

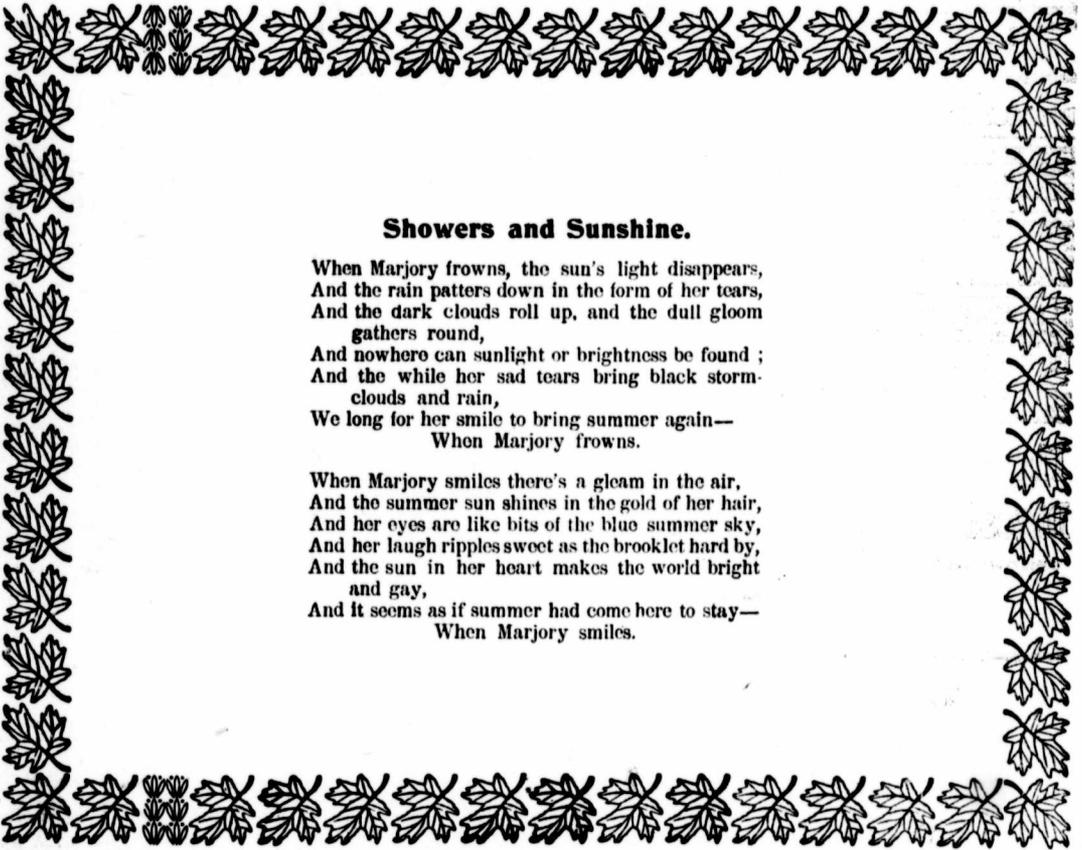
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 We long for her smile to bring summer again—
 When Marjory frowns.

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 And the summer sun shines in the gold of her hair,
 And her eyes are like bits of the blue summer sky,
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 and gay,
 And it seems as if summer had come here to stay—
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MARRIAGES.

At Massey Station, Ont., on June 19, 1903, by the Rev. R. Drinnan, James Greer to Mrs. Bella Parnell, both of Massey Station.

At the residence of the bride's father, on June 30, 1903, by the Rev. H. S. Lee, B. A., of Casselman, Ont., Elizabeth M. Benton, youngest daughter of Wm. Benton, to Duncan D. Sutherland, of Roxborough, Ont.

On July 1, 1903, at the residence of the bride's father, by the Rev. George Weir, Avonmore, Christie J., daughter of H. W. Munro, Esq., to Charles C. Munro, of Gravel Hill.

In St. Stephen's Church, Winnipeg, on June 30, 1903, by the Rev. C. W. Gordon ("Ralph Connor"), the Rev. W. A. Alexander, of Virchen, Man., to Nellie Morris, daughter of James A. Sherman, of Roanoke, Virginia, late of St. Thomas, Ont.

At Barrie, on 24th June, 1903, by the Rev. Robert Moody, Marshall Neilly Stephens, of Glencairn, Ont., to Marion Douglas Laidlaw, eldest daughter of John Douglas Laidlaw, Lumsden, N. W. T.

At the residence of the bride's mother, Beech street, Aylmer, Ont., on Thursday, July 9, 1903, by the Rev. W. G. H. McAlister, Alice Martin, M. A., to the Rev. J. D. Byrnes, B. D., of Gore Bay, Ont. Both bride and groom being graduates of Queen's University, Kingston, the decorations consisted principally of the college colors.

On June 30, 1903, by the Rev. John Burnett, Rosseau, assisted by the Rev. G. Wallace, at the residence of the bride's parents, 620 Bathurst street, Toronto, Catherine Agnew, daughter of Mr. and Mrs. Geo. S. Spence, to Albert J. Broughton, D.D.S., of Toronto.

In Durham, Ont., on June 24, 1903, by the Rev. John Mahan, of Mt. Brydges, assisted by the Rev. Wm. Farquharson, of Durham, John Wesley Mahan, M.D., of Cleveland, Ohio, son of the officiating clergyman, to Beatrice Norma McIntyre, only daughter of Mayer McIntyre, of Durham.

DEATHS.

In Embro, on Sunday, July 12th, Annie Munro, wife of D. K. Ross, aged fifty-one years.

At Quebec, on 21st June, Frank Pfeiffer, aged nine years and four days.

W. H. THICKE

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Note and Comment.

There will be general sympathy with Mr. Ira D. Sankey, the celebrated singing evangelist, who has been declared hopelessly blind by the highest medical authority.

By direction of King Edward, several alterations are being effected at Crathie Church, Aberdeenshire. The roof has been covered with red English tiles, to give the building a more rural appearance, and a bust of Queen Victoria is to be put in a niche in one of the pillars.

Three canons of the Church of England took part in the "recognition" of Rev. R. J. Campbell in the City Temple, London. After this idea the Presbyterian Standard we should hear less of the canon that forbids the interchange of pulpit courtesies between Episcopal and other Protestant ministers.

The statement is made that France is about to alter its fiscal system so far as to introduce an Income Tax, based on the principle that every citizen should bear his share of the country's burden. The principle is a sound one—a fact which will be acknowledged by every intelligent and patriotic citizen, always, provided, the tax is equitably levied and honestly expended.

It is positively asserted of a certain church that it has no prayer-meeting, and when a number of members proposed to establish one and hold their meetings in the meeting house, it was voted that those who attended the meeting must pay the expense of fuel, light, etc. Think of such a church as a missionary society or as an agency appointed by the Lord Jesus for the evangelization of the world.

The British Foreign Office published last week the text of the telegram sent by King Peter of Serbia to King Edward. The King's reply, which was couched in courteous terms, expressed his Majesty's wish for the prosperity of King Peter's reign and the hope that King Peter would be able to re-establish the good name of Serbia, upon which "recent events have cast so regrettable a stain."

Recently the Philippine commission proposed to enact an opium law for the Philippines, providing for the sale to the highest bidder of the monopoly of the opium trade. The measure was opposed by the Evangelical Union of Manila and even by the Chinese chamber of commerce. Emphatic protests were sent into the Washington administration by evangelical bodies in the United States with the result that the war department cabled to Manila asking that the bill be held for further investigation. The measure—which, it is hoped, will now be completely blocked—is copied after the opium legislation in British India, which has been disgraceful and disastrous as all the world knows. On the other hand, in British Burmah and recently in Japan, the total prohibition of the opium traffic is being tried with most favorable results. What a bless-

ing abolition of the opium traffic would be to India and China!

The Belfast Witness has heard of a man who describes his pew as "a certain portion of the house of God which he has engaged to see filled up." Our contemporary comments: "If this were the generally received idea of pew ownership, four things would follow—1. We should not hear any more clamor about free sittings. 2. The pew owners would become missionaries; they would have to look about for careless people to fill the pews. 3. Those brought in thus would be looked after. Each pew owner would have his little flock to care for. 4. The problem of the lapsed masses would be solved." Here is a practical idea worth considering.

During last year most remarkable progress was made by Protestantism in the West of France, where at different places there have been religious movements towards the Reformed faith. This has been specially in the districts of Perigord, the two Charentes, Deux Sevres, Haute-Vienne, Correze, and Gers. Several interesting secessions of French priests have also recently been announced. The latest are two, one from Algiers, M. Fleuriot, Vicar of Soukabras; the other M. Taillefert, from the diocese of Moulins, who wrote to his bishop that his only regret in laying aside the soutane was that he had worn it twenty years, and that it was the livery of hypocrisy, laziness, tyranny, and iniquity. He was laying aside his office of priest in a church that no longer inspired his confidence, since it used duplicity and violence to compel the acceptance of its laws and its beliefs.

The results of the Los von Rom movement in Austria continue to be of the most encouraging character. The statistics of the movements in Bohemia for the first three months of this year show that the new reformation there continue to win many hearts. During the quarter of this year 428 Roman Catholics registered themselves as having joined the Protestant Church. The steady progress of the movement is also seen in the opening of new centres of evangelization and in the erection of new churches, and the new life that is manifesting itself in Austrian Protestant churches is proving its genuineness by kindling the missionary spirit. In Italy also the Protestants are beginning to show the consciousness of their growing strength by a forward movement. A meeting was recently held at Milan, at which it was decided to found a National Evangelical League. And as an outcome of the newly formed league it is proposed to establish a new Protestant daily newspaper.

At the General Assembly of the United Free Church of Scotland Rev. John Tainsh, convener of the Praise Committee, spoke some useful words on the organ question. The Scotch have taken to organs with an enthusiasm which has not always been tempered with discretion. Apparently they have erected too much from the organ. Sometimes they have bought with the Carnegie money instruments too big for their church-

es, and they have found difficulty in getting organists in sympathy with the simple Psalm and hymn service of the Presbyterian Church. Mr. Tainsh's advice is to devote the vocal side—the choir, the praise, the devotional spirit. "Sing with heart and voice," he says "and keep the organ in its place. Do not suffer the great monster to overpower you." This is wise advice which might well be considered in the latitude of Canada. So-called "classical music," which seems to be "all the rage" with many organists and choirs nowadays, is not specially promotive of a devotional spirit.

The better classes of journals in the United, secular as well as religious, are raising emphatic protests against the continued persecution and lynching of negroes in that country. For instance, the Presbyterian Banner, in the course of an article on the subject, gives utterance to the following incisive language: "The persecution of the negroes in this country is the same lawlessness and cruelty and rests on the same ground of race prejudice as the persecution of the Jews in Russia. We think it would be impertinent for our President to protest to the Czar against the killing of Jews in Russia when such things are being done in this country. It would be well for us to try to see ourselves as others see us. Let us first pull the beam out of our own eye, and then we may see clearly to pull the mote out of our brother's eye." President Roosevelt cannot fail to see the point.

There is a paragraph clipped from the letter of a correspondent in the United Presbyterian, which embodies a warning fitted to Canada as well as to the United States: "Our Republic is founded upon the virtue, intelligence and industry of the individuals composing the whole commonwealth. As long as the morals of a nation, as a whole, are sound, it must endure. Should, however great wealth, luxury and licentiousness prevail to a great extent, so as to overcome the majority of the people, then the foundations of this great Republic will be undermined. Too much luxury must weaken industry; immorality and licentiousness must weaken virtue. A craze for material things as above moral and intellectual wealth must lead to national decay. A devotion to the sensual above the spirit and educational, must injure any people. Our common school system is a great safeguard to liberty. Above all, the Christian religion, and the religious devotion of our people, is the greatest anchor of hope for our country's survival. When religion gives way to skepticism, and intelligence to ignorance, and the Sabbath is destroyed, then we may well tremble for our Republic. There is food for thought in this for the people of Canada. There is a danger that we have started on the road which gives scope for the development of the rational evils so graphically depicted in the above paragraph.

Let us have done with vain regrets and longings for the days that never will be ours again. Our work lies in front, not behind us, and "Forward" is our motto.

Our Contributors.

Firstfruits and Fulfilment.*

BY A. J. MOWAT, D. D.

"And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves grow within ourselves, waiting for our adoption, to wit, the redemption of our body."
—Rom. 8 : 23.

The apostle is speaking to Christians here, and he is speaking to them, you will observe, of their present and past spiritual experiences, and also of their future prospects, the ultimate results. The whole passage is a most striking one, but we confine ourselves today to what is said here in the text. And according to the apostle there are three stages of spiritual experience—the firstfruits of the Spirit, the groanings of ourselves within ourselves, and the hopeful waiting for the adoption, the redemption of the body, the fulfilment.

