

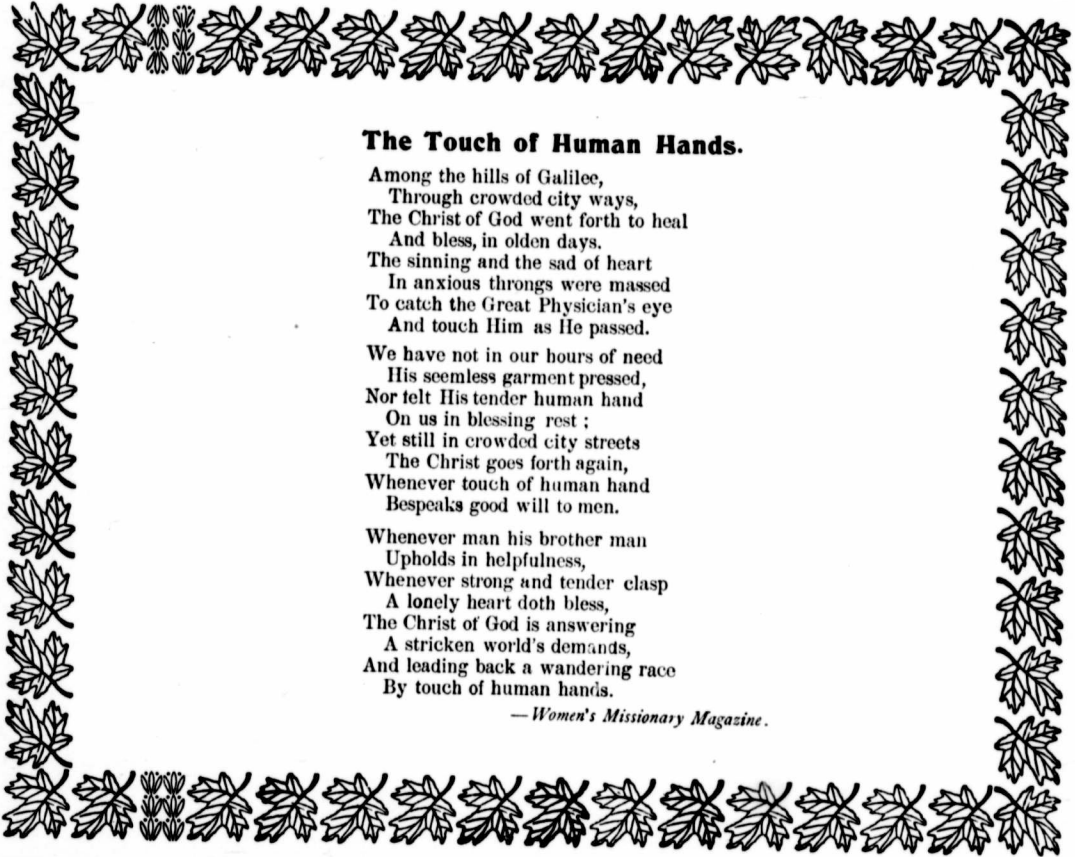
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The Touch of Human Hands.

Among the hills of Galilee,
Through crowded city ways,
The Christ of God went forth to heal
And bless, in olden days.
The sinning and the sad of heart
In anxious throngs were massed
To catch the Great Physician's eye
And touch Him as He passed.

We have not in our hours of need
His seamless garment pressed,
Nor felt His tender human hand
On us in blessing rest ;
Yet still in crowded city streets
The Christ goes forth again,
Whenever touch of human hand
Bespeaks good will to men.

Whenever man his brother man
Upholds in helpfulness,
Whenever strong and tender clasp
A lonely heart doth bless,
The Christ of God is answering
A stricken world's demands,
And leading back a wandering race
By touch of human hands.

— *Women's Missionary Magazine.*

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BIRTH.

At 34 Hutchison street, Montreal, on May 31, 1903, the wife of Mr. J. D. Cameron of a son.

DEATHS.

At 'Evergreen', Grafton, Ont., on May 22, 1903, in her 92nd year, Jessie Smith, relict of the late Rev. J. W. Smith.

At Tatlock, on Friday, May 29th, Mr. Duncan Gunn, aged 53 years.

MARRIAGES.

On June 3rd, at the residence of the bride's mother, 1012 St. James street, Rev. J. L. George officiating, Frederick Clark to Maizie, daughter of Mrs. E. Taylor, both of Montreal.

On June 1, 1903, at Dunn Avenue Presbyterian Church, Toronto, by the Rev. Logan Geggie, Thos. G. Parker to Rora M. Hicks, both of Toronto.

At 49 Park avenue, Montreal, the residence of the bride's mother, on June 1st, by the Rev. Robert Campbell, D. D., J. Rattenberry Read to Grace Amelia, daughter of the late James Robertson.

On June 2, 1903, at "Roseland," the residence of the bride's father, Peterborough, Ont., by the Rev. Dr. Torrance, assisted by the Rev. Jas. S. Wilson, William Ernest Burns, barrister, of Vancouver, to Catherine Mary, daughter of Adam Hall.

At North Sydney, C.B., on June 1st, by the Rev. T. C. Jack, B. A., Samuel Bradley and Mary Elizabeth Robinson.

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Note and Comment.

The Roman Catholic clergy of Nova Scotia are vigorously and earnestly supporting the campaign of the Lord's Day Alliance in defence of our Christian Sabbath, preaching impressive sermons from the altar on the importance of faithful observance of the Lord's Day. It is a good thing to see Catholic and Protestant clergymen heartily united on so important a question.

Los Angeles, Cal., where the Presbyterian General Assembly of the United States has met, has fourteen Presbyterian churches which report 5,448 members. Of these one is Spanish, with fifty-four members, and one is Chinese, with thirty-one members. The Herald and Presbyter says these churches are an object lesson on home missions. Only a few decades ago this was home mission ground. To-day it is a great center of Presbyterian influence and a source of home mission supplies. The Presbyterians of Canada should make a note of this fact.

The principle of settling international difficulties by arbitration is extending in almost unexpected quarters. A new arbitration treaty which has been arranged between Mexico, Zolivia, Argentina, Peru, San Domingo, Guatemala, Paraguay, Salvador and Uruguay, has been signed by President Diaz and the diplomatic representatives in Mexico of the countries mentioned. Under this treaty all controversies between these countries are to be submitted to a board of arbitration unless the grievances are such as to imperil the honor or independence of either nation. This looks like the dawn of a better day in countries which are so often disturbed by wars and revolutions.

At the missionary meeting of the General Assembly of the Presbyterian Church of England, Dr. Geo. Robson, commenting on the progress of Christianity during the Nineteenth Century, said that Christianity was now the nominal religion of a third of the human race, and more than four fifths of the inhabited area of the world was under nominally Christian government. This expansion of the missionary enterprise had been accompanied on the one hand by a purifying and broadening of the missionary idea, and on the other by a perfecting of missionary methods. He further went on to demonstrate that missionary enterprise was now being recognised as the most potent factor in the progress of the world, that Christianity was now demonstrated to be the sole sufficient religion for the world.

The Chinese of Fort Massey Sunday School, Halifax, have presented to the Rev. Dr. Currie a very handsome ebony gold-headed cane with the inscription: "To the Rev. John Currie, D. D., from his Chinese Friends." At the same time they read to him an address, their own composition and penmanship. Dr. Currie has been a constant and most considerate friend of the strangers and loses no opportunity of meeting with them and kindly greeting them. He was largely instrumental in having the

school started. Hence this spontaneous expression of their gratitude. Fort Massey has done much for the brightening of the lot of the Chinese, and so have some other churches.

Mr. Herbert Gladstone, chief of the British Liberals, speaking recently at a breakfast given to the Liberal agents at Scarborough, said he did not know when the general election would come, but when it did he was sure the Liberals would be prepared for it. The party was now united, and their opponents were beginning to realise the full meaning of the fact. He regretted to say there were certain constituencies in which very little was being done, and these must be wakened up. As to the general position of the Liberal party he was full of hopes. The mistakes of the Government had been plentiful. The Liberals were better off for candidates than they had been for many a long year, and every week that passed strengthened their position. Sir Henry Campbell Bannerman, Liberal leader, endorsed Mr. Gladstone's views.

One of the most useful and prosperous of missionary colleges is that of the United Presbyterian church of the United States at Assiut, Egypt, half way between Cairo and Assouan, or the first cataract. Here upwards of 500 men and boys are trained for missionary service; and, as the result of a late revival, 112 of these students have volunteered for service in the Sudan. Thus nearly one half of the 280 recruits called for by this mission on behalf of Egypt are offered by the training school on the very frontier of the territory to be occupied. At the beginning of the last term only sixteen out of a class of forty were professing Christians; but thirty-six of the same class are to-day rejoicing in Christ. One of the students in this college, a Greek, having received a bequest of \$6,250, consecrated it to the advance work of the Egyptian mission. The converts in connection with the missions of this church in Egypt paid last year upwards of \$30,000 for evangelistic work besides what they paid toward the support of their 180 Christian schools.

Something akin to a sensation has been created in Europe by Mr. Chamberlain's Birmingham speech, in which he expressed the belief that the time had arrived when, in the interests of the Empire, a treaty of preference and reciprocity should be made between the Mother Country and her colonies. He argued that circumstances have changed since Cobden and Bright stood together in defence of a policy which their professing followers of to-day appear to understand only in the light of times for ever vanished and it is his opinion that if Great Britain continues to prosecute a policy abandoned by every other nation she will preclude the possibility of being able to give preference or favour to any of her Colonies, or of the Colonies being able to give England either. Mr. Chamberlain desires that the country should not be bound by a purely technical definition of Free Trade, but that while it views as its chief object the free interchange of commerce between itself and all the nations of the

world, it should reserve the power of negotiation, and if necessary retaliation should its own interests or relations with the Colonies be threatened by any other people. In a word, the Colonial Secretary's idea is that the integral sections of the British Empire should consider and promote the interests of each other first of all—that they should arrange their affairs so as to promote the general well-being and prosperity of the Empire irrespective of outsiders. The speech created something akin to a crisis for the Balfour government, but the danger of a political catastrophe seems to be over for the present.

The Belfast correspondent of the Glasgow Weekly Leader thus describes the character of the Torrey-Alexander evangelistic meetings held recently in the North of Ireland city: "Owing to the crowds desirous of hearing Dr. Torrey and Mr. Alexander having grown far beyond the capacity of any church or hall in the city, the two meetings on Sunday were arranged to be held in one of the great city markets, kindly granted for the purpose by the Belfast Corporation. Both at the afternoon and evening services the long stretch of floor space of the great enclosure was a densely packed mass of humanity. It was computed that the aggregate attendance at the day's meetings, including the one held at eight o'clock a.m. in Grosvenor Hall, was twenty three thousand. Between seven and ten thousand were turned away from each service in the market owing to want of room. By those most competent to form an opinion the meetings of Sunday, in point of numbers, enthusiasm, and spiritual results, are without a parallel in the history of revival in Belfast. At Friday's and Sunday's meetings alone between seven and eight hundred confessed Christ, among whom were people from almost every town and district in Ulster. The whole province has been awakened as it has not been since 1859.

There is union of churches in the air everywhere. Union of the Presbyterians and Methodists is being talked of in Canada with the suggestion thrown in that the Congregationalists could not do better than fall into line. In the United States some denominational papers are pleading earnestly for a union of all the branches of the Presbyterian family in that country—the Presbyterians, the Reformed Presbyterians, the United Presbyterians and the Cumberland Presbyterians. In New Zealand, as already noted in this journal, a project is on foot for a union of the Presbyterians, Congregationalists and Methodists into one evangelical church. The Belfast Witness, noting what is said by the Chicago Interior respecting the union movements in the United States, remarks: "The writer thinks the present day is an opportune moment for the closing up of scattered fibres. So many things come to us from America, we would gladly welcome this importation. The union which was effected lately in Scotland is a good beginning. Let us labour for more. Why talk of the reunion of all Churches, whilst even those of our own Family stand apart and estranged?"

Presbyterial Meeting.

The Women's Foreign Missionary Society, Owen Sound Presbytery, held their annual meeting in Knox Church on Tuesday last, Mrs McLennan, President, occupying the chair. Almost every Society was represented and reports were heard from nineteen auxiliaries and seventeen mission bands. These all showed a year of progress in membership and contribution.

