of a communion service, or of her object in going to it?

*D'Aubigne, 8th Vol. 2nd series, page 63.
†Rutherford's Letters, page 322.

The New Covenant a Lost Secret, by Anna Ross, Author of "The Men 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 this present issue, extracts from its successive chapters will be given in "The Dominion Presbyterian" that readers may understand its drift and its style. Orders will be sent to this office. P.O. Drawer 169, Ottawa.

The Inglenook.

The Unseen Shore.

A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly barks I anchored near,
Some loving souls that my heart held dear,
In silent sorrow will drop a tear.
But I shall have peacefully furled my sail
In moorings sheltered from storm or gale,
And greeted the friends who have sailed
before
Over the Unknown Sea to the Unseen Shore.
—British Weekly.

The Story of Dick, the Turtle.

Dick's life is not all sleeping and worm-hunting. Every second day he has a long swim in the bath, and he has certain social and domestic duties to perform which are very important.

When company is expected, Dick has to wear his swellest garb, a broad crimson ribbon, which is tied around his shell and into a huge bow upon his back. So attired, he gravely marches about as if he considered himself no unimportant personage. When all the pets are "dressed up" with similar ribbons, the effect is very comical.

Dick has to do his share of the work, too; for this is insisted upon by a very young lady, whose commands are not to be trifled with. She owns a small cart and a vague number of dolls, including one springy rubber man.

To the hinder edge of Dick's shell is affixed a ring—a solid gold one, by the way; for it rightly belongs to the stem of a certain watch. The cart has a cord and a gold snap, which should be at the end of a watch-chain I know of. This snap is fastened to the ring, the lady dolls are seated in the cart, the springy rubber man is placed upon Dick's back, and hay!—away they all go for a ten-foot dash down the stone walk.

The performance never fails to delight the young lady who owns the dolls, while Dick does not mind it in the least. One terrible day—I almost shudder to think of it!—the rain had left a pool about four inches deep at a low spot in the walk. Dick was hitched up to take his party for its usual airing; and lo! "he yunned away," as the young lady put it. Away he went full gallop straight for the pool. The party came near being drowned!

So exciting was the work of rescue and the restoring to consciousness of the lady passengers that the rubber man was forgotten. Later, after the pool had been dragged and everything possible had been done, he was found in a thick-growing plant, where Dick had left him a la Absalom.

Dick, for a time, strove to make friends with the black turtle; but of late he had discovered his own image in a mirror which extends to the floor of the studio. He climbs up the carved molding, and intently regards his reflection for an hour at a time. Whether he fancies that he has found some captive maiden of his race or merely desires to be sociable, as other turtles are upon logs, I am not prepared to say.

Taken upon his merits, Dick is a harmless and most interesting pet. He has already shown much more intelligence than would be expected of a turtle, and I should not be astonished if in a few years of good treatment developed his faculties much further.

The Grandmother's Place.

She was a dear white-haired old lady—the very ideal of a grandmother; and she sat by the fire-side rocking slowly, but with a sad look on her gentle face.

"No, dearie, I'm not sick, but I do feel lonely sometimes."

But why should she be lonely? She was in a family of well bred young people—son and daughter and grandchildren of various ages. To be sure, many of her dear ones had gone across the river to the Father's house; but she was not of a melancholy temperament, so she did not brood over that.

She loved the young people. She would have liked to join in their merriment; she would have gone with them to some of the concerts and other places, if she had been asked. But they in their thoughtlessness never imagined that grandmother cared for such things; and so they sat talking over their plans, telling merry tales and jokes, but leaving grandmother out of the conversation altogether.

They were never unkind to her. She had the best room in the house. Her bodily comfort was attended to first; her wishes were immediately carried out. But she would have gladly given up all this to have had one of those brightfaced boys or girls for a companion. If they would only have sat down and told her some of their stories and plans, how glad she would have been; and she had pleasant stories to tell, too, if there were some one to listen and care.

But she sat by the fire with a shadow on her lovely old face, and said, "I am so lonely sometimes." I wish they could all have heard it, and understood the pathos of it. It will not be long till grandmother's chair will be vacant. She has spent her life in ministry for others. Common gratitude would demand that her last days should not be lonely and companionless. Love the grandmother; give her a place in your heart as well as your home, and make her closing hours her happiest.

Only Half a Point.

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship; but a sudden flapping of a sail, as if the wind had shifted, caught the ear of an officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah, half a point in many places might bring us directly on the rocks, he said.

So it is in life. "Half a point" from strict truthfulness strands us upon the rocks of falsehood. "Half a point" from perfect honesty, and we are steering for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to the summit at one bound, but goes one little step at a time. Many think lightly of what they call "small sins." These rocks do not look so fearful to them.

How is Your Health?

Let us make a resolution that we will not speak any more nor think any more about our illnesses, whether they be great or small. Within my own experience I have known people who were hopelessly crippled for every useful purpose of life, and who were a continual burden to their friends, and there was nothing whatever wrong with them. They are dead now, and they did of their own doing. Their illness was sheer imagination, based upon persistent selfishness, and if they had been poor people, and been obliged to work, they would have had happier lives, and stronger characters, and if their friends had had the resolution, not to pamper and condole with them, but tell them to get up and do their work, they would have been in good health to-day, both of body and of soul.

