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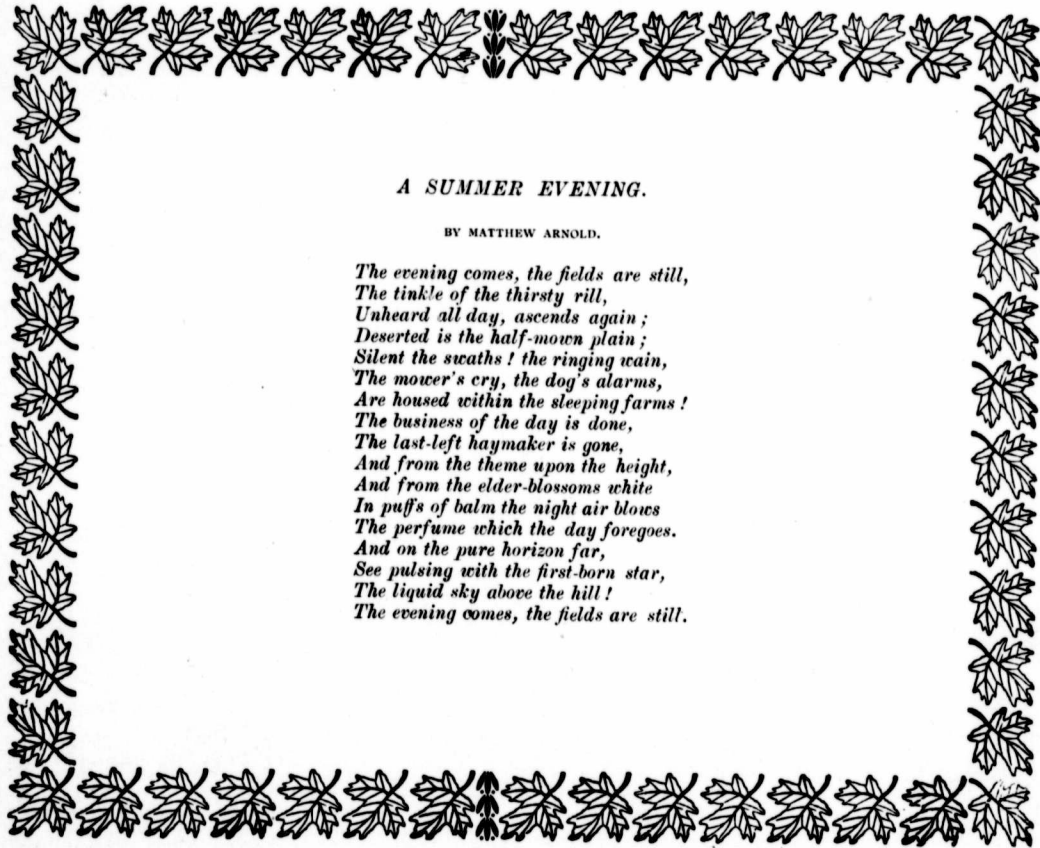
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### A SUMMER EVENING.

BY MATTHEW ARNOLD.

*The evening comes, the fields are still,  
The tinkle of the thirsty rill,  
Unheard all day, ascends again;  
Deserted is the half-mown plain;  
Silent the swaths! the ringing wain,  
The mower's cry, the dog's alarms,  
Are housed within the sleeping farms!  
The business of the day is done,  
The last-left haymaker is gone,  
And from the theme upon the height,  
And from the elder-blossoms white  
In puffs of balm the night air blows  
The perfume which the day foregoes.  
And on the pure horizon far,  
See pulsing with the first-born star,  
The liquid sky above the hill!  
The evening comes, the fields are still.*

**MARRIAGES.**

At Macnaeb Street Church, Hamilton, by Rev. D. H. Fletcher, D.D., George Benham Lown of Penn Yan, N. Y., to Jean, only daughter of the late Rev. Edward Vincent.

At 187 College street, Toronto, on June 17, 1902, by the Rev. Jas. Murray, Captain M. Carter, Picton, Ont., to Jean, youngest daughter of the late Duncan McIntyre, Fergus, to Ernest A. Sandham, Toronto.

At Erskine Church, Toronto, Ont., on June 18, 1902, by the Rev. J. M. Snowdon, the Rev. John McNichol, B. D., to Louisa Maud, second daughter of Mr. T. R. Burpe, and granddaughter of the late Sir Leonard Tilley.

At Toronto, on June 17, 1902, by the Rev. James A. Grant, Richmond Hill, G. W. Beaumont, D.D.S., Buffalo, U. S., to Lydia Nicolls, Moose Jaw.

At London, Ontario, on June 17, 1901, by the Rev. R. Stewart of Motherwell, assisted by the Rev. Thomas Wilson, of London, James Cobban, Esq., to Annie, daughter of John Campbell, all of Ektrid Township, Middlesex County.

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## Note and Comment.

The Post-office Department is doing effective work in various parts of the country in breaking up fraudulent "endless chain" schemes carried on through the mails.

The state carriage in which King Edward will be taken to be crowned was built for the Coronation of George III. in 1761, so that it is about 141 years old. It is built of the best oak, and weighs over four tons.

A Chicago woman is finding a lucrative field for her literary talents by reading all the latest novels and then retailing them in condensed form to society women who have no time to keep up with all the new literature.

Queen Alexandra belongs to the ancient family of Holstein Oldenburg, which for hundreds of years occupied the throne of Denmark. The families of the Dukes of Holstein date back to the beginning of German history.

Last Thursday the Senate at Washington by a majority of eight voted in favour of constructing an American canal by the Isthmus of Panama, and to pay the Panama Company \$40,000,000 for its property and rights, provided it can give a valid title thereto. That ends the Nicaragua scheme.

The ceremony of placing the corner-stone of the new Parish Church of Greyfriars, Aberdeen, was performed, on the 7th inst., by the Very Rev. John Marshall Lang, D.D., Principal of Aberdeen University, who gave an interesting sketch of the historic old Greyfriars Church, now swept away to make room for the extension of the University.

The blank left in London life by the withdrawal for a time of Rev. Dr. Parker is a particularly dreary one. The sparkle and magnificent expository power of the veteran Congregationalist had come to be quite institutions of the city, and the thousands who gathered weekly at the City Temple Thursday service are disconsolate. There is but one Dr. Parker.

There has passed the House of Representatives, and is now pending before the Senate at Washington, a Bill for the admission into the Union "on an equal footing with the original States" of the Territories of New Mexico, Arizona and Oklahoma. In the House a vain attempt was made to annex the Indian Territory to Oklahoma and admit them both as one State.

The Women's Journal is properly glad that suffrage has been granted to all the women in federated Australia. Referring to it the Journal says: "This is as though American women in every State of the Union should be empowered to vote for President, senators, and congressmen, and be made eligible to be elected to any or all of these positions. This law applies equally in New South Wales, South Australia, Victoria, East Australia, West Australia, and Tasmania. It is a victory far exceeding any and all previous successes, and assures the establish-

ment of women's complete equality in the near future throughout the entire Southern hemisphere."

In the death last week of King Albert of Saxony Kaiser Wilhelm loses a close and loyal friend. When Crown Prince the late King commanded the Saxon army against Prussia in the Seven Weeks' War in 1866 and fought gallantly at Koniggratz. He became reconciled, however, after peace was made with Austria and led the Saxon contingent in the war against France in 1870.

Hugh Miller's little iron safe, from his old editorial sanctum in the High street, Edinburgh, is to be handed over by the Corporation to the United Free Church Museum, where no doubt it will form one of the most cherished relics. The safe is 25 inches high, 20½ inches wide, and 21 inches deep. It was fastened in the wall of an old house which has been taken over for city improvements.

A Government-inspired Russian paper has been disclaiming against the "open door" policy in China. This, however, cannot be a surprise to Britain and the Powers; on the contrary, they seem to have been expecting, and quietly fighting against Russia's objection ever since the latter surreptitiously gained a foothold in Manchuria. Russia, in fact, is trying to extend its autocratic influence all over China, and the present avowed opposition to the "open door" policy is but a preliminary step in the process.

In a table of moneys contributed by Roman Catholics for the work of missions, we see that in the last seventy or eighty years, the contributions of the French people have been forty-two million dollars; and those from the United States, a million and a quarter. Meanwhile, the Roman Church has spent for missions in "America" about ten million dollars. The outcome is that her church membership in the United States is only half as large as the number of immigrants from Catholic countries with their children—that is, she has lost half her adherents since they migrated to the United States.

A Japanese spaniel perished in a short railway journey from New York. Was he "perishable goods?" If so, the carrying company was responsible. The company said that, though he had perished, he was not perishable, being no vegetable. The owner got a verdict for £50. The company appealed to the Supreme Court of the State, and lost. An array of counsel pleaded for right to appeal to the appellate division of the court, and won. Twice the case was thrown out of the appellate division on technical errors in the papers. At the third hearing three judges thought the dog imperishable. Two colleagues thought that as he had died he had perished, and therefore must have been perishable. The majority ruled, of course, and the case was remitted to the original court for re-trial. Eighteen months and immense legal fees have disappeared; and the whole thing is now starting afresh. The dog is still dead; it is the case that is imperishable.

The trust of the Biers in divine leadership seems to be as strong in defeat as in victory—which it ought to be. In the address to the burghers, advising them to give up their arms, acting President Schalk-Burger and Gen. Botha unite in this Christian and statesmanlike utterance:—"Now that there is peace, and although it is not a peace such as we longed for, yet let us abide where God has led us. We can, with a clear conscience, declare that for two and one-half years our people have carried on the struggle in a manner almost unknown to history. Let us now grasp each other's hands, for another great struggle lies before us—a struggle for the spiritual and racial prosperity and welfare of our people. Casting aside all feelings of bitterness, let us learn to forget and to forgive, so that the deep wounds caused by this war may be healed."

Bearing on the fond prophecy that English is to be the universal language it is well to note what Professor Mahaffy, Ireland's most illustrious classical scholar, said in the course of his recent address to the Modern Language Association in England; "The number of languages in the world at the present time is enormous—some 800 are known. And, as if there were not enough spoken, we are threatened with a revival of some which we thought we were escaping; such as Czech in the east of Europe, and Irish in the west. All these various languages form a very great bar to the world's civilization. If only some attempt had been made by the English to assimilate their spelling to the pronunciation, I believe English would now be the language of commerce throughout the world. That however, is not sufficient. We must be able to communicate freely with the French and the Germans; so, though it is a very great waste of time, the ideal throughout Europe must be a trilingual one. Every educated person must try to learn to speak English, French and German."

The Scottish Church Society is in conference at Perth, the special subject of discussion being the work of the Holy Spirit. The society evidently numbers among its members not a few keen theologians, and some of the papers already read reach a high level. A very strong conservative leaning is conspicuous, and to most of the members the Higher Criticism is anathema. Dr. Wallace Williamson, the president of the conference, gave the opening address, and spoke of the misconception which gathered round the work of the society. He pleaded earnestly for a truer sense of Churchmanship founded on the universal priesthood of believers. Such a sense of vocation would bring many benefits, and would remedy the alarming decrease in the number of candidates for the ministry. The Rev. A. Stuart Martin, of Scone, who is one of the rising men of the Church of Scotland, showed very considerable power in his paper on "The Pentecostal Gift to the Church as Distinguished from the Work of the Spirit of God towards Humanity at Large." The proceedings of the Society are always watched with a jealous eye, but even alarmists will find it difficult to complain of the tone and temper of the Perth Conference.

## The Quiet Hour.

### The Ten Commandments.

S.S. Lesson.—Exodus 20 : 1-11. July 13, 1902  
 Golden Text—Thou shalt love the Lord thy God with all thy heart—Luke 10 : 27.

And God spake all these words, v. 1. It is all important to know that God hath spoken these words, and that the passage of time and the advance of human thought cannot destroy the claim which these verses have upon us all. These Commandments rest upon the understanding that we are the subjects of God, and that what He tells us is compulsory for us. He is the King of the conscience, and His orders must be obeyed. When Christ came, the complete image of the Father, He had new commandments to give, and these are also to be obeyed in a spirit of entire faith and humility. It is worth while to collect the new commandments of Jesus.

I. brought thee . . . out of the house of bondage, v. 2. God's claim upon Israel was more than the control of an earthly ruler; for the claim of God on His people grew out of the great kindness which He had shown them in the history of their nation. He had saved them from bondage. The claim of Christ upon us is not due merely to His sovereign authority, but also comes from His great sacrifice on our behalf. It is the claim of infinite love. He came to preach deliverance to the captives; and since He has brought us out of the house of bondage we are bound to serve and obey Him. "Ye are not your own, ye are bought with a price." When once we have understood the work which God has undertaken on our behalf, then we shall feel that nothing is too great for Him to ask of us. The way to obey is first to love. "If ye love me ye will keep my commandments." John 14 : 15, R.V.