The Firstfruits of the Spirit.

In a crop there are always some things that ripen long before the rest of the crop. They are the firstfruits of the season. Some things can be sown or planted earlier. Then they grow faster, and come to maturity sooner. That is true of fruits. That is true of roots also, and of grains.

You have noticed, too, in the same field of grain, that some portions would be ready for the sickle, while other portions would be quite green. The reason for that may be found in the nature of the soil, or the lay of the land, or other fortuitous circumstances.

The first ripe fruits of a season are always appreciated. I can remember when a boy in the country, how glad we used to be when the new potatoes came to the table, when the early apples were ready to be eaten, when the first sheaf of grain was reaped. It was an earnest and pledge of what was to follow, and then you always like things that are early, that are first to hand. They may not be as good as some other things that take more time to grow and develop, and so come later, but then they have this advantage, they do not keep you waiting, nor wear out your patience.

The Jews were required to dedicate to the Lord the firstfruits, thus consecrating the whole harvest. The first wheat-sheaf went to the Lord's altar. So with the firstling of the flock. And the firstborn was often specially dedicated and honored.

Now, the Christian has his first experiences, the firstfruits of the Spirit, and just because they are first and earliest, they are of very special interest to himself, and also to all who have an interest in his spiritual welfare. They may indeed be very shallow and disappointing in the end, but just because they are first experiences, the firstfruits of the Spirit, more is made of them, and more interest taken in them, than perhaps is warranted.

And yet let us not despise the firstfruits—the farmer does not. He is glad of them. His experience teaches him not to make too much of them, nor to expect too much from them. Still, he rejoices in them, and hails their coming, and they are to him the earnest and pledge of better things to come, an abundant harvest of good. And so also with the firstfruits of the Spirit.

But you are yourself and others are, and how much harder a thing it is to be a Christian than you thought it would be when you set divine things, our awakening to a knowledge of the truth as it is in Jesus, culminating perhaps in our joining the Church, and the dedication of ourselves to the Lord and His service.

You can look back perhaps to the time when you took little or no interest whatever in religion. Jesus was nothing to you. His House nothing to you. His day nothing to you. The preaching of the gospel nothing to you. You loved the world and lived for it—its pleasures, its companionships, its gains, its interests.

Then there came a time when something happened, you hardly know how or why, but anyhow your eyes were opened, and you saw things differently, felt about things differently. Religion had a new interest to you. You opened your neglected Bible. You knelt in prayer. You began to go to the house of God with a new interest in its services. You listened to the gospel. A sweet and blessed change came into your life. By and by you sought admission to the Lord's Table and fellowship with the Church. You gave evidence of the new birth, repentance, faith, a true conversion, and all that.

Something of such sort, it seems to me, is what the apostle calls the firstfruits of the Spirit. It is the first stage of the spiritual experience, and a most interesting stage it is. Let us not despise it. It is beautiful in its time. It brought the prodigal home to his father's arms. It led Mary to choose the good part. It opened Lydia's heart, so that she attended to the things that Paul spoke. It has led many to ask what they must do to be saved, and has found an answer for them to the great question. Many have turned back at this initiatory stage, and so have failed at the beginning. They have made a false start. Still, let us be glad of the Spirit's firstfruits, and regard them as the earnest and pledge of the full harvest. He that has begun the good work in us is not going to leave it half-completed, but will in due time, bring it to the perfection of the heavenly state, the blessed fulfilment.

The Groaning Within Ourselves.

I call that the second stage of the Christian experience. The firstfruits of the Spirit are often most happy. You see it in the prodigal's return. You see it in the first love. You hear it in the singing and shouting of early conversions. The young convert tells you how happy he is. You can look back to the firstfruits of the Spirit in your own experience, and you can never forget them, nor get away from them altogether, even when, in after years, you wander far from the old faith, amid the fogs of doubt, and the clouds and darkness of unbelief. Oh, you were a happy young Christian, singing like the lark, as you mounted upwards to meet the sun!

But that does not always continue. The blights come. The clouds gather. The rains fall. Oh, the anxious time for the farmer as the ripening is delayed, and much that is full of promise in his fields is pelted down with rain and winds! He has his disappointments, his groanings within himself, his fears, his failures.

So also in spiritual experience. You soon find out how weak you are, how disappoint-

What are the Firstfruits of the Spirit?

I would call them our earliest religious impressions, the beginnings of our interest in out. You begin to fear you made a mistake to make a profession at all, and you are tempted to turn back to the old life. As you look back to it from where you are, you are sure it was better with you than that it is now. The enemy tells you that you are a fool to be a Christian, and indeed you begin to think so yourself. Where is the joy you used to have? Where is the sunshine that lit up your life, and made duty and service so bright and blessed? And so you are flung on your face, and you are filled with groanings and unspeakable bitterness.

But, child of God, that second stage of Christian experience is as necessary as the first. It is to deepen experience. It is to sift out of you the chaff of worldliness. It is the story of every true soul. Jacob had his battle, his groaning and wrestling alone. So had David and Daniel. So had Paul, as with the thorn in his flesh, he groaned and wept and prayed, and wondered what it all meant, after he had seen the unspeakable glory. And think it not strange, if you are sorely tried, and filled with groanings? It is just what you need to make you, build you up, strengthen you. It is a shallow experience that is without it; no depth, nothing substantial and abiding about it. The groanings and agonisings of the soul are as truly the Spirit's dealings with you as the joyous firstfruits. Be not discouraged, therefore, but struggle on, and the morning that broke for Jacob will break for you, and the comfort that comforted the apostle will cheer and comfort you, namely this: "My grace is sufficient for you; my strength is made perfect in your weakness."

The Waiting for Adoption.

This is another stage of Christian experience, a hopeful stage. Adoption—do you know what that is? We are not natural-born children of the Kingdom. We are picked out of the gutter by the grace of God. Now, do not be offended at that. It is true of some as it is not of others, and yet it is true of all, for we are all in the same condemnation naturally, fallen and foul with sin—Oh so fallen and foul!

Some are literally picked out of the gutter. They are found poor waifs, babes flung out to the streets to die there. But the love of Jesus saves them, washes them, heals them, clothes them, feeds them, shelters them, trains them, with a view to adopt them, and to grant them the full rights and privileges of sons and daughters. It would be a mistake to give children, picked out of the gutter, the full rights and privileges of the sons and daughters of a Christian home. They need the experience to fit them for their adoption, and so they are under tutors and governors until they are of age. And their adoption may be delayed, because they are not found fitted for their high estate, and so they are kept waiting.

The waiting for adoption is an interesting spiritual state to be in. It is full of expectancy, every day bringing it nearer, every day fitting us for it, every day developing new graces and enlarging our capacities for the place we are to occupy. It may seem tedious to be kept thus waiting, disappointing, discouraging. But it is not. We are not kept waiting a moment longer than is necessary. Just as soon as we are ready for adoption, and all it means, it is there for us, and so we are advanced to it.

Our present spiritual experience, with its earthliness, its imperfections and infirmities, its physical limitations, its environments and

* Sermon preached in Erskine Church, Montreal, on 28th June, 1903.

entanglements, if I understand the apostle here, is that of waiting for adoption. We are only under training for what we are to be. We are not there yet. We have lots of groaning, lots of pain, lots of tears and headaches and much else that we do not like. Still, among it all, we have delightful intimations, far away glimpses, sweet expectancies, of the adoption that is yet to be ours, and so we are not unhappy, or need not be. We are buoyed up with hope. We are made to triumph over our difficulties, and at times to rise above them. True, we fall back again, for we have not got our wings yet; still, we are learning to be patient, and to wait, and to be hopeful.

Waiting for the Redemption of the Body.

I wonder what that is. Sometimes a child is born, and it cannot walk. Its little feet are wrong. Its hip-joint is out. Other children run about, but it cannot. It has to sit or lie. Perhaps after a while it learns to limp. It wonders why it cannot play like others, why it cannot leap with joy, why it cannot dance too, and run races. But it learns to wait and be patient, waiting for the redemption of its body, the putting right of its little limbs. And perhaps the great surgeon comes along, and with his skill, and strong and gentle hands, puts right what was never right, and so there comes a day when the child can walk, and run, and leap, and rejoice like other children, and with a higher joy indeed, for it was redeemed from lameness and life long infirmity.

Let us not despise our bodies, even though they are not always perfect. They are for the present state, and are curiously and wonderfully made, and serve a useful purpose. But so often they are a trouble, a temptation. Paul found that. His body was a trouble to him, in the way of his great work as the missionary apostle, his health every now and again breaking down. And then it was a temptation to him in some way, a menace to his salvation, and so had to be kept under. He carried about in it some evil or other, which he calls a thorn in his flesh, Satan's messenger; and, although he sought on his knees to be redeemed from it, there it was, to annoy, and distress, and hurt, and tempt, and trouble, right up to the very end of life. Not until death came the redemption of his body, and he waited for it, as the husbandman waits for the fulfilment of his hopes in the joy of harvest; as Lazarus waited at the rich man's gate, starved and neglected there, for the angels to come and bear him away to Abraham's bosom; and as many a saint, worn out with the wear and tear of the years, waits for Heaven and rest. So Paul waited for his body's redemption.

The redemption of the body! Is the body the hardest and slowest to be redeemed? The soul finds itself fettered to a body of disease, pain in every joint, old fires that for years and years seemed quenched ready to be kindled up again, appetites and passions that are inherited and hold to one so long as there is a bit of one together. Ah! you do not know how to pity the poor old drunkard, as on his knees he fights with his temptations, and struggles to be free, falling and fighting, and fighting and falling, waiting for a redemption that is so slow to come, and never quite comes, till his body is deep in the grave, and his soul is safe in glory.

But redemption is to be complete. There may be long waiting for it, but it will yet be in all its blessed fulfilment, soul, and body too, redeemed. You are not to be discouraged if the redemption of your body is slow and tedious, requiring patient waiting and suffering. It may not be in this life you

may leap for joy, and shout and sing, but there is a life coming, when you will know what redemption is in all its fulness and power. Lift up your head, child of physical infirmity, and rejoice and triumph in the Lord for there is to be eternal health.

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One hundred and forty-five miles north of Toronto on the Grand Trunk Railway System and favored by excellent transportation service is the gateway to a perfect scenic fairy-land known as the "Lake of Bays" region. It is situated at an altitude of over 1,000 feet above the sea level, and is the very spot to invigorate exhausted physical nature, the purity of the air being remarkable.

To spend a two weeks holiday among such delightful scenery is a boon long to be remembered. The perfect restfulness, the stillness everywhere, the majestic landscapes of rocks, forests and water, stretching in panoramic beauty, cannot fail to impress the tourist; and in future days, in visions and dreams, they will come as an inspiration amid life's busy scenes when one's thoughts will revert to the radiant and ceaseless loveliness of nature's lavish hand as exhibited everywhere.

Handsome, descriptive, illustrated publications will be sent to any address on application to J. Quinlan, District Passenger Agent, Montreal.

Congregational Singing.

BY UNCLE WILL.

"It is indeed remarkable that we are so prone to overlook the good we possess, and to run after that which is perverse. For we have within the church itself the simplest and grandest materials for a climax worthy of divine worship, namely the whole congregation." Thibant; On Purity in Musical Art.

We could farther quote from both Ministers and Musicians showing what grand results can be obtained by simply using the materials within our reach. As a case in point: The congregation of Melville church, West Hill P. O., a purely country congregation, have during the last three months been having classes for instruction in sight singing. Notwithstanding the scarcity of labour and those attending the classes being thus called to extra exertion to gather in the harvest the attendance has not materially decreased. The interest has been maintained and they are eager that the classes be continued throughout the whole harvest season.

The increased attendance, especially at the Sabbath evening service is very marked. Those attending the classes have as a rule provided themselves with Hymn books with music and are gradually introducing part singing throughout the congregation.

Some attention has been paid to voice culture so that the straining effect noticeable in hearty uncultured singing, more especially in the tenor and soprano voices is much modified and every week shows an advance to richer and fuller harmony. One may well ask how such a result has been obtained under such adverse circumstances and I cannot do better than again quote from W. S. Pratt, "Musical Ministries in the Church."

"Instead of imagining that congregational singing is hard to secure and maintain, let us be very sure that in the majority of cases it is simply waiting to be given a fair chance. . . . It cannot assert itself in the face of ministerial neglect or shameful musical blundering. "But it responds gloriously wherever the requisite ground is provided for its

"growth and whenever it is cultivated with affectionate common sense.

That such conditions are to be found in Melville church, goes without saying. For under the intelligent leadership of the pastor the Rev. H. G. Crozier B. A., a capable instructor from Toronto has been engaged to carry on the work, which has shown such gratifying results.