For any sake do not speak of the different organs of your body, and try to forget they exist. Your indigestion is not of the slightest interest to any human being, and I wonder it interests yourself so much. A weak heart or a weak lung gives you no claim for respect upon your fellow men, and cannot be any source of pleasure.

When in this age of bad manners a man begins to speak of his liver, then I wonder how he was brought up, and doubt whether he ought to be admitted into decent society. If a man will talk about that—and there are men who will talk about it in railway carriages—he will talk about anything, and if it be a fact that that kind of disease causes depression, then I am glad to think that some judgment follows so close upon evil communications.

Did you say you had a serious disease and carried your death warrant within you? do not be filled either with pride or despondency. Make all arrangements that you have to make in case you drop in the ranks suddenly, and then keep the matter to yourself. As for other chronic illnesses they are partly hypochondriasm and very largely downright selfishness.—Ian MacLaren,

Where Pussy Got Her Name.

Did you ever think why we call the cat "puss?"

A great many years ago the people of Egypt, who had many idols worshipped the cat. They thought she was like the moon, because she was more active at night and because her eyes changed, just as the moon changes, which is sometimes full and sometimes only a bright little crescent or half moon, as we say. Did you ever notice your pussy's eyes to see how they change? So these people made an idol with the cat's head and named it Pasht, the same name they gave to the moon, for the word means the face of the moon.

The word has been changed to "pas," or "pus," and has come at last to be called "puss," the name which almost everyone gives to the cat. "Puss" and "pussy cat" are pet names for kitty everywhere. Who ever thought of it as given to her thousands of years ago and that then people bowed down and prayed to her?

Never meddle with a man who is minding his own business. Don't poke your finger into a bumble-bees' nest because it looks quiet on the outside.

Her—"Why are you in such a hurry to get married?" Him—"Well, you see, the chaps will be coming back from the front soon, and then nobody else will have a show."

Self-Help for Nervous Women.

When you are asleep, it is to be hoped that you are still. Few people are when they are awake. If one observes the crowd in the streets, it is curious and most disagreeable to see how small the number is who are not constantly making grimaces and working their faces or jaws in some manner. I have heard it said it was bashfulness that caused this, but it has not been my observation that bashfulness was so widely distributed an American trait; besides, how does twisting the face help to keep one in countenance? No, it is not bashfulness; it is misdirected nervous energy, which ought to be aiding the movements of their legs or getting stored up somewhere in the central nervous reservoirs for future use.

Learn to keep still when you rest; when you move, move with the part of the body needed; do not waste your force by walking with your arms and face as well as with your legs. If circumstances force an unusual and fatiguing amount of exertion upon you, break it now and then by periods of absolute rest. No matter how brief they are, they will be useful if you make them complete and perfect in the way described. This is true of mental as well as bodily exertion. A minute or two minutes of quiet, with closed eyes if possible, with your tension relaxed and the gearing of the machinery thrown off for the moment, will help and refresh you greatly. Here, again, more may be gained if the ability to relax mentally can be secured, in a fashion similar to the withdrawing of muscular tension. Learn to empty your mind when not using it.—Dr. John Mitchell, in Harper's Bazar.

Why he Became a Missionary.

A beautiful story was told not long ago by a young missionary as to how he was influenced to become a missionary. When a child, he used constantly to walk through a certain churchyard; and one of the grave-stones which he passed, erected to the memory of a little boy eight years of age, bore this inscription:—

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a boy, will you put it on my tomb, so that one passing by may read it and go instead of me?"

Through the reading of this inscription there grew up in his mind this thought: "I must go in the place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him to become a missionary. Now, if a wish can do so much good, what may a word and a deed do?—Reformed Church Tidings.

Serving by Suffering.

Sickness is discouraging. It is disheartening not to be able to do the heroic things that the spirit yearns to do. Life seems to be useless. The days seem lost in which no active service can be done for the Master. Sometimes persons suffering thus from illness, laid aside or broken so as to be equal to but little lose out of the heart the joy, the peace, the hope, the enthusiasm, and become depressed, unhappy, cast down, sometimes almost despairing.

But this is not victorious Christian life. The lesson for such is that the noblest thing in life is always the doing of God's will. That is greater than any heroism, greater than the largest service one can render, greater than any toil and sacrifice. Let us

accept our limitations. Let us not repine and chafe when God shuts us in a sick-room.

Hard to Please.

The source of the following happy "hit" is unknown; but many Canadian congregations in search of a minister might profitably take the hint offered toward the closing paragraph.

We accepted Deacon Philip's invitation to attend prayer-meeting, and found the mid-week service rather poorly attended. The brethren spent most of the time praying that the Lord would direct them in the choice of "an under-shepherd" who should "go in and out with the flock," who should "care for souls," and, as "a steward of the mysteries of God," "give to each his portion in due season." The fact is that the church has been without a pastor for three or it may be nearly four years, and the Brethren have become quite glib in the use of Biblical phrases supposed to apply to the situation.

On our way home I told Deacon Philip that I was deeply affected by their depression and wished it were in my power to help them a bit. I suggested that I had heard the Rev. John Zebedee very well spoken of and thought he "could be moved" from Ephesus if right measures were taken; but I learned that Mr. Urbane had been to hear him and objected to any one who had such evident reminders of his early sea-faring life in his manner. Mr. Urbane is not very particular whom the church shall call provided he is a "gentleman." "How would Dr.