The following officers were elected: President, Mrs. McLennan; Vice Presidents Mrs. Eastman, Mrs. Achison, and Miss Carr; Treas. Mrs. McAlpine; Secretary Supplies, Mrs. Caton; Cor. Secretary, Mrs. Fraser; Sec. M. Bands, Mrs. Nelson; Rec. Secretary, Mrs. McGill.

At the afternoon session Rev. R. J. McAlpine in a few words welcomed the Society in the name of Knox Church. The address of the President covered the ground of the work done during the year, making special reference to the loss sustained by Chatsworth Auxiliary in the death of their President, Mrs. Cromar, who for many years had been a faithful worker. In concluding the address three open doors were presented to the members, viz: Shall we go forward? Shall we go backward? or shall we sit with folded hands while the work is going on?

Mrs. Achison, of Warton, gave an enthusiastic report of the annual meeting at Guelph.

The Missionary address given by Mrs. Mitchell, of China, was of great interest as the speaker possesses the rare ability of making her hearers eye witnesses of the scenes she so vividly portrays. Many pathetic incidents were given of the great trials involved when a Chinese convert decides to confess Christ and their anxiety to follow the little light they can grasp.

The singing of a hymn brought to a close a very profitable meeting, the pleasure of which was enhanced by the hospitality of the ladies of Knox Church, who entertained the delegates.

The Rev. R. J. Campbell.**Recognition Meetings at the City Temple.**

The following account given by one of the London journals of the Recognition meetings in connection with the induction of Dr. Parker's successor is well worthy of careful attention. The significant thing is the presence of prominent officials of the Anglican Church. Of course, these brethren represent the Broad Church section and their action will be condemned by the Ritualists, but it is significant all the same.

"The recognition," of the Rev. R. J. Campbell took place recently in the City Temple. It marks an epoch in his own life and in that of the worshippers in that place. It meant the "recognition" of the new pastor not only by representatives of the Free Churches, but by the presence of Canon Hensley Henson, Canon Beeching, and Canon Fleming, recognition by the Anglican Church, and, in the promised and advertised visit of Sir Henry Campbell Bannerman at the evening meeting, a recognition from the political forces of the country. That indisposition kept Sir Henry away in no way minimised the significance of his acceptance of the invitation.

From eleven in the morning till ten o'clock at night the City Temple was a place of pilgrimage. From Brighton

some 200 members of Mr. Campbell's former congregation came up by special train. At the morning service, the Rev. J. H. Jowett, of Birmingham, was the preacher. At the afternoon reception in the lecture hall, so constant was the stream of people who passed by with a handshake of Mr. Campbell and his wife that it soon became evident that the building above must be utilised for the informal speeches promised.

Canon Hensley Henson was given priority in the programme. He recalled an invitation he had received from Dr. Parker to preach there, which, for reasons not to be mentioned, he found impossible of acceptance. He was not there merely as a private person. He was sure in the minds of all present he stood there as representing a great Christian church, which, with all its faults, had the singular distinction of being the Mother Church of all English speaking churches; and, therefore, enjoyed the right to be able to come forward and offer words of fellowship and kindness. (Loud cheers.) Coming as he did from Westminster, he reminded them there was no name cherished there in the Abbey more jealously than that of David Livingstone. Indeed, Westminster Abbey must be always fatal to all sectarian prejudices—(cheers)—and, he would venture to submit, was the shrine of reconciliation. With much courage—to use Mr. Campbell's comment—he next made an appeal. "Our protest is," he said, "against the tyranny of long-established prejudices which haunt men's minds and colour their language." They were met at no ordinary time, and an added significance to his presence was given by the fact they were aware of, that he dissented most strongly from the position they had felt bound to take up of what was called "passive resistance." But he had yet to learn that political agreement is a condition of Christian fellowship. (Loud cheers.) Underneath the inevitable variation of political opinion there is a fundamental agreement, in which Christian people ought to combine. Anglicans and Nonconformists surely should ask themselves the question whether the old issues, the historic causes of severance, upon which their forefathers went apart, had not lost their validity. (Cry of "No.") As a great student of seventeenth century history he was convinced that the reasons which justified separation are ceasing to have any force. (Murmurs of dissent.) He disclaimed infallibility, but that was his conviction, and there was a good deal to be said for it. At least, he asked, could we not purge our minds from misleading associations and cleanse our lips from exasperating language in discussing matters of difference? Speaking in their camp he would ask, was it not time to cease talking about a great Christian Church as "a branch of the Civil Service under the head of the chance occupant of the throne?"—a statement unjustifiable in law and history, and extraordinarily painful to every honest and religious Anglican. In conclusion, he said that Mr. Campbell's entrance upon his ministry was regarded with the greatest friendliness by the mass of the London Anglican clergy.

Dr. Horton, who was called upon to speak after Canon Hensley Henson had left the building, referred to the quotation reported above as from his own speech, but disclaimed an intended slur upon

Churchmen, their religion, creed or work.

The Rev. R. J. Campbell's comment upon the Canon's speech was that it is never wise or well to obscure or gloss over definite issues by speaking as though they don't exist; and that a larger view of the differences of the seventeenth century included both views. But in face of the present crisis the minister of the City Temple is bound to take a definite stand.

Many had to be turned away from the evening meeting, over which Lord Kinnaird presided. At its opening it was announced that Sir Henry Campbell-Bannerman could not come. He expressed his regret, because by his presence he had hoped to testify that their opposition to the Education measure was not confined to political and administrative points, but was also due to repugnance to clerical domination and proselytising amongst children.

The Rev. R. J. Campbell, who was greeted by the entire audience standing, in his concluding speech, said that there would be some changes at the City Temple, for his message was to his own age. He had a dream that the City Temple would become the young men's Church of the metropolis. He promised that he would stand up for his convictions.

The New W.H.M.S.

A public meeting of the Woman's Home Missionary Society was held at Knox church, Toronto, on Tuesday afternoon, at 3 o'clock. Mrs. Smellie, the newly elected president, occupied the chair. The meeting was large and enthusiastic, most of the city churches being represented.

The meeting having been opened with praise and prayer, Mrs. Smellie gave a short address, in which she gave as a watchword for the new Society the two words, Humility and Service.

The minutes of the meeting of May, when the Society was organized, were read, and the constitution of the newly-organized Society was then read, article by article.

Many letters were read from those who had been asked to work on the organization committee, expressing warm sympathy with the movement though some were unable to take up further work. One letter, from St. Andrew's Church Home Missionary Society, Brantford, asked that they may be affiliated with the Society.

The names of the members of the newly-formed Society were then read. Twenty three had joined. Then the constitution for the H. M. Auxiliaries in affiliation with the parent Society was read, article by article, and passed.

The Atlin Hospital Committee had been disbanded and become the Hospital Committee of the newly-formed Society.

Mrs. McCurdy spoke of the work of the Literature Committee, whose plans were not yet fully formed.

An invitation for the annual meeting which is to be held next February was extended from St. Andrew's church, King street, and accepted.

Mrs. Hall and Mrs. Esler spoke of the needs of the Jews and Finns and others driven from their homes by persecution, who are coming to our country in great numbers.

The officers elected are as follows: Hon. Pres., Mrs. Mortimer Clark; Pres., Mrs. R. S. Smellie; 1st Vice-Pres., Mrs.

Cochrane; 2nd Vice Pres., Mrs. McCurdy, 3rd Vice Pres., Mrs. Parsons, 4th Vice Pres., Mrs. Thom; 5th Vice Pres., Mrs. Lindsay; Rec. Sec., Miss Inglis; Cor. Sec'y's, Mrs. W. G. Long and Mrs. R. F. Scott. Executive Committee, Mrs. George Gillies, Miss Caven, Mrs. Lytle, Mrs. S. R. Hart, Mrs. Kipp, Mrs. Duncan, Mrs. Caswell, Mrs. McClelland, Miss Courtney. Organizing Committee, Mrs. Frizzell, convener, Lady Taylor, Mrs. Warden, Mrs. George Gillies, Miss Robertson, Mrs. Thom, Mrs. James Kent, Mrs. Kenneth McLean of Guelph, Mrs. Gordon of Kingston, Mrs. Colin Campbell of Winnipeg, Mrs. (Dr.) Lafferty of Calgary. Literature Committee, Mrs. McCurdy, convener, Mrs. A. MacMurchy, Mrs. Mitchell, Miss S. Mickle.

Northern Ontario.

The Ladies Aid Society at Maxwell recently gave a garden party at Mr. Grey's which was both in point of finances and general interest a great success.

The Ladies Aid at Proton Station recently gave a social which was a very pleasant affair and added \$25.00 to the funds of the Society.

In the absence of Rev. L. W. Thorn at Assembly Rev. P. Fleming, of Maxwell, preached at Flesherton, Eugenia and Proton on Sabbath last. Mr. Jas. Felstead, of Flesherton, took Mr. Fleming's work.

Rev. P. W. Anderson, of Shelburne, has been engaged to conduct anniversary services in Chalmers church, Flesherton, on the first Sabbath in July.

A garden party under the auspices of Riverview congregation was given on the church grounds on the 3rd inst. After an enjoyable time at athletic games outside an interesting programme of speeches and music was rendered in the church.

A junior C. E. Society has been organized in Chalmers church with the pastor's wife, Mrs. L. W. Thorn, president. Mrs. Thorn is specially well adapted to work in this line and the young folk under her care will doubtless find their meetings both interesting and profitable.

St. Andrew's Church, Orangeville, and the Orangeville Presbyterian suffers a distinct loss in the removal of Rev. R. W. Dickie to Brandon, Man. The great Northwest must have men and the Ontario pulpits are likely to be looked to for supply more and more as time goes on.

Rev. A. H. Scott, of Perth, a former pastor of Knox Church, Owen Sound, visited a number of his old friends in town when enroute to the General Assembly at Vancouver. The present pastor of Knox church, Rev. R. J. McAlpine, is giving an interesting series of sermons on "contradictions," Rev. Dr. and Mrs. Somerville are off to Vancouver.

Montreal.

During the absence of Rev. T. W. Winfield Rev. Mr. Scrimger will take charge of Melville church, Westmount.

The Lord's Supper will be observed in St. Mark's church on 21st inst. Rev. Jas. Fleck, of Knox, presiding. The preparatory service on Friday evening will be conducted by Rev. G. F. Johnston, of St. Andrew's, Westmount.

It was a mistake to say that Mr. Morrow is in charge of the Nazareth street mission. His work is confined to St.

Mark's congregation. Mr. Joseph Corder is laboring successfully in the Nazareth street mission.

The Sacrament of the Lord's Supper will be dispensed in Calvin church the first Sabbath of July. This thriving congregation is about electing for additional elders.

A beautiful memorial window has been placed in St. Paul's church by the children of the late Mr. Andrew Allan, in memory of their father. The new window bears the words:—"To the glory of God, and to the memory of the late Andrew Allan, 1902," has six full length figures, the central figure being that of the Christ, while in the trefoil appears the small figures of angels. The coloring is exquisite, deep crimson and rich blue predominating, with a delicate tracery of green, shaded, for a background.

At the recent meeting of the teachers of the Chinese Sunday Schools in St. Mark's church, an application was received from the Chinese mission at Macao inviting contributions towards the \$3,000 needed for a chapel. The Presbyterians of Eastern Canada are asked to contribute about \$800, and of this amount the teachers of this city have accepted the responsibility for \$300. It was announced that sufficient funds had been raised to bring to Canada the wife and child of Chin Sing, the Chinese missionary here. Mr. J. Alexander Landie was appointed secretary of the association in place of Mr. Robertson, resigned.

The city of Montreal is well represented at the General Assembly at Vancouver. Among the ministers who left on Wednesday were Rev. Dr. Scrimger, Rev. W. D. Reid, Rev. John McKay and Rev. Dr. Campbell; the Eldership was well represented by Mr. James Croil, Mr. James Harper and Mr. Walter Paul. From Quebec city we noticed Rev. Donald Tait, and Mr. Brodie; and from Three Rivers Rev. J. W. McLeod, Clerk of the Synod of Montreal and Ottawa.

We notice by the press despatch that the Commissioners spent a quiet Sabbath at Banff; and that Rev. Prof. Campbell, of the Montreal College, conducted an open air service in the afternoon which was largely attended. All the members of the party were in good health.

The ordination and induction of Mr. Colin Duguid at Maisonneuve took place on the evening of the 2nd inst. Rev. John McKay, of Crescent street church preached; Rev. W. T. Morrison addressed the minister, pointing out how great and momentous were the duties he was entering upon. Rev. Dr. Mowatt, pastor of Erskine church, then addressed the congregation, reminding them of the great interest the mother church, which he represented, took in them, and expressed the hope that the mission would soon become a self-supporting charge. After the service refreshments were served by the young ladies of the church.

