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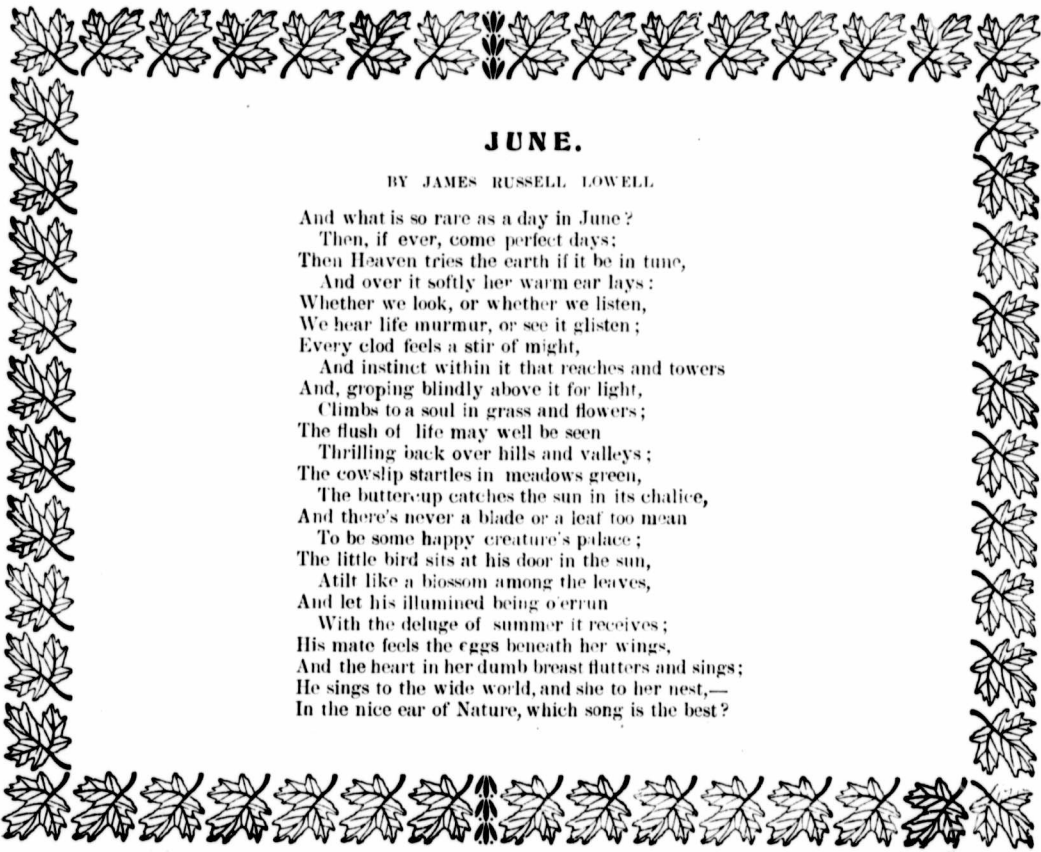
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### JUNE.

BY JAMES RUSSELL LOWELL

And what is so rare as a day in June?  
Then, if ever, come perfect days:  
Then Heaven tries the earth if it be in tune,  
And over it softly her warm ear lays:  
Whether we look, or whether we listen,  
We hear life murmur, or see it glisten;  
Every clod feels a stir of might,  
And instinct within it that reaches and towers  
And, groping blindly above it for light,  
Climbs to a soul in grass and flowers;  
The flush of life may well be seen  
Thrilling back over hills and valleys;  
The cowslip startles in meadows green,  
The buttercup catches the sun in its chalice,  
And there's never a blade or a leaf too mean  
To be some happy creature's palace;  
The little bird sits at his door in the sun,  
Atilt like a blossom among the leaves,  
And let his illumined being o'errun  
With the deluge of summer it receives;  
His mate feels the eggs beneath her wings,  
And the heart in her dumb breast flutters and sings;  
He sings to the wide world, and she to her nest,—  
In the nice ear of Nature, which song is the best?

**DEATHS.**

At Ottawa, on June 3, 1902, Dr. Jonathan Mills Church, I. D.S., D.D.S., fourth son of the late Dr. Collar Church, of Aylmer, Que., aged 31 years, 7 months.

At 487 Gilmour street, Ottawa, on June 2, 1902, E. D. Parlöv, principal of the model school, aged 53 years.

**MARRIAGES.**

At the manse, Summerstown, on June 4th, 1902, by Rev. J. Matheson, B.A., Mac D. MacMartin, of Martintown, to Miss Margaret Scott Pearson of the manse, Summerstown.

At Alexandria, on May 28, 1902, by Rev. D. MacLaren, Duncan K. Campbell of the Eighth congregation of Kenyon, to Sarah Munro, widow of the late Daniel H. Munro of Maxville, and daughter of Donald McRae, of Dunvegan, Glenogarry.

On June 4, 1902, at the residence of the bride's father, Ormstown, by the Rev. D. W. Morrison, B. A., Malcolm McBain to Florence Caroline, second daughter of Mr. John Dauby.

At Woodlands, on June 4, 1902, by Rev. A. McGregor, Wm. A. McNish of Mille Roches, to Nellie, daughter of George Doby of Wales.

On June 4th, in London South, by Rev. J. G. Stuart, B. A., Mr. John McLeod to Miss Lizzie M. Dewar.

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## Note and Comment.

Senator Wark has made a donation of \$1,000 to the University of New Brunswick.

Upon a paid-up capital of \$2,500,000 the Dominion Bank, Toronto, last year made net profits of \$353,172, or 14.12 per cent.

The C.P.R. and its telegraphers have reached an agreement. The telegraphers get an increase, though not as much as they asked for.

Of the seventeen thousand Jews in India, ten or twelve thousand claim to be descendants of Israelites who emigrated from Judaea to India in the days of Solomon.

There have been six thousand applications for the six hundred seats allotted Lord Strathcona in the colonial stand by the imperial authorities.

The degree of D.D. has been conferred by the University of St. Andrews on the Rev. James Moffat, the author of the recent notable critical work on the New Testament.

Not more than one Chinese man in a hundred, taking the Empire through, can read, and still fewer can write a letter. Of the women, not more than one in a thousand can read.

The old Bible sold a few days ago for two thousand and twenty-five dollars is said to be the only known copy of the first Bible printed in the English tongue. The date of its printing was 1752.

There is little doubt that complaints against the orthodoxy of Professor George Adam Smith will come before the General Assembly. Dr. Moffat also will come in for his share.

King Edward, it is said, will appoint the Duke of Fife Lord High Constable for the Coronation, in order to give his son-in-law precedence over the other dukes who are his seniors in rank.

Rabbi Hirsch, in a recent sermon, urged Jews to adopt the Christian Sunday. "The Sabbath of the Jews is dead," said he; "let us bury it." No, it is not dead; it lives in the Lord's Day.

Secretary Shaw, of the United States treasury, decides that the St. Louis exposition authorities must enter into a contract to close the gates on Sunday, otherwise no warrants on the treasury will be paid.

Principal Rainy presided at a meeting the other day in Glasgow when Principal George Clark Hutton, D.D., Paisley, was presented with a public testimonial to his worth on occasion of his ministerial jubilee. It consisted of (1) his portrait painted by Sir George Reid, (2) a massive silver casket, and (3) an illuminated address.

"Tell the carpers we're building fifteen churches a week," said the secretary of the church-building society at the Presbyterian General Assembly, New York. That's the way Christianity is "losing ground."

Last month was characterized by most unusual numerous catastrophes from natural forces—mine explosions and other causes. The sympathies of the whole world have been touched by exceptional suffering and misery. June ought to bring peace and calm, widely diffused.

One of the queerest streets in the world is a thoroughfare in Canton. It is occupied exclusively by dentists and apothecaries, is entirely roofed with glazed paper, and contains more signs, cards, and billboards than any other street in the world.

Four years ago Dawson was a place unmarked on any map, a few tents, with gold-seekers, alone forming the place. Now it is a city with an assessment of \$12,000,000, electric lighting, telephones, public halls, and handsome residences.

Rev. J. Marshall Lang, D.D., and the Rev. Wm. Milligan, D.D., of Aberdeen, have arrived in Canada and preached in St. Andrew's and St. Paul's churches, Montreal, on Sabbath last week. They are delegates to the General Assembly which meets at Toronto.

The German kaiser strikes another blow at Christian Science. He forbids any member of the army, the navy, the court, or the church, to join this cult, whether for physical healing or for spiritual purposes, under the penalty of ostracism.

It is said that for more than half a century the late Bishop Taylor slept like Jacob at Bethel, with his head upon a stone, which he carried with him wherever he went. He was a man of wonderful physical endurance, and believed in "keeping the body under."

The latest proposition concerning Palestine is that a new crusade be started to free it from Moslem rule: a money crusade, not by Jews, but by an international society representing the Christian nations. Palestine will have to be Christian before it will again flow with milk and honey.

Liverpool, England, has demolished 12,000 unsanitary dwellings, at a cost of about \$2,000,000, and proposes within the next twelve years to demolish 10,000 more. These are replaced with sanitary dwellings. Cleanliness is next to godliness, and sometimes it is next before it.

News from Rome concerning the success of the Taft mission to the Vatican is reassuring. A willingness has been expressed that the Philippine monasteries and converts shall be under civil law. The United States government agrees to create new dioceses, which, however, must be under American bishops.

An offer has been made to the Corporation of Edinburgh by the United Free Church to sell the Synod Hall Buildings, which are now required for church purposes, the ground to be utilised as a site for the Usher Hall. The Lord Provost's Committee of the Corporation are said to entertain the proposal favourably.

The House of Lords have decided, by a majority of 3 to 2, that a sub contractor was liable for compensation to a workman who was killed in his employment. The appeal was brought by the builders, who contracted for the whole building, and who had been sued by the man's widow for compensation, and held liable by the Court of Appeal.

The total revenue of the English Presbyterian Church for the past year amounted to £320,852, against £298,781 in the previous year, an increase of £22,071. The increase was mainly due to a sum of £20,000 received under the Sturge bequest. The membership at the close of last year was 77,997, an increase of 1,926.

Liquor dealers in Abingdon, Mass., by way of a joke, nominated Rev. W. H. Wyman for constable, but they have about come to the conclusion that the joke is on them instead of on the ministry. They thought the proffer of such an honor would anger Mr. Wyman, but he enlisted the aid of local Church people, was triumphantly elected, and now declares that the Sunday and midnight closing ordinances must be rigidly observed.

The Hon. Judge Forbes of St. John, recently addressed large audiences at Bathurst, Campbellton, Dalhousie, New Mills, and Chatham on the subject of The West Indies. He indicated the great value of our connection with these islands and our responsibilities. He gave his audiences the benefit of his recent southern tour. Our correspondent says that "his address was of thrilling interest. He spoke mainly for the benefit of our missions. Judge Forbes is ever ready to help in a good cause. We hope other Presbyteries as well as that of Miramichi will have the benefit of his admirable addresses."

When President Roosevelt was president of the Police Board of New York City, he wrote these words to "McClure's Magazine:": "The liquor business is certainly not a business which stands well in comparison with other occupations. It tends to produce criminality in the population at large, and law breaking in every the saloon keepers themselves. In every civilized community saloon keepers are hampered by more or less rigid restrictions. They do harm enough as it is; but without these restrictions they would do indefinitely more. In some localities it is possible not merely to restrict, but to stop the traffic altogether. In large cities this is not possible; but it is entirely possible to hedge the trade so as to minimize its attendant evils. When the liquor men are allowed to do as they wish, they are sure to debauch not only the body social, but the body political also."



## The Quiet Hour.

### Temperance Lesson

S. S. LESSON—Rom. 13: 8-14. June 22.

**GOLDEN TEXT**—Rom. 13: 12. Let us therefore cast off the works of darkness, and let us put on the armour of light.

Owe no man anything, v. 8. It is a Christian duty to pay our debts. This applies to many other debts than those which can be discharged by money. God has given to us gospel privileges and advantages in trust for mankind. We have no right to content ourselves with a selfish enjoyment of these blessings. We are under sacred obligation to convey them to all those whose welfare is embraced in the loving purpose of the Great Giver. Like the apostles, we are debtors "both to the Greeks and to the Barbarians; both to the wise and to the unwise," (Rom. 1: 14); and we shall be held accountable before the court of heaven for our discharge of this great trust.

Love one another, v. 8. This is the rule of the Christian life. The Jews had the moral law, summed up in the Ten Commandments and in many minor regulations of conduct. Paul here gives a single rule that surpasses and supercedes them all—the law of love. If we love our neighbor, we shall not kill him, or even covet his goods. We shall be glad, rather, that he has plenty. The law of love is simple. The method of Jesus is not to burden the Christian with a long list of regulations, but to put the principle of love in his heart; for love can do no wrong and love will do all right. The law of love is searching. It applies to every situation. The Bible, for example, does not directly command total abstinence from strong drink, but the love for God and man which it creates, makes Christians sensitive to the awful shame and degradation of drink, and leads them to give up readily their personal freedom to save any weak one from falling. The law of love is self-acting. When the Persians attacked the Spartans at Thermopylae, they had to drive their slave soldiers to battle with whips. The Spartans, on the contrary, went to fight with a solemn joy. The difference was that the love for home and country inspired the Spartans and sent them to meet death, as slave soldiers never could. God asks us to be men of love in His service. He seeks that we should do His will with a loving, willing heart.

