

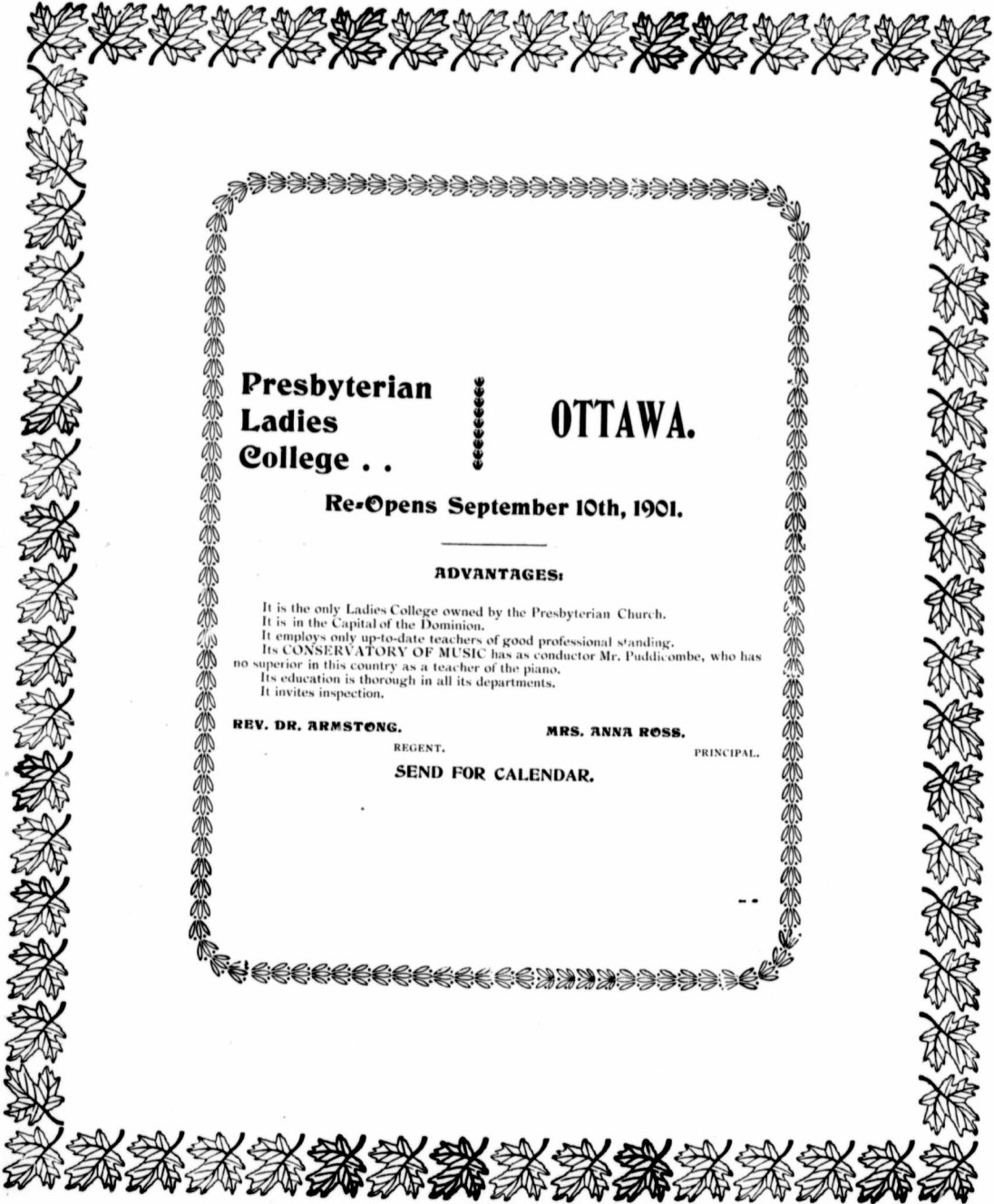
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BIRTHS.

At Papineauville, Que., June 18th, the wife of Dr. E. MacKay, of a son.

In Noyar, on June 10, the wife of Duncan Woodrow of a son.

DEATHS

In St. Mary's, June 19, Wm. Irving, M. D., aged 54 years.

At 300 Dufferin street, Toronto, ("Dolly Collinson") Laura E. Ross, on June 16, aged 19 years.

At Ormstown, Que., on June 11, 1901, of scarlet fever, Helen Ida Maw, youngest daughter of John Maw, aged 8 years.

MARRIAGES.

On June 10th, 1901, at Cooke's Church, Toronto, by the Rev. Alexander Esler, Terrance H. Mullin, to Miss Augusta Gaynor, both of Toronto.

At the home of the bride's mother, June 18th, by Rev. G. A. Woodside, Rev. Stephen Young, of Rosbank, and Miss Jean (Nettie) Miller, daughter of Mrs. D. Miller, Carleton Place.

At Meaford, June 11, by Rev. S. H. Eastman, William M. Stewart, Hamilton, to Margaret, daughter of Alex. Sumter.

At Euphrasia, June 12, by Rev. S. H. Eastman, Alex. F. Gilray to Annie M. Dodsworth both of Euphrasia.

In Erskine Church, Toronto, June 20, 1901, by Rev. James Murray, B. D., Alice M. Robertson, daughter of the late John Robertson of Madoc, to John Tomie, M. P., Kincardine.

At 241 Queen's avenue, Toronto, on June 12, 1901, by the Rev. Robert Johnston, D. D., Isabella Drummond Diprose, eldest daughter of Robert Diprose to Joseph Johnston (of Johnston Bros.), of Toronto.

At Beeton, on June 5th, by Rev. P. Nichol, John Moore Scissons, to Ella, daughter of David Dunn of Dauphin, Man.

At Three Rivers, on June 20, 1901, by the Rev. J. R. MacLeod, William Edwin Frankish, of Montreal, and Daisy Dickey, of Three Rivers.

On June 18, 1901, at the residence of the bride's parents, by the Rev. John Scriminger, D. D., father of the bride, Walter Ernest Lyman, to Anna Marks Scriminger.

At Knox Church, Iroquois, Ont., June 19, 1901, by the Rev. J. M. Macalister, Marion Victoria (Monnie), second daughter of Mr. C. E. Keeler, Iroquois, to James Walter, eldest son of Robert Meldrum, Montreal.

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Note and Comment.

Principal Rainy has a suspicion that a deal of the trouble in the Highlands is to be accounted for by the presence and the working of persons who are easily excited on religious subjects, but whose religion is not of the most trustworthy kind.

Although the Boer women have always been more bitter against the British than the men, kind treatment has so affected the Boer widows, who are refugees in the British camps that many of them are marrying British non-commissioned officers.

Figures based on the latest census returns show that in twenty of the largest cities and towns in Scotland there will be an inevitable reduction of 884 licenses, if Lord Peel's proposals are made law. The biggest reduction would be in Glasgow, to the extent of 423 licenses.

Rev. John McNeill is to care for the spiritual wants of visitors to the Glasgow Exhibition. He has commenced a series of noonday services in St. George's church, Glasgow, and will address open air meetings adjoining the grounds of the Exhibition three evenings each week.

At St. Johns, Newfoundland, Sir Cavendish Boyle accompanied by his secretary, Sir Charles Walpole, was sworn in on Monday as Governor of Newfoundland. He was well received, and the people of the colony are relying on his efforts to bring about confederation with Canada.

It is now announced that Lord Milner is to return to South Africa in August. On his return he will have more difficult problems to solve than ever before fell to the lot of a British pro consul. He is declared, however, to be one of the finest examples of many sided culture that have adorned British statesmanship for many years.

One of the King's pets, which has long been kept in the hall at Sandringham, is a small green parrot, which His Majesty purchased personally from a boy in Trafalgar Square while passing through there privately with his querry one day. The bird is a splendid talker. What has always been its favourite expression is a melancholy one now—"Now then, hip, hurrah for the Queen!"

For a considerable time interesting features will be constantly discovered in the census report of the United Kingdom. It is stated that the population, which is now 41,454,000, is almost exactly double what it was in 1821. Then England had little more than half the population of the United Kingdom, now she has three-fourths. Scotland and Wales have each more than doubled their inhabitants, but Ireland has declined from 6,801,000 in 1821 to 4,456,000 in 1901. The population of Greater London has just doubled in the last forty years, and stands today at 6,580,000.

Rev. Dr. Macleod has received from "A Friend of the Church" the promise of £7,000 for church extension in Glasgow, £1,000 to be paid on the completion of each of seven churches proposed to be built in necessitous localities.

The Duke and Duchess of Cornwall have reached New Zealand on their trip round and through the British Empire. Their reception was said to even surpass in enthusiasm that of Australia. Though even more democratic than the larger Colony, New Zealand is no less heart and soul with the mother country.

The London Regent Square session have decided to recommend the congregation to place an organ in the church at the earliest possible date. Rev. A. Connell, in making the announcement, said they had hitherto enjoyed the distinction of being the only Presbyterian congregation in England devoid of an organ.

Sir James Grant, of Ottawa, president of the Canadian Association for the Prevention of Tuberculosis, approves of the action of the United States authorities in barring out persons suffering from tuberculosis, and says that similar action has been recommended to the Canadian Government by the association. It is thought that the rule will prevent many consumptives from leaving Canadian homes for milder climates in the Southern and Western states, notably for Colorado and California.

There is another good story being told of the Rev. John McNeill's experiences in the Far North on a recent evangelical trip. In course of a service he invited the congregation to join in singing the 256th Hymn. The precentor looked up from the "letterin'" and said, "We dinna sing hymns here." "Oh," said Mr. McNeill, "then we will sing the 43d Paraphrase." Again the precentor intervened with the remark, "We dinna sing Paraphrases here!" "Very well, then," said the rev gentleman, "let us sing 'Lord bless and pity us!'"

On Thursday last Glasgow University conferred the degree of D. D. on 22 clergymen, and the honorary degree of L. L. D. on 117 gentlemen and 3 ladies. The D. D.'s include Professors Briggs and Brown, of the Union Theological Seminary, New York, and the Rev. Mr. McComb, of Kingston, Canada. The L. L. D.'s include Mr. Cooper, of San Francisco; Mr. Andrew Carnegie, of New York and Skibo; Mr. Farlow, of Boston; Mr. Gayley, of California; Prof. Haupt, of John Hopkins University; Pres. Loudon, of Toronto; Mr. MacGregor, of Nova Scotia; Mr. Manly, of Missouri; Prof. Seymour, of Yale; Mr. Wenley, of Michigan; Prof. White, of Cornell University; Mr. Charlemagne Tower, the American Ambassador to Russia; Lord Dufferin, General Sir. Archibald Hunter, and General Ian Hamilton. This is the first time that the University has conferred the degree of L. L. D. on a woman.

Sir Claude MacDonald, who was the British Minister to China at the time of the siege of Peking, and who is now British Minister to Japan, arrived at San Francisco on Thursday last en route to Great Britain. He is accompanied by Lady MacDonald. In an interview he states that the Chinese had received a severe lesson but whether they would pay the indemnity demanded by the Powers was problematical.

Considerable interest has been evinced, says the N. Y. Scottish American Journal, in the forthcoming translation of the New Testament in Broad Scotch, by the Rev. William Wye Smith, whose name has frequently been in these columns, and who first registered his claim as an authority on "Scotch" is the Scottish expert on the Standard Dictionary. There seems to have been great delays in the getting out of the book; but Mr. Smith now writes us that a letter from the publisher, Mr. Alexander Gardiner, Paisley, dated about 20th May, the work is promised in two months. It is announced in Gardiner's last list as "in press" Mr. Smith's address is St. Catherines, Ontario.

"Kind hearts are more than coronets" The visit of the Duke and Duchess of York to Australia has furnished a touching incident. The Duchess called at Sydney Hospital incognito, and went through the wards. On one of the beds lay a little boy. The Duchess halted there and asked the patient what was wrong. The reply came, "I've broke my leg." Her Royal Highness wished to know how the accident came about. It was all very simple and boyish. "I fell off a fence trying to see the Duchess, and I never saw her after all!" A pretty little situation truly! The Duchess of York immediately told the boy who she was, and said, "You can see me now all to yourself. That boy wasn't sorry he fell off the fence."

John Alexander Dowie, objects to the Chicago doctors calling him a paranoiac, but his delaration, at a meeting in Zion Tabernacle on Sabba h evening, that certain physicians had formed a plot to kidnap him, lock him in a detention hospital, and beat him on the head and back until he should lose all his reasoning powers and become really insane, would indicate mental derangement. Mr. Dowie intimated that the kidnapping might take place that night, and after his service he called a special meeting of the male members of Zion to take steps to help the Zion guard in protecting him. He also threatened to do to the physicians as he thought they were trying to do to him, unless they should let him alone and stop calling him scientific names. All this does not accord with Dowie's repeated claims that he is Elijah reincarnated, making way for the end of the world. Here is a suggestion. It is an easy thing for the followers of Dowie to find out if he really is Elijah. All they have to do is to withhold contributions for awhile and see if the ravens will feed him.

