

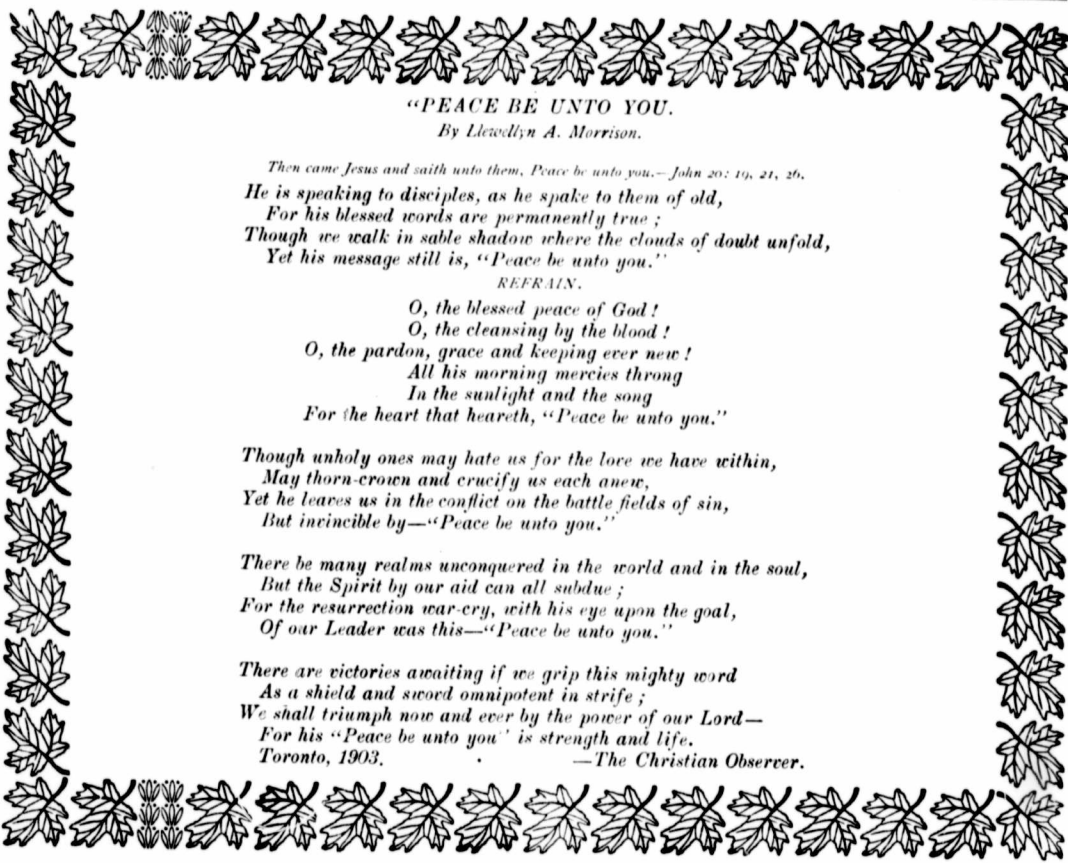
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*Then came Jesus and saith unto them, Peace be unto you.—John 20: 19, 21, 26.
He is speaking to disciples, as he spake to them of old,
For his blessed words are permanently true ;
Though we walk in sable shadow where the clouds of doubt unfold,
Yet his message still is, "Peace be unto you."*

REFRAIN.

*O, the blessed peace of God !
O, the cleansing by the blood !
O, the pardon, grace and keeping ever new !
All his morning mercies throng
In the sunlight and the song
For the heart that heareth, "Peace be unto you."*

*Though unholy ones may hate us for the love we have within,
May thorn-crown and crucify us each anew,
Yet he leaves us in the conflict on the battle fields of sin,
But invincible by—"Peace be unto you."*

*There be many realms unconquered in the world and in the soul,
But the Spirit by our aid can all subdue ;
For the resurrection war-cry, with his eye upon the goal,
Of our Leader was this—"Peace be unto you."*

*There are victories awaiting if we grip this mighty word
As a shield and sword omnipotent in strife ;
We shall triumph now and ever by the power of our Lord—
For his "Peace be unto you" is strength and life.
Toronto, 1903. —The Christian Observer.*

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MARRIAGES.

On Wednesday, May 20, at Shady Lawn Farm, Rugby, Rev. John Atkins, of Alvinston Baptist church, to Mary McLeod Horne, youngest daughter of John Horne, Esq.

At Maple Grove, the residence of the bride's father, Woburn, Scarborough, on Tuesday May 26th, by Rev. D. B. Macdonald, of St. Andrew's, Scarborough, father of the groom, assisted by Rev. J. A. Macdonald, editor of "The Globe," Wm. J. Macdonald, M. D., of Durham, to Alice, daughter of James Carnaghan.

At Immanuel Baptist Church, on Monday afternoon, May 25th, by the Rev. H. P. Welton, D. D., assisted by the Rev. Dr. McTavish and the Rev. Prof. D. M. Welton, D. D., Margaret, eldest daughter of Thos. Fisher, to the Rev. A. A. Scott, B. A., missionary designate to India.

BIRTH.

At the Manse, Bowmanville, on the 21st May, to the Rev. J. H. and Mrs. Turnbull, a daughter.

DEATHS.

At Keady, on April 23rd, Mrs. Samuel Carr, aged 72 years.

On Sunday, May 17, John Soule, of Lundy's Lane, Niagara Falls South, a devoted elder of Drummond Hill Presbyterian Church.

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Note and Comment.

The Belfast Witness hints that the Presbyterian Church of England is jealous of the fact that so many of its vacant charges are filled up by Irish and Scottish candidates. "We on our side," says the Witness, "are at times depressed to see so many of our most promising young men called to English and Scotch pastorates. But this is a free country; churches are free to select whom they please, and the ministers are free to accept calls (subject, of course, to the Episcopal control of the Presbytery)." Ulster Presbyterianism is a very solid and aggressive factor in the religious life of the United Kingdom. Scottish-Irish Presbyterianism is also a very important factor in the religious life of Canada, notably in Nova Scotia.

That was an important gathering which met recently in Bremen, Germany, the International Anti-Alcohol Congress. Fourteen hundred delegates were in attendance, scientists and philanthropists. Fifteen of the nations of the world were represented. Unequivocal testimony against alcohol was given, in the name of cold science. An eminent authority on brain and nerve diseases, Dr. Forel, declared that neither science nor experience justified calling alcohol a food. Professor Berens said that "Alcohol, by dulling the spiritual aspirations essential to great work, is an enemy of the highest attainment."

Mrs. Isabella Bird Bishop, the well-known traveler and writer, said recently, in reply to a question whether Chinese made good Christians: "The very best. They stand before you as men, and when they have accepted the Christian faith they will endure any torture rather than renounce it. If a man is converted, he will not rest content until he has converted others." The faithfulness and constancy of the Chinese converts under fierce persecution has demonstrated that they are by no means "rice Christians," as has often been charged against by the opponents of missions.

The news comes from Germany of an announcement made by Berlin Medical Society of a new remedy for consumption, called Sanosin. The announcement has attracted much attention in medical circles in Europe. In a paper read before the society Dr. Danelius showed—or, at least, claimed to show that a number of patients, mostly working-men, had been cured of consumption, and said they were treated without interference with their work. The use of Sanosin prevents coughing, fever and night sweats, and results in the patient gaining in weight. Even in severe cases of consumption the progress of the disease has been arrested. The Philadelphia Ledger says the remedy was discovered by Dr. Robert Schneider.

There are 300,000 Mormons, chiefly in the United States, who keep 1400 missionaries in the field, constantly recruiting their ranks and making converts from among the people in all the countries and cities of the world. Dr. Smith, in the Herald and Presbyterian, urges that if the whole force of the

Protestant Church of the United States would put a missionary body of 1400 into Mormondom, it could capture that region and obliterate Mormonism. He says: "It would, at least, be well to try. Our nation can not afford to permit this menace to good citizenship and pure morals to increase its numbers, its boundaries and its power, and this it is doing and will do, more and more, unless opposed more strenuously than we have been doing."

A new society has been formed in England for the suppression of profanity, known as the "National Association for the Suppression of Bad Language." Referring to this fact the Canadian Baptist says: "As indicated by its name the object of the organization is most praiseworthy in every way, but as indicating a condition of morals and manners in even good society, its necessity is deplorable. Profanity and bad language are the expression of people of low origin and coarse and vulgar minds, and no matter what such persons may now appear or pretend to be these signs are unfailing as to the gutter from which they came and where they still belong. Both of these vile habits prevail to some extent in Canada, but in towns and cities they are almost invariably associated with drink, and the abandonment of the drink habit generally reforms the blasphemer and the low of speech." Such an association is badly needed in this country, as pointed out by the DOMINION PRESBYTERIAN some months ago. Who will take the lead?

There is something significant and wonderful in the attention which is being given by the religious press of two continents to the steady increase everywhere in the circulation of the Word of God. The Herald and Presbyterian calls attention to the fact that a century ago the world had not a single Bible Society while now there are seventy-three that are well known, while many large publishing houses make the issuing of the Scriptures their main, or sole, business. The American Bible Society is eighty-seven years old, and it has issued over seventy-two million copies of the Bible or Testament in nearly one hundred different languages. The British and Foreign Bible Society, the largest of all such organizations in the world, has printed probably two hundred millions of copies in about three hundred languages and dialects. These two Societies, as also many others, are engaged in the work as a purely philanthropic or missionary enterprise, furnishing the Word at bare cost for sale and gratuitous distribution. The paper quoted well says: "The Bible is never going out of fashion. That is, it is never going to be driven out of the world, and it is the source of light and comfort and salvation to those who welcome it as God's Word and believe its precious truths. Infidelity may discard it, Romanism may bind and burn it, the destructive critics may assail and reject it, but it holds on its way, the power of God and the wisdom of God unto all who believe."

An investigation into the causes of the fatal railway accident at Windsor Junction, near Halifax, Nova Scotia, has, it is said,

brought out the fact that Engineer Copeland, of the freight train that plunged into the regular express, was asleep in the cab of his engine as the result of a spree the night before, and that the fireman and brakeman were also under the influence of liquor. Copeland is to be prosecuted. It is possible that others of the fearful accidents which have occurred on Canadian railways during the past year have been partly or wholly due to the use of intoxicating liquors. The management of our great railways cannot too soon settle down to the fact that, no matter how good the road bed and train equipment, railway travelling will not be safe if drinking men are tolerated in the management and running of trains. Referring to what is taking place on American roads the Christian Intelligencer says: "When the numbers who daily ride upon the railways of the land are considered, and the high rate of speed maintained with its attendant risks is taken into account, it becomes a matter of prime importance that those on whom the safety of the passengers depend should be men of the highest character, in devotion to duty and of strictly temperate habits. It is gratifying to know that this is recognized alike by railroad managers and the men themselves. All railroads require of their employees abstinence from intoxicants and more and more strictly are the habits of the men inquired into and total abstinence enforced. This is most effective in promoting the cause of temperance."

The Michigan Presbyterian claims that Japan has a harmonious educational system built up from the beginning on purely scientific principles, and largely devoid of the patch-work inconsistencies which characterize the systems prevalent in European countries and even in the United States. Our contemporary says: "Bright scholarly young men from Japan went to England, Germany, France and the United States in search of the best educational methods, and then upon the basis of experience and observation, proceeded to plan a method of study upon original lines true to nature. Perhaps no other nation but Japan was capable of such a thing. No other nation has the same openness of vision and docility of temper. No other nation could so have combined the analytical mind with the freedom from old tradition and prejudice. The nations of Europe are too conservative to make such radical departures. Our own nation is too supremely satisfied that everything American must be the best in the world, simply because it is American. Japan, with a marvelous gift of imitation, equal to that possessed by China, has in addition a fertility of resource and originality that seems actually Grecian in its ideality. The Japanese system of education has in it the best of the systems of Europe and American, but all of them improved upon." Perhaps, before very long Canada and the United States may be glad to get pointers from Japan in other things besides education. And yet we have people in these two countries who regard the Japanese as an inferior race and wish to exclude them as well as the Chinese. That would be strange treatment for Canada at least to mete out to Great Britain's powerful ally in the far east.

Our Contributors.

The Late Dr. Thompson of Sarnia.

BY REV. PROF. JORDAN, D. D.

It was with sad surprise and deep regret that while the Synod was sitting in Toronto, we heard that Dr. Thompson had suddenly been called to his rest and reward. The news was quite unexpected and came as a sudden blow and severe shock to many of us, for Dr. Thompson was a man respected by all who knew him and beloved by those who had the privilege of close friendship with him. I cannot now attempt a detailed sketch of his career or anything like an adequate appreciation of his character and work, but a few words of personal tribute will not be out of place. A few weeks ago I met him in connection with his lectures at Queen's University and never did he enter more heartily into the work of giving wise counsel to the young men preparing for the ministry. A little later and he was with us at the Convocation taking a deep interest in all its proceedings and saying a few appropriate words in presenting the Rev. A. McLean for the honorary degree. We had hoped that there were still some years of varied usefulness for him here but it was not to be, the Divine Father ordered it otherwise. Two days before his death he occupied his own pulpit and made a powerful impression by his clear statement and earnest appeals, almost to the last moment he was engaged in the faithful discharge of pastoral duties visiting the sick and caring for the needs of his congregation. Then the call came, a few sharp strokes of pain and all was over, that is all of earthly toil and trial, and a nobler life of worship and service was begun.