Peter do, who is just now at Babylon?" "Never in the world," said Deacon Philip; "why man, he is past forty five, almost fifty, in fact." "Well I do not think you would make a mistake if you were to call the Rev. Simon Zelotes." "He will do well enough for the Salvation Army," was the reply, "but we must avoid calling a man who is too radical." Brother Apollos is a very eloquent man," we ventured. "Yes, but he has not been out of the seminary more than three years."

We did not say anything rude. We make it a point of conscience never to say anything rude. But we turned the corner somewhat abruptly and went our way thinking what a precious lot of unconscious humbugs some people are, who pray the good Lord for things they have no intention to accept. Ministers are called, it seems, for reasons which have not one thing to do with their usefulness; rejected for reasons in no way connected with their spiritual life, or temporarily dismissed for some trifling difference of opinion in spite of their fidelity or their success. Stop praying for a pastor, brethren, or else put a little more genuine piety into your search for one. No, thank you, Brother Philip. We do not care to go to prayer meeting to-night. We mean to stay at home and read the third chapter of First Timothy; and we suggest the same to you, if we may.

Texas Presbyterian Record: There are some who are so loyal to their own convictions that they regard those who differ from them as insincere and unorthodox.

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Ministers and Churches.

Our Toronto Letter.

The commissioners to the General Assembly left Tuesday evening, many of them, the rest taking the Wednesday morning train. Toronto has a full representation this year, thirty members present. Most of these have been chosen by rotation, for Toronto is democratic, and believes in allowing ever member his chance at the Superior Court of the Church. It is not so much what the younger members do when there, but the inspiration that is received, that counts. And for this it is worth while, though many go six times before they raise their voice from the floor of the Court.

The reception of the Rev. Alex. Esler in Cooke's Church would have been better attended on Wednesday if it had not been the regular prayer-meeting night, and if it had not also been the night of the opening of the General Assembly. As it was some came after their regular weeknight meeting was over, and some stayed over from the Assembly in order to be present. The congregation turned out splendidly, and there was just that enthusiasm one would expect when warm Irish hearts plan the meeting.

The presentation of a handsome gold watch and chain to the Rev. Dr. McTavish, who has so well filled the post of interim Moderator was a pleasant appreciation of his labors. He has done good work for Cooke's congregation and some of the praise that has gone to Cooke's should perhaps have been awarded the moderator, whose quiet work shows little of the thought and attention to detail that lies behind it all.

The induction service was one of the best attended we have seen in Toronto. The great auditorium was filled, both floor and gallery. The service was late in starting, and later in closing. Can we not institute some reform in this induction service. Why should there be addresses? Why could we not make it an induction or ordination service pure and simple, with two addresses, one to the minister and another to the people, and dispense with the sermon? Then the whole service would occupy not more than an hour and a half, and would be somewhat uniform. At the Cooke's Church service every part was good; the sermon by Mr. Winchester, the address by Dr. Gregg and that to the people by Dr. Milligan. But Dr. Gregg had to cut his address down to give Dr. Milligan time, and when Dr. Milligan commenced to speak it was so late that some rose to go home.

Before the induction service proper, the Presbytery held a business meeting at which two students were licensed. These were Messrs. Frank C. Harper and Murray C. Tait, both graduates of Toronto University, and brilliant students, and both intending to accompany Mr. Richard Davidson, the winner of the Travelling Scholarship to Europe this fall. The examination of both had been sustained at the regular meeting in the beginning of the month, and only the formal licensure remained.

Mr. D. McKerrill, who has been called to Laskey and West King, and also to Sutton and the associate congregations, intimated his declination of the Laskey call, and his desire for further time to consider the Sutton call. The answer with reference to Laskey was noted, and it was agreed to grant Mr. McKerrill another week to think over the call to Sutton. In the hope that he would accept it, the Presbytery made the following conditional arrangements. Presbytery will meet in Sutton on the fourth day of July next, at two o'clock in the afternoon for the ordination and induction of Mr. McKerrill, when the Moderator will preside, Mr. D. G. Cameron will preach, Dr. Warden will address the minister and Mr. J. A. Brown will address the people.

Mr. McArthur, whose call to Queensville was sustained at the last meeting of the Presbytery, intimated his acceptance of the call. The Presbytery will meet at Queensville on the 28th inst. at 2 o'clock for his ordination and induction. Moderator, Mr. J. A. Turnbull will preside, Mr. E. Leslie Pidgeon will preach, Mr. Gilray will address the minister, Mr. A. H. McGilivray will address the people.

The present Moderator during his term of office will have presided at no less than nine induction services. There still remain three vacancies to fill, one of which has occurred within the last three months. The others would be better served if the Presbytery were to place a man in charge for a period of two years.

One of our bachelor ministers quietly changed his condition to that of a benedict the other day.

He was always a good fellow, good all the way through, but we may expect some improvement still as a result of this step. When Mr. and Mrs. Rogers return to East Toronto they will meet the heartiest of welcomes; and his brother ministers will find that spot as pleasant a suburban part of call as ever. We hope the manse will be a commodious one, for it will be one of the popular resorts before the summer is over.

Western Ontario.

Rev. E. H. Savers and wife, of Brucefield, sailed from Montreal on Saturday for a three months sojourn in Scotland.

Ayr Presbyterian Church is to be re-seated and refurnished, at a cost of \$1,000. The church will also be painted and otherwise remodelled. In all some \$2,000 will likely be expended.