Thou shalt have no other gods before me, v. 3. The first four Commandments deal with man's duty to God, whereas the remaining six are concerned with man's duty to man. The union of these two in one Decalogue proves that religion and morality must go hand in hand, and that it is impossible to separate our faith from our conduct. "If we say that we have fellowship with God, and walk in darkness, we lie, and do not the truth," John 1 : 6. Let us note, (1) the implied positive teaching that we must worship God the only living and true God. There are many who have no God at all, who worship nothing but their own pleasure. While many in times past have worshipped false gods, there are many to-day who have become complete atheists. (2) The commandment also condemns the worship of false gods. In the literal sense this does not apply to us as it did to Israel, since we are not in danger of worshipping heathen deities; but we do run great danger of falling down before the god of this world, success or wealth. Christ was tempted to fall down and worship Satan and He replied, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

No graven image, v. 4. There is still a danger in the use of images or pictures, which Isaiah denounced in his prophecies of Is. 40 : 18-20; 44 : 12. The Roman Catholic says that the picture or a crucifix is an aid to stimulate his religious emotion; but the result usually is that he worships the material object instead of Christ. "In my

college days I had an engraving of our Lord hanging over my mantle piece. The calmness, the dignity, the gentleness, and the sadness of the face represented the highest conceptions which I had in those days of the human presence of Christ. I often looked at it, and seldom without being touched by it. I discovered in the course of a few months that the superstitious sentiments were gradually clustering around it, which are always created by the visible representation of the divine. The engraving was becoming to me the shrine of God manifest in the flesh, and I understood the growth of idolatry. The visible symbol is at first a symbol and nothing more. At last it is identified with the God whom it represents." (R. W. Dale.)

Thou shalt not take the name of the Lord thy God in vain. God requires of us to guard the sanctity of His name. It is a curious thing that God's name is so often used in profane language, as if there were no fear of His power and anger, whose name is thus so lightly passed on the lips. Profanity in utterance is a sin that prevails only too extensively throughout our land, and it may be regarded as one of the modern forms of guilt. At the foundation of the sin of profanity lies the sin of irreverence, which does not consider how majestic and awful is that Being before whom the angels bend in adoration.

Remember the Sabbath day, v. 8. God claims of us part of our time; and Sabbath breakers are guilty of robbery. "Will a man rob God?" The day is essential to the continuance of our spiritual life. How can a person do any work who does not assign some time to that particular duty? Neither can we worship God unless we separate off a part of our week for the remembrance of His mercy, and the supplication of His grace. God's worship requires God's day.

Whenever we sleep, we are completely delivered from our cares and troubles. Krummacher, the wise German, reminds us that every sleep, however brief, is yet a token that God could as easily deliver us from our cares for all time, if it were best.

No one can fairly be said to be a slave to his worries if he is fighting against them. In "The Pilgrim's Progress," Bunyan illustrates this by having Mr. Feeble-mind fall into the hands of the Giant Slay-good. "I had heard," says Mr. Feeble-mind, after his escape, "that no one who is taken captive will ever lose his life if he is taken captive unwillingly, and keeps heart whole toward his master. So you see that though I am robbed, to be sure, yet I have myself come off safe."

### Religious Journals in the Home.

One piece of religious furniture may be regarded as most important in the Christian home; it is the religious newspaper. It would be hard to find in city, village, or country, a home without a weekly, semi-weekly, or daily secular paper. But to find one and even many without a religious paper would not be difficult. Should we not, however, be as deeply interested in the current events of Christ's kingdom as in the affairs of the state and nation, and in the discussion of the principles of God's Word as in the consideration of social and political

matters? Yea, would we not arrive at a more speedy and satisfactory solution of social and political problems if we were more familiar with the principles of Christ's kingdom? Give to religious journals and periodicals the prominence and wide-spread circulation which the secular papers have, and the happy effect upon society and the world would soon be apparent. One has said: "It has long been the policy of the devil to keep the masses of the world in ignorance, but finding at length that they will read, he is doing all in his power to poison their books." Whatever may be the danger from poisoned literature, the danger to ourselves and our children is not inconsiderable from allowing literature purely secular to crowd out that which is sacred. When we miss from a home, especially where there are children, a religious paper, we feel that something is lacking which by all means ought to be there. Above all, on God's day, let the daily papers be put out of sight, and let the place of easy access and of honor be given to such reading matter as is entirely in keeping with the sanctity of the Sabbath, and will furnish incentive and instruction to the soul.—Christian Intelligencer.

### The Divine Magnet.

BY REV. R. V. HUNTER, D. D.

Some time ago the world was greatly stirred over the discovery by Mr. Edison of a process by which low-grade iron ore could be saved for commercial uses. The interesting feature of this discovery was the application of the principles of the magnet on a tremendous scale. By this means the little particles of ore are drawn from pulverized rock. These particles are allowed to fall in proximity to electro-magnets which deflect the iron ore to one side, while the non-metallic matter falls by gravity to the other side. These small particles of ore are compressed into bricks for shipment. This gathering of the otherwise useless ore and saving it from the worthless rock suggests the divine method of saving souls through the power of Jesus Christ. He said: "And I, if I be lifted up, will draw all men unto me."

The true gospel minister must aim to bring men in contact with Christ and up to the Master's own standard. He must teach men how hateful sin is in God's sight, and how to pass from under its dominion. The Master must be held up as the perfect model in love, forbearance, sincerity, unselfishness; as possessing the real spirit of Saviorhood. Men become broader-minded when well instructed in the mighty plans of Jehovah to secure their redemption. Then they must be taught the practical application of the principles of religion with human relations. To successfully hold up the Son of God, while it requires learning and wide reading, also requires much thought and prayer. The ideal is so far above the most of us that we are in danger of losing the way. The Spirit alone can steer us in the right direction. Not only are we to make it clear to the unsaved that Jesus alone can redeem them, but we are to hold up the Master to the saved, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and in the knowledge of the Son of God, into a perfect man, into the measure of the stature of the fullness of Christ."

A force sixteen times as large as Xenophon's famous army is now added to the churches yearly from the ranks of our societies.

## Religion.

Christ did not come to cramp any one's manhood. He came to broaden it. He did not come to destroy our manhood. He came to fulfill it. A thorough-going Christian is a man with a stronger reason, kinder kinder heart, firmer will and richer imagination than his fellows—one who has attained to his height in Christ. A bigot or a prig or a weakling is a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room: One is to attack the darkness with candles. The other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character. One is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin. Christianity is not a drill. It is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ.—John Watson.

## Why We Believe the Bible.

Why, then do we believe this Bible? Because it has been handed down to us by our fathers? No, no. Because the church has authoritatively ordered us to believe it? Not at all. Because experts in scholarship have declared it sufficiently safe to believe some parts of it? Nay, verily. Because it purports to be a revelation from God? By no manner of means. Then upon what does this Bible rest for its ultimate authority over the hearts of men? Because the fruits of this word of God have been such as they are. That is the simple, final test. Sinful and sorrowing men have come to this word of God and have found the way of forgiveness and peace. They have been transformed from an old evil life to a new and beautiful life of righteousness. The cross of our Lord Jesus Christ which stands in the midst of it, illuminates it every where, and has again and again proved to be the power of God unto the salvation of men. The quality of its perennial fruits commends the Bible to us, and judged by its fruits, there is no other such book in the world. This book we believe because the fruits of it have been utterly beneficent. This book we believe because it has been dynamic in revolutionizing lives. This book we believe because in it we find the vision of God, of a redeemed and rejuvenated society. We believe it not because of its canonicity, not because the ages have accepted it, not because men hold it before us and say, You must believe it or perish, but we believe it because in our own hearts and in our own study of human history we have found that its fruits are of God. It is the supreme test which Jesus Christ applied. It is the test to which every society, every church, and every school must submit.—N. E. Wood, D.D.

## Our Young People

## Constant Companionship.

John 14 : 15-28 ; Matt. 28 : 20.

## The Christian Endeavor Prayer Meeting for July 13.

## Our Leader Speaks.

One day a wise man was engaged in watching an ant. The little insect was looking for food, and the wise man put in its path a piece of flesh. Knowing nothing, of course, of the wise man, not seeing him or perceiving him in any way, yet the ant seized upon the piece of flesh and tried to pull it off to the ant-hill.

But a score of difficulties beset it along the path. There were sticks, to get over, and grass thickets to force through, and stones to go around, and pits to avoid. The ant would have met with a dozen mishaps if the wise man had not removed the sticks, opened up a way through the tangled grass, lifted the flesh over the hollows, and brought the ant and its burden safely at last to its home. And all the while the ant knew absolutely nothing of its benefactor.

This is only a poor illustration of what Christ is doing all the days for us. He is ever by our side, only He is so great and we are so small that we cannot see Him. He is of the spirit world, and we are still in the ant world of dull matter.

But unlike the man and the ant, our Lord has come down into our world in token that He is always ready to aid us. He has talked with men, and they with Him, in token that He is always glad to talk with men.

And if we will only use the eyes of our souls, shutting these confusing eyes of sense, we can see our Lord smoothing the way before us, placing our food where we can find it, opening up the tangles, filling up the pits, bridging the morasses, warding off every danger, and sometimes taking us up bodily and carrying both us and our burden.

If this is true,—and nothing in all the world is more true or real,—why should we ever feel lonely or discouraged or at a loss?

## Our Members Testify.

Some one has compared those that live close to Christ to men in a fortress which has within it an unfailing fountain. No matter how many enemies may surround the fort, they cannot cut off this supply of life-giving water.

The two from Emmaus that walked so far with Christ without knowing Him, knew Him as soon as they received Him into their house, and He blessed bread at their table. A poet has drawn the moral thus:—  
"Wouldst know the Christ? Make Him thy guest;  
His hearth-stone manner shows Him best."

Alexander McLaren bids us look at the cloud that catches the rays of the sun, though it is below the horizon, drinks them in until its heart is full of them, and then flashes them out in a thousand soft and lovely glories upon the world below. Thus ought the Christian to catch the beauty of Christ, and when He is seen by our hearts, He will shine forth in our lives.

When one we love very much has left our house, how empty it seems! We find ourselves looking for him when we go in, and expecting to see his face every time the door opens, and imagining we hear his voice

though he is hundreds of miles away. That is what the constant companionship of God ought to mean in our lives. It ought to be so real, so vivid, that a day or an hour without Him would make us lonesome.

During his last illness, Tennyson said that he would be afraid to live his life without God's presence, and that to feel that God was by his side, just like the friend with whom he was talking, was the very joy of his heart. If Tennyson, with all his store of beautiful thoughts, needed God's constant companionship, surely we do.

Probably everyone is glad sometimes to think of Christ as near at hand to save from peril, and to help over hard places. But the dearest joys of companionship are not in the storm, but in the calm; and no one has the best companionship with Christ who does not delight to take to Him his daily pleasures and successes and hopes.

Some Christians seem cut off from earthly companionship, and lead lonely lives. Perhaps they are repining at this; but if they would only think it over, they might conclude that God had shut them thus away from others in order that they might have more time and opportunity for close companionship with Himself. And that companionship is worth all friendships of earth many times over.

You are not keeping Christ's company unless other folks can see the results of the companionship in your face and life. The face of Moses told that he has spent three years with the Master, even their enemies declared that they had been with Jesus and showed the effects. What do men see when they look in our faces?

## The Need for Encouragement.

A sympathetic hearer of sermons said recently that what he most misses in modern preaching is the note of encouragement. In reading the gospels he finds "the most scathing condemnation of sin, but the most wonderful stimulus and helpfulness for the sinner. Nowadays there is too much fault-finding, to little attempt to awaken enthusiasm for goodness, too little exposition of the beauty and fragrance of the higher life." There is much in this criticism that is just. Jesus was an embodiment in His ministry of the prophetic word, "A bruised reed shall he not break; and smoking flax shall he not quench." Preachers should cultivate what has been well called "the wooing note." Souls can never be driven into the kingdom of heaven; but that they may be drawn into it from the very brink of the pit, is clear from the miracles of conversion that are recorded on every page of the gospels.—The Christian (London.)

## Daily Readings.

Mon.,	July 7.—The test of comradeship.	
Tues.,	" 8.—Knocking.	1 John 2 : 1-6
Wed.,	" 9.—The Word within.	Rev. 3 : 19-22
Thurs.,	" 10.—Friends.	Col. 3 : 14-17
Fri.,	" 11.—The hope of glory.	John 15 : 13-16
Sat.,	" 12.—Our Helper.	Col. 1 : 21-29
Sun.,	" 13.—Topic. Constant Companionship.	Heb. 13 : 1-6 John 14 : 15-28 ; Matt. 28 : 20

## Our Contributors.

### A Suggestive Salutation

Phil. 1 : 1, 2.

BY REV. PROF. JORDAN D.D.