Love is the fulfilling of the law, v. 10. Jesus said to His disciples, "If ye love me, keep my commandments," John 14: 15. He knew that keeping His commandments would bring loss and suffering, and even death upon His disciples, to the end of time. He knew also that love to Himself would inspire them to endure every misfortune and to brave every danger. As love to the Master constrains us to serve Him, so also love to our neighbors will influence us to do everything that their real good requires.

Now is our salvation nearer than when we believed, v. 11. This is an encouraging thought. Not only is our own personal salvation, but also that of our race, daily drawing nearer. The battle against wrong is being won and the victory is certain. Every good cause, for instance the cause of temperance or of missions is sure to triumph. Christians have but to awake and exert themselves, to make the victory speedy and complete.

Let us therefore put off the works of dark-

ness, v. 12. Some years ago a magazine writer accounted for what he thought the failure of Christian missions in India by referring to the evil lives of many nominal Christians in that land. It has to be admitted that the cause of missions has suffered grievously from the conduct of so-called Christians. The church will never have its true power, until all those who bear the name of Christ put away from themselves all that belongs to the kingdom of darkness, and bring forth the true fruits of our holy religion.

Let us walk honestly, as in the day, v. 13. The inspired apostle appeals to us to walk straightforwardly, not wasting our toil and strength and talents and money in drinking, or in satisfying fleshly tastes and lusts, nor yet in dividing the Christian church by strife and jealousy; but to show ourselves true to Christ and the Christian ideal of life. We should live out the principle of love, making no plans or arrangements, nor having time provided when we shall think of our fleshly tastes or lusts to satisfy or indulge them. Paul's appeal is a magnificent one to Christians who are doubting or luke warm in the cause of temperance. Because the evils of drink are not so great as they once were, the efforts of many have grown slack in this cause. The victories of the past should not lead us to lay down our arms, but should inspire us to go forward to still greater conquests, until this gigantic foe has been completely destroyed.

Put ye on the Lord Jesus Christ, v. 14. The Master is here designated by His full title. He is the Lord. We should acknowledge him as our King, and seek to obey him as loyal subjects. He is Jesus, that is, Saviour, Matt v. 21. We need him to save us from our sins and he is able and willing to do this. He is Christ, that is, the Anointed One, the one ordained of God, to be our Prophet, Priest and King. We should live in such close and vital union with Him, that His influence shall appear in every part of our conduct. All that we do—least acts and greatest—should be done in His name.

### "Hammer from the Centre."

Written for Dominion Presbyterian.

In a large lumber mill the proper care of the saws is a matter of chief importance. Not only must the teeth be kept well set and sharpened, but several times during the summer every saw must be hammered by a skilled workman in order that the tension of the metal may be kept perfectly even. The man who can hammer saws well has an excellent trade and commands the highest wages paid in the mill.

Talking recently to a skilled hammerer, I received some information which set me thinking. "To hammer a large circular saw" he said, "you begin at the centre, draw radial lines clear out to the rim, lay the saw on an anvil and hammer along these lines until the whole surface on both sides has been beaten. Then you take a straight edge and lay it on the saw, and if you can find a spot where so much as a hair could be slipped between the edge and the steel mark the place, and hammer it again, for it shows that in that place the tension is not perfectly true."

"Well" I said, "this is news to me. If the teeth are only sharp the saw looks quiet

fit for its work. To hammer the saw from the centre certainly looks like unnecessary labor."

But he said, "No. If the tension of the metal is uneven at the centre the rim of the saw will 'wobble,' and spoil the cut. You must hammer from the centre out."

And the lesson I drew from the conversation was this—that no man can do his best work in this world until he is hammered from the centre out.

Henry Ward Beecher has said, "The business of life is to know how to get along with our fellow men." This is the greatest of all the arts and few indeed have mastered it. To be a peacemaker among men, to estimate them fairly and justly, to rebuke wrong doing with gentleness and dignity, and keep the respect of men even while they feel the sting of reproof is an art to be learned only in the school of Christ.

Our great work as professed followers of Christ is out there in the world. Our best and noblest energies should be brought to a focus at the point where our lives touch the lives of our fellow men. And the spring of our influence is in what we are, not in what we seem to be. But is it not true that most people make a compromise with evil. Like the Israelites of old they allow enemies to dwell in the land. They rest content with a surface goodness. It may be they attend carefully to the little proprieties and courtesies of life, but down beneath the outward play of feeling there is the hard woven temper that has never been passed under the hammer of God's infinite grace. And so the swing of their lives is uneven, the "cut" is spoiled because the tension at the centre is not true. They have never been hammered from the centre out.

Life is for all of us a struggle against a natural or acquired temperament. The average man follows the line of least resistance and fills out his little round of life ruled to the last by the disposition that nature gave him. It is a great deal easier to bend character to temperament than to spend the years of our life in a struggle to bring the natural disposition under control of the will. But certainly no Christian has a right to live an unworthy life, and cast the blame of it on natural temperament. The supply of divine grace is abundantly sufficient for all our needs, and if we fail to put the will in the theme, shaping the character by our highest ideals, we have missed the chief prize of life.

"Make good thy centre first,  
Then strike thy circles round."

Hammer from the centre out.

Midland, June, 1902.

### Falling and Climbing.

Falling is easier than climbing. This represents the two ways in the universe. A writer, in an attractive work of fiction, describing the struggling of a man who resolved to do a noble deed when he was tempted to do a less noble one that would be easier, asks the pregnant question: "Why is it that the right things are so frequently unpleasant?" "Why is it?" "Just because it is. The universe was made that way, and so are we. We can fall without an effort, but it costs an effort to climb. The wrong way is broad and easy, and is thronged; the right way is straight and narrow, and is less tempting. But when we think of the future and the end, who of us will hesitate to meet the cost, and finally rejoice in the results of victory?" — Sunday School Times.



### Answering Letters.

Among the daily duties of the modern woman correspondence plays a most important part. To write and to answer letters takes up a share of most mornings. Yet the letters are quite different from those of sixty years ago or even forty, when postage was a costly item, and the carriage of the mails a thing involving many changes and slow marches across continents and oceans. In old biographies much is said about franking letters and people economized in their paper, crossing and recrossing it to save weight, when they had no kind friend to frank the epistle. Envelopes are an invention of the last half century. The elegant young woman of the early nineteenth century was taught how to fold her letters elaborately, leaving a space on the outside to be addressed.

When shall one reply to a letter? If she wish her answer to be a real response, warm, sweet, full, chatty, let her answer at once upon receipt, or very soon after. If she waits till the letter is a few days old and her interest has grown cold, she will not succeed in writing a very bright, cheery letter. For letters are like an interchange of talk, or like clasped hands; absence makes the touch remote, and dims the remembered face, and makes the tones once familiar seem far away and faint; delay in the answer to a letter has the effect of absence. On the other hand, when one has an agreeable satisfaction of having settled one's epistolary debts and balanced one's account, it is sometimes rather a vexation to have letters answered so very promptly that one is again in arrears. People must discriminate. Home letters, family news, need to be fresh and prompt. The friend a little farther off may be kept a little longer waiting. A letter of thanks for a gift or a attention loses its grace by every hour of detention, and this is true of a letter of congratulation, or of acceptance of an invitation, of politeness on the return from a visit, or of condolence. When there is specific occasion for sending a letter that letter should go at once. There can be no excuse for delay in replying to an invitation either to a dinner, a house party, a wedding or any festivity. If you cannot go, your hostess may wish to fill your place.

The truth of the matter is, that in all our conventions are kindness a common sense. Courtesy is not arbitrary. It has slowly grown up step by step out of the conveniences of society, and when people ask why is this or that a rule, they may be told that the reason is that the necessity arose and had to be met by some one's dictum, and that the dictum was accepted and adopted.

A farmer once went to hear John Wesley preach. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was "Get all you can." The farmer nudged his neighbor and said: "That man has got something in him; it is admirable preaching."

Wesley reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste, and the farmer rubbed his hands as he thought, "And all this have I been taught from my youth up." What with getting and with hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head, which was "Give all you can." "Oh, dear! oh, dear!" said the farmer, "he has gone and spoiled it all."—Selected.

## Our Young People

### Practical Humility.

Matt. 23: 1-11; 1 Cor. 37: 15.

#### The Christian Endeavor Prayer Meeting for June 22.

Most Christians understand humility as a theory, but our topic has to do with humility in practice.

We have read our Bibles, and we know what they say about the grace of humility. We rejoice to speak of Christ as the meek and lowly Saviour. We are proud of Paul when he calls himself less than the least of the apostles. We can roll glibly upon our tongues the promises that the last shall be first, and that the servant shall some day receive the highest honor. We sing how God gives grace to the humble, and exalts the lowly. We understand humility—as a theory.

But, when it comes to practice, are we not often offended if we are given a place below some one else, if some one is promoted over us, or given a larger salary? Are we not troubled when others outshine us socially? Do we really rejoice in the good fortune of our competitors?

It is worse than useless, it is hypocritical, to be humble in theory, but proud and self-seeking in practice. The only humility worthy the name is the humility that does not answer back when one is insulted, that does not stand up for our own rights except where such self-assertion is best for others, that gives not a thought to the matter if our opinion is not asked, or, if asked, is not taken—in short, practical humility does not think of itself at all, but all the time thinks of Christ and of Christ's world, just as Christ does not think of Himself, but of us.

If we will try the experiment of thinking first of Christ and of others in all things, and not at all of ourselves, we shall find it the hardest thing we ever tried to do, and we shall see why it is that humility is so often called the fundamental Christian virtue.

### Our Members Testify.

"Life is a long lesson in humility," says Barrie, the novelist. Every day is a teacher of the lesson. Ask yourself each night whether you have learned it.

Once a critic compared the teachings of Kant to those of Christ. The great German was indignant. He said, "One of those names is sacred; the heavens bow before it." The other is only the name of a poor scholar trying to explain the Master's teachings."

The lifelong motto of Thomas à Kempis was, "strive to remain unknown." That is one of the reasons why his work is so well known, standing next to the Bible in the influence it has had over the lives of millions. And yet almost nothing is really known of the personality of the author.

Solomon, when God asked him what he would choose, asked for wisdom. God gave him wisdom because he asked for it. The reason why many men do not get wisdom is because they do not feel the need of it, and so do not ask for it. Humility is the only good way to knowledge and progress.

General "Chinese" Gordon, one of the most brilliant men that ever lived and yet one of the most humble, said that when a man gets well down in his opinion of himself, it is remarkable how well the world be-

gins to think of him, and at the same time how little he comes to care what the world thinks of him.

Learn success in religion, so far as you can, from success in business. If a business man is too proud to learn from others, he is too proud to succeed. He must continually ask, not what he likes, but what others like, and endeavor to supply it. So a Christian worker must live for other men.

Albert Drurer, the great German artist, once wrote, when some one found fault with his work, "It cannot be better done." Humility does not mean running down one's own work, or one's own self. It means a glad acknowledgement of our debt to God for our ability, whatever it is, and a willing recognition of all the ability in other men.

### A GUEST CHAMBER.

A guest chamber may well dispense with the purely decorative features on which some housekeepers insist. Lace bed spreads and pillow shams are superfluous, so are beautiful bureau covers and satan pin cushions. These are well enough, but the old Shunamite woman, great lady that she was, more accurately measured the essentials of the guest room when she put there for the prophet use a bed and a table, a stool and a candlestick. Every guest room should be equipped with pens, ink and paper, with pins of several sizes and varieties, with a button hook, with a comb and brush and a few needles and spoils of thread. Let the hostess ask herself whether there is anything for a guest's comfort that she has omitted or forgotten. For instance there must be an easy chair or a rocking chair, and an extra quilt or blanket at the foot of the bed. In many houses the family use the bathroom as a lavatory. It is not pleasant for a guest to take his or her turn here with the household, even if they are considerate enough to afford a half hour for the purpose. Facilities for the toilet and hot water for morning and evening use should be provided in the guest chamber.

No room is completely furnished in which one looks in vain for a book. The Bible as a matter of course must go into every room in the house. One should always find a Bible ready for one's hand anywhere in the home. The guest room should have its own Bible and hymn-book, and a choice of some other literature, including light and entertaining books as well as grave and serious ones.

True hospitality leaves guests much freedom in disposing of their time. The guest who is welcomed over and over is never a dead weight on the hostess, and no hostess in these days feels compelled to entertain a guest every minute. Books that she may read are a great addition to a guest's room.

### AUNT MARJORIE.

#### Daily Readings.

- Mon. June 16.—The Model of humility. Matt. 11: 25-30  
 Tues. June 17.—Humility and honor. Prov. 15: 20-33  
 Wed., June 18.—The duty of humility. Job. 22: 25-30  
 Thurs. June 19.—Self-knowledge. Isa. 51: 1-6  
 Fri. June 20.—Worldly pride. Matt. 20: 20-28  
 Sat. June 21.—Pride punished. Prov. 16: 5, 18-32  
 Sun. June 22.—Topic. Practical humility. Matt. 23: 1-11; Isa. 57: 15.