There are two classes one for children the other for adults: the former in the afternoon the latter in the evening. Some of the older children are encouraged to also attend the evening class.

Good congregational music is surely possible and desirable for every church; and through such music alone a large part of Music's Ministry to religion may be realized.

Literary Note.

Daughters of Darkness in Sunny India, by Beatrice M. Harband. \$1.00. Fleming H. Revell Company, Toronto. In the preface Miss Harband tells us that the story related here is a true one, and that all the facts have been related as faithfully as possible. It is the interesting story of a Hindu child's girlhood and gives an excellent idea of the life of the Hindu women. The writer says, "It was on behalf of the dark, ignorant, superstitious, enslaved Hindu and Mohammedan women that I first took up my pen. Many of their sorrows arise from sufferings that may not be touched upon in a book of this description. These sufferings are the natural outcome of a land where the ruling deities are the creation of the minds of evil men wholly given over to the works of the flesh." The book is well written and will be especially appreciated by the younger members of our families.

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The Quiet Hour.

Samuel Anoints David,

S. S. LESSON. 1 Sam. 16: 1-13. August 2, 1903.

GOLDEN TEXT.—1 Sam. 16: 7. Man looketh on the outward appearance, but the Lord looketh on the heart.

BY REV. PROF. W. G. JORDAN, KINGSTON.

Connecting Links—At the close of his interview with Saul, Samuel orders Agag, to be brought before him, and slays him, ch. 15: 32, 33. Saul and Samuel then part, never to meet again in life, the former returning to Gibeah and the latter to Ramah, ch. 15: 34, 35. After a short interval the Lord rebukes Samuel for grieving over Saul's rejection, and sends him to Bethlehem to anoint a son of Jesse as king, ch. 16: 1-3.

I. The Visit to Bethlehem, 4-5

V. 4. Bethlehem; the "house of bread," the place where Rachael, the beloved wife of Jacob, died (Gen. 35: 16-20), the adopted home of Ruth, the scene of David's early life, from whom it was afterwards named "the city of David" (Luke 2: 4), and the birthplace of our Lord, Luke 2: 11. The elders of the town; the officers who ruled its civil and religious affairs, Josh. 20: 4; Ruth 4: 2. Trembled at his coming. They feared lest the purpose of his visit might be to reprove and punish some wrongdoing; or possibly they had heard of Samuel's breach with the king and dreaded Saul's displeasure if they should welcome the prophet.

V. 5. I am come to sacrifice. There is no untruthfulness here, but only the prudent concealment of the main purpose of the visit. Sanctify yourselves; that is, wash yourselves and put on clean clothes, a preparation required by the law for sacrifice, Gen. 35: 2; Ex. 19: 10, 22. And he sanctified Jesse and his sons. Samuel attended personally to the preparation of Jesse's household, both because it was the leading family of the place, and because by so doing he would be able to have a private interview which would further his purpose. Called them to the sacrifice. The service consisted of two parts. In the first, the animal victim was slain and part of it given to the priests. In the second, the offerer feasted on the remainder of the flesh with his invited guests. The offering of the sacrifice must be placed between vs 5 and 6.

II. The Family of Jesse, 6-11.

V. 6, 7. When they were come; to the sacrificial feast, held doubtless in the house of Jesse. Eliab; probably the same as Elihu, whom David afterwards appointed ruler of the tribe of Judah, 1 Chron. 27: 18. And said. His words were spoken in silence to God. Surely the Lord's anointed is before him. Eliab by his height and countenance seemed to Samuel the natural successor to Saul, ch. 9: 2; 10: 23. I have refused him. There was other work for Eliab and the rest, but king's work only for David, for he alone was fitted for it. Not as man seeth. The people admired Saul because of his great bodily strength and beauty. The Lord looks deeper and is to choose a king after his own heart, ch. 13: 14; 15: 28. The outward appearance; literally, "the eyes," which, "as contrasted with the heart, are figuratively employed to denote the outward form." But the Lord looketh on the heart. He alone can infallibly discern man's true inward character, 1 Chron. 17: 18; Luke 16: 15.

Vs. 8-10. He said; that is, Samuel. Shammah; also called Shimeah (2 Sam. 13: 3) or Shimea, 1 Chron. 20: 7. Two of his sons are mentioned: Jonadab, celebrated for sagacity (2 Sam. 13: 3), and Jonathan, for courage, 2 Sam. 21: 21. Seven. Including the three already named. The Lord hath not chosen these. No reflection is made on the character of the seven; it is simply declared that they are not God's choice for the kingship.

V. 11. Are here all thy children? Samuel's faith must have been greatly tried. God, he knew, had directed him to find a king among the sons of Jesse, and yet all of these who were present had been rejected. There remaineth yet the youngest. He had been too little considered to be sent for. He keepeth the sheep. He was young, and so was left in the fields while his elders worshipped. We will not sit down; at the sacrificial feast "the ancient Hebrews sat around a low table, with their legs crossed as do the modern Orientals." The luxurious practice of reclining came at a later date.

III. The Chosen of the Lord, 12, 13.

V. 12. Ruddy; with auburn hair and fair skin; marks of beauty in southern lands, where the hair is usually black. Of a beautiful countenance, etc.; literally, beautiful-eyed and goodly in appearance." Compare the description of Joseph (Gen. 39: 6) and Moses, Ex. 2: 2; Acts 7: 20. Arise, anoint him. In anointing, oil was commonly poured on the head of a person. This signified, (1) the setting apart for the service of God; (2) the gift of the Spirit to impart fitness for office, Ex. 40: 15; Lev. 8: 2; ch. 15: 1; 1 King 19: 16. Messiah (Hebrew) and Christ (Greek) mean "the anointed One."

V. 13. Horn of oil; the sacred oil, made as described in Ex. 30: 23. In the midst of his brethren; in their presence. They do not seem to have understood the meaning of Samuel's action, ch. 17: 28. It is not said that even David or Jesse understood what Samuel was doing. Keil, however, thinks that Samuel must have told the two latter the object of his mission. The Spirit of the Lord came upon David; to prepare him for his life work. "The Hebrew for 'came upon' describes a sudden and pervading influence." (Cambridge Bible). The name David means "beloved" or "darling," and may have been given to him as the youngest of the family, their pet and joy.

Happiness is to feel one's soul good; there is really no other; and one may have this happiness even in sorrow; hence there are some griefs that are preferable to any joy, and that would be preferred by all who have felt them.—Joubert.

Do you envy the fisherman who lent his boat to Jesus? He offers us the same honor and He begs us to do Him the same favor; He comes to each of us and asks us to let Him have our daily work as His preaching place—the office and workshop, the counter, the desk, the mother's work in the home, the servant's work in the house—this is the pulpit He seeks. Will you let Him have it to-day?—Mark Guy Pearse.

God's aim in all our experiences is to make us better and stronger.

Bible Study, One Verse at a Time.

No 14.

Psalm 103: 14.

BY MRS. ANNA ROSS.

"For He knoweth our frame; He remembereth that we are dust."

The Psalmist is standing here where the faith of many staggers. He is looking upon man flourishing like a flower, but the wind passeth over it, and it is gone. Disease, disappointment, death. Shall these things dim his faith in the father heart of his God? They only make him rest down the more implicitly upon the Divine knowledge as well as the Divine tenderness. A wise father considers the youth and feebleness of his little child in determining a chastisement or a task, and as far as his wisdom goes, the peculiar nature of that child as well. Our Father knoweth our frame perfectly, for He made it and fashioned it; and in all that He lays on or permits, He remembereth—thank God for that word—He remembereth that we are dust, how frail we are, how little we can bear. There is a tender and considerate measurement in all His dealings with us. "Thou dost weigh the path of the just." The very path along which we are to tread, and every obstacle on it, is not only appointed, but "weighed," that it may be neither too light nor too heavy. Drugs must be dealt out in measurements that note the scruple and the grain, and God deals out trouble to those that fear Him with a nicety that takes into account the number of the hairs of their head.

With what joyful confidence may we commit our dearest and our tenderest to His management, for "He knoweth our frame, He remembereth that we are dust."

A Prayer.

Lord, grant us eyes to see, and ears to hear,
And souls to love, and minds to understand,
And steadfast faces toward the Holy Land,
And confidence of hope, and filial fear,
And citizenship where thy saints appear
Before thee heart in heart and hand in hand,
And alleluias where their chanting band
As waters and as thunders fill the sphere,
Lord, grant us what thou wilt, and what thou
wilt
Deny, and fold us in thy peaceful fold;
Not as the world gives, give to us thine own;
Inbuild us where Jerusalem is built
With walls of jasper and with streets of gold,
And thou, thyself, Lord Christ for cornerstone.
—Christina G. Rossetti.

True Greatness.

Man is great enough to defy God, he is too great to be annihilated. The moral nature is the greatest part of man, but man cannot trust his moral nature. He may be very good or very bad. His moral nature is unreliable. Pity a man who has gotten where the weight of wrong does not trouble him. You cannot educate a bad man into a good man. Education is a drawing out. How much drawing out will a lemon take to get sugar? The fatherhood of God and the brotherhood of man have been misconceived by some interpreters. We are not lineal descendants of Jehovah; there is but "one only begotten Son." A new nature is demanded to make man right.

It is not said that after keeping God's commandments but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.

Dr. Wilkie and the General Assembly

Mr. Editor: I see by the report of the proceedings of the General Assembly given in your paper that Dr. Wilkie's appeal and the memorial sent in by many members of the church asking for investigation of the Central India Mission have not been without effect. It was not a question of friendship for Dr. Wilkie but a question of simple justice involving the honor of the Presbyterian church. It is gratifying to the lovers of justice to know that the last Assembly has pronounced on Dr. Wilkie's character to his credit. It has said nothing about his traducers, but the members of the Presbyterian church are capable of drawing logical inferences.

It is to be hoped that the commission that has been appointed will shew itself to be composed of men of judicial mind, fearless, thorough and impartial in their inquiry, and just as fearless, candid and thorough in their pronouncement. They are appointed to sift out truth—the whole truth and to declare it, and it is to be hoped that their finding will contain internal evidence of thoroughness and impartiality. If it be of such a nature as to arouse suspicion that they have glossed over faults, kept back facts, or in other words have been guided by the policy which seems to have been that of the F. M. C. for years—hide what might be feared would hinder the cause, or gain "no good end" as the committee would say, they may depend upon it they will do more to destroy confidence in the cause than open candour will. "Truth will stand when a thing's failing."

THE DOMINION PRESBYTERIAN is to be commended for its manly independence in opening its columns to the expression of opinions and free discussion of questions of interest to the church at large. Aside from your valuable paper, the Presbyterian church has no paper now that can be called the people's paper, and can be said to be free to allow full expression to free thought, as was characteristic of the old "Canada Presbyterian," which has been much missed by many. Thanking you for courtesy in granting space for this, I am, Yours Sincerely,

VIR.

Grace Before Meat.

Our Heavenly Father, we thank thee for this daily bread. May it nourish us so that we may serve thee. Feed us with the bread of life and ever keep us in thy love; we ask in Jesus' name. Amen.

Our Father, Giver of every good and perfect gift, we acknowledge thy care and love for us in our daily bread. Bless this food to our use, and may we be thankful and content. Whether we eat or drink we would glorify thee. We ask in Jesus' name. Amen.

Daily Readings.

- Mon., July 27.—Our enemies, Acts 9: 23-25
- Tues., July 28.—A "messenger of Satan," Acts 19: 23-27
- Wed., July 29.—Tent making, 2 Thes. 3: 6-12
- Thurs., July 30.—Poverty, 1 Cor. 4: 9-13
- Fri., July 31.—Glorifying in weakness, 2 Cor. 12: 5, 6
- Sat., Aug. 1.—"For my brethren's sake," Rom. 9: 1-5
- Sun., Aug. 2.—Topic, *Lessons from Paul: How we may overcome our hindrances.* 2 Cor. 12: 7-10; 10: 10

Time was, is past, thou canst not it recall;
Time is, thou hast—employ the portion small;
Time future is not, and may never be;
Time present is the only time for thee.

Our Young People

Sun., Aug. 2.—Lessons from Paul: How we May Overcome Our Hindrances.

2 Cor. 12: 7-10; 10: 10.

An Obstacle Race.

A favourite race with good riders is the "obstacle race," where all sorts of difficulties are placed in the way, and he who surmounts them all most completely wins the prize. No race upon smooth ground can possibly prove the horse and rider as this test of obstacles does. The harder the course the more strenuous and exciting the race.