Old St. Gabriel church, which has stood at the eastern end of St. James street for more than a century, is now being demolished. With its passing Montreal loses one of its oldest and not least interesting landmarks. The congregation has been worshipping for the past twenty years or more in a commodious modern structure on St. Catharine street.

Eastern Ontario.

The Rev. Wm. Brockenshire, Port Dalhousie, preached in Port Hope on Sunday.

A very successful concert was given in the Opera House, Port Hope, on Monday evening, under the auspices of the Mill St. church.

Services in the First church, Brockville, were conducted by Rev. Prof. Jordan, D. D., of Queen's University, Kingston. Dr. Jordan is always welcome in Brockville.

At a special meeting of the Lanark and Renfrew Presbytery held in the church at Renfrew the resignation of Rev. Mr. Elmhurst of his charge at Admaston was accepted with much regret. It will take effect June 21st.

Last Sunday, Knox and Asbury churches, Perth, held services together. The Methodists taking communion with the Presbyterians in the morning. In the evening all attended Asbury

church. Rev. Mr. Currie preached both morning and evening.

Rev. A. McKenzie, A. D., of Douglas, Ont., who has been granted leave of absence for three months owing to ill-health, has gone to McLeod, Alberta, where he will spend the summer with his brother. In addition to providing supply during his absence, the people of Douglas presented their pastor with a purse of \$50.00 when leaving.

Toronto.

Rev. Prof. W. G. Jordan, D.D., of Queen's University preached at both services in Westminster church on the 7th in the absence of the pastor, Rev. John Neil, who is attending the General Assembly.

Rev. Dr. Abraham has gone to Muskoka for the summer, and will have charge of services at Parry Sound while Rev. Mr. Childerhouse is in the west attending the assembly.

Rev. Prof. Wm. MacLaren of Knox College entered on a second half-century of his ministry as a preacher by occupying the pulpit in Bloor Street church Sunday morning. He took for his text, "We have not followed cunningly devised fables," 11. Peter ii.

Western Ontario.

Mr. F. W. Broadfoot, B. A., of Guelph, preached in the Morrison church on the 7th inst.

Rev. Mr. Racey, of Comber, occupied the pulpit of St. Andrew's church Tilbury on Sunday.

The Rev. Henry Gracey of Gananoque, who is at present visiting his brother, S. Gracey, preached in the First church on Sunday.

Mr. G. W. Carter, B. A., of Guelph, conducted the services in the Cedarville church here last Sabbath and is to remain for the rest of the summer.

Knox church, Galt, has decided to try the experiment of holding the Sunday evening service from 8 to 9:30 o'clock, instead of the usual hours of 7 to 8:30.

Rev. D. Strachan, Guelph, occupied Nassagaweya Presbyterian pulpit Sunday in the absence of Rev. A. Blair, B. A., who was in Acton preaching the church vacant.

A plan for the new church at Valetta has been definitely decided upon and tenders for the work are being received. The new church will cost between \$5,000 and \$6,000.

The missionary gathering of Presbyterians of Westminster this year took the form of a basket picnic in the beautiful grounds and grove adjoining the church. Meetings were held in the church, forenoon and afternoon, when addresses were given on the different phase of mission work. Among those who spoke were Rev. F. Ballantyne, and Rev. G. H. Sawers, former pastors; Rev. Dr. Johnston, Rev. W. J. Clark and Rev. A. J. MacGillivray, of this city, and Rev. C. H. Vessot, B. A., a distinguished French-Canadian pastor.

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The Quiet Hour.

The Review.—"Paul the Traveller and the Roman Citizen."

S. S. LESSON. June 28, 1903.

GOLDEN TEXT—2 TIM. 4: 18. The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.

Paul's two voyages and his contact with the Roman authorities, during which he more than once made use of his rights as a Roman citizen, suggest the title of Professor W. M. Ramsay's fine book, "Paul the Traveller and the Roman Citizen," as a suitable heading for our quarterly Review. We should have eyes to see, also, the unseen, but almighty, Friend and Companion at his side.

Follow the apostle from place to place, using a map if possible, and so locating definitely the events of each lesson.

Lesson I. Miletus. Recall, by questioning, Paul's ministry of three years in Ephesus, Acts 19; and also how, on his way to Jerusalem, he summons the elders of the church there to meet him at Miletus, and the touching farewell scene on the sea shore, made more sad by his words that they should see his face no more.

Lesson II. Ephesus and Corinth. The first Epistle to the Corinthians, from which the lesson is taken, binds Ephesus and Corinth together, it was written to the Christians at Corinth, during the three years Paul spent in the former city. Ask about the difficulties which the people of Corinth felt concerning the resurrection, among other matters, and the way in which Paul met them.

Lessons III., IX. Corinth and Rome. These two lessons may be taken together because they both occur in the great Epistle to the Romans, which was written from Corinth and was addressed to the Christians at Rome. Be sure that the scholars understand the two-fold purpose of this epistle: (1) To make clear the way of salvation; and (2) To give directions for Christian living—through faith in Jesus Christ and not by our own works. The two lessons from the epistle teach that: (1) Love to our neighbor will alone enable us to act rightly by him; and (2) In order to holy living we need God's Spirit.

Lesson IV. Tyre and Caesarea. Here we have in quick succession two pictures, each having its own beauty and interest. At Tyre another farewell scene between Paul and his Christian friends and at Caesarea the weary and travel-worn apostle enjoying delightful rest and happy fellowship in the home of Philip, the Evangelist, in no way dismayed by the prophecies of bonds and imprisonment at the end of the journey.

Lesson V., VI. Jerusalem. These two lessons are full of turmoil and excitement. First, we see Paul in the hands of an angry mob, who are raging for his life. Then we behold him in his prison cell, learning of a new plot made against him and taking prompt and prudent measures to foil it.

Lesson VII., VIII. Caesarea. Here Paul spent two years as a prisoner. During this time he appeared before three Roman rulers. Bring out by questioning the character of each of these men; the self-indulgence of Felix, the indifference of Festus, and the ambition of Agrippa. Contrast with them the brave, eager, unselfish apostle. Recall, too, his faithful witness for Christ before each of them.

Lesson X. Malta. The story of the shipwreck will still be fresh in the minds of the scholars, and they will be much interested in answering the questions about the plan adopted to get the ship ashore and save those on board. Make Paul, the central figure, stand out clearly, with his calm trust in God, undaunted courage and practical wisdom.

Lesson XI. Rome. At last Paul is in Rome, where he has long desired to preach the gospel. Get the scholars to describe his life of two years in that great city, chained all the time to a Roman soldier and telling the glad message of the gospel to all who came to him.

Lesson XII. Rome and Ephesus. Paul is again at Rome and the close of his life is near. He writes his last letter to Timothy, who is at Ephesus carrying on the work which Paul began. Make memorable (1) The solemn charge to Timothy, as in the sight of God, vs. 1, 2; (2) The spirit in which a Christian hero dies, vs. 6, 8.

The Golden Text for the Quarter may now be called for, and every one will see how wonderfully its promise was fulfilled in the case of Paul.

Bible Study, One Verse at a Time.

NO 8.

Psalm 103 : 8.

BY MRS. ANNA ROSS.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

The Psalmist cannot forget Moses. He is back to the answer God gave when he prayed, "Lord I beseech thee shew me thy glory," when the Lord put him in a cleft of the rock, and laid His hand over him, and passed by and proclaimed His name before him. The writer is now lovingly, reverently, sitting down before that proclaimed name, and spelling out the letters of it, that he may get for himself the revelation then made to Moses. Shall we sit down with him?

"The Lord is merciful." Thank God for that. There is hope in the very nature of God, for sinners, because "He delighteth in mercy,"—and is "gracious." Grace is love and power in activity to supply the need of the needy. What hope for the needy, when this activity to bless is part of the essential nature of God?

"Slow to anger." The anger of God is a tremendous study. The anger of God against evil and evil doers is a tremendous reality; and the tender mercy that holds it back, so that the sun shines on sinners and the rain falls, must be a mighty reality too. Slow to anger, yes, slow but sure. Sometimes that anger leaps forth in terrible things that make the nations tremble, and reveal the existence of a steadily restrained force. "Are the men of Martinique sinners above all the men of this generation? I tell you nay but except ye repent ye shall all likewise perish." Men shall yet call to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

What is the force that now reins in the consuming anger of the living God against sin and sinners? It is the "plenteousness" of his mercy, His longsufferingness, as it was put to Moses. The Psalmist began with the mercy of God, but he must immediately turn

back to it in its restraintlessness, because he has looked the restrained anger of the Lord in the face.

No. 9.

Psalm 103 : 9.

"He will not always chide, neither will He keep his anger forever."

The Psalmist, having again filled his soul with the plenteousness of God's mercy, is ready to look steadily at the anger of the Lord, not this time as a far away possibility, but as a present reality.

As in the preceding verse he saw that anger to be slow in the beginning so in this he rests in the prevailing mercy of his God that it shall be swift to cease.

He Leadeth Me.

In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright. Out of the sunshine into darkest night, I oft would faint this sorrow and affright.

Only for this—I know He holds my hand, So whether in green or desert land I trust, although I may not understand.

And by still waters? No, not always so; Oft-times the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storms beat louder, and I cry Aloud for help, the Master standeth by, And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say, "Beyond this darkness lies the perfect day, In every path of thine I lead the way."

So, whether on the hill-tops high and fair I dwell, or in the sunless valleys, where The shadows lie—what matter? He is there.

So where He leads me I can safely go; And, in the best hereafter I shall know Why, in His wisdom, He hath led me so.

Gems from Joseph Parker.

The priest resigns his priesthood when he resigns his courage.

It requires more faith to believe in chance than to believe in God.

There was a "hell" even in the gracious speech of the Saviour of the world.

To put up the heavens and the earth in one chapter was a miracle in authorship.

God cannot be less than a person; what more he is we must gradually and adoringly discover.

The cross was not built for millions, but for the sinner, though he be the solitary offender in creation.

Have all your doors and windows open, for you cannot tell by what means Christ will find access. Be ready for him.

Where one man is called to be a hero on some great scale, ten thousand men are called to be courteous, gentle, patient.

We are not ashamed to go to others for bodily healings; why this reluctance or hesitation to go out of ourselves and beyond ourselves for spiritual healings? No sick man apologizes for going to the physician.

Prayer.

O God of love, who hast given a new commandment, through thine only begotten Son, that we should love one another, even as Thou didst love us, the unworthy and the wandering, and gavest thy beloved Son for our life and salvation; we pray Thee, Lord, give to us thy servants, in all time of our life on the earth, a mind forgetful of past ill-will, a pure conscience and sincere thoughts, and a heart to our brethren. Amen.

As God Has Prospered.

When God organized his Church he did it with the full knowledge that money would be needed for its material growth and extension. The State, the family and the Church are divinely organized, and provision has been made for the support of each. The State levies taxes on the property and income of the people, and no one questions the necessity for this and the right to do it. The family is supported by the joint efforts of the parents, and they are expected, if need be, to devote their whole earning to this end. The Church is to be provided for by the payments of the people.

Before the Jewish nation was in existence, the announcement was made that the tithe is the Lord's. The Jewish nation, living under the directly-divine government, incorporated this principle into their national law and life, and paid the tithe into the Lord's treasury. If Christian people should all do this, there would be no limit to the success that might attend their efforts to send the Gospel through all the earth.

The law of the tithe is like the law of the Sabbath in that it has never been abrogated, and that it is held very loosely by many, and utterly scouted by many more. Yet those who profess to be guided by God's Word should be very careful how they treat lightly any of God's directions.

Of course, we are to give as God has prospered us. This is the plain apostolic direction. But in what proportion? One may make it his rule to give the one-tenth of his income, another the one-hundredth, and another the one-thousandth, and as the Lord prospers them they will have more or less to give. It is clear that there is here no rule for educating covetousness out of the heart if it can be interpreted according to the selfish dictates of each individual heart. God is exact as to the amount of time that is to be devoted to the sacred purposes, and it hurts some people very greatly to use one-seventh of all the days for spiritual uses. God does not tell us to set apart as much time as we think we can spare. The same principle is apparent in the use of money. God asks the tithe, and, according as he prospers us, this will be more or less. If he prospers us greatly we shall be expected to pay into his treasury all the more largely, and thus a prosperous and obedient people will fill the treasury and will be the means for spreading the Gospel throughout all the earth.—Herald and Presbyter.

