

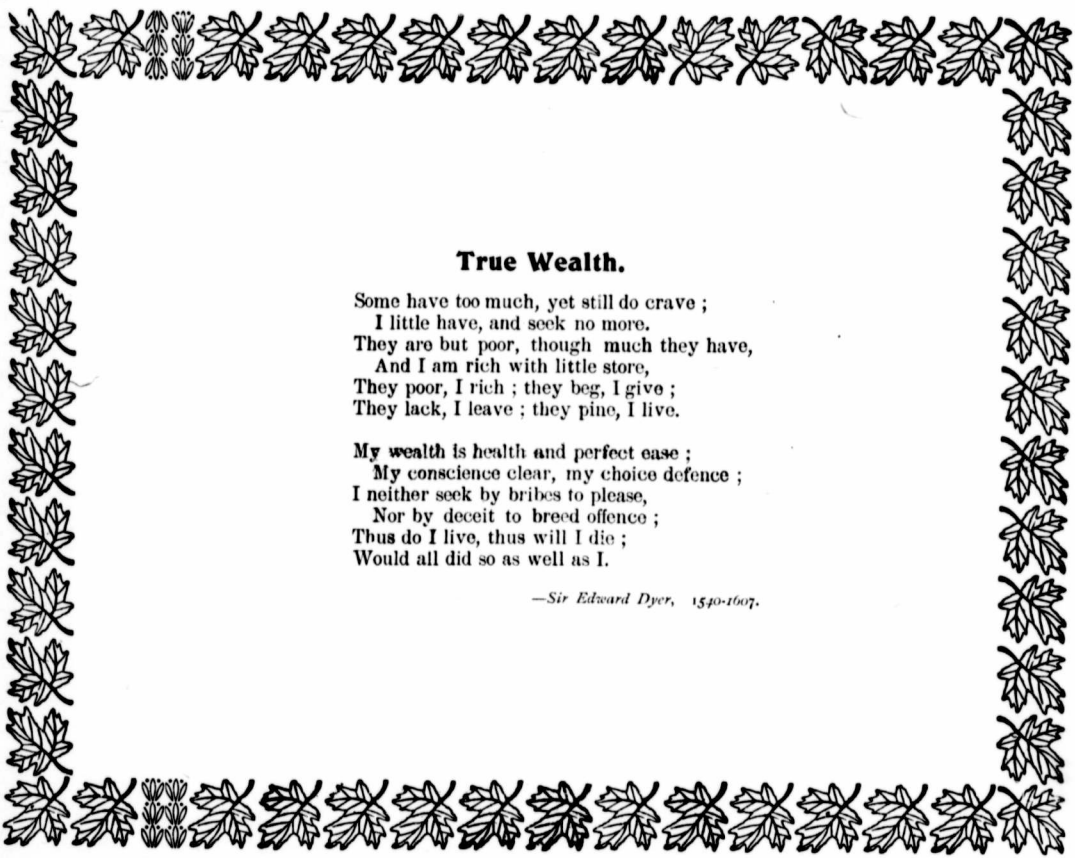
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MARRIAGES.

On June 6, 1903, at the residence of the bride's parents, 156 Dunn avenue, Toronto, by the Rev. D. C. Hossack, of Deer Park, Minnie Louise, eldest daughter of Mr. H. E. Smallpiece, to David E. Jennings, of Montreal, P. Q.

On June 10, 1903, at the residence of the officiating minister, the Rev. A. Mackay, Lucknow, Hugh Alexander Findlater, Lucknow, to Mary Caroline, second daughter of John Lockman, Dauphin, Man.

At the residence of the bride's father on Wednesday, June 10, 1903, by the Rev. A. Mackay, Lucknow, Andrew H. Allan, Montreal, to Dolina Elizabeth, eldest daughter of Thomas F. Henderson, Ashfield.

On 13th inst., at the residence of the bride's uncle, Rev. G. Colborne Heine, Frances Harriet, youngest daughter of the late James Kyle Urquhart, of Montreal, to Walter Scott Mitchell, son of John Mitchell, Montreal

At the residence of the bride's brother, on June 10th, 1903, by the Rev. G. Whillans, John McEwen, of Montreal, to Annie Scott, youngest daughter of the late James Gordon, of Howick, Que.

At the residence of the bride's father, on June 10, 1903, by the Rev. Professor James Ross, D. D., Duncan J. Macdonald to Hazel Layfield, eldest daughter of Thomas Davidson, 16 Coursol street Montreal.

In Kingston, Ont., on June 10, 1903, by the Rev. John Mackie, Millie C. Duncan, daughter of Alexander Duncan, to W. Grant Mackay, of Calgary.

BIRTHS.

At Shawville, Que., on June 9, 1903, a daughter to Dr. and Mrs. Francis M. A. McNaughton.

At Lachute, Que., on June 6th, 1903, the wife of Inspector J. W. McQuat, of a son.

DEATHS.

At Oshawa, on June 14, 1903, James Carmichael, postmaster, aged 83 years.

In Montreal, on June 11, 1903, of Bright's disease of the kidneys, Wm. Fraser, in his 70th year.

At Cornwall, on June 3, 1903, Jean Margaret Crewson, granddaughter of the late Rev. Robert Binnie, of Knox Church, Cornwall.

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Note and Comment.

Says the South-western Presbyterian, New Orleans: Among the graduates at Princeton Seminary was a Japanese student for the ministry. Converted at home, through the foreign missionary, and educated in America, he is to return to his fatherland as a messenger of the Gospel. Thus is being fulfilled to Zion the prediction "And the sons of strangers shall build up thy walls."

The Presbyterian General Assembly of the U. S., at its Los Angeles meeting, had a report from its committee on evangelistic work. In connection with that report the chairman made the following statement: "Our work is essentially temporary. No small part of its importance is the emphasis which it places on the work of evangelism as the supreme obligations of our Church. The whole Presbyterian Church should be an Evangelistic Committee with every communicant, clerical or lay, a working member." This is the correct view. The great commission, "Go ye into all the world, etc.," is addressed to every professed follower of the Lord Jesus, and not merely to ministers of the Gospel.

Rev. R. J. Campbell, successor to the late Dr. Parker in the pastorate of the City Temple, London, is to be in the United States during the latter part of June and first of July, and, it is understood, will also spend some time in Canada. He has had wonderful success as a pastor in England. He was a personal friend of the late Dr. Parker and supplied his pulpit for a period of six months at the famous Thursday noon services of the London City Temple. Never before had such crowds thronged these mid-week gatherings. Upon the death of Dr. Parker, the church officials deemed Rev. R. J. Campbell to be his natural and best qualified successor and so extended to him the call. Since, there have been no lingering doubts as to the wisdom of their selection.

The Secretary of the U. S. navy has ordered the closing of the Puget Sound Navy Yard at Bremerton, Wash., and there is intense excitement in that city in consequence. The cause of the closing seems to be indicated by the following paragraph from the New York Tribune: "From time to time the Navy Department has had occasion to complain, because the employees at the yard and sailors from the ships were demoralized by the liquor saloons, gambling places, and other vile establishments that were licensed by the Council. Promises were made that there should be an improvement, but the Council refused to revoke the licenses of the places complained of. "This is a drastic remedy but it will probably prove effective in more ways than one. The saloon-keepers and their friends will understand the effectiveness of such a piece of boy-cotting."

Writing about the recent evangelistic services in Belfast, I., a contributor of the Witness of that city sums up the results of the campaign in the following terse sentences: "All I can say in closing is—That God has visited us, and that even with the departure of Dr. Torrey on Thursday the blessed visitation still remains. Christians have been

brought face to face with their responsibilities, sinners have been faithfully dealt with, and many have left for ever the services of Satan. The mission has demonstrated that it is possible for members of the various Protestant Churches to work together, and that unity of aim is not inseparable from distinct service." Is there any real desire existing or effort being made to secure such a blessed visitation in the cities of Canada, where revival of the Lord's work is so much needed?

The appalling catastrophe which occurred in France a few weeks ago at Motor races, resulting in the death of nine people and the wounding of many others, has drawn varied comments from the British press. The Belfast Witness has the following: "A sad and solemn feature of the sorry business is that of all days of the week Sunday was selected for this reckless exploit. We do not suggest that similar disaster might not as readily have occurred on another day, but the fact that the Day of Rest has been marked by such an awful incident must impress itself forcibly on all minds." The frequency with which drowning and other accidents occur on Sundays can hardly have escaped the attention of thoughtful people.

Some time ago cablegrams stated that the inhabitants of several districts in the Transvaal were at the moment suffering severely through protracted drought. Hundreds of families were without the means of procuring rations, and were it not that the Government were providing the same free of cost their position would be desperate. According to arrangement the free distribution of foods was to have ceased at the end of last month, but an effort was made to have the supply continued for a while longer, and no doubt it succeeded. What is the most extraordinary feature of the situation, says the Belfast Witness, is the arrant callousness of the rich Boers. There are many of them, and they show no regard whatever for the lot of their less fortunate compatriots. One is puzzled to understand this in view of the multitudinous stories told of the brotherhood said to exist throughout Boerdom, of the oneness of purpose and the rest of it. The poor Boers may thank their stars that they are not dependent upon the generosity of their richer brothers.

What may be called a remarkable crisis in South Africa is described in the New York Christian Intelligencer by L. Hofmeyr, president of the students' Christian Association of South Africa. He says that as one of the fruits of the unfortunate war, which for two years and eight months raged in South Africa, there are about two hundred young men who have offered themselves to be trained as missionaries for the foreign field. In addition to these, there are about fifty young women who have also volunteered their services. And this is not all, for the names of young men and women are still coming in as candidates for entrance to missionary training classes. Student Volunteer cards are in great demand, and the membership in the Student Volunteer Movement is still growing. As another instance of this most remarkable revival of

missionary activity, there is the fact that the circulation of "De Koningsbode"—the missionary organ of the Dutch Reformed Church in South Africa, has within a few months increased its circulation from 2,000 to over 6,000 copies. Money is being given for missions as never before. Many Christians, who for years have opposed missions, have now confessed their sinful neglect, and are doing all in their power to make good the opportunities that have been lost.

The Herald and Presbyter pays the following compliment to the negro commissioners who were present and delivered addresses at the recent meeting of the Presbyterian General Assembly of the United States at Los Angeles, Cal.: "The time has passed when the appearance of Afro-American Commissioners before the Assembly is an occasion for extravagant and ludicrous oratory, and for laughter. The negroes who spoke on Freedmen's day, this year, are the equals, man for man, in platform power or intelligent understanding of the questions before the Assembly, of their white brethren." This statement is borne out by Prof. Falconer of the Presbyterian College, Halifax, who was present at the Los Angeles assembly in a letter to the Presbyterian Witness. He writes: "Rarely have I heard better sustained speaking than was given one night at the assembly by black ministers and elders from the Southern States. They are a proof of what Christian education can do for the blacks, though any one who has seen the work of the Moravians and Presbyterians in the West Indies, knows that the statement that the blacks are hopeless as a race is false. These men unanimously testified that Christian education is doing a great work, and they warned their hearers not to believe all the reports of evil magnified by prejudice which they read in papers often owned by those who are hostile to them."

An evangelist who has been laboring in the city of Corinth, Miss., sends the following interesting paragraph to the Christian Observer: "During my stay here I have seen the power of prayer meetings conducted by, and for, the operatives of mills. There are some woollen mills located here whose line of manufacture is gentlemen's pantaloons. Each morning for several years, three of them have opened with prayer; and this morning I attended a reunion on the fifth anniversary of one of the prayer meetings; the day was given to the operatives, after the service was concluded. I feel the power of these meetings in the evangelistic movement of this town. A finer lot of young people cannot be found in mills in any city. The proprietors are earnest, Christian gentlemen, and do not hesitate to use their influence to try to win their operatives for Christ. Why cannot more of our Christian operatives organize such prayer meetings, to open a few minutes before work, seeking to throw around each other the best and most helpful influences, and, at the same time, shielding some young man who has but recently entered upon the life of an operative in a city?" This is a beautiful as well as practical application of the spirit of the Golden Rule.

Our Contributors.

General Assembly.

THE DAY OF REST.