Doing things easily is not the best experience for any of us. It is doing the hard things that develops unused powers. Thwarted and humbled, the soul learns things it otherwise would never seek to know. Headed off in the direction it ignorantly chooses for itself, it finds a better way.

In every difficulty a lesson is set for us. Every hindrance hides help behind its frowning mask. "We gain the strength of the temptation we resist." Failure can be the starting point of a better success. We are meant to

".....rise on stepping-stones
Of our dead selves to higher things."

To ask God to take away our difficulties is a weak and mistaken prayer. Paul saw this mistake, after he had made it, and left it on record for us that we should avoid making it, too.

Some Common Hindrances.

Poverty seems a thorn in the flesh to many minds. But oftimes the holiest men have deliberately chosen poverty, so as to be free to follow God, Jesus Christ himself chose to be poor with nowhere to lay his head.

Illness and infirmity are commonly counted hindrances. But a strong soul works often in a frail body. Many a cripple, many an invalid, has run a victorious race. Milton was blind, yet he wrote the greatest epic in the language to the glory of God, and to his own enduring fame.

Ridicule and opposition appear mighty hindrances to the timid disciple. But if God is with us, it makes no matter who is against us. God means to teach us courage and faith by just such obstacles. He wants us to overcome, and he will help us if we trust in him and go forward.

Strength and Weakness.

The weakest moments in a man's life are when he thinks he is strong. Careless strength is always being betrayed into danger. Samson was at his weakest when he thought himself strong enough to disobey God. He became strong when in blindness and captivity he called upon God to help him, and pulled down the temple of the Philistines with his manacled hands.

When we realize our utter weakness we are ready to trust utterly to God's strength. "Man's extremity is God's opportunity." Emptied of self and pride, we are prepared to be filled with the Spirit and to glory in our weakness, since the indwelling power of God is our strength.

What Our Scripture Suggests.

God is too good to us to take away a blessing though it is causing us pain.

God makes our weak hours our strong ones by giving us then more of his own strength.

Excuses for not Joining the Church.

BY NEWELL DWIGHT HILLIS.

You will not join a Church because of inconsistent Church members! Consistency, then, is the word you wish to emphasize. Very well. Here is the world of trade and commerce. To-morrow, merchants will adulterate their goods, traders will tamper with their weights, milkmen will water their milk, drapers will sell cotton for silk, clerks will steal money from the bank, and the whole kingdom of trade stands for hypocrites and lies. Since you do not care to associate with hypocrites, withdraw from business and pledge yourself never again to enter the kingdom of commerce. If inconsistent members keep you out of the Church, why do not inconsistent members keep you out of business?

Here is the kingdom of love and marriage. To-morrow some man will play false to his marriage vow, and some woman will profane the holiest sanctities, and those who have solemnly pledged themselves to the law of love will stand forth clothed with hypocrisy as with a garment. But does their inconsistency mean that you can never find your home, and that you can never stand at a marriage altar, and never swear fealty in the name of an eternal friendship? Why, there are spots on the sun, but we need the sun for harvest. To be consistent, you must give up the Venus de Milo, because there is a flaw in the marble. We must pull down the Parthenon, because there are black stains on the columns. Now, something is wrong in the man who refuses allegiance to the Church because of inconsistency, but turns around and gives allegiance to a hundred other institutions in the very face of greater inconsistencies.

There are many poor pupils in schools and colleges; but when you find some youth who is far from being the ideal scholar, do not rail against the college and the university. The poorer the scholar, the more necessary the maintenance of the school in which he studies; and if some men in the Church are sinful and weak and full of error, it is the more necessary to strengthen the Church, that manhood may be uplifted and strengthened. Unconsciously, he who urges the inconsistency of Christians and rails against their errors, has forged a weapon that turns against himself.

How ungenerous are all these excuses, as well as how wicked! We live in God's world. He hath fitted up this world-house as no prince hath ever fitted up the halls of a palace. We breathe His air, are warmed by His summers, we feed upon His harvests, we are pilgrims who stoop and drink at His fountains. The angel of His providence goes before us to prepare life's way; the angel of His mercy follows after us to recover us from our transgressions. And how shall men meet such overflowing generosity save with instant obedience?

God keeps a school for his children here on earth, and one of his best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in handling, sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same old schoolmaster, Disappointment.—Theodore L. Cuyler.

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THE DOMINION PRESBYTERIAN,

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 23 1903.

That successful institution, the Cornwall Commercial College, sends as a neat Diary which carries in its trim pages information respecting the "C. C. C." Mr. Smith, the enterprising Principal is to be commended for his good taste.

The Orinda Lord's Day Alliance has issued a request for the "united prayer of God's people, and the preaching of every minister of the Gospel in this town and the surrounding townships, that the Lord's Day may be observed in a manner more consistent with the spirit of Him who made it "for man," on Sabbath next, 26th inst.

The sudden death of Sidney, Cape Byron, of Mr. James Innes, ex M. P. for one of the Westingtons, removes a well-known figure from the stage of action. Mr. Innes was a lead hearted Scot, loyal to his friends, to his party and his church. For a long number of years he conducted the Guelph Mercury with ability and success, endearing himself to his brethren of the press, doing useful work for his city and country in the columns of his paper and in the halls of legislation. His wife an estimable lady, pre-deceased him four years ago, and they had no children. Mr. Innes was in his seventieth year.

We take pleasure in directing attention to a sermon by Rev. Dr. Mowatt, of Erskine church, Montreal, published in this issue. It will be found wholesome reading; and from time to time we hope to make room for others from the same pen. Dr. Mowatt's sermons have been published for fourteen years or more in papers in New Brunswick and Nova Scotia, and with blessed results. Some time ago we saw a letter from a gentleman in Iowa who had been reading these sermons for years, and he makes grateful mention of the great good done himself and others "in mining camps, log shanties, dug outs, and many other kind of homes on these western prairies" from the reading of the sermons. We trust they may be equally useful as they appear in our columns.

THE TWELFTH OF JULY.

Once more the Orangemen have had their day with the usual processions, sermons, speeches, &c. On the whole everything passed off comfortably, without riot or strife. Some, no doubt, imbibed too freely as a consequence of strenuous effort, or as a means of stimulating enthusiasm; but that was only the brilliant exception that proves the rule, and does not disturb our belief that the Orange order consists of a body of sober, determined men. The Orangemen, True Blue Daughters, Loyal Apprentices, and others of similar colour, represent the right wing of Protestantism. They remind us of battles that have been fought and call upon us to display that eternal vigilance which is the price of freedom. Some of us who are not Orangemen can admit that the order if wisely led may play a useful part. To the zealous Romanist the Orangeman is, no doubt, a detestable creation, the incarnation of ignorance and fanaticism; just as to the strict Protestant the Jesuit is the type of all that is cunning and base. There are, no doubt, noble Jesuits as well as useful Orangemen; but we prefer the orange colour because it stands more fully for personal liberty. The Jesuit, at the other extreme, represents complete submission to an external, a submission which tends to crush out from the soul all living initiative and healthful originality. Orangism has, no doubt, sometimes allied itself with ignorant fanaticism and religious rowdiness; but that kind of thing may cling to any organisation, and in this case is, we think, an excrescence rather than of the essence of the order. Studied in relation to its history the Orange order may teach us many useful lessons. And while some of us may think that our religious liberty is in this land well secured, it is good to be reminded of noble men, and great movements, that in the past have quickened living enthusiasm and called forth great sacrifices. After all, however, let us bear in mind that the best defence of Protestantism is the manifestation of a lofty form of Christianity in preaching, teaching and living. Not in shouting defiance at the enemy or in brave processions and valiant speeches is the highest work done; but in showing to the world that our faith meets the deep, spiritual needs of men, and leads them on to clearer knowledge of God and more intelligent discipleship of Jesus Christ.

The Christian Observer of Louisville, Ky., says: The recent proposal in the Protestant Episcopal Church in this country to eliminate the word "Protestant" from the name of the Church was but an outward expression of a disposition to make that Church less Protestant and more ritualistic. On this question, the votes of the ministers and laymen in the various dioceses have just been taken. The result is very happy. In favor of omitting the word "Protestant," were 211 ministers and about 24,000 laymen; against it were 2,000 ministers and 280,000 laymen. The heart of the church is all right on this question.

THE POPE.

The Pope of Rome has outlived by many years the term of life which is regarded as the measure of time allotted to man upon this earth. For some time the world has been watching round his bedside, and ere these words can be put into print he may have passed away. The wonder of a man occupying such a high position and discharging such solemn duties up to the age of 94 is one that arrests the attention and appeals to the sympathy of men. To the Roman Catholic, who regards the bishop of Rome as the vicar of Christ and the head of the visible Church, there is something specially striking in the pathetic figure of the venerable pontiff. To the Protestant the pope is an interesting character, a wonderful old man, a fine specimen of the noblest kind of Catholic. It is possible to repudiate the fundamental principles of Romanism and yet cherish respect for the personal worth and character of the occupant of the Papal chair.

And certainly Pope Leo has stood before the world as a most respectable and venerable figure. He has attempted to rule well his own Church, though as a matter of fact the power of the Pope is very limited. The strength of the system is greater than that of any one man, even the man to whom has been given the greatest place. The simplicity of his life, the nobility of his character may exert a powerful and helpful influence, but in the matter of changing the constitution that is the growth of centuries he is powerless. In many parts of the Church there are abuses of which he knows nothing, and which he cannot altogether check even if he desires to do so.

The Pope has shown a deep interest in the general life of the world and has sent forth pronouncements on its social and political problems which show the simplicity of his mind and the nature of his faith. He evidently thought that there could be salvation for society in return to the ideals of the "ages of faith." To study Latin and immerse oneself in the theology of Thomas Aquinas may be one way of fleeing from the difficulties of modern thought, but it is not the way which is most likely to satisfy thinking men. Our own must be an age of faith, but of a robust faith that can manifest itself in new forms of thought and worship.

The ancient virtues of purity, faith, loyalty and courtesy we must have; but these must clothe themselves in forms appropriate to the new centuries.

The Pope as a man we may honour; but we are convinced that the system he represented has erred in clinging too tenaciously to a dead past, and in failing to distinguish between faith and form.

The Roman Pontiff departed this life at 4 o'clock on Monday. His end was peaceful and painless; in fact he quietly passed from natural sleep into the sleep that knows no waking on this side of the grave.

As the couch is to the weary so is faith in God to the troubled soul.

PROPHETIC IDEAS AND IDEALS.

Our readers will many of them be interested in reading the following review of Dr. Jordan's volume on the Old Testament prophets. It appeared in an English journal and is from the pen of Dr. A. Duff who is an old Testament teacher of large experience. We quote:

The friends of Dr. Jordan in Yorkshire will find his book—full of cameo portraits of the great Hebrew preachers—to be of the sort that lifts the reader into a vision of the march of God across the ages. It is not one "standpoint" that Dr. Jordan counts precious, but he would help us all into a full, loving, esteeming fellowship with the ever-breathing light and truth.

So he tells of Amos, and on to Micah, of Nahum and onwards to the great Jeremiah, of the wonderful men of the Exile, and then of Haggai and down to Joel. And be it noted that while he has some hesitations and due cautions, as are natural in a representative of an old conservative and highly-organized "Kirk" yet to him the Levitical and Aaronitic sacerdotalism is clearly the religion of the later and lower levels of post-Exilic formality.

The introductory pages, admonishing the preacher that "helps" of the right kind are precisely those which demand most severe and conscientious work from one's self, are worthy of the fine regiment of studies that follow in twenty-eight short, bright chapters, each one like the kernel of a nut. Amos, "the God-inspired man," leads. Then the genetic study of Hosea lets us feel how each successor drank in the life breath of his forerunner, and so ran on farther. Then of Isaiah, Dr. Jordan says: "You say no man can see God and live. . . True. . . This man did not live; in a very deep sense he died." But we need not quote; these gems shall be read. On Zephaniah we learn how loss of faith in the goodness of God's universe comes through lack of oneness with it. In "Nahum" a little more credit might be given to Assyria. "Habakkuk" has some fine bits. "Micah" is perhaps the best little essay in the book for its grip of keynotes. "Jeremiah" is a Rembrandt portrait, chiaroscuro, of the man of sorrows. "Ezekiel" has a good analysis of "priestism." "The missionary ideal in the "Servant of Jehovah," p. 255, is a diamond.

Our neighbors to the South have always failed in their treatment of their Indian wards. In every respect their policy and ours have been diametrically opposite with equally divergent results. On this side the line peace and good will between whites and red men; on the other side frontier wars, scalping and slaughter. The Congregationalist, a Boston denominational paper, gives an interesting sidelight in the following: "We sympathize with the Indians who resent the renaming of their children in our Government schools. Those who urge this reform seem utterly to lack the imagination which the Indian often has expressed in beautiful names, and even the ability to translate them into good English. Besides the lack of decency in ignoring family relationships. Such persons would, if they could have forced the Greeks to change the name of their goddess, the ox-eyed Juno into plain Betsy Jane."