Paul, speaking of some of his converts, describes them as "living Epistles known and read of all men;" the phrase may well be used to describe the letters that came from his own pen, they carry lofty thoughts and they are alive with spiritual feeling. This is a real letter, it is not a great theological treatise like the Epistle to the Romans, or a controversial tract such as was sent to the Galatians; it is suffused with strong personal feeling; at the same time it is rich as a presentation of Christian truth and a record of Christian experience. As he poured forth these burning words, the writer never dreamed that they would play such a large part in the future life of the world; he did his work with all the enthusiasm of a fully consecrated man, and God has given to him an immortality of usefulness.

Philippi is interesting to Christian people not because it was a chief city of Macedonia and a Roman colony, not because here was fought the great battle when Octavius and Antony defeated Brutus and Cassius "the last of the republicans" but rather because it was the first place where Christianity made its appearance in Europe, so that here was decided the first contest between the simple gospel of Christ and the superstitions which ruled the common people in Greek and Roman lands. The sixteenth chapter of the Acts of the Apostles is a wonderful record of missionary enterprise, and it is the proper companion to this Epistle. The missionaries were providentially guided in this new direction and the opening of the campaign is closely packed with those stirring incidents which are familiar to all readers of the Bible, and which make Philippi a classic spot in Christian history. It is not a matter of surprise that Paul kept up communication with a place so memorable.

Paul had often longed to see Rome and preach the gospel in the centre of the Empire, and in a strange way he was taken there; to save his life and maintain the continuity of his work he had been compelled to appeal unto Caesar. Two years of weary waiting did not crush him but brought out in clearer light his restless energy and victorious faith. Through sorrow, the bold fearless man was only made more thoughtful and tender.

Paul in prison and Nero on the throne is a striking contrast. Nero could play both the cruel tyrant and the contemptible fool; his black crimes we do not care to mention, yet he wore the purple and sat on the imperial throne while the noblest man of all that age languished in a dungeon near the palace. That contrast did not trouble Paul for he did not expect a present reward or think that sacred service could be paid for in this world's coin. It need not trouble us when we think of Nero's shameful end and everlasting disgrace or of Paul's good fight and crown of righteousness.

The large generosity and dignified freedom of the man is seen in the first words "Paul and Timothy bond slaves of Christ Jesus." There is no mock humility and no straining after supremacy. In some

cases Paul was compelled to assert his apostolic dignity but he disliked that kind of self assertion and he carefully avoided it in addressing those who had shown to him both love and loyalty. To them he can adopt a simpler tone and this allows him to join with himself the youthful Timothy. Timothy is in a sense his servant and pupil but they are both "slaves" of Christ. Paul was sensitive as to his authority when the question involved the originality and power of his message but no man cherished a keener contempt for petty jealousy. He saw clearly that each real man will take his own place and do his own work while recognising the significance of the work done by others (1 Cor. 3 : 1-9). This word "slave" is often used by Paul and with him it has real meaning, it is no affectation of extreme humility; it speaks of full surrender to Jesus as Saviour, teacher and king. He resists the tyranny of tradition and the bigotry of the elders but when Jesus speaks he is ready to obey. He is a splendid example of the fact that the slave of Christ is God's free man, that intense discipleship is consistent with strong individuality. When the proud Pharisee, the prejudiced Jew was led captive by love and bound in its golden chains, he entered into a freer atmosphere and breathed a larger life.

Paul addresses the Christian Church at Philippi and then refers to the office-bearers of the congregation. This is a peculiar form of salutation found only in this place; we cannot be quite sure of the reason that led the Apostle to use it, unless it was that in the letter from the Church special prominence had been given to the bishops and deacons. Paul applies to the general body of disciples the noble name "Saints." There is something tragic in the way great words are misused and then pass out of use. This word "Saint" which did such honourable service in the apostolic times has almost ceased to be used in a living, practical way. The word is now too often used in an artificial sense, or spoken in a sarcastic tone. It does not here claim that the disciples are faultless or that they have attained their full growth in the Christian life but it indicates the calling, the hope and the destiny of the true believer. The hope of purity, the longing for perfection moved the heart of the Christian man, it was the new and high ambition that Christ had kindled in his soul. To become like Christ is the Christian's destiny, it is God's decree for those whose faith links them to the source of eternal life.

When we leave the words which speak of the deepest life and come to those which refer to ecclesiastical organization, we are in danger of being seized by a strong sectarian spirit and carried into regions of fierce controversy. At the present both historical science and Christian charity protest against such a course. Those who need and desire elaborate discussions on these matters can easily find them; they would certainly be out of place in these brief notes. Paul was living in the free formative period of the Church, he was scarcely the kind of man to place supreme value on a cast iron organization, he thought of the Church as a living body possessing elasticity of

movement and power of adaptation. It is difficult to show that the "orders" of ministry existed in the Church then exactly as now. Paul seems to use "bishop" and "elder" in substantially the same sense; in his speech to the elders at Ephesus he says that God has made them overseers or bishops, and when he instructs Titus to ordain elders, he immediately calls those elders bishops. The word elder (presbyter) came from the Jewish synagogue, the word bishop (Epicopes) from a Greek secular office; in the earliest days they were both applied to men who preached, ministered and administered, in later times they were distinguished and the bishop became a ruler of the clergy. The first book of Christian Church history, "the Acts of the Apostles," tells of the appointment of "deacons," but it is possible that different duties were afterwards denoted by the name. Here, however, the reference to Church officers is quite incidental. The question of organization was not prominent in the Apostle's thought; he is dwelling in a serene sphere when he sends this greeting of grace and peace. It is a salutation and a prayer. Paul links together in his thought, the disciples and their Lord. Paul places old words in new combinations and gives them a higher tone. "Grace" was the salutation of the energetic, cultured Greek and "peace" that of the devout, disciplined Jew. The Greek appreciated the beauty of the world and the glory of life, he wished for his friends intense active joy; the Hebrew revered the divine law and prayed to be at peace with God and man. The Christian religion had a spirituality of tone that was lacking in that of the Greeks and a clear communion with the Father to which the Jew had never attained. Jesus was to the disciple "the ideal man" for whom the noblest Greeks had hungered and the manifestation of God for which the prophets had personally prayed. It is the fashion now to prescribe "the Greek ideal of life" as a cure for narrowness and a Source of "Sweetness and light," and when that is really a counsel of breadth and charity there is no need to despise it. Neither ought we to despise the reverence and restraint symbolised by the old Hebrew discipline and its practical view that the fear of the Lord is the beginning of wisdom. "Grace and peace" do not come by painful penance or continuous self culture but by accepting God's mercy and trusting His great love. The Christian life is inspired by the revelation of love and hence it is equal to the high demands of law. It is through the Cross that law and love find their highest meaning and most real reconciliation. The blessings that Nero with all his wealth could not buy and Scuenca with all his learning could not discover, Paul found through self surrender to the rejected Nazarene; losing himself he found a higher life, finding God in the lowly life of the gentlest man he came to the possession of grace and peace, of inward satisfaction and restless aspiration, depth of experience and breadth of view, strength of character and nobility of conduct, zeal for God's righteousness, and tender care for the needs of men.

Kingston.

### Utilizing the Ruling Elder.

DEAR SIR:—Some years ago I wrote the Presbyterian Review on the more general and extended use of the Ruling Elder in preaching—something after the manner of

the local preacher, in the Methodist Church I was, therefore, pleased when in the General Assembly Principal Patrick advocated a like course. We have men in the Eldership of the highest education and culture, whom the people would gladly hear even in our city pulpits. One wonders why our ministers have not long ere this made good use of the material so near at hand. I am sure many Mission Stations could be opened up and worked successfully and the minister often freed, to take charge from time to time, of the work thus undertaken by the congregation, were we only willing to take advantage of such a plan. In the case with our Church, the men thus employed would naturally stand on a higher plane than those workers in the Methodist Church, inasmuch as with us, the Eldership are all ordained—the very fact of which places them in a position of greater responsibility.

Another suggestion of Principal Patrick's is that some of our Professors spend a month or two during vacation in the more distant Mission fields. To that I would add that many of our ministers in towns and cities who have very often a holiday of from six to eight weeks, would find it to be of equal advantage, to exchange with some of the ministers of the country charges—more especially those in the outlying districts. Would that not be carrying out to some extent the Scriptural injunction, "bear ye one another's burden?" The arrangement of such exchanges might be left to the Moderator of each Synod or a small Committee named by him. The whole matter is worthy of consideration and I hope the matter will be taken up and discussed.

### Now to the Work.

BY PRESBYTERIAN ELDER.

The Herald and Presbyter says: "After recounting some of the excellent things that the recent Cumberland General Assembly did and said as to home missions, the Sabbath, temperance and other important matters, the Cumberland Presbyterian says: 'Now let's go to work.' This is the important and the emphatic thing. All that the General Assemblies of all the Churches can do is simply to point out the way or slightly prepare the way for success. The pastors and people must work and keep at it. With the blessing of God resting upon such united and consecrated efforts, the coming year may be one of great and joyous results in all our churches. There is work to be done. We repeat the words of our contemporary: 'Now let's go to work.'"

This is an excellent resolution to be adopted and put into practice by every commissioner—clergyman and layman—who attended the meeting of our General Assembly recently held at Toronto. Moreover, as the Assembly represented the professedly Christian men and women—the ministers and elders who were not at the Assembly, the Sabbath School teachers and Christian workers generally—of the Presbyterian Church in Canada, the resolution, "Now let's go to work," appeals to every one of these to be adopted by them and put into practice with all the energy, faithfulness and earnestness at their command. What a mighty host of consecrated workers for Christ could the Presbyterian Church of Canada place in the harvest fields of the world, if the men and women who are enrolled in the Church's membership could be awakened

to a realising sense of their duty to a job that resolution and put it into practice. This is just what the blessed Master expects, and has a right to expect, from every saved soul. When He said to His disciples "Go ye into all the world and preach the Gospel to every creature," he did not confine the preaching to a select few—to ordained ministers—but to every professing Christian. The genius of the gospel, in its spread and development, is "To every man and woman his work." The Saviour does not want to find any drones in the Christian hive. The fields today the world over are white unto the harvest, as they never have been since the loving Jesus trod this earth as "a man of sorrows and acquainted with grief," in order that He might provide salvation for a lost and ruined world; and it is equally true that, looking at the magnitude of the work to be done, "the laborers are few." How quickly the scene would be changed if all professing Christians could realize that in having named the name of Jesus they have practically pledged themselves to be co-workers with Him in rescuing the perishing and caring for the dying—in doing the work which the Master lays ready to their hands.

It is not only that in the great fields of the world the door is open to the gospel messenger, and that from many lands the Macedonian cry resounds, "Come over and help us"; but also in this Canada of ours there is a great work to be done—in our vast western heritage, into which people of all classes and conditions from many lands are flowing; in the newly opening portions of the older provinces where immigrants are going into the hitherto unbroken solitudes of the forest to hew out homes for themselves and their children; in our great cities and large towns, where many people are turning their backs upon the gospel and all Sabbath ordinances; among the children and youthful people of our land who are to be the men and women, the Christian workers of the near future; and among our French-Canadian fellow citizens who are reaching out in considerable numbers for a purer gospel. We must give the gospel to the immigrants who are coming into our great West and into New Ontario, if we would have them assimilated and converted into intelligently loyal Christian citizens. If they won't come to the gospel, we must carry the gospel to them; lapsed, or gradually lapsing masses in our cities and towns. We must train up and Christianize our children and young people, and we must give the genuine gospel of Jesus to our French Canadian fellow-citizens. All this the Presbyterian Church must undertake and loyally carry out if Canada, the country we love, is to be won for Christ and to be characterized by that "righteousness which exalteth a nation."

In a speech which he made at a Y.M.C.A. convention held in Portland, Maine, some thirty years ago, the late D. L. Moody, commenting upon the resolutions passed by the convention on various topics, made the trite remark: "It is not the resolutions of the Apostles we read of in the Bible, but the Acts of the Apostles. All these resolutions will amount to waste paper unless the delegates go back to their homes with warmed and consecrated hearts resolved to carry them into practice." "Now let's go to work," should be the earnest resolve, not only of those who attended the General Assembly meeting in Toronto, but of every member of

the Presbyterian Church who has professed to be a follower of the meek and lowly Jesus. Not only to ministers and elders and Sabbath School teachers, but also to the rank and file of the Church, comes the Master's urgent injunction; "Go work today in my vine-yard."

"Hark the voice of Jesus crying,  
Who will go and work today?  
Fields are white and harvest waiting;  
Who will bear the sheaves away?  
Long and loud the Master calleth,  
Rich rewards he offers thee;  
Who will answer gladly saying,  
'Here am I, send me, send me!'"

### Sparks From Other Anvils.

Western Recorder: Dr. Cuyler is right in saying that there is too little of the old "faithful, fervid, loving, pungent and persuasive preaching to the unconverted." This is one of the reasons for the lamentable decrease in the number of conversions. If the ministers are set to be watchmen for souls, and winners of souls, how shall they escape if they neglect the salvation of souls?

Advance: Rev. Dr. Brown, a Secretary of the Presbyterian Board of Foreign Missions, who has been investigating religious conditions in the Philippines, thinks that the American Government doctrines of religious liberty, and of the separation of Church and State, and the American public school system are doing ten times more to disturb the Roman Catholic Church than all the Protestant missionaries combined.