## Our Contributors.

### THE ASSEMBLY.

#### The Moderator's Opening Address.

The twenty-ninth General Assembly was crowded on Wednesday evening in Bloor Street Church, Toronto. There was a large attendance of delegates. Rev. Dr. Warden Moderator, delivered the following address:

The General Assembly met in Ottawa last year under the shadow of a great sorrow. Information had just been received of the death of Dr. G. L. MacKay, our pioneer missionary in Formosa, whose labors in that far distant island had been so fruitful. Soon after the Assembly closed its sessions, we were startled by the tidings of the sudden death of one who had taken part in its deliberations, Dr. A. B. Mackay, of Crescent Street church, Montreal, one of the foremost preachers in the country. On the first Sabbath of the new year, our congregations all over the land, met to commemorate the Saviour's death, and to give expression to their gratitude to God for His goodness to us as a Church. On the day preceding that Sabbath, our heroic Superintendent of Northwest missions, Dr. Robertson, who had done more than most other men to build up the church, was called home. Two months later, Dr. Laing, of Dundas, the first convener of our Western Home Mission Committee, and one who had rendered signal service in many directions, was summoned to his reward, and, only the other day we paid our last tribute to the memory of Principal Grant, whose contagious optimism and magnetic personality made him so great a power in the Church and country, and under whose direction and guidance Queen's University has become a potent factor in the educational life of Canada.

The number of deaths in the ministry has been exceptionally large during the past year,—22 in all—and in no preceding year have so many prominent men been removed. The Assembly will never again seem the same to some of us. How solemn the thought suggested by the removal of these brethren, and how urgent the call, to those of us who remain, to diligence and fidelity in the prosecution of the work committed to our care.

A perusal of the reports to be submitted to the General Assembly affords ground for deep humiliation and also for fervent gratitude. We have reason for gratitude to God that notwithstanding all our short-comings, and all our lack of fidelity, He has done such great things for us as a Church, whereof we are glad.

#### The Century Fund.

The Century Fund, inaugurated three years ago, in connection with which we aimed at raising a million dollars as a thank offering to God, has, in some respects, far exceeded the most sanguine expectation, and while we are not yet able to report that the \$600,000, for the furtherance of the missionary and benevolent work of the Church, has been paid, yet we have more than doubled the \$400,000 aimed at in connection with the reduction of debts on Church property, and there has thus been set free a large sum of money which has heretofore been annually expended in the payment of interest on mortgage indebtedness, to be used hereafter, we trust, in the general work of the Church. Notwithstanding the fact that the larger portion of the Century Fund money was actually paid during the past year, the contributions of our people to the regular Schemes are greatly in

excess of the preceding year, and are much the largest in the history of the Church.

#### The Year's Growth.

Steady progress has been made in almost every department of the work. In connection with the 58 Presbyteries of the Church, there are 1,368 ordained ministers, of whom 1,198 are pastors of congregations, professors in colleges, or filling positions to which they have been appointed by the Assembly. There are 783 self-supporting charges, embracing 1,152 congregations, and 203 charges—embracing 370 congregations—aided by the Augmentation Fund. In addition to these, we have 506 Home Mission fields, with 1,461 stations, at which the gospel is more or less regularly preached by our missionaries. Our elders number 7,559; our families 118,114, and our communicants 219,470, a net gain of 5,799 to the membership reported a year ago. The number of communicants received during the year on profession of faith was 11,259, an average of 7 to each congregation. Not including mission fields, 228 congregations report no conversions during the year,—no members received on confession of faith,—and in 656 of the other congregations of the Church, where additions were made on confession of faith, the number in no case exceeds 6. There is surely ground for humiliation here. To what is this lack of increase owing? Is it in any measure attributable to the teaching of the pulpit? Is sufficient prominence given to the great fundamental doctrines of God's word; to such doctrines as sin, and atonement, and regeneration by the blood of Christ, and sanctification by the Holy Spirit? Is the necessity of the new birth, and of the consecrated life sufficiently emphasized? Is the line of separation between the Church and the world as clearly drawn as it should be, and is the discipline of the Church exercised towards those of its members who, while professing to serve Christ, are openly living lives of frivolity or living for self, doing nothing to benefit their fellowmen or to further the interests of the Saviour's kingdom? Is there faithful dealing with the young and with all others who have not yet been brought into fellowship with the Church as communicants? Is there a tendency in some pulpits to speak smooth things, and to say "Peace, Peace" when there is no peace? In no mere censorious spirit are such questions asked, but in the light of the few conversions reported, and the comparatively small number of our people engaged in active service, it becomes us on bended knee, and with deep heart searching, to endeavor to ascertain where the weakness lies, that the remedy may be applied.

Our people contributed last year \$1,052,691 towards the salaries of their ministers, and \$2,857,489 for all denominational purposes. The value of the property owned by our congregations is a little over ten million dollars, on which there is still an indebtedness of about one million and a half.

#### Sabbath Schools.

There are 3,195 Sabbath schools connected with the Church (an increase of 147 in the number reported the preceding year); with 21,717 teachers and officers and 182,335 scholars. The scholars shew an increase of 626 over those reported a year ago. This increase is encouraging, although, according to the recent Dominion census, there must be a large number of young people of school age in Presbyterian homes, not in attendance upon our Sabbath schools. Nearly all of the British Churches report a decline in Sabbath school attendance—not large, yet general and widespread. An analysis made two years

*Continued on page 412.*

#### The Heavenly Citizenship.

Expositions: Phil. 3: 20-21.  
BY REV. PROF. JACKSON, D.D.

These two verses are very rich and suggestive; they are in strong contrast to the words that have gone before. The Apostle has been speaking sternly and tenderly of men "who mind earthly things." In a sense, we must all mind earthly things and mind them very much. But it is not thoughtful care for common things that he is condemning; he refers to those, who through earthly lusts, destroy the powers of the Spirit and reduce the noblest things to dust and ashes. When Paul thinks of such people, it is with deep distress of soul, though in contrast with their perishing portion, he can say, "our citizenship is in heaven." The contrast heightens his joy to think how much he has gained by God's grace, but it also deepens his sorrow over the folly and shame of wicked men. "Our conversation is in heaven." The word Paul uses is a form of the Greek root, from which we derive such words as polity and politics, so that it may be taken to mean citizenship rather than conversation, in the narrow modern sense. (1) He had been speaking of those who were in the fullest sense citizens of earth; those whose desires, hopes and aspirations were completely centred in earthly things. (2) He had met with people, even in that day who claimed to be cosmopolitan, that is world-citizens. These men had discovered that though patriotism is good, the highest life of a thoughtful man cannot be limited to the boundaries or possessions of any one nation. This truth might be held in a superficial selfish fashion or in a lofty attitude of faith. (3) The disciple of Jesus Christ makes a still greater claim, professes a still loftier faith, he is a citizen of a spiritual Kingdom into which there is an immediate entrance and for which God will prepare an abiding city.

In those days the sense of nationality was strong, patriotism was well tinged with prejudice. Jews, Greeks and Romans had each a strong distinctive life but they despised each other and looked upon the outside world as the abode of barbarians. Yet it was possible for individuals to enter these separate kingdoms, a man might become a Jew through religion, a Greek through philosophy or a Roman through politics. Citizenship, however gained, was prized as a great privilege, and one can understand this at a time when thousands of men of good blood and trained intelligence were slaves, and the lot of the slave was cruel and uncertain. The individual citizen had the strength of the Commonwealth behind him, it stood a man in good stead if he could say "I am a Roman citizen." In a still larger sense, today the British Empire contains within itself varied elements and brings a slight sense of kinship to men of different races.

Paul conceived of something grander and more universal than this even, a faith that links the soul to the spiritual, unseen Kingdom of God. Some denounce this faith as "otherworldliness" and condemn it as something mystical and mischievous. But Paul, the idealist, the man of faith, has done more for this world than thousands of "practical politicians." We are shallow and shortsighted when we condemn the spiritual as being opposed to the highest interests of the present. The most useful citizens of any worldly kingdom are those who feel that they belong to a higher, purer realm. A man just because he is a citizen of heaven may and ought to be a most effective citizen of earth.

Paul cannot speak of the Kingdom without thinking of the King, his thought is true

to Christ as the needle to the pole. (1) He does not speak of him here as King but as Saviour. Many kings have been oppressors and persecutors; they have sought only their own glory instead of the good of their subjects or the highest prosperity of their land. The True King is also a Saviour who acquires the right to rule the soul through the new life that he creates. Loyalty must be rooted in love, love must be kept pure by reverence. Salvation is the growth of new manhood under the inspiration of loyalty to the King. This fits a man for citizenship in the new Kingdom.

(2) Salvation is both present and future. We have a Saviour and we wait for a Saviour. No one was less disposed to idle waiting than Paul. He would not reduce religion to a memory of the past or a fancy for the future. No one, however, lays more stress on the future significance of salvation, the advancement of the Spirit to a more perfect life and the future manifestation of the Saviour's glory.

The contrast between the present and the future suggests another contrast, the difference between the body of the incarnate and that of the glorified Lord. Though our citizenship is in heaven, we must still pursue the life of lowliness and limitation on earth. There are many difficulties connected with this subject which we cannot completely settle but, lying behind the Apostle's statement there are great thoughts which we may appropriate. (1) The Christian religion comes to redeem the whole man. The more our knowledge grows, the more do we realise the close relationship of body and soul; the redeemed life will surely prove and illustrate this great truth. (2) "Vile body" is an unfortunate translation; the body is not necessarily vile, it cannot only be rightly so called as the victim of perversion or degradation. It is the "human form divine," wonderful, considered as a machine still more marvelous as the companion and servant of the Spirit capable of expressing the noblest beauty.

(3) It is the body of our humiliation. It limits and hinders us. Weak men are enslaved by bodily appetites. Good men are checked and thwarted by its weakness. Paul himself shows how largely faith can even now triumph over such weakness, and make the frail body an instrument of high purposes. (4) Hence it has a high destiny. The Christian disciple must become in all things like his Lord. The body must be transformed by spiritual influences, so as to be conformed to the body of his glory, according to the working of that power by which He can subdue all things to Himself.

What a noble tribute to the power of the Christ! He saves his disciples from the coarse attractions of the earth, he enfranchises them making them citizens of the Kingdom of grace and glory, he will transform their whole nature bringing every faculty into harmony with new conditions and higher society. If we have such faith in Jesus, it will transform our whole life and make every sphere of our activity pure and sacred. The faith that fits for heaven, shows its divine energy by creating a heaven.

#### Literary Notes.

The June number of the Ladies' Magazine contains several excellent short stories, in addition to articles on various subjects such as "Excessive Care of Children," "Summering at Home," and "Letter Writing." The departments of housekeeping and dress washing give

many useful suggestions. The Magazine in its new form is a very handsome, well printed periodical, doing credit to Canada. The Hugh C. McLean Co., Toronto.

We have just received from the Fleming H. Revell Company, Toronto, a copy of a little book called "His Will be Done" by Verona Hamilton. This book published by the Henneberry Company, Chicago, is neatly printed and daintily bound. The story is a commonplace one told in an indifferent style. The price is 75c.

The June Cosmopolitan opens with a well illustrated article on "The Fascination of East Motion." Then follows a timely article on "The Coronation of Edward VII." The number contains also several short stories, and the third of a series of sketches entitled "No Respector of Persons" by our own Canadian novelist, F. Hopkinson Smith. The Cosmopolitan, Irvington, N. Y.

Table Talk for June, keeps up to its usual high standard of practical value and helpfulness to the housewife. In addition to its profusion of culinary matter and illustrations, it sandwiches in some good literary articles. "The Romance of American Women" is ably written and full of historic interest. Another article of amusing interest is entitled "Startling Experiences at a Dutch Dinner." The dinner took place in Holland and the story was written for Table Talk by an American woman who was the guest of honor. Table Talk Publishing Company, Philadelphia.

Written for Dominion Presbyterian.

#### The Pathway Home.

MARY MCNABE JOHNSTON.

While gifts from the Father were lavished  
In blessing from day to day,  
Coldly I turned from the giver,  
Pursuing my thoughtless way.  
But night, with its gathering darkness,  
Followed these sunny years,  
And sorrow and care  
And bitter despair  
Blinded my eyes with tears.

No glimmering ray of starlight  
Came from the blackened sky;  
Where had echoed the songs of my triumph  
Was heard but a hopeless cry.  
Then my prayer pierced the terrible silence:  
"Forgive my ingratitude!  
Take me out of the gloom  
Of this living tomb,  
O, Father! patient and good."

A light broke forth in the darkness,  
My Father's own voice I heard;  
And peace to my troubled spirit  
Came with each comforting word.  
And there shone an open pathway  
Illumined with light from above;  
My anguish was stilled  
And my soul was thrilled  
By the words of eternal love.

"My child, art thou heavily laden?  
Then come with thy burden to me."  
And I answered, "O, Father of mercy!  
Gladly I come into thee,  
For the shadow with all its blest leading,  
I thank the all-honour'd God;  
For the pathway bright  
To the truth's clear light,  
Through sorrow and darkness trod.

Michigan Presbyterian: One great test of loyalty on the part of a church member is the question whether the church paper is subscribed for in that home, or whether some undenominational paper is taken instead, because it can be obtained for fifty cents a year less.

#### Sparks From Other Anvils.

Presbyterian Banner: The fact is the Bible is the most popular book in the world to-day. In the midst of the flood of books that is constantly pouring from the press it not only holds its own, but is winning for itself an ever increasing place. It is being bought and read to-day as never before. Let us pray that it may be read with the spirit and the understanding, "The entrance of thy word giveth light."

Herald and Presbyter: There is no absolute perfection but that of God. But if we do any one thing well, Satan tries to make us believe that we do everything well, and thus he would make us self-righteous like those Pharisees whom Christ denounced as "whited sepulchers."