The General Assembly enjoyed the Sunday rest. The city pulpits were nearly all occupied by visiting preachers. Many pulpits at adjacent points were also filled by Assembly delegates. St. Andrew's church, in which the Assembly is meeting, was packed at both morning and evening services. Rev. Alexander MacKinnon of Lochmahew, Scotland, deputy from the United Free Church Assembly, was the preacher in the forenoon. In the afternoon the sacrament of the Lord's Supper was dispensed by the Moderator, assisted by Dr. Bryce of Winnipeg and Dr. Falconer of Picton. The offering of \$66 was devoted to the relief of the sufferers of the Frank disaster. In the evening a mass missionary meeting was held, from which many were turned away for lack of room. Thrilling addresses were delivered by Rev. J. J. Wright, White Horse, who represented the Yukon; Rev. Murdoch McKenzie, Honan, who spoke for foreign missions, and Rev. D. G. McQueen, Edmonton, a leader in home mission work in the foothills and on the plains.

FIFTH DAY.

Infirm Ministers' Fund.

When the Assembly resumed business this morning the first item was the report of the committee on the aged and infirm ministers' funds. The report was adopted, and it was resolved to make an effort to increase the endowment to \$225,000, to amalgamate the eastern and western sections, and to extend the age limit for connecting with the fund from fifty five to sixty years, with proportionate increase in rates beyond the present age limit.

WIDOWS AND ORPHANS' FUND.

Dr. Warden presented the report of the widows and orphans' fund, western section. It was the most satisfactory in the whole history of the Church. There are 126 ministers' widows on the fund, receiving annuities of \$150. Last year there was reported a deficit of \$3,883. This deficit has been wiped out, and a credit balance of \$2,021 remains. The committee hope to increase the annuity to \$200. Rev. E. A. McCurdy of Halifax, reported for the eastern section a most prosperous year for this fund. The number of annuitants is 17, and the committee closed the year with a credit balance of \$4,534, and reduced the rates from \$14 to \$12.

NEXT GENERAL ASSEMBLY.

Judge Forbes and Dr. Fotheringham, St. John, extended a very hearty invitation from the congregations of that city, and asked that the Assembly be held next year in St. Andrew's church there. The invitation was accepted, and the date was fixed for the first Wednesday in June, this earlier date being selected owing to the meeting of the Pan-Presbyterian Council in Liverpool, which will open on June 21st.

CHURCH PUBLICATIONS.

From the reports submitted the Sunday School helps and papers are meeting with

a steadily increasing demand. The editors are doing their work well. Mr. W. W. Miller, Portage la Prairie, and Mr. John Charlton moved the adoption of the report, warmly commended the publications, and advocated their loyal support by the Church as a means of increasing the interest of the young people in the Church and in the development of Canadian sentiment.

The Presbyterian Record, an admirable publication, edited by Rev. E. Scott, now reaches over 50,000 families of the Church, and has a working balance of \$12,000.

THE PROBATIONER'S SCHEME.

At the afternoon sederunt Dr. Torrance of Guelph, convener of the Committee on the Distribution of Probationers, presented his report. The committee had to deal with 27 Presbyteries, and during the year 83 vacancies reported for supply. Settlement has taken place in 41, leaving 43 still on the roll. Rev. J. H. Ratcliff, of St. Catharines, in supporting an overture from the Presbytery of Hamilton, praying for the abolition of the scheme, characterized it as a dismal failure; and Rev. J. S. Hardie, of Listowel, while paying a high tribute to Dr. Torrance, contended that the scheme was a hopeless failure. Rev. Dr. Duval of Winnipeg, moved that the overture be remitted to the Synods of Toronto and Kingston and of Montreal and Ottawa for a fuller expression of opinion to be reported to next Assembly. This motion by Dr. Duval was adopted.

THE FRENCH WORK.

Dr. Scrimger, of Montreal, the principal of the Pointe aux Trembles School; Rev. Clay, of Victoria; Rev. Patterson, of Buckingham, and Rev. Chas. Tanner, of the Presbytery of Quebec, championed the scheme of French evangelization. The work has been carried by thirty-one pastors and ordained missionaries, seventeen students, evangelists and colporters and seventeen teachers in forty-one counties in Quebec, four in Ontario and three in New Brunswick. The average Sabbath attendance of persons over ten years of age, at eighty five preaching stations, in forty mission fields, was 1,859, representing 800 families and 366 single persons not connected with these families. The apparent decrease in figures is due to omission of English statistics in mixed fields. The number of communicants is 1090, of whom 139 were added during the year; of Sabbath school scholars, 800; of scholars at mission day schools, 557, of whom 281 came from Roman Catholic homes; copies of scripture distributed 2,628; and of religious tracts and papers 35,118. The fields contributed \$6,638 and the schools \$2,376, making a total of \$9,014, being an average of upwards of \$11 per family. The total receipts were \$34,178.12, and the total expenditure \$35,518.05. There will be required for current year for the ordinary Pointe-aux-Trembles and French Evangelization Funds \$36,000.

MINISTERS SUPERANNUATED.

The following ministers were granted leave to retire from the active duties of the ministry, and their names were or-

dered to be placed on the list of aged and infirm ministers and to receive benefits from the fund:—John Blaikie, Paris; Robt. Whillans and Duncan Macdonald, Montreal; David Miller, Toronto; Jas. Douglass, Edmonton; Robt. Fairbairn, Jas. Stevenson, Algoma; E. D. McLennan, Neil McNish, Glengarry.

The cordial thanks of the Assembly were tendered to Mr. J. K. Macdonald and Rev. Anderson Rogers for their able and abundant services as Conveners of the Aged and Infirm Ministers' Committees, east and west.

The Convener of the committee on the appointment of a commission of Assembly to deal with matters of emergency arising during intervals between Assembly meetings reported in favor of such a commission being appointed annually, in the same way as the standing committees of the Assembly. This report was adopted.

Dr. Robert Campbell, clerk, reported for the committee appointed to revise the Book of Forms that they had completed their work, but that the printing of the book had been delayed in order that they might incorporate the legislation of the present General Assembly.

SUNDAY SCHOOL SECRETARY.

The recommendations of the report of the Sunday School Committee which were not considered before were adopted, on motion of Rev. John Neil, the Convener, and Prof. Scrimger. There was considerable discussion on the resolution to appoint a permanent Secretary whose salary shall be paid from Children's Day collections. It was agreed to appoint a committee to nominate a man for this position.

It is hoped the Assembly has now finally disposed of the Dr. Wilkie case. Dr. Herridge presented the report of the special committee. It expressed appreciation of Dr. Wilkie's personal character, zeal, and earnestness, at the same time approved of the action of the General Assembly last year. It does not consider it wise to reopen the question, but suggests, however, that a commission of the Assembly be issued with Assembly powers to investigate thoroughly all the affairs of the Central India Mission. It further expresses the hope that the Foreign Mission Committee will find some post for so strong and devoted a man as Dr. Wilkie.

THE CENTURY FUND.

Dr. Warden presented the final report of the Century Fund. The gross receipts since its inception amount to \$1,600,000. Nearly one million of this has gone to the reduction of debt on church property.

The disbursements up to date are the following:

Eastern Section, Home Mission.....	\$ 5,250.00
Augmentation.....	2,625.00
Foreign Missions.....	13,125.00
Presbyterian College, Halifax.....	17,500.00
Church Building, N.B., P.E.I., etc.....	21,000.00
Aged and Infirm Ministers' Fund.....	10,500.00
Foreign Mission Building.....	8,750.00
Augmentation, Home Mission.....	26,250.00
Foreign Mission.....	17,500.00
French Evangelization.....	13,125.00
Montreal College.....	26,000.00
Queen's College.....	35,180.00
Knox College.....	35,000.00
Manitoba College.....	35,000.00
Church and Manse Building Fund.....	43,750.00
Home Mission Building Fund, North Bay and Algoma.....	8,750.00
Aged and Infirm Ministers' Endowment Fund.....	52,000.00
Widows and Orphans' Endowment Fund.....	52,550.00
Foreign Missions Building Fund.....	38,750.00
Augmentation Building Fund.....	21,875.00
French Evangelization Building Fund.....	17,500.00
Salary of agents, subagents, etc.....	25,871.88

The money that we give in charity may sometimes fail of its purpose; but the blessing of the giver still remains.

Congregational Singing.

BY UNCLE WILL.

Before answering the questions propounded last week, I would like to give a few quotations relative thereto. Miss Francis Ridley Havergal writing to her mother from Switzerland about the Sabbath service, said, "The people sing beautifully, a down right treat, in German choral style as to music, slow rich harmonies that bear dwelling on . . . It was such sweet singing, everyone keeping to *cres.* and *dim.*, neither instrument nor apparently any stated choir, but all the parts correctly sung by the congregation of peasants."

In a church in Birmingham, England, we have the same results, but here we are informed how it was obtained. The subject matter is taken from Studies in Worship Music, the chapter entitled Psalmody at Lozells chapel. Lozells is a pleasant, but not a fashionable district in Birmingham. The congregation, speaking generally, is neither rich or poor, but is made up of that middle class, who make the best church workers. The church was built and the service modelled upon the ideas of the Rev J. T. Feaston and is still maintained upon the old lines. The ministry of Mr. Feaston ceased about 1871 or 1872.

"My strong point," said Mr. Feaston, "has never been my preaching. I believe the large congregation to which I ministered at Lozells was attracted mainly by the purely congregational service, which invited everyone to sing and respond. We used none of the arts for drawing a congregation. The services proved attractive, but that was not my aim; I merely endeavoured to be loyal to my ideas of what worship should be to do the right thing in the right way. The public came of their own accord.

I began by asking myself what was the ideal employment of music in worship.

The answer came irresistably that *it was singing by the whole congregation.* I felt that at best, a choir could only be regarded as a substitute for the congregation, I was convinced that the highest aim was not to abolish a choir, but to convert the congregation into one. If I could get every worshipper to take his or her part, then the need for a choir would vanish. Thus I theorised, but before setting to work I saw clearly that I was not likely to reach the perfection I sought. I said to myself however, The nearer you aim at perfection the more likely you are to approach it, and so long as you aim at it you must be on the right track.

I began with an opposite assumption to that which most people adopt. I did not assume that the people generally could read music, but I assumed that they could not do so. I therefore invited them to come on Monday evenings, and learn to read music after a systematic fashion. No instrument but a pitch pipe ever came near us, either at the practice or the Sunday service. We were careful, moreover, to prevent the idea spreading that our Monday practices were for any select part of the congregation. They were for the congregation itself, and the success of our scheme depended on the congregation bearing upon its own shoulders the obligation of sustaining the Psalmody.

At the practices, of course the people were arranged according to the part they sang. To some extent also, we carried out this plan at the Sunday services, and

this has been much criticised. But the grouping on Sunday was entirely voluntary. In every congregation there are a large number of attached people, and it was these we persuaded to sit together in parts. If any members of families did so in addition, the act was their own."

Next week we will add the personal impression of the author of "Studies in Worship Music" of a visit made some fourteen years after Mr. Feaston had resigned.

THE GREAT DESTROYER.

DRASTIC PROVISIONS OF THE LIQUOR LICENSE LAW OF THE TRANSVAAL.

The Transvaal has a new liquor law which is to come into effect next November. Some of its provisions are very stringent and distinctly in advance of license laws in many other portions of the empire. Here are some of the more important provisions:

There is to be no sale of liquor on Sunday, Christmas Day or Good Friday; and on the days when parliamentary, municipal or division council elections take place, all licensed houses are to be closed during the hours of polling. The hours for sale on other days are to be fixed by the licensing court, provided that the hours are not to be earlier than 8 a. m., and not later than 9 p. m. Provision is made for the receipt of objections to applications, and the court has the right to refuse to grant or renew a license without giving any reason for its refusal.

Licensing courts are not allowed to grant a greater number of licenses for the sale of liquor by retail in any town, village or municipality, than shall average one for every two hundred and fifty of the white male inhabitants above the age of sixteen years. Licenses for the sale of liquor by retail includes restaurant or café, malt, bottle, or general retail licenses.

No license can be granted in any case in which a petition against the granting or renewal thereof has been lodged, signed by a majority of the voters; if there be no voters, then of the white male population above the age of twenty-one years resident in the village, town, municipality, or ward of the municipality in which the premises are situated, in respect of which the application for a license is made.

The above provisions are greatly in advance of the license laws of any of the provinces of Canada except Nova Scotia and P. E. Island, and in advance of those two provinces in regard to the hours for sale fixed by the license court. Such provisions adopted in the license law of this province would be a great advance in the direction of prohibition, in shortening the hours for sale of liquors and in giving the ratepayers powers which in many localities would effectively prevent the granting of licenses. We commend these provisions to the attention of the government and legislature of this province.