The Quiet Hour.

God the Creator of all Things.

S. S. Lesson.—July 7th 1901; Genesis 1: 1-2.
Golden Text.—Gen 1: 1. In the beginning God created the heaven and the earth.

In the beginning God created the heaven and the earth, v. 1. A most significant sentence, that has given form to the first article of the Creed, "I believe in God the Father Almighty, Maker of heaven and earth," and not only a speculation but decisive for action.

As to its *practical* bearing, consider what the effect would be had there been more than one creator? If part of the world were made by our Heavenly Father, while another part was the product of another creator, confusion would be introduced into the world. It would be as if two rulers governed one land and gave opposing orders. We could not then be sure that all things would work together for good to them that love God; for there might be certain departments over which God had no control. But since God made all things and is responsible for the whole world, He can bring all things into their right place; nor need we dread the entrance of any hostile force superior to God. We can survey the upheavals of the world with peace of heart, for God made it.

Its *scientific* value. That God is the one great Creator of all things is one of the fundamental facts of science. Man can study the earth and sky, can tell the story of rock and ocean and stars, because the world is the creation of one great mind. The sun will rise and set in its order, the seasons come and go, the laws of nature all continue, because One Being is the author of the unity; and while modern science has made the great discovery that all is law, the Bible long ago revealed the same truth under another form, when it said "In the beginning God created the heaven and the earth."
"By him, and through him, and to him are all things." (Rom. 11: 36)

God saw that it was good, vs. 4, 10, 12. A monk of the olden time dreamed that he was carried to heaven and the angels asked him many questions concerning the world, of whose beauty they had received so many reports. With confusion the monk answered that he had been so busy thinking of his soul that he never had looked much at the world. But he decided that if he were allowed to return to the earth, he would give more time to beholding the glories of creation. "The heavens declare the glory of God; and the firmament sheweth his handiwork." (Ps. 17: 1.) The observant youth may early commence to take notice of nature. The world is good and we should not miss any good thing.

So God created man in his own image, v. 27. Behold our Magna Charta. The last and best of all creations is man. After God had made ready the home and provided nourishment, He formed man to occupy the world. The world was made for man, who is the crown of creation. We may learn therefore a lesson in *self respect*. Since our origin is so lofty and there are such possibilities in our nature, what care should we take to cultivate all the powers that have been given to us! Human nature is akin to the divine. Therefore

"We do it wrong, being so majestic
To offer it the show of violence.

A lesson in *humanity*. Since God hath made all men to dwell on the face of the earth, all become brothers of the same family, and the world also becomes a home. The African, and the yellow featured Chinese, the drunkard and the slave; are all stamped with the divine image; they bear a heavenly character. If we hate them, we hate God; if we love them, we love God also.

In the image of God, v. 27. What is this image? It consists in our mental life, our will power and our conscience. We are different from animals because we can use our mind and will. "I think; therefore, I am." It we wish to see what the likeness really is, we must look upon the perfect man, Jesus Christ, who is the express image of God's person. (Heb. 1: 3)

He rested on the seventh day, ch. 2: 2. We can scarcely believe that God forgot all about the world and left it to its own will. Jesus tells us that God is always active. "My father worketh hitherto and I work." (John 5: 17.) Rest is not idleness; but God had completed His great purpose of creation and His was the rest of work accomplished. Rest is needful for men to renew their exhausted energy. The Sabbath vitalizes.

And hallowed it (Rev. Ver.), v. 3. The Sabbath question is one of the subjects which the young Canadian should think out thoroughly. It is an urgent issue to-day whether we are to retain the Sabbath or lose it. Why keep the Sabbath? (1) This early sanction at creation. God hallowed it and He knows what is worthy of being kept holy. (2) The Fourth Commandment. (Ex. 20: 8.) (3) The practice of Jesus, who kept the Sabbath in its real spirit. (4) It is regarded in Scripture as a type of heavenly rest (Heb. 4: 9.) (5) The long history of the Church, which has guarded it. (6) The present-day necessity of one day to resist the demands of excessive labor, pleasure and business.

Our Father's Care.

He sendeth sun, He sendeth shower,
Alike they're needful to the flower,
And joys and tears alike are sent,
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father, Thy will, not mine, be done.

Oh, ne'er will I at life repine,
Enough that thou hast made it mine,
Where falls the shadow cold in death,
I yet will sing with fearless breath,
As comes to me or shade or sun,
Father, Thy will, not mine, be done.

Temptation is not Sin.

One of the great Puritan writers said, "The greatest of all temptation is to be without any." What did he mean? He meant that temptation is not a sinful thing, but it is a good thing. It is the ingredient in your nature that you can least spare. Temptation is essential to a man becoming a man at all. If a man never uses his biceps he acquires no muscle in his arm. If a man never uses his moral nature he acquires no muscle in his soul.

The true test of civilization is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.—Ralph Waldo Emerson.

Sparks From Other Anvils.

Michigan Presbyterian:—The spirit of self-examination and confession, even though it humble us, is better far than the spirit of self-righteousness and spiritual pride. It is better for the church, as for the Christian, to be conscious of sin, than to be unconscious, and true confession leads always to repentance.

Presbyterian Standard:—Christ is coming, to gather his people, to judge the nations and to reign. That is the blessed fact. And we not only render ourselves unfit for the service to which he has called us, but we even lose sight of the fact itself and obscure it in the vision of others when we pry into that which is forbidden us to know, the times and the seasons.

Sunday School Times:—The rich do not give to God's cause as freely as they have received. Those of moderate means do not give as freely as they have received. Not many of the poor give to God's cause, or to the poor about them, in sympathy, and love, and help, as freely as they have received. It would be well for us to stop and think what proportion of that which we have received from God we give again to God.

Herald and Presbyter:—We have received and read several expressions to the effect that "Dr." Dowie and his work should be carefully investigated, so that, if an impostor, he may be entirely discredited and the community effectually warned against him. To us it seems that there is no need for investigation. It is entirely past the time for that. His character and schemes are as plainly revealed as those of Mormonism or any other false system. No thoroughly well-balanced person could consent to be the dupe of such a man. Yet there are those who love to be duped. Such persons can not be saved from themselves or from false leaders.

Christian Leader:—It is quite possible to have High Church friends, and to pray for them and love them. Some of us manage to accomplish that feat; but not as emissaries from a Lambeth conference with a mandate to absorb us. For the matter of that, the whole affair is stale. It was set on foot years ago, and the Wesleyans were first invited to come into the net—and dallied just a little with the proposal. But of course the barriers did not move. Re-ordination was the only term on which Wesleyan ministers, even of the highest standing—a William Arthur, a Benjamin Gregory, a Charles Garrett, a John Burton—could be "admitted." They were to be received, at first, on the footing of Scripture readers. And so, Wesleyan Methodism recollected itself, went its own way, and is greater and stronger now than ever it was. Despite an unfortunate moment in the Established Church Assembly of this year, it will be so with Presbyterianism.

THE DELINEATOR for July contains the usual pages of fashions, showing the new styles illustrated. We find here dresses and hats for old and young. Pages are also devoted to the accessories of dress, hair dressing, and embroidery. A well illustrated article on "The Pan-American Exposition at Buffalo," another on "Dante Gabriel Rossetti," and one on "The Farm Mistresses of the Future," together with two excellent short stories, to go to make up a specially interesting number of this valuable periodical. The Butterick Publishing Company, New York.

Fitness for Service.

REV. JOSEPH HAMILTON.

It is a happy thing for us that what we are now may be but a faint indication of what we may become. Here is a lump of iron ore, just taken from the mine. It is a dull, dark, heavy mass of matter, mixed with clay. It seems very unpromising matter from which to make the polished steel weapon, with its sharp keen blade. But the ore can be put through refining and formation processes whereby the wonderful change is effected. So God can take very dull, heavy, earthly material, and He can refine, fashion, sharpen, and polish it, until it is a fit weapon for Him to use. Witness Paul. What refining, and grinding, and polishing he must have received, to fit him for his work. But he got all he needed. When you look at what he was, and then look at what he became, you are amazed that such a man could be made out of such material. Let the humblest and the worst then take hope. We do not know the possibilities of which we are capable until God takes us in hand.

Mimico.

Prayer.

O Lord, Who art the rest of Thy children and the refuge of souls, we come to Thee to ask Thy favor. There is no rest but in Thee. Labor is sorrow, and pleasure is but vanity, without Thy Fatherly blessing. Speak favorably to us, O Lord, and grant us Thy peace. We heartily thank Thee, O Lord our God, for all the enjoyments of our life, for the daily mercies by which our bodily frame is nourished and sustained, and for all the manifold delights given to the mind. How great is Thy goodness! How many are the streams that flow from the fountain of Thine eternal love. Teach us, heavenly Father, more and more to enjoy our life in Thee, to eat our meat in gladness and singleness of heart, praising God; to trace all power, wisdom, beauty up to Thee, the Giver; and to find delight in our labor, whether with the hand or with the understanding, as in the service of our God.—Selected.

Before and After.

A little girl had a great desire to join the church; consequently she went to the minister, asking to be received into the Church. He inquired if she had experienced a change of heart, and she answered affirmatively. The minister inquired further, "Were you a sinner before?" "Yes." "Are you a sinner now?" Again she answered, "Yes." "Where, then, is the difference between your former and your present condition." After some moments' meditation she said, "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin."—Mission Friend.

Nothing is politically right this is morally wrong.—O'Connell.

As silently as the cycles of the seasons move, and as resistlessly, the laws of cause and effect work out for every godless man and every godless land the fearful judgment of divine retribution.—John E. Tuttle, D.D.

Some men affect to consider political matters beneath their attention. "We seek a better country," they say, "that is, a heavenly." But I fear that if they do not do what they can to make the present country a better country, they stand small chance of ever reaching that Better Country.

Our Young People

General Topic—Religion and Patriotism—Rom. 13: 1-7.

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

To discuss the essential relations existing between religion and patriotism would lead our young people too far afield; but this at least may safely be affirmed that the love of ones country and the fear of God are sentiments natural to the human heart. Usually they co-exist in the same subject, although it does not appear that this connection is either invariable or necessary. Under exceptional circumstances it is possible for either to flourish alone. To take a single example; who would think of accusing the Gipsies, not to say the Jews, of being irreligious, or the French of being unpatriotic, although the Gipsies have no country and the French have no God.

The relations, however, between Christianity—the true religion—and Patriotism are clearer and more easily discussed. True religion has nothing narrow and selfish about it. It is the queenly mother of all noble thoughts and generous actions; and it is likewise the inspiring teacher of all things that make a nation great and that tends to keep it so.

All healthy, well bred boys and girls feel that their country is but their larger self; and that profound interest which religion awakens in their own personal welfare, it awakens also in the welfare of their own country. Surely our country and our kinsmen have peculiar claims upon us. His had upon Christ. He came unto His own and although His own received him not he charged his disciples to observe the same principle. Go not, said he, into any way of the Gentiles but rather to the lost sheep of the house of Israel. And again after his patriotism and his philanthropy had only resulted in apparent disaster we find the spirit of his patriotism remaining unchanged. Tarry ye in the city of Jerusalem is the last recorded command which the Saviour gave to his disciples.

Happily with a large number of people cultivating patriotism after the hot house style is quite unnecessary. Most of us would plead guilty to the atrocious crime of cherishing a special warmth of affection for our own country men. And why should we not? A certain identity of interest is common to all, the same traditions lie behind the same hopes before us; we have been brought up under the same associations, reared under the same skies and have one country for our Father land. Surely it counts for something that the same blood flows in our veins. Yes, we are brothers, and when John says this commandment have we from Him that He who loveth God love his brother also we feel that our patriotism carries with it the highest sanctions of the Christian religion.

There are those, on the score of religion, would entirely proscribe politics from the sphere of the Christian's interest. If by politics be meant mere party politics, about which men of most earnest and conscientious feelings draw different conclusions, no doubt such are wise; but if by politics he meant the righteous government of the city or the well being of the state we say no. In this regard they are not wise. Their indifference is not only sinful it is sin; for,

whether ignorantly or not, they are running counter to the spirit both of patriotism and of religion. There are times when for the sake of our country and our God we must uplift against the madness of public men and of kings and speak burning words like the prophets of old. Paul recognizes this oftener than once. When he says to his readers only let your conversation be as becometh the gospel of Christ; he uses a word which the Revised Version translates *manner of life*, and further explains in the margin as *behave as citizens*. In this and other passages the Apostle counsels us to put a high and just value upon civil rights and privileges; and to use them both for the welfare of our country and the glory of our God.

—L'Amble, O.

Daily Readings.