Our Daily Walk.

The world says to us Christians: "If you wish us to believe in your gospel of forgiveness, show the reality of your forgiveness by living a holy life. If your Christ cannot give you power to walk in righteousness, we suspect he is deceiving you when he claims to forgive."

This is the demand the world makes on the church to day; that is the challenge the world throws down to those who are Christ's. Can we meet it? Are we meeting it? Can we humbly yet boldly say to the world, "That ye may know that the Son of Man hath power on earth to forgive sins look on us?" Can we rise up before men freed from the bondage of sin, and go forth so to walk before them as to compel them to acknowledge that Jesus Christ has healed us? Are our lives a challenge that the world cannot meet, a proof of the pardoning, redeeming saving power of the Lord?—Rev. C. H. C. Macgregor.

Our Young People

Sun. June 28.—Christ in Our Cities.

Acts 18 : 1-11 ; Luke 19 : 41-44 ; Matt. 11 : 23, 24. (City Missions)

Cities of Old

City problems are not new. — Babylon and Nineveh had them, long before Christ came. Jerusalem was a city whose crowded population, especially at passover seasons, mounted into the millions. Paul knew Corinth and Rome as well as writers of today know London, Paris, or New York. Christianity could have saved Jerusalem, Corinth, or Rome. It was because they would not accept the gospel of Jesus that they fell.

The remedy for every evil condition in our cities can be found in the teachings of the Bible. The love of gain, the lack of brotherhood, the seeking of sinful pleasure, make the problems of our great cities. Otherwise, three million people could live together as comfortably and happily as three individuals. Follow any city problem, and you come to sin at the root of it. Our cities need social work, temperance work, political reform, but gospel work in all and above all. When workers forget this they lose power.

Best and Worst

Many thinkers on social questions say that the best tendencies of modern life in their noblest form can only be seen in the great cities. The most large minded and heroic workers, they claim, are trained in these crowded centers of human life. The very vice and crime that herd in a large city give a tremendous stimulus to the man or woman whose aim is to lift and help others for Christ. Such men as Jerry McAuley, such women as Mrs. Foster, the "Tomb's Angel," go about the city streets, scattering blessing as they go.

This thought should give us hope and courage. We see the worst of life in cities; but the best is there, too. Temptation is fiercest there, but holiness is most shining and unspotted. Our cities are not Sodoms, for hundreds of righteous men redeem them, instead of tens being vainly sought for. Good is at work in our city streets, from avenue to slum, and good, fighting with evil, always triumphs in the end.

Work for All.

There are country places where no great need for Christian work, outside of the usual church agencies, exists. In such spots one might have excuse for saying, "I see no work that I can do." But in a city of any size, this excuse becomes instantly unavailing. There is need for every talent and every temperament in the varied work of a large community.

Hospital work, work among neglected children, rescue work, clubs for young people, flower and open-air missions, employment agencies, Bible reading, friendly visiting among the poor—there is no end to the opportunity for personal service to one's fellow-beings where so many are gathered together, and so many are in need of help and teaching. There is work for all. The only question is, "Are we ready to do what our hands find to do; and do it with our might?"

What Our Scripture Suggests.

Privilege adds to responsibility and deepens the woe of rejection.

Christ has much people in even the worst city; this should encourage the worker when all seems hopeless.

Suppose!

And then suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial, modern life. * * * Suppose they should truly find and clearly show their happiness in the knowledge that God loves them and Christ died for them and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of the birds, the sweetness of flowers, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by His presence and touch.

Suppose, I say, that such a revival of the joy of living in Christ and working for Christ should silently sweep over the Church in the Twentieth Century. What would happen? Great would be the peace of her children. Greater still would be their power.—From Dr. Henry Van Dyke's opening sermon, Northern Assembly.

The Forward Movement.

"I would the precious time redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet my Saviour known;
Fully on these my mission prove,
And only breathe to breathe Thy love.

"Enlarge, inflame, and fill my heart
With boundless charity divine!
So shall I all my strength exert,
And love them with a zeal like Thine;
And lead them to Thy open side,
The sheep for whom their Shepherd died."
—The Missionary.

Daily Readings.

- M., June 22—Early city missions. Luke 10 : 3-11
- T., " 23—Danger of wicked rulers. Prov. 29 : 6-8
- W., " 24—Intemperate rulers. Prov. 31 : 4-5
- T., " 25—Danger of demagogues. 2 Sam. 15 : 2-6
- F., " 26—The gospel in wicked cities. Jonah 3 : 1-10
- S., " 27—Purifying a city. Acts 19 : 8-19
- Sun " 28—Topic—Christ in our cities. Acts 18 : 1-11 ; Luke 19 : 41-44 ; Matt. 11 : 23, 24. (City Missions.)

It requires a well kept life to do the will of God, and even a better kept life to will to do His will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to day than the true willing soul, and there is nothing more worth coveting than the will to do God's will. There is no grander possession of any Christ an life than the transparently simple mechanism of a sincerely obeying heart.—Professor Drummond.

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THE MODERATOR'S SERMON.

The last act of the retiring moderator is to open the Assembly by conducting worship and preaching an appropriate sermon. From the reports received, Dr. Bryce seems to have done this in fine style. His sermon, judging from the notices, was comprehensive, vigorous and inspiring. There was in it a real sympathy with all sides of the Church's work, a demand that ministers should be evangelistic and practical, and at the same time thoughtful and scholarly. The moderator would not have feeble apologetics nor violent sectarianism, but he admits that the higher criticism has, on the whole, done good, and that each preacher must privately thresh out these problems for himself, as a preparation for effective, public service.

A RICH PROGRAMME.

The following items from the programme of the Presbyterian Summer School, Knox College, Toronto, July 6-16, give some indication of its richness and variety.

Rev. Professor Beattie, D. D., Louisville, Kentucky, takes the four morning hours under the general heading "Dawn on the Hills of T'Ang" and including history, geography and social life of China. Also

1. Educational and literary work.
2. The religions of China—evangelistic work.
3. Providential preparations of China—medical work.
4. Protestant missions in China—woman's work.

The missionary scope and aim.

Dr. Tracey, lecturer in philosophy, Toronto University, and authority on Psychology of Childhood, four hours as follows:—

1. The meaning of education.
2. Sunday School teacher's materials.
3. Sunday School teacher's aim.
4. Sunday School teacher's method.

Dr. Tracey will also give an evening address upon some characteristics of great teachers.

AN IMPORTANT BOOK.

The following passage is the conclusion of Prof. McFadyen's new book on Old Testament Criticism and the Church. We reproduce it because it shows so well the reverent and conciliatory spirit in which the whole treatise is written.

A great French critic remarked that it was at once "the privilege and danger of Semitic studies to touch on the most important problems of the history of humanity. It is the privilege—for the greatest study of mankind is God, with the religion, the people, the Christ through He has made Himself known; and the danger—for here the sin that so easily besets is the temptation to traditionalism on the one hand, and on the other to a rash disregard of the gathered experience of the past. But so long as we remember that the true end of all our study of the Old Testament is religious, in the great words of St. Paul, "that the man of God may be complete, furnished completely unto every good;" so long as we recognize that sound criticism cannot deprive us, and does not seek to deprive us, of the substance of the revelation, but strive merely to set it in its own light, we shall see that we have every thing to gain and nothing to fear from the application of a rigorously scientific method. While the criticism of the Old Testament is not of yesterday, the pressure of its problems has never been so keenly felt as to-day; and it would be fighting with the spirit of our time and of our God to reject, in the study of His word, those principles and methods which have widened our knowledge and deepened our wonder in the study of His word. The problems were not created by the critics, but by the facts; they are felt not only by the professional scholar, but by every one who reads his Bible with ordinary care and with an open mind. What we have to do in the interests of our faith is not to suppress the problems—indeed we cannot—but to face them, and if possible to solve them. Many of the old landmarks have been removed, but the land remains, every inch of it. It may have to be redistributed; but its redistribution will make it more real possession, by giving us order for confusion. Reconstruction cannot destroy the history; it can only make it more lucid and helpful. Criticism is the only to be everywhere—at least in Biblical scholarship—subordinated to a moral and religious end. Its aim is constructive; the need for it is imperative; the result of it is to make many a rough place plain, and to remove many a stumbling block from the path of the honest doubt. But the criticism that will do that for us must be a sane criticism, which knows its own limitations, which will not mistake caprice for logic or substitute theory for fact. It will recognize that behind the history and literature with which it is its province to deal, are the throbbings of a life which it cannot explain but must accept, and that the criticism which would truly interpret the literature must be possessed of the same spirit which inspired it. Our search for truth is sustained by Christ's promise of the Spirit who leads into all the truth.

In our search we shall be grateful for any help from any quarter, whether from the ruins of a buried city, the fragments of a broken gravestone, the monuments of a for-

gotten people, or the conjectures of criticism. All that makes the Old Testament live is a contribution to history, and therefore to faith. "If the Church wants to be saved," remarked a prominent clergyman of the Church of England, "it must become contemporary." True, in the sense that religion can only be vital when it relates itself to contemporary needs and forces; true, in the sense that the principles of religion have to readjust themselves to the changing conditions of social life. But if the Church wants to be saved, she must also continue to be historic, to recognize that while Christianity is as a mighty tree, that grows mightier with the ages, her roots are deep in the past. Her life is not separable from the redemptive activity of God in the history of the people through whose meditation He purposed to bring men in the usefulness of time into saving communion with Himself; and for us that activity is not now separable from the record of it, that is from the Old Testament. We shall not gain the present by throwing away the past. The power of a ministry to mould the time into which God has sent it will largely depend upon the depth of its knowledge of the past on which its faith is built, and on the richness of its sympathy with the spirit which shaped it. That criticism will be most welcome which will present the history in its most reasonable sequence, and most satisfactorily justify the ways of God to men. It will have at once the impartiality of science, and the bias which is forced upon the careful student by a true interpretation of history. But though the method must be scientific, the interests at stake are not only, nor even mainly, scientific, but religious, indeed Christian; the end is not knowledge, but increase of faith through the scientific presentation of knowledge. And this end will be best attained by the exercise of courage and of caution—for the way is not always as clear as it might be, of course—for the ground beneath our feet is firm.

Such studies as these must be pursued with a reverent regard for all that is good, whether it meet us in the present or the past. They will not needlessly clash with the ripe experience or reasoned convictions of the past, neither will they repudiate the obligation to research to which the wider knowledge and progressive spirit of our day have bound us. Our study of the Old Testament will be guided by two considerations; First, that it is old, and therefore demands the most careful and scientific treatment form an age which prides itself on looking at things in their genesis and growth. But far more important for us is the consideration that it is a Testament, a covenant between the living God and living men, through which, in words, borrowed from the opening paragraph of the Westminster Confession, "it pleased the Lord at sundry times and in divers manners to reveal Himself and to declare His will unto the Church, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh and the malice of Satan and of the world." But the most strenuous study and the most probable conclusions will be sobered by the reflection that the work of our own age is in all likeli-

hood no more final than that of the age which our work tends in part to supersede. But though not final, it is not, therefore, futile. Every age has its own work to do, its own truth to learn and appropriate. The future will owe much to the earnest effort of the present, as the present owes much to the toil and sincerity of the past; and we shall be well content to play our little part in the unfolding of that truth which advances through the centuries, and thereby show ourselves true children of the God who is "patient, because He is eternal."

THE SESSION'S DUTY.

An Elder writes as follows:

"What is the Session for? Is it merely to talk over, and to that extent duplicate, the managers' task in respect of the temporalities of the congregation? Is it merely to take out the communicants' cards every quarter? Is it merely to assist in the dispensation of the Lord's Supper? Or has it any religious function? Has it to do with spiritual oversight? Does the session as a whole take stock of the spiritual condition of the congregation? What does it do as a whole to promote the religious life of the "people under its charge?"

In reply to the foregoing, we would say, happy the minister who has associates in the session whose chief concern is the spiritual upbuilding of the congregation. Seek such things first, and all other necessary things will be added. Judicious, also, is that pastor who knows how wisely to call his fellow-elders into consultation on the higher things of the church's life. The minister who tries to carry all this burden alone is not so wise.