The Morning Star: Moravian children are trained from infancy in the belief that their church exists chiefly for the purpose of giving the Gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety two to the foreign work, while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy seven ministers. We play at missions; they make it the dominant purpose of their lives.

Western Recorder: The action of the Presbyterians (North) in revising their Confession of Faith was a compromise. They did not formally change their old Confession, but they made an explanatory statement and added a summary of their faith. It was not designed to take the place of the old Confession, but to be supplementary thereto. Yet such must be the effect. If the new statement be approved as expressing the Presbyterian faith, its brevity and its freedom from the objections urged against the larger Confession, will certainly cause it to be generally used. So, while not theoretically so, it is really and practically a substitution of the new creed for the old. In the new creed there are several straddles. The aim seems to have been to use such language as will not break with the conservatives, and at the same time such as will be acceptable to the radicals. The statements are shaped so they can be made to mean much or little as emergencies may require.

### TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address,  
Rev. EDWARD A. WILSON, Brooklyn, New York

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### ASSEMBLY NOTES.

The Supreme Court of our Church has once again held its annual meeting and full reports have been given of its proceedings; it is now possible to look back and review the business making serious enquiry as to its spirit and significance. As the meeting was held in a central position, the attendance was large and the evening sittings were as a rule, crowded and enthusiastic. Next year, probably, the Assembly will be much smaller, the proportion of representation has been reduced, and for many of us it will require a large expenditure of time and money to reach the scene of its activity. Let us hope that the more compact body will be more efficient without being less representative. This year though the attendance was large, the business was on the whole well conducted. One cannot help feeling that the Moderator who presides patiently through the long busy hours deserves both respect and sympathy.

The retiring Moderator's address has been published in full and needs careful study rather than critical comment. It was a masterly review of the work of the Church given in a noble spirit. One could not listen to it without feeling that the life of the Presbyterian Church is large and varied, and its work of great importance for the present life, and future growth of the country. The real justification for the existence of a Church is its evangelistic work and beneficent enterprise. Much has been done but as the retiring Moderator shewed, there are large reserves of unused power.

The report of the Century Fund was satisfactory on one side and disappointing on another; that such an immense sum has been raised for the payment of debts is a matter for gratitude, while the shortage in the "Common Fund" is to some extent a sign of weakness. An effort will still be made to raise the amount aimed at for the general work of the Church. The money for this

fund has been largely raised by the rank and file of the Church, big subscriptions by wealthy men have not formed a conspicuous feature of the scheme. It is good that so many have taken part in the movement but the rich men have lost a great opportunity. Surely, we may say that those who have made large fortunes out of the resources of the country owe a debt to the Church of their fathers.

"The battle of the cups" consumed more than a fair share of the Assembly's time and energy. Some thought that our brethren by the sea might have settled that matter at home, instead of provoking a discussion that was vigorous but not always edifying. The position taken by Principal Caven and others that there may be real communion whether you have six cups or sixty seems reasonable but one must concede intelligence and sincerity to those who think that "the individual cup" destroys the idea of communion, as well as to those who maintain that to give liberty to the congregations in this matter is another dangerous step towards independence. The matter is relegated to a committee and the people are at least left at liberty to think about it.

The trouble among the Missionaries in India, caused the one painful feature in the Assembly's programme. We are not inclined now to discuss the merits of the case but this we must say, that there can be no greater hindrances to foreign missions than squabbles of this kind. The original meaning of the word "heresy" is "faction" and certainly there is nothing more alien to the spirit of the Christian religion than the spirit of faction and schism. Errors of opinion should be avoided if possible but "orthodoxy of the heart" is essential. If those who are sent out to teach the heathen cannot work harmoniously together, the gospel is wounded in the house of its friends. One can only speak of this incident with painful regret.

The Colleges came in for a fair share of attention and were the subjects of various resolutions. Fortunately there was no heated debate and no heresy trial. Dr. McMullen seems to be troubled about the teaching in some of our Colleges but as he made his complaint in connection with the report from Montreal, Principal McVicar was quite ready to utter reassuring words. Discussion was staved off by the assurance that there would be an opportunity for dealing with the question when the overture from the Presbytery of Toronto came up. That overture came up on the last night of the Assembly's sitting but it was not long up, it received short shift. The prevailing feeling evidently was that the Colleges might safely be left a little longer without a special committee to look after them.

Mr. John Charlton's proposal to gather all the Colleges into two great Presbyterian Universities did not receive much attention, it is regarded by many as an impossible suggestion. Principal Grant was missed, and one of the finest speeches was Principal Caven's noble tribute to the late Principal of Queen's University. Prof. Ross of Montreal, a graduate of Queen's, moved an amendment to the report to the effect that the Assembly

would gladly welcome the University if the Trustees could see their way to come into closer relationship to the Church instead of moving in the opposite direction. Though the amendment was inexpedient, the feeling expressed will no doubt be considered by the Trustees when they come to review the whole situation as Principal Caven pointed out, it is not possible or desirable for the Assembly suddenly to reverse a movement that has been long in progress.

The loss of Professor Douglas was felt keenly by the Assembly and especially by the Alumni of Knox College. During his brief stay in Canada he had endeared himself to those who came into close contact with him. He was preparing to consecrate himself fully to the work of the College, and threw himself heartily into the life of the country. The whole Church is the poorer by the loss of such a noble man and the cutting short of a splendid career.

Home Missions, of course, bulked largely in the proceedings of the Assembly. Dr. Robertson's influence was felt though he was no longer with us. Three strong tried men were set apart to carry on the great work for which he sacrificed his life. The creation of a new class of minister-evangelists caused misgivings in the minds of many thoughtful men; it was only carried through on the plea that it was a special and temporary measure to meet a pressing need. We can only hope that it will help the work in the West without lowering the general standard of ministerial education. Thus we see that our Church has many "problems," and that is not a thing to be regretted as it proves that the Church is living and growing. All things considered, it is possible to look back with satisfaction and gratitude upon the Assembly of 1902.

### THE GREAT DISAPPOINTMENT.

#### The Coronation Postponed.

As an illustration of the uncertainty of all human plans, even when controlled by the mightiest potentate; of the vanity of pomp and pageantry; of the display of wealth, and grandeur, and magnificence gathered from the four quarters of the globe by one supreme effort of the mightiest of earthly Kings, that which occurred last week through the illness of His Majesty King Edward VII., is likely to become the most historic in modern times. The Coronation and all its attendant circumstances was the supreme event, which not only the King and Royal family, and all the courts of all civilized countries had been looking forward to for over a year, but also the whole nation, the entire empire to its utmost bounds, and the whole civilized world. The King, the central object in the whole splendid tableau, is seized with critical illness, and in a moment as it were, the whole scene changes; gloom takes the place of grandeur, and tears and prayers and agonizing anxiety take the place of shouts of joy, the acclamations of thousands upon thousands, and a whole empire's abandonment to feasting, and mirth and gladness. We know of no similar instance in modern history, of the hand of Providence being laid at such a juncture, upon the chief actor in so magnificent a design as the intended Coronation.



We suggest no parallel, but in the suddenness of the arrest put upon royal pomp and display, it recalls to the mind the feat of Belshazzar, or the sentence passed upon the great Babylonian monarch of old.

We have heard it not seldom said, and we suspect the impression has been on the minds of many who never gave it voice, that the preparations being made, the pomp, display and splendour aimed at, to out rival everything of the kind that ever had been, were too much, were being carried too far. And this may be. If it were so, and as a nation represented in its head, we were forgetting, surely we have been taught a lesson never again to forget. Man proposes, God disposes. We do not think it going too far, we would consider it the highest wisdom, should not only the King and all most nearly concerned, but the whole empire hear in the events of last week, the voice of the Highest saying to us all: "Be still and know that I am God. The general recognition in the mother country and throughout the empire of absolute dependence upon the Almighty, the general acknowledgment of Him as the Supreme Ruler and Sovereign Disposer of all events, is one of the hopeful symptoms in the nation's life. The writer of one of the psalms, perhaps himself a royal personage, says: "Oh come, let us worship and bow down: let us kneel before Jehovah our Maker; for He is our God, and we are the people of His pasture, and the sheep of His hand." . . . Nothing could well be more impressive in recognition of this, than the spectacle of people from the heart of the empire to its circumference, on the day intended for the Coronation, gathering together in their places of worship, to supplicate the Divine mercy, and intercede with God for the life of the King. Should this be granted, there will be a universal feeling of gratitude throughout the empire; and if it cannot be, there will also be a spirit of resigned, humble acquiescence to the will of God.

What an object lesson the world has had in this case, of what vast and world wide interests may be centered in and hung upon the life of one single individual. It has again been seen, though not altogether in the sense meant in Scripture, "that none of us liveth to himself, and no man dieth to himself." One incidental result of the King's illness, whether he live or die, will be the exhibition to other nations, to the Royal family, and to His Majesty should he recover, of the affectionate loyalty felt towards himself, the Queen and the Royal family throughout the whole empire, and the interest and good feeling of many other nations and their rulers. And another is, the drawing together closer of all parts of the empire in the bonds of a common interest in its Sovereign for his own sake and from loving regard for the memory of his illustrious mother.

Daniel was a man of prayer as well as purpose. Said Mr. Moody: "If you are ever tempted by passion and vanity to form connections that will be snares, and nets, and labyrinths of blind ditches, to keep you down through life, stumbling and grovelling, hating yourself and hating the chain to which you cling—in that hour pray—pray as if the devil had you by the throat—pray to Almighty God to help you out of that cursed slough! There is nothing else for it—Pray, I tell you, Pray."

### IF WE WANT TO PRAY WITH POWER, LET US PRAY FOR THE RIGHT PEOPLE.

It is a great mistake to put the cart before the horse. There may be some progress made in that way, but it will not be much.

There are two sets of people in the world that need prayer, believers and unbelievers. Unbelievers are the cart. God's own believing people—they are the horse. If we want the cart to go, it is our business to pray down all due supplies upon the horse.

In very love to the perishing world around us, and the perishing multitudes in heathen lands, let us take Christ's own place before God—"I pray for them, I pray not for the world." Then let us follow on the highway of intercession Christ told in that chapter, and never stop until we get where He got. "I pray for them, that they may be one in us, that the world may believe." "I pray for them, that they may be made perfect in one, that the world may know." Our Lord poured His prayer upon His own people, because He loved the world.

There is one mediator between God and man, the man Christ Jesus. And there is one mediator between the risen, invisible Christ and the perishing world—that is a cleansed Church with her right hand held in the hand of her Lord, and her left laid tenderly and believingly upon them that are lost. Apart from that perfectly prepared conductor, the electrical current of salvation cannot reach the lost world. Is it any wonder that Christ stood before His Father that last night and cried: "I pray for them, I pray not for the world. I pray for them, that they may be made perfect in one, that the world may know."

This is what the world needs, that Church people may become one with Christ as Christ is one with the Father. "I in them, and Thou in me, that they may be made perfect in one." Then the world shall know Christ, and they shall know His people, and through them they shall know the love of the Father, and the wilderness shall rejoice, and blossom as the rose.

If we would bless the world, let us pray for the Church and give God no rest until He make Jerusalem a praise in the earth. He is going to do it. His will is going to be done in earth as it is done in heaven.

Hundreds of young men are now gathering at Northfield to sit at Christ's feet and receive His word. Hundreds of young women are even now gathered at Silver Bay, saying by their presence there, "Tell me, O Thou whom my soul loveth, where Thou feedest." These conferences, with their open Bibles and united prayers, speak in tones that can be heard through all the din of the world's business, "We seek Jesus."

Let us pray for them, not for the world. Let us pray in terms of the 17th chapter of John, "Lord, keep them from the evil." Evil will spare them as conductors. "Lord, as the perishing world needs Thee, keep these young men and women from the evil—evil in heart, in speech, in conduct; and keep them from the evil in doctrine, for even a little leaven will leaven the whole lump, and will completely spoil them as channels between Christ's fulness and the world's needs. Keep them from the evil.

"Sanctify them through thy truth." So shew them the truth concerning Jesus Christ that they may be won by an all-constraining love to the refrain of the Bride, "My beloved is mine, and I am His." Sanctified, set apart, through the truth concerning Jesus Christ. "Sanctified and set for the Master's use."

Make them to understand their mission. "As the Father has sent me into the world, so have I sent them into the world." Make them to understand these co relative, con junctive adverbs.

Father, hear Christ's own prayer, "That they all may be one as Thou, Father art in me and I in Thee, that they also may be one in us, that the world may believe"

Having prayed these great petitions for these young people, let us turn round and pray them for ourselves, that the world round about may believe that our Master is the Sent One from God for the needs of the 20th Century.

ANNA ROSS.