Mon., July 1.—The calls of wisdom.
Prov. 8: 1-4, 11-16
Tues., July 2.—God and the nation.
Jer. 7: 1-7; Ps. 66: 1-7
Wed., July 3.—Serving God.
Deut. 7: 6-13
Thurs., July 4.—Our country's voice.
Ps. 122: 6; 1 Cor. 16: 13; 1 Pet. 2: 13-15
Fri., July 5.—The fathers and religion.
Deut. 4: 5-10; Ps. 22: 4-5
Sat., July 6.—The true patriot.
Mark 12: 13-17
Sun., July 7.—TOPIC: Religion and Patriotism.
Rom. 13: 1-7

The Sabbath Rest.

One very simple and effective way of finding out what your Sabbaths are doing for you. It is not so much a question of whether this particular occupation is right and that one wrong, whether you may go here or may not go there, but of what the day brings to you, body and soul. Circumstances vary, temperaments differ, and no one can be a law unto another, but the law of Sabbath rest is for all men. It is older than the tables of stone—as old as human need.

If you find that your Sabbath has made your faith clearer, your heart more tender; if it has quickened good impulses and awakened higher aspirations; if it has made family ties closer, and God and heaven seem nearer; if you look forward to Monday's tasks with fresh courage and a desire to be more helpful to all about you—then the Sabbath has fulfilled its blessed mission for you. But if it brings none of these things, then, whether you have spent it in so called recreation or in churchgoing and Bible reading, be sure of this—you have profaned your Sabbath.—From Forward.

Missed By Waiting.

Waiting to be of service is the sure way of missing the service altogether. There is no waiting one's chance in the life of true service. Opportunities throng the path of every-day routine. Every one is susceptible of greater joy. Every one has a burden, often to be lightened by an understanding look, a tactful word, a sense of companionship. But we wait, and offer none of these, because we are not quick to see, and we want to do something notable and striking when we do serve. Meanwhile a whole brood of opportunities are born, and die. Let us be—not wait to be—of service.

Twenty-Seventh General Assembly.

SEVENTH DAY—WEDNESDAY.

After devotional exercises this morning a question of privilege was raised by Rev. Mr. Mackay, of Lucknow, and settled by the moderator, when Rev. Dr. Gordon, of Halifax, read the report of the Committee on applications from Presbyters to receive ministers from other churches, which, among other things, recommended that the application of Rev. J. C. Madill be not granted; but that the Synodical Committee of Manitoba be permitted to employ him as an ordained missionary for a period not exceeding twelve months under one appointment. This elicited a warm discussion in which Dr. Lyle, of Hamilton, Rev. D. Hogg, of Winnipeg, Principal Forrest, Dr. Pryce and others took part, when the motion carried by vote of 76 to 52; a number of communications asking that their names be recorded as dissenting.

AFTERNOON SEDERUNT.

On resuming at 2.30 President Forrest handed in a written statement signed by himself and other members of assembly dissenting from the action taken in the case of Rev. J. C. Madill, for the following reasons: (1) That his career both in the Presbyterian Church and Congregational church has not been such as to warrant his employment as an ordained minister of this church; (2) that we consider it highly disrespectful to the brethren of the Congregational Church of Canada to employ as an ordained minister without previous communication with that body one whose name was dropped, as we are assured Mr. Madill's name was, from roll of Congregational Union; (3) that the decision of the assembly tends to discourage young men from seeking admission to the ministry of our church in the regular way. An overture was presented by Dr. R. P. McKay from the senate of Knox college touching the relation of students for the ministry to the presbyteries and colleges of the church. The object of the overture was to prevent students from continuing their studies for the ministry who had been found

Guilty of Improper Acts.

Several cases have occurred where students who had been rusticated by one college for copying at examinations or other improper conduct had removed to another presbytery or college and by misrepresentations continued their studies and even reached the mission field, whereas their progress should be barred. The overture was received and on the motion of Rev. Mr. Wallace, of Toronto, a committee was appointed to inquire into the best means of dealing with such cases and to report.

Home Mission Work.

Dr. Robertson presented an overture signed by Rev. Messrs. Findlay, Hurdman, Carmichael, Gordon, Somerville, Dyde, Lyle and himself asking for the appointment of a committee to inquire into the whole question of training men for the home mission work. The reverend gentleman said that under present conditions the home mission committee, western section, found it impossible to carry on the work and asked the assembly to come to their help. In the western section there were 402 missions. These received on the average supply for 40 Sabbaths, so that for 12 Sabbaths, or a quarter of the time they got no supply at all. The colleges could not supply sufficient men and moreover they would not stay in the west. The pastures in Ontario were much greener and more inviting. The same difficulty was met with in the Northwestern States. Students had been brought over from institutes in Britain,

but complaint was made that this was causing a lowering of the standard. The question was, was it better to keep the standard up or to man the mission fields. No man, however, was accepted from Britain unless he had the endorsement of the convener of the colonial committee. The chief of that was elastic, that met the needs of the people, was the chief which would be strong in the future.

Rev. Dr. Hurdman seconded the motion. He said they wanted men in the west who were conversant with the conditions of the country and had a thorough knowledge of the Bible.

Principal Caven deprecated any hasty action, more especially as only three years ago the assembly abolished the preparatory course which was furnishing a great many men. He would steadily oppose anything tending to lower the standard which was sufficiently low at the present time.

Principal Grant moved an amendment, which carried, that a committee be appointed to consider the subject referred to in the overture, such committee to meet in Winnipeg in order to consider the necessities of the Northwest, and to report to the next general assembly; also that the overture be remitted to the home mission committee and the senates of the various colleges of the church, and that they likewise report to the general assembly.

Sunday School Work.

The recommendation to appoint three missionaries for Sabbath school work was again taken up and after a lengthy discussion an amendment to appoint only two was defeated by 72 yeas and 62 nays.

The main motion was then put and was also defeated; 70 yeas, 72 nays. The question was finally disposed of by remitting it to the presbyteries to be discussed and reported on to the next assembly.

Dr. Proudfoot

Dr. R. P. McKay read the report of the committee appointed to prepare a resolution dealing with the retirement of Dr. Proudfoot, of Knox college. The report gave a brief sketch of Dr. Proudfoot's career and referred in eulogistic terms to his eminence as a scholar and success as a teacher, and extended felicitous greetings and best wishes for a long life and continued prosperity.

Rev. Dr. McMullen read the report of the committee on Queen's university. The report approved of the action of the management in making the university non denominational.

On motion of Principal Grant the action of the home mission committee in making a grant to establish reading rooms in connection with the lumber camps of Ontario, was approved.

EVENING SEDERUNT.

Dr. Herridge presented the report of the committee on aids for social worship. Twenty-six presbyteries reported favourably on the manual, and six against it. Its value was demonstrated in South Africa, where the burial service was used at the grave by a Roman Catholic priest. He moved, seconded by Dr. McMullen, the adoption of the report.

Rev. Angus McKay, Lucknow, said the manual was a thinly veiled attempt to introduce a liturgy in the church and moved disapproval of the report. The amendment was lost.

The report was adopted and the committee authorized to complete the revision this year and submit the manual for approval next year.

Lord Strathcona Contributes.

The Moderator read a cable from Lord

Strathcona as follows:

"Will be glad to give \$10,000 to your century memorial fund. Am writing." The announcement evoked hearty applause.

The Century Fund.

Rev. Dr. McTavish presented the report of committee on the spiritual aspect of the century fund. The committee recommended that the first Sabbath of 1901 be observed as a general day of thanksgiving to God for the successful completion of the twentieth century movement, and that wherever practicable the sacrament of the Lord's Supper be observed on that day; that presbyteries be urged to take such steps as the following for carrying on aggressive work:

(a) That in cities simultaneous services be held in all the churches at such time as the presbytery may deem convenient.

(b) That in towns where there are two or more congregations they unite in special services.

(c) That in country districts congregations be grouped together and services be held in all successively.

The committee also recommended that the moderator of the general assembly be asked to issue a pastoral letter expressing thanksgiving to God for all he had enabled the church to accomplish, calling for a deeper and fuller consecration of Presbyterians to Christ, and urging upon them the importance of placing themselves in active sympathy with this advance movement. The report was adopted after stirring addresses by Dr. McTavish, of Toronto, and Dr. Johnson, of London.

The Rev. E. Scott, for the 'Record', reported that it had just completed its twenty-fifth year. The total issues for the year were 550,000 copies, or an average monthly issue of 46,250 copies. The receipts for the year were \$23,896, and the balance on hand \$13,768. The editor and committee were commended for their successful work during the year, through a resolution which was presented by Dr. Robertson and the Rev. Robt. Murray, of Halifax.

NINTH DAY—THURSDAY.

The Assembly resumed this morning with a greatly diminished attendance. After devotional exercises

Loyal Addresses

to His Majesty the King and to his representative the Governor General were adopted; the latter with the substitution for Dominion for Colony on motion of Principal Grant; we are no longer a Colony but a Dominion, he observed.

New Presbyteries Formed.

An overture from the Presbytery of Portage la Prairie asking for the creation of a new presbytery out of the northwestern part of the area under its control to be known as the presbytery of Duphin, was granted and Rev. R. G. Scott was appointed the first moderator. An overture from the presbytery of Regina asking for the area under its control, amounting to 40,000 square miles, to be divided into three presbyteries was granted. The three presbyteries will be known as Regina, Qu'Appelle and Prince Albert respectively. Rev. Hugh McKay will be the first moderator of Qu'Appelle, and Rev. W. S. Moore, first moderator of Prince Albert. It was stated that the northern boundary of Prince Albert was not defined but would extend indefinitely to the waters of the Arctic ocean.

Rev. Dr. Sedgewick asked: Does it extend to the North Pole? (Laughter.)

Rev. Dr. Robertson: Indefinitely northward.

Dr. Sedgwick: Because if it does extend to the North Pole it is an historic fact and should be embodied in the motion.

Statistical Report.

Rev. Dr. Torrance presented the report of the committee on statistics and exhaustively explained the changes adopted in the collection, compilation and tabulation of returns.

Principal Grant moved the reception of the report and the adoption of the recommendations which it contained. His remarks were in the nature of a criticism of the of the statistics as being incomplete.

With respect to a number of inaccuracies Principal Grant proposed to refer the statistics to a committee consisting of Dr. Torrance, Dr. Warden and Dr. Robertson to revise before they were published in the blue book.

President Forrest seconded the adoption of the report. While admitting the admirable work performed by Dr. Torrance he said some action must be taken to get correct returns. In some parts of the report they were simply chaotic and nothing could be made out of them.

The report was adopted with an expression of thanks to Dr. Torrance for his arduous labors.

AFTERNOON SEDERUNT.

The afternoon sederunt opened with an attendance of less than twenty, but rapid progress was made with business on the docket.

Dr. Torrance presented the report of the committee on distribution. There had been 30 probationers on the list. Four had been dropped, one had been dropped for six months and his name was not restored, fourteen had accepted appointments or been called or settled, and there were eleven names on the roll for the quarter which had just closed. The report was adopted.

Rev. Dr. Moore presented a report recommending the appointment of an executive for the general assembly to be known as

The Commission of Assembly.

This commission, it was recommended, should consist of nine ministers and eight elders. The moderator of assembly and clerks should be ex-officio members; the remaining 6 ministers and 8 elders to be elected by the general assembly year by year. The following were among the objects for the committee to deal with: "To make interim arrangements for carrying on the financial business of the year in case of the death or disablement of the treasurer or agent. To negotiate for the appointment of a chaplain for Presbyterian troops when upon active service at home or abroad.

"To watch legislation and to intervene in order to secure delay until the next meeting of assembly should the Dominion parliament or any provincial legislature propose legislation seriously interfering with the interests of the church.

"To send an address of condolence to the Royal family upon the death of any distinguished member and to present an address of welcome to any member of the Royal family visiting Canada.

Field for Students.

Rev. Dr. Moore read a report in regard to the ordination of young men sent to outlying fields. It was recommended that subject to certain conditions, any student in divinity who has successfully pursued the studies of the first year in the theological course prescribed by the church may be called to work in these outlying fields by the home missio committee with the concurrence of the presbytery and may be ordained forthwith by the presbytery in whose bounds he is to

labor. The powers of ordination are to be exercised only within the presbytery to which he has been appointed and during the period of appointment. The report was agreed to.

President Forrest, of Halifax, read a minute putting on record the assembly's appreciation of the splendid labors of the late Rev. George Leslie MacKay, D. D. The minute was adopted.

Prof. James Ross, D. D., Montreal, reported progress in the revision of a draft of aids to family worship. The report was received and the committee authorized to continue the work.

An overture from the same synod in favor of printing the minutes of presbyteries was received and remitted to the presbyteries to consider and report to the next assembly.