I have known Dr. Thompson for the past thirteen years and have met him in the home as well as in the different church courts, and have always admired his thoughtful kindness and practical wisdom. He was a student and a scholar in the most real sense. But he was not a mere scholar; in fact I am rather puzzled by that phrase, as it is used by some of our ministers. I do not think that the church is in danger of being troubled very much by "mere scholars"; the pressure of present excitement and practical life is too severe for that. A man cannot be a scholar in the noblest sense of that word without having the fulness of manhood and the true Christian spirit. The noblest men that I have known, in connection with the Christian church, and especially our own branch of it, were men who used scholarship for the service of their fellows. That is a large subject but it comes up naturally when we are dealing with the life of a man who ministered for thirty six years in the same town and continued through it all to be a keen student and a living teacher. To such a man there is no "dead line" for the testimony is, that his latest ministrations were richest in all elements of strength, in all those powers which appeal most effectively to mind and heart, and the question how this came to be the case is for interest and importance to the younger men. It is true that in our

country, the man whose inclinations lead him to study must make sacrifices because of the pressing nature of what we call practical work, but no man must sacrifice too much in that direction, or he will be shorn of his power and degenerate into a creature of shallow speech and fussy activity. If the church is enlarged as an organization, this increases the need for intellectual power and spiritual life. If we gather people together there must be a real message for them and the message must be adapted to the needs of all classes. Dr. Thompson was an example of faithful services on all sides of church life. He was never in a feverish hurry. He believed that if God gives us work to do, He gives us time to prepare for it and to do it well. Steady thoughtfulness and patient perseverance in practical service and in facing the problems of life were the dominant notes in his life. To build up a strong congregation, to be a wise counsellor to his brethren in the Presbytery, to take a share in all the great enterprises of the church, to exert a steady uplifting influence in social life for many years—this is a noble record and is only accomplished by a man who under the inspiration of Christian love has dedicated all his varied powers to the Master's service.

Dr. Thompson was a man of fine natural ability of real capacity and large grasp of mind. He kept all his powers of reasoning and sympathy in constant healthful exercise. He had clear definite convictions and also a broad outlook. He did not suddenly change his views or rush hastily to new conclusions but by brooding over the ever pressing questions, he slowly assimilated much that was best in modern thought. He was never panic stricken, because he believed God would take care of the church. This put into other words means that he had faith in the threefold power of the gospel to redeem and purify the individual soul, to meet all real questions of the healthy mind, and to control and ennoble society. It is our duty to seek such a faith and to cherish the memory of such a man.

Whose I Am, and Whom I Serve.

The following article is a chapter from a book written by the late Rev. Dr. Thompson of Sarnia entitled "Jesus my Saviour" and published by the Fleming Revell Co. This small volume deals with various aspects of the Saviour's redeeming work and this closing chapter discusses briefly the nature of "Our Consecration to Him." We have pleasure in reproducing it here for its own sake and because it illustrates what is said by Dr. Jordan elsewhere as to the style and spirit of Dr. Thompson's ministry:

The apostle always brings His doctrine to bear on life and conduct and close His letter to the churches by making a personal appeal seeing these things are so what manner of men ought we to be in all holy conversation and Godliness? Is Christ your Saviour? Can you say, "My beloved is mine and I am His?" The doctrines of grace which we have been dwelling on are manifest; are you adorning these doctrines and walking before God unto all pleasing? This brings up the question of our consecration to His service, and our surrender to His gracious claim.

There is an expression which Paul uses that puts this matter of personal consecration in its true light—"The Lord, whose I am, and whom I serve." Could we keep this ever in our hearts it would make us true and strong in all lines of daily duty. Because He owns us, we are His in all things. Christ is our Master in everything; in our words, our deeds and daily business. He is the Lord of our week days as well as of our Sabbaths; the Lord of our shop and office as well as of our closet and pew. His disciples must find their church where their duty lies, and many a mother, full of her household cares, may be as much in the service of God as those who sing psalms in the House of God. And as no word our Saviour spake, or deed he ever did was secular, His servants must seek His spirit and learn to glorify God whether they eat or drink or whatever they do.

Some cultivate an ascetic spirit and seek to withdraw from the world into some quiet retreat, to retire into the cloister, the convent, that, undisturbed by the noise, the confusion, the strife and worry of the world, they might be able to give themselves exclusively to meditation and prayer. This life has attractions for a certain class of minds.

It seems to them to be the very ideal of Christian life, quiet, meditative, prayerful. In the judgment of some this secluded life is regarded as more sacred, and nearer heaven and Master than any other. But this is God's world, where we live, and how much better to live for the purpose which He intended, and strive to have God's will done in all departments of the world's work. When the disciples came to Jesus and asked Him "Who is the greatest in the kingdom of Heaven?" Christ's reply was—"He is the greatest who does the most good; doing good to all men as we have opportunity. And there is no work like that which we spend amid fears, and conflicts, the joys and sorrows of our fellow-men; working not on dead matter, but on the living, palpitating heart of humanity. Every one who loves his Saviour should have his own chosen, well selected field of labor, and seek to cultivate it as the garden of the Lord, for the plants and flowers that bloom there are the sweetest and most fragrant of all.

Nor are we left to be guided by abstract principles, for we have placed before us a perfect example, and an embodiment of every grace in the character and life of our Lord. "In our blessed Lord and Master, we have one who Himself trod before us every step that He would have us tread, bore every burden He would have us bear, met every temptation He would have us meet, shared every grief He would have us share, did every duty He would have us do. Study it aright and it will surprise you to discover over what a wide and varied field of human experience the example of our Saviour stretches, and how difficult it is to find a position or experience of our common life to which you may not find something answering in the life of Jesus of Nazareth."—Hanna's Life of Christ.

But more is needed than example, for many saw and knew His life well and yet turned away and walked no more with Him. His crucifiers were not ignorant of what manner of man He was. Even the betrayer had been with Him through all His ministry, had heard His words, witnessed His miracles, knew His life, en-

joyed His example, and yet at the end of it all he betrayed His Master, and then went and hanged himself. Jesus is not our Saviour in virtue of exhibiting all the graces that adorned His life. He does not save us by the force of example, though it is an important factor of our sanctification. While we have in Him the image or copy after which we are formed, we have to be changed into that image by the spirit of God.

The grand purpose and the ultimate issue of Christ's redeeming work is that His people are to like Him, but they reach that likeness by the washing of regeneration and the renewing of the Holy Ghost, and not till He has washed us in His fountain of cleansing shall bear once more the image of the heavenly. And what a transformation. To be changed into the same image. The mind of Christ, our mind; the ways of Christ, our ways; the works of Christ, our work; the home and Father of Christ, our home and Father and even the glory of Christ, our glory; and we shall reign with Him forever and ever.

**The Wilkie Case
Memorial From India.**

[The following statement speaks for itself. It shows, at any rate, that Dr. Wilkie, notwithstanding all that has been said against him, is held in high esteem by a number of co-workers in India; while the fact that the council by a majority of *one* declined to transmit the memorial to the F. M. C. is evidence of the bitter feeling entertained by those opposed to him. Ed. D.P.]

We beg leave to submit through the Women's Council to the Foreign Mission Committee the following statement, earnestly requesting its careful consideration.

We understand that regarding Dr. Wilkie's position in the esteem of his fellow missionaries, statements such as these are made: "Dr. Wilkie cannot get along with anyone," "Every missionary is opposed to him." We feel, therefore, that with eternity drawing nigh, we dare not keep silent, but in the interests of truth and justice are bound to correct so far as we are concerned this misapprehension.

1. We have not only been able to "get along" with Dr. Wilkie, but have again and again been helped by his counsel and encouraged by his keen interest in every department of our work. Two of our members: Misses White and Ptolung have been associated with him in college work and found him at all times kind, considerate and sympathetic, one whose work was an incentive to them to do theirs only to the glory of God. Miss Chase, the only other member of the Women's Council thus closely associated with him would, we believe, bear the same testimony were she here. We feel that in losing him we lose a valued co-laborer and a sympathetic friend.

We acknowledge that he is not faultless. We acknowledge too, that neither is any other missionary in the field faultless. His particular fault may be hastiness, but in God's sight may be more deplorable. Again we acknowledge that he is a man of iron will and strong convictions, but are not these qualities, when consecrated, a missionary's very best gifts. A man of weak character and vacillating policy is a failure in the mission field where great issues are at stake.

We respectfully call attention to his untiring energy and perseverance, his far sighted policy and correct judgement and the marked success that has attended every work he has undertaken.

2. Not by any means is every missionary opposed to him. We esteem him very highly for his work's sake. We have only to look at Indore twenty-three years ago and see it today, with its Christian College Girls' Boarding School, Womens' Hospital, Widows' Home, Boys' Home, Men's bungalow, Women's bungalow and remember that almost wholly through Dr. Wilkie has all this property been secured, a monument of his tact, judgement, energy and influence with both the Native State and British officials.

The petition sent home by his college graduates testify to the esteem in which he was held by his pupils. He seems to have an especial influence with young men, attracting them to him, inspiring them to strive after high ideals and bringing out the best that is in them.

Spiritual results from his work are not wanting, but these will be fully known only in the day when every man's work will be made manifest.

We know that serious accusations have been made against him. We do not know to what extent, therefore, we desire to testify here to our own firm belief in his integrity and worth.

(Signed) M. MacKellar,
J. WHITE,
J. DUNCAN,
K. CAMPBELL,
B. PTOLUNG,
A. M. TURNBULL

The above statement was brought before Council at its last meeting, March 3rd and 4th 1913, with a view to sending it to the Foreign Mission Committee officially but the majority (of one) threw it out as being no concern of Council. We, however, who have signed it feel we would like the Church at home to know in what estimation we hold Dr. Wilkie—hence we send it to you to make whatever use you like of it.

Literary Notes.

Among the articles in the May number of Blackwood's are the following: Why Army Corps; Imperial Strategy, The Irish Land Bill, The Earliest Exile of St. Helena, and The Pleasure of Deception. In Musings Without Method, Bulwer Lytton and Emerson are discussed at some length from the point of view of their centenarians falling on the same day. Our American friends will be interested in but will not agree with some of the conclusions reached in regard to Ralph Waldo Emerson. The Winning of Elizabeth Fothergill is an excellent short story. Leonard Scott Publication Company, New York.

The Bibelot for June contains The Land of Heart's Desire by W. B. Yeats. This is a tiny drama in verse meant to express the restless yearning of the human spirit. Mr. William Archer says of it: "It is a flawless poem, concentrating into a single scene the pure essence of Celtic folk lore"; while Miss Macleod declares "I have read the work of most of the acknowledged minnesingers, but in none of them do I find the subtle, intense, poignant beauty, the beauty of the garment revealing the soul, and the beauty of the soul illuminating the garment, which I find in the poetry of Mr. Yeats and Mr. Russell. (T. B. Mosher, Portland, Maine.)

Harper's Monthly Magazine for June contains a quantity of good reading matter, including articles by Edmund Gosse, Julian Ralph, Irael Zingwill and other well known writers. The short stories are especially attractive; while Part One of a two part story by Mary R. S. Andrews, entitled "A Kidnapped Colony," is most amusing. Harper and Brothers, New York.

History of Greece for Beginners, by J. B. Bury, M. A., Regius Professor of Modern History in the University of Cambridge. A work of more than usual merit is this abridgment of the author's larger History of Greece. It is at once accurate in the statement of fact, fresh in treatment, philosophic in its analysis of cause and effect, graphic yet lucid in style, and altogether remarkable in its representation of Greek life and thought in the successive periods of history. The twenty-two maps and plans with over seventy illustrations of coins, statues, etc., afford a wealth of illustration not often met with in a work of similar size. The chronological table at the end also increased its usefulness. It is not too much to say that this manual will meet the necessities of Canadian high schools more exactly than any other book. Macmillan & Co., London, Copp Clark & Co., Toronto.

Practical Exercises in Geometry, by W. D. Eggar, A. M., Assistant Master of Eton College. A new idea in the teaching of mathematics is represented in this volume, a combination of constructional and practical geometry. The pupil is made familiar with concrete representations as he deals with the abstract ideas of Euclid, and his study of geometry is invested with new interest at every step by practical illustration and application of the science, especially in the direction measurement. Much will be found here that is supplementary of other textbooks and not a little that is new. Many valuable exercises are added. In the teaching of exact science this volume will prove an aid of unwonted value. Macmillan & Co., London. Copp Clark Co., Toronto.

We cannot distinguish celestial harmonies when our ears are filled with the anvil-chorus of Mammon.

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Blood destroys the
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The Quiet Hour.

Paul at Rome.

S. S. LESSON—ACTS 28: 16-24, 30, 32. June 14.

GOLDEN TEXT—ROM. 1: 16. I am not ashamed of the *gospel* of Christ.

BY REV. J. W. FALCONER, B.D., HALIFAX, N. S.

When we came to Rome, v. 16. The reward of patient striving, the answer to earnest prayer, is sure to come, though it may be long delayed. When it does come, it will amply repay us for the most strenuous and prolonged effort. The moment of triumph, when the successful athlete in the Greek games felt the laurel wreath placed on his brows by the judges, was a sufficient recompense for the months of severe training and the stern contest of the arena. The hope of success casts its cheering light over the rugged and toilsome path which leads to it. In the case of those who serve Christ this hope will never be disappointed. Work for Him will bring the purest satisfaction our souls can know in this life, and in the life to come the welcome and commendation of the glorified Master Himself.