Section 50 of the ordinance runs as follows: "(1) No holder of any retail license shall employ a female to serve at the bar in selling or supplying intoxicating liquors. (2) No holder of any liquor license shall employ a person under the age of sixteen, colored persons, or persons convicted of any offense under this ordinance to sell or in any way dispose of intoxicating liquor. Any person contravening either of the provisions of this section shall be liable to a fine not exceeding £50, and, in default of payment, to imprisonment for a period not exceed

ing three months."

The ordinance forbids the sale of intoxicating liquors to persons under sixteen years of age, distinctly adopts the principle of local option and provides for the municipalization of the liquor traffic, if a majority of the voters so decide.

The penalties that may be inflicted show that the framers of the ordinance mean serious business, as the following clause will show: "The penalties for supplying intoxicating liquor to natives are, for a first offense, imprisonment, with or without hard labor, for a period of not less than six months, and to a fine not exceeding £250, at the discretion of the court; for a second offense, to imprisonment for a period not less than twelve months, and to a fine not exceeding £500; for a third or any subsequent offense, to imprisonment for a period not less than two years, and to a fine not exceeding £1,000."

These drastic provisions are deserving of the attention of the temperance people of Ontario.

The Chicago Interior calls attention to pertinent facts which indicate that there is a slow but mighty rising of forces in the United States against the use of intoxicants. Great industries more and more are realizing that intoxicants cannot be safely allowed among their employees in any quantity large or small. Forty seven of the great railroads now discriminate against employees who drink. A recent article states that all applicants for employment on the Rock Island Railroad must sign a pledge in which appear, among other things, these clauses,—"I agree to pay all my bills promptly each month, to maintain strict integrity of character, to abstain from the use of intoxicating liquors, to avoid visiting saloons or places where liquor is sold, etc." The rule book of the Sainte Fe railroad, which every man is supposed to know by heart, makes frequenting saloons, not to mention drinking, a cause for instant dismissal." Would it not be well for the management of Canadian railroads, to take a leaf out of the book of the American railroads referred to above. The management of the Intercolonial railway could not do better than take the lead.

The recent parliamentary discussion of the cigarette question brought out the fact that the following members of the Dominion Cabinet do not use the weed in any form: Sir Wilfrid Laurier, Messrs. Fielding, Mulock, Scott, Fisher, Fitzpatrick, Cartwright, and the late Minister of Public Works, Mr. Tarte. The Presbyterian Witness regards this as a creditable showing for our public men.

The world may give us up, thrust us out, cast us down; but Christ says, "I will never leave thee nor forsake thee."

The TOILET
IS INCOMPLETE WITHOUT
POND'S EXTRACT.

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily soaks and often contain "wood alcohol," a deadly poison.

The Quiet Hour.

Israel Asking for a King.

S. S. Lesson. 1 Sam. 8 : 1-10.

GOLDEN TEXT—Prepare your hearts unto the Lord, and serve him only. 1 Sam. 7 : 3.

July 5, 1903.

REV. G. B. WILSON, PH. D., WINNIPEG, MAN.

It came to pass, when Samuel was old, v. 1. Boswell tells us, that Dr. Samuel Johnson had engraved on the dial of his watch, "The night cometh," so that he might be stimulated to earnest effort every time he looked at the face of his time-piece. The example of Jesus teaches us to see in the rapid flight of time a reason for redoubled zeal, John 9 : 4. Soon old age will overtake the youngest and the strongest of us and compel us to lay down our work, for lack of strength to do it longer. We have not a moment to waste in idleness, or to spend on unworthy objects. The task of each day should be taken up and carried through with such diligence and fidelity, that when we grow old we can look back on life and not be ashamed.

Joel . . . Abiah, v. 2. The names embody, each of them, the name of Jehovah. The letters E. R. placed on certain buildings, show that they belong to the government of which King Edward is the head. The name of God should be stamped on ourselves and everything we have. We belong to Him. He has created us. He supplies our daily needs. Above all, He has redeemed us by the costly sacrifice of His Son. We rob Him of the honor which is His due, if we employ our powers or possessions in a way contrary to His will.

Turned aside, v. 3. Sometimes two trains on different tracks run side by side for some distance, and then when a certain point is reached, the two tracks begin to diverge. The distance between them constantly increases, until the train on the one track fades from the sight of the passengers on the other, and at last they reach widely separated destinations. Before choosing our path in life, we should be sure about whither it will lead. However little, at first, the wrong path diverges from the right, we should beware of entering upon it, because it unerringly leads, in the long run, to destruction and misery.

Took bribes. An ancient practice, but none the less vile on that account. To accept a bribe is to acknowledge that one considers money worth more than his manhood; and to be bribed to a certain course, makes every further step taken a lie. A country, where the leaders accept bribes and the people suffer them to do it unrebuked, is already far gone toward ruin.

Thy sons walk not in thy ways, v. 5. We may not be responsible for what others do; but we are responsible for the example we set before them. Even the very young have companions who imitate them. How sad it is, if by copying our conduct, others are led to do wrong, and so evil in the world is multiplied! And what a joy to know that those about us are helped to do right because they see in us what right is!

Samuel prayed unto the Lord, v. 6. God is just as near to us as our perplexities. To get into His presence, we do not need to build a ladder up to Him and then creep up round after round. All we have to do is to turn our faces towards him.

"Speak to Him thou, for He hears, and Spirit with Spirit can meet: Closer is He than breathing, and nearer than hands and feet."

They have not rejected thee, but they have rejected me, v. 7. Beware of rejecting an ambassador of God, in however humble guise he may come. Those whom God sends to speak in His name, He clothes with His authority, and to despise them is to offer an insult to God himself.

So do they also unto thee, v. 8. Strange, is it not, that those who toil unselfishly for the public good, often receive ingratitude and misrepresentation as their reward. It should be a comfort to such to remember that they are in good company. It was thus, as God reminds Samuel, that all His faithfulness with His people had been received. It was thus with God's own Son, when He dwelt among men. The people whom He came from heaven to save, nailed Him to the cross of shame.

Hearken unto the voice, v. 9. God gives us freedom of choice, but we shall have to give an account at the bar of conscience and of God of the choices we make. The noblest use to which we can put this godlike power, is to surrender ourselves to the service of Him who gave it to us.

"Our wills are ours, we know not how; Our wills are ours, to make them Thine."

Howbeit, yet protest solemnly unto them, v. 9. Fair warning, is God's invariable rule. If woe befalls us for our transgressions, we can never say, "I did not know"; for conscience within us, and God's written word, as well as what we see with our own eyes all about us of the outcome of sin, afford warning that none but a blind man or a fool can fail to see. It will add, not take away from, the weight of punishment, when it fails, to remember that fair warning was given.

Samuel told all the words of the Lord, v. 10. We should be glad if we have a pastor, or teacher, or friend, who is kind enough and brave enough to tell us all the words of the Lord, whether they are pleasing to us or not. We need plain warnings and stern rebukes, as well as gracious promises and sweet encouragements, and to the former as well as to the latter should we listen with attentive ears and obedient hearts.

Bible Study, One Verse at a Time.

No. 10.

Psalm 103 : 10.

BY MRS. ANNA ROSS.

"He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Is there discrepancy in God's accounts? The active anger of God which is the just and necessary response of infinite holiness toward wrong-doing is slow to move, restrained in action, and swift to cease.

There is a mighty discrepancy between our sins and God's dealings, and it is all on the side of tender mercy. The wages of sin is death, and these wages are paid not promptly and in full, but tardily and scantily. The Psalmist is studying and balancing the double statement made to Moses while sheltered behind the shadowing hand of the Most High, "Forgiving iniquity and transgression and sin," and "will by no means clear the guilty," but as far as he can see the first clause rejoices against the second.

Bible Reading.

BY MRS. (REV.) HARKNESS, CORNWALL, ONT.

Walking worthy of our vocation.

1. Unto what are we called?

(a) Called unto eternal life.—1 Tim. 6 :

12.

(b) Called out of darkness unto light.—1 Peter 2 : 9.

(c) Called unto suffering.—1 Peter 2 : 19-21.

This walk has reference to our conduct or manner of life. To walk, also bears with it the idea of moving or going ahead; not standing or keeping still. In some things we are commanded to stand fast, for example

2. We are to stand fast.

(a) Stand fast in the faith.—1 Cor. 16 :

13.

(b) Stand fast in the Lord.—Phil. 4 : 1.

(c) Stand fast in the liberty.—Gal. 5 : 1. In these we are commanded to stand fast, immovable, for there is but one faith, one Lord, one Spirit. Stand that we may not be tossed about by every wind of doctrine.

3. We are to make progress.

(a) Walk in love.—Eph. 5 : 2.

(b) Walk circumspectly.—Eph. 5 : 15, 16.

(c) Walk humbly.—Micah 6 : 8.

(d) Walk as children of light.—Eph. 5 :

8.

(e) Walk in the Spirit.—Gal. 5 : 16.

(f) Walk pleasing to God.—1 Thess. 4 :

1.

(g) Walk as He walked.—1 John 2 : 6.

(h) Walk worthy of the Lord.—Col. 1 :

10.

(i) Walk in good works.—Eph. 2 : 10.

God has prepared a pathway for every Christian, and this pathway is one of good works.

It is true we have not all the same gifts but in Eph. 4 : 7 we read that unto every one of us is given grace according to the measure of the gift of Christ. He gave some &c., v. 11—for what? v. 12, 13. There is one God and Father of all, above all and through you all and in you all. Every member is expected to fill up the place given to him by the Lord. All this is for one great purpose, v. 15, 16.

My Sin.

My God, my God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts
Than of the wind that waves the bough?

I walk the earth with lightsome step,
Smile at the sunshine, breathe the air,
Do my own will, nor ever heed
Gethsemane and thy long prayer.

Shall it be always thus, O Lord?
Wilt thou not work this hour in me
The grace thy passion merited,
Hatred of self and love of thee?

And make me feel it was my sin,
As though no other sin there were,
That was to him who bears the world
A load that he could scarcely bear.

—F. W. Faber.

Prayer.

O Lord, with whom is the Fountain of Life, give us all, we entreat Thee, grace and good will to follow the leadings of thy most Holy Spirit. Let the dew of thy grace descend and abide upon us, refreshing that which droops, reviving that which is ready to perish; until the day when all thy faithful people shall drink of the river of thy pleasures. Amen.—Selected.

The Christian Life.

Did a holy life consist of one or two noble deeds—some signal specimens of doing or enduring or suffering—we might account for the failure and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford or Brainard or Martyn. Little words, not eloquent speeches or sermons; little deeds—not miracles, nor battles nor one great heroic act or martyrdom. make up the true Christian life. The little constant sunbeam, not the lightning, the waters of Shiloh, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the true symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, little acts of indolence or indecision or sloveliness or cowardice, little equivocations or aberrations from high integrity, little bits of covetousness and penuriousness, little exhibitions of worldliness and gayety, little indifferences to the feelings or wishes of others little outbreaks of temper or crossness or selfishness or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings or family arrangements; to little words and looks and tones; little self denials and self restraints and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality and method and true aim, in the ordering of each day—these are the active developments of a holy life, the rich and divine mosaics of which it is composed.

What makes you green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—Dr. Bonar.

Tolstoy's Little Joke.

Count Tolstoy does not bear a very kindly attitude toward the many curious admirers who besiege his Russian home in the hope of getting a glimpse of the great novelist. A party of visiting American tourists who called not long ago to pay their respects were not, therefore, very cordially received. Tolstoy refused to meet them; but he reluctantly consented to stand on his doorstep and let himself be seen. One of the visitors, however, could not resist the temptation to speak to the great man.

"Oh, Count Tolstoy," she exclaimed effusively, approaching the author with outstretched hand, "I enjoyed your last book so much!"

"You refer, I suppose," replied Tolstoy, "to Dead Souls?"

The lady assented joyfully.

"Um," remarked the novelist, "Gogol wrote that."—Harper's Weekly.

Why Modify Milk.

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food. Use it for tea and coffee.

Our Young People

Sun., July 5.—Eudeavorers in Training for Public Life.

Gen. 41 : 38, 42 ; Acts 7 : 35, 36 ; Dan. 6 : 1-4.

Citizens That Count.

In all times men of God have counted in national life. Some of the prophets were princes, and some were lowly, but all were important enough to stir up bitter opposition and to help shape national affairs. If they had not counted they would not have been persecuted.

John the Baptist was an anchorite, fond of the desert, and shunning men and cities. Yet when his mission was plain to him he took part in national affairs, condemned the king when no one else dared to speak, and was so powerful that Herodias dared not let him live. The apostles were persecuted because they were felt to be too powerful, and the world hated them.