The Sacrament of the Lord's Supper was dispensed at Churchill and Stroud on Sabbath, June 16th. Ten new names were added to the Communion roll. Large congregations were present morning and afternoon.

Rev. W. J. Clark and Mrs. Clark, of London, have gone on a visit to British Columbia and the Northwest. Mr. Clark has long had a great desire to see our great heritage on the Pacific coast, and will doubtless turn to good advantage his outing. He will be absent two months and travels by the C. P. R.

Anniversary services were conducted by Rev. Prof. McCurdy, Toronto, in the Burlington Church last Sabbath. On Monday evening a successful tea-meeting was held, at which the pastor, Rev. Dr. Abraham, presided, and interesting speeches and good music varied the proceedings.

Next June the General Assembly will meet in the Bloor Street Church, Toronto. After Ottawa probably the Queen City is the pleasantest place in Canada for the Assembly's meeting, unless it be Victoria. The Capital of the great Province on the Coast is a charming spot; and its many attractions would delight the commissioners.

Pre communion services were held at Churchill on Friday, June 14th by Rev. J. E. Smith, of Cookstown. Before commencing his discourse he congratulated the Churchill congregation and their pastor, Rev. J. A. Ross, B. A., on their having wiped out their entire indebtedness on their beautiful church built a few years at a cost of between six and seven thousand dollars. "Not only have you done this, said he, but you have increased your giving to the schemes of the Church which have always been among the highest in the Presbytery."

Twenty-Seventh General Assembly,

Continued from page 391.

AFTERNOON SEDUR'NT.

The first business brought before the Assembly this afternoon was the reception of a report from Rev. Dr. Campbell, of Perth, embodying replies from synods upon a remit as to the advisability of

Appointing Field Secretaries

to promote Sabbath School work. Many of the older synods approved the principle but there was a difference of opinion as to how it should be carried out.

Rev. John Neil (Toronto) then moved: "That in view of the necessity of increased provision for the extension and improvement of the Sabbath school work generally, and especially in the newer districts, the general assembly is of opinion that if suitable provision can be made for their support, persons should at once be appointed for this purpose by the general assembly; and hereby remits to a special committee to be named by the moderator the consideration of from what sources the necessary cost of such workers may be met, how many workers should be appointed, and where they shall labor, and the duties of such Sabbath school workers."

Rev. J. W. McMillan, acting joint clerk of the assembly, moved in amendment that the whole question be referred back to the committee for careful consideration.

Rev. John Beckett, Rev. D. MacCrae, Victoria, B. C., Principal MacVicar, Rev. D. Stiles Fraser and others, spoke strongly in favour of the motion; while, on the other hand, Rev. Mr. MacVicar, Huntsville, as strongly opposed; Dr. Campbell asserting that all the newer fields

were wholly opposed to any such appointment.

Rev. Mr. McMillan said he had achieved his purpose by causing a discussion and would therefore withdraw his amendment; and the resolution was adopted.

Aged and Infirm Ministers Fund.

Mr. Wood (Madoc) presented the report of a meeting of elders held yesterday morning to consider the aged and infirm ministers' fund, and the widows and orphans' fund. The report consisted of a series of resolutions passed by the elders. The effect of these was that in the opinion of the elders the unsatisfactory state of these funds was due to their not having been thoroughly explained, and the real necessities of the claims urged. They recommended the assembly to take steps by which all the ministers of a suitable age should become connected with the aged and infirm ministers' fund, and that a larger measure of business principles should be introduced into the administration of both funds. In the case of the aged and infirm ministers' fund that could be secured by the adoption of the plan of deferred annuities; but if the general assembly was not prepared to adopt that plan, then payments under the fund should be reconsidered and increased. The report was received and it was decided to discuss it at a later period.

Fraternal Greetings.

A deputation from the Methodist and Congregational churches was then received and introduced. The deputation consisted of Rev. Dr. Rose, Rev. S. G. Bland, Methodist; and Rev. Wm. McIntosh, Congregational church. The delegates entered amidst hearty applause and took seats on the platform, where they received a cordial welcome from the moderator.

After the Deputation had conveyed to the Assembly the hearty greetings of their respective churches, the Moderator, Dr. Warden, replied in happy terms. He strongly favored closer co-operation between Methodists, Congregationalists and Presbyterians in communities where there is a surplus of evangelical churches. The Presbyterian assembly had considered the question of comity and after a full and frank discussion adopted unanimously a resolution empowering a committee to confer with the Methodist church authorities so as to devise means of saving men and money and yet properly care for the work. If it is possible to have comity in heathen lands it ought to be possible in our Christian lands.

As the delegates withdrew the commissioners arose and sang, *Blest Be the Tie That Binds.*

Deputation and Foreign Fields.

When the assembly resumed routine Rev. Dr. Moore, Ottawa, offered an important motion. He moved concurrence in a resolution of the foreign mission committee:

"That if be a recommendation of the foreign mission committee to the general assembly that a deputation from the home church be appointed to visit our foreign mission fields in India, Formosa, and, if practicable, in Honan, with the purpose of conferring with the missionaries with regard to their work, securing information that may more perfectly guide the church in its administration of the work, of acquainting the church more fully with the conditions of the fields and the circumstances of our missions, and, as a result, of stimulating the interest of the church at home in the whole work." Dr. Moore pointed out that it was not intended to reflect in any way on the missionaries but said the information was necessary for the committee to intelligently carry on its work.