### Literary Notes.

Current History and Modern Culture for June portrays the world's history for the month of April in its usual judicious and concise style. From its frontispiece portraits of the King and Queen of England to the closing Necrology department is presented a thorough and impartial digest such as is to be obtained in no other publication. The encyclopedic character of this magazine makes it all that could be asked for exact and ready reference. The opening illustrated articles on "Oxford University" and "Economy in European Travel" are very timely. Some of the important record titles are: "Peace Negotiations in South Africa," "Gleams and Glooms in the Far East," "President Palma's Reception in Cuba," "Alleged Cruelties in the Philippines," "The Stir over the British Budget," etc. All the important topics of the times are chronicled. Numerous fine and instructive illustrations—views, portraits and maps. Sample copy free on application. Address Current History Co., Boston, Mass.

### BEARING THE CROSS.

"God gives everybody, I think, a cross when he enters upon a Christian life. When it comes into his hands what is it? It is the rude oak, four square, full of splinters and slivers and rudely tacked together. \* \* I see some men carrying their cross just as rude as it was at the first. Others, I perceive, begin to wind about it faith and hope and patience. \* \* And at last their cross has been so covered with holy affections that it does not seem any more to be a cross. They carry it so easily and are so much more strengthened than burdened by it that men almost forget that it is a cross by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it."—Henry Ward Beecher.

If men's faults were written on their foreheads they would never remove their hats.



## The Inglenook.

### The Deacon "A-Meditatin'."

BY REV. EDWARD A. RAND.

"What are you a-doin', Zebulon?"

"Oh, a-meditatin'."

"Looks like a racin' for a prize."

Good old Deacon Zebulon Frye, a mild-mannered being, made no reply, but kept on walking up and down the entry outside the kitchen door.

He would grin, rub his hands, then flourish them in the air. His wife, Paulina Frye, was pie-making at an open window.

She watched him silently a while. Then she advanced courageously toward the racer, calling out:

"Thar, Zebulon! I know you git absent-minded, but do come out of it, for when you make your hands go so, you act as if you were in an insane asylum."

"Wall," said Zebulon coolly, "now you've given me your opinion gratis, and I'll give ye mine, and won't charge ye nothin' for it, and that is to say, my dear wife, if you don't keep away from that open winder when you ar' a-bakin' and ar' all heated, you'll ketch your death a cold."

"Oh!" exclaimed Paulina.

He resumed, "You say I'm a-forgittin' suthin, Porliny, that I'm absent-minded, and you forgit I was only a-meditatin'. You don't see how you're workin' in a draft, all heated, by that cold winder."

"Wall," said Paulina, recovering herself, "you say I was at the winder. You mean a cookin', not a bakin'. Stoves bake."

Zebulon laughed good naturedly. "You've got me, Porliny, ha, ha!"

"Wall," said Paulina promptly, following up the advantage she had gained: "I was a-cookin'. That's what I was doin'. Now what were you doin'?"

"I was a paintin' the meetin' hus."

"A what? And makin' your hands go like a paint brush?"

"I spose so, but I was all the time in my mind figurin' up the cost, and I couldn't answer ye."

"Painter and math-mathertheshion all in one," said Paulina sarcastically, struggling with the long word, while she sent a feathered and pointed little arrow at her husband. "Paintin' and figgerin' all at once."

He did not lose his good nature, but took the sarcasm as a compliment to the capacity of his powers.

"Wall, now, I'll explain. I came round hum by the meetin' hus, and I sez to myself, 'Tis awful shabby. No doubt about it, no doubt about it.' Then I sez, 'Now if I go round and see Square Tuck and Judge Peters and Doctor Gibbs, pickin' up here dollars and there five dollars, and so on, why, the thing is done?' Thar, Porliny, that's the long and that's the short of it. I was jest figgerin' up the expense and a-puttin' some paint on myself as I worked, ha, ha!"

"Wall, Zebulon, ain't ye a-goin' to let the wimmun folks help?"

"What?" he asked in some perplexity.

"Let the wimmun folks help? If you're really practisin' with a brush, I think I could lay on a coat as well as you."

Zebulon stared at Paulina. "Oh, what I saiz, Zebulon, was only a 'figger,'" said Paulina sending another little arrow at her husband. "I am only a-figgerin'. Now I

know our 'Wimmun's Mite Society.' Twenty-five dollars out of our treasury wouldn't go amiss, would it? We wimmun want to help. Wouldn't twenty-five out of the treasury help?—for we've got it—wouldn't it help as well as some of your figgers?"

"Oh sartin, sartin. Now I'll feed the critters." He just put on his barn hat and left the kitchen.

"Wall," said Paulina, watching him stalking down through the yard, his gray hair sticking out on either side of the old hat like wings, "that Zebulon is a good man, but he can turn a corner quick. one of his 'now corners.' A discussion will be a-gettin' interestin' and he'll say, 'Now, I must do this or do that.' I thought I would jist say we wimmun might help, but he's so full of what we men can do, that it didn't seem to make much impression."

Two wings of gray hair having disappeared behind a red barn door, Paulina turned away from the window. She began to cough. She sneezed again.

"Dear me, I do b'lieve I've got cold at that open winder. I spects I got awful heated."

She had indeed taken cold and a severe one. That night she woke up feeling an uneasy heat in her chest. She worried through the darkness, hearing with relief the sober striking of the tall eight-day clock in the front entry, the musical rumble of a distant railroad freight train at three, and then the energetic and cheery crowing of a "Plymouth Rock" out in the hen house.

All the next day she was "ailin'," pretending to do vigorous housework but never going over ten feet from the kitchen stove, Zebulon watching her, and keeping her back in that circle with a ten-foot radius. At times he eyed her with a serious look and each time would stuff the stove full of wood till she thought her face, like the stove, must have "a red hot look." Toward night, Zebulon thought he would get Doctor Gibbs to come in and "run an eye" over her.

The doctor came, fingered her pulse, took her temperature, asked a few questions, and out in the entry, what was he saying to Zebulon? How Paulina listened! "Thar! Did I ever see sich a man! Zeb, let the doctor say suthin' I couldn't hear, and then Zeb said suthin', and then wanted to know if he could rely on the doctor to give five dollars toward paintin' the meetin' hus. That's what I call followin' a thing up. Why won't he let us wimmun folks do suthin'? Why don't he say, 'Porliny, can I rely on you—? Oh, here he comes."

Zebulon seriously looked at her. "Now, Zeb, now tell me, did the doctor say it was pneumonia?"

"Ahem," replied Zebulon, speaking very deliberately. "He said—you must—be keeful, and had better go to bed, now."

She made no answer, but went to her bed in a little room off the kitchen promptly and tried to sleep. What a night! Sometimes it seemed as if Zebulon's red hot stove were inside her lungs. She groaned no more. She could stand pain as stoically as a first century martyr, or a Rocky Mountain Indian.

From that night she grew steadily worse. At last the doctor said, "It's just about an even chance, and I would be ready for what comes."

Poor Zebulon. He began to think of her virtues and his shortcomings. What a pretty girl she was once. He used to say her pink and white cheeks were like apple-blossoms, and her blue eyes when the light danced and laughed were like "meader brooks runnin' in the sun." The more he thought it over, the more she seemed like an angel, and he, Zebulon, oh, how sorry he was that he had not at the very first told her about paintin' the meeting house!

She woke out of a sleep one morning, and there sat Zebulon by the bedside, looking sad and hopeless as a man on his way to the gallows. He watched her narrowly. Was she really awake? No doubt about it. He felt that he must be timely in breaking bad news to her.

She turned her eyes toward him, eyes now like the "meader brooks" in the storm, the "sunshine" forever gone.

"Porliny," he said slowly and solemnly, "do you think you'll pull through?"

"I dunno."

It was hard to say the next words, but preparation must be made.

"You—you'd be—willin' to—to—die?" An awful pause then.

"Wall," said Paulina at last, staring at the ceiling, "if I had to—but I don't want to die."

He must get her ready, and he bared his own neck to the block that she might not fear the executioner. "If it were me, Porliny, I don't think it would be hard, for when you think it over, what is there for us two folks a gettin' old, to live for and"—

"Oh, fudge, there's lots of things to live for."

She took her eyes off the ceiling and focused them on Zebulon. Was the sun coming back to the "meader brooks"?

"Zebulon," she said deliberately, "there's a verse from a Psalm a-goin' thro' my head; 'I shall not die, but live, and—yes—I'm goin' to paint the meetin' hus.'"

Zebulon had a side that was sensitive to the ludicrous. There were tears filling his eyes, but a smile was stealing out of the corner of his mouth. He wanted to say:

"Here's nothin' in that Scripture verse 'bout paintin' the meetin' hus," but "I shall not die, but live, and declare the works of the Lord."

He kindly stopped his thinking, flattened out the corners of his mouth, and said in a hushing tone: "Thar, thar, you go to sleep now. I hear the doctor and I'll let him in."

He met the doctor at the door.

"How is your wife?"

"Wall, seems as if she was a-wanderin'!"

"A bad sign, Deacon Frye; I am afraid she's slipping through our hands in spite of all our trying to hold her back. I can't seem to stop her, and she is slipping past me. If I could arouse in her some measure of resistance, it would make ground on which to build a little hope. Wandering, was she? Well, what did she say?"

"She sez, 'I'm goin' to paint the meetin' hus.'"

Zebulon's mouth corners were again twitching in spite of that sense of the gravity of the situation that gave a crimson moisture to his eyes.

"Paint the meeting house? She does not think she is going out, brush in hand, to daub that building? I should say she was indeed wandering. What did she say it for? I remember you dropped a word with me about paintin' the meeting house."

Zebulon then made a clean breast of the matter, and told all that had passed between him and his wife on the subject.

"Humph! Let me see her."

He stole in softly. She was fast asleep. He touched the pulse in her wrist, gently stroked her forehead, listened to her breathing. He joined Zebulon in the entry.

"Now, Deacon, I feel somewhat encouraged."

"She's got a tremendous will if that's to decide the pullin' through."

"The will does have a great effect on the body. No doubt about that. If you can wake it up, soul power is startling. I—I will tell you more about her to-morrow."

Not the next day, but the day after, he said: "I think, Deacon, your wife is going to pull through."

She not only "pulled through," but did some more "pulling." She called the "Woman's Aid" together, and they voted to have a new coat of color all over the meeting house.

This time a garment of white was given it, save that the blinds were green, blinds set in two rooms along the walls, orderly as buttons on a cloak. And Pauline Frye actually did clothe anew a small surface, perhaps two feet square.

"I said I would," she told her Deacon, "and I've done it."

And the Deacon smiled again.—New York Observer.

### Those Birds.

BY OLD SPOT.

Of all the birds I ever knew, they were the rudest. They were called cat-birds, though I don't know why. I am sure they were not akin to me. And to think of their making a nest in the big cherry tree near the house. I could not sit in the door and wash my face without their mewing at me. If I hopped about the yard, looking after my own affairs, they would fly from tree to tree, scolding me and making fun of my lame leg.

Not that I cared for their low chatter. My mind was on my family. I had three kittens to educate—no small task for a lame cat. It was when these got big enough to run about the yard that my troubles began. The way those birds plagued and mocked them was a sin. Why, there was hardly a day that they didn't get the little things to crying. Never were prettier kittens than I had that summer.

There was Frousy, who looked some like me, only the black and yellow in her frock were jumbled together, instead of being in big spots like mine. Then there was soft, fleecy, gentle Lambkin, and peppery little Blacky, with her jutting forehead and cute little snub-nose. Never was there another like Blacky.

They played the nicest games. I sometimes thought the climbing game was the prettiest of all. This is how they played it: One would go ahead and start to climb a post or tree. When she had gone up a little way the others would come and try to pull her down. If she kept above them, she won the game; but if they pulled her down, they won it.

After a while they got to playing the climbing game on the big cherry tree. Then Mistress did a very wrong thing. She went to the Lombardy poplar tree and cut a long limb and laid it under the big cherry tree. After that, whenever she saw my "kids" anywhere near the big cherry tree, she would run out and wave that long limb and scold till she had driven them off. It seemed to me that she carried on worse than she ever did when Old Charlie tried to scrape the flies off his back by walking under the line of wet clothes.

If you believe me, the birds understood and grew prouder every hour they lived.

Strange how much sense a bird has!

Through it all Blacky kept pretty calm. This encouraged me to go on with a little plan that was forming in my mind. When I privately told the plan to Blacky she took right up with it, and promised to do her part. I told her we must wait for a good chance. It came soon.

Those hateful birds had gone off about their business, hunting woolly worms likely; Mistress was ironing in the kitchen, while Frousy and Lambkin were running tandem in the sitting room. I was sitting in the door, and Blacky was at my side, as she had been most of the time since learning of the plan.

I gave her the wink, and she went up that tree like a spark. Soon she came down carrying a bird very carefully in her mouth. We hurried to the spot agreed upon, but before reaching it were frightened by a loud yell. Mistress had found us out.