Every man, woman, or child who stands for righteousness counts in a community. Every upright voter counts. Every honest official counts. Joan of Arc was only an ignorant peasant girl; yet she saved her nation. Faithfulness and courage always count wherever they begin.

Community and Citizen.

The collective way of talking about things is often deceptive. The citizen cannot escape his special responsibility by placing things on the community, for the community is nothing but the aggregate of all its citizens after all.

If we take no interest in town or city politics, do not go to primaries or make it our business to know something about the men we vote for, we are responsible for the misgovernment that is sure to come, and we need not blame it on the repeater or demagogue. The majority of good citizens in any town is always larger than the evil element. But if the good citizen is indifferent, or too busy to attend to politics, or follows party blindly, he might as well be a bad citizen so far as the result goes.

Each of us should first do our own part fully. True reform, like charity, always begins at home, and spreads from that point. The man who puts his Christianity into his own citizenship will learn where next to work for civic reform.

What Our Scripture Suggests.

Power should be given only to those who are discreet and wise.

We should seek to have for rulers those God chooses.

Wicked men conspire against those who would rule in the fear of God.

A Sportsman's Mecca.

There is no more delightful place in the Western Hemisphere for out-door life and perfect sport with rod and gun than the famous Muskoka Lakes region of the "Highlands of Ontario" about 100 miles north of Toronto. Canoeing is one of the many pleasures the district affords. The Grand Trunk reaches it with ease and comfort, whirling its passengers through some of the grandest scenery on earth.

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J. QUINLAN, D. P. A.
Montreal.

"A Summer Fairyland."

To those who are planning a summer outing and seeking "green fields and pastures new," some place where they may cast care aside and commune with primitive nature, where, tho' the sun shines ever brightly, cooling breezes always blow, and great heat is unknown, it is safely promised that among the rocks and lakes of the Muskoka district, about 100 miles north of Toronto, situate in the Highlands of Ontario, (1000 feet above sea level), they will find enchantment.

Handsome, illustrated, descriptive publications will be sent free to any address on application to

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Montreal.

A Bedtime Ride.

My horse is such a little horse,
But he can trot and run;
And when it's 'bout my bedtime,
We have the mostest fun.

I put him in his harness,
An' drive him off to town;
While mamma puts my clothes straight
And gets the bed turned down.

We go 'long jes' like the wind,
'Ut makes the tree-tops hum,
And mamma has to say three times,
"Come, now! Sonny! Come!"
—The Congregationalist.

Daily Readings.

- M., June 29—A courageous minority. Num. 13 : 25-30
- T., " 30—An astute judge. 1 Kings 3 : 16-27
- W., July 1—A staunch reformer. 11 Kings 18 : 1-8
- T., " 2—An unspoiled courtier. Neh. 1 : 1-11
- F., " 3—A model captain. Acts 10 : 1-8
- S., " 4—A sensible town clerk. Acts 19 : 34-41
- Sun. " 5—Topic—Eudeavorers in training for public life. Gen. 41 : 38-42 ; Acts 7 : 35, 36 ; Dan. 6 : 1-4.

The Disaster at Frank.

A fortnight ago the Rev. Dr. Warden issued a brief statement regarding the disaster at Frank, Alberta, and appealed for contributions to be forwarded to the missionary of our Church there. The appeal in all probability, failed to catch the eye of some of our readers, as only a very few have responded. Will those of our readers who intend to contribute, kindly forward their donation to the Rev. Dr. Warden, Presbyterian Church Offices, Toronto, within the next few days and oblige.

The strife between light and darkness dates from the day when God said, "Let there be light!" Man brought neither into the world, nor can he dispel either. He who made them rules them. Man is master of the darkness just in proportion as he is mastered by the light. The mastery of the one is the mystery of the other, and we are victors to the extent that the Master of both is victor in us.

Have you ever tried putting a few slices of lemon in your bath water the night before using it? It gives a delightful perfume to the skin, besides helping to keep it clear and smooth.

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BANFF AND DR. TAYLOR

"W. A. M.," the correspondent of the Toronto News, writes as follows respecting Banff and our minister at that interesting oint amid the mountains

The Banff Presbyterian Church is a very humble affair, capable of holding about 150 people, but it has had some famous preachers in its pulpit. Rev. C. W. Gordon, the famous Ralph Connor, was pastor here for some time. The present pastor is a scholar of no little repute. His name is Wardlaw Taylor, Ph.D., son of Sir Thomas Taylor, ex Chief Justice of Manitoba. He is a graduate of arts in Manitoba College and of theology in Knox College, Toronto. He has held a fellowship in Cornell University, and also took a post-graduate course in the great German University of Heidelberg. Mrs. Taylor is a daughter of a distinguished K. C. in New Brunswick. She is a charming little woman and a model wife for a minister or missionary. I mention these things about Dr. and Mrs. Taylor to illustrate one of the wonders of the West. These wonders are not confined to mountain peaks and vast gorges, but include not a few graduates of colleges and names of some renown in other lands, who have come here and are faithfully serving their country and their God. Let the Christians in the East cheer them in their self denying work.

A WORTHY MAN.

The death of Rev. Dr. Dewart, formerly editor of the Christian Guardian, at Toronto, removes a very able and influential man. Dr. Dewart's twenty-five years as conductor of the Guardian was the high water mark of religious journalism in Canada. Dr. Dewart's mind was clear and logical; he got readily at the heart of a question; his love for the music of words enabled him to give the right word in the right place. Dr. Dewart was a loyal Methodist, but he was a great deal more. His outlook was broad, optimistic, and liberal. He believed the world was better than in any previous time, and he helped to make it so. A sturdy, courageous opponent, a faithful friend, a healthful influence, his denomination and the Dominion can look back upon his career with satisfaction and respect.

THE DOMINION PRESBYTERIAN THE POWER OF A PUBLIC MEETING.

There is no place in the world where such large public meetings can be held with safety as in England. There the people have won for themselves the right to meet in public and the power to use it soberly. The education question has thrown considerable religious excitement into the political situations. The following report is interesting as it shows the way in which the Nonconformists have expressed their deep feeling on the subject. By this time our readers are aware that the monster meeting was not sound and fury signifying nothing; it compelled the government to reconsider its position:

"In the days of her greatness, Venice had a stone lion into whose open mouth any citizen might throw letters of complaint against, or information to the Government. London has no such receptacle, but it has Hyde Park, which provides the citizens with a much more adequate and impressive means of reminder to the Government. The great demonstration in the Park on Saturday—particulars of which have appeared from day to day in these columns—will have that effect. About 800 Free Church congregations have been circularised, and the response up o last night was so widespread as to encourage the hope that about six hundred at least, headed by their pastors, will march into Hyde Park and join in the protest. The march of the congregations will, indeed, be the most striking feature of the demonstration. In almost every case they will assemble at their own churches, and in some instances a short devotional exercise will be conducted before setting out for the meeting place.

It is significant of the universal indignation against the Government that two such men of peace as the Rev. Thomas Spurgeon and the Rev. F. B. Meyer have joined hands with a militant opponent of the Bill like Dr. C. Ford. Most of the clergymen will walk at the head of their contingents, but some, specially the elder amongst them, will ride in brakes and wagonettes, and vehicles of various descriptions will be used by ladies who do not feel equal to the exertion of a long tramp through the streets of London. The demonstration will include not only representatives of the Free Church congregations in London, but of the various temperance associations and Labour organizations in London, Members of Parliament, the National Union of Teachers, the National Democratic League, the London School Board and the County Council. Thirty bands, many of them voluntary, will accompany the procession, and each detachment will carry banners with suitable mottoes emblazoned on them. Given fine weather it is estimated that at least half-a-million people will assemble in the Park. The resolution which will be submitted simultaneously from the twelve platforms is in the following terms:—

That this mass meeting of citizens of London emphatically condemns the Education Bill now before Parliament, because it destroys the London School Board, excludes women from election to the education authority, imposes religious tests upon the teachers, and does not provide for the free teaching of elementary, technical, and higher grade education in suitable day and evening schools entirely controlled and administered by a body directly elected for that purpose."

THE POSITION OF QUEEN'S.

We have already expressed, in these columns our opinion, that after the great change caused by the removal of Principal Grant it was advisable to move slowly and take plenty of time for full discussion. The action of the General Assembly has at least secured this. What the final result will be we cannot yet say. Just before the Assembly's resolution was passed an important discussion took place in the Ontario House. From the latter it seems evident that there is little hope of receiving any substantial aid for University work at Kingston. It is proposed, however, that the Government should assume large responsibility for the School of Mines, in which a great deal of strictly scientific and practical work is done. The question then for the Assembly's committee to discuss seems to be as follows:—

Can the problem of the University's continued existence and enlarged usefulness be solved in a way, slightly different from that proposed by the late Principal? That is, can such separation as is necessary be made on a different side of the institution. Or in other words, let there be a college of Science, aided by the Government, while the Literary and Theological Faculties still united continue to receive help and sympathy from the old Constituency. This does not mean an increase of anything that can be called sectarianism; Queen's in the future, as in the past will stand for comprehensiveness and Catholicity. No doubt, the action of the Assembly in reversing the decisions of recent years is serious. A great question is raised and must be dealt with once for all. We trust that the result of the delay will be a deliberate and wise judgment on this important question.

AFTER FAITHFUL WORK.

The loss, within a comparatively short time, by the Presbyterian body, of such leading men as Principal Grant, Principal McVicar, Dr. Thompson, of Sarnia, Dr. Robertson, and others, is calculated to give pause to all who belong to the same generation or the one following hard after. Looking back, the survivors are apt to say, "There were giants in those days"; and small blame for so saying. But there is consolation. All those named, and many others who might be mentioned, could not depart this life until they had done their work. Instead of too much regretting their entering into rest, the feeling should be that of thankfulness that they were permitted to be with us so long to faithfully serve their day and generation. As to their successors in the councils of the Church, they, too, will be provided. Opportunity and responsibility give training and ripen judgment. The Presbyterian Church in Canada is not likely to lack sagacious leaders.

House-keepers who find it difficult either to do with or without domestic help, seem to have unusual powers of expression. Statistics show only 17 per cent. of the homes of the United States are adorned by domestic help of any description; while 83 per cent. of the homes "do their own work." The latter are not the least fortunate of the two classes, though saying infinitely less than the minority who are forever bewailing their woes.

THE CRITIC'S CORNER.

The People's Food.

Recently, I ventured to state that Mr. Chamberlain's new efforts, in the way of Empire building, would probably cause considerable friction. Since then, that statement has received ample confirmation. Many severe criticisms of Mr. Chamberlain's proposals have been made, by men holding responsible positions. One of the strongest of these was given by Viscount Goschen, a loyal member of the Unionist Party, in the House of Lords. He described the whole scheme as a gamble, a gamble with the food of the people and concluded by stating that the statesmen of Great Britain must endeavour to realize the fair dream of a cemented empire without tampering with the food of the people. He also denounced Mr. Chamberlain's motto "No preference, no Empire," as a slander both against the colonies and the motherland. When we consider that Viscount Goschen is a great financier, a political economist, and an ally of Mr. Chamberlain's since the days of the split on Home Rule, we can estimate the importance of his opposition, and the depth of cleavage within the Unionist party. That, however, is not the point upon which I desire to dwell now. Note the striking phrase "The food of the people." The speaker is a capitalist, and has all his life been dealing with great financial operations, but, as a statesman, he is capable of taking comprehensive views of a crucial situation. In such a question there are of course many elements, all of which demand careful consideration. But the proof of insight is the power to see and seize the supreme all-dominating factor. In England and in this case, it seems to be the food of the people. Half a century ago, when the battle of free trade was fought the victory was gained by means of the same cry. It was said that free-trade would mean ruin to all classes. That prophecy has been utterly falsified. The last fifty years in Britain, has been on the whole a time of great commercial prosperity, the benefit of which has been felt by all classes. The people here means the people as a whole, but of course with a special reference to the poorer classes for whom the search after daily bread is a real struggle. It is true, that man cannot live by bread alone. But it is also true that man cannot live without bread. The men who carried on the struggle for free trade believed that their demands were in harmony with the highest political philosophy, but, as a matter of fact, they were largely actuated by humanitarian motives.