Referring to the visit of Dr. Munro Gibson to Toronto, the News says: Dr. Gibson is a Canadian, who, as preacher, lecturer, scholar and author, has made the name of Canada respected and honored in the Mother Land. His eight or nine volumes on various phases of the evidences of Christianity and Biblical truth, and his able contributions to the best periodical literature of the day, have made him famous in all churches. His gifts are many, and of that practical, popular character which enable him to use them to the best advantage, and to give him a wide range of manly, Christian influence.

The Laos of North Siam, by Lillian Johnson Curtis. In his introduction Robert E. Speer says: "There is no mission field which has had to wait as long as Laos for an adequate account of its condition and needs as seen by the missionaries." Mrs. Curtis is well qualified to write a book to fill this vacant place. For four years she was a missionary at Lakawn, and combined with exceptional opportunities a quick discernment and a kindly interest in the people." Mrs. Curtis begins by giving us some account of the history of the people and their country, but very quickly comes to the subject of special interest, the land as it now is and the people and their customs. She writes most graphically of her six weeks' trip up the Me Nam river in a small boat, and tells many anecdotes which throw light on the character of the Laos. The many illustrations from photographs taken by Mrs. Curtis add to the value of the book, and help to make a very handsome volume. Presbyterian Board of Publication, Philadelphia.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

At the recent meeting of the Anglican Synod of Toronto, the principle of a syllabus of Scripture lessons for use in the public schools, to be prepared by representatives of the various religious denominations, was approved. This notion grew out of the report of the Committee on Religious Instruction in the Public Schools. Subsequently, a motion was introduced to the effect that the adoption of the report was not to be understood as committing the Synod to the support of voluntary schools. This was carried by a large majority. By "voluntary schools" is meant denominational schools, supported in whole or in part by public funds.

The action of the Synod of Toronto in both respects is satisfactory. The desirability of having selected portions of the Scriptures regularly read in the public schools is not open to question. Yet it is quite true, as Mr. S. H. Blake said to the Synod, the propaganda by a section of the Anglican church for denominational State supported Protestant schools, has set back six or seven years the efforts to secure religious instruction in the public schools, because the other Protestant bodies would not support Protestant denominational schools.

With all the Protestant denominations in union on this matter, as they now seem to be there ought to be no difficulty in arranging to have the Scriptures take a prominent and effective place in the public schools. But the Protestant denominations must be united and united on large lines far above denominationalism. We could conceive of a course of Scripture readings, and of fundamental religious instruction also, such as would appeal equally to Roman Catholics and Protestants; but to say that Protestants cannot agree among themselves on such a vital matter, would be to bring a serious charge, a charge we are not willing to endorse.

The simple reading and memorizing of Scripture, and even the simplest form of fundamental religious instruction, are widely different things. If the latter can be arranged, by unanimous consent of the denominations, leaving all controversial matter aside, well and good. If not, immense benefit could not fail to accrue from promoting to the fullest extent practicable the reverent reading and the extensive memorizing of the words of Holy Writ. The Scriptures are full of hidden power.

Literary Notes.

"Shall I Unite with the Church?" by the Rev. William Bryant. The writer says: "Pastors sometimes wish that they had in compact form a brief but clearly written answer to this question, which they could put into the hands of inquirers, to be read in the home, apart from their companions, some of whom are apt to decide the question less from conscience, Scripture, and reason than from the action of others. This brief manual grew out of such a need on the part of one pastor, who could not find any work already published that seemed to meet the case." The pamphlet is clear and concise and should prove very useful. It is published at the nominal price, five cents, by the Presbyterian Board of Publication, Philadelphia.

Teachings of the Lord Jesus, by Prof. W. S. Bean, D. D. This little book does not view the subject from a critical standpoint, but merely "arranges some of the truths uttered by our Lord in such a way as to bring them to the understanding and heart of believers on him." The book consists of eight chapters, the first being introductory. Then follow His teaching concerning God, Man, Himself, as to the Holy Spirit, Concerning Salvation, and chapters on the Kingdom of God and The Citizens of the Kingdom. It is a simple, helpful little work written in a clear scholarly style. The Presbyterian Board of Publication, Philadelphia.

The Presbyterian Board of Publication and Sabbath School Work, of Philadelphia, have recently published a short History of American Presbyterianism From Its Foundations to the Reunion of 1869. In the space of about two hundred pages all the chief points of interest are given, and the result is a neat little handbook which should have a wide circulation. The price is twenty-five cents.

The special winter number of "The Studio," dealing with the work of Corot and Millet, following along two lines the Progress of French Art in the Nineteenth Century. The special summer number, now ready shows how three English Masters of the same century developed the art of Landscape Painting, and left behind them a great many beautiful and varied pictures that represent a country very different from the Present-Day England, for Cotman, Dewint and David Cox belonged to an agricultural time, and each in his way makes known to us what England was when her farms were prosperous and when her modern industries were young and in the making.

Blackwood's Edinburgh Magazine for June opens with an exceedingly interesting collection of Personalities: Political, Social and Various, having to do with Harrow in the Early Sixties. In A Great Earthquake Sir Henry Cotton, K. C. S. I., tells in a graphic way of the severe disturbance that occurred in Indian in 1897. The climax is a good short story by the author of The Circle; and in Musings Without Method the King's recent visit to Paris is discussed at some length. Leonard Scott Publication Company, New York.

The Fortnightly Review for June has the usual varied table of contents. Of a political nature we have articles on the Latin Rapprochement and Anglo-Russian Relations; The Tsar, his Ministers, and his Manifesto; A French Preface and Morocco; and The Mischief in Manchuria. Richard le Gallienne has three odes of Hafiz and Fiona Macleod gives in The Sunset of Old Tales four charming Gaelic legends. There is also a translation of a short story by Sudermann, Iolanthe's Wedding, and W. S. Lilly adds his word on the subject of the New Letters and Memorials of Jane Welsh Carlyle. Leonard Scott Publication Company, New York.

We are in receipt of The Household-Ledger which makes its first appearance with the June issue. As its name implies, the Household-Ledger is a union of the two publications, The Household and The Ledger Monthly, and with them has been consolidated Ev'ry Month, a magazine devoted primarily to the publication of music. We have therefore a magazine combining the merits of all three, the subscription being one dollar a year. The Household-Ledger Publishing Company, New York.

FIONA M'IVER.

The
Inglenook



A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson



CHAPTER XXIV

(Continued.)

What was to be done? It was a moment of supreme agony. Would she be driven to her one last resort, and have to swim to one of the bare rocks that rose some distance from the shore? She might succeed in that endeavour, but unless deliverance came very soon, she would perish of cold and exposure. There was little time to hesitate. Already it was broad daylight; at any instant Nial Mor might appear on the scene.

Fiona resolved on a desperate deed; she would risk all in an attempt to creep across the plank. She slung the gun over her shoulder, went down on her hands and knees and began the perilous adventure forthwith. The tide roared and swirled beneath her in the deep, dark pool. The slightest slip meant certain death. But she went on slowly and cautiously, grasping the plank with all her strength, and neither looking down nor on either side. The wood vibrated beneath her weight, but the awful thing was soon done. She reached the rock and immediately flung off the plank. It fell with a crash into the chasm, grinding and grating among the rocks below as the waves caught and tossed it hither and thither.

But no sooner had she climbed over the rock and reached her hiding-place than her strength utterly failed her. She trembled and shuddered in every limb, grew dizzy, everything seemed swimming before her eyes and she sank back unconscious.

How long this state lasted Fiona did not know. But slowly the dazed condition passed away. The calling and screaming of the seagulls roused her. She opened her eyes and looked round. Then all came back with a rush, and by pure force of will she compelled her falling powers into obedience.

And yet in truth there was nothing she could now do but await her fate. The rock rose sheer out of the lonely sea, where boats or ships seldom passed, and she could not make a sign or display a signal without disclosing her hiding-place to Nial Mor. The plank which she had been forced to toss away—for her strength was not equal to dragging it over—was being carried out by the wind and tide; it heaved and rolled among the waves, drifting further and further from the shore. So long as she remained silent and secreted in the recess where Ronald Campbell had found the eggs, there was little danger of discovery and no possibility of any sudden attack.

But what was the good of this unless help soon came? Had she done anything more than exchange danger on the island for a slow death on the crag? fled from an encounter with Nial Mor to be buried alive in an open grave? She had nothing with her but a small flask half full of wine and a few scones. They would not last long. The weather was getting stormy and cold; before she was discovered she might be dead from exposure and want.

The crag was situated at the extreme end of Eilean Dubh, and she could get glimpses both of the distant shores of Mull and the open Atlantic. If any fishing boat chanced to pass, she might be able to hail it. But

such a deliverance was in the highest degree improbable, well-nigh impossible. The wind had risen again during the night, and nothing except the utmost urgency would bring any boat across those dark and stormy waters. There were men at Fas-Ghlac who would doubtless run the risk if they knew she was in danger. But they had no reason for thinking that she was on Eilean Dubh engaged in that awful struggle for life. She had gone from home to visit the dying Elspeth. The storm would quite satisfactorily account for her prolonged absence. If her father and Ronald Campbell had been at home they might have become anxious, and endeavoured to reach Elspeth's cottage by crossing the mountains; but the rough weather would be sure to detain them at Ob-an. So there was no one to feel any special alarm, and several days more might elapse ere it was discovered that she had disappeared. And even then why should any one think of Eilean Dubh? The island would in course of time be visited, for Ronald at least, knew that Nancy Bell was there; but what delays and dangers might prevent that visit from being in time? There seemed small hope. Death appeared to be slowly drawing nearer and nearer, advancing with stealthy steps in his most appalling guise.

Fiona was worn out in body and mind. For forty-eight hours she had scarcely slept, and during that time had passed through nameless horrors. And now as these fears and terrors rose up before her, and mingled with the thought of her poor father and of Geoffrey Waldegrave, and of their distress when in course of time they would learn the truth regarding her end, she was prostrate with grief, and sat looking out on the great waste of waters with despair in her eyes.

Then a great weariness fell upon her, and she felt that she must sleep. Fortunately the recess or chasm in which she was hiding was fairly dry. It was a kind of hood formed by the jagged sides of the crag, only open towards the sea. It sheltered her somewhat from wind and rain, and was so situated that no one moving about on the island could see inside of it, or would, indeed, so much as guess of its existence. And, therefore, feeling at any rate safe for the time being, Fiona drew as much as possible into the shelter, piled up some loose rocks to protect herself the more effectually from the wind, and then lay down and slept profoundly.

When she awoke again it was considerably past mid-day, and the sun was streaming full upon her. The wind also had gone quite down, and although a heavy sea was still running, there were signs that the storm was over. The long sleep had greatly refreshed her. She surveyed her position more hopefully and ventured to break in on her little store of food, and somewhat appease the pangs of hunger.

It was about that same hour of the day when she had sat on the cliffs hard by with Geoffrey Waldegrave, and naturally her thoughts now went out to him. How happy had been that day! Only one shadow had rested on their hearts—the thought of his near departure. Since then her sky had been continually overcast with the blackest clouds.

It had been a time of suspense, perplexity, disaster ending in a tragedy.

And yet now, in the very darkest hour, hope was beginning to revive. Free from the immediate terror of Nial Mor, she sat in the sunshine more calmly reviewing, in the light of recent events, all that had occurred since Waldegrave left.

She was more than ever satisfied that her faith in her lover had not been misplaced. The long silence could now be accounted for. A man who could act as Nial had done from the moment he had inveigled her into his boat was quite capable of intercepting Lieutenant Waldegrave's letters. And there was no doubt that in like manner he had got possession of all her letters to Geoffrey. And as the notice had appeared in the Glasgow paper, so, doubtless, false reports had been sent out to Canada. What would Geoffrey think? How would he act? He would no more believe these things than she had done. The base scheme might have succeeded with some; but Fiona felt sure that she had read Waldegrave's character truly, and that he would not be misled. How then, would he act? What was such a man as he likely to do in the circumstances? What would she herself have done had she been a man? These questions raised a mighty tumult in her heart. He might even then be . . . She dared not put the thoughts into words, but looked across the Atlantic as though she half hoped to see some distant sail. Then she told herself that she must not encourage such thoughts; the disappointment would be harder to bear. She must keep close to the cruel reality of the moment, and bear in mind that she was a prisoner on a lonely rock, with small chance of ever escaping from it alive. But they would return. Nial Mor's conduct and words while he was in the boat equally implied, now she came to think it all over, that something was about to happen that would upset all his plans, and drive him and her finally apart. He acted like a man in utter desperation. Yes; she felt sure that if she could only hold out till help came, there would be good news in store for her. The thought brought back the light into her eyes, and helped her to wait on more calmly and patiently.