Dr. Fraser Smith, formerly of India, opposed the motion and on division it was declared lost.

Dr. R. P. Mackay, superintendent of foreign missions, seconded by Principal McVicar, moved that the college at Indore be given an increased grant from 400 to 675 rupees a month. A rupee is equal to one-third of a dollar. The motion carried.

Dr. McKay then moved the appointment of a committee to prepare a resolution in reference to the death of Dr. MacKay, of Formosa, to be sent to the native church and members of the deceased missionary's family.

SIXTH DAY—TUESDAY.

After devotional exercises this morning the first business taken up was a report from the committee on the utilization of the services of Rev. Dr. Campbell, Perth, read by Prof. Bryce, of Winnipeg. The report recommended that Dr. Campbell be continued as

Agent to the Century Fund

up to the time of the meeting of the next general

assembly. The committee suggested that during the year Dr. Campbell be engaged in collecting subscriptions already made and tabulating and publishing returns, also in canvassing Manitoba, the Northwest Territories, British Columbia and other regions not yet overtaken. Further it was recommended that the century fund committee be instructed to take into consideration what the position of Dr. Campbell may be after the next general assembly. The report was adopted.

Rev. Alfred Gandier, Toronto, presented the report of

The Young People's Societies.

The report showed that there are 758 Young People's societies of all kinds with a membership of 26,801, of which 13,008 belong to the church. The total amount contributed for schemes of the church, \$11,738, for all other purposes, \$27,793.

The causes given for the decline of the society were lack of interest among older people, lack of interest among active members and lack of preparation for meetings, monotony of methods, lax look-out, committee work, etc. Among societies that have remained Christian Endeavor in their aims and spirit there is a distinct tendency to abandon the pledge. When the first enthusiasm dies out members who took the solemn pledge hold it lightly, attend the meetings when convenient and stay away just as readily when there is anything more interesting to occupy them. This thoughtlessness in taking of a pledge, it was said, is tending to undermine the moral honesty of the young people concerned, and make them lax in their views of moral obligations generally. The remedy suggested for the undesirable conditions was the organizing along denominational lines like the Methodists and Baptists, the holding of Presbyterian unions, supporting of missionaries, etc., such as is in vogue among the Methodists. Mr. Gordon said that this would improve the esprit de corps among the young people, this feeling not being as pronounced among the Presbyterians as among other young people. He concluded by moving the adoption of the report and asking authority for the committee to prepare a plan along denominational lines. Mr. Henderson, of Hensall, seconded the motion.

Dr. Gregg, Toronto, urged that the Young People's societies tended to draw a line of cleavage in the church, and for instance in the choice of a minister the young people dominated and the old people were ignored. He said the old people should try to organize also to conserve their standing in the church.

Rev. J. S. Conning, Walkerton, said that one of the reasons why the older and younger element were not closer together was because the minister and older people were seldom seen at the meetings.

Dr. Gregg—They are never invited.
Rev. Jos. Hogg opposed withdrawing from affiliation with the Christian Endeavor society, and the moderator said it was not proposed to do so.

Dr. Johnston, London, expressed disappointment with the report of the committee, and said it did not seem to realize the seriousness of the situation. He quoted figures to show a decrease of 12,000 members in five years. This was not caused by inaccurate returns, but a spiritual condition, which the superficial suggestions of the committee failed to meet. A mere change in name and form would not remedy it. He agreed with Dr. Gregg that there is too much cleavage in the church. He moved an additional suggestion that the committee consider whether or not it would not be better to have the young people's societies brought under the supervision of the Sunday School committee.

Other speakers were Rev. Dr. McMullen and Dr. Somerville.

The latter speaker said he knew societies where the members balloted to see whether their pastor should be admitted as a member or not.

The Christian Endeavor society found an ardent champion in Dr. Dickson, of Galt, and Dr. Anderson Rogers, of New Glasgow.

After a discussion which lasted until 12 o'clock Dr. Johnson's amendment was defeated, and the recommendations of the committee were adopted.

Finances.

The report of the finance committee, eastern section, was then presented by E. A. McCurdy. The contributions for the different church funds totaled \$105,010.77, as compared with \$75,875.57.

The report of the western section was presented by Mr. George Keith, the contributions to church funds being \$604,978.25.

Student's Applications.

The report of the committee on applications of students was presented by Dr. Fletcher, chairman.

Henry Carmichael, North Bay presbytery, will be licensed to preach; J. L. King, Superior, will be licensed and ordained; F. W. Anderson, Winnipeg, was granted standing for second year in theology; E. G. Taylor, Victoria, ordained in 1896 and working as a missionary, was exempted from the third year course; Robert Simpson, Calgary, was ordered to take a second year course, to be prescribed by the senate of Winnipeg college; McLoughlin, of North Bay, who wanted standing for first year in theology, was ordered to take the regular course of the church.

AFTERNOON SEDERUNT.

In the afternoon the report of the eastern section of the committee on augmentation fund was presented by Rev. J. S. Sutherland, Halifax. In the eastern section the estimates for the year totaled \$10,000 and for eleven months the revenue was \$8,224. Mr. Sutherland moved, seconded by Rev. Dr. Fraser, of St. John, N. B., the adoption of the report, which was agreed to.

The Augmentation Fund.

Rev. Dr. Lyle, of Hamilton, presented the report of the western section and moved its reception and adoption.