I cannot now discuss, in detail, the difficulties that must be met by a commercial union of the Empire. One of the greatest, no doubt, is that indicated by Viscount Goschen—it involves a tax upon the food of the people. In a country, which has a very large population crowded into a very small space, such a tax will press severely upon man and have far reaching political consequences. Besides the attempt to set the British Empire against the world, even in matters of trade, does not seem very hopeful, from the point of view of humanity and christianity. And it does not seem to me that Mr. Chamberlain's tone reaches the highest level of Christian statesmanship. Here is about it a certain smallness and

narrowness. Whether men acknowledge it or not, the truest glory of the British Empire consists in the service that she has rendered to the large free life of the world. Very often she has received the highest blessings through the very things in which she seemed to be losing success and prestige. There are great imperfections in her life and some shameful blots on the pages of her history, but we believe that without boastfulness or exaggeration it can be said that in as high a degree as the history of nations has ever shown, she has exemplified in political action the truth that it is possible to find one's life by losing it. VERAX.

A TRUSTEE'S STATEMENT.

Immediately after the announcement of the Assembly's recent decision, in the matter of Queen's University, a statement was issued from Kingston and went the round of the papers. It was to the effect that (1), the only result could be the delay of another year, and (2), that if Principal Caven had been present the result would have been different. This is certainly a tribute to the consistency and influence of Principal Caven, but it seems to contain a slight reflection on the wisdom and strength of the gentlemen who compose the Assembly. The Kingston trustee, who ever he may be, makes strong statements as to the past and utters confident predictions concerning the future. A statement sent forth in such a way seems to carry with it a great weight of authority, but in reality it expresses only the personal opinion of an individual member of the board of trustees. We have refrained from discussing at any length, the future of Queen's University and the details of the proposed new constitution, but now the question is authoritatively set before us for discussion.

The Assembly has appointed a commission of enquiry to bring the matter before the Synods and in other ways to stimulate the thoughtful consideration of the whole Church. Of course, it is awkward that this action should take place just as the Bill for the new constitution was about to pass the Dominion Parliament. But the Assembly is not altogether to blame for this. There were already, last year, fore-tokens of its change of temper, or change of heart. The amendment proposed by the Rev. Professor Ross, of Montreal, received large support, and it would have received more but for the feeling that it was scarcely just or fair to hamper the action of the trustees by a definite resolution at that stage of the proceedings. But it was expected that the feeling thus expressed would receive careful consideration. This will now be the case whatever the final outcome may be.

Is it wiser for a prominent and able minister to endeavor to die in harness, or to retire before collapse of bodily and mental vigour? Rev. Dr. Thomas, the noted pastor of Jarvis street Baptist Church, Toronto, chooses the latter course. His retirement has been marked by many deserved expressions of attachment and affection, and we observe he was presented last week with a purse of \$2000. Dr. Thomas has long been known as an interesting and powerful preacher, with that touch of Welsh fervor so effective in oratory. The DOMINION PRESBYTERIAN desires to add its word in appreciation of a useful and gracious life-work.

Literary Notes.

The authentic and guaranteed lists of best selling books during the month just past, place Mrs. Ward's *Lady Rose's Daughter* at the head all over the United States. While the Harpers make it a rule not to state the figures of their sales, it is generally known that *Lady Rose's Daughter* is going beyond the record of Gilbert Parker's *The Right of Way*, published by this house in September, 1901.

Harper's Bazar for July opens with an article by the Countess Von Waldsee on *The Story of My Life*. Cyrus Townsend Brady also has an interesting article, entitled *A Preacher at the Theatre*, in which he criticizes in a fair and impartial manner the twenty-one performances seen by him during the past season. Miss Cory tells in a series of delightful pictures *Little Johnnie's First Love Affair*. Miss Ashmore's articles on dress and fashion are as helpful as usual, and there are several good articles with reference to housekeeping and kindred subjects. Harper and Brothers, New York.

In the June number of *The Contemporary Review* Ronald McNeill writes of *The New Carlyle Letters: A Vindication of Froude*. The different reviews have given a good deal of attention to the recently published letters of Mrs. Carlyle, and it is interesting to find here a writer who defends Froude against the grave charges made by Mr. Augustine Birrell and other well known writers. Under *Foreign Affairs* the relations of Canada and Germany in regard to tariff are discussed at length. Articles of general interest are those on *The Church and the Education Bill*, *William Morris and His Decorative Art*, *Habitual Confession for the Young*, *The Church of Rome in Spain*, and *Richard Strauss as Man and Musician*. Leonard Scott Publication Company, New York.

The Samaritans. A Tale of To-day. By John Alexander Steuart. This is a book of intense interest—not a great novel in any sense. Indeed it is hardly a novel. There is practically no plot, and very little development. We are simply shown in a most convincing way the horrors of London slums, and the author attempts to show the difficulty in the housing of the overcrowded masses. London's feeble and spasmodic efforts to contend with her slums consist, as Mr. Stewart says, in condemning certain properties and turning out the tenants without providing for them a home. This unhousing of fifty or a hundred people may seem an unimportant incident to us, but to the wretchedly poor it means a panic, a terrible hunger for a roof, which compels men to outbid each other in their offers of rent until they are paying almost the total amount of their wages merely for rent. We are shown the various kinds of people who dwell in these slums—the criminals, the drunken loafers, the decent poor who have known better days—and then we meet the landlord and his agents squeezing from the tenant the last penny with brutal threats of a raise in rent. And over against these are the handful of helpers, the clergymen who give their lives in an almost hopeless attempt to better the condition of things, the wealthy ladies and gentlemen who go in for slumming as a fad, and the few who really care to help. The book is well worth studying by those who have any interest in the problems of the day, one of the greatest of which is this housing of the poor in our large cities. Fleming H. Revell Company, Toronto.

The
Inglenook

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XXV.

INTO THE JAWS OF DEATH.

Oban pier was almost deserted: only a group of sailors and fishermen remained, gathered under the shelter of the pier-master's office.

One of these men was engaged in an animated dispute with Ronald Campbell.

'No, no,' he was saying; 'we wouldn't go for a fine English gentleman; he offered us twenty pounds; so it's not likely we'll risk our lives for you.'

'And there iss no English shentleman a better man than the laird o' Fas-Ghlaic,' Ronald replied contemptuously.

'The one that was here an hour ago could spend more money, anyhow,' answered the sailor with a sneer. 'No, no; there's no boat will leave Oban pier for Mull to-day.'

Ronald turned on his heel in disgust.

'These folk,' he growled to himself, 'are aye frightened o' a wet skin. If a crew o' Fas Ghlaic men could not tak' yon smack across the Firth o' Lorne I would be tanned. But those fellows do not mind. To-morrow will do for them, or the next day; and it iss no matter to them if we hef to stay in this tefle of a place for a week; oh no, no matter whateffer. But Oban iss not a good place to stay in, and I will be tryin' some other plan.'

The truth is, Ronald was in no amiable mood. He had been cruelly disappointed about this visit to Oban. He had looked forward to it with great joy. He was to have bought the wedding ring for Sybil, and some additional furniture for his cottage, as well as the stuff for a new gown for his mother. But what with the delay through the storm and Sybil's bad behaviour, he was sick of the whole business and only longing to get home again.

For a moment he stood looking at the welter of waters, and then glanced along the quay. A gentleman was coming towards him. Immediately Ronald recognised the tall, soldierly figure; it was Lieutenant Waldegrave.

The recognition was simultaneous. With an exclamation of surprise, Waldegrave hastened towards the young crofter.

But Ronald turned his head and walked away, swinging his stick and whistling a Gaelic tune to show his indifference.

'And what will he be doin' here?' he asked himself. 'Hass he not put enough shame on the Highlands already?'

Waldegrave followed him and grasped his arm. 'I say, Ronald man, what does this mean? You haven't forgotten me, have you? Why did you turn away as soon as you saw me?'

'And why will you be askin' me these questions, sir? Hef I not a good right to forget you, Lieutenant Waldegrave? And I will ask you this question, sir: why hef you forgotten us?'

'Forgotten you! Good heavens! do you think that I should be here if I had forgotten you? But there's something wrong, Ronald, awfully wrong, though I don't exactly know what. I've come back from Canada to find it all out. But look here, Ronald,' he added in a lower tone, 'those fellows are watch-

ing us and listening. Come with me. There are some things I want to know as quickly as you can tell me them.'

Ronald walked away with a perplexed air. He could not make it out at all, and only half understood the young soldier's impetuous words. But as he fixed his keen blue eyes on Waldegrave he saw that he was terribly in earnest, and meant every word he was saying.

'Ronald,' he asked as soon as they were alone. 'Is it true that Miss M'Iver is to be married to Mr. Nial Duff?'

'I hef neffer heard of such a thing, sir, No; I am sure she iss not. She will neffer be married to him, whateffer.'

'I knew it was a lie,' exclaimed Waldegrave. 'But, Ronald, tell me quickly, for you must know, how is it that no one has written to me from Fas-Ghlaic? Not a letter has been received since we arrived in Canada.'

The young crofter looked up incredulously. 'Miss Fiona wrote four or five times, I know, for I took the letters to Sruthan myself. And Mr. M'Iver wrote; and I wrote for my mother to Miss Armstrong.'

'Well, Ronald, we have not received a line: though every one of us has written—I every week.'

'My Kott! will you be tellin' me that?' answered Ronald, 'and hef I not gone to the post-office effery week, and there hass neffer been a letter? And we all thought you had forgotten us.'

'Has every one believed that?' asked Waldegrave sternly, and turning very white about the mouth.

'Yes, effery one, sir, except Miss Fiona. She would not believe it.'

'The colour came back into Waldegrave's face. 'Ah! she did not believe that I had forgotten you. How is she? and how is Mr. M'Iver?'

'Not fery well. There hass been a lot of trouble, maybe ye hef not heard; but come away, sir, and see the laird. This iss all fery strange, whateffer.'

'Mr. M'Iver! is he here? And Miss M'Iver is she here?'

'No, sir; she iss at Fas-Ghlaic; but the laird iss here. He hass just come from Edinburgh. He iss waitin' to cross over to Mull. The storm has kept up since yesterday. But come along sir.'

In a few minutes Geoffrey was shaking hands with Torquil M'Iver, whom Ronald, knowing the old laird's belief regarding the young Englishman, had hastened to inform of the true state of affairs. For an hour or two they remained shut up together, and all that had transpired during Waldegrave's absence was gone over.

Mr. M'Iver prepared to go straight back to Edinburgh armed with information and papers that threw a strange light on his affairs, and revealed the villiany of Fergus Duff. It is almost needless to say that these had been supplied to Waldegrave by Martin Brown, who had sought him out in Canada, and disclosed matters of the utmost importance both to Torquil M'Iver and himself. Geoffrey was able to show the old laird the letter Lachlan M'Cuaig had written to his master, soon after the wreck of the 'Montreal,'

which letter, it will be remembered, Nial had thrust into an inner pocket of the coat his father had given to Martin Brown. It was this letter that had given Waldegrave a clue to what was going on, suggested an explanation of the silence, and caused him to hurry back without a moment's delay. And when he heard of the scene in Nial's den, of which Ronald made no secret, now that he understood something of the ills that had fallen on the M'Ivers through the Laird of Sruthan, he would brook no more delay in crossing to Mull. He had a vague dread that something would happen to Fiona during her father's absence.

So with a few good swears from Ronald—there is nothing like the Gaelic for forcible expression—and the offer of splendid pay from Waldegrave, a picked crew was got together, and they were landed during the afternoon at Grass point. Soon after they were spurring their way by the side of inland lochs and through wild mountain passes to Fas Ghlaic.

On riding up to the M'Lean Arns at Sruthan, to procure fresh horses if possible, they saw that some unusual excitement was stirring the clachan. There was a little group about the post-office, and another round the door of the inn. And the commotion was by no means diminished at the sight of Waldegrave and Ronald galloping up at full speed. Waldegrave entered the parlour while the horses were being saddled, but he had hardly seated himself when Ronald flung open the door and exclaimed excitedly:

'The folk are sayin' that Sybil Grant and Lachlan M'Cuaig hef run off together. They were seen on their way to Tobermory this morning. And Mr. Nial Duff hass not been heard of since he went away in his boat on Tuesday.'

Waldegrave sprang to his feet.

'Are the horses ready?'

'Yes, sir.'

'Come along.'

'But, sir, I thought you was goin' to the post office about the letters.'

'No time, Ronald.'

In another second they were on their way to the Pass of the Red Deer, and the groups closed together to discuss the fresh news. But they had scarcely given an opinion, when Colin Grant appeared and begged some one to go for Dr. Mackenzie. Mrs. Grant was down in a bad fit—she was so upset, Colin explained, about Sybil's departure. The real cause of her illness, however, was the appearance of Lieutenant Waldegrave. For she had found, that morning, his last letter in Sybil's bedroom. It had been opened, and Mrs. Grant understood then what had been going on, and why Sybil had run away.