Powers of Presbyteries

The committee on remits reported that a majority of presbyteries were in favor of an overture from the synod of Toronto and Kingston, reading as follows: That the power of the synods of the church shall be extended by conferring upon them the right of exercising final jurisdiction in all matters of petition, reference, complaint or appeal coming from presbyteries within their own bounds which do not involve matters of administration or of doctrine affecting the church as a whole, or matters of discipline affecting the ecclesiastical status of any member or office bearer of the church."

On the motion of Dr. MacLaren, seconded by Principal Grant, the returns regarding the remit were referred to a committee with instructions to prepare a finding to submit to the next assembly. Approval was expressed of the proposition to enlarge the powers of synods.

Elder Moderatorship.

The report of the committee on elder moderatorship being called for, Rev. Dr. Sedgwick explained that the convener to the committee had gone home, but had left in his hands the following statement:

"The committee was not agreed upon the report nor on the recommendation with which it concludes. There is practically no report."

Dr. Sedgwick moved that the question be dropped and it was dropped accordingly.

From British Columbia.

An overture from the synod of British Columbia asked the assembly to provide all or part of the travelling expenses of commissioners from that province to the assembly, the distance making it impossible to secure anything like a fair representation. The overture was supported by the Rev. Dr. MacRae and W. B. Cumming, of Victoria presbytery, and Rev. Dr. Robertson.

The Rev. Principal Grant said if an expense fund is established it must be for all the commissioners, and to do this a big reduction in the representation would be necessary.

It was finally decided to refer the question as a remit to the presbyteries under the barrier act and Principal Grant, Dr. Moore, Dr. McLaren and Dr. Johnson were appointed to prepare the remit. While the committee was out other business was proceeded with. The synod of Hamilton and London overtured the assembly to provide a list of suitable books for Sunday school libraries. The overture was remitted to the Sabbath school committee.

General Business.

A communication from the Dominion Alliance was read and Dr. MacTavish, A. L. Gregg, G. R. Fasken and J. Winchester were appointed to represent the assembly on the council of the alliance. The Trans-Danu-

bian reformed churches in Hungary sent greetings and asked aid for the erection of a martyr's memorial church at Pozsony, Hungary. The clerk will reply reciprocating greetings and promising co-operation.

Rev. Dr. Carman, superintendent of the Methodist church, wrote asking co-operation in a move to ask the secretary of State for the colonies to abolish the present order of precedence for clergymen in state functions which at present is "offensive in its unjust discrimination." It was declared that Presbyterians are not exercised over the question but a committee was appointed to consider the communication and see what action would be necessary.

A special committee reported in favor of paying \$25 each to eight ministerial commissioners from the Pacific coast to help defray travelling expenses. The committee on the overture on travelling expenses reported that a remit be sent the presbyteries favoring that the representation to the assembly be reduced from one-fourth to one-eighth, and that a fund be established to pay travelling expenses, only commissioners remaining to the end of an assembly to benefit by the fund. An amendment to make the representation one-sixth instead of one-eighth carried and the report was then carried. Greetings were then read from the Reformed Presbyterian church of America and well acknowledged. The collections for the church schemes will be taken on the same day as last year.

Vote of Thanks.

Rev. Mr. Martin moved votes of thanks to Dr. Herridge and management of St. Andrew's church, to the entertainment committee, to hosts of visitors, to the mayor, to the press, and to the railway committees and all others who helped make the assembly a success.

The assembly clerk, Rev. Dr. Campbell, said it would be hard to secure a church in Toronto so comfortable as St. Andrew's. He also praised the genial caretaker, Mr. Devitt. Rev. Dr. Johnson, London, said nowhere could there be found a better street railway service or more courteous employees than in Ottawa.

The motion of thanks carried with a standing vote and to Dr. Herridge the moderator emphasized the motion and enlarged on the praise extended Mr. Devitt.

Dr. Herridge said he would convey the thanks to all interested.

This concluded the business and in

Closing the Assembly

the moderator said it was the most largely attended in the history of the church and had the most important docket of business. Special prominence should be given to the prospect of a reduced number of young men coming from the homes of the people for the work of the ministry. This is true in Europe and true in America and the indications point that way in Canada. He urged every effort to present to the minds of young men the needs of the world and of Christ for willing workers to present the gospel ministry. He had great faith that the prayers of Christian parents would be owned of God in this direction so that it would not be necessary to cross the ocean for men. He earnestly trusted that the decisions reached would be fraught with the best interest to the church in this and other lands.

Principal Pollock, Halifax, led in prayer, the 98th Psalm was sung and the moderator then declared the assembly dissolved at 6.30 o'clock to meet in Toronto in Bloor street church at 8 p. m. on the second Wednesday in June, 1902.

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

Ottawa, Wednesday, 26th June, 1901.

SUMMER REST.

Our city congregations are already thinning, and members are seeking out a cool place in which to spend the summer. Ministers are conferring with their brethren, seeking an arrangement by which the fortnight's vacation may be lengthened into a month. A. will take B's services if B. will reciprocate. More of this might be done to good advantage if there were some simple medium of arrangement. There are half a hundred ministers who would be glad to arrange exchanges, if they knew of some brother who would be willing to exchange. There should be some simple means of bringing the e into touch with each other.

But the exchange is not the ideal rest. It is only one remove from remaining on the field during the entire summer. Two weeks actual rest, at a sufficient distance from the field of labor to ensure being free from incidental calls back to it, and in scenes sufficiently different to ensure that the minister shall not be reminded at every turn of the work to which he returns next week, will work wonders for the jaded minister. It is not the outstanding features of his work that wears upon the busy pastor, rather is it the thousand little trifles of whose existence not one in twenty in his congregation know anything. To get away from these, to have nothing to remind him of them, is rest for that minister.

Where shall he find it? In travel, if that be possible, in a visit to another land, in the mere change of scene sometimes, at any rate in some different mental environment. If congregations consulted their best interests they would make it possible for their minister to have at least two care free weeks every year. It would pay them, in the lowest sense of that term, it would abundantly repay them in the highest sense.

GENERAL ASSEMBLY NOTES.

The Assembly's report on Church Life and Work brought out some admirable addresses, particularly on the topic of family religion—to be more precise, the importance of religious training in the family. Dr. Kilpatrick, of Winnipeg, drew special attention to the danger that the multiplication of religious societies in congregations, besides creating too many calls upon young people, taking them from their homes in the week evenings, might create a cleavage between the older and younger people in church work. The danger is seen in the almost total absence in many places of young people from the weekly prayer meeting, while C. E. meetings are left almost entirely in the hands of the young people—the older people being conspicuous by their absence. The danger, if not imminent, is one which should be kept in view and guarded against; for it is of essential importance that in their Christian life young people should grow up in touch and sympathy with those of mature years, so that a blessed and happy continuity may prevail in the life of the church.

Incidentally the point was brought out in the discussion that there is too much disposition on the part of many heads of families to evade their responsibilities as parents by handing over to the Sabbath School the religious training of their children. This is a serious mistake. The family is a God-ordained institution, and parents should not seek to evade the responsibility for the training of their children. It was never intended that the Sabbath School should take the place of Christian parents in family training. The Sabbath School was originally devised for the instruction of children who were cut off from all religious training, and so far as the children of Christian parents are concerned it can at best supplement their work. While, therefore, it is desirable that our Sabbath Schools should be made as efficient as possible and should be diligently nurtured as an exceedingly important agency of the church, the fact requires to be prominently and continuously kept before the heads of families that they are first of all responsible for the training of their children in Christian knowledge and morals, and that they cannot evade this responsibility by handing over the training of their children to the Sabbath Schools.

A resolution was moved that the Assembly should authorize the appointment of a deputation to visit the foreign mission fields of the church in India and China, with a view to acquiring, by personal investigation, a clear knowledge of the conditions of mission work and the lines on which it is conducted, thus giving encouragement to the missionaries and stimulating interest in foreign missions at home. The motion was negatively. Possibly the Assembly may have had substantial reasons for so voting, reasons which are not apparent to the rank and file of the church; but unless the expen-

ses of the deputation are likely to be too heavy, it can hardly be doubted that such a move would serve an excellent purpose in awakening fresh interest in our foreign mission enterprises; help to clear up misunderstanding that sometimes arise in the administration of mission work; and could not fail to prove an inspiration to the missionaries themselves. However, the matter will keep for another year, and at the next Assembly the commissioners may take a more favorable view of the proposal. And why should not the idea be broadened to take in all the foreign mission fields? To the missionaries and their native helpers such a visit could scarcely fail to prove an inspiration.

In 1875-6 the total income of the Presbyterian church in Canada amounted to \$985,672; in 1900-1 the total income amounted to \$2,601,451. In the quarter of a century it will be seen the income of the church has nearly trebled; and this is exclusive of the century fund. The increase is undoubtedly gratifying, but after all it is nothing to be particularly proud of. The success which has attended the missionary fund enterprise indicates clearly enough that greater annual achievements than this can be accomplished. The average payment per family last year was \$23.95, and per communicant \$12.58. The total revenue per presbytery varies exceedingly. The presbytery of Halifax shows a total of \$46.64 per family and \$23 per communicant. The presbytery of Montreal stands next with \$38.87 and \$29.93; Ottawa with \$33.80 and \$14.78; and Toronto with \$33.02 and \$14.60. These figures give point to Rev. Mr. Gandier's remark, in moving the foreign mission report east, that the east was far ahead of the west in the matter of liberality.

Care, however, must be taken not to promote ungenerous rivalry between different sections of the Dominion in this important matter of giving. What is wanted is to "provoke one another to love and to good works." Even the best of our giving is nothing to boast of. What we have already done should simply impel our Christian people to seek still larger achievements in giving "as the Lord hath prospered us" to the cause of the Redeemer. The Gospel hath been committed to us so that we may pass it on to others; and when we remember that so many millions of the human race are still groping sorrowfully and hopelessly in heathen and pagan darkness, every one who is able to say: "Thanks be unto God for his unspeakable gift," should feel impelled to make substantial sacrifices in order that the Gospel may be brought within reach of the millions who are perishing for it. "Go ye into all the world and preach the Gospel to every creature" is the Christian's marching order, and those who can not say, "here am I, send me," can obey the command of the Master by filling the Lord's treasury to overflowing, so that instead of sending out heralds of the Cross in one and twos and threes, they may be sent out by fifties and hundreds, until the dark places of the earth are made vocal with the songs of salvation. This is the call the Lord of the Harvest is sending out to the Presbyterians of Canada.

THE RIGHT WORD.

He is a wise man who can choose the right word to express his idea, and to commend it. The right word is not always that one which will most clearly express the idea present in his mind. His auditors may not be prepared to receive what is clear to his mind, so he must modify it, cover it with a not too startling cloak, and gradually accustom those before him to the form of the thing he wishes them to adopt.

The right word accurately measures the mental condition of the hearers towards the idea presented to them. It does not affront them by assuming too great ignorance, or too deep seated opposition; nor does it startle them with what has never occurred to them before. Approaching them on a familiar side, and complimenting them with the assumption that they have already thought over this thing, the people to whom it is presented are half won towards its adoption by the use of the skillfully chosen word.

Many a good cause has been defeated in its inception by introducing it too bluntly. In the recent Assembly an excellent measure was destroyed by the use of a word that accurately described the thought that was in the mind of the speaker and that was nebulous in the minds of most of the hearers, but for which not more than two or three of those who heard were prepared. It was an offensive term. It awakened indignation when used in the connection in which it was spoken, and without stopping to think how truly it described the situation, the offensive word was seized upon to defeat the measure.

Such action is unreasonable; but large bodies of men are often unreasonable. The man who can skillfully gauge his audience, and who can appeal to sentiment and passion will carry that audience in the face of reason, five times out of six. That is true, even of the General Assembly. That is the abuse of the very art of choosing the right word, whose cultivation we are commending. Men who have an end to gain, an end that is purely selfish, study the moods of their fellow men, and play upon them. Men who have an end to gain that is purely unselfish, that seeks the good of the whole rather than of the individual, affect to scorn this method of gaining their end, and suffer the defeat of their measure. They are certainly blameworthy. It is not enough that the measure be good, it must be presented in such a way that it will commend itself.

The orator who has reached his commanding position by hard work, and most of those who deserve the name have climbed by this means, has made so close a study of the moods of men that he reads an audience at a glance. He has the power to adapt himself to the prevalent mood, and so to present his message that it fits into that mood. The preacher who has risen above the making of sermons, knows the varying moods of his congregation, and presents the truth in mind accordingly. He would not use the illus-

tration to-day that he used a year ago, or a week ago, not for the fear that some might remember its former use, but because in their present mood, it would not appeal to the men and women before him. He is ever on the alert, not only to secure a clear grasp of his message, but to clothe it in such fitting words that it shall commend itself to their hearts. It might be well if we gave greater thought to this art of choosing the right word, not merely to express thought, but to commend it.

THE SIDE DOOR.