United Presbyterian: One of our exchanges speaks of a preacher as having two faults: "First, he has no delivery; second he has nothing to deliver." The second fault is the more serious. If a minister has a message from God, he will compel his hearers to listen though his elocution is deficient.

Christian Guardian: The movement for independent political action on the part of the prohibitionists has brought out several candidates, and some of these are sure of success, but past experience would indicate that there is not too much hope for any cause in that direction. Of this we feel convinced, the next Legislature in Ontario will contain a larger number of active, earnest temperance workers and prohibitionists than the last one did.

Lutheran Observer: It is the law of Pentecost that the Spirit comes, not to the world, but to believing Christians, to Christians who are in earnest in their desire for his coming, and are ready to be used. Given those conditions, with prayer, and the faithful gathering of God's children, and Pentecost can be at any time and any place—first in an outpouring of the Spirit on believers, and then, through them, on the community, to the winning of souls for Christ, and the building of Christ's Church on earth.

Christian Observer: The real difficulty in the way of Judaism is the spirit of formalism, the absence of the Holy Spirit's power. The Spirit, in the economy of grace, is sent by the Son. In rejecting Jesus, the Son of God, the Jews cut themselves off from the saving influences of the Holy Spirit. It is the Spirit who moves each and all of us to church attendance or work for God. He who desires growth in spirituality, or church life, must first secure the personal presence of the Spirit of God.

Canadian Baptist: "No landmark on earth and no lodestar in heaven" is described as the condition of the educated Hindoo by one of his own class. This is undoubtedly true of the castes of India who worship their earthly ancestors and know only the gods of their own lusts and evil practices. But is it less true of the unbelieving in so-called Christian lands? The landmarks of civilization and learning are being continually removed, so that no one knows where they may be to-morrow, however confident and pretentious their champions are to-day. As for heaven, they have no thought of it, and their only lodestar is the lode of the gold and silver mines of earth. The present of the heathen is as settled as the unbelieving Anglo-Saxon's can be; and his future no less destitute of a single star.

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## THE POSITION AT QUEEN'S

There is much speculation as to the course of action likely to be pursued by the Trustees of Queen's University in dealing with the vacancy caused by the death of their late Principal. This is a free country and in matters of this kind the people and press make full use of freedom.

Names are mentioned of gentlemen likely to be appointed to this high position and in some cases journals not only offer their counsel to the Trustees but also make impertinent remarks on their imaginary candidates. Perhaps no one is fully hurt by this kind of thing, but it cannot be said that either the convenience of the public or the dignity of the press demands it. So far nothing has been done by the Trustees and their action is not likely to be hurried or rash. In such a crisis many things demand careful consideration. It is well known that steps had been taken to make the university undenominational in fact as well as in spirit. This means a number of constitutional and legal changes affecting the various faculties.

The necessary proposals at present exist on paper in the merest outline, but as yet it has not been possible to take legal steps to create a new constitution and embody their proposals in it. In the eyes of the law the old constitution is still binding, and that demands a Presbyterian clergyman as Principal. It is possible for some to take the view that the appointment of a permanent Principal should be deferred until the new Board of Trustees has been called into existence and the new constitution formulated. That is not likely to find favour, as there is so much to be done that it is very difficult to carry the thing through without an efficient Presiding officer, and as a matter of fact it is held by many that the

new Principal should have an influence in the settlement of many details in the new constitution.

This then is the first thing to be settled namely, is it advisable to appoint a successor to Principal Grant at once or will the interests of the University be best served by some other course. Even this point has not yet been favourably discussed, and indeed nothing has been done. It is not our business to offer suggestions to a body of men who feel their responsibility and who are capable of doing their duty. We trust that they will be rightly guided, as the matter left in their hands is of great importance and the situation is critical.

It is not possible or desirable to take any retrograde step. Queen's is fully pledged to the forward movement instituted by the late Principal. At the same time such serious proposals can only be properly carried out with great deliberation and care. The position of the Theological Faculty needs careful handling so that it may still be kept in close relationship to the University on a whole, while the unsectarian character of the institution is fully secured. Altogether it is an interesting situation, but we believe that with wise management the rights both of the Province and of the Presbyterian church can be guarded and harmonized.

## THE CHURCH OF ENGLAND AND EDUCATION.

A most interesting and exciting state of things exists in England at the present moment as regards the Church of England and Education. It is instructive to notice how difficult and complicated a matter this of education is, how constantly it is agitated, discussed and never settled. In England, it may be said to be in some respects beset with special difficulty because of the existence and claims of the church of England, and the existence in the country of so large and steadily growing a body of dissenters from the doctrines and worship of that church.

In 1870 a great forward step was taken in England in the cause of the education of the masses. An arrangement was made for what are called Board schools, in which religious instruction is given, but wholly undenominational. These are supported in whole or in part by rates or taxes levied on all the people: Anglicans have never been quite satisfied with this arrangement, because the religious instruction given was too indefinite, in plain language not English Church enough. Besides these, there are church or voluntary schools, also supported partly by taxes levied upon dissenters as well as members of the Church of England. In these schools the principles and doctrines of the Church of England are taught. Dissenters have not been and are not quite satisfied with this arrangement, but in consideration of the greater, vices of the Church of England to education have been willing to accept and abide by it as a compromise measure.

It need hardly be said that a large pro-

portion of the dissenters are Liberals in their politics, and that a very large proportion of the adherents of the State Church are Conservatives. Attempts have been made before this to disturb the existing arrangement, but they have hitherto ended in failure. Now however, whether it is merely a coincidence, we suspect not, or because the liberal party in the country is weak and divided, and the conservative party so strong as to be able to carry everything its own way. The present moment has been seized to again break up the existing educational management, and the Government has, through Mr. Balfour the leader in the House of Commons, brought in a bill to effect this end. The result has been to raise throughout all England a storm of the most violent kind the end of which is not yet.

We have not the details of the proposed measure before us, but the British Weekly of the 3rd, 10th and 17th inst, goes so fully into the state of matters, that it is not difficult to form a tolerably clear idea of the situation. The measure, this paper declares is bad in itself as an education bill. But the difficulty is mainly a religious one, and the opposition aroused, is very largely based on this ground. There is almost unanimity among all classes that there should be some religious instruction given in the day school. The great question is of what kind shall it be? Dissenters say that it must be non-denominational, such as is at present given in the Board Schools. Anglicans say it should be Anglican, and as things are it would be given almost entirely by the Anglican clergy. Dissenters see in the proposed measure a scheme to sap their very existence as churches, to establish and endow the English church through the school, to saturate the youth of the land with doctrines and teach them a worship, which, in many cases it is not easy to distinguish from Roman Catholic, against which their whole history is a protest, and which does violence to their conscience. It is a violation, it is claimed, of the most elementary principles of religious liberty which their fathers have fought and suffered for, and which are the glory of Britain. By the measure, should it pass into law, dissenters will be compelled to pay taxes to pay for teaching in the day schools, principles and doctrines which they do not believe to be in accordance with the teaching of the Scriptures, and which so far as they are accepted by the children growing up, would destroy and root out of England, Congregationalists, Baptists, Methodists, Presbyterians, and all who do not belong to the Church of England.

No wonder the Government has raised a storm in the country, such as has not been known on a similar question, probably for a generation. It is made perfectly clear that it is a measure of ecclesiastical tyranny and oppression. Opposition of the most determined kind is being raised against the bill. It will be opposed in every way, and should all be unavailing, and the Government, as some of its sup-



porters advise, carry it by sheer force, many declare they will rather allow their property to be seized and sold for the amount, then pay a tax for teaching religious doctrines which they believe to be false and contrary to the word of God.

The Free Church Council of England composed of the ablest representatives of all the non Anglican and Protestant denominations in the country, is taking the lead in the campaign. A great meeting at which powerful addresses were given by the ablest leaders of dissent in England was held in St. James Hall, London, on the 15th ult, and meetings, and agitation will be kept up all over the country to defeat if possible the proposed measure. Should it be carried in the face of all, the victory of the Church of England and of the conservative party, it is believed, will be dear bought. We may be thankful in Canada that we have no State church and a system of school education which belongs to no denomination, and which is well called common, and yet recognises to some extent at least the importance of religion in education.

The church framed in sacrifice can only be developed through sacrifice, and in promoting the life of the church, the minister must share the spirit of the great sacrifice from which that life is deserved. The natural temptation to make the ministry less exacting and strenuous, more easy and profitable, is to be resisted; it is the music of the siren amongst which we must resolutely set our ears.

In our estimate of influence in the church the first place must be given to the minister's life. To begin with the life of the minister as a man: he should be frank and brotherly, a man of order, punctual in keeping appointments, as attentive to detail, and as hard working as any business man in his congregation. How can we expect our people to redeem their time if we mispend ours; or to keep their engagements if we fail to keep ours? Paul laid strength on God's order; on the efficient management of our own affairs as a guarantee of efficient management in the church of God. Punctuality, method, order, may not seem to have any religious value in them at first sight, yet for lack of such qualities church life has often been rendered unhappy and church work ineffective. We must be examples of thoroughness and diligence in the House of God; ministers must set the pattern. Rev. R. J. Wood in British Weekly.

How beautiful are the divinely ordered relations between minister and people! How fraught with spiritual efficiency! Take Paul and the church at Philippi—an ideal case. He rejoiced to be poured out as a drink offering upon the sacrifice and service of their faith. Nothing he could do or suffer was too much, while on their part, the Philippian church, sent once and again to his necessity. He took nothing of Thessalonica or Corinth. The spirit of these churches was such that "he wrought with his own hands

right and day, that he might not be chargeable to any. But the Philippian offerings were an odor of a sweet smelling sacrifice acceptable to God." The place of Paul in the church at Philippi is the model to be aimed at by all ministers. Rev. R. J. Wood in British Weekly.

In these days when the "story telling tribe" continues to increase at such a rapid rate, it is interesting to note the impression made on a divinity student early in the nineteenth century. Pollok's Course of Time an ambitious sacred poem written by a young Scotsman who died soon after he finished his great effort contains this passage:

"The story-telling tribe alone outran  
All calculation far, and left behind  
Lagging, the swiftest numbers. Dreadful, even  
To fancy, was their never-ceasing birth;  
And room had lacked, had not their life been  
short.

Excepting some, their definition take  
Them thus, expressed in gentle phrase, which  
leaves

Some truth behind: A Novel was a book  
Three-volume'd, and once read, and oft cramm'd  
full

Of poisonous error, blackening every page;  
And oftener still, of trifling, second-hand  
Remark, and old, diseas'd, putrid thought,

And miserable incident, at war;  
With nature, with itself and truth at war;  
Yet charming still the greedy reader on,

Till, done, he tried to recollect his thoughts  
And nothing found but dreaming emptiness  
These, like ephemera, sprang in a day

From lean and shallow-soiled brains of sand,  
And in a day expired; yet while they  
lived,

Tremendous oftimes, was the popular roar;  
And cries of—Live forever! struck the skies."

We are not now concerned with the character of Pollok's poetry but so far as truthful description is concerned this presentation of certain literary phenomena is not now out of date.

#### THE ART OF MINDING ONE'S OWN BUSINESS.

The man who knows how to mind his own business will not, except under severe provocation, waste his strength in railing at his neighbors. This applies to all of us in every department of our life but especially to reverend gentlemen writing in Synod to discuss the affairs of their own church. This line of reflection is suggested by reading the report of a recent Anglican Synod. The Synod was face to face with some lessons of the census. The "clerical enumerators" returns showed about 9,000 less than the government returns. There is surely food for reflection here, either the figures have been carelessly compiled or there is abundant room for heart searching and home mission work with the diocese of Ottawa. We do not desire to make this a matter of reproach to Anglicans, that would be unfair because all the churches have to face the same problem. There are thousands of people nominally connected with all the denominations who have a very slight relation to their respective churches. We feel compelled however to call attention to the fact that the Rev. Henry Kittson a member of the Ottawa Synod made the discussion of census return an opportunity for an unfair attack on other churches. From his point of view these

churches are mere "denominations" and of course it is no breach of Christian charity or common politeness to slander "a denomination" consequently Mr. Kittson insults the Baptists with his patronage; labels the Methodists and others as "parasites" and makes a serious but baseless charge against Presbyterians. We cordially acknowledge the Anglican church as a part of the church militant and we know that she has her own battles to fight which are on the whole for truth and righteousness. But not in Mr. Kittson's spirit and not with his weapons will such battles be fought. He thanked God that the Anglican church was not a denomination and that Anglicans were not bounded by the narrow limits of a denomination." (Montreal Witness). This thanksgiving sounds too much like that of the ancient Pharisee it smacks of a narrow self-satisfaction a disposition to be avoided rather than cultivated. As to the charge against Presbyterians it will be time to discuss it when something more definite

is forthcoming than the words "I make the charge after careful study." One swallow does not make a summer. Now and then a minister passes from the Anglican or Presbyterian church to the Unitarians, but a few go in that direction from other Churches. Such isolated instances prove nothing. The ablest Unitarian pulpit in England of the present generation was supplied not by Presbyterians but by Anglicans and though we do not agree with the views of the Rev. Stafford Brooke, we are inclined to think that he has exerted a nobler influence than the hundreds of Church of England clergy who have gone to Rome. But all that kind of argument is small, it is too much on the low level of Mr. Kittson's remarks. Let us show our faith in our preaching and in our lives and leave incomplete and impertinent critics to outrage good taste in their own way, since with a certain class that seems to be mistaken for ecclesiastical dignity. Our work has a church ought to be larger, deeper, purer and sweeter but it does not need vindicating against rude and ignorant attacks.