Literary Notes.

When Angels Come to Men, by Margaret E. Sangster \$1.00. Fleming Revell Company, Toronto. Any book that comes to us with Margaret Sangster's name as author is sure to be attractive. Particularly to girls her writings appeal, though this new book will prove as desirable to the mothers as to the daughters. We have here eleven short chapters in which angels and their visits are discussed, chiefly from a Biblical point of view. Perhaps the most beautiful chapter is that entitled The Fullness of Time in which is described the annunciation. The book is charmingly bound in dull blue, with box to match.

The frontispiece of the June Literary Collector is a picture of a seventeenth century print shop, while the opening article is one by Ernest Dressel North on The Book Treasures of an Angler. Selections are also given from William London's Introduction to the Use of Books which will delight lovers of seventeenth century English. The following will show the quaint wording and spelling. "He was a wise man, that in his vacancy from publique Services, took his old acquaintance Industry, and so conversed with his Study and Books, as well as company. And who will not say, that good Books and good Company are the very Epitomy of Heaven; a solace when the greatest adversity threatens." Literary Collector Press, Greenwich, Conn.

The resignation of Hon. A. G. Blair of his portfolio as Minister of Railways, and from the Government, was the sensation at the Capital last week. It is stated, that Hon. Mr. Fielding will be acting Minister until the close of the session, of which it is now expected will be greatly prolonged if the proposed railway legislation is pushed through to a finish.

Our good friend of the Acton Free Press has completed twenty five years as Publisher of that attractive paper. Country journalism in Canada has no better representative than the Free Press; and we congratulate friend Moore most heartily on his clean record of a quarter of a century. His paper reflects credit on himself and on Acton.

Mr. James Croil, Elder of St. Paul's Church, Montreal, attended the General Assembly at Vancouver, took an intelligent part in its proceedings, and on the 6th inst sailed from Hong Kong! In itself there is nothing surprising in this. But it is surprising that a man of over four score years should take the journey to the Pacific coast, and then proceed on a voyage of thousands of miles and do it all like a man of forty years. Mr. Croil is possessed of great physical strength, is a good traveller, and will greatly enjoy the trip. It is a pity the General Assembly did not see its way to appointing a Commission to visit our Indian and Chinese missions, as suggested by Mr. Croil. He would have made an exceedingly useful member of such a Commission, although it is improbable he would have accepted the position.

Sparks from Other Anvils.

United Presbyterian: There is nothing in the heaven or the earth more sure than this that the favor of God is for the upright in heart. And he who for his great name's sake will bear the cross shall in the midst of the glory wear the crown. The reward of the righteous may be slow in coming; but the interest on that which has been committed to his care is compounded and when the day of recompense arrives the blessing will be all the greater.

South Western Presbyterian: We may acquit Czar and cabinet of any implication in or justification of such massacres, but the speakers were right in laying the blame ultimately at the door of unjust and discriminating laws, and neglect of the Greek priesthood to disabuse the minds of their ignorant flocks of a foolish and injurious superstition of a bloody ritual, viz: mingling blood of Christian infants with that of Passover lamb!

New York Witness: The truth is that knowledge has not in itself any moral quality; it has no necessary connection with goodness. Many a learned man has been wicked and base, and many an ignorant man has been noble and saintly. The only knowledge that can elevate humanity is the knowledge of God which comes from personal acquaintance with Him: the knowledge of God that springs from the love of God and results in greater love to God.

Michigan Presbyterian: If a stereopticon lecture on Sunday evening does not attract people to Christ, all right. If it merely draws the crowd and gratifies their taste for amusement, is it worth while? That is a question that each pastor must carry to God for a settlement. No man can decide it for his brother. But for a minister, simply because he sees that some neighboring minister can attract the floating population in this way to feel obliged to adopt the plan is to belittle the sanctuary and the God of the sanctuary.

Christian Guardian: The project for a Government railway to Winnipeg, practically an extension of the Intercolonial westward to that point appears from the despatches to be gaining favor at Ottawa. We confess that it appeals to us as deserving of careful consideration at least. Under proper safeguards and with business-like management a railway built and worked by Government, connecting Canada on the Atlantic with Canada on the Pacific, would, we believe, be a great factor, not only in the business life, but in the national life of this country.

London Presbyterian: We are among those who fully appreciate the blessing which Free Trade has been to this country. Under it our commerce has become world wide, our Empire has grown, our people have obtained cheap food, employment has increased, and wages have risen. To disturb the policy which has conferred such benefits is a very grave proposal. But circumstances have to some extent changed the basis of the controversy of half a century ago, and it may be that the drawing closer together of the Colonies and the Mother Country warrants some reconsideration and revision of tariffs. It may also be that there are other and better ways of reaching that object.

The Inglenook.

Polly's Pink Dress.

"But I want to go to the party, Ma! All the girls in my class are goin', and there's to be real ice cream in stripes, an' a swing under the trees."

Polly Flynn chewed the string of a much-washed sunbonnet as she spoke and kicked her foot disconsolately against the leg of the table where her mother was ironing.

"Sure an' I'd like to have yez go, Polly," responded Mrs. Flynn, anxiously, all the time passing her iron with swift, skilful strokes over the dainty shirtwaist under her hands. "But what yez could wear, I'm not the one to tell yez. There's niver a scrap in the house which isn't patches, an' patches don't go to no parties of Miss Tarish, bless her swate face!"

With the words Mrs. Flynn set her iron more gently on the white ruffles, as if the wearer herself were under the strokes.

"But I don't mind 'em!" Polly put in eagerly. "Couldn't they be put where they wouldn't show? There's that pink stuff Mrs. Tarish got for curtains, an' a spot came on it, so she gave it away. 'I would make a lovely dress, an' I do want to go so bad. There's goin' to be real ice cream in stripes an' —"

"Yez told me that before. Jist wait an' I'll see. P'raps Mrs. O'Rourke'll let me use her machine a bit. Thin if I works avenin's — to-day's Wednesday — Thursday, Friday, Saturday — mebbe, run along now. I can't work with yez akickin' the table under me irons."

Comforted by a scrap of hope, Polly rushed out to the back gate. She had no bosom friend of her own age, so all her joys and woes were chanted to herself as she swung jerkily to and fro on the rickety old gate.

"A party; pink dress an' ice cream; pink ice cream an' a swing; a swing on the gate, a swing an' ice cream," she crooned over and over ecstatically, her tight little red curls wagging up and down in time to the chant.

Meanwhile Mrs. Flynn finished the white ruffles carefully, dropped her iron with a clang on the stove, exchanged her work apron for a white one, and, throwing the end over her head, slipped out to Mrs. O'Rourke's. Her errand was successful, and Polly went to sleep that night with visions of a small, red-haired child, glorified by a pink dress, walking proudly up to the great white house on the hill.

Polly Flynn was not the only child in the city who rejoiced when Saturday dawned cloudless. On the hill workmen were busy hanging ropes for the swing from the great oak on the front lawn. In the rear of the house white-capped maids were making ready the long tables, soon to be spread with everything eatable that children love and long for.

By three o'clock Louise Tarish, a dainty figure in her white gown, with sun glancing across her bright hair, stood under the tree welcoming her small guests. She turned for a second to speak to a maid, and caught a giggle from a golden-haired, blue-clad little lass who stood near.

"O, isn't she a freak! She couldn't be redder if she tried."

Louise turned quickly, to see Polly walk-

ing stiffly across the lawn toward her. Between tiers of glistening, tightly wound curls her little face glowed with heat, happiness, and the reflection from the pink dress. That dress! Mrs. Flynn had snapped the last thread at eleven o'clock the night before, and then had viewed the result of her labor with satisfaction. To be sure, the cloth had proved to be a scant pattern when the spot was cut out, and the dress had to be made apron fashion, with a seam up the front. She had saved enough to make ruffles, however, so Polly's head rose proudly from a calyx of pinkness, starched and ironed in Mrs. Flynn's best style.

Louise took the moist little hand and smiled kindly into the radiant blue eyes lifted to hers.

"I am glad you came, Polly dear," she said, and the smile and speech filled Polly's already full heart to bursting. She only turned a shade redder and gulped in response, but Louise understood.

"You would like to swing, I know," she added. "Manice, will you take Polly over to the swing?"

The sweet-faced little girl addressed smiled shyly at the new comer. Polly smiled in return, walked confidently over to her side, and the two ran off together.

"Elsie, please don't spoil Polly's afternoon — and mine," Louise whispered to the little girl in blue.

A red flush mounted up to the yellow curls, and Elsie said eagerly, "'Deed I won't Miss Tarish. I didn't know you heard. I'm awfully sorry, but she did look so funny! I'll go and help her swing."

In the games which followed, Polly's shining head and Polly's bubbling laugh were everywhere. "O, it's the joy o' the world!" she sighed once, as she stopped to tie her shoe. Then with a dash she was back in the circle again.

"Look out, Polly. There's a long thread hanging from your skirt. You'll trip. Let me break it."

Elsie caught the thread and pulled as she spoke. Alas, for Polly's joy! Mrs. O'Rourke's machine was a chain stitch, and Mrs. Flynn in her haste had not tied all the threads. At the strain, a yawning hole opened near the bottom ruffle. Elsie unconsciously pulled harder, trying to break the thread, and Polly stood fascinated and horror-stricken at the rapidly lengthening gap. Was it a bad dream or was her beautiful pink dress falling to pieces? The thread snapped at the throat and both children stood aghast. The opening stretched from collar to hem, pitilessly revealing Polly's red flannel petticoat.

"O, O," she gasped, piteously; then turning upon Elsie: "You did it!" she said accusingly. Then as she heard a suffocated gurgle her voice rang with outraged pride. "You did it a purpose! I want to go home!"

In an agony of shame, blinded by smarting tears, she turned to rush toward the gate but found her face hidden in a cloud of cool sweet-smelling whiteness.

"Come into the house with me, dear," Louise whispered.

Polly stumbled by her side up the steps, across the wide veranda and into the great cool hall. In Louise's own room the pink dress and red petticoat were laid aside and replaced by soft white ruffled things which to Polly's blurred vision looked dainty

enough for angels.

"They were my little sister's who died," Louise said softly, as she swiftly buttoned and tied and patted the garments into place.

"They do belong to an angel, then," Polly said suddenly, smiling through her tears.

"They are yours now. Your hair is just the color of hers."

A little later, when all traces of tears were washed away, Polly, in a maze of wonder at herself, sat beside Louise at the long table and ate the ice cream with stripes in it. Once a shuddering sob caught her at the thought of the pink dress, but then she looked down and patted the soft skirts tenderly.

When she came into the great hall to say good-by, Louise tucked a bundle into her hand.

"That is your dress, and one or two other things belonging to my little sister with your hair. Come to see me soon dear."

As Polly turned away hugging her bundle, a little blue arm slipped through hers.

"I was truly awful sorry, Polly, though I couldn't help laughing at first. An' 'deed I didn't do it on purpose."

Polly whirled about quickly. "I'm awful sorry I said you did. I was so — surprised. But I like you now."

The two looked shyly at each other for a moment. Then the red head and the golden one met, and Polly turned happily to the door. — The Congregationalist and Christian World.

How Bees Make Honey.

Recent investigations seem to indicate that the production of honey is not natural to flowers, but is the result of a pathologic process based on the action of an animal ferment introduced into the base of the petal from the saliva or other secretion of a bee. The sap of the petal contains a very small amount of sugar, but larger quantities of soluble and insoluble starch. A slight scratch, such as the bee gives when collecting honey, or any perforation will cause an exudation of this sap, which is not particularly sweet and not at all like honey. But if to this sap be added a ferment, such as ptyalin or yeast, the starchy matter is converted into saccharine fluid.

Disestablished.

Here is a curious story of how an old church was disestablished in Ireland: — "It was the old Church of Innisbrogue, situated in the grounds of a gentleman of property in the North. This venerable relic of antiquity though small, was an excellent specimen of the early English, a most rare thing to find in Ireland. The landlord, Sir William — wished to preserve it, and he gave directions that the ruins should be enclosed by a wall, which was to be erected whilst he took his seat in the Imperial Parliament. On his return to his estate in Ireland with several English friends, amongst the principal lions of the place, he led his guests to inspect the old church at Innisbrogue, assuming some credit for the means which he had taken to preserve it. And certainly the well built wall, with its handsome iron gates, did him great credit. But when they went within, 'where was the Church of Innisbrogue?' Actually pulled down to build its outer defences? 'For sure, Master Sir William,' said the faithful steward, 'where were we to get the stuff to put into the wall, ava, without taking them big stones out of the old chapel; and there's no two ways of it but they did us rightly?'"