Paul called the chief of the Jews together, v. iv. However others may injure us, we should never allow ourselves to wish them harm, or slacken in our desire to do them good. It may be that one more helpful deed, or one more kindly word, will win for us their friendship, and enable us to influence them for good. And even if some do repay love with hate, we can endure it with patience, when we remember that our Lord Himself received the like treatment.

The Jews spake against it v. 10. Thus Paul describes the hateful conduct of his foes. When truth obliges us to speak about the evil deeds of others, love should lead us to use the mildest possible language. Children of God, while they heartily hate and boldly condemn everything that is sinful, ought to be kindly in their feelings and gentle in their speech towards wrong doers, for the heavenly Father, while sin is most hateful to Him, shows unflinching love to the greatest sinner.

For the hope of Israel, v. 20. Christ is the sure holding ground of the Christian's hope of forgiveness, of purity, of immortality.

This hope, like the anchor of a ship firmly imbedded in a tenacious bottom, steadies the soul of the believer and keeps him from drifting with the current of worldly influences or being driven away by the storm of temptation.

I am bound with this chain, v. 20. How many slaves have been set free by the gospel which Paul, the prisoner, preached! In his day there were a million slaves in the city of Rome, and even while Paul was in Rome four hundred of them were put to death, by law, because one slave had killed his master. Now, in all the lands where Christianity prevails, slavery has been abolished. It is not only from the limbs of man that the fetters of bondage have been struck off. They have been set free from the more degrading captivity of superstition and vice. Multitudes once held fast in the bonds of passion and appetite have become free men in Christ Jesus.

Dwelt two whole years, v. 30. There are large tracts of dry, barren soil in our Canadian northwest, which a few years ago were

looked upon as utterly useless for farming purposes; but enterprising settlers made channels to convey to all parts of this region the water of streams fed by the melting snow of the mountains, and now each year a splendid harvest covers the fields, upon which it seemed that nothing green could grow. Through the grace of God we may often get out of those parts of our lives which seem most incapable of producing any good results, our best work for the building up of God's kingdom, and the helping of our fellow-men.

All that came in unto him, v. 30. The blessings of the gospel are not limited to any class or nation. As the Gulf Stream, that mighty river without banks, whose flow never fails and whose volume never decreases, carries the genial warmth of Mexico across the Atlantic to temper the colder climates of northern Europe, so the vast river of salvation, which has its source in the throne of God, will not stay its progress until its life giving current has reached the remotest bounds of earth and caused to spring up in every land the beautiful flowers of truth and righteousness.

Preaching the kingdom of God, v. 31. How insignificant seemed the kingdom which Paul preached, in comparison with the mighty empire over which Nero, his judge, ruled! And yet while the Roman power has long fallen into decline and decay, the kingdom of God remains and grows among men. And it will ever continue to extend its boundaries and increase its influence until it has subdued all the kingdoms of this world. Those who link their fortunes with the progress of this kingdom will share in the certain glory of its triumph.

With all confidence, v. 31. The life that is confident of the truth and bold to proclaim it, is the life that tells. Nothing can take the place of earnestness; it is a condition of helpful service. Let us shun the dangers of half-heartedness.

Bible Study: One Verse at a Time.

No. 1.

MRS. ANNA ROSS.

Psalm 103: 4.

This verse gives Christ and the Holy Ghost toward our enemies as verse 3 gives them toward our sins.

"Who redeemeth thy life from destruction." Here in the Redeemer, our Lord Jesus. I like to translate this thus: "Who redeemeth my life from the power of the enemy" Christ has redeemed our life to Himself as well as our souls—"That we which live should not henceforth live unto ourselves." "But a very little fighting to do right will reveal to us that our daily life is under the power of the enemy as Israel was under the power of Pharaoh. Thank God. Christ is our redeemer from the power of the enemy as well as from the guilt of sin. "If the *Son shall make you free ye shall be free indeed.*" This freedom is one of the "benefits." Let us not forget it if we would sing.

"Who crowneth thee with loving kindness and tender mercies." The crown is placed on the head of the victor and He crowns me who tenderly and steadily leads me on to victory, making me "more than conqueror through Him that loves us." The Holy Ghost makes me conqueror through Jesus Christ who has redeemed me. Victory is

my portion through Him who loves me, and the Holy Ghost has come down to earth to crown me with loving kindness and tender mercies. "Bless the Lord O my soul, and forget not all his benefits."

Psalm 103: 5.

"Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles."

The "good things" are the four "benefits" enumerated in the two preceding verses. These are the rich provisions of our Father's table "Bless our Father, O my soul, and all that is within me, bless His holy name." (The Three in One.) Not one note is lacking because not one need is left unsupplied. Each note will be full as each "benefit" is apprehended.

It is interesting to compare Isa. 40. 27 with the verse above, clause by clause as far as they correspond.

Ps. 103. "Who satisfieth thy mouth with good things."

Isa. 40. "They that wait upon the Lord." Those who wait are fed.

Ps. Their youth is renewed.

Isa. Their strength is renewed.

Ps. Like the eagles.

Isa. They shall mount up with wings as the eagles.

Waiting on the Lord, remembering His "benefits," and being "satisfied with good things" and God's highway to the renewed strength and the eagles wings.

The Little Tots.

In this advanced age of Women's Clubs, and multiplied social functions, the question arises, who is caring for the little children in the homes? I do not agree with the pessimist, who declares that the mothers of today are not as good as our grandmothers, when children were supposed to be "seen and not heard." Neither do I think Women's Clubs a shame and a disgrace to a community. On the contrary, I believe they are a blessing to tired mothers, who must needs have rest for overtaxed nerves, as well as tired body. The study of Shakespeare, and the pleasant hour spent at the club, discussing the best books, is uplifting. It is as refreshing to tired nerves as summer showers to the thirsty fields; and time is well spent if the privilege is not abused. Housekeepers are less apt to grow morbid, and are better prepared to rear families of intelligent children who take time to attend a Woman's Literary Club.

But we all know, from observation, that there are women whose time is given, almost exclusively to clubs, receptions, teas, etc., while their children are left to the care of colored nurses, whose harshness and cruelty often cause the dear little ones to scream and tremble with fright. Such mothers are in the minority. There are hundreds of noble, self-sacrificing women scattered over this broad land, whose sweetest music is the laughter of happy children, and the patter of busy little feet; who think not their time wasted when they must stop work, or lay aside a favourite book to cut paper dolls for the little tots; the mother who is ever ready to cuddle in her soft arms the little fellow who comes in with a broken kite, his manly face aquiver with emotion, he tries to hide. As her children grow up at her knee, she teaches them to be truthful, honest and upright; watching with mingled pleasure and pain, the character of each child as it unfolds; fostering the good, and gently but persistently rooting out the evil, with "Line upon line, precept upon precept."

To do this mothers must pray much, and seek daily the guidance of him who said, "If any man lack wisdom let him ask of God who giveth to all men liberally, and upbraideth not." E. P. Roe says that in every bud there is a canker worm which, if left alone, mars the perfect development of the flower. Oh, if mothers could fully realize what a grand privilege it is to hew these little buds before the canker worm of evil has blighted the flower forever, would they not count the few receptive years of childhood as precious?

Would they not study to make the most of the fleeting days, teaching their children the law of God and requiring them to keep it; giving them the best of their energy and strength, loving and caring for them as only a mother can, looking well to their comfort and keeping their bodies clean? In other words, making their childhood a sweet and blessed memory. There will be hardships for them in the years to come; there will be many a battle to fight; then prepare them to be strong in the day of temptation. It is your privilege, it is their right. The impressions and teaching they receive at your knee and around the fireside, will make or mar their after life, for, "as the twig is bent the tree is inclined." God has made it so, that children may, in their receptive years, have a lasting impression for good under the hallowed influence of home; that fathers and mothers may teach them to do good and not evil, and fortify them against sin.

Love your children, mothers, and tell them you do. This will be a blessed memory when their forms are bending toward the grave. Many dear little children are made to feel that they are not wanted—boys in particular—and my heart goes out to them. Bear with their outbreaks, and love them in spite of it all, and when they are naughty, and try your patience, try to remove the cause of their irritability; give them something to do to change their thoughts to another channel.

This often works wonders and averts a flogging. Overlook a great deal, and don't be hard and exacting; you will think of it after the nestlings are gone and only the vacant chairs are left. But suffer not lying, treachery, swearing and deceit to go unpunished. Consecrate yourselves to your God-given mission, mothers, for yours is a royal calling, that the Master may say in that great day, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." And that your children may "rise up and call you blessed"—MOTHER in Christian Observer.

From "Pippa Passes."

BY ROBERT BROWNING.

All service ranks the same with God: If now, as formerly He trod Paradise, His presence fills Our earth, each only as God wills Can work—God's puppets, best and worst, Are we; there is no last nor first.

Say not "a small event!" Why "small?" Cost—'t more pain than this, ye call A "great event," should come to pass, Than that! Untwine me from the mass Of deeds which make up life, one deed Power shall fall short in or exceed!

The twentieth century fund of the American Presbyterian Church (North), which was inaugurated in 1899, amounts to \$12,039,063. This is the report to be made to the General Assembly at Los Angeles, Cal.

Our Young People

Sun., June 14. Gold, or God?

Luke 18 : 18 : 18 30.

The "Great Refusal."

In Dante's sublime poem of "Heaven and Hell," the rich young ruler is spoken of by the poet as "he who made the great refusal." To reject Christ because of an early thing that cannot be given up, is to make the "great refusal," and suffer eternal loss.

For God is necessary to us; and gold, or fame, or power, or pleasure, is not. Men have renounced all earthly things for God, and rejoiced, living or dying, with a joy that grew with sacrifice. But men who have renounced God for earthly things have found restlessness and unhappiness even in success, and have gained sorrow and not joy. The soul needs God first and foremost. When we have realized that, we will put earthly things where they belong—in the second place.

Every time in young lives that worldly success conflicts with the will of God in the soul, the great refusal must be either made or replaced by the great acceptance. To choose to follow Christ whenever the ways divide, is to find the secret of joy and salvation.

Old and New.

When the ten commandments were written, men were already covetous. We need not blame our individual sin upon the century we live in. It belongs to our own souls. The words of Christ to the rich young ruler are meant for us, if we love riches more than righteousness. What Christ said nineteen centuries ago applies to-day, because he knew the human heart as it is everywhere, and spoke straight to its sins and needs.

When Christ was on earth, one of his twelve disciples, who went about with him and heard his words, loved money so much more than holiness that he became a thief and a betrayer of his Master. Judas must have heard the parable of the Rich Fool and the story of Dives, from Christ's own lips, yet he sold the son of God to his enemies for thirty pieces of silver. Some Christians to-day, betray their Master in much the same way. We speak the very name of Judas with horror; but are we not in danger of betraying our Master for gold to-day?

The Danger Signal.

Our Maker, who knows our souls, puts a danger signal to mark the road to riches. Riches, the Bible plainly says, are a snare. They are likely to make men selfish, cruel, vicious, useless, unhappy. Labor is better for us than ease, sobriety than luxury, humility than pride.

We can argue, if we choose, that times have changed, that the Bible is old fashioned, or that Christ did not mean his words to be taken too literally. But the danger signal stands there, just the same. It warns from a real peril; and if we ignore its warning, we are not wise, but obstinately foolish.

What Our Scripture Suggests.

One may be very good and very worthy and yet lack the one thing that puts a man on the side of life and salvation.

The one essential thing is Christ. If we reject Christ we are lost.

We see the struggle here. This young man wanted to follow Christ, but when he knew the conditions he turned away from Christ, clutching his money.

The Lord Jesus as a Poet.

BY REV. HENRY A. NELSON, D. D.

The beauty and sublimity of sentiment, the figurative forms of expression, the vivid picturing to the mind's eye, the fine play of imagination, which entitle a composition to be called poetic are nowhere more admirably exemplified than in recorded sayings of Jesus. His sermon on the mount is hardly more a sermon than a poem. Note its allusions to the birds and the lilies; its comparison of obedient hearers to the wise builder on the rock, and of the disobedient to him who foolishly builds on sand; his illustration of the various effects of preaching upon different classes of hearers; by the sowing of good seed on different kinds of ground; his representation of himself as a vine of which his disciples are branches; and again as the door through which guilty and ruined souls may enter into life, or as the way by which alienated souls may come back to God, and up to his heavenly home.

His parables abound in picturesque imagery, such as his comparisons of the kingdom of heaven to the mustard seed, to the leaven hid in meal, to the precious pearl, the treasure hidden in a field, the net gathering all kinds of fishes, and the hen brooding her chickens under her motherly wings; also the tares growing among the wheat, the lost sheep wandering in the wilderness and faithfully sought by the shepherd, and the unhappy prodigal pining in the far country in which he has wasted his substance, and at length returning, penitent and welcome, to his father's home and arms. Besides the priceless value of the instruction contained in our Lord's discourses and parables, where in all literature, is there anything that more delightfully and healthily exercises and cultivates the imagination?

This poetic quality belongs in a high degree to his conversation with Nicodemus, and that with the Samaritan woman, calling his own instruction living water, of which whoever drinks will no more thirst, and that with unbelieving Jews in which he calls himself the living bread that comes down from heaven.

Those who have studied the characteristic forms of Hebrew poetry, must notice its parallelism and rhythm:

He that cometh to me shall never hunger; He that believeth on me shall never thirst.

Can we spare the poetry of Jesus from our literature?

For Daily Reading.

Gold, or God?