It is better to do a little with prayer and in the spirit, than to be busy with many things in our own strength.—Dr. A. Bonar.

#### Comfort.

The day is long, and the day is hard,  
We are tired of the march and of keeping guard;  
Tired of the sense of a fight to be won,  
Of days to live through and of work to be done;  
Tired of ourselves and of being alone,  
Yet all the while, did we only see,  
We walk in the Lord's own company,  
We fight, but 'tis He who nerves our arm;  
He turns the arrows that else might harm;  
And out of the storm He brings a calm;  
And the work that we count so hard to do,  
He makes it easy for He works too;  
And the days that seem long to live are His,  
A bit of His bright eternity; and close to our  
need His helping is.

Selected.

Speakers on a programme who are too long simply purloin from those who come after them.

## The Inglenook.

### Giving Him A Show.

BY FRANK H. SWEET.

Old Farmer Brownlee was moving slowly across his big onion field. He was on his hands and knees, and his head was bent low so that his near-sighted eyes could distinguish the weeds among the tiny, upright onion points. Now and then he raised himself wearily. His back was too old and rheumatic for such work, and he wished that one of his boys had chosen to be a farmer, instead of a business or professional man. When at home they had taken all such work as this from him, but now the last one of them was packing his trunk for the city, and hereafter he must do his own chores and onion weeding. Well, he would not complain; the boys had bettered themselves, and that was what he most desired.

When he reached the end of the row he straightened his shoulders with a sigh of relief. Then a look of surprise inquiry came into his face. He thought he knew every boy in the neighborhood; but there, on the topmost rail of his zigzag fence, a ragged, unknown boy of twelve or thirteen was regarding him earnestly. As he looked up, the boy grinned conciliatingly.

"What is them things you are so careful 'bout tendin', Mister?" he asked.

Farmer Brownlee's face darkened. The idea that any one could be so ignorant as not to recognize growing onions never entered his head.

"None of your sass, boy," he said, angrily; "an' just suppose you git down off that fence. Fust thing you know there'll be a rail broke, or suthin'."

The boy sprang nimbly to the ground; but it was on the inside of the fence and not on the outside, as the old man had intimated.

"I'd like awfully well to know what they be, Mister," he said, as he bent down to examine the green needle-like points. "I've been watchin' you a long time, an' s'pose likely they're some extra fine posies, you're so careful of 'em. But say, if you don't mind, I'd like to try a row of 'em across. I b'lieve I can do it."

The look of anger on Farmer Brownlee's face became one of astonishment. A boy anxious to weed onions! and not know what they were! Two phenomena that made him almost speechless. His boys had always been willing to do the work for him, but he could not remember that any of them had ever seemed anxious for the job.

"Not—know—onions! Well, that beats me!" Then a quizzical look came into his face. "I d'know's I mind you goin' across an' back. I'll sit under this tree an' sort o' keep an oversight. You must be careful an' not pull up any onions. An' say," as the boy dropped on his knees astride one of the rows, "you haven't told me your name yet, nor where you come from."

"Bob Cooper; an' I'm one of the fresh-air boys over at that farmhouse t'other side the hill."

"Um! yes; I b'lieve I did hear Sol Perkins speak of takin' some street boys for a week. Crazy idee, I thought it."

For some minutes he watched the boy dubiously; then the uncertainty left his face and he leaned back comfortably against the

tree.

"Mighty spry with his fingers, an' careful as one of my own boys," he thought, approvingly. "Do the work twice as fast as I can, if he is a greeny. Um! making of another good farmer lost in him, I s'pose." Here his eyes closed, and they had not opened when the boy came back on his second row. A sharp scrutiny, and then Bob turned to the third row and again wended his way slowly across the field. As he rose from the sixth row he heard the sharp clang of a bell. Going to the old man he touched him lightly on the shoulder.

"I guess likely that's your dinner-bell, Mister," he said.

"Dinner bell? Sho! no! 'Tain't nine o'clock yet. I only jest shet my eyes a minute." He glanced up at the sun, then down at the newly weeded onions, and his face lengthened into incredulous astonishment. "You don't mean you've weeded six rows! Why, that's much as my obstinate old back'll let me do in a whole day." Again the dinner-bell sounded. "Yes, that's for me, sure enough. Won't you come in an' eat with me?"

"No; Mis' Perkins'll wonder where I've gone. But if you don't mind, I'll come back soon's I've eat. I'd like to try them onions again."

"Mind! I should think not. I'm always glad to run across such help."

It was nearly half a mile to Solomon Perkins's but when the old man returned to his onion-field, he found Bob already there, and well under his seventh row.

They worked until dark; then the old man took out his pocket book. Bob shook his head and grinned. "I don't want no money, Mister; but if you'll let me come again tomorrow, I'll be much obliged."

"Come all you want to. There's plenty of work, an' we can settle when we're through. But it seems sort of hard for you to come down here on a vacation and then work all the time."

"Oh, that's all right; I like farmin'; and with a quick spring he was over the fence and running across the field.

It took three days to weed the onions, and when they were finished, the old man again took out his pocket-book, but again Bob shook his head. The old man looked perplexed.

"Come, come, boy, take the money," he urged. "I don't want nobody to work for me for nothin'. You've ained it, every cent."

Bob shuffled his feet and looked at the old man sideways. "I didnt come for no money," he said; "but there's something else. Has—has my work suited?"

"Yes; good work's I ever had. I'd like to hire you for a year."

The boy's eyes sparkled. "An' would you be willin' to hire a man, too?" he asked, eagerly; "one who could work lots better than me?"

"No, I havent work for two hands."

The eager countenance fell.

"I thought maybe you would," and Bob began to climb over the fence dejectedly.

"We wouldnt ask much wages, an' we'd work like anything."

"Is he some of your folks?"

"My dad."

"Um! Well, there'll be no trouble a'bout work, I guess. Good hands are scarce, an' your father could get plenty to do in the neighborhood. Perkins hires help, an' so does Brown an' Thompson. I've got an old house that I'll rent to you cheap, an' you can move in any time you like an' go to work. I'll keep you stiddy—an' be mighty glad to get rid of onion weedin'," grimly.

But Bob's face did not brighten as he expected.

"I don't believe Dad would come, 'cept he was sure of gettin' work," he said. "We went out in the country last summer and tried lots of farms, but nobody would hire him. Dad said he wouldnt try again." Then, in answer to a look of incredulity, he added, with a sudden flush coming into his face. "You see it's just this way. Dad's the best man in the world, an' he's a splendid worker; but he's that easy like and pleasant, he won't say no to nobody. He didn't drink any 'fore mother died, an' he often goes weeks without it now—he did when I was sick last summer. Him an' me is all there is, an' sometimes he tries to give it up on my 'count, but most folks like him, an' there's ten whiskey shops in sight of our door. 'Taint easy for a man to go past all of 'em. Dad says he just can't do it. If we lived 'way off in the country, there might be some show."

"If he only drinks now an' ag'in," said the old man reflectively, "it seems sort of strange that he can't git work nowhere. I know a good many hired men who drink a little."

Bob flushed and looked embarrassed. "You see, he—he can't stop when he once gets started," he explained; "he's so awful easy an'—an' good natured."

"Um! Drunk most of the time, eh?"

Bob remained silent, but shuffled his feet uneasily along the rails.

"No, I don't want him," said the old man, decidedly; "I ain't reformin' drunkards."

"He ain't no drunkard!" cried Bob, fiercely. "He's easy; an' we've lived always among rum-shops. He smells whiskey just as soon as he steps on the street, an' there's plenty of men to give him a drink. He can't stop, but I tell you he ain't no drunkard. He ain't! he ain't! he ain't! I guess I know, for I'm 'most always with him. I sit up with him nights, an' I foller him when he goes out. I wouldn't be here now, only he went off with a lot of men for two weeks, an' I couldn't go long. I thought maybe there'd be a chance for us out here; an' I worked for you just as hard as ever I could, an' hoped you'd be willin' to help me give him a show. He ain't no drunkard, an' he don't use no swear talk, an' he don't fight. He never struck me in all my life—not once. Even if he does drink he's a good man, an' he ain't no drunkard—no, not if nobody in all the world will hire him."

Farmer Brownlee's face had lost its severity during this explosion. Now he laid his arm detainingly upon the boy's arm.

"No, I don't b'lieve your pa is all bad," he said, gravely; "an' maybe I said more than I meant. I'll think it over to-mornin', you come round again in the mornin'. I once had a brother who must a been some like your pa; but that's a long time ago. Well, goodnight."

Bob watched him until he was lost in the shadows, then he slipped down from the fence and went across toward the Perkins farmhouse.

In the morning he was back again long before Farmer Brownlee was astr. When the old man appeared he was examining the beets and carrots.

"H'm! more weedin' for you," chuckled

the old man, as he approached. "Well, about your pa. How'd you like to farm it a little for yourselves?"

Bob looked at him wonderingly.

"How can we?" he asked; "we ain't got no land."

"I'll fix that. I can't hire you an' your pa both, but I've lots of idle land. I can let you have that house an' about forty acres round it for almost nothin'; an' you can work the rent out. "I'll hire you all the time, or both you an' your pa part of the time, an' you'll be able to git considerable work among the neighbors. Spare days you can work your own land. If you're careful, as I b'lieve you will be, you can lay up money. An' as for your pa, there ain't a liquor shop in nine miles. Does that suit?"

Bob did not answer; but the look on his face made the old man's eyes twinkle, then suddenly grow misty.

"Um!" he said, as he turned away abruptly, "s'pose we go over an' look at the house; then you can go to the Perkinses an' tell 'em you're goin' to stay with me after this. When it's time for your pa to git back you can go to the city an' bring him down."—Independent.

#### A Real Jack and Jill.

"Jack and Jill went up a hill,  
To fetch a pail of water;  
Jack fell down and broke his crown,  
And Jill came tumbling after."

Esther was singing this around the house. "Mama," she asked, was there ever a really truly Jack and Jill?"

Mama laughed as she disappeared into the pantry, where she was making some cakes for Esther's birthday party that afternoon. Five little girls were coming to help Esther celebrate her birthday, and have supper out under the trees. Mama looked back into the kitchen, and said:

"Ask Robert."

As Esther's big brother Robert came into the house, she ran to him and whispered: "Was there ever a Jack and Jill, really and truly, and did they go up a hill to get a pail of water?"

"Mother G-ose said there was,—didn't she?" said Robert.

Still Esther was not satisfied, but just then her mother called to her.

"Esther, will you and Eddie find some eggs in the barn for me? I want some for your cake."

Esther went to find Eddie. And he was not far off, for where one was the other was sure to be. They were always together from morning to night. The family called them "The Two E's."

They ran gladly to the barn, and up the ladder on to the hay-mow, for they thought it the greatest fun to hunt eggs in the hay. The old hens did find such out-of-the-way places, where you would never think of looking, until, with a loud cackle, old Biddie would fly off, if you came too near.

Eddie's basket was soon full, and he was looking for Esther, when, right beside him, she sprang up from under the hay, where she was hiding. Somehow he slipped, and went over the edge of the mow. Esther tried to catch him, but she too lost her balance, and went tumbling after him, down on to a lower hay-mow, where flying hay, the basket, eggs, and children were a confused heap.

As they struggled to their feet, a burst of laughter came from Robert, standing in the barn door. Seeing they were not hurt, he laughed and laughed till he could laugh no more, while Eddie and Esther looked ruefully at each other, with wisps of hay stick

ing in their hair, and broken eggs plentifully bespattered over Eddie, who looked as if he had unwillingly taken the share that belonged to the cake.

In this plight they went into the house, and greatly astonished their mother at their appearance. She did not approve of eggs broken in that fashion. She would much rather have had them in a cake. Then Robert said to Esther:

"Now, Esther, you can believe there is a Jack and Jill, because I myself have seen Jack fall down, and Jill come tumbling after. Only this Jack went after eggs instead of water."

At first in fun, and then all the time, Eddie and Esther were called Jack and Jill, so that now they are "The Two J's" instead of "The Two E's."—Sunday School Times.

#### Dames of the Household.

The long-looked-for desideratum seems to be at last attainable; a group of ladies possessing abundant capital is said to be on the point of starting, in one of the large American cities, a school of similar scope and purpose to that which for some years past has been in successful operation at Cheltenham, England. This institution is called The Guild of Dames of the Household, and charges \$2 50 a week for board and lodging, instruction in domestic service being gratuitous.

All scholars are ladies by birth, breeding, and education; and they are exactly the same kind of women as those who are overcrowding the ranks of the governesses, or trying to get into the civil service, or vainly endeavoring to obtain a livelihood as artists. After a certain period of tuition a dame receives her diploma as a graduate of the Guild, and is ready to take a place.

Dames are always wanted; the demand greatly exceeds the supply. They command good wages, ranging from \$100 to \$200 a year, and "all found." One lady, recently graduated, who acts as chambermaid, has a laundry certificate; she has obtained a place in a well-to-do family where there is a large weekly laundry; a strong, strapping girl is employed for one day to do the washing, while the dame does the ironing and starching, and the laundry is said to be "perfectly beautiful" under her manipulation. She receives \$175 a year. Parlor maids get \$150; cooks, anywhere from \$100 to \$200.