Some plain speaking marked the debate in connection with the application of a minister from another denomination to be received as a minister of the Presbyterian Church in Canada. It was not too plain, nor was the stand taken by some of the members of Assembly anything but commendable. We have been raising the standard for our own men, we have abolished the Preparatory Course in one of our Colleges. We have undoubtedly turned some who would have entered at that College by this action. Are we going to open a side door wide, permitting those to enter who could not come in by the ordinary way, while we are narrowing that ordinary entrance so that some who could have entered now cannot?

Our own men must put in at least six years of hard work, and in many instances eight years, before we grant them the diploma of any one of our Colleges. After the most careful preparation, and when they are ready to enter upon their life work, they are set aside by one who steps into the position for which they have so long toiled, by asking a complaisant Church Court to admit him. We grant that the man in question may possess special gifts for evangelistic work, we grant that he may have used these very gifts for other ends in the past, and that he is now suffering for the abuse of them during that period; and we are ready to admit that he may now be seeking admission from right motives. But there is quite a legitimate approach to the position he seeks to obtain. The Assembly has frequently permitted men to enter upon the study of theology at once, and has not demanded that they shall take the preliminary course of study. That way is open.

But why should not these gifts be used for evangelistic work without demanding that the minister in question be given the full status of a minister in charge. One of the Synods has this year cordially endorsed the work of the evangelist. The Assembly has itself set its seal upon this work in the resolution adopted in connection with the spiritual side of the Century Fund. Here is a field for the employment of just such services as this man is said to be specially adapted to give. For another year his services are available in just this way. Is it just to our own men to give any other standing, without demanding some extended course of training in one of our theological halls?

THE FUTURE OF CHURCH AND CREED IN SCOTLAND.

In an interesting article under this title in the Fortnightly Review for June, Wm. Wallace, L. L. D. shews what a place the vindication of the ecclesiastical theories, elevated to the position of theological dogmas, and held with the fervour of the profoundest faith, has had, and what results have followed. The desire on the part of the younger ministers, in all the churches, to do something to solve the appalling social problems of the day, is to him a hopeful sign of the passing away of this old order of things. Creed-revision must come soon, but facing squarely the social problems of the country will, he believes, lead to the union of the two main Presbyterian bodies, whereby a denomination would be created which would start with an income of not less than £2,000,000. Only those who know Scotland can fully appreciate what Dr. Wallace says of what a saving of spiritual force, and what a telling using of the religious agencies already in existence such a union would mean.

In other articles such as, A Fool's Paradise, The Federal Constitution of Australia, South Africa—Some False Analogies, England and France, Russia and Her Problem, the relation of Britain with other lands are discussed. Affairs strictly internal, yet of more than local interest are taken up in, The Coal Duty, the New Education Bill, the Salon and Royal Academy, etc. The person must have either a depraved or else a most peculiar taste who cannot find some article of surpassing interest in this month's "Fortnightly."—Leonard Scott Publication Co., N. York.

THE FIRST ARTICLE in the June number of Blackwood's Edinburgh Magazine is entitled "Charity" and is a vivid account of the defeat of the British at Vaal Krantz—"General Buller's third attempt at the relief of beleaguered Ladysmith, third, most exhausting, and most hopeless, most often thought of by those who strove in the bloody trio, perhaps most worthy of thought in its squandered gallantry, endurance and discipline. Judged by the evangelical aphorism, it was in other ways the greatest of the three failures which, whilst almost unnerving England, nerved her retreating soldiers to a pitch of absolute unconquerableness on the triumphant anniversary of Mojuba. Coloenso was Faith, absolute Faith. * * * Soion Kop was—until it began—Hope itself. * * * But Vaal Krantz was pure Charity. It never could have succeeded; men say it was never meant to succeed, being but a stop gap or semi-brave interpolated by the big, plodding puzzled player, all astray amidst the intricacy of the tremendous music he was called upon to perform, yet unwilling to be altogether silent. * * * It was pure Charity, suffering long, enduring all things, that generals at their wits' end might pull themselves together." Other articles are "Old Times and New on the Indian Borderland" and "Minds and Noses;" while in Musings without Method the state of the English stage and drama is discussed. The Leonard Scott Publication Company, New York.

The Duke of Cornwall presented in Sydney on the 1st inst. war medals to one thousand men and two nurses for service in South Africa.

The Inglenook.

Lowly Born: A Story of Sark.

BY E. GALLIENNE-ROBIN.

The wind shook the door and windows of the hardy granite cottage, and rushing down the wide chimney of the kitchen it puffed the smoke into the faces of two women who sat before the hearth, knitting busily. It was not often that such a storm of wind and rain broke over Sark thus early in the winter; for it was only the beginning of December, and Mrs. Hamon and her daughter Carterette at last put down their work to listen to the shrieks of the wind and the furious dash of the rain.

"Listen, mother!" cried Carterette, "I hear footsteps outside."

"Bah! Who could it be in such weather? You fancy there is someone."

Carterette shook her head, unconvinced; and in a sudden lull of the wind, both women heard distinctly an uncertain tap, as though some trembling hand begged admittance. The girl stepped across the little kitchen and opening the upper half of the door she peered into the dense blackness of the night. Then, all at once she flung the door wide and bent over the figure of a tall man who lay prostrate on the threshold.

"Mother!" she called, "quick! Come and help me. It is Monsieur Romfrey that lies here in a faint."

Between them the two women, half dragged, half carried the man to the *jonquiere* or greenbed; and laying him there they tried every means at their command to restore him to warmth and consciousness. They were giving up in despair when at length he opened his eyes and stared at Carterette wildly.

"Where am I?" he said, in a weak voice. "Safe inside our cottage, monsieur. You fainted at the door, it seems," replied the girl. "And it's only me, Carterette Hamon."

"Ah, yes, I remember now. I have been shooting near Vermande. The storm overtook me. . . . I lost my way on the cliffs . . . must have fallen . . . remember nothing when I came . . . to myself—managed to drag myself here . . . just time to reach the door . . . then faintness seized me again . . . and . . ." "he paused, struggling for breath.

"Hush, monsieur!" Carterette said softly, "you must lie quite still and not try to speak. I will prepare you some food."

He closed his eyes and lay motionless while she looked down at him with a sweet air of anxiety. He was a handsome man with a short beard and closely cropped yellow hair. His breadth of shoulder was in just proportion to his height, and there was a something kingly and haughty in the pose of his head, still as it was on the rough pillow of the green bed.

When Carterette brought him a basin of steaming soup, he roused himself and took it from her hands with a curt word of thanks. "Mrs. Hamon," he said, after a while to the old woman who had resumed her knitting and her seat by the hearth, "I must be off. My servants will be in a fine state of mind about me not to speak of my sister. Why, I've been in little Sark since early this afternoon."

Mrs. Hamon cried hastily, "Mais mon dieu, monsieur, you ain't fit to be off this weather!" and Carterette said with a decision in her voice that was new to herself.

"Never can you go back to great Sark, now, monsieur. You will again faint by the way."

But Romfrey was determined to go, and when he had finished the soup he rose from the green bed and walked unsteadily towards the door. But the first rush of bitterly cold air brought a blue pallor to his lips; and he staggered back to the *jonquiere* again, and threw himself down.

"It is impossible," he murmured, "I can't go yet. This faintness at my heart! I shiver with cold."

"There, there! didn't I tell you, monsieur!" said Carterette softly, as she brought an extra blanket to cover his feet, "try to go to sleep for a little while yet; and then, later, we'll see."

He did not answer, and very soon the silence in the cottage and the monotonous roar of the rain lulled him to sleep. Then Carterette rose and took down her lilac "scoop" from the wooden rack that stretched across the ceiling.

"I'm going to tell his sister and fetch the doctor and see what can be done," she whispered to Mrs. Hamon who gazed at her in dismay.

"Hush!" she continued as the old woman opened her mouth to protest, "hush! the rain is less. I must go. Perhaps he is worse than we think."

In a moment she was gone, shutting the door quietly behind her. The rain did not fall so heavily, it was true, but in a few minutes she was drenched to the skin as she ran along the lonely road that led to the *Coupee*, a precipitous pass joining Little Sark to Great Sark. It was a weird place, and though Carterette carried a lantern its light seemed only to accentuate the heavy blackness which closed round the way leading across the pass. On either side the girl heard the sullen roar of the sea at the base of the precipice; and the wind blew so madly that she had to crawl across the path for fear of being blown over into the raging sea.

"Thank God!" she cried, as at last she reached Great Sark and ran swiftly along still another seemingly endless road to *Rosaire Farm*, the home of Philip Romfrey.

Meanwhile he lay in a deep untroubled sleep; and Mrs. Hamon waited with fear and trembling for the sound of Carterette's returning footsteps. Ah! what if the poor child should fall over the *Coupee*! So ran the old woman's thoughts as her lips moved in prayer for the brave girl alone in the wild night. But, after two hours of anxiety, the latch of the door was lifted and Carterette entered, wet and draggled, followed by the island doctor.

Romfrey opened his eyes as the doctor bent over him.

"I must be off at once!" he said, rising on his elbow, "and, doctor, how on earth did you get here? Why have you come?"

"To see after you, my dear fellow! I was fetched by this plucky child," the doctor added, laying his hand on Carterette's shoulder.

The farmer bit his lips and muttered an

awkward word of thanks, but he did not meet her pleading eyes which timidly lifted themselves to his. Then the doctor broke in, "You are well aware, Romfrey, that you have a weak heart. You should run no risks. Now it is quite impossible for you to walk home to-night. Your sister has sent the *caravane* for you and I will return with you and help you across the *Coupee*, while the man leads the horse. Let us go now. The sooner you are settled for the night the better."

Philip assented gruffly, not well pleased at this role of invalid which this heart attack forced him to play. After he had bidden Mrs. Hamon goodnight and thanked her somewhat shortly for her hospitality, his eyes darkened as they fell on Carterette, and he stammered out a repeated formula of thanks and held her cold little hand for a moment.

"Come, come, we must go," said the doctor; "and Carterette, you are to change your wet clothes at once and take a good basin full of your mother's cabbage soup."

Romfrey turned from the girl and followed the doctor out of the cottage; and Mrs. Hamon helped Carterette to go to bed. For she shivered with cold, and a dull aching was making itself felt in all her limbs. As she drank her soup she told the eager old woman the story of her dark walk—of her arrival at *Rosaire Farm*—of *Mademoiselle Romfrey's* strange, cold reception; of how she had been sent to tell the doctor to go to Little Sark, and of the long drive back in the *caravane*. Then, her curiosity satisfied, Mrs. Hamon left the tiny loft and went down the steep ladder to her little room beside the kitchen. As Carterette lay wide awake, close under the thatched roof, her thoughts were full of Philip Romfrey. When she was a shy little baby thing of five years old, he, as a big lad of fifteen, had petted and made much of her whenever he came to Little Sark, which was not seldom. And she had adored him with all the strength of her loyal little heart. Thus had matters stood for years; but now that she was twenty and Monsieur Romfrey thirty, ah! how far apart they were! The estrangement had begun on his side, that was certain, and it had crept between them gradually.

He had taken less and less notice of her; and she had shrunk away before his altered manner and cold formal words. She tried, poor child, to school herself to this changed attitude. He was a rich farmer, belonging to one of the best families in Sark, she repeated over and over to herself; and she was but the child of cottagers for generations back. She could not expect he would make as much of her as when she was a child. Nevertheless, it was hard to bear, for, ah! how she honoured and loved him still! Others might call him hard and proud; but she was as loyal to him as when she was five years old and he, her tall champion of fifteen. Tonight, she was hoping against hope that the evening's episode would restore the old friendly footing between them; and as she imagined that perhaps he would fall into the habit of calling in when he came to shoot in Little Sark, her cheeks burned and her eyes glowed in the darkness. She could not sleep. And when morning broke, she was feverish and racked with pain in all her limbs. As the hours of the day passed, Mrs. Hamon scolded and laid the blame on the farmer.

"And to think!" she said, "that he has never bin near, not even sent, to ask if you was dead or alive, and it's now twelve o'clock, dinner time, and a fine, sunny

morning. But there! that's the way of the rich with the poor! And of course him—he's a monsieur, there's no doubt."

Carterette said nothing, though she was too ill to get up for several days; but in her heart she was sorely grieved at the farmer's silence and ingratitude. How she thought of him through those long winter evenings as she knitted beside the hearth and listened to the oft-repeated tales of her mother's youthful days. And as Christmas drew on apace, she wondered if he would give an entertainment to the Sunday school children of the little Methodist chapel, as he usually did; and if he would ask her to help pour out the tea for the children, as he had done last year. For he was a staunch Methodist, as well as Carterette and her mother.