Waldegrave and Ronald pushed forward with anxiety writ large upon their faces. A foreboding of evil had settled on them, and the horses were urged through the pass at their utmost speed.

The sun was down before they reached their destination, and when Waldegrave sprang from his horse and hurried to the house, it was already dark. A terrible dread seized him when he saw that the rooms were unlighted. It was no time for ceremony. He flung open the door and entered. At

the sound, one of the servants ran into the hall, and lifted up her hands in astonishment.

'Lieutenant Waldegrave!' she cried; 'iss it really you, sir? Oh, but I wass hoping it wass Miss M'Iver.'

'Is she not at home?' asked Geoffrey in a voice that frightened the girl.

She explained the supposed cause of Fiona's absence.

'And she has not been heard of since?'

Waldegrave felt his heart sink.

'The storm will hef kept her, sir. We hef not been anxious till this afternoon. Hektor MacInnes hass gone over the hills to Elspeth Fraser's, and he will come back to night, though it will be fery late. But come into this room, sir; I will bring a light. And oh, sir, I am glad ye hef come, and I wish Miss M'Iver wass at home.'

The poor girl wass in tears.

An undefined dread that it would be needed before the morning, impelled Ronald to go and look at the 'Fionnaghal,' and put it in readiness for any call. Then he went to his mother and among the fisherfolk to gather up any hints as to the probable fate of Fiona. The news of Waldegrave's return, together with all the other rumours, spread like wild-fire through the glen; and the people gathered in little groups to discuss the situation, while the return of Hector MacInnes wass awaited with wide-spread anxiety. When once the suspicion that Fiona had been kidnapped by Nial Mor wass started, it grew rapidly, many little circumstances, unnoticed before, tending to confirm it. One man remembered now that he had seen Lachlan M'Cuag going home through the pass; so Nial and Fiona must have gone away alone. Another recalled that the boat did not take a direct course for Elspeth Fraser's. These things had not awakened any suspicion at the time, but were significant now.

As they were reported to Waldegrave his face grew ghastly with agonising fears. He paced up and down the room overwhelmed with horror.

'My God, oh, my God!' he cried, can I have come back too late?'

An hour before he wass expected Hector MacInnes returned covered with sweat and dirt, bearing the worst news. Elspeth wass in her usual health. She had sent no message; Miss M'Iver had not been there.

Waldegrave endeavoured to suppress his distress. What wass to be done? Ronald had already assembled the strongest and most experienced men in the glen. They were ready to do anything, and go anywhere for the sake of Miss M'Iver. Waldegrave asked them what they thought had become of her. One man gave it as his opinion that she had been conveyed by Nial Duff on to a large steam yacht that had been seen hovering about the coast for several days, and disappeared the night she wass carried off. Another that there had been a desperate struggle for possession of the boat when Fiona discovered that she had been deceived, during which it had been swamped, and both had perished. But when Ronald related what Nancy Bell had told him about Nial's proposed shooting expedition to Eilean Dubh, the feeling wass pretty unanimous that they should proceed there at once; all the more so when one man remarked that he had seen a strange glow in the sky the previous night in the direction of that island.

Waldegrave rose up quickly.

'It may have been a signal for help,' he cried. 'Is the boat ready, Ronald?'

'Ay, sir, and the men to. We shall hef to row.'

Not a moment wass lost. Waldegrave insisted on taking an oar. He must do something to counteract the violence of his inward

suffering. All Fas Ghlac gathered to see them start.

The moon had risen, and the 'Fionnaghal' sprang forward beneath the mighty strokes of the rowers. Not a word wass spoken. A grim, stern silence settled down on the men, and nothing wass heard except the click of the oars in the rowlocks. But a terrible fear wass gnawing at their hearts; the fear that they would never see Miss M'Iver alive again.

Every man did his work well—Waldegrave went on and on through the night until they were off Gometra. Then a thin, white mist swept down, and they were compelled to move more cautiously. Waldegrave and Ronald gave up their oars to two other men, and while the young crofter took charge of the tiller, Waldegrave sat by his side full of thought.

He said nothing, but his furrowed brow, blanched cheeks, the strained look about his eyes, and, above all, the sudden aspect of age, gave indications of his inward anguish. He could not shake off the fearful dread that he had arrived too late. Some dreadful calamity had befallen Fiona; an ineffaceable sorrow wass about to confront himself.

And now slowly a feeble light began to steal through the mist. They could not be very far from Eilean Dubh; the sea wass sown with submerged rocks, and swept with treacherous currents. It wass necessary to move with the utmost caution. A man wass sent to the bows to look ahead, and the boat moved slowly. After a mile or two, the dark brows of the island appeared as the mist began to vanish.

There wass now a clear open way for some distance.

'Now, lads, your best,' called Ronald in Gaelic. 'I know the rocks and currents, and ye hef nothin' to do but to pull with all your strength.'

As the mist shifted Ronald caught sight of the island again, and saw that the hut wass burnt to the ground.

'Ochone!' he wailed in sudden dismay, 'the shieling hass been on fire, there iss not a stick left.'

This wass bad news; pale fear set close to each heart.

'Softly, men, softly,' said Ronald, 'it iss an awful place about here.'

But as they swept into the broad sunshine again, he called on them to row with all with all their might. They were not far from the creek into which he intended to steer the boat.

Then a sound wass heard that startled every man. It wass the report of a gun. They looked round anxiously; but the mist rising like smoke off the hillsides prevented them from seeing exactly where it came from.

'He, at least, iss here,' muttered Waldegrave, putting his hand on his revolver. 'He's out shooting early.'

'Row harder, men, if you can,' cried Ronald, still steering for the creek.

Not another word wass spoken, but every man's heart thumped hard against his ribs.

(To be Continued.)

Preachers who Blundered.

Dr. Walsham How used to tell an amusing story of a clergyman who, when discoursing on the mixture of good and evil in the Church, said:—"Remember there wass a Ham in the Ark." Then thinking that the remark might seem an odd one, corrected himself by adding—"I mean a human Ham."

An incident in the life of Dr. Thomas Sheridan supplies a typical example of the man who does the right thing at the wrong time. This divine, the grandfather of Richard Brinsley Sheridan, once preached a sermon

SATISFIED MOTHERS.

When sales are large and increasing, when customers are satisfied to the extent of continuing to buy the same remedy, then it must be admitted that the remedy has real merit. Baby's Own Tablets occupy this enviable position. Mothers having once tried them seldom fail to duplicate the order—no other remedy for children can truly claim as much. Concerning the Tablets Mr. C. W. Strader, (general dealer), North Williamsburg, Ont., writes: "Baby's Own Tablets have a large sale, and every purchaser is more than satisfied. We use them for our baby and have found them all that is claimed for them."

Baby's Own Tablets cure colic, indigestion, constipation, diarrhoea, simple fevers and all the minor ills of little ones. They make baby bright, active and happy and a joy to the home. Sold by druggists or will be sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

on the King's birthday, and ruined his prospects of ecclesiastical preferment by selecting as his text:—"Sufficient unto the day is the evil thereof."

A Russian Wedding.

How would an English bride care to fast on her wedding day until after the sacred ceremony, and this after enduring the hardships of a "farewell party," given the day before? Yet, this is what a Russian girl is supposed to do. As the marriage, to be fashionable, should not occur until evening, it may easily be imagined in what an exhausted state she is to commence her new period of life.

Besides bridesmaids there are bridesmen, these latter being obliged to present the bridesmaids with sweetmeats. A personage follows the procession, bearing an elegantly-mounted picture of Christ, in gold and silver, which is stationed against the altar. The bridesmaids do not all dress alike, and their number is unlimited.

The bride's old nurse superintends the removal of the dowry from the bride's home to that of her future husband, and is a most important member on the day of the wedding. A witness—a connection of the family—pays the priest's fees, and the number of assistants—each with a separate duty allotted him is often considerably great.

Ancient Cash.

Lineal descendents of the bronze axe of remote Celestial ancestors are the little brass cash, the Chinese coins. Here is how this curious pedigree first worked itself out:—In the early time, before coin wass invented, barter wass usually conducted between producer and consumer with metal implements, as it still is in Central Africa at the present day. At first the Chinese in that unsophisticated age were content to use real hatchets for this commercial purpose, but after a time, with the profound mercantile instinct of their race, it occurred to some of them that when a man wanted half a hatchet's worth of goods he might as well pay for them with half a hatchet. As it would be a pity to spoil a good working implement by cutting it in two the worthy Ah Sin ingeniously compromised the matter by making thin hatchets of the usual size and shape, but far too slender for practical usage. By so doing he invented coin, and, what is more, he invented it far earlier than the claimants to that proud distinction, the Lydians, whose electrum stateres were first struck in the seventeenth century, B.C.

Ministers and Churches.

General Assembly.

The Assembly granted \$3,000 from the fund to the Ladies' College at Ottawa, and as a special recognition of his faithful services as agent during his term of office the Assembly sanctioned the action of the committee in handing to Dr. Campbell, of Perth, the sum of \$2,500 over and above his income for the two former years of service.

The case of West church, New Westminster, famous on the Pacific Coast, was referred to a special committee. The application of British Columbia Presbyterians for leave to establish boys' schools of a distinctly Christian character at Kamloops and Calgary was favored.

The Victoria Ladies' College report, presented by Dr. Campbell, was approved. The committees on students' applications and reception of ministers presented their reports. The recommendations of the Committee on Young People's Societies were adopted.

SEVENTH DAY.

The Moderator has nominated a large commission with Assembly powers, the number being nearly sixty, to investigate the affairs of the Central India Mission. The nomination was confirmed and the first meeting fixed for an early day in September in Toronto. The Moderator of the General Assembly is convener of the commission, it being understood that Dr. Herridge should act in the Moderator's stead in the event of his being unable to serve.

SABBATH OBSERVANCE.

On the subject of Sabbath observance and legislation Rev. W. L. Clay, of Victoria and Mr. Charlton, M.P., addressed the Assembly, presenting the accompanying recommendations which the Assembly adopted:

(1) The General Assembly reaffirms its faith in the need and therefore the right of all men to a weekly day of rest. (2) The General Assembly urges upon her ministers, Sunday school teachers and parents an earnest emphasis of their teaching upon the sacredness and worth of this day. (3) The General Assembly invites all her membership to a hearty defence of the day and in particular to such personal interest in its purpose and solemnity in its observance as will reduce to a minimum late Saturday trading, social gathering, travelling, or pleasure seeking during its whole course.

An additional resolution was confirmed commending the worth of the Lord's Day Alliance.

CHURCH LIFE AND WORK.

On the subject of church life and work, which was introduced to the General Assembly by Rev. Mr. Leitch, of Stratford, two exceptionally able addresses were delivered by Dr. Peter Wright, of Nelson, and Dr. W. A. MacKay, of Woodstock. In addition to a resolution, magnifying the place and importance of home and reasserting the views of former Assemblies as to the banefulness of the liquor traffic, the following recommendations were passed: (1) That the questions as to church life and work for the year 1904, be confined to the sphere of the Christian congregation as to its services, organizations and methods. (2) That pastors and elders be advised in their visitations to impress upon the heads of families, the value of regular family worship, thanksgiving at meal time, and religious instruction in the home and to give such guidance as seems necessary. (3) That the ministers of the Church be instructed to make the questions and answers on Church life and work, the text of discourse of some diet of public worship. (4) That the Assembly take into consideration the question of publishing for use in the homes of our people a compendium modeled on the lines of Presbyterian handbook, published by the authority of the Northern Presbyterian Church of the United States and also recommend use of the General Assembly's aids to family worship. (5) That due emphasis be given in teaching and preaching to the setting forth of the true relation of those baptized in infancy to the Church and that parents be admonished to instruct their children as to their duty and privilege in entering into full fellowship with the Church. (6) That Presbyteries be urged to have returns made of the Church life and work, report to the convener of the Assembly's committee in due time.

Rev. A. H. Scott, of Perth, presented the record of the year's work of the Ladies' College at Ottawa and moved, seconded by Dr. Somerville, a resolution covering the report which was immediately sanctioned by the Assembly.

Additions were made to the rules governing the management of the minister-evangelist scheme.

The people of West church, New Westminster, were allowed the site of their choice which was the subject of misunderstanding between the congregation and the Synod of British Columbia.