Dames wear special aprons and a badge to indicate their affiliation with the Guild; the wearing of caps is optional; those who wish to wear them are supplied by the Guild with a cap of exceeding becomingness, trimmed with a band of sateen of the willow-plate pattern, which is very quaint and pretty. Housekeepers who wish to be served by dames must agree to provide separate bed-rooms when possible, separate beds, in any case; and a fair amount of leisure must be given. Social intercourse with the family is entirely a matter of choice, but dames must have some place in which to receive their own friends at reasonable times.

In London there are two large institutions devoted to the placing of gentlewomen as household dames, but these give no tuition. The demand for such service is great, and is constantly increasing.—Olive Logan in the Christian Endeavor World.

"I believe this is a worthy life motto: 'I will do the thing that ought to be done, that is not likely to be done unless I do it.'"—Rev. S. Edward Young.

#### Health for Little Ones.

BABY'S OWN TABLETS MAKE CHILDREN WELL AND KEEP THEM WELL.

If your children are subject to colic, indigestion or any stomach trouble; if they are troubled with constipation, diarrhoea, or any of the ills that afflict little ones, give them Baby's Own Tablets. This medicine will give relief right away, making sound, refreshing sleep possible. It will put children on the highroad to health at once. It is doing this today for thousands of children in all parts of the country. Mrs. R. L. McFarlane, Bristol, Que., says.—"I take pleasure in testifying to the merits of Baby's Own Tablets. I have used them for my baby since she was three months old, and previous to using them she was a delicate child. She is now quite the reverse, as she is plump, healthy and strong. I think Baby's Own Tablets the best medicine in the world for little ones." These Tablets are good for children of all ages and dissolved in water or crushed to a powder they can be given with absolute safety to the youngest, weakest baby. Guaranteed to contain no opiate or harmful drugs. Sold by all dealers at 25c a box, or sent postpaid by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

#### What Caused the Martinique Disaster?

What caused the eruption on Martinique? What seems tolerably certain is that there must exist subterranean caverns, extending, it may be, hundreds of miles beneath the earth's surface. For example, Mont Pelee stands as the eastern terminus of a long chain of submerged volcanoes, of which Colima in Mexico and the cones of Central America are the western limit. It seems as if these widely separated areas have a very distinct geological connection. It is difficult to imagine such a connection except on a theory of channels between. Rocks are far too elastic, and at the high temperature of the regions far underground flow too easily, to transmit a concussion or a disturbance a thousand miles or more. We seem driven to the idea of an immense sewer system, that might make the earth's crust look very odd if it were shown on a ground-plan or in cross-section. These geological sewers are sometimes filled with lava, sometimes with the mixture of steam and cinders and volcanic ash that blotted out St. Pierre. The cinders and ashes may be a product of a sort of "dry distillation." Down below the surface there must be temperatures which surpass in fierceness that of the electric arc. When things get so hot they do not "burn," in the sense that coal burns in ordinary air or steel in liquid air; carbonic acid gas, the ordinary result of combustion, would be dissociated into its elements. This dissociation at great heat would of itself produce great pressure, so that it does not seem needful to assume a crack in the earth which lets in a sudden flow of water, that is in turn immediately converted into steam.—Harper's Weekly.

Rev. Ira Landrith says that the Nashville papers were so broadened by their experience with the International Convention that they published religious news much more fully than formerly, and one of them, the *Banner*, sent a representative to Cincinnati to report the Convention for it.

## Ministers and Churches.

### Our Toronto Letter.

As has no doubt been the case in every part of the Empire, the universal subject of conversation and for mutual congratulation in the city during the week, has been the close of the war in South Africa and the return of peace. The news came to the city on a peaceful and beautiful Sunday afternoon June 1st. People naturally at first wondered why bells should ring at such an unusual hour, soon it was explained, and rapidly the good news spread. At the evening services in the churches, special reference was made to the happy event, prayers of thanksgiving was offered, the National Anthem was sung in many cases, and there was general gladness that the long and severe struggle had at last come to an end. Not a note of bitterness was heard, but words of hope and good wishes for our late foes, and for the future of South Africa everywhere prevailed. Lord Kitchener, of course is the hero of the hour, but personal matters are almost forgotten in the one great and much longed for fact that the war is over. Now will begin the long and difficult work of reconciliation and reconstruction, which will call for and tax to the utmost for a long while to come, the wisdom, patience and tact of the best men the mother country can send to represent her in South Africa, and on the part of the Afrianders themselves. In this work the great self-governing colonies, because of their past experience, may be able to render as useful service as they have in war.

The regular meeting of Toronto Presbytery was held on the stated day, the first Tuesday of the month, and one part of its business was the passing of a resolution expressing the mind of presbytery at the return of peace. Almost the whole day, however, was taken up in again discussing the questions of the sale of Knox Church, which has already several times been under consideration. The subject was brought up at a previous meeting, on a petition of a majority of the members of the congregation to be allowed to sell their church on the ground largely that, because of the removal of population to other parts of the city, and the over-crowding of business places, in spite of every effort the congregation was steadily declining in numbers and strength. The subject was referred to a large committee, which, with the exception of two of its members, reported in substance that it could not see its way to the granting of the prayer of the petition, and recommended the congregation to unitedly and earnestly to set itself to prosecute the work needed to be done in that part of the city. A report of a minority of one, was brought in to grant permission to sell, while guarding the claims of the minority of the congregation, and needs of Christian work to be done in the neighbourhood. The subject was discussed very fully, and upon the whole in a good spirit, in all its lights, but notwithstanding an amendment supported by strong men, the report and finding of the committee was adopted by a vote of fourteen to six. The presbytery has a total membership of three times that number, and the vote it will thus be seen was small. Because of this, because the question is in many aspects of it, both locally and more generally, important and difficult, we venture to think it is sure to come up again at no very distant date, and that the presbytery will eventually have to give its consent to the sale of this historic church and its site.

This week the General Assembly meets and a large number of delegates, from 500 to 600 it is expected will be in attendance. This year questions of vital importance in connection with our home mission work in Manitoba and the Northwest, claim most careful consideration, and it is the hope and wish of all that they may be so settled as to carry on all our home mission work, even more vigorously and wisely, if that be possible, than in the past, well as that work was done under the inspiring leadership of the late Dr. Robertson. Rev. Dr. Wilkie is here from India, and our foreign mission work, in Honan and especially in India will require much anxious and prayerful thought. Thursday evening will, as usual, be given up to Home Missions, and the evening of Friday to Foreign Missions.

On Monday evening, Rev. J. W. Stephens, lately assistant to Rev. Joseph Hoff, of St. Andrew's Church, Winnipeg, was inducted into the pastorate of the Church of the Covenant, vacant since the resignation of its late minister, Rev. James McCaul. The congregation is in a

growing part of the city, and is greatly encouraged at again having a settled pastor. The last of the meetings for the season in connection with the McCall Mission in France, was held last week, and will be renewed in the fall. The Lord's Day Alliance is very active in prosecuting its important work. Its energetic secretary has gone down to your city on the invitation of the Trades and Labour Council to address a meeting of workmen on the work and objects of the Alliance. The Toronto Executive is seeking to curtail the sale of milk, and the opening of refreshment booths on the Sabbath, both of which are on the increase. Efforts are also to be put forth to put a stop to Sunday parades and Sunday trading, by interviewing those responsible for such Sabbath desecration, and should this method not succeed, legal steps may be taken to stop them.

An event, last week, very interesting to many of our Episcopalian fellow-citizens, was the celebration of the jubilee of Canon Samon's connection with Holy Trinity Church on King street. It was the sixtieth anniversary of his entering the ministry. Special services were held both on the Sunday and on Monday evening at which many of his brethren in his own church and others were present and took part. He was born in Edinburgh almost eighty-three years ago, attended the same high school as the late Hon. George Brown, was a class-mate of the late Senator Christie and came to Canada in 1833. During his long pastorate he has married 1600 couples, and baptized 6,008 children and adults. On this happy occasion he was the recipient of many marks of grateful appreciation by his people, and regard from both ministers in other churches.

The Toronto Methodist Conference was in session here last week. Rev. James Allan, of Sault Ste. Marie, was elected President, and at its opening, Rev. Dr. Carman, General Superintendent, gave an address of which, to use the words of one of our city papers, "The first part was bristling with patriotism, and the conclusion was a masterly review of the prohibition situation in relation to politics." Having noted in a previous letter the success of our church periodicals, it is gratifying to be able to mention a similar increase in all those of this church, except in the case of the Christian Guardian, in which there is a decrease of 272 subscribers. Few men are better known in Toronto than Rev. Dr. Dewart, for many years editor of the Christian Guardian. The jubilee of his ministry in his church, was observed by his preaching a public sermon on the evening of Thursday last in the Metropolitan Church. He took for his text Deut. viii, 2 and Peter xii, 12. The president of the Conference presided, and almost every member of that body was present and a great many others drawn from their respect for Dr. Dewart the preacher, poet, editor and author.

One of the most important meetings of its kind ever held in the city, was the Conference of the Board of Trade in the Dominion which began on Wednesday morning and closed with a largely attended banquet in the Pavilion on Thursday evening. But of this I cannot write at length. I may only say that the subjects discussed were of great interest affecting Canada and the whole Empire, and the discussions, conducted throughout, in an excellent spirit, were crowned by notable addresses at the banquet. In the early hours of the morning, the Pavilion caught fire, and in a very short time what had been a banquet hall, gay with decorations, and ringing with cheers, was a confused heap of blackened ruins.

## THE ASSEMBLY.

### The Moderator's Opening Address.

Continued from page 406.

ago by the Free Church of Scotland revealed the fact that the decline occurred in the larger city Presbyteries, and was believed to be attributable to growing laxity as to Sabbath observance. This, doubtless, is true to some extent in our own Church. There are, however, other causes, such as the fact that the Sabbath school has not kept pace with the day school, where there has been very great improvement during the last twenty years in organization, method, etc., without any corresponding improvement in the Sabbath school. It is feared, however, that the main cause for the comparatively small attendance in our Sabbath schools is the lack of parental training and home influence. There was a falling off last year as for several preceding years, in the number connected with the

Christian Endeavor and other Young People's Societies, which is somewhat significant. The number reported this year is 26,319. It is hoped, as a result of the efforts of the Sabbath School and Young People's Societies Committees, that there may be a revived interest all over the Church in the training of the young, so that there may grow up in our families and congregations a godly seed, bands of the young whom God hath blessed.

### PUBLICATIONS.

It is gratifying to know that the various Sabbath school publications of our Church, have proved so decided a success, and that these are now self-supporting and on a good financial basis. The combined circulation of the eight publications is 172,187, a very great increase over last year. The two illustrated papers alone have a circulation of 49,574. It has been decided to issue a weekly paper for the senior pupils, members of Christian Endeavor and Young People's Societies, which will be found a valuable help in the instruction of our young people, more especially in the mission work of the Church.

In addition to these periodicals for the young, "The Presbyterian Record" has now a monthly circulation of 50,000. It is believed that were it placed in every family, its influence for good would be felt in increased contributions to every department of our work.

### THE BENEVOLENT FUND.

In the earlier history of the country, the salary of ministers generally was small, so that they were not in a position to lay aside anything to meet their own wants in old age, or to provide for their widows after they had been removed by death. The church, therefore, established two Schemes, known by the name of the Aged and Infirm Ministers' Fund, the object of which is to provide an annuity for ministers permitted by the General Assembly to retire from active service, and the Ministers' Widows' and Orphans' Fund, the object of which is to provide an annuity for the widows of ministers who have long and faithfully served the Church. In connection with the former, there are two funds, one for the Eastern, or Maritime Provinces section, with an endowment of \$40,000, and another for the Western section, with an endowment of \$102,000 (increased by \$20,000 in the last few days. Last year 101 ministers received annuities from these funds, averaging \$200 each. In connection with the Widows and Orphans' Scheme, there have this far been three funds, one for the Eastern section, one for the Western, and one for the French of the Church formerly connected with the Church of Scotland. The combined endowment of these funds is \$103,530. Last year 179 widows derived benefit, the annuities averaging \$150 per annum. These funds are supported not only by interest from endowment and by personal rates of ministers, but also by congregational contributions. They have not received the cordial and hearty support of the Church to the extent which is desired. It is believed that were our elders and some of the more intelligent of our laity to take a practical interest in them, the contributions of our people towards their maintenance would be greatly increased.

### THE THEOLOGICAL COLLEGES.

The Presbyterian Church, the world over, has always been in the forefront in the matter of education, and more particularly in the education of its ministers. In addition to Queen's University, we have five Theological Colleges or Seminaries:

	Professors	Lectures	Students attending	Students Graduating last year	Endowed Funds
Halifax....	4	1	21	6	\$133,834.00
Montreal....	5	4	53	10	273,000.00
Queen's....	4	2	31	11	Large Endow't
Knox....	5	3	69	10	355,000.00
Manitoba....	5	5	25	9	94,915.00
	23	15	199	46	\$856,719.00

We believe it of the utmost importance that our Colleges should be kept in close touch with the Church, and, for this as well as other reasons, it is not desirable that they should be wholly endowed. There is still room, however, for a considerable increase to the endowment of these institutions. The amount contributed by our people last year for the support of Colleges was \$37,000.