Once or twice during the afternoon she caught momentary glimpses of Nial Mor searching about the island, and on one occasion he came very near to the crag where she was hiding. But he seemed to have a horror of going near to the place where poor Nancy Bell was lying. He hurried past it without so much as a glance, and having convinced himself that there was no cave or rock in that neighbourhood where Fiona could hide, he kept from that corner of the island. He had spent part of the night in searching the caves along the shore, until wearied out, he flung himself down in one of them and slept for many hours. Fiona noticed that he had been drinking again, and that his countenance had now a settled look of despair and frenzy.

So the weary hours passed. There was nothing that she could do save sit and think, and wonder and hope. She watched the tide run out, and half-absently marked

the submerged rocks and where the channel was open. Then she saw the waters return and swell until most of the reefs were covered.

All before her spread a great welter of contending waters. There was vigour and movement—alas! too much—for still the sea-horses plunged and reared and tossed their white manes in the air, and the swift currents boiled and raged among the black reefs in infinite eddying gyrations and whirlpools. Once she saw a ship in full sail moving south, and after that a steamer appeared, but they came and went, miles and miles away, bringing no hope to her. As the sun slowly sank to the west, flashing long, living beams of light athwart the scene, the leaden waves turned green and purple, the foam glistened like snow, gold imperceptibly merged into orange, and orange into rose, and rose into purple, while overhead the sky was a clear, crystal blue. The glory of the west was reflected on the mountains of Mull, and for a few moments—far, far away in the valley of Fas Ghlac—there was a flashing and quivering of light, more dazzling than that of the evening star, and as she gazed her eyes filled with tears. It was the departing sunlight focussed and flashed back from the windows of her own home.

'It is Thursday evening,' she said to herself, 'and I left on Tuesday afternoon. Surely by this time they will be anxious about me. If my father and Ronald are still away, there is Morag, and Hector McInnes and the fishermen. Some of them will be getting alarmed. And what will my dear father think if he has arrived? Ah, it will be a black, sad night at Fas Ghlac.'

The darkness was coming on apace now, and she began to shiver with cold. To restore warmth, she began moving many of the big pieces of rock that were piled together in the recess, and building them up into a wall to protect her from the cold night breeze, she worked vigorously until complete darkness compelled her to desist. The stars were out and the night was with her. During the day she had buoyed herself up with happy thoughts, and hopes of a speedy rescue, but now her heart sank as the horror of her loneliness fell upon her. The dreadful silence and solitude were only broken by the sullen roar of the incoming tide, or the harsh cry of some lonely heron. The heavens spread above her still and vast. The stars silently glittered through the steel cold air. Everywhere nature seemed hard and irresponsible to her pain.

At last she slept, and slept for several hours, though it appeared to her only a few minutes. Then she awakened with a start. A voice was near her crying, 'Fiona, Fiona,' and before she was fully conscious, or had thought of what she was doing, she had tried to spring to her feet and answer; but she was too cold and stiff, her words perished on her lips. And it was fortunate that it was so, for she realised now that she had nearly betrayed herself. As the lonely cry came again, she knew that it was the voice of Nial.

Awakened in this way, she endeavored to restore warmth and circulation by rubbing her numb limbs. She could see nothing, for a thin white mist overhung everything. But again and again that mournful voice called 'Fiona, Fiona.' It waivered forth like the cry of a wounded sea-bird among the cliffs, becoming more and more distinct and indistinct, and finally dying quite away.

The moon was up, but the mist obscured it, and there was not nearly light enough for Fiona to see her watch; but she judged that it must be within an hour or two of sunrise. All thought of more sleep was gone. She

began to grow restless and excited with the thought of the slow approach of day. The gnawing sense of hunger now became exceedingly painful; she ventured to eat another scone and take a sip of wine. She dared not do more; for who could tell how long her scanty store might have to last. Then she moved about in her narrow recess, trying to get rid of the stiffness from her limbs. Fortunately the night had not been cold for that time of the year. There was no wind, and she judged from the sound that the sea was much calmer.

Two more hours of weary waiting passed, and then above the white mist she saw a pale light suffusing the eastern sky.

It set her heart throbbing. Another day was at hand. What would it bring to her? she asked herself. She tried to school herself into a greater calmness. Again and again she recalled the thought that there might be nothing for her except another long, long day of weary waiting, ending in greater weakness and disappointment. But do what she would, hope revived, and the sense of expectation and longing grew with the momentary increase of light. The mist began to rise and shift; and now and then she caught a glimpse of the sea. A boat might traverse it now, and if her people had any clue, they might already be on their way to rescue her.

So she waited and watched as the east grew brighter. The clouds caught a flame and fluted with rose. All nature seemed breathless with expectation. At last above the mountains the sun rose. A golden beam shot across the waters and fell upon Staffa; another gilded the Dutchman's Cap. The white mist hung in folds over the sea and over Eilean Dubh, and there was not a breath of wind. But now a sound struck upon her ear, so faint, so distant, that at first she hardly heeded it. Then suddenly her heart began beating wildly, and she strained her ears to catch it again. Yes, it was the sound of oars.

'They are coming,' she cried, falling on her knees and laughing and clapping her hands. 'Oh, yes; thank God! they're coming.'

Slowly the minutes passed as the sharp, regular swish of the oars grew louder. While she waited and listened breathlessly the mist began to tremble, and shift and rise in thin pearly films and wreaths. Here and there the sea was disclosed, quivering and sparkling as with conscious delight beneath the morning sun. Then into the midst of the golden light the 'Fionnaghal' suddenly swept, leaping towards her beneath the stroke of six strong rowers, who were pulling as if for their lives; and at the stern was seated by the side of Ronald Campbell, not her father, but—Geoffrey Waldegrave.

(To be Continued)

Business Correspondence.

There are many poor correspondents who would doubtless like to make the excuse given by a boy who was spending his first year at boarding school. The first letter anxiously awaited by his parents, was not received for more than a week, and then it was short and to the point. "Dear people" (wrote the boy), "I don't believe I shall be able to send you many letters while I'm here. You see, when things are happening I haven't time, and when they aren't happening I haven't anything to write. You'll understand how it is, won't you, father? And, mother, you just ask father to explain to you how it is. So now I will say goodbye, with love to all. In haste—George."

BABY'S WELFARE

Every mother is anxious for the health and welfare of her little ones, and Baby's Own Tablets is the best medicine to make baby well and keep it well. Thousands of mothers keep the Tablets constantly in the house—they say they would not be without them. As proof of this Mrs. Geo. Kilgore, Wellwood, Man., says:—"Having used Baby's Own Tablets for some time, I can truthfully say that they are the best medicine I have ever used for little ones. I think so highly of the Tablets that I always keep them in the house."

A medicine, like Baby's Own Tablets, which so many mothers praise, is the right one for your little ones. They are guaranteed to contain neither opiates nor other harmful drugs, and can be given to the youngest infant with perfect safety. Good for teething troubles, constipation, diarrhoea, simple fevers, worms and all the minor ailments of children. Sold by druggists, or may be had by mail at 25 cents a box, by writing the Dr. Williams, Medicine Co., Brockville, Ont.

The Children In Church

BY MARGARET SANGSTER.

In the morn of the holy Sabbath
I like in the church to see
The dear little children clustered
And worshipping there with me.
I am sure that the gentle pastor,
Whose words are like summer dew,
Is cheered as he gazes over
Those dear little heads in the pew.

Faces earnest and thoughtful,
Innocent, grave, and sweet—
They look in the congregation
Like lilies among the wheat;
And I think that the tender Master,
Whose mercies are ever new,
Has a special benediction
For those dear little heads in the pew.

When they hear, "The Lord is my Shepherd,"
Or, "Suffer the babes to come,"
They are glad that the loving Father
Has given the lambs a home—
A place of their own, with His people;
He cares for me and for you,
But close to His breast He gathers
Those dear little heads in the pew.

Honored.

A beautiful German story relates how one day a little girl named Jeannette witnessed a great army review. Thousands upon thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. While Jeannette was seated on the stand she saw a feeble old woman trying very hard to get where she could see. The little German girl said to herself, "It is not right for me to sit here, when I am strong and well and can stand, while the poor, feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old." Then she gave up her seat to the old woman, and went and stood in the crowd.

But while Jeannette was standing upon her tiptoes, trying in vain to see, a courtier of the emperor, covered with gold lace, elbowed his way to her side, and said, "Little girl, Her Majesty would be pleased to see you in the royal box." When the abashed child stood before the empress, she graciously said, "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side." So God honors those who honor his servants. God especially honors those who honor the aged and seemingly helpless disciples, whose earthly pilgrimages are nearly ended.—Frank De Witt Talmage.

Ministers and Churches.

Ottawa.

Bethany Auxiliary of the Woman's Foreign Missionary Society, Hintonburgh, held a special meeting on Monday afternoon to arrange for the Northwest box.

At the morning service in Knox church Rev. D. M. Ramsay preached on "A Good Life." In the evening he spoke on "The Christian Attitude Towards Sin."

At St. Paul's church Rev. James A. MacFarlane preached in the absence of the pastor, Rev. Dr. Armstrong, who is attending the General Assembly.

Rev. Prof. Ballantyne, of Knox College, Toronto, preached at both services in Bank street church. Rev. J. H. Turnbull is spending a few days at his former home in Bowmanville.

Western Ontario.

Mr. Armstrong preached in Avonbank on Sunday, addressed the Y.P.S.C.E. in the evening, and held a missionary conference on Thursday evening.

Communion was observed in St. Andrew's, Fergus, on Sunday last. Rev. Thos. Eakin, of Guelph, gave a very highly appreciated discourse in the evening.

The Motherwell pulpit was occupied on Sunday last by the Rev. Mr. Armstrong, of Knox College Volunteer Mission Corps. His address was much appreciated.

The church in Egmondville was struck by lightning, demolishing the steeple and a portion of the roof, rendering it unfit for the evening service on June the 7th.

The congregation at Wroxeter has extended a unanimous call to Rev. L. Ferrin, B.A., of Georgetown. Mr. Ferrin is one of the rising young men of our Church.

The congregation of St. Andrew's, Napier, purpose holding their annual garden party on the evening of Wednesday, June 24, on the lawn at Waverley Hall, the residence of Dr. F. B. Elliott.

The Sacrament of the Lord's Supper was dispensed in the Bradford church on Sunday morning. The pastor, Rev. Dr. Smith conducted the service. In the evening Rev. J. A. Ross, B.A., of Churchill, occupied the pulpit and gave a very eloquent discourse from Philippians 4 : 8.

Mrs. R. H. Mitchell, M. D., of Honan, gave an address in the Erskine church school, room, Hamilton, on Wednesday evening. Mrs. Mitchell is the wife of Rev. R. A. Mitchell, returned missionary from Honan, who recently gave able addresses in some of our churches.

In the absence of Rev. J. A. Cranston, who with Mrs. Cranston is attending the General Assembly, Rev. J. M. Currie, of Almonte, occupied the pulpit of the Collingwood church the last two Sundays. Rev. Dr. McCrae of Westminster church, London, will preach on June 21st and June 28th.

The renovations in the auditorium of Knox church, Clifford, are now completed and the congregation worshipped upstairs last Sabbath. The work has been done in a very satisfactory manner. The Ladies Aid Society will hold a picnic and concert on the 1st July to assist in defraying expenses.

Rev. Dr. McRobie of Petrolia, conducted the services in St. Paul's church, Ingersoll, on the 7th instant, in a very acceptable manner. Rev. Dr. Wilkie is in Vancouver, B.C., and Rev. E. R. Hutt has been obliged to take a longer vacation as his restoration to health is not so rapid as had been hoped for.

Rev. A. Blair, B.A., who was appointed by Guelph Presbytery to act as moderator for Knox church, Acton, until a new minister is appointed, occupied the pulpit on the 7th. He preached able sermons and officially declared the pulpit vacant. Rev. T. A. Bell, B.A., of Napier, in Sarnia Presbytery, preached last Sunday.

Taking advantage of the absence of Rev. Mr. Fletcher at the meeting of the Assembly at Vancouver, and of Mrs. Fletcher, at Hamilton, the good people of the Thames Road congregation are making extensive improvements in the interior of the manse, so that when the respected pastor and his good wife return home they will find it even more cosy and comfortable than it was before.