TWO MINISTERS RETIRING.

Dr. Warden and Rev. Scott asked the General Assembly to grant permission to the Rev. Dr. Campbell, of Perth, to retire for a time in view of the condition of his health and to instruct the Presbytery of Lanark and Renfrew to retain his name on the roll of his old Presbytery. The request was hardly granted when a like request in behalf of the Rev. J. G. Murray, of the Presbytery of Hamilton was acceded to.

The assembly declined to appoint a permanent Sabbath School Secretary in the meantime, but continued the committee that had the matter in hand for the two days in expectation that the appointment may be made and the rules governing it sanctioned at next assembly.

MONTREAL WOMEN COMMEMDED.

Recognition was made of the good work done by the Women's Missionary Society of Montreal, through a formal resolution supported by Dr. Campbell and Dr. Scrimger.

A communication was received from the alliance of the Reform church, holding the Presbyterian system and acknowledged. Greetings from the officers of the Presbyterian Church of New South Wales to the General Assembly of the Presbyterian Church in Canada were conveyed and responded to by resolution.

An overture on the appointment of standing committee on college from the Presbytery of Toronto was held in retentis.

Rev. W. R. Cruikshank and a number of associates were appointed a committee to confer with the authorities of Morin College, Quebec, during the coming year. A statement was made as to the preparation and circulation of the new publication, "Aids to Social Worship" and a like recognition was given to the work on the "Uniformity of Public Worship."

The Presbytery of Victoria was ordered to ordain Mr. Swartout a worker among the Indians in British Columbia and an overture on Indian work was referred to the foreign mission committee to examine and report upon at St. John, N.B., next year.

THE CLOSING SESSION.

Dr. Campbell, of Montreal, and Dr. Murray, of the Presbyterian Witness, in eloquent terms moved the usual vote of thanks.

The Moderator, in his parting words, spoke feelingly, and the familiar phrase, "Pray that Jerusalem may have peace and felicity," was sung. Dr. Wright, of Nelson, led in prayer and with the accompanying pronouncement, the twenty-ninth General Assembly of the Presbyterian Church in Canada was dissolved.

In the name of the Lord Jesus Christ, only King and Head of the Church, and by authority of this Assembly, I now dissolve this Assembly and order another General Assembly of the Presbyterian Church in Canada to meet in the city of St. John, N.B., and within St. Andrew's church there, at eight o'clock in the evening on the first Wednesday in June in the year of our Lord one thousand nine hundred and four.

The Assembly was photographed immediately after the dissolution and the commissioners took steamer a few hours afterwards to be entertained by the capital city of the province of British Columbia.

Toronto.

St. Andrew's College closing exercises and presentation of prizes on Friday was extremely well attended, and the garden party thoroughly enjoyed by all. The proceedings were opened by Rev. Dr. MacLaren, and speeches were also made by President Loudon, Professor Baker of Toronto University, Rev. H. J. Cody, and Rev. Armstrong Black, who gave advice at once judicial and humorous to the boys who testified their approval in true boy fashion. Lady Kirkpatrick also presented the prizes given by her brother, Mr. W. Molson Macpherson, and the Principal, Mr. D. Bruce Macdonald, alluded to the fact of the hall being on the site of the famous conservatory, so well known to many in Toronto, of the old Macpherson home, then known as Chestnut Park. Principal Macdonald alluded to the purchase of twenty-three acres for a new building, but it had been decided by the board that the work of erection must be delayed for a short time. The school was in a most prosperous and successful condition.

Ottawa.

Rev. J. H. Turnbull of Bank street church preached at Stewarton Presbyterian church Sunday morning on the occasion of the anniversary services. The preacher at night was the Rev. Salem G. Bland of the Eastern Methodist church.

The annual meeting of the synod of the diocese of Ottawa which was held here, last week in Christ Church cathedral by Rev. L. N. Tucker, secretary of the church board of missions, preached an eloquent sermon on the duty of self-sacrifice at the opening session.

Eastern Ontario.

Mr. T. H. Billings, M. A., preached last Sabbath in St. John's church, Brockville.

Rev. T. J. Glover, of Kingston, conducted both services in the Gananoque church on Sunday.

It is expected that the Kinburn congregation will celebrate the anniversary of the induction of Rev. N. H. McGillivray on July 10th.

Last Sunday evening the Ancient Order of United Workmen attended Knox church, Perth in a body. The service was conducted by Rev. D. Currie and was much appreciated by his hearers.

The young people of St. Andrew's church, Almonte, were the hosts in a most pleasant affair on Tuesday evening when they entertained the young people from St. John's church and those of Carleton Place.

Rev. J. S. Burnet, Summerstown, conducted Divine service in St. Andrew's church last Sunday at 11 a. m. and on Wednesday evening Rev. K. McDonald took charge of the prayer meeting in the same church.

The Sacrament of the Lord's Supper will be observed on Sunday, after the morning service. The new pastor is winning golden opinions from his people as a preacher, and the congregations for the past two Sundays were large.

The service in the First Presbyterian church, Brockville, for the last two Sabbaths were conducted by Rev. Prof. Jordan, D.D., of Queen's University, Kingston. No more popular preacher ever visits Brockville than Dr. Jordan, and large audiences gather to listen to his inspiring words and clear and explicit expositions of holy writ.

Rev. John Mackie, of St. Andrew's church, Kingston, preached a strong sermon on Sunday, expressing approval of the action of the General Assembly in refusing to give over Queen's, but to maintain its efficiency. The preacher discussed why it was proposed to cast the institution upon the state, chiefly because of lack of funds. It was thought that the late Principal Grant had an understanding with Premier Ross on the matter, but the Premier says the province has no intention of supporting a second university.

The first anniversary of the induction of Rev. J. L. Small, as pastor of the church at Carlow, was successfully celebrated by the re-opening of the church on Sunday, 14th inst., after a course of renovation. The walls and ceilings have been papered, the outside of the church repainted, and the church sheds repaired, and the edifice is now in good order. On the Sunday afternoon, Rev. Alex. McMillan, of St. Enoch's church, Toronto, formerly in charge of the church in Carlow, occupied the pulpit and preached to a large congregation. In the evening Mr. McMillan preached again, having a fairly good attendance in spite of the heavy rain. On the following Monday evening the church was filled to the door, for the entertainment and lecture. Rev. J. L. Small, the esteemed pastor of the church, presided. The feature of the evening was a lecture by Rev. Alex. McMillan, on the subject, "Rab and his friends."

There was a large gathering of women, representing most of the congregations in the Presbytery 20th annual meeting of Glangary Presbytery of St. John's church, Cornwall, last week, when the 20th annual meeting of the Women's Foreign Missionary Society was held. About 100 delegates were present. The chair was occupied by Mrs. A. Graham, Lancaster, President of the Society, who opened the proceedings with a few appropriate remarks, after which prayer was offered by Mrs. A. Algure. An excellent address on Individual Responsibility was given by Mrs. Langill, and an address to the children by Mrs. Gollan. There are in the Presbytery of Glangary 33 auxiliaries and 14 mission bands. The amount contributed during the year was \$2824.50. In the evening the

chair was taken by Rev. Dr. MacNish, Rev. Prof. Rees of Montreal, spoke at some length on the subject of Missions generally, and Rev. R. Harkness extended greetings from the Presbytery to the delegates congratulating them on their efforts to spread the gospel in foreign parts. Rev. Mr. Weir of Avonmore, spoke on North West Missions, pointing out the imperative need for still greater exertion owing to the rapid increase of population in the west. Officers for the ensuing year were elected as follows: President—Mrs. A. Graham, Lancaster. Vice-Presidents—Mrs. K. A. Gollan, Dunvegan; Mrs. D. McVicar, Finch; Mrs. Scott, Martintown; Mrs. Fraser, Lancaster; Mrs. Harkness, Cornwall; Mrs. McLeod. Secretary—Miss Cline, Cornwall. Treasurer—Mrs. J. D. MacLennan, Cornwall. Leaflet Secretary—Miss Copeland, Cornwall. Recording Secretary—Miss McGregor, Martintown. Prayer by Mrs. D. McDermid and Bible reading by Mrs. Coburn opened the afternoon session. Miss McCrimmon spoke on Mission Band work and Mrs. Thompson answered a number of pertinent questions that had been placed in the drawer. A few well-chosen closing words were spoken by Mrs. J. Fraser and prayer by Mrs. Binnie brought the meeting to a close.

Western Ontario.

Rev. H. Ross, Airlie, is doing good work in his new field.

Rev. R. C. Tibb, of Toronto, filled the pulpit of Barns' church, Erin, on Sunday.

Rev. Mr. Strachan, of Guelph, conducted services in Melville church, Fergus, last Sunday.

Prof. Ballantyne, of Knox College, Toronto, preached morning and evening in Knox church, Guelph, last Sabbath.

Communion was dispensed in the Creemore charge last Sabbath by Rev. J. A. McConnell and twelve new members were added to the church.

The choir of Knox church, Tavistock, held a garden party and strawberry festival last week on the church grounds, which was a great success.

The Sacrament of the Lord's Supper was observed at Chalmers' church, Woodstock, last Sabbath. Rev. E. Cockburn, M.A., officiated at both services.

Rev. Robt. Aylward, B.A., of Parkhill, conducted anniversary services at Innerkip last Sabbath. The congregations were very large and the offerings amounted to upwards of one hundred dollars.

Knox church, Milton, anniversary services will be held on Sunday, July 5th, instead of June 28th, as announced. Rev. A. MacWilliams, B.A., of Wentworth church, Hamilton, will conduct the services.

The pulpit of Knox church, Guelph, was occupied on Sunday by Rev. W. J. Hindley, formerly pastor of the Congregational church. Large congregations were present, and the sermons were listened to with great interest.

Mr. David Dix, theological student of Knox College, Toronto, is taking charge of the services in the Presbyterian churches at Drayton and Moorefield during the absence of Rev. C. Tait who is attending the meeting of the General Assembly.

The mission band of St. Andrew's church, Kippen, intend holding a lawn social on the lawn of Mr. James Chesney, third concession of Tuckersmith, early in July. They are securing the services of the Seaforth band for the occasion.

A most successful social and entertainment was held at the Baldoon Presbyterian church, Dover, of which Rev. Mr. McNeilly is the pastor. The purpose of this social gathering was to raise funds to supplement voluntary subscriptions by the congregation to build an addition to the manse and to brick veneer the building.

The pulpit of Chalmers' church, Woodstock, was occupied at both services on Sunday by W. A. Amos, B.A., eldest son of Wm. Amos. Mr. Amos is at present taking his theological course at Knox College, after having graduated at Toronto University. The young man was heard with much acceptance by the congregation with which his father's family have worshipped for many years. Large numbers of his former schoolmates heard him with great pleasure on the subject of character building.

Mr. Henry O'Hara, of Toronto, has been elected chairman for the ensuing year of the Congregational Union of Ontario and Quebec. The fifteenth annual meeting of the Union met a London last week and all the reports were

very satisfactory. On Sabbath a number of the pulpits were occupied by representatives of the Congregational Union. The question that occupied considerable time at the sessions of the Union was the "Challenge to the Churches" from Britain. The Congregational Union of England and Wales have promised to give ten per cent. of any sum raised by the Canadian churches to pay off church debts, of which there are a number amounting to \$194,000. It was decided to take up the challenge, and a committee was appointed to plan out details of the scheme to be adopted. It is hoped that at least \$100,000 will be raised.

Northern Ontario.

The Rev. J. Becket of Sundridge conducted the services in the Burks Falls church on Sunday.

Rev. T. D. McCullough, Ph. B., pastor of Guthrie church, Harrison is in Vancouver attending the General Assembly. Mr. Bertram Nelles, M. A., who has lately returned from Edinburgh is taking his work during June and July.

Toronto Notes.

The Toronto Summer School at Knox college, for which preparations have been going on for some time past, will open on July 6th. Nine evening meetings are announced. An interesting subject at each in charge of a good speaker should arouse interest and attract a large audience. Among others Rev. Mr. Vessot, of Montreal, will speak on "Our Missions in Quebec," and Rev. Mr. Murdoch Mackenzie, of Hanan, on "Aspects of Missions."

At a recent meeting of the directors of the Tract and Book Society much good work was reported. During May the colporteurs of the Society sold in their many journeys 2,035 copies of the Scriptures, and of the best religious books, giving also to the destitute, wherever thought needful. Another new colporteur has been added to the staff, to labor in Northern Ontario. In the past few weeks a large amount of good literature has been sent out for distribution among the camps of volunteers, to poor Sabbath schools, and to far-off mission fields. The foreign mission work in Central China is being carried on in a very efficient way, as last year there were sold no less than 305,000 copies of Chinese Christian books.