## HOME MISSIONS.

Home Mission work in all sections of the Dominion is most hopeful and encouraging. This is true of the Eastern Provinces by the sea, as well as of Quebec and Ontario, and especially true of the new provinces to the west of Lake Superior. We have 78 Home Mission fields in the Eastern section and 428 fields in the Western section of the Church, with 1,230 preaching stations. In connection with these fields, there are 16,474 families and 18,477 communicants.

Of the members 1,086 were received last year on confession of faith. We seek to reach not only our fellow-subjects of English-speaking origin, but to give the gospel in their own tongue to all classes in the Dominion. We have missionaries among the Icelanders, Scandinavians, Germans, Norwegians, Swedes, Bohemians, Galicians and Doukhobors, and mission day schools among the Galicians. We have two trained missionary nurses at Atlin, B.C., supported by a Committee of ladies in Toronto, to whom the Church owes a deep debt of gratitude. The contributions of our people last year for Home Mission work were greatly in excess of any former year, amounting to \$122,731, including \$9,000 raised by the Student's Missionary Societies in connection with our colleges. These societies have rendered splendid service to the cause of Home Missions. Last year they worked forty-one fields.

A year ago, in view of the diminished revenue from Britain and the opening up of a large number of new fields, the committee of the Western Section resolved to put forth a special effort to secure 100 congregations or individuals to contribute \$150 each, this being the average sum required over and above the contributions of the people for the support of a missionary. It is encouraging to report that this effort has met with such success that there are now upwards of 150 congregations and individuals who have each assumed the support of a Home Missionary. Because of this, the committee were enabled to respond to every application made last spring for missionaries, and while there is a scarcity of men so far as those trained in the Colleges of our own Church is concerned, rendering it necessary to send to the Old World for a number of missionaries wherewith to carry on the work, yet the committee report that, so far as known, there is not at present in the entire wide field committed to their care, a single district containing a settlement of a dozen Presbyterian families where there is not regularly maintained among them the ordinances of our Church. The large immigration into Manitoba and the Northwest Territories this year, and the prospects of a rapid increase in the population is likely to tax the energies of our Church to their utmost extent for the next few years, which are really the crucial years in the history of the country. It is said that the Canadian Northwest can support a population of 50,000,000. It contains 250,000,000 acres of wheat-producing land, — in other words, upwards of 1,500,000 farms of 160 acres each. Only two million acres are at present under cultivation. It is hoped that at this General Assembly will devise liberal things for the prosecution of Home Mission work all over the Dominion.

## CHURCH AND MANSE BOARD.

It is difficult to over-estimate the help which has been given to Home Mission work West of Lake Superior by the Church and Manse Building Board, organized through the instrumentality of the late Dr. Robertson, and the money for which was largely collected by himself. Last year, by his help, 27 churches, 8 manse and 3 school houses were built, and since its inception, it has aided in the erection of 419 churches, 90 manses and 4 school buildings, the present value of which is \$603,835. The capital of the Fund now amounts to \$107,520.

## FRENCH EVANGELIZATION.

The mission work carried on among our French-speaking brethren, more especially in the Province of Quebec, more than holds its own. There are 40 fields with 85 stations, at which the gospel is preached by our missionaries in French. Connected with these are 865 families and 1,108 communicants, of whom 144 were added last year. There is also a mission to the Italians in Montreal, in connection with which there is a Mission day school. At many points in the Province of Quebec our minister is the only representative of the Protestant Church, and in not a few of them, in addition to his labors among the French speaking community, he ministers to the scattered English-speaking families of the district. In connection with the Presbyterian College, Montreal, there is a French Professor for the training of French missionaries. It is much

to be desired that the number of men, both English and French, qualified to conduct services in both languages, were greatly increased.

The educational work among the French-Canadians has ever been, not only interesting, but greatly blessed of God. At present there are 17 mission day schools supported by our Church. The central mission schools at Pointe-aux-Trembles have had a wonderful record during their history of more than half a century. Upwards of 5,000 young men and women have there received a liberal education, qualifying them to occupy prominent positions in professional life and in Christian service. In the session recently closed, there were 167 pupils, 39 of whom last winter professed their faith in Christ as a personal Saviour. Nearly all the missionaries now engaged in connection with the Board of French Evangelization of our Church, had their early training and were brought to a knowledge of the truth, in the mission schools at Pointe-aux-Trembles. The amount contributed by our people last year to aid in this work, was \$26,926.

## AUGMENTED CHARGES.

The Scheme of our Church which seeks to aid weak congregations to support their own pastors, has been crowned with success. At present there are 203 charges on the augmented list—143 in the Western section and 60 in the Eastern. These enjoy the services of pastors regularly called by the people themselves. In connection with these charges, there are 11,143 families and 10,501 communicants. Although in all cases the minimum salary of \$750 per annum and manse has not been reached, yet it is believed that our people generally are now taking a much more intelligent interest in this fund than formerly, and, for the first time in its history, the Western section closed the year, after the payment of all grants, with a balance on hand of \$3,000. The total revenue for the year—East and West—was \$32,121. The average grant given to these congregations to enable them to support their ministers is \$150. The regulations for the administration of this Scheme have been framed with more than ordinary care, so that the charge cannot be truly brought against it that it is a scheme for helping those who are unwilling to help themselves. It is necessary before a congregation can receive aid from this fund, that it contribute an average of \$450 per communicant yearly, for the support of ordinances. The average contribution for stipend throughout the whole church, including its larger and wealthier as well as its poorer congregations is \$4.97 per communicant. To require from augmented congregations a sum nearly equal to the average contributed by the church as a whole, seems almost a hardship. At any rate it should remove the objection that the fund is helping those unwilling to help themselves. As a matter of fact, however, while the average contribution required is \$450 per communicant, the augmented congregations actually contributed last year \$6.89 per communicant for the support of ordinances, or 50 per cent. in excess of the average contribution throughout the whole church. Since this scheme was organized upon its present basis, in the year 1833, it has helped to self-support 301 congregations. In other words there are to-day in our church 361 self-supporting charges, some of whom have become strong and influential, because of the help got from this Fund, and without which many of them would still be on the mission list. Not only so, but from these 361 churches, there was last year received, upon behalf of the Schemes of the Church, including the Century Fund, nearly \$70,000.

## FOREIGN MISSIONS.

Notwithstanding the fact that last year our people gave \$181,788 for Home Mission work (including Augmentation and French Evangelization) they contributed 158,561 for the purpose of giving the gospel to the heathen. At the present time our church carries on Foreign Mission work in New Hebrides, Trinidad, Demarara, Formosa, Korea, Honan, India, and, at the last meeting of the Foreign Mission Committee, a missionary was appointed to Macao, in the Southern portion of China, the district from which nearly all the Chinese in Canada and on the American continent have come.

The number of missionaries from Canada laboring in those fields, is 99, and associated with them are some 168 native pastors, teachers and workers. The report to be submitted to the assembly is intensely interesting. It tells among other things, that each of the two oldest missionaries in Trinidad has a son laboring in the mission field; that there are 3,526 scholars attending the mission day schools on that island; that

the number of communicants is 801, of whom 117 were received into the fellowship of the church last year, and that the average contribution of the people is \$6.49 per month. In Elate there are 266 members out of a total population of 800, thirty-four having confessed Christ last year. The Christians on this Island contributed \$25 to help in rebuilding the Martyrs' Memorial Church in Erromanga. In Korea, the field seems to be white unto the harvest. The members in Mr. Foote's district have multiplied three fold in three years. A large proportion of them are working members, putting for personal effort to try to lead others to the knowledge of the truth. Mr. Foote makes this significant remark, that he sees no necessity to ask the Foreign Mission Committee for money for any purpose whatever outside the Missionary's personal needs. The native church will be a self-supporting one from the beginning.

Mr. Gauld reports the baptism of 209 converts in Formosa during the year. In memory of the late Dr. G. L. MacKay, the native Christians have erected at their own expense, a MacKay Memorial Church. Mr. Thurlow Fraser has been appointed to this field to labor along with Mr. Gauld.

In India there are 1,766 famine children in connection with our mission. A large number of these have been baptised on confession of faith, and 14 are in attendance on the Presbytery classes for the training of native evangelists. The attendance of pupils at Indore College is now 450. At this summer, all of our missionaries have returned to Honan. They were joyfully welcomed by the native Christians, none of whom suffered death, although they had to endure severe persecution. With one or two exceptions all remained steadfast. In November last, soon after the missionaries returned, the ordinance of the Lord's Supper was administered, when nearly 200 native Christians were present.

In addition to the work on the Foreign fields named, we seek to evangelize and to surround with gospel influences the Indians in our own Dominion as well as the Chinese who are settled in various parts of the country, and especially in many of our cities. At the present time about 1,000 Chinese in Canada are under religious instruction, more particularly in Montreal (17 schools), Toronto (7 schools), Ottawa, Winnipeg, Calgary, Nelson, Vancouver and Victoria, and already a considerable number of these have openly confessed Christ, and are now in full membership with the church.

In connection with our Foreign Mission work, splendid service has been rendered by the women of the church. Perhaps no better organization exists anywhere for mission work than these organizations in connection with the women of the Presbyterian Church in Canada. Last year, they raised \$65,000 and this represents but a small part of the service they are rendering. In all sections of the church they have done, and are doing, much to excite interest and prayer and sympathy on behalf of the work. The Woman's Missionary Society whose headquarters are at Montreal, aid Home and French as well Foreign Mission work.

Although the history of the foreign mission work of our Church is brief compared with that of other church and other Missionary Societies, it is a history for which we have reason for heart-felt gratitude. Who that is familiar with the record can fail to recognize the hand of God in the selection of the missionaries, and in their faithful and fruitful service, in the case of some of them—even to the death. Discouragements there doubtless have been, as was the case last year in the expulsion of our missionaries from Honan. Obstacles, however, have only temporarily hindered, not hurt the work, just as in China, where there is again to-day an open door, a door wider open than has ever been known in that vast kingdom, and where there is a general expectation upon behalf of the missionaries on the field, that the time for a glorious ingathering has come when converts to the faith of Christ will gladden alike the heart of the missionaries and those supporting them in the home lands.

## MONEY NEEDED.

To maintain in efficiency the work of the Church in all its departments, money is needed. Comparing ourselves with other churches, we are doing well in the matter of giving. So far as I have been able to gather information, our Church stands, with one, or it may be two, exceptions, in the very fore-front, not merely in comparison with churches in Canada or on this continent, but with churches the world over.

Continued next week

## World of Missions.

### Girlhood in Syria.

Why does work for women in Oriental lands appeal with special interest to the Christian world? Why do missionary societies and benevolent individuals usually prefer to support a girl rather than a boy in mission schools? Because the need is paramount and progress evident. Sympathy for the thousands of women whose lives have not been brightened by the gentle ministrations of gospel love and mercy is strengthened by satisfaction at the manifest results achieved in this branch of mission work. The lights are brighter because the shadows are deeper.

A Syrian girl has but half a chance. Before the Mohammedan law she receives half the inheritance of her brother. Her inferiority begins at the cradle. Far from welcome, she is received with aversion, a sort of mild calamity of the household. She has few opportunities of earning money and must be provided with a dowry at her marriage. Parents usually enumerate their family as so many children, and so many girls.

In order to ameliorate this state of affairs and create new sentiment regarding the true and Christian standing of woman, it has been the duty and privilege of Protestant missions to use every available means, by example, by preaching, by teaching, in the homes and in the schools, from the pulpit and by the wayside. Christian education is a mighty factor in the emancipation of girlhood from the bondage of ignorance and custom. Thousands of girls are gathered annually in mission schools, American, British and German. The good work done in the nine or ten boarding schools for girls in Syria bears fruit in the lessening of prejudice, awakening of interest, preparation of teachers and Bible women, and the physical, mental, moral and social evolution of all who enter these schools. Let a girl attend but one year, she has gained an intangible something which differentiates her from her fellow-villagers. Time and again has this been proved in missionary experience and observation.

On a tent tour, at a village where no school or regular work has been conducted, amongst the crowds about the tent at the Sunday afternoon gospel service, one face impressed itself upon the speaker, intent, intelligent, refined. After the service, inquiry verified the conjecture that the young woman had been trained in a boarding-school, and there she was, a bit of heaven in that needy town. Pioneer efforts in female education have largely passed. To-day the schools are filled, and most of the girls pay well for their privileges. To win Syria to Christ no one agency yields better results than the personal, continuous effort among the girls in our schools and seminaries.—Women's Work for Women.

### Ministering to the Poor of London

Who can estimate the want and the wretchedness existing in any great city? Among others, there are hosts of the sick and crippled and helpless, who must be taken care of outside the national and city institutions. That the Christian people of this city have generous hearts is witnessed by the report in the London Charities Directory, where the benevolences of the past year foot up about \$32,000,000. This includes hospitals, dispensaries, charities for the deaf, dumb, incurable, and feeble-minded, institutions for the aged, orphanages, Bible, book, tract, and missionary societies. As the vast

sum mentioned above given for this work comes from the churches, it will be seen what an active force Christianity is in this, the largest city in the World.—The Missionary Review of the World.