Occasionally the girl met him when she went to the shop in Great Sark for her groceries; and those occasions were red letter days, though he only passed her with a careless nod. But a week before Christmas a welcome letter reached the cottage in Little Sark. It was beautifully written in a small, clerky hand; and it asked Carterette to come and help pour out tea for the children in the kitchen at Rosaire Farm on Christmas eve. Now Carterette could write very prettily herself; and usually the inditing of a letter to her mother's people in Guernsey was an easy task. But it took her more than an hour to answer Romfrey's note; and when it was finished, at last, to her satisfaction, she folded it with fingers that trembled, and carried it all the way to Great Sark to slip it into the post box herself.

Then she counted the days till at length the welcome one arrived; and in the afternoon of Christmas eve she started for Rosaire Farm. When she reached it, she made her way to the back of the substantial, prosperous-looking house and knocked at the kitchen door.

"Come in!" cried a voice she knew. She lifted the latch and then stood stock still on the threshold, a sudden rage of jealousy filling her heart. For there, on the jonquiere sat a tall, fine girl, dressed in the latest Guernsey fashion; and standing before her, smiling with merry blue eyes at her witty sallies, was Philip Romfrey.

"Didn't you hear me tell you to come in?" repeated the voice which belonged to Mademoiselle Romfrey, an acrid old maid who kept house for her brother.

Carterette blushed and came into the kitchen slowly. Then Philip became aware of her presence; and he greeted her in his coldest manner. Poor little Carterette! Tears rushed to her eyes as she obeyed his gesture and came up to the jonquiere, answering his enquiries with halting tongue and a sick feeling at her heart. How glad she was to be allowed, at last, to turn away and hang up her scoop! She had not the faintest idea that the grand lady on the jonquiere was observing her and remarking to Philip that she was a charming girl, with her dark eyes, brown curls, and rosy peach-like complexion. She only knew that she wished herself at home in the little cottage as she cut bread and butter and junks of cake for the children's tea, while they played in one of the large barns in the farm-yard.

But gradually, as no one took any notice of her, her hot cheeks cooled; and she prayed softly, under her breath, to the all-loving God, to help her to put away this cruel, torturing jealousy. It was well for her that she thus shielded her soul and soothed her heart; for suddenly the rasping voice of Mademoiselle Romfrey broke in upon her prayer and brought her thoughts

back to her surroundings.

"Carterette," she said, "come over to this end of the table, and I can have a little conversation with you. You are a very good girl, you know and always keep your place, so I think I will tell you a secret. You see that lady on the jonquiere? Well, it is quite likely that before long she will be the mistress of Rosaire Farm. Her mother and I have decided it together—quite like Royalty, you perceive my dear—that it would be an excellent thing for her to marry dear Romfrey. She has money and is of an excellent Guernsey family. You know well, as indeed all Sark does, how very much Philip thinks of a good family. He would never stoop to a person of lowly birth for a wife. And he appears to be quite taken up with Mademoiselle Marie Sohier. Don't you think so? Do look at them! Dear fellow!"

Carterette turned her heavy, tearful eyes towards Philip who was sitting beside Marie Sohier and examining one of her grand gold bracelets.

"It seems like it," the cottage girl said slowly.

"Seems, I should think so, indeed! Well, that's all, my girl, you may go on cutting cake at the other end of the table. The children will soon be here."

Carterette tried to throw herself into the pleasure of the children; but it was a relief when at last the evening was over and the little guests went away to their homes. She bade Mademoiselle Romfrey goodbye and stole out into the brilliant moonlight. Her heart was very sore and the tears fell in slow

heavy drops down her pale cheeks. It had never entered into her little head to imagine that Monsieur Romfrey would marry her; but, nevertheless, his sister's words had pained her deeply, for did they not imply that he despised people who were lowly born?

So she walked along under the stars with drooping head. She thought it did not seem at all like the blessed Christmastide; and she was glad to get to the little cottage home, and creep away to bed to cry her heart out as she thought of the fine lady who was a guest at Rosaire Farm.

On Christmas morning she did not go to chapel, for she had to cook the dinner; the one feast of the year that she and her mother allowed themselves. It was very little plum pudding that Carterette ate; and her mother wondered at her silence and preoccupation as they sat in their usual places before the hearth all the long afternoon. However, after tea, she tried to throw off her weary sadness and prepared for chapel-going. She and her mother left the cottage early, for they had to walk to the far end of great Sark. When they reached the little building it was quite full; but at once Carterette spied the fine lady, dressed beautifully, seated by Philip's side in the old family pew of the Romfreys.

Poor Carterette! she tried hard to bear the pain that oppressed her, and to keep back the tears that would start to her eyes. She was glad when it was time for the sermon, for then she could sit in the corner of the pew and shut the eyes that were so rebellious. The local preacher who had come

Continued on page 414



No other article used in the domestic economy of the household has so many enthusiastic friends among the housekeepers of America.

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Avoid the imitation powders. They are sold cheap because they are made from alum. But alum is a poison dangerous to use in food.

Ministers and Churches.

Our Toronto Letter.

Our commissioners have come home from the Assembly quite enthusiastic about the meeting that has just closed. They tell us that it was the largest, the best conducted, and the most business-like of any of the Assemblies they ever witnessed. The Ottawa men made splendid hosts, and the good people of the Capital did everything to make the six hundred and odd visitors enjoy themselves. Then our commissioners tell us, with just a perceptible straightening, that the Assembly is coming to Toronto next summer, and that its coming was very popular with the commissioners from all parts. Indeed it would please most of the Church if this were made the permanent place of meeting. We are ready, as soon as the Church is willing to make this her church home, to provide for her. That is an entirely unofficial statement, but we know it would be backed up in good faith.

Church Courts will take a rest for a season now. There will be a July meeting of the Presbyteries, of course, but vacation plans will be discussed more than Presbytery business. It will be like the last week of a boy's school life, before the holidays begin, an interesting time for both pupil and teacher, but not the most profitable of the year.

One more call is in sight in this Presbytery for the July meeting. Port Credit and Dixie have set their hearts upon a distinguished graduate of this year, and will present a call to him. We hope he may see his way clear to accept and that the Moderator may have the unusual pleasure of presiding at his tenth induction, during his term of office. He is becoming so proficient in the art of inducting that future moderators will find in him an unflinching coach for the duty. If Port Credit is settled, there will still be three vacancies within the bounds of the Presbytery.

St. Mark's was declared vacant last Sunday. During his term of service there the Rev. P. E. Nichol has done good service. He came to it when the congregation was still under the wing of the strong St. Andrew's congregation, and when there was no thought that the people would be called to stand alone. In a short time they were given to understand that such was expected of them. St. Andrew's wished to husband her resources, and to cherish her work in the Institute. St. Mark's was dazed, all the more because she had come somehow to think that the parent congregation would continue to assist her. She had not learned the salutary lesson of self-independence. The lesson was severe when she faced it, and but for the inspiration of her minister she would have gone down under it. He held her to the work, and suffering with her, led her through safely. She stoops still under her burden, but has solid footing, and will not stumble now. The very best thing that could happen would be that she should secure an earnest man who would take charge of the work there for two or three years, without the usual waiting and formality of calling a man who would go in at once, and get his bearings during the summer months, and begin in good earnest with the coming of the cooler weather. We heard the other day of such a man, if they and he would agree.

Just before the Assembly met it was learned that the Rev. Halliday Douglas had consented to allow his name to go up as the nominee of the Board of Knox College for the new Chair of Apologetics and Pastoral Theology. That will be the designation of the Chair for this year, then next year the subject will be Homiletics. Mr. Douglas has received the appointment at the hands of the Assembly, and will deliver the opening lecture next October. Knox men should make a note of it, and arrange to be present at the induction services. All these little things add to the spirit of loyalty that tells so much in the interests of the College. The love for their Alma Mater is present but too often slumbering and needs something to call it into activity. These formal gatherings and conferences arouse the latent spirit, and foster active interest in behalf of whatever College has bestowed her diploma on the minister who attends them.

The Presbytery of Barrie is appointed to meet at Midland on 17th Sept., at 3 p. m., when the resignation of the charge of Penetanguishene and Wykebridge tendered by the Rev. W. R. Johnston, B. A., will be disposed of.

Ottawa.

Rev. J. W. Milne, M. A., will spend his holidays in the neighborhood of Toronto.

The half yearly evening Communion services in St. Paul's Church will be held next Sabbath evening. The pastor—Rev. Dr. Armstrong—will conduct the services.

Rev. Dr. Herridge takes his holidays on the other side the Atlantic. Dr. Milligan, of Toronto, is another of our ministers who believes in an ocean voyage as a health restorer.

Rev. R. E. Knowles, of Knox church, Galt, was in the city on Wednesday en route for England. Mr. Knowles has many friends in Ottawa who were glad to see him. He is accompanied by Mrs. Knowles. The DOMINION PRESBYTERIAN wish them both *bon voyage*.

The souvenir presented to the General Assembly was a pretty bit of printing, and creditable alike to the committee who compiled it and to the printers, Messrs. James Hope & Sons. The edition is not quite exhausted, and extra copies may be had at 25 cents each.

A successful and pleasant garden party, under the auspices of Stewarston Church Ladies' Aid Society, was held on the grounds of Mr. McLeod Stewart on Tuesday evening. The attendance was good, and the treasury of the society was considerably enriched by the proceeds.

Commissioners attending the General Assembly were unstinted in their praise of the Committee having charge of the arrangements. The work was certainly well done. The Chairman Mr. L. Crannell, and the Secretary, Rev. J. W. Milne, deserve special words of commendation. They gave much time and thought to the subject, and every one was satisfied.

Mr. G. M. Bayly, architect, the newly elected alderman for Wellington ward is a well-known member of St. Andrew's church, having been a regular communicant for about fourteen years. Though comparatively a young man, he stands high in his profession, and his business ability and personal probity well merit the esteem and confidence reposed in him by his friends and the public generally. We venture to predict that Mr. Bayly will prove a distinct acquisition to the Council.

On Sabbath afternoon the Assembly held the usual communion services. Rev. Principal Pollock ex-moderator, presided; and he was assisted by Rev. Dr. Warden and others. The elders were chosen from the church at large all over the Dominion and the whole service was an exceedingly impressive one. Particularly was the singing remarkable as the voices of 500 earnest men rose in union to the Master whom they serve. The Assembly pulpit was filled by Rev. Prof. Gordon, D. D., in the morning; and by the Rev. Prof. Kilpatrick, of Manitoba College, in the evening. The sermons on both occasions were of a high order and both preachers had large congregations. Many waited after the morning service to greet Prof. Gordon, who was for many years the much loved pastor of St. Andrew's.

The closing exercises of Ashbury College, of which Geo. P. Woolcombe, B. A. (Oxon) is Principal, were unusually interesting on Tuesday evening at Orme's Hall. The boys had decorated the platform with flags and flowers, and a large and fashionable assembly filled the capacious hall. After admirable addresses by the principal and Sir Sanford Fleming and reading of results by E. L. Newcombe, Esq., Dep. minister of Justice, the pupils received their prizes and a program of recitations in French and English was introduced. The boys acquitted themselves remarkably well as proved by the plaudits of the audience. The French selections under the direction of Professor Fleury were spoken distinctly and with good Parisian accent. The English selections under the direction of Professor McMeekin were delivered with an artistic skill and force, reflecting credit alike on teacher and pupils, that drew instantaneous applause from the audience. A dialogue written by Prof. Fleury entitled "The Greatest Nation in the World," worthy of a high place as a literary composition, was given by six pupils in appropriate costume, England represented as John Bull, France as a French admiral, Germany as Emperor William, Russia as a bearded Cossack, United States as Uncle Sam, and Canada occupied an arm chair in the costume of a judge of the Supreme court. The proceedings of this delightful evening were brought to a close by singing "God save the King."

The corner stone of the new French Presbyterian church, which will replace the edifice destroyed by the great fire, was laid by Rev. Dr. Herridge. The ceremonies began with a French hymn, after which Rev. E. F. Seylaz, the pastor of the church, read the scriptures and offered prayer in the native tongue of the congregation. He then stepped forward and presented a silver trowel to Dr. Herridge, asking him to retain the tool, after laying the stone, as a token of the appreciation of the congregation for his interest in their work and the assistance he has often rendered to them. Before performing the ceremony and declaring the stone well and duly laid, Dr. Herridge addressed the congregation in English and offered prayer. At the laying of the corner stone of the new French Church Mr. Seylaz addressed the assembly and gave some facts about the history of the church. It was founded by Rev. Marc Ami, father of Dr. H. M. Ami of the Geological Survey, who gathered a little French congregation together in 1871. Services were held in the Young Men's Christian Association and other halls until 1885, when the congregation built the church destroyed by fire. The church has had but three pastors during its life time, Rev. Messrs. Ami, Randeau and Seylaz.

Work on the new church was begun on May 7, and the plans provide for a neat little edifice in plain Gothic style, slightly more imposing than the last one. It will be built of brick and stone, finished in the interior with hard wood, and will seat 250 persons.