A Queer Family.

Just as wonderful as the adoption of Romulus and Remus by the wolf in the Roman story is that of two baby grey squirrels by Calico, my neighbour's three-coloured cat. She has eaten scores of squirrels, and hence our amazement at her adoption of these two.

They were brought to the house before their eyes were open—so young that no one knew how to feed them. Must they starve? It happened that Calico had a new spring family of kittens so young that they, too, had not yet seen daylight. As there was always an abundance of Calico's kittens about it was decided as a last resort to rob her of two and if possible substitute the squirrels. The kittens were twice as large, and Calico's tastes were perfectly well known; but the squirrels might as well be eaten as starved to death.

Calico was curled up in a basket under the kitchen table, when the squirrels were brought in. She looked, concerned, of course, but not a bit worried, as two of her kittens were taken out of the basket and placed in a hat upon the table. She did not see when they were lifted from the hat and the squirrels put in their place.

Soon she missed them and began to fret and fidget, looking up toward the hat, which the hungry squirrels kept rocking. Then she leaped out upon the floor, purring, and bounded upon the table, going straight to the hat.

There certainly was an expression of surprise and mystification on her face as she saw the change that had come over those kittens. They had shrunk and faded from three bright colours to a pale grey. She looked again and sniffed them. Their colour had changed, too.

She turned to the watchers about the table, but they said nothing. She was undecided, half inclined to go back to the basket, when one of the squirrels whimpered—a genuine universal baby whimper. That settled it. She was a mother, and whatever else these things were they were babies, and that was enough, especially as she was needing just this number here in the hat to make whole her broken family.

So she took them tenderly by the neck and leaped down to her basket, and when they were both safely landed she curled up once more contented and happy, and began to feed and wash them.

To-day they are sleek, full grown, romping fellows that torment her with their pranks. She cannot understand them, for they will not eat squirrel nor do a dozen things that kittens ought to do.

Yet Calico has more patience with the squirrels than with her own children. Long after the kittens were boxed on the ears and sent off about their business, Calico allowed these squirrels to plague her without giving them a slap.

How to Roll an Umbrella.

The proper way to roll an umbrella is first to grasp the ends of the frame in the right hand and hold them tightly against the handle. Still holding, roll from the opposite end with the other hand instead of grasping the frame. An umbrella that has once been badly rolled never looks nice again, because the frame is slightly twisted.

All Seamen.

Know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

Foolish Marriages.

"Look before you leap" is a proverb especially applicable to matrimony. There is no contract that people enter into so blindly as that of marriage, no knot so rashly tied as the nuptial knot, and none so hard to untie. Marriage is a contract for life. Everybody knows it, but few take heed of it. A woman will buy a bonnet that she expects to keep only a few months, and will take pains to see that it is a good bonnet, and that it suits her; but she will take a partner for life without assuring herself that he is a good man, or even that he is the kind of man likely to make her happy.

In these days a woman marries of her own free will. If she has any doubt of a man she may say "No," and be done with him. It rests with herself. Men are deceitful and false, but not so deceitful and false as to entirely deceive women when women have their eyes open. The girls who make bad matches are generally to blame for their own recklessness.

Unhappy marriages are the results of bad matches. A few of the girls who make bad matches may be given here:—

The girls who marry men to reform them; the girls who make friends of men to whom they have never been introduced; the girls who marry men old enough to be their fathers, and the women who marry men young enough to be their sons; the girls who marry against their parents' wishes; those who marry out of spite; the girls who marry anyone for fear of becoming old maids; and the girls who become infatuated with handsome faces, and recklessly marry the owners.

Probably more bad matches are made in the summer holiday season than at any other time. At the seaside young girls meet men without introduction, and a friendship springs up between them. Even girls who are careful of their friendships at home become reckless in this way at the seaside. The girls foolishly allow these friendships to continue when the holidays are over, without ever attempting to discover who and what are the friends and relatives of these casual acquaintances. They may be honest respectable men, but they frequently prove to be arrant flirts, or men already engaged, or even married.

It is not to be denied that some marriages resulting from these friendships are happy ones, but most of them are not.

A girl has a perfect right to know whom she is marrying. She has a right to see the relatives of a man who wishes to marry her; she has a right to know how he makes his living, and what his prospects are; she has a right to inquire into his past, and to know everything about him. An honest man's character will bear investigation.

Mr. Henry M. Stanley, the African explorer, relates that when he started on his tour through the "Dark Continent," he took in his baggage a large collection of books. But as the number of his men was lessened, the books had, one by one, to be left by the wayside, until finally, when less than 300 miles from the Atlantic, he had left only the Bible, "Shakespeare," Carlyle's "Sartor Resartus," Norie's "Navigation," and the "Nautical Almanac." At Zinga the "Shakespeare" was abandoned, and afterward, Norie, the almanac, and, last, "Sartor Resartus" were thrown down, only the Bible going through to the end.

English is to-day the language of 116,000,000 people. The Russian tongue is spoken by 85,000,000 and the French by 58,000,000.

BABY'S VITALITY.

The vitality of infants and young children is at its lowest point during the hot weather. More children die in summer than at any other season. This is because the little ones suffer more from bowel troubles, are nervous, weak, sleepless and irritable. Prompt action often saves a valuable little life, and troubles of this kind can be promptly met and cured by giving the little ones Baby's Own Tablets, which should be kept in every home ready for emergencies. These Tablets speedily relieve, and promptly cure all stomach, bowel and other hot weather ailments, and give sound refreshing sleep. Mrs. P. Ferguson, 105 Mansfield street, Montreal, says: "My baby was attacked with dysentery and was hot and feverish. I gave him Baby's Own Tablets and they promptly cured him. Before this he had been rather delicate, but since using the Tablets he has been better and stronger in every way."

These Tablets can be given with an absolute certainty that they will do good to all children from a new born upwards. They contain no opiate or poisonous "soothing" stuff. Sold by medicine dealers or mailed at 25 cents a box by writing direct to Dr. Williams Medicine Co., Brockville, Ont.

Find fault, when you must find fault, in private, if possible, and some time after the offense rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses; both parties are calmer, and the accused party is struck with the forbearance of the accuser, who has seen the fault, and watched for a private and proper time for mentioning it.

To one of his preachers, who was badly pressed for money, Wesley sent a £5 note and this letter: "Dear Sammy,—Trust in the Lord and do good; so thou shalt dwell in the land, and verily thou shalt be fed—Yours affectionately, John Wesley." The reply ran: "Rev. and Dear Sir,—I have often been struck with the beauty of this passage of Scripture quoted in your letter but I confess that I never saw such a useful expository note upon it before."

"North Africa has one Protestant missionary to 125,000 Moslems, the Sahara one to 2,500,000, the Soudan one to 45,000,000, West Africa one to 30,000, and Central Africa one to 14,000 heathen."

The Hon David Laird, so long a leading figure in P. E. Island public life, and so long also a loyal Presbyterian Elder, was a commissioner from Winnipeg Presbytery to the General Assembly at Vancouver. Mr. Laird always commands respect in Synods and Assemblies, because of the extent of his experience and the moderation of his views.

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Ministers and Churches.

Toronto Notes.

Rev. Joseph Hamilton is supplying the pulpit of Rev. Dr. McEwen, Amsterdam, N.Y.

Rev. Prof. Murison has been preaching in St. Andrew's for Dr. Armstrong Black, who is taking holidays.

Rev. D. Tait, of Chalmers' church, Quebec, was the preacher in St. Enoch's church Sunday morning, and his thoughtful discourse was much appreciated.

The Summer School at Knox College has been quite a success—both in attendance and usefulness; and combining, as it did, missionary and Sabbath School training it was unique. The church workers came from as far west as Sarnia, as far north as Peterboro, and from Ottawa and Prescott in the east. Some of the notable men and women of the Church spoke at the different sessions. A most interesting feature of the meetings was a gathering on Friday evening of those in attendance at the Presbyterian and Methodist Summer Schools, when addresses were given by Rev. James Henderson, D.D., on "John Wesley," and by Rev. Robert Johnston, D.D., of London, on "John Knox." Both efforts were greatly enjoyed by the large audience; and it goes without saying that Presbyterians were proud of Dr. Johnston's brilliant oration.

Continued interest was taken in the sessions of the Summer School up till the close. Prof. McFadyen continued his address on the Gospels, dealing with "The Doings of Christ." One of Christ's habits was teaching, and for this He used the historical method. Prof. Tracy took up the Sunday School teacher's aim. The aim should be to change the child from the real to the ideal, from what he is to what he should be. In the course of the lecture, as an illustration, Prof. Tracy distinguished the politician from the statesman by saying the statesman is always trying to do something for his country and the politician is always looking for the country to do something for him. Rev. Dr. McTavish, of Deseronto, followed with a discourse on the best methods of interesting congregations in mission work, particularly with reference to missionary meetings. In the evening Rev. Dr. Warden spoke on Dr. Jas. Robertson and his message to the Church. Rev. Dr. Warden was a life-long friend of the deceased divine, and was able to give a sympathetic review of Dr. Robertson's work in the west and northwest. The speaker depicted the great progress the Presbyterian Church was making, and he appended to the young people to help in providing nurses for the sick, teachers for the Sabbath Schools, and preachers for churches and mission stations. For these Christian works they must depend largely on the rural young people. Rev. W.S. McTavish, of Deseronto, convener of the Young People's Committee of the General Assembly, dealt with young people's societies, which he said originated from the great revival movement of twenty years ago. He held that they had done much to stimulate interest in mission work. Rev. John Neil, convener of the Sunday School Committee of the General Assembly, spoke on Sabbath School work, and was most optimistic as to the policy of teacher-training. The choir of Cooke's church furnished the music.

Ottawa.

Many Young Endeavors of Stewart church spent a thoroughly enjoyable afternoon at Rockcliffe Park on Saturday.

The Christian Endeavor Societies of Knox and First Congregational churches are holding union meetings during July and August, joining in a pleasant picnic at Rockcliffe last week which was largely attended.

Rev. Dr. Armstrong, St. Paul's church, said: Pope Leo XIII has borne himself with such whole souled Christian courtesy, and taken such an interest in the welfare of mankind in their social and religious affairs as to win the respect of all creeds and classes.

For the beautifying of Ottawa the government has granted the Ottawa Improvement Commission power to raise \$250,000 by the issue of 4 per cent. debentures to be redeemed in 1919. The yearly subsidy of \$60,000 is extended from 1909 to 1919. Sir Wilfrid is certainly carrying out his promise to make the Capital the "Washington of the North."

In nearly all the Presbyterian churches the pastors occupied their own pulpits. In St.

Andrew's Rev. D. Strachan, M.A., of Brockville, was the preacher; and in St. Paul's, Rev. W. Russell preached in the morning, and Dr. Armstrong in the evening. Many people being out of the city at this season the attendance at all the churches is small.

At the thirteenth anniversary of the establishment of St. Ewen church special services were held. In the morning Rev. J. H. Turnbull, of Bank street church, preached an earnest and impressive sermon from the words, "And they answered him not a word." Christ had received no reply in answer to the question, "Why hast ye between two opinions." It was the duty of the church of today. Mr. Turnbull pointed out, to give a decisive reply to the question.

Rev. D. M. Ramsay, B.D.: Many will remember him (the Pope) with especial gratitude for his attitude towards the general study of Scripture. It would be unseasonable to discuss at this moment whether his encouragement of the reading of the Bible will in the end strengthen his own communion. But everyone should rejoice that so widespread and powerful an influence has been exerted to bring the minds of men into immediate contact with the words of those who of old were so remarkably endowed by God's spirit.

In a recent sermon in Knox church Rev. D. M. Ramsay made an able plea for moderation in the enjoyment of modern amusements. Among other things he dwelt on the increasing fondness for amusement displayed by the young people of today, and gave it as his opinion that both young men and young women were much to blame in the matter. Young men gloried in their strength and an over-indulgence in athletics was the result; while young ladies, by keeping late hours at home and social gatherings, jeopardized their health in no small degree. All this may be called innocent gaiety, but an account must be rendered for the time so spent.

Montreal.

The summer picnic to Bout de File of St. Mark's Sunday School was a marked success. The attendance was good. All the scholars received presents, and greatly enjoyed the outing. The elders, managers and teachers manifested their deep interest in the school by their presence. Mr. Morrow, the student-in-charge, rendered valuable assistance which was very much appreciated.