## Health and Home Hints.

**Suggestions for Lunch.**—As the heat increases there is less desire for a hearty meal at mid-day, and with some hot dish a cold drink may be served, while cold dishes are accompanied by hot tea or cocoa. Pineapple or strawberry lemonade is greatly liked, the flavor being added to the lemonade by mixing with it the chopped or crushed fruit an hour or more before serving and straining before it is sent to the table. A few whole berries or a little diced pineapple may then be added as a garnish. Salads rank high in favor, for they are nutritious, and at the same time utilize many left-overs in an attractive guise. Cold meats should be freed from fat and diced; vegetables cooked in sauces should be rinsed in boiling water, then drained and dried. Both should be marinated with a French dressing and allowed to stand an hour or more if possible before being mixed with greens for the table. In planning ahead a better potato salad will result when French dressing is added to the hot potatoes than where they are allowed to stand until cold; in place of sliced raw onions, to which many object; a little onion juice may be added to the dressing.

**Toast with Cheese Sauce.**—A hot lunch-dish, which is easily prepared, is toast with cheese sauce. The sauce is our old friend made with one tablespoonful of butter, one tablespoonful of flour and one cupful of milk, but the amount of the salt is reduced to one quarter of a teaspoonful and the pepper increased to one-third of a teaspoonful. Just before taking it from the fire there is added two-thirds of a cupful of grated or finely-chopped cheese, and after stirring for a moment until the cheese begins to melt the sauce is poured over toast arranged on a hot platter. The grade of cheese—mild or sharp—and the exact amount used may be varied to suit the tastes of the household.

**Panned Tomatoes, Cream Gravy.**—When neither meat nor eggs are desired for breakfast, a tasty dish is panned tomatoes with cream gravy. Firm tomatoes are chosen, and without skinning they are cut into halves, the cut side dipped into flour, then placed, flared side downward, in a frying pan containing a large spoonful of hot butter or dripping. Salt is sprinkled over them, the pan closely covered and the tomatoes slowly browned. As soon as tender they are transferred, cut side uppermost, to a hot platter. A spoonful of flour is dredged into the pan, a cupful of milk gradually added and, after seasoning, the sauce is simmered for a moment, then strained round the tomatoes. Another vegetarian breakfast dish is egg plant sliced, dipped in eggs and crumbs and quickly sautéed or fried in deep fat.

**Horse Radish.**—With cold mutton or beef, horse-radish, plain or as a cold sauce, harmonizes well. After grating it may be mixed with a little vinegar, or one half of a cupful of thick cream may be whipped to a solid froth, a dash of cayenne and a teaspoonful of lemon juice added and, last of all, two tablespoonfuls of grated horse-radish stirred in.—Table Talk.

Willow furniture may be cleaned with salt and water, applied with a stiff nail-brush.—The Delineator.

## Friendly Advice.

### TO WEAK, NERVOUS AND EASILY TIED WOMEN.

GIVEN IN THE STORY OF ONE WHO HAS SUFFERED AND HAS FOUND RENEWED HEALTH AND STRENGTH.

From the Sun, Orangeville, Ont.

It is a good many years since the good wrought by Dr. Williams' Pink Pills was first recorded in the columns of the Sun, but during that period the sterling merit of the medicine has increased its reputation and every day adds to the number of those who have found health through the use of these famous pills. Many in this town have freely spoken of the benefit they have derived from the use of Dr. Williams' Pink Pills, and to these another is added in the person of Miss Victoria Widdis. To a reporter of the Sun who had heard of her cure, Miss Widdis said: "Several years ago I became very much run down; I felt tired all the time, my blood was watery and I was in what the physicians called an anæmic condition. I was always weary and worn out, not able to do anything and yet not sick enough to be in bed. My heart bothered me with its constant palpitation brought about by my extreme weakness. My appetite failed me and I was gradually growing worse. I had heard and read of Dr. Williams' Pink Pills and decided to give them a trial. After using them a short time a decided change was noticeable and it is no exaggeration to say that I felt like an entirely different person. My appetite returned and with it good blood and strong nerves. I can conscientiously say for Dr. Williams' Pink Pills that they did me more good than I can tell. To all weak, nervous, easily tired, run down women, I say by all means give Dr. Williams' Pink Pills a trial and you will be delighted with the result."

It is because these pills make rich, red blood that they cure such troubles as anæmia, shortness of breath, headache, palpitation of the heart, rheumatism, erysipelas, St. Vitus' dance, and the functional ailments that make the lives of so many women a source of constant misery. The genuine pills always bear the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper on every box. Sold by all dealers or sent by mail at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Dr. Henson told the story of a church that had turned off its preacher because they did not agree with some of his doctrines. "And how about the new preacher?" a stranger asked the sexton. "Is he sound?" The answer came sadly: "Nothing else."

Apropos of the "buzzer," Rev. A. K. Foster told the story of the bashful lover, who was not able to come to the point till two o'clock in the morning. At last he mustered courage to get down on his knees, when the sound came from upstairs: "Fanny, is that young man there yet?" "No, not quite, mamma; but he's getting there!"

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary. Edmonton, March 4, 10 a.m.  
 Kamloops, 1st Wed. March, 10 a.m.  
 Kootenay, Nelson, B.C., March.  
 Westminster Mount Pleasant, 2 Dec. 3  
 5-11 p.m.  
 Victoria, Nanaimo, 25 Feb. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
 Superior, Port Arthur, March.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Manitoba, 5th March.  
 Glenboro, Glenboro, Portage, Portage la P., 4th March, 8 p.m.  
 Minnedosa, Minnedosa, March 4.  
 Melita, Caraduff, 12 March.  
 Regina, Regina.

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KING TON.**

Kingston, Belleville, 1st July, 11 a.m.  
 Peterboro, Peterboro, 8 July, 9 a.m.  
 Whitby, Whitby, 16th April  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Woodville, 18 March, 7:30.  
 Orangeville, Orangeville, 4 March.  
 Barrie, Almdade, Owen Sound, Owen Sound.

Algoma, Sault Ste. Marie, March.  
 North Bay, Sundridge, 8 July, 9 a.m.  
 Saugeen, Clifford, 21 June, 10 a.m.  
 Guelph, Acton, 18 March 10:30.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 1 July, 8 p.m.  
 Montreal, Montreal, Knox, 24 June.  
 Glengarry, Alexandria, 8 July.  
 Lanark & Renfrew, Carleton Place, Jan. 21, 11 a.m.  
 Ottawa, Ottawa, Bank St., 1st Tues. June  
 Brockville, Morrisburg, 10 Dec. 2 p.m.

**SYNOD OF THE MARITIME PROVINCE.**

Sydney, Sydney, March 5  
 Inverness, Port Hastings, 26th Feb.  
 11 a.m.  
 P. E. I. Charlottown, March 3.  
 Pictou, New Glasgow, 1 March, 2 p.m.  
 Wallace, Oxford, 6th May, 7:30 p.m.  
 Truro, Truro, 15th Nov. 10:30 a.m.  
 Halifax, Chalmers' Hall, Halifax, 26th  
 Feb., 10 a.m.  
 Lunenburg, Rose Bay.  
 St. John, St. John, 21 Jan., 10 a.m.  
 Miramichi, Campbellton, 25 March.

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We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with fine goods. 127 Bank St., Ottawa. Ring us up. Phone 15

**The Merchant's Bank of Halifax**

After January 1st 1901.

**The Royal Bank of Canada.**

Incorporated 1869.

**HEAD OFFICE HALIFAX, N. S.**

President: Thomas E. Kenny, Esq.  
 General Manager: Edison L. Pease,  
 (Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000.00  
 Capital Paid up — 2,000,000.00  
 Reserve Fund — — 1,700,000.00

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

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

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

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**OTTAWA BRANCH,**

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**Don't Overlook This Advertisement!**

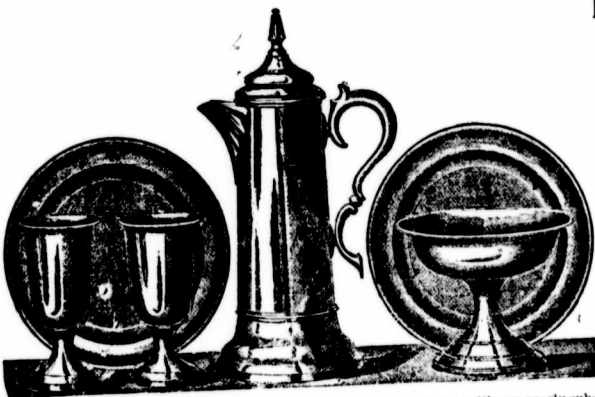
It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE . . .**  
**For a Few**  
**Hours' Work**

**FREE . . .**  
**For a Few**  
**Hours' Work**

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



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

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

**Look at These**  
**Splendid Offers!**

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

**THE DOMINION PRESBYTERIAN**  
**OTTAWA ONT.**

# Top Coat

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers. New Scotch Suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S 181 YONGE ST. TORONTO**

We are agents for Good Form Closet Sets

## Important to Investors

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

### THE STOCK of

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

OFFERS

#### Absolute Security

WE GUARANTEE a dividend of six per cent. to 1 per annum, payable half yearly.  
DEBENTURES sold drawing good rate of interest.  
DEPOSITS taken. Liberal interest allowed from date of deposit.  
Correspondence addressed to the head office of the Company.

#### Confederation Life Building TORONTO

will receive prompt attention.

Agents Wanted. Good Pay.

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

#### SUMMER TIME CARD

O. N. & W. Ry.

a	Train 101 leaves Ottawa	5:05 p.m.
a	" 102 arrives	8:25 a.m.
b	" 103 leaves	7:45 p.m.
b	" 104 arrives	9:00 p.m.
c	" 105 leaves	1:30 p.m.
c	" 106 arrives	8:00 p.m.
d	" 107 leaves	9:05 a.m.
d	" 108 arrives	6:45 p.m.

P. P. J. Ry.

a	Train 109 leaves Ottawa	5:10 p.m.
a	" 110 arrives	8:25 a.m.
b	" 111 leaves	6:45 a.m.
c	" 112 arrives	4:35 p.m.

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

For tickets or further information apply Station Agent, or

P. W. RESSEMAN,  
General Supt.

Union Station (C.P.R.)

Ottawa, Ont.

GEO. DUNCAN,

District Pass. Agent,  
42 Sparks St., Ottawa, Ont.

A Pen - - -  
That Mighty -  
Instrument - -

Is perhaps mightier in the hand of a pretty woman. The most popular pens for the desk of society are "LION PENS"

"Fine Writer 068" Series

Is the style chosen by many ladies. The peerless writing qualities of the "Lion" Series of Steel Pens is proverbial. If your stationer cannot supply you, send for sample to the selling agent.

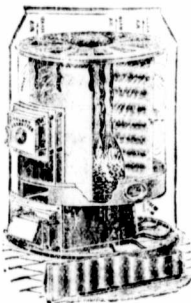
**THE BARBER & ELLIS CO. LIMITED**

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R. A. BECKETT - Man  
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All other warming devices, and we invite your critical examination of its various features of Construction. The unbounded success that those who have warmed their homes by the KELSEY have had, has led them to write us most flattering opinions, praising its special features, DURABILITY, ECONOMY, HEALTHFULNESS AND EASE OF CONTROL.

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warms every portion of your home, gives you full value for every pound of coal consumed, supplies pure, mild, fresh air in a steady flow, supplies warm water for domestic purposes, has great weight, and is manufactured from the best quality of Cast Iron produced. Write us for 1922 booklet.

**The James Smart Manufacturing Co., LIMITED.**

Winnipeg, Man.

ESTABLISHED 1873

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**Dressed Hogs Dressed Poultry Butter to**

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Pork Packers and Commis. Merchants  
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Progressive cheese and butter makers use

**WINDSOR SALT**

because they know it produces a better article, which brings the highest prices

**THE WINDSOR SALT CO. LIMITED**

**G. E. Kingsbury**

**PURE ICE**

FROM ABOVE CHAUDIERE FALLS

Office:

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Prompt delivery Phone 935

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Groceries, Flour and Feed

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## CANADA ATLANTIC RY.

**New Train Service BETWEEN**

**OTTAWA & MONTREAL**

4 Trains daily except Sunday  
2 Trains Daily

Lv. Ottawa 8:30 a.m. and 4:10 p.m. daily except Sunday, and 8:30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pintsch gas.

4:10 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York, no change.  
Trains arrive 11:45 a.m. and 7:25 p.m. daily except Sundays, 7:25 p.m. daily.

MIDDLE and WESTERN DIVISIONS.

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

8:25 a.m. Third Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1:00 p.m. Mixed for Madawaska and intermediate stations.  
4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.  
Trains arrive 11:15 a.m., 2:25 p.m., and 7:25 p.m. daily except Sunday.  
Railroad and steamship ticket for sale to all points.

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

## New York & Ottawa Line

Has two trains daily to

**NEW YORK CITY.**

**The Morning Train**

Leaves Ottawa 7:40 a.m.  
Arrives New York City 10:00 p.m.

**The Evening Train**

Leaves Ottawa 5:30 p.m.  
Arrives New York City 8:55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.  
Phone 18 or 1180.

**CANADIAN PACIFIC RY. CO.**

**Improved Montreal Service.**

(VIA SHORT LINE)

Leave Ottawa - - - 8:35 a.m., 4 p.m.

(Via North Shore)

Leave Ottawa 4:13 a.m., 8 a.m., 2:33 p.m.

6:20 p.m.

(Sunday Service)

(Via Short Line)

Leave Ottawa - - - 6:35 p.m.

(Via North Shore)

Leave Ottawa - - - 4:13 a.m., 2:33 p.m.

OTTAWA TICKET OFFICES  
Central Station, Union Station  
**GEO. DUNCAN.**

City Ticket Agent, 42 Sparks St.  
Steamship Agency, Canadian and N.W. York Lines.