- M., June 8.—Love of riches perilous. Luke 12 : 13-20
- T., " 9.—Tends to selfishness. Luke 16 : 19-31
- W., " 10.—A generous rich man. Gen. 13 : 1-9
- T., " 11.—A patient rich man. Job 1
- F., " 12.—A liberal rich man. Acts 4 : 32-37
- S., " 13.—Giving up riches for God. Acts 7 : 22-29
- Sun., " 14.—Topic—Gold, or God? Luke 18 : 18-30.

Not our have-beens but our longings have most to do with our future. Heaven is not built on reminiscences.

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ANOTHER STRIKE IN MONTREAL.

The city of Montreal seems to be doomed to suffer from labour troubles this summer; that there should be another street car strike is a surprise and a shame. There is a general feeling that the men ought to have stuck to the contract made a little while ago. The strikers will find out that much depends upon the atmosphere in which a strike takes place, public opinion is a very real force, it represents the average idea of justice and it has a way of making itself felt. In the last strike the men had the sympathy of the people. This time it is very largely with the company. The men are much more dependent on popular sympathy, and they will feel the loss of it. They will have to learn by hard experience that they will not be allowed to play the part of tyrants any more than their masters, and further, that brute force is not a weapon in this contest. Force is in such a case no remedy; in every city the authorities must recognise the stern fact that their first duty is to preserve order and prevent the introduction of violence in the settlement of disputes.

We had written the paragraph above, but before the time came for printing it, the strike had collapsed and the men had learned a painful lesson. It is evidently not sufficient to have a strong union in order to make a successful strike, there must be reasonableness and public sympathy, and as a rule these two go together. We trust now that the employers will use their victory with moderation and that labour and capital will work together for mutual good.

Now that summer is at hand and vacation seasons draw near the churches will soon begin to feel the effects of the summer exodus. May we not offer a word of counsel to the effect that wherever our people may be they may not neglect the ordinances of the sanctuary. There will almost always be some place of worship within reach of us wherever we may be. We should attend and take an interest in these services, and lend help if we can. This will be to conserve our own spiritual life and honor our Christian profession.

REV. DR. MUNRO GIBSON, IN TORONTO, ST. JAMES' SQUARE JUBILEE

(Special Correspondence.)

The time is coming when congregational jubilee services will be a frequent, if not a commonplace observance. As yet, however, they are a thing sufficiently rare to awaken a special general interest. As the congregation of St. James' Square, long known as Guild street church, has by common consent, occupied a somewhat conspicuous position in our church, partly because of special excellence in different respects of the succession of men whom it has had as its pastors, partly because of the character which the congregation under their leadership has earned for itself for missionary zeal and liberality, and partly because of the distinguished place which Dr. Gibson, the preacher for the day, has taken in the Presbyterian church in Canada, the United States, and in Britain, some special reference to its jubilee services may be pardoned.

It was a somewhat bold and certainly a very unusual thing for a congregation to invite a minister to come all the way from London, England, simply to occupy its pulpit for one Sabbath, even if the occasion was a rare one. It is a striking testimony to the strong interest in and affection still felt for Dr. Gibson, that, although he has been for a quarter of century away from the country, or a good deal longer time from any close connection with the congregation, he should have been asked to come over from England to conduct its jubilee services. The welcome he has received has well justified the step.

Happily Sunday was an ideal day; the sky a clear, pure blue, and all but cloudless; the sun shedding a pleasant warmth, but the air cool and bracing, just a day to draw all church-going people out to the house of God. Both the members of the congregation and the general public gave a hearty response to the invitation to come and join in the celebration, and hear the preacher whose name is so well known in all Presbyterian circles at least, and by very many outside of them. The church was completely filled early. The choir was large, and the singing of the psalm selection throughout hearty, clear, spontaneous, seemed to give the keynote to the whole services of the day.

Dr. Gibson took his text and his theme from the account in Leviticus of the observance of the year of jubilee by the Israelites chap. xxv. 10. He referred in his introduction to the naturalness and appropriateness of observing certain special times and seasons and the fitness particularly of the times observed by the Jews. The keynote of the year of jubilee should be, he said, jubilant. The year naturally suggested the thought of the times that during it had come and gone, hallowed memories, loved faces once familiar, but now seen no more. The personal knowledge which Dr. Gibson had of the early history of the congregation and its then pastors, stood him in good stead. His characterization of these was happy, grateful and affectionate. We can quote only that of Dr. Burns as, "the old man eloquent and of superabounding energy." The year had a note of solemnity in it, opportunities gone,

lost forever, sin's power still felt, spiritual barrenness, the might have beens, the sense of personal unworthiness. It should have in it a note of faith, faith in the atoning sacrifice of Christ. Here a beautiful reference was made to the two goats and the different uses made of them on the great day of atonement. In the jubilee year liberty was proclaimed; this was the great duty of the church to proclaim liberty to sin's captives, and lastly, the year should have in it a note of Hope, brightening the future and inspiring to higher effort, more entire consecration. The sermon throughout was most happily adapted to the whole occasion.

The evening service was like the morning one only better. The church was simply packed. The reading of the Scriptures was brief, including short passages in Zechariah, the gospel of John and 1st Corinthians, 2. 4. The theme was, "The Demonstration of the Spirit." It was exceedingly well worked out and its meaning made very plain by means of a number of most apt and happy illustrations forming the bulk of the sermon which everyone could not but see, and feel to be most helpful. The attention of the great audience from the first word to the last was most marked, indicating true appreciation and apprehension of the several points made. Not only was the attention marked, it was at times strained and tense. The sermon was most simple, but also most practical and helpful; its delivery was effective, the enunciation of every word clear, so clear that not one was lost. It was a great day in St. James' Square church, and well calculated by all its services to start the congregation out on another fifty years of work, with a desire after and a determination to do by God's blessing, greater and better work, in the next fifty years than it has in the past.

REMEDY FOR LABOR TROUBLES.

The following from the Glasgow Leader is worth being thought over by employers of labor and by employees as well:

If anyone is qualified to speak with authority on the question of the relations between Capital and Labour, it is certainly Mr. Andrew Carnegie. In his speech the other day as President of the Iron and Steel Institute, he threw some light on the methods which have been followed by the great steel company which bears his name. By holding out to every workman in their service some specified share in the profits, the company procured the assistance of the brains, as well as of the hands of their employees, and the resulting benefits were mutual. Mr. Carnegie would like to see the same principles obtaining in works on this side of the ocean. The success of the experiment in his own case is a good enough reason for his recommending it to others. If a scheme of profit-sharing were adopted in all industrial and commercial concerns, it would produce a result much more beneficial than the mere acquirement of additional wages on the part of the workers. For one thing it would bring the employers and the employed into closer personal contact. At present they are separated by a wide gulf. The one side does not understand the other, and when any difficulty arises a

strike or a lock-out is immediately threatened. It has been Mr. Carnegie's province to understand "the organisation and management of that most complicated of all pieces of machinery, Man." Other employers of labour might do worse than take up the same study.

THE GOSPEL OF THE HOME.

Under this title a small volume in good type and neat binding has just been issued by William Briggs, Toronto. The author is the Rev. D. C. Hossack, M.A., L.L.B., Presbyterian Minister, Deer Park. A brief introduction is furnished by Principal Burwash of Victoria University who makes the following interesting statement. "When a boy at college, fifty years ago, my weekly Saturday walk to my own home among the hills led me past the well-kept cottage of Mr. Hossack, a Scottish farmer of Northumberland. In course of time the boys became younger fellow-students at Victoria, and the youngest Donald, was in after years my pupil. Of all lands, none has surpassed Scotland in the quiet religious beauty of its home life; and of this spirit the Hossack home was a noble example. The respected elder who ruleth his own house well, was Mr. Hossack; while the mother was pre-eminently the meek and quiet spirit, best known in the loving hearts and orderly lives of her children, but at the same time the wise and virtuous woman, who is herself a dowry to her husband."

The subject is certainly one that is suited to the present time; never was there greater need for laying stress upon the importance of a pure sweet home life. Mr. Hossack treats his theme in a style that is clear, strong and simple. In the one hundred and twenty five pages of this modest volume there is much practical wisdom and wholesome advice. The subject is treated under the six heads, "The Home, The Father, The Mother, The Son, The Daughter, The Teachers." The following passage from the fifth chapter is a fair specimen of the style.

A word about the true woman! Young woman whatever you undertake be true to it. Remember that God never intended you to treat the most solemn things of life, as if they were trivial. Never trifle with the heart's affections, the greatest and the deepest feelings, that we have in life. Houses and lots are small in value compared with the worth of a human soul. Never allow a man to think you care for him unless you really do care for him. Deceive him not, for God will hold you responsible, and will call you before the white throne to answer for your treatment of him. Be honest, be true, and do what is right in the sight of God. There is too much trifling in matters of the heart. There have been hearts broken, lives ruined, and souls lost by the seductive smile of a fickle woman. Daughters if you would be virtuous in the sight of the Lord, remember that God never intended you to use the power for the fall of any young man. What is virtue? How can we say that any young woman is virtuous who will trifle with a human soul. Be careful in this matter; you have the greater power and therefore the greater responsibility. There is a judgment day coming, and not only so, but there is a judgment day in operation now and every day is doomsday.

There are many apt quotations from the poets illustrating and enforcing the author's statements, while through all there is the solemn sense that life is a serious business for young and old.

THE JEWS AND RUSSIAN BARBARISM.

The Jew seems, to superficial view at least, to have a pretty hard time of it yet in various parts of the world, as if his cup of prophetic tribulation was not full. Part of the Jew's trouble is inevitable, if it is not Providential, as growing out of his invincible separateness. He does not really amalgamate with other people. He keeps up his aloofness of identity, which means perpetual racial antagonism. His wits have been sharpened by persecution, in addition to undeniable natural cleverness so that he makes money where others would starve. He is a great lender. By some mysterious process, your money is presently his money, which does not increase the popularity of the man in possession. Jews complain that ever since the trial and crucifixion of Christ, they have had as a race to endure a certain popular opprobrium; and no doubt there is much in what they say. There is a substratum of verisimilitude in the well-known story of the sailor who knocked down a Jew, and explained to the astonished Hebrew that it was because the Jews had crucified the Lord. "But," protested the Jew, "that was 1900 years ago." "That may be," replied the sailor, "but I only heard of it to-day."

There is one respect in which unjust persecution of the Jews bears analogy—to the putting to death of our Lord, namely, that however much either had or has to do with the fulfillment of things that were or are to be, the guilt of the participants is not thereby diminished. We do not see how any right-hearted person can remain unindignant over the recent news from a Russian city, of hundreds of Jews—men, women, and children—killed, maimed, tortured and outraged. We are glad to observe the world uniting in protest, and that even officially-inspired Russian newspapers show symptoms of uneasiness if not of shame. It is suggestive as well as encouraging that journals of the United States are beginning to estimate Russian civilization, or semi-civilization, with increasing candor. For several generations, owing to joint antagonism of feeling towards Great Britain, the rulers of the United States and of Russia have been engaged in mutual national flatteries; though there could have been nothing genuinely in common between the great English speaking republic and the most despotic and tyrannical monarchy in the world. It has been the steady Russian policy to sow distrust between Great Britain and the United States; and it is well known that the present Russian ambassador at Washington has made that his main endeavor. Russian calculations have been disturbed by the return of good feeling between Great Britain and the United States; so that now, when a massacre of Jews takes place in Russia under semi-official auspices, there is nothing to prevent the full expression of the indignant, humane feelings of a great Christian, English-speaking people.

Russia is a problem and a puzzle. In her own despotic way she has been forging ahead. She manages to push along without parliaments, without municipal institutions, without freedom of the press, without education, without liberty. It is a state of

affairs so much outside our experience as Britons, that it requires an immense effort of the imagination to realize Russian conditions. Britons could not exist without free parliament, municipal institutions, a free press, proper educational facilities, and, above all, liberty. There must be something in the English tongue inherently antagonistic to tyranny. We must not be understood of despairing of Russia. But at this moment it can only be described as a half-pagan, half-civilized empire. It is a thousand years behind the British Empire in all that makes life worth living, and in recognition of national self-government, and the strength giving, educative power of individual freedom. Russia will emerge from barbarism some day, but when, and how and after what tribulations?

Meantime, to return to the recent Russian massacres of Jews, it is the duty of all civilized parliaments, newspapers, and Christian pulpits, to make emphatic protest. There must be no truce with savagery, whether it rears its head in Africa or in Russia. Russia may retort, as she has done, by banishing correspondents of the London Times and other truth-revealing newspapers, but even Russia may find the enlightened disapproval of civilized mankind something not to be disregarded with impunity.

The fight continues fiercely between the French Government and the prescribed religious Orders. In some districts collisions have taken place between the representatives of law and order and the emissaries of the monks, and at the moment it would seem as if the struggle were only in its infancy. The curious part of the thing is that the members of the Orders have unhesitatingly and continuously professed obedience and loyalty to the law, and insisted that their Church teaches implicit obedience to the powers that be. Now when ordered to betake themselves elsewhere for the country's good, they raise a shout of defiance, thus effectively demonstrating their hypocrisy. The toleration of the civil and religious liberty, which prevails in France, are essentially different from the civil and religious liberty which prevails in Protestant countries. And yet it is difficult to see how the French government could do otherwise than it is doing with the religious orders.

Literary Note.