On a recent evening the choir of Victoria church, Point St. Charles, gave a reception to their pastor, the Rev. J. Myles Crombie, on his return from Vancouver. Games were played in the early part of the evening, after which refreshments were served. An address of welcome was read by Mr. S. R. Clendenning, to which Mr. Crombie replied by giving a brief description of his trip across the Dominion. Mr. Crombie is doing a good work in a difficult field, and has already endeared himself to his people.

Arrangements have been completed for the classes in the Presbyterian College during the coming session. Prof. Campbell and Prof. Ross will carry on the work in their respective departments. In addition to his own work Prof. Scrimger will take the class in systematic theology and Dr. Clarke Murray will lecture for two hours a week on Christian ethics. Prof. Orr, of the United Free College, Glasgow, will give the opening lecture of the session, and thereafter repeat the Stone lectures he is to deliver at Princeton in September. Dr. A. H. McKinney will give a course on Sunday School Pedagogies, in December. Dr. Barclay has promised a course on Comparative Religion, and Rev. Murdoch McKenzie, of Honan, one on Missions in China.

Presbytery of Quebec.

The Presbytery met in Sherbrooke recently. Rev. A. Stevenson was elected moderator, pro tempore. Considerable routine business was attended to. A call from the congregation of Carloway, Scotland, addressed to Rev. Duncan MacLeod, of Hanpeden, engaged the attention of Presbytery. Mr. MacLeod found it impossible to decide what action he should take, and asked for time to consider the matter. The Presbytery will meet on the 4th August to dispose of the call.

The Clerk gave formal intimation of the death of one of the members, the Rev. Jas. Sutherland, Kingsbury. Mr. Sutherland was a member of the court for seventeen years, and was held in high esteem by his brethren, and was greatly beloved by his congregation. Dr. Kellock was appointed moderator of the session of Kingsbury during the vacancy.

Standing committees for the year were appointed. The names of committees and conveners are: Augmentation, Dr. Kellock; Home Mission, Rev. W. Shearer; French Evangelization, Rev. C. A. Tanner; Life and Work, Rev. M. MacLeod; Sunday Schools, Rev. D. MacLeod; and Y.P. Societies, Rev. E. G. Walker. The next meeting to be held in Chalmers' church, Quebec, 8th Sept., at 4 p.m.

Western Ontario.

Mr. John A. McKay has been appointed precentor in Knox church, Embro.

The next regular meeting of Paris Presbytery will be held at Paris on 15th September at 10.30 a.m.

Rev. Wm. Robertson, B.A., of Morriston, was the preacher in Knox church, Grand Valley, last Sabbath.

Rev. S. G. Livingston, B.A., Alvinston, has tendered his resignation, much to the regret of all concerned.

Rev. W. A. J. Martin, of Zion church, Brantford, has been elected Moderator of Paris Presbytery.

The interim Moderator of the vacant charge of Salem, Dobbington and Gillies Hill is Rev. J. Johnston, Paisley.

The congregation of Mount Forest at a meeting held recently decided to build a manse for the pastor, Rev. W. G. Hanna.

Mr. Ketchen, of Knox College, Toronto, will occupy the pulpit of St. Andrew's church, Chatham, during Rev. Dr. Battisby's absence.

The congregation of St. Andrew's church, Molesworth, recently presented Rev. G. Ballantyne, their late pastor, with a purse containing \$50.

At a very successful Garden Party held on Mr. Robert Faris' lawn, on Wednesday evening of last week, \$146 were realized for the friends of Bond Head church.

The anniversary services at Churchill were interesting, helpful and successful. The sermons by Rev. W. S. McAlpine were appropriate to the occasion and thoroughly enjoyed.

Bruce Presbytery has asked Rev. F. O. Nichol to give the Cargill congregation weekly Sabbath evening service until next meeting of Presbytery, when the whole matter will be fully considered.

Rev. H. H. McPherson, late of Halifax, Nova Scotia, will supply Edmondville church for the next four Sabbaths. Rev. Neil Shaw, B.A., intends taking a few holidays at his old home in Rodney.

At London Presbytery a committee consisting of Revs. Hosie, Wiley, Craw and Henderson, was appointed to devise methods whereby the devotional elements might find a larger place in the meetings of the Presbytery and to report.

Rev. J. A. Anderson, Goderich, has completed fifteen years of service in Knox church, of that town. During these years 855 persons were received into membership, the sum of \$624,431 raised for congregational purposes, and \$3,708 for Missions.

Mr. F. C. Harper and Mr. A. McLeod, recent graduates of Knox College, have been preaching in Knox church, Acton, vacant by the resignation of Rev. Mr. Macpherson, who is now settled in Chalmers' church, Toronto. Rev. A. Blair, B.A., Nassagaweya, is interim Moderator.

During the absence of the pastor on his vacation the pulpit of the First church, London, will be filled by Rev. E. F. McL. Smith, of Milton, for the first two Sundays; by Rev. E. H. Sawers on the third Sunday, and by Rev. Wylie C. Clark, of Brampton, on the fourth Sunday.

Much to the regret of his co-Presbyters, Rev. E. Cockburn, of Paris, tendered his resignation on account of ill-health. Action on the resignation will be taken at a special meeting of Presbytery at Woodstock on 27th ult. It is understood that Mr. Cockburn will remove to Toronto.

The annual garden party at Speyside was a great success. Willow Brook Farm, the home of Mr. Henry Sayers, looked its prettiest and the welcome extended was certainly hearty to all. An evidence of the extent of the attendance may be judged when it is stated the receipts aggregated \$276. The programme was thoroughly enjoyable. Rev. A. Blair, B.A., of Nassagaweya, in the absence of D. Henderson, M.P., occupied the chair very acceptably. The proceeds go to carrying out of the proposed improvements and enlargement of the mission hall.

A reception was given to Rev. J. S. Henderson, of Hensall, on Friday evening on the church and manse grounds, on his return from the coast, where he had been spending a couple of months. The attendance was very good considering the unfavorable state of the weather, and a very pleasant and social time was spent.

Standing committees for the year for Bruce Presbytery were appointed, of which the following are the conveners: Finance, Rev. A. Mahaffy; Home Missions, Rev. D. A. McLean; Sabbath Schools, Rev. A. L. Budge; Augmentation, Rev. J. Johnston; Church Life and Work, Rev. P. M. McEachern; Congregational Returns, Rev. F. O. Nichol; Young People's Societies, Rev. A. Mahaffy; Superintendence of Students, Rev. H. McQuarrie.

The following are the standing committees of Paris Presbytery for the ensuing year: Home Missions—Rev. Dr. McMullen, Rev. W. H. Johnson, Foreign Missions—Rev. W. A. J. Martin, Brantford; Rev. J. J. Brown, Tilsonburg, French Evangelization—Rev. W. K. Shearer, Augmentation Fund—Rev. R. Pettigrew, Widows' and Orphans' Fund—Rev. Dr. W. A. MacKay, Aged and Infirm Ministers' Fund—Rev. H. J. Pritchard, Brantford, Colleges—Rev. E. C. Gallup, Rev. W. J. Booth, Young Peoples' Societies—Rev. E. R. Hutt, Rev. Alex. Stewart, Sabbath Schools—Rev. D. V. Ross, St. George; Rev. J. P. Falconer, Delhi, Church Life and Work—Rev. J. S. Scott, Brantford; Rev. Jno. Kay, Norwich, Statistics and Finances—Rev. Dr. McMullen, Rev. G. C. Patterson, Embro.

Eastern Ontario.

Rev. A. Givan, of Williamstown, has returned from the Pacific coast.

Rev. K. A. Gollan has been elected Moderator of Glengarry Presbytery.

Rev. Prof. Dyde, of Queen's University, Kingston, was the preacher at Lyn last Sabbath week.

Rev. Jas Cormack, of Maxville, was in Toronto last week attending the Grand Lodge of A.F. and A.M.

The Commissioners from Glengarry Presbytery who attended the Assembly at Vancouver last month gave most glowing accounts of their visit north to the Pacific coast.

The Rev. Dr. Torrance, who is summing in Port Hope, preached in Mill street church last Sabbath. Mr. Willman, student-in-charge, preached in St. Paul's, Peterboro.

The Communion service in Gordon church, St. Elmo, last Sabbath was largely attended. The preparatory service on Saturday was conducted by Rev. K. A. Gollan, of Kenyon.

Owing to the continued illness of his brother, the Rev. J. W. McIntosh, of South Monaghan, has been detained at his home in Glengarry. The Rev. Richard Hyde, M.A., supplied last Sabbath.

Rev. H. McKellar of Martintown and Rev. Mr. Matheson, of Summerstown, have been preaching in Hephzabeth church, Williamstown, in the absence of Rev. K. McDonald, who is visiting friends on Georgian Bay.

Rev. D. D. McLennan has tendered his resignation of Apple Hill and Gravel Hill. The Presbytery of Glengarry will meet at Apple Hill on the 28th inst to consider this case when the congregation will appear for their interests.

At the last meeting of Glengarry Presbytery Rev. N. McLeod gave a brief address on behalf of the Ottawa Ladies' College for which he was cordially thanked. Next meeting will be held in Vankleek Hill on 8th September at 11 a.m.

At last meeting of Glengarry Presbytery Rev. Dr. MacNish, for nearly a third of a century minister of St. John's church, Cornwall, tendered his resignation. The congregation provides a retiring allowance of \$1,000 per year with a free manse during lifetime. Resignation was accepted, to take effect on 1st August.

At the lawn social given by the Mission Band of Woodville church over \$30 were realized. Mr. Malcolm McEachern amused the audience with his gramophone. Mr. John Campbell gave an account of his trip to the General Assembly; and Revs. Elliott and Kannawig gave suitable addresses.

The Brockville Recorder speaks in high terms of the sermons preached in First church there recently by Rev. W. F. Crawford, B.D., of Queen's. "Mr. Crawford has a fine voice, speaks fluently and presents his subject in such a way as to command the close attention of his audience from beginning to end."

The Sacrament of the Lord's Supper was dispensed at St. Andrew's church, Peterboro, last Sunday. On Friday last the preparatory service was conducted by James S. Potter, Sailor's Missionary. Thirty-nine were received into membership, eighteen by certificate and twenty-one on profession of faith. Six adults and two children were also baptized.

Rev. W. MacWilliams, M.A., formerly minister of the Mill street church, Port Hope, has been preaching with much acceptance in the First church. Prosperity and earthly happiness, he said, are not conducive to the growth of religion in the soul, or the love of God in the heart. Suffering from God's hand tends to purify and refine the Christian character till God's face is seen shining in it.

Kirk Hill has called Rev. Allan Morrison, of Minto, N.D.; stipend guaranteed \$1,000 with a manse and four weeks holidays. Provisional arrangements have been made by Glengarry Presbytery for Mr. Morrison's induction as follows: Rev. W. A. Morrison to preach, Rev. J. Cormack to address the pastor and Rev. T. G. Tompson, the people, the date to be fixed by the Clerk.

The Presbytery of Peterboro met in the First church, Port Hope, Tuesday afternoon for the induction of Rev. H. E. Abraham, B.A., son of Rev. J. A. Abraham, of Whithy, into the pastorate at that congregation. There was a large attendance of members of Presbytery, Rev. J. G. Potter acting as Moderator. Rev. W. R. Johnston, of Harwood, preached the sermon; Rev. Dr. Torrance, of Peterboro, addressed the young minister; and Rev. Wm Beattie, of Cobourg, spoke to the people on the duties devolving on them in view of the relationship then formed. The impressive ceremony over, the minister was conducted to the door where he was introduced to the congregation by Rev. Mr. Beattie and Mr. Mulholland. The reception given the new pastor in the evening was hearty and enthusiastic. Addresses by members of the Presbytery, resident ministers also Judge McIntyre and Rev. J. Abraham, of Whithy, were short, witty and practical. Mr. Abraham enters on his work with every prospect of a happy and useful pastorate.

Northern Ontario.

We are indebted to the Collingwood Bulletin for the following facts relative to the jubilee of West church, a congregation within the bounds of Barrie Presbytery. The first minister inducted in 1853 was the Rev. J. Campbell, M.A., who died in 1864. He was succeeded by Rev. A. Macdonald, M.A., now residing at Napanee. Under Mr. Macdonald's pastorate two preaching stations were established—one at St. Andrew's, the other at Duntroon, a third has since been instituted at Nottawa. Rev. L. McLean, B.A., the present minister, was inducted in 1895, and under his wise and energetic guidance the different churches making up the charge are enjoying exceptional prosperity. At the beginning of a second half-century the congregation is in an excellent position—free from debt, and having a comfortable balance on hand. It was fitting that the "old man eloquent," Rev. Dr. Carmichael, of King's, who visited the congregation 44 years ago, should have been asked to take part in the celebration of the fiftieth year, as well preach the anniversary sermon. The venerable Doctor conducted the three services on Sabbath 5th July, preaching at each service and doing so with more than ordinary unction and power, the afternoon sermon in Gaelic from the text, "What doest thou here, Elijah," is said by those who understand the language to have been one of extraordinary eloquence and impressiveness. In the Church on Monday evening Rev. L. McLean presided, and Revs. Dr. McLeod of Barrie, J. A. Cranston, B.A., J. Borland, B.A., S. G. Scott, B.A., of Maple Valley, and Jas. A. Grant, B.A., were also present. There was a very large attendance.