At a congregational meeting on Monday evening Westminster church, Mount Forest, decided to erect a new manse adjacent to the church on its own property. The following committee was appointed to get permission from Presbytery and to proceed with the work:—Hon. Jas. McMullen, and Messrs. W. Gruer, R. Scott, A. Martin, A. Robertson and A. Ray. The executors of the Matheson estate have offered \$1000 towards the expense of providing a manse.

A convention for Christian Endeavor and Sabbath School workers of Huron county, will be held in the Blyth church on Thursday and Friday of this week. Thursday will be devoted to Sunday School topics. An address will also be given by J. A. Jackson, B.A., of Toronto, general Sunday School secretary. On Friday, the Endeavor will meet and discuss subjects of primary importance to their branch of church work. Special addresses will be given by Rev. D. N. McCames, of Sarnia, and Rev. E. H. Sawers, of Brucefield.

Mrs. Hamilton, wife of Rev. Wm. Hamilton, the beloved pastor of Londesboro and Hullett Presbyterian congregations, departed this life last week, after a lingering and trying illness which she bore with christian patience and resignation. She was deeply interested in all kinds of church work and was the means of starting an Auxiliary of the Women's Foreign Missionary Society and a Mission Band in each one of the charges with which she was connected. The Christian Endeavor Society had an exceedingly valuable helper in her. Mr. Hamilton has the sympathy of all in his great sorrow.

The induction of the Rev. W. T. Ellison, formerly of Southampton, into the pastoral charge of St. Paul's church, Carluke, took place on the 2nd inst. The induction service at 3 p.m., was presided over by the Rev. J. W. Mitchell, M.A. The church was full, and the Rev. Mr. Ellison received a very hearty welcome. A reception and concert followed in the evening. The church was filled to overflowing. Its main feature was a sacred concert rendered by St. Paul's choir, Hamilton, under the leadership of Dr. Harris. The proceedings were closed by an address and presentation to Mr. Mitchell, who for a year past has acted as interim moderator to the congregation. Mr. Ellison enters on his work in Carluke under very auspicious circumstances, and the congregation is to be congratulated on the happy settlement that has been effected.

On Wednesday of last week the corner stone of the Proudfoot Memorial Chapel, London West, was laid by Mrs. J. A. Carrick, wife of the superintendent of the Sabbath School. The late Dr. Proudfoot, in the closing years of his life, took great interest in the Sabbath School held in West London, and collected some \$200 towards the building of a suitable school room. Under the managers of St. Andrew's church progress has been made, and it is expected the new building which is estimated to cost some \$1,600, will be opened free of debt. Dr. Johnston, was chairman, and after the stone had been declared well and truly laid, addresses were made by Rev. W. J. Clark, Mr. Walter Bell, Mr. Rumball, of St. Andrew's board of managers; and Dr. Johnston. Rev. J. G. Stuart and Hector McKay also took part in the service. Handsome bouquets were presented to Mrs. Carrick, and to Mrs. Proudfoot.

On the evening of June 2, the fiftieth anniversary of Rev. A. Tolmie's ordination to the ministry was celebrated at Southampton, a large number of people being present. Mr. Tolmie's ordination took place at Innerkip on June 2, 1853. Mr. James Muir was in the chair and a number of addresses were given. Rev. J. Johnston, of Paisley, and Rev. J. Anderson, of Tiverton, presented the congratulations of Presbytery, and Rev. D. A. McLean, of Tara, read an address on behalf of Southampton and Burgoyne. Then Mr. Malcolm Cook and Mrs. Wetherall made presentations respectively to Mr. and Mrs. Tolmie. Mr. Tolmie's address in reply was very impressive, as he thanked the presbytery and people for their kindness and recounted some of the incidents of his long ministry. Rev. W. T. McMullen, of Woodstock, presented the greetings from the Presbytery of Paris, in which Innerkip is situated. Addresses were given by Rev. Messrs. English, Mahaffy and Brown, and by Mr. Tolmie's son, Rev. J. C. Tolmie, of Windsor, Ont. The many friends of Mr. and Mrs. Tolmie wish them many years still of health and happiness.

General Assembly.

REV. DR. FLETCHER ELECTED MODERATOR.

The meeting of the General Assembly that commenced in St. Andrew's church, Vancouver, B. C., on Tuesday evening of last week, was a representative one in every respect, there being a fair attendance from all parts of the broad Dominion. Although the representation is now one-sixth, instead of one-fourth as formerly, the attendance this year is reported larger than last meeting in Toronto.

The retiring moderator, Rev. Prof. Bryce, D. D., of Manitoba College, delivered a timely sermon in which he pleaded for the plain preaching of the gospel. Such questions as 'higher criticism' be left for the study, not for the pulpit. The Gospel is the kernel, higher criticism the husk. The all-dominating work was to preach the Gospel and be explicit, but not disputatious. Culture, music, good taste, are all right, but culture, formalistic and esthetic, schools must be set aside for positive Presbyterianism. Any religion that had the supernatural left out was doomed to die. They would not submit to unemotional religion. Where the spirit of the Lord was there would be excitement. He believed it wrong to make apologetic literature a feature of the service. He strongly denounced such questions as the church precedence at Ottawa as humiliating. Their ideal of preaching was too low. Clergy should leave organizing sports, and looking after the poor, more to congregational helpers, and should spend more time in study, preparing their sermons. Those might be old fashioned views, but they could not afford to have ministers neglecting sermon preparations for social life.

The first nomination for moderator was made by Dr. Lyle, of Hamilton, seconded by Dr. Campbell, of Victoria who named Rev. D. H. Fletcher, D. D., Rev. M. H. Scott of Hull and Prof. Scrimger proposed and supported the name of Rev. Dr. Armstrong, of St. Paul's church, Ottawa. Rev. Dr. Armstrong, asked that his name be withdrawn and Dr. Fletcher became the unanimous choice of the assembly. The new Moderator was enthusiastically greeted. He said his one ambition was to be a faithful preacher of the Word, and a faithful pastor of the church.

Mr. Walter Paul, Montreal, moved the usual thanks to Dr. Bryce, which was carried amid applause. Mr. Paul said he expected to see a skeleton assembly at the coast. He was surprised and delighted at the big representative attendance.

An incident of the first session was pathetic. The Theological College of Halifax had invited Rev. J. Crosskey, M. A., of the Presbyterian church in Ireland, to take up the work laid down by Rev. Dr. Gordon when he accepted the principalship of Queen's. The cablegram announcing his death was a sorrow and a surprise combined.

The deaths of Principal MacVicar, Montreal; Dr. Thompson, of Sarnia; Dr. Fraser of Hamilton; and the Hon. Sir Oliver Mowat, and others, were alluded to.

SECOND DAY.

The second day's proceedings in the General Assembly were entered upon with an hour's devotional exercises followed by an address of welcome, presented in person by the Mayor of the city at his request. It was responded to by the Moderator.

Dr. Warden made a statement regarding the church funds which have passed through his hands during the year. They amounted to over \$1,750,000 including the salary of agents, secretaries, payment of rents and everything properly pertaining to administration. The cost of administering the missionary and benevolent work was a little less than three per cent, for the year.

Mr. Charlton and Judge Forbes offered a motion on the finances which was being put to the house when Professor Scrimger, of Montreal interposed an enquiry, concerning loans to such firms as that one whose failure a few days ago caused general comment in Canada. The Professor wished to know if Dr. Warden considered it wise and desirable to continue loaning to these institutions. Dr. Warden was perfectly frank in stating his mind about the loans made of the churches funds through him. He made them. He had been making them. They always turned out favorably and nothing was lost to the Presbyterian church through the recent failure.

The agent of the church acknowledged the concern which came to him through the failure of Ames and indicated to the Assembly that church funds were not to be invested for the future,

even though the rate of interest returns should be less.

The finances of the Maritime Province section of the church, which were reported upon by Dr. McCurdy, and which totalled nearly \$100,000 were examined by the Assembly and commendation was given to the manner of their disposition. The year, both east and west, has been an uncommonly prosperous one, all the schemes being in a satisfactory condition at the close of the year.

PRESBYTERIAN COLLEGES.

The afternoon was devoted to the consideration of college reports.

Prof. Campbell, acting Principal, in the absence of Mr. David Morrice, presented the report of the Board of Management. He paid a high tribute to the late Principal MacVicar, with whom he had worked for thirty years. The session was successful if saddened. The services of Dr. Scrimger and Barclay were acknowledged. The number of students was not large. He referred to the lack of sympathy on the part of McGill University and College, which never appeared during the regime of Sir William Dawson. Arrangements were completed for the next year. Dr. Scrimger will take the work of the late Principal, and Prof. Murray will lecture on ethics. Permission was asked to continue inquiry for a suitable person to succeed the late Rev. Dr. MacVicar as principal and professor. The financial statement shows that in all the funds the year's expenditure has been fully met by the revenue. The ordinary fund shows a balance on hand of \$316,28. The endowment fund now amounts to \$267,076.

Adoption of the report was moved by Principal Gordon and Prof. Bryce. There was a warm discussion on the recommendation to appoint a commission to confirm the nomination of the college board of a Principal and professor of dogmatics. The report was adopted, and the commission appointed, consisting of the Moderator, Dr. Warden, Dr. Campbell, and the commissioners to the Synod of Montreal and Ottawa.

The trustees of Queen's University, after referring to the death of Principal Grant and the appointment of Rev. Dr. Gordon, report the total number of students in arts, theology, medicine and science at 858, add increase of 48. The financial statement shows an expenditure of \$62,535, and the deficit of former years, \$8,256, increased to \$8,638. This slight increase is due to the expansion of the university, and the growing charges on the revenue can only be met by increased endowment.

Principal Gordon presented the bill to nationalize Queen's University and make a separate theological faculty. He made out a strong case. His argument was that the movement was in harmony with past tradition. The bill evoked a spirited debate, led by Mr. John Charlton, who objected to the surrender of the Presbyterian University. The policy should be affiliation with theological schools, to make Queen's a strong force under the control and direction of the church.

THIRD DAY.

One matter engaged the attention of the General Assembly directly or indirectly for almost the whole of one sitting and a considerable part of a second one on its third day. It was the Queen's University matter.

Knowing that it was to be before the Assembly on Thursday forenoon, and with a view to test the feeling of the Assembly as an introductory consideration, the following resolution was submitted by Mr. John Charlton and Dr. Armstrong: This General Assembly recognizes the fact that the number of theological schools in connection with the Presbyterian Church in Canada is in excess of its requirements, and believes that the endowment and equipment of these schools is insufficient for the purpose of securing a high state of efficiency, that their unnecessary number scatters and impairs the educational forces of the church; that the superior equipment and great resources of American theological schools tends to draw Canadian students from our own theological colleges; that steps should be taken as soon as practicable to merge these colleges into an eastern and western university and divinity school, each with endowment, equipment and resources sufficient to meet in an efficient and satisfactory manner the educational needs of the Presbyterian Church in Canada.

Probably few members of the Assembly thought of the proposal apart from the situation at Queen's. All the speakers who took part in the discussion centered their remarks in Queen's, and all spoke in high terms of the educational

institution at Kingston, and of the desirability of retaining Queen's in her present relationship to the church, both as a university and as a theological college.

Before disposing of Mr. Charlton's motion finally, the bill from Queen's before the Dominion Parliament was brought up again for the approval of the Assembly. So much had been said inside and outside of the Assembly with regard to Queen's that a special meeting of the Queen's trustees, University council and alumni, who were commissioners in Vancouver, was held to consider whether or not it would be desirable to push the bill as originally intended.

Principal Gordon, voicing the feeling of this meeting before the open assembly, requested a free and frank expression from the commissioners who did not belong immediately to the Queen's circle. In response to this there were a series of frank expressions. The history of the institution, what the Government of Ontario has been giving to it, what might be expected in future from that Government, which was to be preferred, the support from the Government or that from the Presbyterian denomination, the asset to the Presbyterian Church of Queen's and other phases were reviewed. The temporary disposal of the matter was its submission to a special committee appointed by the moderator, with instruction to report their mind to a future sitting.

MISSION WORK.

The ever popular subject of Missions attracted more people than the spacious St. Andrew's church could hold, and many were turned away. Dr. McCurdy, of Halifax; Rev. P. M. MacDonald, of London, and Rev. Clarence McKinnon, of Sydney, responded when the Assembly called for the report of home missions from the Maritime Provinces. Dr. Warden, Dr. McLaren, Dr. Herman and Dr. Carmichael spoke for the home missionary interests of the Western section of the church, and they were ably assisted in the presentations by representatives from New Ontario, the Yukon district, as well as the prairies and Rocky Mountains section of the West in the persons of Mr. Childerhouse, of Parry Sound; Rev. J. J. Wright, of White Horse; Rev. S. McLean, of Moose Jaw, and Rev. D. G. McPhail from Frank.