Dr. Lyle pointed out that the committee was able to add only 11 mission stations to the list of congregations on the augmented list during the year. This disappointing result was due to lack of means. The report noted that \$30,000 was asked for and only \$24,327.18 given. Had it not been for contributions from the British church the standard of the ministry on augmented fields would have been lowered to 70 cents on the dollar. He appealed to the church to contribute sufficient funds to enable fifty men to be placed on the augmented list every year. The committee noticed a lack of business methods among the augmented charges and suggested that if possible an agent be appointed for not more than two years to teach them how to conduct their business. At least \$30,000 should be contributed next year, otherwise a less number of the congregations clamoring for augmentation should be placed on the list than were entitled to go there, or the payments would have to be reduced below \$700.

The report was received and its accompanying recommendations considered, including one for the appointment of a vigorous and energetic man who should spend his whole time in visiting the augmented charges of Montreal and Ottawa, Toronto and Kingston, Hamilton and London.

Rev. J. W. McMillan moved the adoption of the resolution for the appointment of an agent. He said there was considerable laxity in connection with the augmented fund and it might not be a bad thing to have an agent to organize the work and report delinquents.

Rev. Mr. McKellar opposed the appointment, which he regarded as a reflection upon the existing machinery in connection with this fund. There were too many agents already.

After a sharp discussion the motion for the appointment of an agent was put and defeated by a large majority.

Rev. Dr. McKay, of Montreal, moved that considering the necessities of the fund that the committee be requested to take into consideration the advisability of establishing

A Sustainment Fund.

in connection with the church.

President Forrest, Halifax, deprecated any radical change because there had been a little deficit in the augmentation report. The truth of the matter was that the people did not give enough money and the ministers were as largely to blame as the people. The wealthier congregations of Montreal and Toronto were conspicuous by their lack of contributions.

The motion of Dr. McKay was lost and the report of the committee, minus the recommendation, adopted.

The moderator before the matter dropped, said he believed in the parity of the ministry. If the church was to grow it was desirable they should secure the services of the very best men in augmented fields. All honor to the men who instead of listening to enticing calls from wealthy congregations, were willing to take charge of augmented congregations in the hope of building them up into self-supporting churches. If he were offered a subscription of \$20,000 towards the work of the church he would, without a moment's hesitation hand it over to the augmentation committee with the understanding that it

was to be used extending over a period of four years for the augmenting of new congregations.

At the end of four years they would have 100 self-supporting congregations contributing \$1,000 each a year for the support of their home and foreign mission work. (Applause.)

Aged and Infirm Ministers

Judge Forbes moved the adoption of resolutions adopted unanimously at a meeting of 100 elders in regard to the aged and infirm and the widows' and orphans' fund. These resolutions asked that greater prominence be given to the two funds and that a larger measure of business principles be introduced in connection with them. So far as the aged and infirm ministers' fund was concerned, improvement would be accomplished by adopting the plan of deferred annuities, or else reconsidering and increasing the fund. The elders pledged themselves to give hearty support to the fund. Mr. McMurchy, of Toronto, spoke feelingly in support of the funds. The resolutions were adopted with an expression of thanks at the great interest felt by the elders in the two funds.

EVENING SEDERUNT.

When the assembly resumed the report of the widows' and orphans' fund, western section, was presented by Mr. McMurchy. A deficit of \$3,302 was reported in the ordinary fund. The debt a year ago was \$1,533. For the current year \$13,000 would be required. Three annuities were added during the year. The report of the fund of the Presbyterian Church in connection with the church of Scotland was read by Rev. Robt. Campbell. The receipts were \$23,539, balance on hand, \$2,089. The assets amount to \$113,484. The annuities are growing less yearly.

Rev. Dr. Macleod, of Barrie, presented the report on

Church Life And Work.

General satisfaction was expressed, there being a conviction that the former days were not better than these. Attendance at the divine ordinances was reported as encouraging. The habit of many to attend only one service on Sunday was criticised, as also the slim attendance at mid-week prayer meetings. The conditions of social and church life have changed, and methods must conform to the change. The report pointed out a healthy religious tone in the homes and a growing generosity in supporting the church work. The tone of the reports from all over was encouraging. As regards prohibition, Dr. MacLeod did not think any one should cast reflection on any one of the provincial governments or on the Dominion government in regard to this question. It was a difficult one to solve. The motion to adopt the report was seconded by Rev. Dr. Kilpatrick, of Winnipeg, and the report with its recommendations was adopted and Dr. McLeod thanked for his labors.

The assembly spent an hour discussing a proposal to appoint three Sunday school missionaries but was unable to agree and adjourned at 10.45 o'clock.

Eastern Ontario.

Lanark St. Andrew's congregation purposes celebrating the 80th anniversary of the organization of the church by special services next Sunday followed by an entertainment on Monday evening.

Congratulations are being showered on Rev. W. Amos, of Aurora, who has completed the 25th year of his pastorate in the Presbyterian Church here. His faithful services during a quarter of a century, were suitably recognized by the congregation presenting him with a purse of money.

Nothing could so forcibly set forth the rapid growth of Sault Ste Marie as the mention of the city at the east end of Lake Superior as inviting the Assembly to meet there in 1903. The invitation comes through the Rev. W. A. Duncan, who said that in two years time they would be in a position to entertain the Assembly right royally.