Eastern Ontario.

Rev. J. H. Courtney, of Port Stanley, has been visiting friends at Plantagenet.

The Rev. M. J. Leith, of Bracebridge, occupied the pulpit at Longwood Mills last Sabbath week.

The fine organ in Knox church, Galt, is to be still further improved by an expenditure on it of \$1,425.

The united congregations of Port Credit and Dixie, have resolved to extend a call to Fulton J. Worth, B. A.

Mr. Worth, a graduate of Montreal Presbyterian College, has been preaching very acceptably at Victoria Harbour.

Rev. J. A. McDonald, of Pittsburg, who has been attending the general assembly visited friends in Almonte and Ramsay.

Mrs. MacNish, wife of the respected pastor of St. John's Church, Cornwall, Rev. Neil McNish, L. L. D., and Miss McNish left on a trip to Scotland.

The Rev. A. M. Currie, Uptergrove, who has been taking post-graduate work since leaving college, two years ago, has obtained the degree of M. A.

The Rev. George Arnold, B. A., has received a call to the Presbyterian church at Portage la Prairie. This is an important charge, for many years filled by Rev. Dr. Wright.

Mr. W. A. Macdonald, who assisted Rev. P. J. McLean last summer, has been visiting friends at Arnprior. He occupied the pulpit of St. Andrew's church last Sunday evening.

The Coldwater Presbyterians are making improvements about the church property, and hope soon to have one of the prettiest and best kept churches in the Presbytery of Simcoe.

Rev. J. W. Penman, who recently took charge of Orville and connected charges, is vigorously pushing the work in that somewhat difficult field. He has already opened another preaching station.

Rev. James McCaul of the Church of the Covenant, Toronto, was taken ill in Montreal on his way home from the General Assembly. Mr. McCaul has been in delicate health for some time.

At the last communion service in St. Andrew's Church, Almonte, nine new members were added to the roll. Rev. D. R. Drummond, of St. Thomas took part in the services of the day.

Rev. R. A. Cranston, who recently completed his College course, occupied the pulpit of St. John's, Almonte, last Sabbath week; and Rev. J. A. Brown, of Agrincourt, was the preacher last Sabbath.

At a congregational meeting of the Presbyterian church, Collingwood, a hearty and unanimous call was given to the Rev. J. A. Cranston, of Rockwood, Ont., to become their pastor, at a salary of \$1,400.

At the prayer meeting last week in St. John's church, Brockville, a substantial cheque was presented to Mrs. H. S. Ferguson, who is leaving the town. Mrs. Ferguson has been prominent in all church work, but her aid in connection with the service of praise has been greatly appreciated.

Rev. Dr. Herdman, of Calgary, conducted anniversary services in Knox Church, Cornwall, on 16th inst. His sermons were highly appreciated, and his services in every way were most satisfactory. Dr. Herdman is a man of much earnestness and energy, and has done magnificent services in Alberta and the West.

The dedicatory services of Knox church, Vankleek Hill, took place on the 16th inst. Rev. Principal Grant preached at both morning and evening service, and on each occasion there was a large congregation. Rev. James Cormack, of Maxville, Moderator of Gleggarry Presbytery, presided. The new building is a stone structure 60x75 feet. It has a tower 16 feet square, of solid stone. The building has a seating capacity of 550. The building was estimated to cost \$20,000, but will exceed that amount by \$10,000, owing to the unfortunate accident of the crumbling of the rear wall, which caused the death of the late pastor, Rev. John MacLeod, and two other men. This accident occurred on September 19, 1900. The congregation which will worship in the new edifice, was established in 1825. The first church was built in 1826. The church which the present one replaces was built in 1862. The congregation now has a membership of over 400, and is one of the best congregations outside the large cities in Canada; and it is to be hoped it may soon secure another pastor.

Western Ontario.

Rev. A. L. Budge, B. A., Mandaum, has been preaching in St. Andrew's, Sarnia.

At Seatons, Mr. James Scott, for fifteen years leader of the Presbyterian church choir has been presented with an address along with a handsome gold headed cane. Mr. Scott's services are greatly appreciated.

Rev. H. A. Macpherson, Acton, conducted anniversary service last Sunday in Rond Head. He also lectured there Monday night on the subject of "The business of life—mind it." Rev. J. T. Hall, of Rond Head, occupied the pulpit of Knox Church.

Peterboro W. F. M. Presbyterial Society.

The annual meeting of this society was held in St. Andrew's church Cobourg, on Tuesday and Wednesday of last week. Three sessions were held on Tuesday morning, afternoon and evening. At the first two sessions reports of Presbyterial officers, Presbyterial reports from Auxiliaries and Mission Bands, excellent papers on missionary subjects of vital interest were given. Miss Pyke, of Homan, China, who took the place of Mrs. Goforth, who could not attend, delivered an address at the afternoon session. Among the ladies who took part were Mrs. J. Davidson, Norwood; Mrs. Craick, Port Hope; Mrs. Kamawin, Omemee; Miss Forsythe, Peterboro; Mrs. Tulley, Miss M. Dickson, Peterboro; and others.

Rev. Wm. Beattie presided at the evening session. The choir led in an excellent song service preceding the service. Mr. Beattie gave a brief address, Miss Dickson presented the Presbyterial report, which contained most encouraging features of the work. Excellent addresses were made by Rev. A. G. Sinclair, Port Hope, and Rev. J. Goforth returned missionary from China.

Officers were elected as follows:—Pres., Mrs. Potter, Peterborough; 1st. Vice-Pres.; Mrs. Torrance, Peterboro; 2nd, Mrs. Kamawin, Omemee; 3rd, Mrs. Sinclair, Port Hope; 4th, Mrs. Thompson, Hastings; 5th, Mrs. Reeves, Lakefield; Treasurer, Mrs. Craick, Port Hope; Corresponding Secretary, Miss Dickson, Peterborough; Recording and Literary Secretary, Mrs. J. Davidson, Norwood.

Gleggarry W.F.M.S. Presbyterial.

The eighteenth annual meeting of this flourishing society was held in Gordon church, St. Elmo, in the early part of the month. Notwithstanding the bad state of the roads, nearly every Auxiliary was represented by its full quota of delegates. All the officers were present with

exception of Mrs. Russell, and Vice-Pres., who has removed from the Presbytery. Promptly on time the President, Mrs. A. F. Alguire, took the chair. Mrs. R. C. McGregor, President of Indian Lands Auxiliary, read the address of welcome. In a few well chosen sentences, she welcomed the Convention to St. Elmo. Here, eighteen years ago, the society was first organized. It then consisted of only five Auxiliaries, but has since grown to thirty-two Auxiliaries and twelve Mission Bands. Mrs. A. F. Dey, South Finch, replied. The President's address came next. She referred in feeling terms to the sad calamity which was the reason for her occupying the chair. As delegate to the General Convention held in Toronto she gave a condensed report of that meeting. Warm greetings were received from sister societies—Baptist, Congregational and Methodists—making us feel that we are all linked together in the common cause with One Master even Jesus Christ. At 4.30 p.m. the children assembled and Mrs. Gollan, Dunvegan, gave them an illustrated talk on the Mission Tree. Mrs. McKenzie, wife of our missionary from Homan, then took the platform and spoke to the children of child life among the Homanese. In the evening a public meeting was held, presided over by Rev. H. D. Leitch, pastor of Indian Lands Congregation. The speakers for the evening were, Rev. J. C. Martin, and Mrs. McKenzie. Both speakers gave a synopsis of work done in their respective fields. The collection amounted to \$16.00.

The opening morning meeting was of a devotional nature, the 2nd Vice-President assisted by the Auxiliaries. The Vice-Presidents reported on work done in each division. It was moved, seconded and carried, that the ministers' wives be appointed a visiting committee along with the Vice-Presidents of the different divisions. The Treasurer presented the financial statement, which was adopted, also those of the Corresponding and Foreign Missionary Tidings Secretaries. The ballot for election of officers resulted as follows: President, Mrs. A. F. Alguire; Vice-Presidents, Mrs. Scott, Mrs. McKercher, Mrs. J. McKinnon, Mrs. Graham, Mrs. D. P. McKinnon; Treasurer, Mrs. J. D. McLennan; Corresponding Secretary, Miss A. M. Cline; Recording Secretary, Miss McGregor; Foreign Missionary Tidings Secretary, Miss J. Copeland. Invitations for the next convention were received from Moose Creek, Newington, Avenmore and Cornwall; that of Newington was accepted by the society.

The afternoon session opened with devotional exercises. After some preliminaries, Mrs. McKenzie addressed the meeting at some length on "The Condition of Woman in China," and an opportunity was given to any one who wished to ask questions. The closing words were given by Mrs. Fraser, the closing prayer by Mrs. Scott. Votes of thanks were tendered by the delegates to the ladies of the Indian Lands, who so kindly entertained them. Also hearty votes of thanks were tendered to the ladies of the Congregational Church, who assisted in the entertainment. The church had been nicely decorated with flowers. Dinner and tea were served both days in the session-room of the church, and nothing was left undone for the comfort of those present.

Bible Institute at Oliver's Ferry.

Much interest has been expressed by Bible workers in the summer gathering of the Canadian Bible Institute to be held at Oliver's Ferry from July 23 to August 16. Special transportation rates will be provided by rail and boat for those taking part in the gathering. Among those who are to contribute bible studies and addresses are: Rev. J. A. Macfarlane, M. A.; Director of the Bible Institute; Rev. D. Currie, B. A., B. D.; Rev. S. G. Bland, B. A.; Rev. Prof. Scrimger, D. D.; Rev. Dr. Bayne; Rev. Wm. McIntosh; Rev. Dr. Armstrong; Rev. J. Tallman Pitcher; Rev. Wm. Moore, D. D.; Rev. A. Russell, B. A.; Robert Cowley, B. A.; John K. Reid; Rev. Wm. Timberlake.

The daily time table is as follows:—9.30 to 10 a. m.—Morning worship, prayer and praise; 10 to 11.45—Biblical Studies.

The afternoons are free from lectures and are at each one's disposal for private study, boating, walking or games, including, by the kindness of Mrs. Senator MacLaren, golf. Special boating excursions will be run to see the beauties of the lakes.

Evening 7.30 to 8—Evening worship, prayer and praise; 8 to 8.45—Special addresses.

The best maps, models and stereoscopic views will be made use of to illustrate the Biblical

studies. Ministers and Sabbath school teachers, it is claimed, will find that a visit will give them as much inspiration as would a trip to the Holy Land. No where else in Canada, it is claimed, can a person see so many good maps and models as are in possession of the Bible Institute.

Correspondence about the summer gathering will be attended to by Rev. J. A. Macfarlane, Campbell's Bay, Que., during June, and after July 1st at Oliver's Ferry, Ont.

British and Foreign Items.

Belfast is the richest and most populous city in Ireland.

Six out of every 1000 marriages in Great Britain take place in Jewish synagogues.

General Pole-Carew declines without humbug the British soldier is the best in the world.

Scotland, with larger population than Ireland has thirty Parliamentary representatives fewer.

Dr. Story says the existence of the Anti-Unionists is the only result he sees of Church union.

There are 28,894 juvenile temperance societies in the British Islands, with a membership of 3,335,000.

Principal Salmond has just completed his semi-jubilee as professor of theology in Aberdeen University.

The Elders' Union of the Church of Scotland has a membership of 883, an increase of 164 over a year ago.

The number of Irish speaking people in Ireland is said to be 679,145. Of these 38,192 speak nothing but Irish.

At The Manse, Tweedsmuir, on the 30th ult., died the Rev. John Dick, aged 80, for 40 years minister of Tweedsmuir.

The Scottish Society of Literature and Art has protested against the use of "England" when "Great Britain" is meant.

The death aged 80, is announced of Donald Mackay, Bonar Bridge, an old Black Watch Crimean and Indian Mutiny veteran.

The Duke of Argyll is to preside over the 35th annual meeting of Dr. Barnard's Homes in the Royal Albert Hall, London, on 6th July.

A large memorial window to Dr. Storrs is to be placed in the Pilgrim Congregational Church, Brooklyn, this summer at a cost of about \$4,000.

An interesting and antiquarian find in the shape of a Viking drinking cup has been made beneath the cliffs at Haroldswick Unst., Scotland.

Plans have been passed for a new church, to cost £7000, at the corner of Rose street and Skene street, Aberdeen, for the United Free Melville congregation.

A bag containing 1000 sovereigns has been found in the lumber room of a house at Lintlithgow that had been unoccupied for some time, and was being repaired.

The Rev. Dr. Theodore L. Cuyler, pastor emeritus of the Lafayette Avenue Presbyterian Church, Brooklyn, has declined the honour of a memorial statue in Cuyler Park.

Much to his personal regret, it is said, the King has resigned his trusteeship of the British Museum—a position to which he was appointed in 1881 on the nomination of Mr. Gladstone.