The All Red Line. The Annals and Aims of the Pacific Cable Project. Edited by George Johnson, Honorary Member of The Royal Statistical Society (James Hope and Sons, Ottawa, \$1.50 net.) This book contains the history of a great movement in which one of Ottawa's distinguished citizens, Sir Sanford Fleming, has played a great part as Dr. Le Sueur says, "It is now well on for a quarter of a century since Sir Sanford Fleming first drew the attention of the Canadian Government to the great importance of the establishment of telegraphic communication between Canada, Australasia and Asia by means of a trans-Pacific Cable" (page 50.) Such a great movement involves the action of many men and communities but it is well to make special mention of those who did the preliminary preaching and pioneer work. This book is the work of several hands and views the great scheme from many points. The editor seems to have succeeded in giving a compact, useful and interesting history.

The
Inglenook



FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XXI.

(Continued.)

'Come down,' he said; 'I swear I'll do you no harm.'

'Rather than do that,' she replied, 'I would spring into the sea, and take my chance of reaching one of those rocks; and there I would wait until deliverance came, or die, if so it were God's will.'

He laughed.

'No boat can reach us for days. Nobody knows you are here, or where to seek for you. I tell you that you're only fighting against fate. Heaven, that made us for one another, is on my side, else why were you put in my way? Why have I been able to bring you here? why didn't the boat sink among the breakers last night?'

'I don't believe in your notions of fate.'

'You may as well submit,' he said, with a cunning, sinister glance. 'Your character is gone. What will the world say when it hears that you consented to go away with me in my boat, and spend days and nights with me on this deserted island? Do you think that Geoffrey Waldegrave will marry you after that?'

A deep flush mantled her cheeks, but she answered proudly:—

'Oh, go awa', Nial, go away. Don't insinuate things that only show how deeply you have fallen. Try to keep alive some faint spark of manhood.'

She glanced towards the sea, half inclined to end the discussion by leaping in and swimming away to one of the numerous rocks not far off. She knew that she was more expert in the water than Nial.

But just then Nancy Bell appeared on the cliffs above them and called loudly:

'Maister Nial! Maister Nial! I hae noo come frae the ither side o' the islan', an there's a ship in fu' sail bearing straight doon on us.'

Fiona gave an exclamation of delight, and Nial sprang up the side of the cliff, and hurried off in the direction Nancy indicated to him.

When he was well away, she beckoned to Fiona to ascend the cliff.

CHAPTER XXII.

EVENING.

'Come back to the shielin', Miss Fiona,' said Nancy, hurrying forward; 'ye'll be safer there.'

'But the ship, Nancy!'

The old woman gave a bitter laugh.

'Ay, there's a ship, but it's no comin' here; it's only beatin' up agin the wind.'

'Could we not signal to it?'

'Na, na, it's owre far awa. I telt him o' the ship to get him oot o' the way; sae ye could win into the cottage.'

Fiona gave a stifled sob of disappointment, and the light fled from her eyes.

'Oh, Nancy, Nancy, how will this end? Do you think we shall be able to hold out till somebody comes to seek us?'

'Sure, an' I canna tell, Miss M'Iver; but we maun dae oor best.'

'I know where we could hide; a place where he could neither find us nor reach us.

Will you go with me?'

'Na, na; I hae telt ye already that I winna leave ma maister; ye needa ask me again, Miss M'Iver. I'll no dae it. But gin I can help ye to escape frae him, ye may lippen to me. And noo I come to think o't, ye'd better no tell me whaur ye're ganging to, for I wad hae to tell Mr. Nial I didna ken. An' I hae some strange feelings whilk I canna rightly get owre, that I haena lang to bide here. Ye see, Miss M'Iver, things are no ganging weel, an' I'm no sure I'll win through. I'll dae a' I can for ye; but I wadna hae ony mair lees to rise up agin me in the ither world nor is just needfu!'

'God bless you, Nancy!' said Fiona, with a choking voice, 'and reward you for your kindness to me in the day of trouble.'

She saw that Nial could no longer observe their movements.

'I'll hasten on to the cottage; I can run faster than you, and if Mr. Nial should appear he had better not see us together.'

Fiona started forward and ran as fast as she could. She had not spent the night in idle regrets, but in thinking out the whole situation. One plan of getting away had failed; she had another in her mind. She went direct to Nial's room and seized his gun—both barrels of which were already loaded.

'I must take this with me,' she thought. 'I dare not leave it with him.'

She glanced round for any other firearms, but there were none. The room had a dismal appearance; a half-emptied bottle of brandy stood on the table; Nial's breakfast was there untouched.

Fiona had hardly gained the kitchen when Nancy entered breathless.

'He's comin'; he'll be here in a minute,' she said hastily. 'Ye canna get awa noo. Gang into yon shed an' bolt yersel' in. But, ay, he'll be ravin' mad when he finds ye hae gotten his gun.'

There was no time for another word.

Nial Mor entered the kitchen, and going up to Nancy gave her a rude shake.

'You've deceived me,' he cried angrily; 'the ship was not coming here.'

'Was it no?' asked Nancy incredulously. 'Weel, it's a pity it wasna; for I wad hae liked richt weel to hae gotten awa. It was soilin' straight enough for this place when I saw it.'

'Where is Miss M'Iver?'

'Sure, Maister Nial, ye can see yersel' she's no here. She maun hae gane into yon auld bield to rest hersel', an' ye mauna disturb her. She didna sleep a wink a' last night, an' she'll be weat through, an' worn oot wi' climbin' owre yon rocks.'

He went to the other room, but had hardly been absent a minute when he gave a loud exclamation and returned.

'Where's my gun?' he demanded.

'I dinna ken, sir,' replied Nancy, with a look of surprise. 'Is it no whaur ye left it?'

'No.'

'Weel, I swear I haena touched it.'

He gave a sharp rap at the door of the lean-to.

'Are you here, Fiona?'

'Yes.'

'I want to speak to you.'

'Well, I can hear.'

'Open the door.'

'I will not; I cannot trust you.'

'I swear I'll do you no harm. I was mad down there on the shore. A devil was raging in my heart. I did not mean what I said. This is not a fit place for you to stay in. I want to talk to you. Will you come come out?'

'No.'

'I'll take an oath, I'll not hinder you from returning if you wish to.'

'I shall stay here.'

The dull fire in his eyes began to blaze up.

'Well, give me my gun; you've got it.'

'And intend to keep it.'

'But I want it; I'm going shooting.'

'I shall not give it up as long as I'm on this island.'

'By God you shall,' he cried, turning white with passion. 'Give it to me at once, or I'll break the door open.'

'Take care, Nial; I warn you,' she answered in a clear, firm voice. 'You know that I can shoot straight and mean what I say. I have the gun, and I'll not hesitate to use it. The moment the door falls I'll shoot you.'

He turned away with a scornful laugh.

'Ah, ah, we'll see, my haughty queen! You're my prisoner, and you'll not escape again. If you'll not come when I would speak to you in words of love, you'll come the next time when I'll appeal to you with a tongue of fire. B'fore the night has gone you'll be glad to fly to my arms.'

Nancy followed him into the next room and began clearing the table, slipping the brandy bottle out of sight first of all.

'Mind, Nancy,' he said fiercely, 'you'll not speak to Miss M'Iver, or give her anything, if you value your life. I'm afraid you're not to be trusted. You're like everybody else, you're turning against me.'

'Ye're wrang, Mr. Nial, far wrang,' answered the old woman sorrowfully. 'The Lord kens I wad gie ma life to see ye happy. Did I no come here oot o' love o' ye? There's naobody wad sae muckle like to see ye wedded to Miss M'Iver as auld Nancy Bell. But I doubt ye're no ganging the richt way to wark to win her.'

'There's no other way now.'

'Tak' her hame, Mr. Nial, an' woo her an' win her in a decent fashion; an' gin she winna hae ye, are there nae ither leddies in the world? What guid can come oot o' this kind o' wark? Miss M'Iver will forgie ye for rinnin' awa wi' her. Why will ye no listen to reason, sir?'

He gave a wild, reckless laugh, and answered:—'You don't know what you're talking about, Nancy.'

'Maybe no; but come awa noo, an get yer dinner. I hae it a' ready to bring in.'

Nial assented sulkily.

Fiona sat in the shed, alert, watchful, attentive to every sound. The gun lay across her knees; she was ready to spring into an attitude of self defence at any moment. Nial Mor could not take a step, or utter a word, but she endeavored to understand its significance. His threat that he would speak to her that night with a tongue of fire had not fallen unheeded. She divined what

it meant. Still there was nothing more that she could do for the present. The gun was only to be used in the last and direst necessity, else she might have gone forth boldly, and dared him to follow her. So she must wait for darkness. For though Nial had drunk heavily, it had only increased his fierce restlessness. He prowled round and round the hut like an angry tiger. Now and then he ascended an eminence and looked towards Mull. The sea was going down, and he had begun to fear the approach of some rescue party before he had accomplished his purpose; but he hardly ever took his eyes of the shieling.

During one of those excursions, Nancy opened up a hurried communication with the captive, and passed some food into the shed.

'Eat a' ye can,' she whispered, 'an' tak' the lave wi' ye. An' try an' get a bit o' sleep; ye need it.'

'She gave a sigh as she looked into the girl's pale, beautiful face

Fiona shook her head sadly.

'But hoo will ye win oot here, Miss M'Iver?'

Fiona glanced up at the skylight with a faint smile.

'Och, ye canna get through there; it's no big enough.'

'Yes, it is. I shall climb through as soon as it's quite dark.'

As the night closed in Nancy moved about restlessly, and Fiona's nerves were strung to their utmost tension. Her heart beat wildly. A supreme moment was at hand. If she should be successful in eluding Nial Mor the immediate danger would be past. But what after that? She put the question aside, resolved to deal only with the near present. But if she failed; if he heard her getting through the skylight, and came upon her, what then? She would be compelled to shoot him. That sinister, cruel, devilish look in his eyes when he tried to grasp her on the shore had haunted her ever since. She knew what it meant, and shuddered.

An hour before it was quite dark he drank some more brandy, and his recklessness and violence increased. The fire leaped into his eyes, and his face was flushed. Nancy began to feel afraid, and question whether she had not better try to hide from him with Fiona.

He rushed into the kitchen and struck the door of the shed.

'Fiona!'

'Yes.'

'I want you; you must come with me.'

She made no reply.

'Oh, you'll not answer me,' he exclaimed with a maniacal laugh, as he rushed back again. 'You despise me; you put shame on me; you say you've given your heart to another. We'll see. You'll be ready to fly to my arms when I call again.'

He tore the mattress off the bed, and heaped the furniture together, talking meanwhile incoherently and madly to himself.

Nancy glanced in upon him. He stood with his back to her, lifting the bottle to his lips—a heap of bed clothing and furniture before him. In sudden terror she drew back, and tapped softly for Fiona.

'Rin, rin,' she whispered, 'get awa. He's settin' the place o' fire.'

'But you, Nancy?'

'Ah, I maun gang wi' ye noo; I canna help him any mair.'

'Keep him talking in his own room a minute or two, and then slip away and hide among the cliffs, where you found me this morning.'

At the door Nancy met him dragging out

a box of provisions and wine.

'Oh, Mr. Nial, ye canna be sae mad,' she cried. 'Whaur will ye find a roof to pit owre ye gin ye dae this?'

'We'll have the sky, Nancy, the sky with the bright stars and the moon to look down on us. Will not that be a good roof?'

'Oh, but ye haena thoct o' the consequences, sir. Whaur can ye find a shelter for Miss M'Iver?'

'In my arms, Nancy, and where better could she be?'

He rushed back again and flung a bottle of spirits over the heap, and then a blazing peat into the midst of it. In a moment the long tongues of flame leaped up.

He laughed wildly.

'Blaze away,' he cried, 'burn! burn! There's nothing like fire to melt a proud woman's heart. Love is fire, and hate is fire, and God is fire. Ah, we'll have a glorious blaze to-night! Heaven and hell, love and hate, all on fire together. We shall be saved by fire, or destroyed with fire. What matters which, so long as I have Fiona in my arms? Chariots of fire and horses of fire to carry us to heaven, or flaming devils to bear us down to hell. I care not which, so that we die together.'

Then he sprang into the kitchen.

'Fiona! he cried, 'Fiona! I'm waiting for you. Come! Come quickly! The house is in flames and my brain is on fire, and my heart is on fire for you.'

There was no response.

He called again, and still there was no reply.

'What, Fiona! Would you rather perish in the flames than come to me? Then, my God, we'll die together.'

He flung himself with all his weight against the door. It gave way with a crash, and stood wide open. But Fiona was gone. There was a stool in the middle of the floor. The little skylight—through which he had never thought she could escape—was open. For a moment he stood transfixed. Then he broke into a wilder frenzy of passion and fled from the burning house.

(To be Continued)

PAPA'S LETTER.

I was sitting in my study,
Writing letters, when I heard
"Please, dear mamma, Mary told me
Mamma musn't be 'sturbed.

"But I se tired of the kitty,
Want some ozzer fing to do.
Witing letters, is 'ou, mamma?
Tan't I wite a letter, too?"

"Not now, darling; mamma's busy;
Run and play with kitty now."
"No, no, mamma, me wite letter—
Tan if 'ou will show me how."

I would paint my darling's portrait
As his sweet eyes searched my face—
Hair of gold and eyes of azure,
Form of childish, witching grace.

But the eager face was clouded,
As I slowly shook my head,
Till I said, "I'll make a letter
Of you, darling boy, instead."

So I parted back the tresses,
From his forehead aigh and white,
And a stamp in sport I pasted
Mid its waves of golden light.

Then I said, "Now, little letter,
Go away, and bear good news."
And I smiled as down the staircase
Clattered loud the little shoes.