She ran for her long limb and began to beat the ground behind Blacky, at the same time telling her to drop the bird. I told her to hold on to it. She held on and nearly lay down, she ran so fast. My heart beat so hard against my apron that it might have been heard if Mistress had quit yelling. Then Mistress gave her a hard lick right across her dear, brave little back. Poor Blacky! She cried with pain and dropped the bird. I hopped swiftly toward it, but Mistress was there before me. It was still alive and not much scared, being so young.

Mistress made Master put it back in the nest, though he did not want to. He said, and rightly, that Old Spot and Blacky ought to have it for their smartness. She said that those birds had put themselves under her care, and she would stand by them, adding that Old Spot and Blacky should each have a chicken head soon. She kept her word about the head, but it tasted coarse and common.

Poor Blacky never got over it, but is shy and suspicious to this day. Along toward Thanksgiving time, when she had grown large and strong enough to catch the young rats, instead of taking them to the house and showing them, as other kittens do, she always ate them quite privately out by the back hedge.

But don't you think for one minute that Blacky never caught another bird. She has caught dozens, mostly at night.

Encouraged by me, she sometimes leaves a pair of wings where Master will be sure to see them when he first comes out in the morning. He has always felt for us, and I want him to know that Blacky's spirit is not quite broken.—Ex.

### The Care Of Hair Brushes.

There is really an art in the proper washing of hair brushes, says a writer in one of our exchanges. If the bristles are allowed to become soft, a hair-brush becomes practically useless for its intended purposes. Many people clean hair-brushes by covering them with wheaten flour and simply rubbing the bristles together. This method, however, is not thoroughly satisfactory. To keep your brushes in good condition, proceed in the following manner: Have two shallow dishes, one of moderately hot and the other of cold water. To the first dish, which contains, say, a quart of water, add a dessert-spoonful of ammonia. Now take your brushes, one by one, and keep dipping the bristles up and down in the water (being careful not to wet the backs), and in a minute or two the dirt and dust will come out of them as if by magic, leaving them beauti-

### BABY'S OWN TABLETS.

COME AS A MESSAGE OF HOPE TO ALL TIRED

AND WORRIED MOTHERS.

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fully white. Now dip up and down several times in the second dish, containing the clear water, to rinse them; shake well and place to drain across a rack or towel-horse. No soap is needed, and no rubbing with the hands. If you adopt this method of cleansing your brushes, you will find that they will last three times as long as if cleansed with soap, and that the bristles will preserve their stiffness.

### A Chicken Story.

Once there was a little chicken,  
And he used to go a-pickin'  
All among the biddy hens to get his food.  
'Twas a pretty little fellow,  
Plump and downy, soft and yellow,  
But he never thought that anything was good.

He would bitterly complain  
Whenever it did rain,  
Or if the grass was very wet with dew,  
He didn't like the cold,  
And, if the truth be told,  
He just found fault with everything that grew.

So the other little chicks  
Thought they'd put him in a fix.  
And they said, "We will no longer play with you,  
You're so very glum and sour.  
We have never a happy hour,  
When we might be a jolly, happy crew."

So they left him all alone,  
Sitting perched upon a stone,  
And they would not speak to him a single word.  
But they were very kind  
When he did make up his mind  
That he would really be a better bird.  
—Child Garden.

Who would have imagined it to be possible that already as many as 60 hymnals have been published in Japanese? The first hymns put in print were: "There is a Happy Land" and "Jesus Loves Me, This I Know." Three versions have been made of "Abide With Me," 3 of "Nearer My God, to Thee," and 5 of "God Be With You Till We Meet Again." Some collections contain over 200 hymns.

In answering advertisements found in these columns, kindly mention THE DOMINION PRESBYTERIAN. The advertiser will be pleased and the paper benefited.

## Ministers and Churches

Our Toronto Letter.

The General Assembly Concluded

The General Assembly crowds into its last few hours and rushes through a vast amount of business. I shall have to follow its example and condense into a very short space the account of its closing days.

Saturday forenoon and Tuesday afternoon were occupied with what was really the only painful matter the assembly had to deal with. The pain it gave to all connected with it was very evident. It was a memorial of Rev. Dr. Wilkie of our India mission, India, protesting against the action of the Foreign Mission committee, in severing him which has extended over many years connection with the mission there. Almost from its inception, thirty years or so ago, there has unhappily been friction in the working of this mission. Without at all undertaking to say where the blame lies, it is a fact that, since Dr. Wilkie's connection with it, that friction has increased. It has at last reached such an acute state that, the Foreign Mission committee, after Dr. Wilkie had asked and received his presbyterial certificate from the presbytery of India, after he had asked the presbytery to take under its charge the work of the college there, of which he was principal, and placing himself in the hands of the committee, and after it had in repeated sessions since Dr. Wilkie's recent return from India, and aided by the presence here of several missionaries at present also home from India, investigated very fully into the whole state of things, and taken the course of severing his connection with it. Dr. Wilkie in his memorial to the General Assembly, protested against this action of the Foreign Mission committee. He was heard at great length in explanation of the state of things in the mission, and in defence of his own course of action. With most evident pain and distress, Mr. Hamilton Cassels and Rev. Dr. McTavish, while giving high testimony to the zeal of Dr. Wilkie and the good work he has done as Principal of the college, vindicated the committee's action. With as evident regret, and in the most christian spirit Professor McLaren spoke for a small minority who differed in their judgment from the majority. Rev. Dr. Gordon of Halifax moved to sustain the action of the Foreign Mission committee. An amendment was made by Principal McVicar, to appoint a large commission to thoroughly investigate the whole matter. After much discussion, conducted in a fine spirit, and testimony freely borne to the excellence of Dr. Wilkie's work, and to his devotion as a missionary, the motion was eventually carried by a vote of 165 to 77.

The place of meeting of next assembly aroused a keen interest. Rev. R. G. McBeth of Vancouver, in behalf of the Presbyterian churches and people of that city invited it to meet there next year, and supported the invitation by a strong appeal. After a delay of two or three days to allow of further consideration, and an invitation had been given by Westminster church to meet again in Toronto, and after another forcible speech by Mr. McBeth ably supported by John Charlton, M. P., it was agreed by a good majority to go next year to Vancouver. A change in the constitution of the assembly from a representation of one fourth to one sixth of the ministers and elders, having been approved by a large number of Presbyteries was adopted.

The following ministers were appointed by ballot to attend the meeting of the Presbyterian Alliance to be held in Liverpool in 1904: Drs. Bryce, Warden, Caven, McVicar, Herridge, Milligan, D. M. Gordon, Scrimger, Patrick, R. P. Mackay, Fletcher, E. D. McLaren, Prof. Ross, Reids, Alfred Gandier and D. G. McQueen; elders, Judge Forbes, Walter Paul, John Charlton M. P., J. A. Macdonald, George Keith, David Morrice, W. Mortimer Clark, J. K. Macdonald, Sheriff Archibald, Robt. Kilgour, George Ruthford, George Mitchell of Halifax and George Hay.

On Tuesday evening the 17th, a brief memorial service was held in connection with the lamented death of Prof. Halliday Douglas, and on the same evening, reports were presented to the assembly on Sabbath schools and Young Peoples' Societies to which reference has already been made.

The widows and Orphans Funds' east and west respectively, were reported upon, the former by Rev. Dr. Sedgewick of Tatamagouche, showing a favourable balance, the latter by Mr. Joseph Henderson, which showed a deficit of

\$3,883. The amount paid last year in annuities was \$3,000 above that paid five years ago. The sum required this year from congregations is \$15,000. This same fund as respects those ministers of the church formerly in connection with the church of Scotland, was reported upon by Rev. Dr. Campbell, Montreal. This showed a favourable balance of nearly \$3,000. The question of amalgamating this with the similar fund of the new united church, was referred to a committee to report to next assembly.

The question of the individual cup in the observance of the Lord's supper, instead of the present practice provoked what was probably the keenest discussion during the assembly. After many members had taken part, liberty was granted to sessions and congregations in this matter by a vote of 93 to 48. Following this, a motion was carried, referring to a committee to report to next assembly, the question of what changes, or whether any may be permitted to congregations in the practice of the church in this matter, and in the meanwhile, asking them to abstain from such changes until authoritatively determined upon by the assembly.

The Augmentation Fund for assisting small and feeble congregations to support a minister is one most important and really a part of Home mission work. The eastern section was reported upon by Mr. T. C. James, who spoke hopefully of increasing contributions and increasing interest. All grants had been paid in full, but by doing so the balance at the credit of the fund had been somewhat reduced. The western section was reported upon by Rev. Dr. Lyle. All claims had been met, and a balance was left on the right side. He spoke highly of the liberality of the assisted congregations, and stated that, during the year seventeen of them had become self-supporting. He referred to many difficulties to be met with in the keeping up and administration of the fund, but the encouragements were much greater, and if only a few years it is liberally supported, augmented charges and their ministers will be placed in a much more favourable position than they have been in the past.

With French evangelization is indissolubly connected the name of Rev. Dr. McVicar. He presented the report on this branch of work. In every intimate association, indeed a part of French evangelization, is the work carried on at the Pointe-aux-Trembls Mission schools. The work of both, though apparently slow, and carried on in the face of great difficulties, is making steady and encouraging progress. A revolution in fact is quietly going on in Quebec, and deliverance from spiritual and intellectual thralldom is most surely coming. Rev. G. C. Pidgeon seconded the adoption of the report in an able and comprehensive speech. A very interesting feature of the evening at which this subject was presented, was the vigorous addresses given by three of our French Canadian ministers Rev. J. E. Ducloux, Valleyfield, Rev. Dr. Anarion and Rev. Placide Boudreau.

In the line of action taken by the assembly of 1900 and 1901, Rev. Principal Caven presented the report of a committee appointed to deal with a change in the relation of Queen's University to the church, and in the relation of the Theological Faculty to the university. He recommended leaving the trustees of the university unimpeded to adopt such action as might appear to them to be the best for all interests involved. This was agreed to. In connection with this subject John Charlton M. P., laid before the assembly a motion of which he had previously given notice, proposing the concentration of the church's educational work into two large and thoroughly equipped Presbyterian universities, one for the east, the other for the west, in connection with which theology will be taught. This was laid on the table to be considered next year.

The Century Fund was fully reported upon by our agent Rev. Dr. Campbell of Perth. The object originally aimed at was to raise one million dollars in paying off church debts, and for the educational, religious and benevolent work of the church. The total amount subscribed had been \$1,578,000 and there has been paid \$1,186,000, but of the amount subscribed \$370,000 was for the removal of debts on churches, and of this \$915,000 had been paid and it was expected that \$950,000 would yet be paid. For the Common Fund, there had been subscribed \$608,000 and of this \$571,000 had been paid, and after all had been paid which could be reckoned upon, there would be a shortage of probably 45,000. It was determined to make some special effort to secure this amount, and bring the Century Fund to an end. In all its main features it was felt that it had been most

successfully, and before it is finished, will, without doubt be completely so. The work has told heavily upon our agent, whose health has broken down under the strain. His services have been great, and of necessity almost, they must be continued for the most part if not for the whole of another year.

The congratulations and good wishes of the congregational body were presented to the assembly by Revs. T. B. Hyde and J. P. Gervie. They both referred to the cordial relations existing between the two denominations, and the increasing tendency towards and likelihood of corporate union. The moderator on behalf of Presbyterianism, thoroughly reciprocated the kindly feelings expressed, trusted that these would be continued, and that at no distant date they would be one.

Church life and work embraces a large number of important subjects, such as Home Lite, Sabbath Services, the Prayer meeting, Sunday schools, Young People's societies, the Sabbath Temperance, and the support of the schemes of the church. The report on these subjects was presented by Rev. W. J. Clark, London. The state of the church, and of the life of its members as regards these various matters, is sought to be arrived at from answers to questions sent down to all congregations and sessions. As might be expected a great variety of opinions is expressed, but upon the whole, the report based upon that information thus obtained, may be regarded as expressing a favourable view of the state of things in the church regarding the various items included under this head. As regards temperance, so much discussed at present juncture the assembly recorded its satisfaction with the sentiments so generally expressed in the presbyterial returns in favor of prohibition.

Sabbath Observance and Legislation were reported upon by Rev. D. R. Drummond, St. Thomas. Much and hopeful progress has been made in the most important matter of Sabbath Observance. Much of this is due to the efforts of the Provincial Lord's Day Alliances and to the effective work of the secretary of the Lord's Day Alliance of Canada, Rev. J. G. Sheaver. The country is being roused and the church, so also are the provincial legislatures to action, and Labor Unions are co-operating with the church to preserve the Sabbath as a day of rest and worship. This subject it was felt was a vital one.

Much time was given to a careful revision, under the leadership of Mr. J. K. Macdonald, of the regulations for the administration of the Aged and Infirm Ministers' Fund.

The question of an adequate supply of labourers for the mission fields of the west, so rapidly growing in numbers and extent, was long and earnestly discussed. It ended in the adoption first, of a report of the committee on the training of men for Home Mission work which will raise up a class of qualified catechists, and second bring into the service of the church, a new class of men to be called ministers, evangelists, and third in the appointment of a committee to consider and report to next assembly upon the advisability of restoring in the colleges, the preparatory courses for the ministry, which except in Montreal college, were a few years ago abolished by act of the assembly.