The deputation which went to Cannington from Lindsay to oppose the call of Rev. J. W. McMillan to Fort Massey Church, Halifax, was a marvellous tribute to the popularity of that gentleman in his own town. The deputation of the church, and the ladies as well, pleaded with the Presbytery to allow Mr. McMillan to remain; but the most unique circumstance was the presence of Mr. J. W. Flavelle, a leading Methodist, who represented the citizens of Lindsay in a protest against the Presbyterian pastor's departure. Mr. McMillan has decided to remain.

Professor Martin on Words and Realities.

After the graduation ceremony at Edinburgh University, the usual commemoration service was held in St. Giles' Cathedral at noon. Rev. Professor Patrick conducted the service, and the sermon was preached by Rev. Professor Martin, D. D., of the New College, Edinburgh, who said: Words and realities, were apt to be confused in our minds, especially, perhaps, in a worldly age like this. We forgot the distinction between knowledge and learning. The great facts of existence—the kingdom of God among men—were independent of what was said of them. When we were done talking of them they stood where they had stood. They were reminded by the text how ineffectual a thing, comparatively, was human speech. It would be foolish to overpress that statement. Words might be the vehicles of power. After all, speech was the gift which lent itself most readily to the turbulence of spiritual ends. Was not the symbol of the progress of the kingdom itself a tongue of fire? There could be few things that each generation needed more than that it should embrace men who were enriched with the gifts of utterance and of knowledge, and who in the faithful exercise of their gifts, should be able to enrich others. And yet words at the most bore witness to something else. They were counters doing duty for things, the current coin in the market of the mind, representing values beyond themselves. To estimate them overmuch, accordingly, was to be guilty of the miser's folly, and perhaps, speaking mainly to those who were seeking by an academic training to prepare themselves for the work of life, he might be allowed to emphasise that point. The world of books and ideas was a world both pure and good, and naturally it exercised a vast fascination over the mind. But a great scholar, lately dead, who was one of the most veracious as well as virile minds of his generation, said:—"I have never cared much for books except as they may help to quicken one's sense of the reality of life." Perhaps there was no lesson more valuable to the student than that he should learn to weigh the significance of language, should become incapable of being imposed on by it, and should acquire the power so to read, and so to write, and so to speak as, that, when the clouds of words had fallen again, the world of actual things should stand before their eyes in clearer outline than before, more absolute in its appeal, more intelligible and worthy and true.

Christian England laughed much when Sydney Smith sneered at William Carey as a "consecrated cobbler," going on a fool's errand to convert the heathen. Carey died, aged seventy-three years. He was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal; but when he died the government dropped all its flags to half mast, in honor of a man who had done more for India than any of her generals.

A bright Christian young woman of Boston, after hearing a brilliant address along speculatively philosophical lines, said to the preacher who had delivered it, "Just what do you believe, any way?" Much of the meat of this matter lies there. What do we believe? What do we stand by?

Dainty Deserts.

"I shall long remember your dainty deserts," said the guest of a week, as, at her last dinner, a delicate, quivering mound of pink, surrounded by whipped cream, was set before her, "and if you would be so kind as to give me the receipts for them I will be ever so glad."

"Indeed I will, most willingly," replied the hostess, who was always pleased to have her culinary skill appreciated. "This desert which we will call Gelatine Moulds, is what you saw me preparing yesterday, and you thought it would not amount to any thing because, as you said, 'it was as thin as water' when I put it in the molds, but I have made it many times and knew it would be all right when wanted. To make it I take half a package of granulated gelatine, and mix with it half of the pink powder that is in a small envelope in the box. I add to this about half a cupful of cold water, and let it stand for fifteen minutes. Then I heat a quart of milk, and great care must be used not to let it scorch; when it comes to a boil add three-fourths cupful of granulated sugar and the gelatine. Let it boil for five minutes, stirring constantly, add a little vanilla, and pour it in the molds. This quantity will make eight, and it is a favorite desert of mine, as it is to be made the day before it is wanted, or, for that matter, it will keep a week or more in the refrigerator. The cream is sweetened just a trifle and partially whipped."

"It tastes as good as it looks pretty," said the guest, evidently enjoying the dessert under discussion, "but you seem to be able to combine the two in everything you make."

The talk drifted to other desserts that had been served, and when they arose from the table the guest procured notebook and pencil, and with help from her hostess, jotted down, in addition to the one already given, the following desserts:

Lemon Cream.—Yolks of four eggs and four tablespoonfuls of sugar beaten together. Add the juice and grated rind of one lemon and two tablespoonfuls of hot water. Cook until it thickens, then take from the fire, and add the whites of four eggs beaten stiffly with two tablespoonfuls of powdered sugar.

Snow-Drift Pudding.—Let two cupfuls of water and one cupful of sugar come to a boil then add three tablespoonfuls of cornstarch, the juice of one lemon and a pinch of salt, and boil the whole ten minutes. Beat the whites of three eggs to a stiff froth, and add the cooked ingredients by spoonfuls, beating well all the time. Put it into molds, and serve with boiled custard poured around it.

Stale Cake Pudding.—Lay thick slices of any kind of delicate cake in a deep pudding dish. Over this pour hot boiled custard, made from the yolks of three eggs, and one pint of milk sweetened and flavored to taste. Do this several hours before the dish is to be served. Just before serving, put a layer of sliced peaches or oranges over it. Cover with meringue, and brown slightly. The fruit can be omitted if preferred.—Miss L. E. Hutchinson, in *New York Observer*.