Winnipeg.

Rev. F. W. Anderson, assistant to Dr. DuVal, has been duly licensed by Winnipeg Presbytery.

Rev. J. C. Madill, received by last General Assembly, has been assigned to the Winnipeg Presbytery. He is at present stationed at Balmoral, Man.

Rev. Joseph Hogg was appointed treasurer of the Winnipeg Presbytery and Rev. Dr. Wilson and J. B. Mitchell auditors; and a number of ministers were named to administer the Communion where students are in charge.

On resuming his pulpit for the first time after returning from Vancouver Rev. Dr. DuVal, in place of preaching a sermon, told of what the General Assembly had accomplished.

In connection with the home missions, 59 preaching stations had been established, 48 of them being in the West; 26 stations had been advanced from the mission to the augmentation fund, and 24 had become self-sustaining entirely. In conclusion Dr. DuVal said that the prevailing thought of the Assembly was the great need of the country for a more holy family life.

Respecting the movements of Rev. Dr. MacKay, secretary of the F.M.C., who is on his return from attending the General Assembly, the Winnipeg Tribune says: Yesterday (Sunday) 21st inst.) afternoon Rev. Dr. MacKay was present at the Chinese Sunday School, held at the Y.M.C.A., and in the evening he occupied the pulpit of St. Stephen's church. He has been engaged in inspecting the different mission stations along the route on his way home and will stop off at Rat Portage to see the school established by the church on Shoal Lake, Lake of the Woods. Before leaving Vancouver Rev. Dr. MacKay took a trip up the Pacific Coast and called at a number of the Indian missions there.

British Columbia.

The induction of Rev. R. J. Wilson as pastor of St. Andrew's church, Vancouver, took place under most auspicious circumstances. Rev. H. J. Irwin, of Chilliwack, presided, and was supported by the Presbyterial ministers of the city and district. Rev. H. M. Irwin, of Sapperton, preached the sermon, the text being "I am not ashamed of the Gospel of Christ." Rev. T. Scouler delivered the address to the new pastor, and Rev. G. A. Wilson addressed the congregation. At a public reception in the evening the young minister was cordially welcomed by the congregation.

At the meeting of the Presbytery held in the afternoon, the following letter was received from Rev. R. J. Wilson, the new pastor of St. Andrew's: "To the Presbytery of Westminster: In view of the proposed increase of expenditure of St. Andrew's church Sabbath School and also of the fact that for the present I shall not require a manse, I beg to request that the initial salary, for which the congregation shall become responsible in their guarantee of stipend, shall be that of the late pastor, viz., \$2,500, instead of \$3,000. I am faithfully yours, (Sgd.) R. J. WILSON."

Maritime Provinces.

James church, New Glasgow, has been celebrating the 25th year of the settlement of Rev. James Carruthers as pastor of the congregation; by a happy coincidence it was also the 25th anniversary of his marriage. An affectionately worded address along with a purse of \$225 were presented to Mr. Carruthers, who, in replying, spoke feelingly and eloquently of the congregation of James church, of its age, the work that it performed, what it accomplished for Presbyterianism in Pictou county, of the men who preceded him, his own connection with the church and the great kindness of the congregation to himself, Mrs. Carruthers and family.

Your Summer Holiday.

Nature intended that we should spice up our daily toil with a short butterfly exit to some beautiful lake resort during the hot summer months. This is plainly evident both from our own natural desires and the many interesting places so lavishly provided.

Summer resorts such as Muskoka are occupying a great deal of our attention, because nature smiles upon us during the summer season and we can then live entirely out of doors, while we indulge in boating, bathing, games of different sorts and a great variety of other forms of recreation.

No other section of the world is so fortunately situated in this respect as the Province of Ontario. Muskoka with its many beautiful lakes, winding rivers, and splendidly wooded islands, is within easy reach by rail, or boat and rail. A trip lasting but a few hours north of Toronto, will transfer tired and hot humanity to cool, peaceful surroundings, such as the gods are supposed to envy.

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Health and Home Hints

Peach Surprise Ice.

Into one quart of chopped peaches stir a cupful of water, 1 lb. of sugar, and the unbeaten whites of five eggs. Turn all into the freezer and grind until firm. The dasher whips the mass into a delicious, frothy "surprise." You may use any fruit you choose in the place of peaches.

Violet Ice Cream.

Scald one quart of cream and one cupful of sugar in a double boiler with an inch piece of vanilla bean; cool, and then add violet coloring and freeze. Mould in a ring, and fill the centre with a pyramid of whipped cream and candied violets.—Harper's Cook Book Encyclopedia.

Currant Flouise.

Put a quart of ripe currants in a saucepan, with just enough water to keep them from burning, and cook slowly until the juice runs freely. Squeeze them, and measure the juice. To a pint of this allow 1 lb. of white sugar. Put both on the fire and bring to a boil. Beat six eggs very light in a bowl, and pour upon them the boiling juice, stirring the mixture vigorously. Return to the stove and cook until it thickens, beating all the while. Turn it out to cool, continue to beat it for a few minutes after it comes from the fire, and freeze. Raspberries, strawberries, or other fruits may be used instead of currants.

Nut Cream.

Take a pint of hazel or hickory nut kernels, rub the skins off with a coarse towel, and pound to a paste with a little white of an egg. Make a custard of half a pint of sweet milk, the yolks of two eggs, and half a teacupful of sugar. Set over the fire until boiling; take off; when cool, add a teaspoonful of gelatine dissolved in warm water. Stir in the nut paste, mix well, whip half a pint of thick cream, add to the mixture, turn into a mould, and set on ice.

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World of Missions.

Japan in Formosa.

In 1895 the Japanese took possession nominally of Formosa, but fought and the people up in arms against their coming. No settled government could be had until it was fought for from one end of the island to the other. When peace was somewhat established experts were sent out to survey the country and to take stock of the new possessions. First of all a complete census of the country was taken; then 800 miles of road were constructed and a tramway laid down from Takau to Sintek. Then began the construction of a line of railway from Kelung to Takau. About one half of this line is open for passenger and freight traffic. Cables were laid to Japan, Fu-chau, and Pescadore, while every important locality of the island can be reached by means of 1,500 miles of telephone and telegraph wire. There are about 100 post-offices—postage, 2 cents. One hundred and thirteen schools have been put in operation for the natives and 9 for the Japanese. There are 10 government hospitals, in which 60,000 patients are treated gratuitously annually, and sanitary precautions are taken which have very much reduced the number of cases of smallpox, the plague, and the like. The government at Tokyo is unwaveringly sound on the opium question, and the people are free from this curse.

Rome Not Holding Its Own in China.

Although the Romanist missionaries in China had the start by centuries, it can not be said that the Chinese adherents of Rome are equal in number to the Protestant converts. Of late years the influence of the priests has manifestly declined, and for political reasons they are disliked or actually hated, owing to their having abused their position. The actual condition of things was recently stated to the pope by the titular bishop of Cardica and Kiam-si in a special audience. He said that a general up-rising against the missionaries is being prepared.

A Girl Rescued from Famine.

Who can estimate the blessing that is likely to follow the rescuing of hundreds of children from starving in India, and leading them to Christ? A recent writer says: "A missionary of my acquaintance tells of attending a meeting in a little chapel, which was crowded to its utmost capacity. The girls from one of the schools attended. After the opening exercises, the pastor called on one of the girls to lead in prayer. And such a prayer! The language was almost entirely scriptural, yet so simple and practical as she poured out her heart in thankfulness for all blessings. Every one was impressed. My friend asked the history of the girl, and was told that she had been left, a mere skeleton, starving at the mission gate. She had come almost ready to die, and in the densest ignorance of heathen darkness. 'She is now,' said the pastor, one of the brightest students in our school, and the leader of spiritual life among the pupils."

The Jewish Mission Committee of the Church of Scotland have resolved to carry out important extensions of their work. At Beirut a home for Jewish girls is to be established; at Smyrna the present successful schools are to be extended, and at Constantinople a medical mission has been undertaken, which is expected soon to be in full operation.

Indigestion's Slave.

**Is Sallow, Languid, thin and
Down Hearted.**

**Troubled with Wind, Billousness,
Headaches and Sharp Internal
Pains.**

No one deserves more sympathy than the sufferer from indigestion. A light meal lies like lead upon his chest—a good meal gives him hours of agony. The dyspeptic's slavery can't end until he builds up his system with Dr. Williams' Pink Pills. They strengthen the stomach, stimulate the liver and sharpen the appetite. There never was a case of indigestion that Dr. Williams' Pink Pills could not cure if given a fair trial. Proof of this is given by Mr. Gustave Emond, of St. Jerome, Que., who says:—"I suffered from dyspepsia for five years. The agony I endured at times can only be understood by those who are similarly afflicted. I tried a number of home remedies and advertised medicines but they did not help me. Then I decided to see the family doctor, and I took for a long time the medicine he gave me, but the results were no better; in fact I was getting worse. Some days I could not eat at all, and when I did eat the meal was followed by violent pains and cramps in my stomach that made life almost unendurable. Then I stopped the doctor and again began trying other medicines, but the result was always the same—no cure, and scarcely even temporary relief. And so the trouble went on for years, until last winter I met a friend from St. Scholastique who asked me if I ever tried Dr. Williams' Pink Pills. I had not but after some persuasion consented to do so. This was the beginning of the end of my trouble. Before the first box of pills were finished the pains after eating were less severe. I continued the Pills for a couple of months and at the end of that time I was wholly cured. I can eat as hearty a meal now as anyone, and never have the slightest return of the pains and cramps that so long had made life miserable. I have proved that Dr. Williams' Pink Pills will cure this trouble when all other medicines fail, and I would strongly urge other dyspeptics to give them a fair trial."

These pills will cure all troubles due to poor blood, or weakened nerves, such as neuralgia, rheumatism, partial paralysis, St. Vitus' dance, heart weakness, and the ailments that burden the lives of so many women. If you do not find these pills at your dealer's send direct to the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent post paid at 50c. per box or six boxes for \$2.50. Do not let any dealer persuade you to take something else.

Cheshire Cream.

Put the thin rind of a small lemon into a breakfast-cupful of thick cream. Let it remain for an hour or more, then take it out, and add a small tea-spoonful of lemon-juice, a dessert-spoonful of sugar, and a glass of sherry. Beat these thoroughly, and place the froth, as it is made, on a sieve to drain, and let it remain five or six hours. When ready to serve, put it on a glass dish with a border of macaroons or coconut biscuits round it.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 29 Feb. 8 p.m.
Kamloops, Vernon, 20 Aug.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March.
Winnipeg, Man. Coll., 18 mo.
Rock Lake, Baldus, 8 July.
Glenboro, Glenboro.
Portage, P. Ia. Prairie, 11 July, 1:30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melfta, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, church: Hamilton, July 7, 10 a.m.
Paris, Knox, Woodstock, 2 July 11 a.m.
London, Hedney, May 12, 9 a.m.
Chatham, Windsor, 11 July, 10:30 a.m.
Stratford, Stratford 12 May.

Huron, Clinton, 8 Sept. 10:30 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Wincham, 10 May, 1:30 p.m.
Bruce, Paisley, 7 July, 10 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Port Hope, 14 July 2 p.m.
Whitby, Oshawa 21 July 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Uxbridge, 17 March, 11 a.m.
Orangeville, Orangeville, 5 May.
Barrie, Barrie 7th July 10:30 p.m.
Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March.
North Bay, Burks Falls, 14 July, 10 a.m.
Saugoon, Holstein, 7 July, 10 a.m.
Guelph, St. Andrew's, Guelph, July 21, 10:30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 7 July, 2 p.m.
Montreal, Montreal, Knox, June 30, 8:30 a.m.
Glenarry, Alexandria, 14 July, 10:30 a.m.
Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10:30 a.m.
Ottawa, Aylmer, 7 July.
Brookville, Brookville, 7 July, 4 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Oranodale 5 May 11 a.m.
P. E. I. Charlottetown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7:30 p.m.
Truro, Truro, 10 May 10 a.m.
Halifax, Chalmers Hall, Halifax, 14th July 2:30 p.m.
Ligonier, Ligonier 5 May 2:30
St. John, St. John, Oct. 21.
Miramichi, Bathurst, 30 June 10:30

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