Leaving me the darling hurried
Down to Mary in his glee,
"Mamma's witing lots of letters;
I se a letter, Mary—see!"

THE AVERAGE BABY.

The average baby is a good baby—cheerful, smiling and bright. When he is cross and fretful it is because he is unwell and he is taking the only means he has to let everybody know he does not feel right. When baby is cross, restless and sleepless don't dose him with "soothing" stuffs which always contain poisons. Baby's Own Tablets are what is needed to put the little one right. Give a cross baby an occasional Tablet and see how quickly he will be transformed into a bright, smiling, cooing, happy child. He will sleep at night, and the mother will get her rest too. You have a guarantee that Baby's Own Tablets contain not one particle of opiate or harmful drug. In all the minor ailments from birth up to ten or twelve years there is nothing to equal the Tablets. Mrs. W. B. Anderson, Goulais River, Ont., says: "My little boy was very cross and fretful and we got no rest with him until we began using Baby's Own Tablets. Since then baby rests well and he is now a fat, healthy boy."

You can get the Tablets from any drug-gist, or they will be sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

No one heard the little prattler,
As once more he climbed the stair,
Reached his little cap and tippet,
Standing on the entry chair.

No one heard the front door open,
No one saw the golden hair,
As it flatted o'er his shoulders
In the crisp October air.

Down the street the baby hastened,
Till he reached the office door,
"I se a letter, Mr. Postman;
Is there room for any more?"

"Cause dis letter's doin' to papa;
Papa lives with God, 'ou know,
Mamma sent me for a letter,
Does 'ou fink 'at I tan go?"

But the clerk in wonder answered,
"Not to-day, my little man."
Den I'll find anozzer office,
"Cause I must do if I tan."

Fain the clerk would have detained him
But the pleading face was gone,
And the little feet were hastening—
By the busy crowd swept on.

Suddenly the crowd was parted,
People fled to left and right,
As a pair of maddened horses
At the moment dashed in sight.

No one saw the baby figure—
No one saw the golden hair,
Till a voice of frightened sweetness
Rang out on the autumn air.

'Twas too late—a moment only
Stood the beautiful vision there,
Then the little face lay lifeless,
Covered o'er with golden hair.

Reverently they raised my darling,
Brushed away the curls of gold,
Saw the stamp upon the forehead,
Growing now so icy cold.

Not a mark the face disfigured,
Showing where the hoof had trod;
But the little life was ended—
"Papa's letter" was with God.
—Selected.

The voice of Christ, like the sound of church-bells, rings through all the valleys of our sorrow, saying: "Come unto me and I will give you rest."

The storm may come without Christ, and Christ may come without the storm; but when storm and Saviour come together then is revealed both power and loving kindness.

Ministers and Churches.

Our Toronto Letter.

The latest event of interest among Presbyterians in this city, and which will also possess no little interest to very many beyond it, was the celebration last Friday evening, under the auspices of the Presbytery of Toronto, of the ministerial jubilee of Rev. Dr. McLaren of Knox College. It was desired to hold it in the College as the most fitting place, but this being found impossible, the office bearers of Bloor street Presbyterian church, to the session of which Dr. McLaren belongs, gladly opened their doors for such an occasion, and the ladies provided a social reception from six to eight. At eight a good sized audience gathered in the auditorium, and the more public part of the ceremony began, the Rev. Wylie Clarke, Moderator of the Presbytery, presiding. There may have been a fitness in it, but I must say it looked a little odd, to see presiding at such an occasion, one who looked so youthful in appearance that the reverend doctor looked old enough with his whitened locks to be his grandfather. But this is the young men's era. The reception was well attended, especially by ministerial brethren of Toronto and their wives, and brief and pleasant informal congratulatory speeches were made after the tea had been done full justice to. The chief part of the ceremonies consisted, after brief devotional exercises, of the reading to Dr. McLaren, of several very complimentary addresses, all suitably bound and presented to him. The first was from his co-Presbyters and was read by Rev. R. C. Tibb, Clerk of Presbytery. Then followed an address on behalf of the Presbytery and Foreign Mission Committee of which Dr. McLaren was for many years Convener, by Rev. Dr. Milligan. The next was from the alumni of Knox College, of which the doctor is himself an alumnus, and was read by Rev. J. McD. Duncan. Another was from the Board and Senate of the College and was read by Rev. Prof. Ballantyne. One was also handed to the doctor, but not read, from the congregation of Amherstburg which was his first charge. His Honor, the Lieutenant Governor was also present, and as Chairman of the Board of Knox College, made a happy address, referring in suitable terms to the valuable services as Professor of Systematic Theology which Dr. McLaren has rendered the College and the Church in the number of students, between five hundred and six hundred, who during his thirty years professorial labors had passed through his hands. Mr. John L. Baikie, a fellow office bearer, and one who had been long and closely associated with the guest of the evening in the work of Bloor street church, spoke for the congregation and in its name made a presentation of a handsome case of silverware, in doing which he coupled the name of Mrs. McLaren with that of her husband. After all this, Dr. McLaren replied at some length, specifying his pastorates in Amherstburg, Boston in the United States, Belleville, Ontario, and Ottawa, and giving a number of interesting reminiscences of his early College days and friends, and next of his long period of service as a professor. It was interesting to see amongst those present such venerated fathers in the Church, and old friends of him in whose honour the gathering was held, as Revs. Dr. Gregg and Wardrop, both now well over the fourscore, and George Hay, Esq., from Ottawa to represent Knox church. The whole occasion was a most happy and interesting one in honor of one whose whole career in the Church and whose valuable services rendered were well worthy of all the honour so spontaneously and heartily paid him. The absence was felt of the Principal of Knox College, who, unfortunately, was laid up with an attack of gripe, and who, we understand, has been forbidden by his medical adviser on that account to attend the General Assembly meeting in Vancouver.

For one week, the last was very much emphasized by Presbyterian jubilees. The preliminary service in the observance of that of St. James Square congregation was held last Sunday, and consisted of a reunion Communion service at which not only the present congregation, notwithstanding many absentees on account of the holiday on Monday, was well represented, but many old members also appeared and took part in this sacred commemorative observance, whose faces once familiar had grown unfamiliar by the silent lapse of years. Rev. Principal Caven, as having been long associated with the congrega-

tion, thirty-seven years, and having been well acquainted with all its pastors, took the chief part of the service in a historical and memorial pre-Communion address. Nothing could possibly be better, or in every way more happy and appropriate than his sketch of the early struggles of the few faithful men and women who at first formed the congregation, or his characterization of its successive pastors, Revs. Dr. Taylor, King, Kellogg, and old Dr. Burns, as voluntary supply for a time, all now gone to their rest, and the tribute he paid to the true and loyal elders and other office bearers who stood by the various pastors of the congregation, and had by their labors and liberality given the congregation the honoured place it had always held and still holds in the Presbyterian Church. Those whose acquaintance with the congregation and knowledge of its pastors extended over all those years, could not but be greatly encouraged by Dr. Caven's wise, timely and Christian words, and all connected with it now, be stimulated to fresh endeavor to be worthy successors of those who had gone before. Attention was specially called by the pastor to the expected presence next Sabbath of Rev. Dr. Gibson, of London, England, to preach the jubilee sermons and members were advised to be early in their places as a very large attendance was expected at both morning and evening services. In the evening Rev. Mr. Gandier preached an inspiring sermon specially designed for the young, and well calculated to awaken a sense of responsibility for the future in view of all that has been done for us, and that we have inherited from the past. It might be added that there was a large accession to the membership of nearly thirty by profession of faith and by certificate together from other churches. Altogether it was an high day, and one much to be remembered. On the evening of the same day Rev. A. B. Winchester of Knox church took the somewhat unusual course of preaching a sermon intended specially for young women. Young men have enjoyed too much a kind of monopoly of special sermons, and surely young women need and are equally entitled to some special Christian attention of that kind.

The committee of the Woman's Home Mission Society whose formation was referred to in a previous letter, met last week and adopted a constitution and also appointed office bearers. We need only name the chief. Hon. President, Mrs. W. Mortimer Clark; President, Mrs. S. S. Smellie, with five Vice-Presidents; Recording Secretary, Miss Inglis; First Corresponding Secretary, Mrs. W. E. Lang; Treasurer, Miss Helen Macdonald. It was arranged that there should be three committees—hospital work, publication of home mission literature, and organization. The existing Atlin Nurse Committee was formally appointed a committee on hospital work. Mrs. M. Curdy, Mrs. Mitchell and Miss Mickle were appointed a publication committee, with power to add to their numbers. The Committee on Organization is composed of Mrs. Frizzell, Mrs. Warden, Mrs. James Kent, Mrs. Gillies and Mrs. Thom, authority being given to them to add to their numbers. The Secretary was instructed to communicate with the following ladies in other localities, asking them to serve on this committee: Lady Taylor, Hamilton; Mrs. K. Maclean, Guelph; Mrs. D. M. Gordon, Halifax; Miss Dickson, Peterboro; Mrs. Colin H. Campbell, Winnipeg; Mrs. Dr. Lafferty, Winnipeg. The committee decided to call a public meeting of ladies, to be held in Knox church lecture-room on Tuesday, 9th June, at 5 p.m., to receive and dispose of their recommendations.

A very well attended and very much in earnest temperance convention was held last week, to take some action to stir up the Government to carry out, more speedily than it appears likely to do, the legislation it promised, and called for by the large vote cast in the referendum to do away with the bar, treating, drinking in club rooms and in other ways. Very general and apparently a very justifiable feeling of disappointment was expressed at the delay of the government to enact legislative measures upon what appeared to the members of the Convention rather flimsy excuses not to call them pretexts. The most important action of the Convention was the vote reaffirming the resolution adopted at the Convention of Jan. 16th: "That in view of the recent expression by the electors of the Province of Ontario in favor of the liquor act, 1902, we deem it advisable to request that effect be given to the said vote by the abolition of the public bar, the treating system and drinking in

clubs and the imposition of such other restrictions on the liquor traffic as shall most effectually curtail its operation and remedy its evils." Another motion was also passed heartily and unanimously, calling upon the government to at once appoint a commission in the interests of good citizenship, to investigate the numerous and gross frauds practiced through the ballot boxes in the referendum vote of December 4th last.

The near completion of the University Convocation Hall Fund, the unveiling of a striking and admirable statue, set up in the Queen's park, in memory of Governor Simcoe, the citizen's banquet to Lord Minto, and the general and loyal observance of Victoria Day, have all made the past week a somewhat memorable one.

Ottawa.

Rev. A. E. Mitchell will preach to the Orangemen in Erskine church on July 12th at 4 p.m.

At Erskine church, the pulpit was occupied by Rev. James A. Macfarlane, M.A., of the Bible Institute. The pastor, Rev. A. E. Mitchell being in Prescott assisting at anniversary services there.

A large congregation assembled on Friday evening in St. Andrew's church at the pre-Communion service when Rev. Dr. Munro Gibson, of London, England, delivered a powerful and impressive sermon. The speaker was introduced by Rev. Dr. Herridge, who spoke of him as the leader of evangelism in Great Britain. Dr. Gibson is one of the most eminent divines in the Presbyterian church, and is not only a preacher but a writer of equal prominence and ability. His appearance in the pulpit is such as conveys to his hearers a feeling of admiration, and impresses them with his force of character and broadmindedness. Physically he is a man of generous proportions, with strong features, which add greatly to his attractive personality, and effective deliverance.

Prof. Ballantyne of Knox College, Toronto, predecessor of Rev. D. M. Ramsay in the pastorate of Knox church, preached in that church on Sabbath. At both services he was greeted by large congregations. It is needless to say that he preached able and impressive services. He took for his text 1st Thessalonians 5: 20-22, illustrating five points of the Christian life—1, the pressure and power of the Holy Spirit in the heart and life; 2, appreciation of the teachings of the life-giving word; 3, bringing the teachings and doings of everyday life to the test of the Word of God; 4, steadfast maintenance of the truth of the gospel and Christian morality; and 5, surrendering or abandoning everything calculated to bring dishonor upon the name of God or reproach upon the cause of Christ. The Christian life is a strenuous life—an active warfare against sin and an earnest striving for holiness, wise and reasonable discrimination in regard to things bearing upon the everyday ranges of life, and a blessed hungering and thirsting after righteousness. Such a life can only be successfully pursued by acceptance of the teachings of the Word of Life, illumined by the purifying and sanctifying power of the Heavenly Paraclete, commissioned by our Divine Redeemer to take of the things that are Christ's and show them unto those who accept the gift of salvation.

Eastern Ontario.

The Rev. J. R. Conn preached his farewell sermon in Clayton last Sabbath.

The Presbytery of Kingston last week fixed the date of the induction of Rev. Jas. R. Conn at Napanee for Tuesday evening, June 2nd, at 8 o'clock. Rev. Mr. MacLaren, of Picton, preached; Rev. Dr. Jordan, Queen's University, addressed the minister and presided, and Rev. A. H. Drumm, Belleville, addressed the people.

On Thursday, 4th June, Rev. Mr. Fotheringham was ordained at Sandhurst, Rev. R. Laird presided and ordained; Mr. McLeod preached; Mr. Cumberland addressed the people and Mr. Boyd, the minister.

At the funeral service of the late John MacLaren held in First church, Brockville, last Thursday, Rev. Robt. Laird was assisted by Rev. David MacLaren, Alexandria, Rev. Prof. MacLaren, of Knox College, Toronto, and Rev. D. Strachan. It was one of the largest ever seen in Brockville, all classes of citizens wishing to pay their last tribute.