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Orange Pudding.—Cut five oranges in thin slices and pour over them one cupful of sugar. Let one pint of milk get boiling hot, in double boiler. Dissolve one tablespoonful of cornstarch in a little cold milk, add to it the yolks of three eggs well beaten, stir into the hot milk and when thickened pour over the oranges. Make a meringue of the three whites well beaten. Place in the oven till slightly brown.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Strathcona, 19th Feb. 10 a.m.
 Edmonton, Kamloops, last Wednesday of February, 1901.
 Kootenay, Rossland, February, 27.
 Westminster, St. Andrew's, Westminster, Feb. 26.
 Victoria, St. Andrew's, Nanaimo, Feb. 21, 1901.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March,
 8 p.m.; Fort William 2nd Tuesday
 March, 1901.
 Winnipeg, Man. Coll., 6th mo
 Rock Lake, Manitoba, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 p.m.
 Minnedosa, Shoal Lake, March 5, 1901.
 Melita, Carleton Place, 12 March,
 7 a.m.

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

SYNOD OF TORONTO AND KING TON.
 Kingston, Chalmers, Kingston, March
 12, 8 p.m.
 Peterboro, Port Hope, 12th March, 1.30
 p.m.
 Whitby, Whitby, 16th April.
 Lindsay, Woodville, 25th June, 11 a.m.
 Toronto, Toronto, Knox, 1st Tues., 9 a.m.
 Orangeville, Tuesday in May prior to
 the week of synod meeting.
 Barrie, Barrie, March.
 Owen Sound, Knox, Owen Sound, April
 9th, 10 a.m.
 Algonia, Saultury, March.
 North Bay, Huntville, March 12.
 Saugeen, Knox, Harrison, March 12, 10
 a.m.
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Quebec, March 12, at 4 a.m.
 Montreal, Last Tuesday of June,
 10 a.m.
 Glengarry, Alexandria, 2nd Tues. July.
 Lanark, Renfrew & Carleton Place, Apr
 16, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10
 a.m.
 Belleville, Cardinal, 2nd Tuesday July
 3, 10 a.m.

THE MERCHANT'S BANK OF HALIFAX
 Sydney, St. A, March 26th, 10 a.m.
 Inverness, Weymouth, 1st Mar. 19 10
 11 a.m.
 P. E. I., Charlottetown, 5th Feb.
 P. I., Toronto.
 Wallace, Oxford, 4th May, 7.30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers Hall, Halifax, 26th
 Feb., 10 a.m.
 Lunenburg, Rose Bay,
 St. John, St. John, St. A.
 Miramichi, Chatham, 31 March, 10 a.m.

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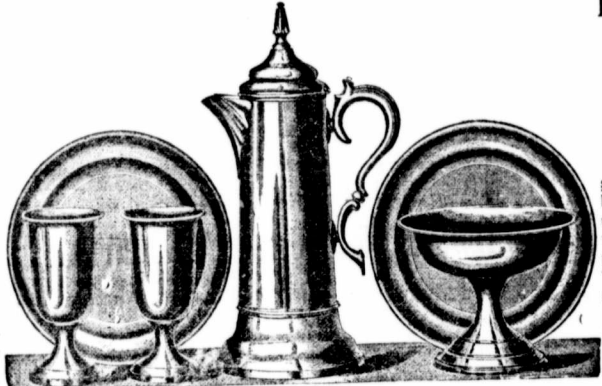
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RICE LEWIS & SON
 LIMITED
 TORONTO,

Top Coat

A Special Grey Cheviot Spring Coat for
\$15.00
 to early buyers
 New Scotch Suitings
\$18.00
 All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO

We are agents for Good Form Closet Sets



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 Honorable 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 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.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.
 INCORPORATED 1891.
 SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.
 Thos. Crawford, M.P.P. (President.) - A.D. John Dunn (Vice President)
 Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

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

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows.
 Trains leave Ottawa Central Depot daily except Sunday.
6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau Jet. only, arrives Montreal 11.20.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jet. only, arrives Montreal 6.40 p.m.
4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
6.40 p.m. Local, stops at all stations.
TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.
11.10 a.m. Montreal and local stations, New York, Boston and New England.
12.15 p.m. Limited, Montreal and points east.
6.35 p.m. Limited, Montreal and stations east.
9.05 p.m. Local, daily including Sunday Montreal and local stations.
 Middle and Western Divisions: Amherst, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
TRAINS LEAVE OTTAWA CENTRAL DEPOT:
8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: **11.10 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 Ottawa DAILY. wall 9 24, Tipper Lake 12 20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tipper 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 Ottawa DAILY. wall 7 23, Tipper Lake, 10 15 p.m. Connects at Cornwall for all points west and at Tipper Lake for New York City.
 Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
 Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
 Office, 39 Sparks St. Tel. 18 or 1180.

CANADIAN PACIFIC.

From Ottawa.
 Leave Central Station 6.15 a.m., 9.5 a.m., 1.25 p.m.
 Leave Union Station 8.15 a.m., 8.45 a.m., 12.30 p.m., 5.15 p.m.
Arrive Montreal.
 Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 8.10 p.m., 6.40 p.m.
 Place Viger Station 12.50 p.m., 10 p.m.
 Daily. Other trains week days only
From Montreal.
 Leave Windsor St. Station 10.30 a.m., 8.5 a.m., 1.10 p.m., 6.15 p.m., 10 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. 5.40 p.m.
 Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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