The Empress Frederick has been obliged to give up her daily drives, and can only get out in her garden Friedrichshof in a wheeled invalid chair. The Empress suffers great pain at times.

Mrs. Isabella Park has died at Belfast at the age of 100 years and 4 months. Except a slight recent deafness she possessed all her faculties, and enjoyed good health almost up to her death.

A deputation waited on a respected minister in Berwick on his returning from his honeymoon the other day, and told him he must either consent to be crested, or fork out. He parted with half a sovereign.

Visitors to Skibo Castle are presented with porridge and milk for early breakfast, and for all who partake there is set down a new horn spoon "Skibo" carved on it, which may be carried away as a souvenir of the visit.

The Madrid "El Liberal" publishes a telegram from Barcelona stating that some 100 persons were injured in a panic caused during the Corpus Christi festival procession there by a flaming piece of paper falling from the balcony being mistaken for a bomb. The procession also gave rise to hostile demonstrations.

Lowly Born: A Story of Sark.

Continued from page 411.

from Guernsey, purposely for Christmas Day spoke of the little Child, whose birthday it was, and who had lived the lowly life of a cottager. And as she listened Carterette put aside her sorrow, and her heart rose in love to Him. How could she have forgotten the dear Lord! Ah, but—He never forgot even His lowly cottage children. And a peace that passed all understanding stole over her sad little heart as she rested in the infinite love and refuge of God. Then with brighter face and firm step she followed her mother out of the chapel, and returned to the little home across the Coupée.

The fire glowed warm and red to welcome the mother and child as drawing near the hearth, Carterette sang softly the dear old Christmas hymns her mother loved: and she cradled her own heart into peace with the thought of the manger, and the sweet, lowly Babe.

"Listen!" said the mother suddenly, "there's a knock at the door."

"Oh, I expect it is old Pierre from next door! He's come for a chat," said Carterette, crossing the floor towards the entry. But before she had time to reach it, a hand lifted the latch and Philip Romfrey stepped into the kitchen, which was lighted only by the flickering flame of the *crucif* fire.

"May I come in?" he said in a low voice, glancing at Carterette's agitated face.

"Oh, my good, but yes, monsieur, it's that we're a little surprised to see you," cried Mrs. Hannon. "Come close to the fire and warm yourself, monsieur," she added hospitably, "and will you stay and have a basin of soup, like when you had the faintness? We were just going to have our supper."

"It will be pleasant to have supper with you," he said hurriedly, looking at Carterette, who had drawn near the fire and taken up her knitting.

"Then I'll just go next door to old Pierre, and tell him not to come in to-night, it'll be all the same to him, announced Mrs. Hannon, putting her shawl over her head.

"I'll open the door for you, mother!" cried Carterette, for to tell the truth she was in such a flutter at Romfrey's sudden appearance, that it seemed impossible to sit still and knit with those keen eyes of his upon her. When she had closed the door she walked slowly towards Romfrey who sat on the jonquiere.

"Carterette," he said softly, "are you annoyed because I have come to-night?"

"Monsieur! I am glad," and a soft colour bloomed in her pale face.

"I have come so seldom," he went on, that it seems impertinent to be here now."

She clasped her hands nervously, "Never, never think that, monsieur. It is a treat for us."

Her halting words seemed to her so cold and paltry to express the joy that filled her heart; and she was relieved at his next words. Oh! how gentle he was! Perhaps it was because he had come to tell her about his wedding, because he felt so happy that he seemed so different, like her champion of childhood.

"Carterette, did you like the sermon this evening?"

"Oh, yes, monsieur, it was beautiful."

"It has brought me here to-right. It taught me that I was a fool and blind, Carterette, all these years since you were the dearest little child in Sark, and I was a boy with more sense than I've ever had since. . . . I will tell you the truth . . . I was going to ask Marie Sohier to marry me . . . not because I love her, but because

she belongs to one of the oldest country families in Guernsey, and I was as proud of belonging myself to a good family as—as the devil, I can tell you, Carterette! But, bah! you know that already, without any telling of mine."

He was silent for a minute, then he went on in a low, broken tone of reverence.

"But God has humbled me. He has taught me that to be lowly born is the best thing, since His blessed Son was the child of a lowly maid-n. And He has spoken to me wonderful things in that one half-hour's sermon. Carterette, will you forgive me the coldness I have shewn you all this long time?"

She smiled through her tears.

"Hush! monsieur. That's all gone and passed, far, far away. And now will you tell me if you would like your supper? Mother is such a long time."

"Bah, don't talk of supper yet! I won't stay at all, my child, unless you will let such a fellow as I feel myself to be . . ."

"Does it? Does it really, sweetheart? Can it be that you will let me tell you how I have always loved you and would have told you so long ago, had it not been for my cursed pride!"

She lifted her face to his and he read in her eyes the answer to his eager question.

What a Christmas it was in her loyal heart as they sat beside the hearth and he spoke softly of the life they would spend together at Rosaire Farm!

Health and Home Hints.

Celery is delicious cooked, and good for rheumatic and gouty people.

Lime juice with or without sugar makes a nice drink, diluted according to taste; so does oatmeal water, with a little lime or lemon juice. Beware of eating much when not hungry, and drinking when not thirsty.

The ordinary lamb or mutton stew will be found to be much improved if thickened with rice. The rice absorbs any excess of fat in the meat, preserving the richness while eliminating all greasy taste. A stew, if properly prepared, is really a delicious method of serving meat.

Longevity Influenced by Water.—Solid and dry as the human body appears, water constitutes more than one-fourth of its bulk, and all the functions of life are really carried on in a water bath, and although the sense of thirst may be trusted to call for a draught of water when required, the fluid can be imbibed most advantageously for many reasons besides merely satisfying thirst. In the later stage of digestion, when comminution of the mass is incomplete, it is much facilitated by a moderate draught of water, which disintegrates and dissolves the contents of the stomach, preparing it for assimilation. Hence the habit of drinking water in moderate quantities between meals contributes to health and indicates the fact that those who visit health resorts for the purpose of imbibing the waters of mineral springs might profit by staying at home and drinking more water and less whiskey. Water is the universal solvent of nature, and the chief agent in all transformations of matter. When taken into an empty stomach it soon begins to pass out through the tissues into the circulation to liquefy effete solids, whose excretion from the system is thus facilitated. Very few people think of the necessity of washing the inside as well as the outside of the body, and he who would be perfectly healthy should be as careful about the cleanliness of his stomach as that of his skin.

Doctors Baffled

BY THE CASE OF MRS. HARRISON, OF ORANGEVILLE.

SHE WAS COMPLETELY RUN DOWN—RACKED WITH PAINS IN THE BACK, HEAD AND LIMBS—AGAIN REJOICING IN GOOD HEALTH. From the Sun, Orangeville, Ont.

Many cases are constantly being brought to light of persons being cured by that wonderful remedy—Dr. Williams' Pink Pills—after doctors have failed to be of benefit. Among them may be noted the case of Mrs. Benjamin Harrison, a well known lady who resides in the near vicinity of Orangeville, Ont. A reporter of the Sun hearing of Mrs. Harrison's wonderful cure called at her home to inquire into the facts of the case. Mrs. Harrison said she was pleased to be able to testify to the great curative powers of these pills. She said: "For some years I have been a constant sufferer. Just what to call my disease I do not know; even the doctors were unable to diagnose it. I was unable to secure sound sleep, and on arising in the morning would feel as tired as before going to bed. My stomach was in a bad condition and the least movement caused my heart to palpitate violently. Doctors' treatment failed to be of benefit to me and I was in a very discouraged state when a friend advised me to try Dr. Williams' Pink Pills. Thinking that they might relieve me a little I procured a supply and began taking them according to directions. From the first I could see that they were helping me, and by the time I had taken half a dozen boxes I was free from the ailments that had made my life miserable. It is now several years since I took the pills and not the least sign of my old trouble has since shown itself. I would strongly urge the use of Dr. Williams' Pink Pills for any person who has a weak or run down system and I am sure they will not fail to be beneficial."

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a blessing, curing when all other medicines fail and restoring those who give them a fair trial to a full measure of health and strength. Sold by all dealers in medicine or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Spinach is particularly good for rheumatism and gout, and also in kidney diseases.

During the fruit season the table linen is apt to suffer, but the exercise of a little care while the damage is still fresh will usually remove all stains. Berry-stains can be removed by placing the stained spot over a bowl and turning boiling water through it. If the spot is set, more heroic means must be used, and this requires the hand of the mistress. Oxalic acid is a valuable adjunct in safe hands, but it must be used quickly and the place well rinsed in several cold baths. Three ounces of crystals to a pint of water makes it strong enough, and can be easily kept on hand. Wet the stain with this and hold it over steam or in the sun. As soon as the spot goes, rinse carefully in cold water several times. This solution will remove rust from linen and clothes equally well, and if brass has become discolored and stained it will clean beautifully. It also removes rust from steel.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 19th Feb, 10 a.m.
Kamloops, Kamloops, last Wednesday of February, 1901.
Kootenay, Rossland, February, 27.
Westminster, St. Andrew's, Westminster, Feb. 28.
Victoria, St. Andrew's, Nanaimo, Feb. 21, 1901.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
S. prior, Fort William 2nd Tuesday March, 1901.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitou, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 14th March, 8 pm
Minnedosa, Shoal Lake, March 5, 1901.
Melita, Carleton, 12 March.
Regina.

SYNOD OF HAMILTON AND LONDON.

London, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
Chatham, Hinchin, July 9th, 10 a.m.
Stratford, Stratford, 2nd Tuesday May 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wrochester, March 5 10 a.m.
Bruce, Paisley, 9th July, 10.30 a.m.
Brandon, Brandon, 3th March.

SYNOD OF TORONTO AND KING TON.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES
Sydney, St. A. March 26th, 10 a.m.
Inverness, Whyocomaugh, Mar. 19 1901 11 a.m.
P. E. I., Charlottetown, 5th Feb. Pictou.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 25 March, 10 a.m.

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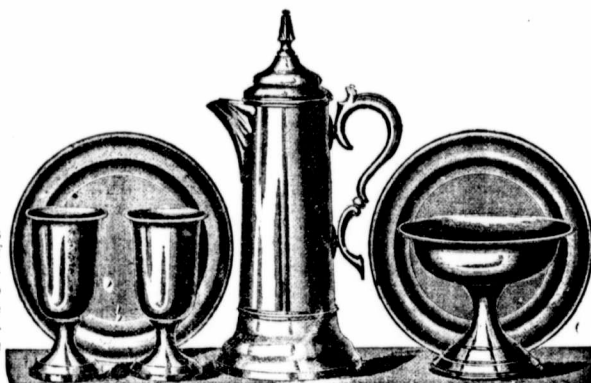
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 b Train No. 2 arrives Ottawa... 8:40 a.m.
 c Train No. 3 leaves Ottawa... 8:00 a.m.
 d Train No. 4 arrives Ottawa... 6:15 p.m.
 e Train No. 5 leaves Ottawa... 1:30 p.m.
 f Train No. 6 arrives Ottawa... 8:10 p.m.
 g Train No. 7 leaves Ottawa... 9:30 a.m.
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DEBENTURES:

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

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows.
 Trains leave Ottawa Central Depot daily except Sunday.
 6.10 a.m. Local, stops at all stations.
 9.00 a.m. Limited, stops Coteau Jet. only, arrives Montreal 11.20.
 8.00 a.m. Local, Sundays only, stops at all stations.
 4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
 4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
 6.40 p.m. Local, stops at all stations.
 TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.
 11.10 a.m. Montreal and local stations, New York, Boston and New England.
 12.15 p.m. Limited, Montreal and points east.
 6.35 p.m. Limited, Montreal and stations east.
 9.05 p.m. Local, daily including Sunday Montreal and local stations, Middle and Western Divisions: Annapolis, Henfrew, Eganville, Pembroke, Madawaska and Parry Sound.
 TRAINS LEAVE OTTAWA, CENTRAL DEPOT:
 8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 1.00 p.m. Mixed for Madawaska.
 4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: 11.0 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.
 7.40 A.M. Express—Stops at intermediate stations. Arrives Cornwall DAILY, fall 9.21, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.
 5.30 P.M. Express—Stops at intermediate stations. Arrives Cornwall DAILY, fall 7.43, Tupper Lake, 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.
 Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
 Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
 Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.5 a.m., 1.25 p.m.
 Leave Union Station 8.15 a.m., 8.45 a.m., 12.30 p.m., 5.15 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 10.10 p.m., 6.40 p.m.
 Place Viger Station 12.55 p.m., 10 p.m.
 Daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.35 a.m., 1.10 p.m., 6.15 p.m., 10 p.m.
 Leave Place Viger Station 8.30 a.m., 3.40 p.m.

Arrive Ottawa

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

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