Rev. Prof. Macnaughton, of Queen's University, preached in Napanee last Sunday morning and evening.

Rev. Hugh Munroe, B.A., of Woodstock, who has been in supply for a year in Winnipeg and in St. Andrew's church, Cobourg, has accepted a call to Bowmanville, and will be inducted June 6th. St. Paul's pulpit was only declared vacant on May 10th.

At the annual meeting of the Ladies' Aid Society of Burn's church, Martintown, the reports were most encouraging. The contributions to the Mission schemes of the church showed a marked increase over former years and a small balance remains in the treasury for other church work.

A representative meeting was held in the Balderson church Tuesday evening to hear the report of the building committee in regard to tenders received and building prospects. It was decided that the financial backing was not sufficient to guarantee any movement until the congregation was again visited. A committee was appointed to see the people at once and it is expected that the contract for the new church will be given out very soon.

A pleasant social meeting was held by St. Andrew's congregation, Cobourg, to welcome the pastor, Rev. Wm. Beattie, on his return from a six months' absence, spent in study in Edinburgh and in travel in Palestine and Egypt, and also a farewell to Rev. Hugh Munro, who had ably filled the pulpit during the absence of the pastor, and who had won a large place in the affection and respect of the congregation. During the evening an address of welcome was presented to the pastor; a check was given to Mr. Lord in acknowledgment of his services as moderator of session, and an address was read thanking Mr. Munro for his faithful services during the pastor's absence.

Western Ontario.

A new verandah is in course of erection at the Walton manse.

Anniversary services were held at Kew Beach church on Sunday. Rev. Dr. Milligan preached at 11 a.m., Rev. T. B. Heyd at 3 p.m., and Rev. Dr. Armstrong Black at 7 p.m.

A meeting of the members and adherents of Knox church, West Puschich, was held in the church at Criff on Thursday evening of last week to consider a proposition to build a new church at Paddock's Corner. The pastor, the Rev. W. Robertson, presided. Delegates representing the new movement were heard. Those of the West believe that the congregation would be greatly strengthened by a new site two and one-half miles west from the present one. Committees were appointed to report at a later meeting.

The nineteenth annual meeting of the Maitland Presbyterial Society was held in Wingham on Tuesday of last week. Mrs. Ross, of Brussels, gave the president's address. This was followed by reports and then Mrs. Murray, of Kincardine, led in a dedicatory prayer. A most interesting address was given by Mrs. Colin Fletcher, of Thames Road, Osborne, on "A Purposeful Life." Mrs. Richardson led in a discussion on the responsibility and privileges of Christian as compared with heathen women. A question drawer was opened by two of the members. In the evening addresses were given on mission work by Rev. R. A. Mitchell, returned missionary from China, and others. The societies in the Maitland Presbytery have contributed this year \$1,800.

The esteem in which the late Peter Musgrove of Seaforth, was held was manifested on Friday last, by the eulogistic addresses of his co-presbyters and by the funeral procession almost two miles in length. It was fitting that the minister who presided at his ordination 35 years ago, the Rev. Dr. Hamilton, should give the principal address. He spoke of Mr. Musgrove's faithfulness as a preacher of the Gospel and his diligence as a pastor. Rev. Colin Fletcher, who remembered Mr. Musgrove's impressive prayer at his own ordination 25 years ago, referred to it very appropriately. The prayer at the grave was offered by the Rev. A. McNab, M.A., of Walton. On Sabbath last the Rev. J. L. Campbell, B.D., conducted the services. The Rev. N. Shaw, of Egmondville, was appointed interim Moderator of the session and also to the trusteeship of the Presbytery rendered vacant by the death of Rev. Mr. Musgrove. Ministers desiring a hearing as candidates in Caven and Duff's churches, McKillop, Huron Presbytery, will kindly correspond with Rev. N. Shaw.

Quebec.

The Rev. James Sutherland, the esteemed pastor of Kingsbury and Flodden, is seriously ill with pneumonia, and his congregation are anxious.

Rev. W. W. MacCuag inducted at Levis (South Quebec) on the 4th, June.

The Rev. J. R. MacLeod completed the eleventh year of his pastorate in St. Andrew's Church, Three Rivers, last Sunday.

It is expected that two churches in French fields will be built this summer one at St. Damase and one at Lorette.

The ministerial commissioners from the Presbytery of Quebec to the Assembly are Revs. D. Tait, C. A. Tanner, Dr. Kellock and J. R. MacLeod. It is expected that at least two elders from the Presbytery will go to Vancouver. Messrs. Jas. Davidson (Sherbrooke), and John McCammon (Inverness).

Recently an interesting and helpful missionary meeting was held at St. Andrew's, Que., when the pastor of the Presbyterian church, Rev. R. L. Ballantyne was in the chair. The Rev. Mr. McLaren, of Lachute, spoke on the reasons why all the members and adherents of our churches should be deeply interested in Christian missions. The first message to reach the sinner is 'come,' but this is immediately followed by the command, 'go.' Then a second reason is that the privileges we enjoy to-day are the direct outcome of the dissemination of those Christian principles without which our condition would be similar to that of the heathen. Thirdly, the best way to maintain that which we have is to try and communicate it to those of our fellowmen who are strangers to the truth which saves. Lastly, the only way to secure a sufficient number of competent missionaries is to foster and deepen an interest in the missions of the church. The Rev. Dr. Patterson, who for forty years ministered to the congregation here, but who is now residing in Lachute, then spoke of his interest in the work which the church was trying to accomplish at home and abroad. The best reason, he said, for carrying on of mission work is the Golden Rule. He spoke of that maxim of heathen ethics which declares that to give away that which one has does not tend to lessen it. The possession of the Sacred Scriptures was the great advantage enjoyed by the Jew of olden time. The Anglo-Saxon nations seem to have inherited the legacy originally bestowed upon the law. Among the other speakers were Rev. M. E. Boudreau, of Greenville and Rev. Jas. Fraser of Cushing, both of whom delivered excellent addresses.

Semi-Jubilee Services in Knox Church, Beaverton.

The twenty-fifth anniversary services in connection with Knox church, Beaverton, were held on Sabbath, May 24th, and were a decided success.

Prof. Ballantyne of Knox College, preached two excellent and practical sermons to large congregations. In the morning his subject was "Salvation by faith alone," and in the evening "The Christians attitude towards the world."

The foundations of this congregation were laid in the year 1849. When people began to settle here between seventy and eighty years ago, from the old land, and hew out houses for themselves from the virgin forest, there was no place of worship. But soon they began to meet in the various homes where prayer-meetings were held and together they sang the songs of Zion. Before long a congregation was formed in connection with the Church of Scotland, and occasional supply secured. A few years after the disruption in 1843, Rev. John McTavish and other divines were commissioned by the Free Church of Scotland to come to Canada in the interests of the Free Church. Rev. (afterwards Dr.) McTavish who represented the Gaelic speaking section of the Free Church, came to this locality, and in the year 1849 the foundations of this congregation were laid, but it was left to the late Rev. Dr. Burns, of Toronto, to complete the organization. On Sept. 30, 1849 the united charge of Eldon and Thorah (now Woodville and Knox, Beaverton,) was formally organized, with Dr. Burns as Moderator pro tem, and with the following as elders: Messrs John Gunn, John McDougall, Alex. Munro, Colin McCuag, John Campbell, Arch. Gillis, and Donald Gunn; all of whom have gone to their rest.

In the year 30 or 31 this congregation erected its first church in Beaverton, and for a time had

only occasional supply, until Rev. John McTavish was settled as their first minister in July 1854. The circumstances in connection with the coming of Dr. McTavish are interesting.

In the year 52, nine hundred people from his own district in Scotland determined to emigrate to Australia, and Dr. McTavish resolved to accompany them as their minister; but it was seemingly fated that another British colony should receive the labour of his best years. Smallpox broke out on ship-board and Dr. McTavish became one of its victims, and was with his wife and child, landed at Cork. He soon recovered however, and returned to Scotland, regarding this sickness as a sign from God that Australia was not to be his field of labor. Dr. Burns, hearing of his whereabouts, wrote Dr. Grey of Orillia, asking him to call a meeting of the congregations of Eldon and Thorah for the purpose of moderating in a call to Dr. McTavish, if possible. This was done and the call was forwarded to Dr. McTavish in Scotland and accepted. He came at once, and was settled in Beaverton. He was a man of striking personality, marvellous physical strength and endurance, indomitable courage and energy, fearless in the discharge of duty, and a faithful servant and minister of Jesus Christ. He had, above most, the courage of his convictions, and was never afraid to stand by them. Always an active and indefatigable worker in the cause of Christ; he was so highly esteemed by his brethren that he was elected to the Moderatorship of the General Assembly. It might be interesting also to note that it was Dr. McTavish who originated in the Canada Presbyterian Church the Aged and Infirm Minister's Fund, and had charge of it till he returned to Scotland in 1877. Meanwhile his congregations grew rapidly and it was soon felt to be in the interests of both charges that each have a minister of its own. Thus a separation took place about the end of the year 1860, and Dr. McTavish became minister of the Woodville congregation.

Early in the year 1861 Rev. John McLaughlin, a godly man, and devoted servant of Christ, became minister in Beaverton. He labored with much acceptance till almost his death. On March 10, 1870, Rev. Duncan Cameron became minister. After a short pastorate, he was succeeded by the Rev. John McNabb, who was inducted on May 5, 1874. For a number of years he labored faithfully and patiently until ill health forced him to resign. It was during his pastorate that the present church edifice was erected at a cost of about \$14,000. It was a large debt for a small congregation to assume. Interest was very high, and the people as yet were poor, but with almost indomitable courage, they shouldered the burden and worked untiringly and energetically for many years until the whole debt on all the church property was wiped out—between \$23,000 and \$24,000 having been paid in all. The church stands today as a monument of self-sacrifice and energy on the part of those who so manfully struggled to make the necessary payments.

Of those who composed the building committee only three remain, viz., Mr. G. F. Bruce, who still takes a very active interest in the work of the church, and is now Clerk of Session; Mr. Robert Morrison, who is an elder, and Mr. Lachlan Johnston, who is on the Board of Management.

After Mr. McNabb's retirement, Rev. G. C. Patterson M.A., now of Embro, was inducted on August 7, 1883. He labored successfully for a number of years and was succeeded in Jan. 1888 by Rev. D. C. Johnston. Ill health compelled him to resign in Jan. 1893, and in May of the same year Rev. M. N. Bethune, now of Toronto was inducted. On Nov. 2, 1896 he was succeeded by Rev. K. J. McDonald, M.A., now of Port Morin, N.B.

Many are the pleasant memories that linger around the pastorates of these ministers of God. Their qualifications were not all the same, but each had gifts that have been the means of endearing them to the hearts of the people; and it is with pride that they refer to the godly men who have through these eventful years broken unto them the bread of life.

After a short vacancy of a few weeks, a unanimous call was extended to the present pastor, Rev. A. C. Wishart, B.A., who had just graduated from Knox College. He was inducted on Aug. 21, 1900, and has taken vigorous hold of the helm. The various organizations of the congregation are doing excellent work, and peace and harmony prevail. The congregation is in a good condition financially, and the prospects for the future are bright.

Every Mother
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Cuts—Sprains—Bruises.

Painkiller
does it rapidly. Nothing like it
for children. A few drops in
hot sweetened water cures

**Cramps—Colic and
Summer Complaint.**
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Health and Home Hints

A Useful Cement.—An excellent cement for mending almost anything may be made by mixing together litharge and glycerine to the consistency of thick cream or fresh putty. The cement is useful mending stone jars or any coarse earthenware, stopping leaks in seams of tin or wash-boilers, cracks and holes in iron kettles, etc. It may also be used to fasten on lamp tops, or tighten loose nuts, to secure loose bolts whose nuts are lost, to tighten loose joints of wood or iron, and in many other ways about the various kitchen utensils. In all cases the article mended should not be used until the cement has hardened, which will require from one day to a week, according to the quantity of cement used. This cement will resist the action of water, hot or cold acids, and almost any degree of heat.

It is wise for every mother of a family to keep on hand a supply of simple, safe remedies in case of accidents, and have them placed ready in a medicine-chest, so that they can be found readily in the night or when needed, and each one labeled. It will reduce your doctor's bills considerably. Besides, think of the comfort and relief it gives one to be able to help a loved one who is suffering.

I will tell you a few helpful remedies which can be used in emergencies, I have tried them and know them to be excellent: Arnica, linseed oil, a bottle of limewater, mustard leaves, witchhazel, camphor, paregoric, sticking plaster, powdered borax, poultice bags, boracic acid.

Fresh Pineapple in Jelly.—Make a pint of calf's foot or gelatine, flavored with lemon or orange, surround a small fancy mold with ice, keeping the opening end upward; add enough jelly to cover the bottom of the mold; when firm add a layer of diamond-shaped pieces of pineapple, then add more jelly and pineapple until the mold is full and all the fruit is used. Keep it as cold as possible until wanted, then dip the mold quickly in hot water and turn out the form on an ice-cold dish.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

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

World of Missions.

A Korean Incident.

A poorly clad little boy, who walked in ten miles last Sunday to see a few people baptized, came up not long ago for examination. "Do you know any of the Bible?" was incredulously asked him. But after he had recited the first Psalm, the Commandments, and would go on to give the twenty third Psalm, Matthew 5 : 3, 12, etc., we stopped him, for fear he might begin on something we couldn't recite ourselves.