The raising of a James Robertson Memorial Fund of \$10,000, of which \$2,000 was to be given to Mrs. Robertson, and the balance to be applied to the endowment of a lectureship on Home Missions, the lectures to be given in each of the theological colleges, was approved.

One interesting memorial was referred to the assembly respecting a contemplated union of all the Presbyterian bodies in India. It is expected that during next year such a union may be carried into effect.

The name of Presbyterian Guild, instead of Westminster Guild was approved by the assembly as one suitable for young peoples societies of the church.

The rules of precedence of the religious denominations in the Dominion, followed on public occasions by the sanction or authority of the government, were discussed and common action agreed to be taken with other Protestant bodies, for the abolition of the present course followed as wanting in courtesy to them and foreign to the genius of our country.

A number of matters of secondary importance requiring no discussion, were disposed of finally, or laid over until next assembly. The moderator briefly and appropriately addressed the court now a very small body, and after prayer by Rev. Dr. Pargus, dissolved the assembly and pronounced the benediction.

### Echoes from the General Assembly.

Of members of the General Assembly conspicuous for many years by their presence and the active part they took in its deliberations, but conspicuous this year by their absence, were especially Rev. Principal Grant and Rev. Dr. Robertson. In smaller measure, but in their own departments of work ever ready, were the Rev. Dr. Laing of Dundas; and Rev. Dr. Proudfoot happily still spared to us of the veterans who are pleasant still to see, but whose voices not heard were Rev. Dr. Wardrop, Rev. Dr. Middlemass and Rev. Dr. Gregg, the latter of whom took part in the devotions of the assembly. Of laymen who take an active interest in the work of the church and took part in the assembly's work, the most notable were Mr. Hamilton Cassels, Judge Forbes, Mr. Walter Paul, Mr. John A. Paterson, and John Charlton M. P.

If the spirits of the departed can know and be affected by the conduct of the living, left behind, our departed Home Mission leader in the west, must be satisfied with the fruit of his labor. Now that he is gone, it appeared a more sacred duty for the church to conserve the results of his work than it did even while he was yet alive. Whenever the claims and needs of the west were up, the one prevailing feeling and desire apparently were to know how its interests could be best served. Not a single objection was offered to any suggestion that at all appeared likely to promote its best interests morally and religiously. In all this there was an entire absence of the spirit of denominationalism, nothing was urged on the ground of gaining priority over any other branch of the church, it was all for the country's good and the extending and building up of the cause of Christ. We do not remember any General Assembly that throughout was kept up to a higher, if so high a spiritual level.

Of all whom, from our vantage point in the gallery, our eye caught, we saw in all that great audience, on the opening evening of the assembly no more attentive listener to the splendid presentation made by the ex-moderator of our church's work and standing, than was Rev. Dr. Potts, Education Secretary of the Canadian Methodist church. An interesting episode in the course of the assembly's meeting was the appearance of half a dozen christian chinamen on the platform, conducted by Rev. R. P. Mackay, D.D., our Foreign Missionary Secretary. They appeared on behalf of their christian fellow countrymen in the city, to express to the Presbyterian church through its assembly, their appreciation of the interest of the people in them, and of the efforts made by our church for their spiritual good. One read a very brief address, in English so broken as to be hardly intelligible; a second Mr. Yin, a bright looking young man, read a longer one in fairly good English and handed to the moderator the original written in Chinese, which he did not read for the edification of the assembly, but responded suitably in English. During all this their countenances wore an expression of vague, rather timid-looking wondering interest. Dr. Thompson, our missionary in Montreal, translated to them the message of the moderator from the church. Instantly their eyes lightened and brightened, and they stepped down from the platform evidently pleased.

The strain of his long and arduous work on the Century Fund, has evidently told somewhat heavily upon the agent, Rev. Dr. Campbell, whose health is not so good as his friends could wish. It is hoped that a period of perfect rest, may speedily restore his health and vigor, and enable him to complete the work he has carried through so successfully thus far. There was quite a touch of pathos in his words and the tones of his voice, when in concluding his address after presenting his report, he said: "If in doing his work, he had given offence to anyone, he asked their forgiveness; he would never forget all the kindness of which he had been the recipient; and if he had failed, it was not because he did not work and pray while engaged in this service for the church."

Presbyterians do not believe so much in actually attaining perfection, as in following after it, if perhaps they may attain it. We would not accordingly call the past assembly in all respects perfect. Perfection would probably be more than we can stand; but had it not been for the exhibition and discussion of the unhappy state of things in our Inland mission which was done in a manner as little excusable as perhaps could be expected; and the far too long time spent in the discussion of that silliest of silly fads the use of individual communion cups in the Lord's Supper, the Assembly just closed might

be called an ideal one in its tone, spirit, and the work it did, as well as in its moderation.

While many of our older ministers perhaps more particularly, punctuate their sentences too freely with *ee, eeh, aah, eh*, a long drawn out we fancy it is a practice which not very long back has begun to grow up among our younger ones, and it is quite noticeable how common it is becoming, of one hand getting out of their way by being thrust into the trousers' pocket. Possibly we are old fashioned, but we cannot say that we think it adds grace or dignity to the speaker, or effect to what he is saying. This attitude, we do not suppose it is intended for an oratorical gesture, was often to be seen practiced we must say particularly among the brethren, not the fathers, when addressing the Assembly, and it is by no means uncommon in the pulpit.

### Ottawa.

Rev. Robert Aylward, B. A., of Park Hill, who so acceptably occupied the pulpit of St. Andrew's church during a portion of Dr. Herridge's holiday season last year, has been invited to preach again this year.

Those who heard Mr. Aylward on his previous visit to Ottawa will be pleased to know that he takes the services in St. Andrew's next Sunday and Sunday following.

### Northern Ontario.

There are now five vacancies in Lindsay Presbytery, viz.: Robcayceon, Woodville, Glenarm and Kirkfield.

Rev. J. Morrison, of Cedarville, has been visiting at the Eldon Manse after attending the general assembly.

The choir of St. Andrew's church, Lindsay, and friends, enjoyed an excursion to Fenelon Falls last week.

Services preparatory to the Lord's Supper were held in Knox church, Beaverton, on Friday evening by Rev. B. M. Smith, of Kirkfield.

Rev. J. R. Fraser of Uxbridge, conducted preparatory services in St. Andrew's church, Beaverton, on Thursday evening of last week.

The children and friends of St. Andrew's church, Eldon, held their annual picnic at Beaverton on the 26th ult. The day was unusually cold for the season, and it cannot be said that the outing was a pleasant one.

At the last meeting of Lindsay Presbytery the following minute was unanimously adopted: The Presbytery would desire to put on record its high appreciation of the life and labours of their former Co-presbyter, the late Rev. D. McDonald of Glenarm. As a man, and as a christian, we believe he daily walked with God, working out his own salvation with fear and trembling; passing the time of his journeying here in fear. As a husband and father he was kind, self-sacrificing and exemplary; as a minister of the Gospel, earnest, affectionate and thoroughly scriptural, and as a member of this court, faithful, judicious and conciliatory. We thank God for the many long years of excellent work which he was permitted to do in the Master's service, within the bounds of this presbytery, and believe that though dead he will yet speak for a long time to come in the memories of those to whom he so long and faithfully made known Christ and Him crucified. The Presbytery, with the utmost tenderness and christian sympathy would commend his sorrowing wife and children to Him who has said "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

### Western Ontario.

Rev. E. C. Currie, of Burn's Church and Mooreline, conducted anniversary services at Gutrie, Sabbath 15 June. Owing to the very heavy rains which fell both morning and evening the congregations were not as large as they otherwise would have been. By Monday evening the storm had ceased, the evening was bright, the people gathered from every direction, and after doing ample justice to the abundance of good things provided by the ladies of the congregation, who, by the way, are unsurpassed in getting up a tasty festival, all repaired to the church to hear the excellent programme provided. When the Sarnia Quartette arrived a full house awaited them. Rev. W. D. Bell, of Colonna, was appointed chairman. Rev. E. C. Currie favored the audience with two entertaining readings and also gave a good practical

address. Miss Rivers, of Sombra, gave a recitation which was well received. The quartette from St. Andrew's Church, Sarnia, gave the remainder of the programme. The solos by Mrs. (Dr.) Bell, Miss Morrison and Mr. J. A. Farquharson, and duets by Mrs. Bell and Miss Morrison, and by Mrs. Bell and J. A. Farquharson, the quartettes by Mrs. Bell, Miss Morrison and Messrs. Smart and Farquharson were highly appreciated by the audience as was evidenced by the hearty accolades which they received. By request Mrs. Bell kindly sang with much effect "My Ain Country." The thanks of the congregation were conveyed to the choirman by Rev. E. C. Currie, Miss Rivers, to the chairman who so ably filled the position, and to all others who in any way helped to make this anniversary festival and entertainment such a success. Receipts were \$63. This now practically frees this congregation from debt, and each of the congregations, Plum Creek, Black Creek, and Guthrie, besides becoming self sustaining last spring, are free from all debt.

The anniversary services of the South Westminister Presbyterians were held on Sunday, and were conducted by Rev. D. R. Drummond, B. D., of Knox Church, St. Thomas. His sermons were able expositions of divine truth, and were greatly enjoyed by large congregations. The choir of the church (Mr. Duncan McColli, leader and Miss McPherson organist), excelled themselves in the excellence of the praise service. On account of the very cool weather the garden party and strawberry festival Monday, could not be held on the lawn. In the spacious and beautiful lecture room, ice cream, strawberries and cream, cake, and other dainties, were served to between four and five hundred people. This part of the evening's entertainment was splendidly managed by the ladies and gentlemen who had charge of it. When the musical and literary entertainment began the church was packed to the doors, and many could not gain an entrance. Dr. McCrae, the pastor, was in the chair. Addresses were given by Rev. R. McIntyre, Tempo, and Rev. H. D. Moyer, Belmont. Mr. Robert Laidlaw, B. A., who had recently returned from a two years' course in the colleges of the old country, gave a bright and very interesting talk on his tour through the old lands. The South Presbyterians are to be heartily congratulated on the success of their services.

The induction of Rev. Hector McKay, B. A., into the pastorate of St. George's Church, London Junction, drew a large attendance of clergymen and laymen to that church, on 26th June. Rev. Mr. McKay comes from Kootenay Presbytery, B. C., and enters upon his new charge with every prospect of a successful and happy pastorate. The following clergymen were present at the induction: Rev. Dr. Johnston (presiding), Rev. Alex Henderson (clerk), Rev. Dr. McCrae, Rev. A. J. McGillivray, Rev. W. J. Clark, Rev. J. G. Stuart, Rev. R. C. McDermid (of Fingal), and Rev. J. Lindsay (of Kintore). The induction sermon was delivered by Rev. Mr. McDermid from the text: "Laborers together with God." The questions and vows of office were tendered by Dr. Johnston and responded to by Mr. McKay, after which Dr. Johnston offered the induction prayer. Mr. McKay then received the right hand of fellowship from the clergymen present. Rev. Dr. McCrae gave an impressive charge to the new pastor, while Rev. W. J. Clark spoke to the congregation, urging upon them their duty to be loyal to the church and its minister. Mr. McKay was cordially welcomed by the members of his church at the close of the service.

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## Health and Home Hints,

**Peach Delight.**—Pare and halve ripe melon peaches, crack a few of the pits, remove and blanch the kernels. In a deep dish put two layers of the fruit, sprinkling each with sugar and a little flour. Put one tablespoonful of butter in bits over the top and add one cupful of water. Prepare a rich biscuit crust, roll it out, trim it to shape and lay in the dish over the peaches. Bake and serve hot with rich cream.

**How to Make Fruit Lemonade.**—Add juice of two oranges and one-half pint straw berries to every one-half dozen lemons. Put a pint of chopped ice on juice and let stand a few moments; also a cupful of granulated sugar. Then add three pints water and sugar, enough to sweeten to taste. When strawberries are not in season, substitute other fruit. Small cubes of pineapple improve the flavor. If you want a richer color, add a little juice of canned cherries.

**Water-melon Pickle.**—Pare the green rind, cut in small pieces. Put a layer of grape leaves and a layer of water melon rinds in the kettle, sprinkle over a little alum. Do this till kettle is full, cover with water, and let it simmer on back of stove till clear, place on a dish to cool. To one pound of rind take one pound of sugar, one-half pint vinegar, cloves and cinnamon to taste. Boil this and pour over the rind in a jar. Repeat the boiling of the vinegar for six mornings when the pickle is made.

**Chopped Pickles.**—One peck green tomatoes, wash clean, cut away stem part, and chop fine; one head cabbage, one-fourth dozen small onions, one-fourth dozen peppers, one-half pint salt, chop fine and let stand over night, drain thoroughly, cover with weak vinegar, heat to boiling point, drain again, then to one quart good vinegar add one-fourth cup mustard seed, one tablespoonful all-spice, one tablespoonful ground cinnamon, one-half tablespoonful cloves, one tablespoonful celery seed, one pound sugar, one-half cup radish; let boil and pour over pickle.