FOREIGN MISSION FINANCES.

Many were turned away last night when the Assembly was dealing with the popular phases of its foreign mission work. The work in Corea, Demarara, Trinidad and the New Hebrides is managed by the Synod of the Maritime Provinces at an expense of \$51,000. The Western section of the church undertakes the work in Central India and China, as well as among the Chinese and aborigines scattered all over the Dominion at an expense of \$136,000. Bequests and donations, etc., in amounts varying from \$50 to \$2,500 have come in during the past year to the foreign mission treasurer from a score or sources, which swelled the total income by more than \$56,000. The W. F. M. S. has had another prosperous year. The total receipts were \$52,284.75, being \$4,663.37 more than the preceding year. Their auxiliaries and mission bands now number 1,023 with a total membership of 23,108.

The total estimated expenditure for the current year is \$151,645. Of this amount \$5,815 is for work of the W. F. M. S. The estimate for the work directly under the Foreign Mission Committee is \$99,828, which is \$15,000 in excess of the receipts of the church last year. In other words, to meet the expense of carrying on the work for the current year it will be necessary, apart altogether from the funds of the W. F. M. S. to receive from the church \$35,000 in excess of the amount got last year. The committee directed special attention to this and earnestly solicited the hearty co-operation of ministers and sessions in securing the amount required. It means practically an increase of 90 per cent on the amount received from congregations last year. The additional expenditure is consequent upon the enlargement of the work, and could not well be avoided. The committee stated however, that they did not feel justified in yielding to the urgent appeals from the missionaries in different fields for an increase of the staff to the extent they desired, yet it is important that the staff should keep pace with all requirements of the work, and expressed the hope that the growing liberality of the church would make a steady increase possible in the future.

Dr. Moore and Dr. A. Falconer, joint-commissioners on the committee, presented the report to the Assembly in brief addresses and they were followed by missionaries from the

fields of Korea, Hawaii, Vancouver Island and Central India.

FOURTH DAY.

Saturday was a half day in the General Assembly. After a religious opening and routine the consideration was resumed of the aged and infirm ministers' fund. Mr. J. K. MacDonald presented the report of the western section, and Mr. Anderson Rogers, of New Glasgow, that of the eastern section. There were a number of overtures from various quarters which, if acted upon, the assembly believed would militate against a fund which is one of the most important schemes of the Presbyterian Church in Canada. Dr. Somerville, of Owen Sound, acted as mouthpiece for the fund divided into two parts. An amendment, presented by Rev. Clarence McKinnon, of Sydney, and seconded and supported by Rev. A. H. Scott, of Perth, for another disposition of the overtures by a reference to the standing committee on the fund, was carried over the proposal of the framers of the overtures by a practically unanimous vote. Dr. Warden, Mr. J. K. MacDonald, and Mr. Anderson Rogers supported the amendment in vigorous addresses.

QUEEN'S UNIVERSITY.

The committee to which has been entrusted the specially important matters bearing upon the future relationship of Queen's University to the Presbyterian Church in Canada, reported this forenoon. The result of the examination was presented in the accompanying resolution, read by the convener, Prof. Murray:

"(1) As to the subject of Queen's University that this assembly deprecates the proposed severance of the connection between Queen's University and the Presbyterian Church in Canada and recommends and will actively promote a movement for securing an adequate increase in the endowment of the university if it is decided to continue the connection at present existing, and that the moderator be directed to appoint a commission with assembly power to confer with the trustees of the university and adopt the proper motions to secure the necessary financial aid for the purposes of the university, with the understanding that should it be found advisable for the Church to retain the university, with a guarantee of adequate maintenance, the commission should refer the question to the Presbyterians of the three central synods before taking final action.

"(2) That the consideration of the question of the consolidation of the theological colleges embraced in Mr. Charlton's resolution be deferred."

During the proceedings a telegram was received from his son, bearing tidings of the continued improvement in the condition of Principal Cayen. The Assembly rose and sang, "Praise God from whom all blessings flow," following which Dr. Duval led in prayer. The Assembly instructed the clerks to express the gratitude of the commissioners over the good news from the sick room of the distinguished patient.

A marriage was performed on the express which brought the delegates to the coast, the ceremony taking place just after leaving North Bend. George Frederick Knight, of this city, was the bridegroom, and Miss Mabel Lennox, of Bexton, N.B., who came out with the family of a ministerial delegate, the bride. Rev. Mr. McOldum, of Moncton, N.B., solemnized the marriage, assisted by Rev. Dr. McLaren, Vancouver; Rev. Mr. Townsend and Rev. E. J. Mary. A purse of \$50 was presented to the bride by the delegates.

Northern Ontario.

When the Presbyterians of Orillia undertake anything they invariably do it well. Their anniversary services were no exception to the rule. On Sunday two inspiring sermons, by the Rev. R. E. Knowles, of Galt, were enjoyed by large congregations. On Monday evening Mr. Knowles gave an address at the social meeting, and George D. Grant, M. P., for North Ontario, assisted in the laying of the corner-stone of the church at Shakespeare, Perth County, on the 9th inst. Mr. Grant's grandfather was one of the founders of Presbyterianism in that district.

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Painkiller
(PERRY DAVIS)
has cured more cases of sickness than any other medicine. It's the best remedy in the world for
Cramps, Colic, Diarrhoes, Etc.
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Health and Home Hints

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

It is a good plan, when crocheting wool, to place the ball of wool in a china basin; the basin being smooth inside it does not pull out, and unwinds quite easily, and so saves much trouble of getting entangled and soiled by rolling on the table, floor, &c.

Fish Omelette.—Take any white fish, remove the flesh from the bones, and pound it. Take four eggs, beat them well with a half-teaspoonful of milk. Have ready some boiling lard, and pour into it the beaten eggs; when it commences to set a little put the fish on one half of it, sprinkle seasoning on it, and quickly fold the other half over; tilt the pan to one side, and hold it a little distance from the fire so that it cooks through and yet does not burn. Serve immediately.

Recipe for Good Thick Gravy—Take $\frac{1}{2}$ lb. of good gravy beef cut into pieces, an onion, scald and skin two medium-sized tomatoes (beat the latter to a pulp), a tablespoonful of ketchup, same of sauce (Worcester), pepper and salt to taste; simmer for an hour in about three-quarters of a pint of stock (or water), add a tablespoonful of tapioca, previously wetted, and continue cooking for half to three quarters of an hour longer; strain, add a little browning, boil up, stir in a piece of butter the size of a walnut. Serve in hot tureen.

Sago Pudding.—Soak an ounce and a half of sago in cold water for an hour. Strain and boil in a pint of milk till transparent, flavour with a few drops of essence of almonds. When cold, stir in two sponge biscuits reduced to crumb, a dessertspoonful of sugar, a glass of sherry, the yolks of four eggs, and the whisked whites of three. Turn into a buttered mould, cover with buttered paper, and steam for an hour. The pudding should stand for a minute or two before being turned out of the shape. Serve with wine sauce or fruit syrup.

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World of Missions.

The Idols Converted to Good Use.

A missionary in Travancore, India, saw one morning, a native coming to his house with a heavy burden. On reaching it, he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols.

"What have you brought these here for? asked the missionary; "I don't want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell founder and made into a bell, which now summons the native converts to praise and prayer.

A Child Worshiper in India.

It was with keen expectation that I left the missionary compound and walked with a party of friends past the great elephant stone in the city of Madura, one shining morning, for was not the temple of Minatchi (one of the finest in all India), with its mysterious quadrangle and towering gateways, still to be explored?

Passing through the great carved gateway under the tower, I saw before me a little boy walking by his father's side. The slim, little fellow had a scant bit of white cloth draped about his waist, and a little black, braided queue standing up on his crown. With one hand clasping his father's, he held in the other a long wreath of pink oleander flowers, strung upon a thread.

With eager interest I followed him on through the large vestibule where are kept the elephants that are so imposing in the great festival processions, and still on through the "Temple Bazaar," from which no Master has ever driven the money makers with a whip of small cords.

Coming into the hall of the gods, he stood reverently before a colossal image of Puliar with the elephant's head. The gross clumsy body of dark stone was sitting cross-legged upon its pedestal. The four clumsy hands were outstretched. Into the oil of the offerings poured over it, the dust of a torrid city had settled. It was repulsive in the extreme.

A Brahmin stepped forward, took the flowers, delicate, fragrant, a fit emblem of a child's worship, and, reaching up, he threw them over the neck of Puliar! Then the little brown hands were clasped against the wee lad's forehead, and he cast himself at all his length before the hideous thing!

That was the best ideal that father had to set before his child!

As I turned away from the sight, I came face to face, for the first time, with Kali. She, too, stood upon her pedestal of stone; the human victim was under her feet, the string of skulls was about her neck; drops of blood from her victim were painted as if they had fallen from her mouth upon her breast.

I must have been standing near the spot where, in the darker days, before the hand of Christian England guarded the lives of the lowly, the appeasing human victim was offered to Kali during outbreaks of cholera.

The bonnie little boy could not go out without looking at this fierce, vengeful idol. Could he see it without a chill of fear? Did not the shadows of a dark superstition haunt his soul forevermore? Did not these debased ideals enter into the stream of his life and pollute it at its source?

A Woman's Advice.

To Those who Suffer from Headaches, Backaches, and Ailments Peculiar to the Sex.

Every woman needs plenty of pure, rich, red blood and sound nerves to carry her safely through her times of pain and sickness. Dr. Williams' Pink Pills are good in a special way for women. They actually make new, health-giving blood. They give ease, strength and vigor. They stimulate all the organs to perform their functions regularly and well. They banish all pains and depression, all headaches and backaches, and all the secret distress that only a woman knows.

Dr. Williams' Pink Pills bring the sparkle to dull eyes and the rosy glow of health to cheeks once pale and pinched with silent suffering. They bring health and strength when all else fails. Here is a bit of strong proof from Mrs. John McKerr, Chickney, N.W.T., who says: "For some years I was greatly afflicted with the ailments that make the lives of so many of my sex miserable. I tried many medicines, but found nothing to relieve me until I began the use of Dr. Williams' Pink Pills. These pills have made me feel like a new person, the almost continuous suffering I endured has passed away, and life no longer seems the burden it once did. I know other women who have been similarly benefited, and I think the pills are worth their weight in gold to all who suffer from female complaints or general prostration."

All over the land are suffering women who can obtain new health and strength through the use of these pills. Only the genuine should be taken and these bear the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all dealers at 50 cents a box or six boxes for \$2.50, or sent by mail by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Vernon, 26 Aug.
Kootenay, Nelson, R.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, church : Catherine, May 5, 10 a.m.
Paris, Knox, Woodstock, 2 July 11 a.m.
London, Rodney, May 12, 9 a.m.
Chatham, Windsor, 11 July, 10.30 a.m.
Stratford, Stratford 12 May.

Huron, Clinton, 8 Sept. 10.20 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wingham, 19 May, 1.30 p.m.
Bruce, Paisley, 7 July, 10 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Port Hope, 14 July 2 p.m.
Whitby, Oshawa 21 July 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Uxbridge, 17 March, 11 a.m.
Orangeville, Orangeville, 5 May.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 7 July.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 7 July. 2 p. m.
Montreal, Montreal, Knox, June 30, 9.30 a.m.
Glengarry, Alexandria, 14 July, 10.30 a.m.
Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
Ottawa, Aylmer, 2 July.
Brockville, Brockville, 7 July. 4 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Liverpool, Orangetown 5 May 11 a.m.

P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7.20 p.m.
Truro, Truro, 10 May 10 a.m.
Halifax, Chalmers Hall, Halifax, 30th April 2.30 p.m.
Lunenburg, Lunenburg 5 May 2.30
St. John, St. John, Oct. 21.
Miramichi, Bathurst 30 June 10.30

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Summer Time Table

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8:40 a.m., Fast Express; 4:10 p.m., Fast Express; 7:00 p.m., Daily Twilight Limited.

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FOR ARNPRIOR, RENFREW, EGANVILLE AND PEMBROKE.

8:30 a.m., Express; 1:00 p.m., Mixed; 4:40 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express. All trains from Ottawa leave Central Depot.

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