Omniscience Quid "Inconvenient."

A missionary in Japan tells of a little heathen girl who went to Sunday school twice, and, going home, said to her heathen grandmother: "The God in Sunday school is very different from my god. I have to go to the temple to pray to my god, but this God they have in Sunday school you can pray to when you are all warm in bed, or most any time, and he can hear you just as well. But there is one thing I don't like: he can see you all the time everywhere, and sometimes I should think that would be quite inconvenient."—Missionary Herald.

"Is it Nothing To You?"

LOUIS DOUGLAS SPEAR.

'Tis noonday, yet o'er all the land
Falls sudden darkness, as of night.
Groping, they flee in mad dismay,
And fear adds swiftness to their flight.
His blood is on us!

'Tis noonday, yet across the seas
Reigns blackest midnight. We forget
"Go!" was our Saviour's last command.
Our brother sits in darkness yet;
His blood is on us!

A Decaying Church.

The Christian that attempts living by receiving all and giving nothing suffers decay in spiritual life. Neither will one grow in grace if a limit is placed upon the extent of the field to which the gospel shall be sent. The right kind of praying and giving will begin "at Jerusalem," but will not suffer limitation until the "utmost part of the earth" is reached. The same is true of a church. In proportion as the vision is limited, and contributions are narrowed in their application, will a church be in process of decay. We wish we knew the source of the following story that due credit might be given for what has been so well spoken or written. It is said an artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on the canvas an old tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows. Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering plate of goodly workmanship, for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions," but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb!

Good Health.

How it Can be Obtained and How it Can be Preserved.

The health of the whole body depends upon the blood and nerves. The blood must be rich and pure, and the nerves vigorous and strong. Therefore a medicine that makes new blood and strengthens the nerves reaches the root of many serious diseases. Dr. Williams' Pink Pills will do this, and this is the secret of their wonderful power to conquer diseases. Thousands of cases—many of them in your own neighborhood—have proved that Dr. Williams' Pink Pills will cure rheumatism, sciatica, partial paralysis, St. Vitus' dance, nervous indigestion, neuralgia and the ailments that render the lives of so many women a source of misery. Mr. Jas. Adames, Brandon, Man., says: "Before I began the use of Dr. Williams' Pink Pills my health was much shattered with rheumatism, nervous depression and sleeplessness. For fully a year I rarely got a good night's sleep. I gave the pills a thorough trial and can now truthfully say I could not wish for better health."

What Dr. Williams' Pink Pills have done for other they will surely do for you, but you should be careful to get the genuine with the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper round each box. Sold by all medicine dealers or sent by mail at 50c. per box or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Linseed oil and limewater mixed together until it looks like cream, is excellent for burns and scalds. Arnica is good to apply to bruises when the skin is not broken; if broken vaseline is the best remedy. For an open wound, always use a soft old linen rag. Every young mother should fortify herself with home remedies and learn the art of using them.

Potatoes with Cheese.—Boil eight large potatoes, mash them with half an ounce of butter, pepper and salt to taste. Grate three ounces of cheese, and stir it into the potatoes. Add one tablespoonful of chopped parsley, place all in a greased pie dish, sprinkle brown crumbs over the top and bake it for twenty minutes in a moderate oven.

To cover up our own broken heart that we may comfort another in similar trial is to follow in the footsteps and patience of Jesus Christ.

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"The Universal Perfume."
For the Handkerchief
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Refuse all substitutes.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

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

Huron, Clinton, 8 Sept., 10.30 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Maitland, Wingham, 19 May, 1.30 p.m.
 Bruce, Paisley, 7 July, 10 a. m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Port Hope, 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, Barks Falls, 14 July. 10 a.m.
 Saugeen, 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, 8.30 a. m.
 Glengarry, Alexandria, 11 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
 Inverness, Orangevale 5 May 11 a.m.

P. E. L. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Chalmers' Hall, Halifax, 30th April 2.30 p.m.
 Lunenburg, Lahaes 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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 After January 1st 1901.
**The Royal
 Bank of
 Canada.**

Incorporated 1869.
HEAD OFFICE HALIFAX, N. S.
 President: Thomas E. Kenny Esq.
 General Manager: Edison, L. Ponce.
 Office of General Mgr., Montreal, Q.
 Capital Authorized \$3,000,000.00
 Capital Paid up — 2,000,000,00
 Reserve Fund — — 1,700,000,00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,
 MANAGER.
OTTAWA BRANCH,
 Cor. Sparks & Elgin Sts.

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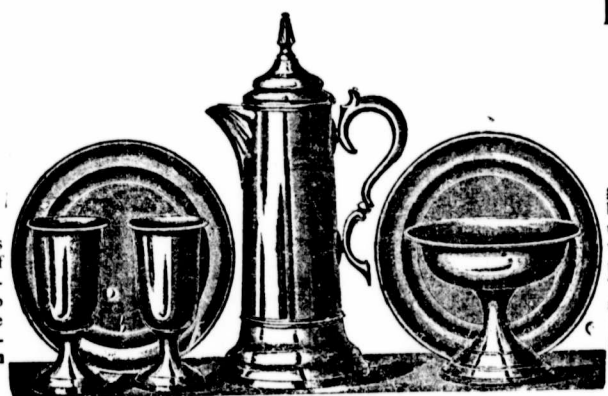
It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE
 For a Few
 Hours' Work

FREE
 For a Few
 Hours' Work

The accompanying cut is reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian**.



The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

Look at These
 Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
- (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
- (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
- (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
 Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not new a visitor.
 Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN
 OTTAWA ONT.**

THE DOMINION BANK

PROCEEDINGS OF

The Thirty-Second Annual General Meeting OF THE STOCKHOLDERS

The Thirty-Second Annual General Meeting of the Dominion Bank was held at the Banking house of the institution, Toronto, on Wednesday, May 27th, 1932. Among those present were noticed:—Col. Mason, Messrs. William Ince, William Gray, E. H. Osler, M. P., W. D. Matthews, William Ross, M. P., A. W. Austin, Thos. Wainstley, W. G. Cassels, David Smith, G. W. Lewis, A. R. Boswell, P. Leadley, G. N. Reynolds, A. Foulds, V. H. E. Hutchinson, W. R. Brock, M. P., J. J. Foy, K. C., John T. Small, Anson Jones, David Kidd, William Davies, H. Gordon MacKenzie, J. Gordon Jones, W. Crocker, J. F. Kavanagh, Ira Standish, John M. Bond, John Stewart, Wm. Hendrie, Dr. Andrew Smith, F. G. Harris, E. Burns, E. G. Ramsay, J. J. Long, W. C. Harvey, W. C. Crowther, H. H. Love, T. E. Cooke, E. W. Langley, Thos. Long, S. Nordheimer, P. Henderson, Lt.-Col. Pelhaff, F. J. Stewart, W. G. P. Cassels, John C. Kenop, T. G. Brough, and others.

It was moved by Mr. Wm. Ince, seconded by Mr. W. R. Brock, that E. B. Osler do take the chair, and that Mr. T. G. Brough do act as Secretary.

Messrs. A. R. Boswell and W. G. Cassels were appointed Secretaries. The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows: To the Shareholders:

The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th April, 1932:—

Balance of Profit and Loss Account, 30th April, 1931	\$ 263,365 94
Premium received on New Capital Stock	483,865 00
Profit for the year ending 30th April, 1932, after deducting charges of management, etc., and making provision for tax and doubtful debt	445,867 00
	\$1,193,097 94
Dividend 2½ per cent., paid 1st August, 1932	\$ 62,500 00
Dividend 2½ per cent., paid 1st November, 1932	68,102 11
Dividend 2½ per cent., paid 2nd February, 1933	72,818 32
Dividend 2½ per cent., payable 1st May, 1933	73,080 36
Written off Bank Premises	\$ 277,457 02
Transferred to Reserve Fund	20,125 44
	458,582 00
	\$ 781,412 46
Balance of Profit and Loss carried forward	\$ 333,355 48

RESERVE FUND.

Balance at credit of account, 30th April, 1932	\$2,500,000 00
Transferred from Profit and Loss Account	483,865 00
	\$2,983,865 00

Branches of the Bank have been opened during the past year in London and Madoc, Ontario; Bois-eveain, Brandon, Deloraine, and Selkirk, Manitoba; Grenfell, North-West Territories; and in Toronto at the corner of Yonge and Cottingham streets.

All branches of the Bank have been inspected during the past twelve months. E. B. OSLER, President.

Toronto, 27th May, 1932. Mr. E. B. Osler moved, seconded by Mr. W. D. Matthews, and Resolved—That the Report be adopted.

By-laws were passed changing the date of the Annual General Meeting to the last Wednesday in the month of January, and authorizing an increase in capital stock to the extent of \$1,000,000.

It was moved by Mr. John T. Small, seconded by Dr. Andrew Smith, and Resolved—That the thanks of this meeting be given to the President, Vice-President, and Directors for their services during the past year.

It was moved by Col. Mason, seconded by Mr. John Stewart, and Resolved—That the thanks of this meeting be given to the General Manager, Managers, Inspectors, and other Officers of the Bank, for the efficient performance of their respective duties.

It was moved by Mr. J. J. Long, seconded by Mr. David Kidd, and Resolved—That the poll be now opened for the election of seven Directors, and that the same be closed at two o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

The scrutineers declared the following gentlemen duly elected Directors for the ensuing year:—Messrs A. W. Austin, W. R. Brock, M. P., T. Eaton, J. J. Foy, K. C., Wm. Ince, William D. Matthews, and E. H. Osler, M. P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M. P., was elected President, and Mr. W. D. Matthews, Vice-President for the ensuing term.

GENERAL STATEMENT.

LIABILITIES.

Notes in Circulation	\$ 2,620,008 00
Deposits not bearing interest	\$ 2,913,462 35
Deposits bearing interest	29,476,217 99
	\$23,389,680 75
Balance due to London Agents	1,591,335 29
	\$24,981,016 04
Total Liabilities to the Public	\$27,002,081 98
Capital Stock paid up	2,983,865 00
Reserve Fund	\$2,983,865 00
Balance of Profits carried forward	338,355 48
Dividend No. 52, payable 1st May	73,080 36
Former Dividends, unclaimed	408 75
Reserved for Interest and Exchange	227,869 51
Rebate on Bills Discounted	36,680 28
	\$3,738,156 41
	\$33,791,703 36

ASSETS.

Specie	\$ 1,335,365 77
Dominion Government Demand Notes	1,636,047 99
Deposit with Dominion Government for Security of Note Circulation	115,001 00
Notes of and Cheques on other Banks	719,987 25
Balances due from other Banks in Canada	469,133 42
Balances due from other Banks elsewhere than in Canada and the United Kingdom	845,237 49
Provincial Government Securities	36,081 37

Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	671,087 90
Railways and other Bonds, Debentures, and Stocks	3,057,447 69
Loans on Call secured by Stocks and Debentures	5,182,966 73
	\$11,976,987 56
Bills Discounted and Advances Current	\$19,192,349 11
Overdue Bills estimated loss provided for	30,810 46
Real Estate, other than Bank Premises	43,027 53
Mortgages on Real Estate sold by the Bank	12,500 00
Bank Premises	425,000 00
Other Assets not included under foregoing heads	11,028 70
	19,714,715 80
	\$33,791,703 36

Toronto, 30th April, 1932.

T. G. BROUGH, General Manager.

The City Ice Company LIMITED

26 Victoria Square Montreal

R. A. BECKETT - Man Pure Ice - Prompt delivery.

GE. Kingsbury PURE ICE

FROM ABOVE CHAUDIERE FALLS

Office: Cor. Cooper & Percy Sts., Ottawa, Ont. Prompt delivery Phone 935

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Progressive cheese and butter-makers use

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THE WINDSOR SALT CO.

LIMITED

HIGH-GRADE STATIONERY

is a large factor in the advertising of any business. It proclaims that business to be strong and substantial. Ask your stationer for the Barber & Ellis Bond Papers—special water-marked goods—"Hercules," "Regal," and "Danish Bond." Envelopes to match each line.

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St., TORONTO.

Page & Storey

347 Wellington St., Ottawa Groceries, Flour and Feed RING UP PHONE 2135

CANADA ATLANTIC RY.

New Train Service BETWEEN OTTAWA & MONTREAL

4 Trains daily except Sunday 2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.15 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pintsch gas.

4.15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York, no change.

Trains arrive 11.30 a.m. and 7.10 p.m. daily except Sundays, 7.10 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Amplior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1.00 p.m. Mixed for Madawaska and intermediate stations.

4.40 p.m. Express for Pembroke, Madawaska and intermediate stations. Trains arrive 11.15 a.m., 2.45 p.m., and 4.05 p.m. daily except Sunday.

Ocean Steamship passengers booked through by any Agency of this Company over all important Steamship lines.

OTTAWA TICKET OFFICE:

Central Depot, Russell House Block Cor. Elgin and Sparks Sts.

ESTABLISHED 1873 CONSIGN YOUR Dressed Hogs Dressed Poultry Butter to D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants 67-80 Front St., East TORONTO

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION. Lv. 5.05 p.m., Ottawa Ar. 9.30 a.m.

Ar. 7.40 p.m., Gracefield. Lv. 7 a.m.

Ar. 8.45 p.m., Waltham Lv. 6.25 a.m.

WALTHAM SECTION.

Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.

Ar. 8.45 p.m. Waltham Lv. 6.25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.

H.B. SPENCER, Gen'l Supt. GEO. DUNCAN, Dis. Pass. Agent.