**Care of the Eyes.**—Oculists warn us that we may not use our eyes before breakfast, as the strain on the optic nerve will seriously effect the sight when the stomach is empty. Unless one has usually strong eyes, one must not read when one is extremely weary. Exhaustion and fatigue affect all the nerves of the body, and the optic nerve is so sensitive that it should receive particular consideration. Nor should one ever be guilty of the carelessness of reading or writing facing a window. This, too, is a cruel strain on the sight. Washing the eyes night and morning in water as hot as it can be borne, is a wonderful tonic for those useful servants which are so easily injured.

**Onion Pickles.**—For plain pickles let the onions (after peeling) lie in salted water over night. A teacupful of salt will be sufficient for four quarts of water. Rinse in clear water two or three times, letting them stand in the last water half an hour. Then drain for an hour or two, and pack them in jars with spices (whole cloves, stick cinnamon, pepper corns and allspice), allowing a teaspoonful of each—except the cinnamon, of which we use a little more—to each quart jar, adding chopped celery or celery seed if liked, or spices may be omitted if desired. Then scald sufficient good vinegar to fill the jars full, pouring on when boiling hot. Cover and keep cool and dry.

## World of Missions.

### The Lot of a Japanese Wife.

The young wife when she enters her husband's home, is not entering upon a new life as mistress of a house, with absolute control over all her little domain. Should her husband's parents be living, she becomes almost as their servant, and even her husband is unable to defend her from the exactions of her mother-in-law, should this new relative be inclined to make full use of the power given her by custom. Happy is the girl whose husband has no parents. Her comfort in life is materially increased by her husband's loss, for, instead of having to serve two masters, she will then have to serve only one, and that one more kind and thoughtful of her strength and comfort than the mother-in-law. In Japan the idea of a wife's duty to her husband includes no thought of companionship on terms of equality. The wife is simply the housekeeper, the head of the establishment, to be honoured by the servants because she is the one who is nearest to the master, but not for one moment to be regarded as the master's equal. She governs and directs the household, if it be a large one, and her position is one of much care and responsibility; but she is not the intimate friend of her husband, is in no sense his confident or adviser, except in trivial matters of the household. She appears rarely with him in public, is expected always to wait upon him and save him steps, and must bear all things from him with smiling face and agreeable manners.—Missionary Review of the World.

It is claimed that after the C. M. S. mission in Uganda, none can be named with a more thrilling story of so id progress than that told of the Presbyterian mission in the peninsula, whose field covers nearly all of the two northern provinces. It has 179 out-stations, and over 506 places where Christian services are held. Then there are, in addition to these, groups of believers scattered here and there far up among the mountains. There are 106 places of regular worship that are self-supporting; 156 of these are regular churches and chapels, 46 of which were built only last year. There are now over 3,000 communicants in that field, 1,000 of whom were added in eighteen months—from July, 1900, to December 1901. There are 1200 adherents, besides many others who were interested. The total gifts of these Korean Christians last year amounted to 54,000 yang in their currency, which is equal to \$4,500 of American gold. But the scale of wages for day laborers is such that if payment be counted in labor, the Korean yang is equal to the American dollar. Thus these new converts really gave last year \$50,000 for Christian worship. This field comes nearly being self-supporting one than any in the world, perhaps, unless it is the Uganda field.

### No State Religion in Japan.

Much interest has been aroused in efforts of Buddhism to obtain governmental recognition in Japan. By its contact with Christianity Buddhism has been aroused from its lethargy and resumed somewhat of its activity as a missionary religion, even projecting a propaganda in America. Its renewed activity, which is evidently a conscious or unconscious struggle for very existence in view of the spread of Christianity on the

one hand and atheism on the other, has been directed to an agitation in the Japanese Parliament looking toward the "establishment" of Buddhism as a state religion.

## A Surprised Doctor.

### SAID CASE OF St VITUS DANCE COULD NOT BE CURED.

CALLED ONE DAY AND FOUND THE PATIENT IRONING AND LEARNED THAT DR. WILLIAMS' PINK PILLS HAD SUCCEEDED WHERE OTHER MEDICINES HAD FAILED.

The sufferer from St. Vitus dance, even in a mild form, is much to be pitied, but when the disease assumes an aggravated form the patient is usually as helpless as an infant, and has to be watched with as much care. St. Vitus dance is a disease of the nerves and must be treated through them, and for this purpose there is no other medicine in the world acts so speedily as Dr. Williams' Pink Pills. Proof of this statement is found in the cure of Miss Louise Luffman, whose home is at Poucher's Mills, Ont., who was cured by these pills after two doctors had failed to benefit her in the least. The young lady's mother tells the story of her daughter's illness as follows:—"I do not think it possible anyone could be afflicted with a more severe form of St. Vitus dance than that which attacked my daughter Louise. Her arms and legs would twitch and jerk, her face was drawn and finally her left side became numb as though paralyzed. Two doctors attended her, but their treatment not only did not help her but she grew steadily worse. Her tongue became swollen, her speech thick and indistinct, and she could neither sit still nor stand still. She could not hold anything in her hand and it was necessary to watch her all the time as we feared she would injure herself. The last doctor who attended her told me she would never get better, and it was then that I decided to try Dr. Williams' Pink Pills. After she had taken two boxes we could see an improvement in her condition. Her appetite improved, she could sleep better and the spasms were less severe. From that on there was a marked improvement in her condition and one day the doctor who had said she could not get better called while passing and found her ironing—something she had not been able to do for months. I told him it was Dr. Williams' Pink Pills that was curing her and he said, "Well, I am surprised, but continue the pills, they will cure her." She used in all eight or ten boxes and is now as healthy a girl as you will find anywhere, and she has not since had a symptom of the trouble."

If you are weak or ailing; if your nerves are tired and jaded, or your blood is out of condition, you will be wise to use Dr. Williams' Pink Pills, which are an unfailing cure for all nerve and blood troubles. But be sure you get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Remember that when paking powder or soda is used the cake must be baked immediately.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, March 4, 10 a.m.  
 Kamloops, 1st Wed. March, 10 a.m.  
 Kootenay, Nelson, B.C., March.  
 Westminster Mount Pleasant, 2 Dec. 3 p.m.  
 Victoria, Nanaimo, 25 Feb. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
 Superior, Fort Arthur, March.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Miami, July 1st.  
 Glenboro, Glenboro, Jan. 21st.  
 Portage, Portage la P., 4th March, 8 pm.  
 Minnedosa, Yorkton, 8th July.  
 Melita, at call of Moderator.  
 Regina, Regina.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 7th January.  
 Paris, Woodstock, 12th March.  
 London, 11th March.  
 Chatham, Blenheim, 8th July 10 a.m.  
 Stratford.

Huron, Clinton, 8th July 10.30 a.m.  
 Sarnia, Sarnia, 8th July, 11 a.m.  
 Malland, Wingham, Jan. 21st.  
 Bruce, Chesley, 8th July, 11 a.m.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Belleville, 1st July, 11 a.m.  
 Peterboro, Peterboro, 8 July, 9 a.m.  
 Whitby, Whitby, 15th July, 10 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Cannington, 23rd June.  
 Grangeville, Grangeville, 10th July.  
 Barrie, Almdade.  
 Owen Sound, Owen Sound.

Algoma, Blind River, Sept.  
 North Bay, Sundridge, 8 July, 9 a.m.  
 Sauguen, Clifford, 24 June, 10 a.m.  
 Guelph, Acton, 15 March 10.30.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 1 July, 8 p.m.  
 Montreal, Montreal, Knox, 24 June.  
 Glougary, Alexandria, 8 July.  
 Lanark & Renfrew, Carleton Place, 15th July, 10.30 a.m.  
 Ottawa, Ottawa, Bank St, 1st Tues July, 8 a.m.  
 Brockville, Morrisburg, July 8, 2 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Esdney, Sydney, March 5  
 Inverness, Lil. Narrows, 15th July.  
 P. E. I., Charlottown, Aug. 7.  
 Pictou, New Glasgow, 1st July, 1 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 24th June 10 a.m.  
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.  
 Lunenburg, Rose Bay.  
 St. John, St. John, 1 July.  
 Miramichi, Chatham, 24th June.

**RICE LEWIS & SON.**

(LIMITED.)

**BRASS & IRON**

**BED STEADS**

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GUELPH, CANADA

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 STAINED GLASS  
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**MEMORIAL WINDOWS  
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We dress, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra caretaken with black goods. 152 Bank St. Ottawa Ring us up. Phone 15

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President: Thomas E. Kenny Esq.  
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Capital Authorized \$3,000,000.00  
 Capital Paid up — 2,000,000.00  
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Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York and Havana, Cuba.

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**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE . . .**

**For a Few  
 Hours' Work**

The accompanying cut is a 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.**



**FREE . . .**

**For a Few  
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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 rat
  - (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 now a visitor.

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN  
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# Top Coat

A Special Grey Chevrot Spring Coat for

**\$15.00**

to early buyers. New Scotch Suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S** 181 YONGE ST. TORONTO  
We are agents for Good Form Closet Sets

## Important to Investors

If you have money to invest, your firm consideration is SAFETY, and the next RATE OF INTEREST.

### THE STOCK OF

**"The Sun Savings and Loan Co. of Otario"**

OFFERS

### Absolute Security

WE GUARANTEE a dividend of six per cent. (6%) per annum, payable half yearly.  
DEBITURES sold drawing good rate of interest.  
DEPOSITS taken. Liberal interest allowed from date of deposit.  
Correspondence addressed to the head office of the Company.

**Confederation Life Building**  
TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

**OTTAWA, NORTHERN & WESTERN & PONTIAC PACIFIC JUNCTION RAILWAYS.**

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O. N. & W. Ry.

a	Train 101 leaves Ottawa	5.05 p.m.
a	" 102 arrives "	8.25 a.m.
b	" 103 leaves "	7.45 p.m.
b	" 104 arrives "	6.00 p.m.
c	" 105 leaves "	1.30 p.m.
c	" 106 arrives "	8.00 p.m.
d	" 107 leaves "	9.30 a.m.
d	" 108 arrives "	6.45 p.m.

P. P. J. Ry.

a	Train 109 leaves Ottawa	5.10 p.m.
a	" 110 arrives "	9.25 a.m.
c	" 111 leaves "	6.45 a.m.
c	" 112 arrives "	4.35 p.m.

- a Daily except Sunday.
- b Daily except Saturday and Sunday.
- c Saturday only.
- d Sunday only.
- e Mondays, Wednesdays & Fridays only.

For tickets or further information apply Station Agent, or

P. W. RESSEMAN, General Supt.  
Union Station (C.P.R.)  
Ottawa, Ont.  
GEO. DUNCAN, District Pass. Agent,  
42 Sparks St., Ottawa, Ont.

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Is every man. Good stationery is an important matter. An up-to-date letter head on high grade paper is a business builder—it represents success and "success breeds success."

**"Regal," "20th Century" AND "Hercules" (Reg. Trade Mark)**

Envelopes to match each line. Our special water marked papers—used by the most successful concerns. If your dealer cannot supply you send here direct. Lowest quotations for quantities.

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## THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)  
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

### DEBENTURES

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

ESTABLISHED 1873  
CONSIGN YOUR  
**Dressed Hogs Dressed Poultry Butter to**  
**D. GUNN, BROS & CO.**  
Pork Packers and Commis. Merchants  
67-69 Front St., East  
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## Up With the Times

Progressive cheese and butter-makers use  
**WINDSOR SALT**  
because they know it produces a better article, which brings the highest prices

**THE WINDSOR SALT CO. LIMITED**

## G. E. Kingsbury PURE ICE

FROM ABOVE CHAUDIERE FALLS

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## 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.  
Ampror, 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. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES: Central Depot, Russell House Block Cor. Elgin and Sparks Sts.

## New York & Ottawa Line NEW YORK CITY.

Has two trains daily to  
**The Morning Train**  
Leaves Ottawa 7.40 a.m.  
Arrives New York City 10.00 p.m.  
**The Evening Train**  
Leaves Ottawa 5.30 p.m.  
Arrives New York City 8.55 a.m.  
and is an excellent way to  
TORONTO, BUFFALO, CHICAGO  
Ticket Office 85 Sparks St.  
Phone 18 or 1180.

## CANADIAN PACIFIC RY. CO.

**Improved Montreal Service.**  
(VIA SHORT LINE)

Leave Ottawa - 8.35 a.m., 4 p.m.  
(Via North Shore)  
Leave Ottawa 4.13 a.m., 8 a.m., 2.33 p.m.  
6.20 p.m.  
(Sunday Service)  
(Via Short Line)  
Leave Ottawa - 6.25 p.m.  
(Via North Shore)  
Leave Ottawa - 4.13 a.m., 2.33 p.m.

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