Rev. Dr. Wm. Patterson, of Philadelphia, Pa., preached to his former charge in Cooke's church last Sunday, and hundreds could not get within the doors. Mr. Patterson's presentation of the "Old, Old Story" never as taking as ever, and his former friends prove tire of hearing the message from his lips.

Many thoughts are turning these days to the sick-bed of Principal Caven. He has fought a brave fight with the angel of death, and has been greatly weakened in the struggle. As we write his condition is unchanged, and still critical.

The funeral of the late Rev. Dr. Dewart was largely attended, showing the deep respect felt for the departed divine in the community in which he spent so many years of a faithful life. For more than 20 years he ably edited the Christian Guardian, the organ of the Methodist church. His death came very suddenly, in the 75 year of his age.

The dials of the fine clock in the tower of the City Hall is soon to be illuminated. When the requisite plant is installed it is expected that Toronto's will be the best lighted clock in America. The illumination of each dial will be furnished by 120 eight-candle-power incandescent lamps, aided by a galvanized iron reflector the size of the dial, 20 feet 6 inches in diameter. The lamps will be inserted through holes in the reflector 2 1/4 inches in diameter, and will be handled from the inside. They will be 17 inches apart and 20 inches from the dial.

Toronto Presbyterians have entered on aggressive city mission work. Under the auspices of a union representing largely the laymen of the churches, tent services have been begun. The services will be continued every evening for a month, after which the tent may be removed to some other site. The idea of tent services was suggested by similar work under the Presbyterian Union in Philadelphia, New York, St. Louis and other American cities. It was taken up here by the recently organized Toronto Presbyterian Union, of which Mr. G. Tower Ferguson is president, and which represents the aggressive elements, lay and clerical, in city Presbyterianism. The committee having charge of the tent work is led by Rev. J. McP. Scott, the devoted pastor of St. John's church. The ar-

rangements are quite complete, and provide for an extensive evangelistic movement during the summer months. At the opening service more than three hundred were present. Rev. M. N. Bthune, a preacher of marked evangelistic power, is in charge, and other city ministers and church workers are in active co-operation. The cost of this work is borne by Presbyterians in the city who are in sympathy with such a movement. The work is recognized by the Presbytery, and those having it specially in hand are greatly encouraged by the prospects. Similar work in Philadelphia during the past three years has been very effective.

St. Andrew's College closing exercises and presentation of prizes was extremely well attended, and the garden party thoroughly enjoyed by all. The proceedings were opened by Rev. Dr. MacLaren, and speeches were also made by President London, Professor Baker of Toronto University, Rev. H. J. Cody, and Rev. Armstrong Black, who gave advice at once judicial and humorous to the boys, who testified their approval in true boy fashion. Principal Macdonald alluded to the purchase of twenty-three acres for a new building, but it had been discovered by the board that the work of erection must be delayed for a short time. The school was in a most prosperous and successful condition.

Montreal.

The Rev. J. Patterson, of Montreal, has been preaching in St. Andrew's church, Lancaster.

The Board of Governors of McGill University has made several important appointments to the staff. Among others Prof. John MacNaughton, M.A., professor of Greek in Queen's University, Kingston, was appointed Hiram Mills professor of classics in the place of Professor Carter, who resigned at the end of the last session.

A. Gordon Dewey, son of Rev. F. M. Dewey, of Stanley street church, was "dux" of his class at the recent High School exams.

The garden party given last Saturday by the ladies of St. Giles church on the grounds of Mr. F. Hyde, Outremont, was greatly enjoyed by a large number of members of the congregation and their friends.

Last Saturday was a red letter day for the young people of Knox church. The weather was delightful; and the Sunday School scholars, their teachers, parents and friends passed a pleasant day at Sherringham Park, an ideal place for such a gathering.

Rev. John MacKay, M.A., of Cre-cent church, who has been taking in the General Assembly, is expected to occupy his own pulpit next Sabbath.

Quebec.

The congregation of English River and Howick is still hearing candidates. Rev. Mr. Kinnear, Holton, is moderator of session.

The Presbyterian church, Fernham, has been repaired both inside and out and now presents a decidedly improved appearance. The lawn social given by the ladies on Thursday evening was a brilliant success, notwithstanding the unfavorable turn of the weather.

The quarterly meeting of the Woman's Missionary Society of the Pres. Church in Canada was held on the ninth of June in the church, Georgetown. Fourteen auxiliaries sent representatives. At the afternoon session Mrs. J. A. MacMaster occupied the chair. After an address of welcome given by Miss C. A. MacKeracher and responded to by Mrs. Dunton, Mrs. Amaron gave an excellent paper on the nature and needs of the French work. Letters were read from pupils supported by the society in the schools at Pointe-aux-Trembles and from our missionaries in Macao—Dr. and Mrs. MacKay. A Question Box was conducted by Mrs. Paul. A bountiful tea was served in the basement of the church at the close of the session to which all were cordially invited to remain. In the evening the Rev. G. Whillians, B. A., pastor of the congregation presided, Miss Dewey gave an address on Home Missions and the Rev. F. G. Johnson of Montreal, one on Missions. Miss I. J. MacMaster who had favored the ladies in the afternoon with a beautiful solo—Consider the Lilies, again sang, this together with music by a choir completed a most enjoyable and helpful program.

Winnipeg.

The new St. Stephen's church, Winnipeg, of which the Rev. C. W. Gordon (Ralph Connor) is pastor, was dedicated last Sunday. The opening sermons were preached by the Rev. Dr. Gordon, principal of Queen's Kingston.

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Doctors and nurses recommend Dr. Williams' Pink Pills because they have seen their wonderful power to make new, rich, red blood, and to cure all diseases due to poor blood or weak nerves. Dr. Williams' Pink Pills are not a common medicine. They do not purge and weaken. They contain no poisonous drugs. They are safe, sure, simple, stimulating and scientific. That is why these pills should be taken by all who are weak, bloodless, nerveless and sickly. Here is a bit of very positive proof of the wonderful power to conquer disease which Dr. Williams' Pink Pills possess: Miss Ester E. Lewis, Lynn, N.S., says: "At the age of sixteen my health failed me completely. At that time I was attacked by la grippe, which was followed by measles, from the after effects of which I was left in a deplorable condition. I became very pale, suffered from headaches, dizziness and want of appetite. I tried several medicines, but they did me no good; on the contrary I was growing weaker and finally became so bad that I would take spells of unconsciousness lasting from fifteen minutes to an hour at a time, and I had become so weak that I could hardly move about. At this stage I was advised to try Dr. Williams' Pink Pills, and I have good reason to bless the day I began their use. I had only taken them a few weeks when I began to recover and under their continued use for some time longer I fully regained my former good health. I will be glad if my experience will be of benefit to some other poor sufferer."

When buying the pills see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. Sold by all dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

The abject servility of the lower castes and of the outcastes in the presence of those whom they regard as of a higher grade is one of the sad features of life in India. A missionary in South India reports a visit which he paid to a village magistrate who himself was not of a high caste, though a caste man. While talking with his magistrate, a pariah came bringing a letter, and this is what happened: "First the pariah took off his shoes; then he went to the other side of the road and stood in a deep gutter, into which the village filth was swept. He took off his turban, placed his forehead in the dust, and began to address the great man in terms such as he would have used in addressing the Almighty. And all the time the magistrate was regarding him with inexpressible scorn, and heaping terms of contempt upon him."

Miss Scroggie, who has been working as a missionary in India in connection with the Irish Presbyterian Church, told the following incident recently in Aberdeen. She was in Ahmedabad during the last terrible famine, and had a great deal to do, along with the other missionaries, in caring for the starving—often dying—children who were brought to them. Then the time came for giving the first Bible lesson to about twenty of the famine orphans, children who had never heard of our Father in heaven, nor listened to the story of Jesus. How and where could she begin? She did so by teaching them the first verse of "There is a Happy Land," and when they had learned it she asked, "Do you think there is a happy land?" "Yes." "Can you tell me where it is?" Up went twenty little brown hands, and the answer came unhesitatingly, "Just here." Could a more touching tribute have been paid to the love and care bestowed on those helpless little ones? And is it true that for Christian children the "happy land" is "far, far away"? Why not "just here"?

"An Arab Christian.—In 1902 Sheikh Salem was baptized by the Presbyterian Mission near Aden in Arabia. The Sheikh was induced to go to Paris by the promise of a remunerative occupation, he found on arrival there that he had to prepare Arabic documents for circulation through Arabia, intended to stir up distrust and ill-will against Britain. Refusal to do this work led to his being thrown into prison on a false charge and through special intervention of the British authorities he was set to liberty. He has returned to Aden, but his books, papers, money, and baggage, as well as his servant, are still detained in France. In a letter dated February 16, Rev. Dr. J. C. Young writes: "You make inquiries concerning Sheikh Salem. I am glad to say he is well and happy. A few days ago he saw the Sultan of Lahej, and frankly told him that he was a Christian. At first the Sultan was very angry, but gradually he cooled down as he saw the man's determination; and when they parted, although the Sultan had tried to ridicule him into a return to the Moslem faith, and laughed at all he said, they parted good friends; but in leaving, the Sultan gave him this counsel, 'Do not leave English territory, for if you come into Lahej you are sure to be killed.'"—Witness.

Jesus still weeps over the city as he looks down into its sin. He grieves at the rejection of his love and grace which would cleanse and save it.

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Health and Home Hints

Milk as a Stimulant.—Hot milk is an admirable stimulant. Milk heated too much, above roodeg. Fahr., loses for a time a degree of its sweetness and density. No one who, fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and assimilated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects. This should be taken note of by all hardworking people—and who is there who cannot be comprised in this category in this age of high pressure and "go aheadness"?

Strawberry Shortcake.—Strawberry shortcake is a typical American dish. It is made of three cupfuls of sifted flour, three heaping teaspoonfuls of baking powder, a teaspoonful of salt, one teaspoonful of butter, one teaspoonful of lard, enough milk to make a soft dough, two quarts of strawberries. Remove the hulls from the strawberries and sprinkle them with a generous amount of granulated sugar, enough to make considerable syrup, and allow them to stand for at least an hour before using. Sift the baking powder and salt with the flour; rub in the shortening; then with a fork stir in lightly and quickly the milk. Have the dough too soft to roll; turn into two greased tins and bake a light brown, testing it with a straw to see if it is done. Spread the layers, which should be about an inch and a half thick, with butter, cover one with the strawberries, add the second layer, arrange a few fresh strawberries on the top, and pour the juice over the whole. Set in the oven for about a minute and serve hot.

Strawberry Jam.—For each pound of fruit allow a pound of sugar. Mash the fruit in the kettle, boil hard for fifteen minutes, then add the sugar and boil for five minutes.

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Boils Erysipelas Scrofula Eczema

which arise from it's derangement.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary. Edmonton, Strathecona, 23 Feb. 8 p.m.
 Kamloops, Vernon, 26 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Badin, 8 July.
 Glenboro, Glenboro.
 Portage, Arden, 3 March 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, church: Catharines, May 5, 10 a.m.
 Paris, Knox, Woodstock, 2 July 11 a.m.
 London, Rodney, May 12, 9 a.m.
 Chatham, Windsor, 11 July, 10.30 a.m.
 Stratford, Stratford 12 May.
 Huron, Clinton, 8 Sept. 10.30 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Maitland, Wingham, 19 May, 1.30 p.m.
 Bruce, Paisley, 7 July, 10 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Port Hope, 11 July 2 p.m.
 Whitby, Oshawa 21 July 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Uxbridge, 17 March, 11 a.m.
 Orangeville, Orangeville, 5 May.
 Barrie, Dec. 9th 10 a.m.
 Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March.
 North Bay, Burks Falls, 11 July. 10 a.m.
 Sauguen, Holstein, 7 July., 10 a.m.
 Guelph, St. Andrew's, Guelph, July 21, 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 7 July, 2 p.m.
 Montreal, Montreal, Knox, June 30, 9.30 a.m.
 Glengarry, Alexandria, 11 July, 10.30 a.m.
 Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
 Ottawa, Asylmer, 2 July.
 Brockville, Brockville, 7 July, 1 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, March 5
 Inverness, Orangedale 5 May 11 a.m.
 P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 14th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Chalmers' Hall, Halifax, 30th April 2.30 p.m.
 Lunenburg, Lunenburg 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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