

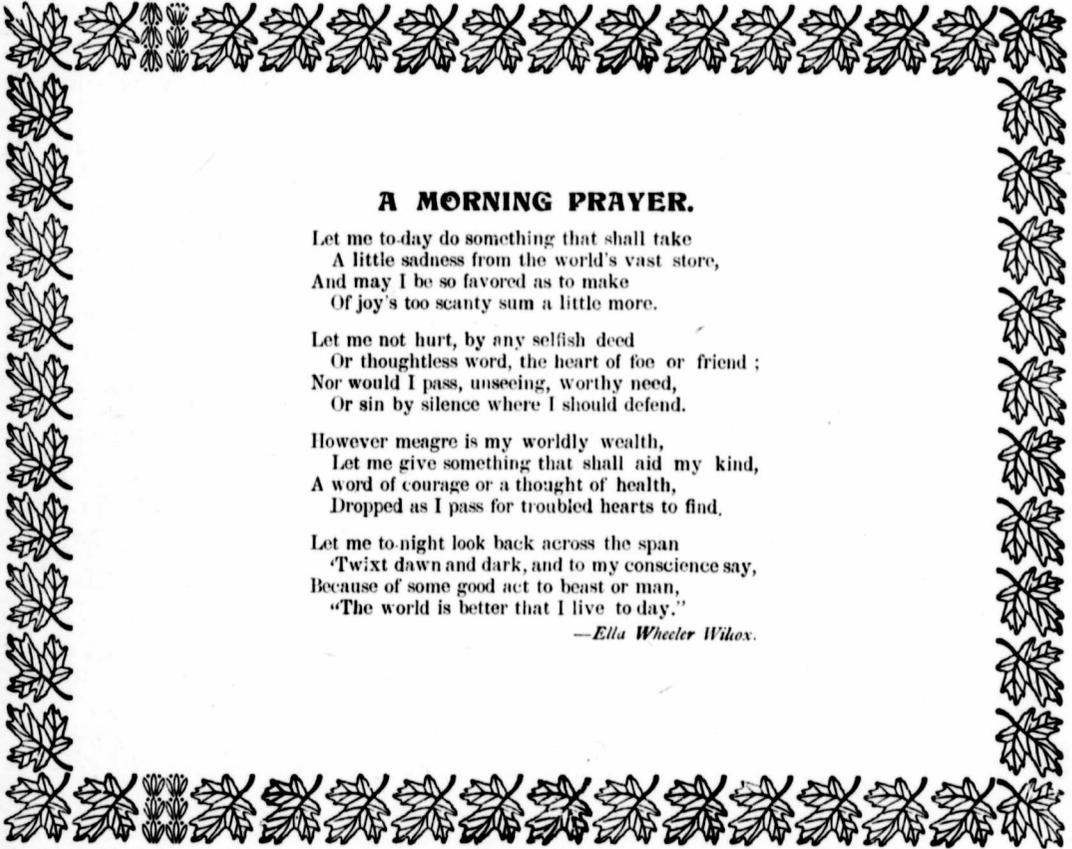
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A MORNING PRAYER.

Let me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend ;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre is my worldly wealth,
Let me give something that shall aid my kind,
A word of courage or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say,
Because of some good act to beast or man,
"The world is better that I live to day."

—Ella Wheeler Wilcox.

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MARRIAGES.

At 625 Ontario street, at the residence of the bride's stepfather, Mr. William Reive, on Tuesday, June 16th, by Rev. Alexander McMillan, assisted by Rev. Allen Leslie Howard, M.A., brother of the groom, Gershon Proctor Howard, D.D.S., of Carlton street, to Margaret Ross Rogerson, only child of the late J. A. Rogerson of Letroy.

At St. Andrew's Manse, Toronto, on the 10th instant, by Rev. Armstrong Black, D.D., John Sewell to Melinda Collins, both of the Township of Markham.

At the residence of the bride's father on July 1, by the Rev. J. Currie of Belmont, the Rev. George M. Young of Okotoko, Alta, to Miss Eleria, daughter of Alphius Attwood, Esq., of Lobo, Middlesex county.

On Wednesday evening, July 1 at the residence of the bride's father, 18 Earnsbridge street, Helen Jane Jaffray (Nellie), only daughter of Mr. James Jaffray, to Mr. James Fulton of Toronto, Rev. A. L. Geggie, officiating.

On June 30, 1903, at Knox church Midland, Ont., by Rev. Mr. Elliott, Mamie Anna, daughter of Mr. and Mrs. Edward B. Tully, to Archibald Stewart Turner of Toronto.

At the residence of the bride's parents, Frank street, on June 24th, by Rev. G. A. Woodside, M. A., George F. Dewar, of Allandale, Ont., son of Arch. Dewar, Esq., Beckwith, to Jessie Ann Robertson, youngest daughter of Hugh Robertson, Esq., of Carleton Place.

At West Presbyterian church, Toronto, on June 30, by the Rev. J. A. Turnbull, William E. Struthers, M.B., M. R. C. S., of Larnark, Ont. to Jennie Bennett Brown, eldest daughter of Mr. and Mrs. E. Irving Brown of Bellevue avenue.

On Tuesday afternoon, June 30th at the residence of the bride's father, Scarboro Township, Mary, daughter of Mr. John Kirton, to Rev. H. G. Crozier of West Hill.

At the Manse, Penetanguishene, on Wednesday, July 1st, at 10 a. m., by Rev. Dr. Campbell, Walter H., only son of J. C. Van Allen, to Bertha J., youngest daughter of George Flack, all of Penetanguishene.

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Note and Comment.

The quaint old New England divine, Cotton Mather, tells of a man who, when called upon to decide any question of importance, was accustomed to say, "We will first advise with the town clerk of Ephesus." The counsel of that discreet and tactful official will stand one in good stead all through life. "Do nothing rashly" is excellent gospel. There is a difference between rashness and promptness. The prompt man acts without delay when he has decided, for sufficient reasons, that a certain course is the best for him to take. The rash man acts under the impulse of excitement and without due consideration. "Hasten slowly" is sound advice. The time is not wasted, but wisely spent, that is given to cool deliberation and prudent planning before any enterprise is begun.

The blind and unremitting pursuit of money continues to be one of the distinctive features, as it is the bane, of this twentieth century age. All manner of speculation is rife, and the wonder is, says the Canadian Baptist, not that a great financial crash comes now and then, but that such failures are not even more frequent than they are. Paul's words to Timothy are as true and applicable to-day as when he first wrote them, and the disasters that have overtaken certain monetary companies in this city, (Toronto) and elsewhere, throw a lurid light upon the utterance of the apostle: "They that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

The Presbyterian church in New Zealand has put itself at the head of a movement whose purpose is to restore the Bible to the common schools by a vote of the people. At the last General Assembly of this church a committee was appointed to confer with other denominations in that colony, seeking to secure from the parliament of New Zealand the submission of the matter to a plebiscite. The Baptists and the Congregationalists had previously adopted resolutions of their own, so that they were already prepared to cooperate; and the leaders of the Methodists gave their assurance that the proposal would be brought before their spring conference. It is the purpose of those appointed by the various churches to meet in Wellington some days before the opening of the colonial parliament, and prepare a petition to be jointly presented, asking submission to the people of the colony the question whether the Bible should be longer kept out of the schools or restored as an important factor in forming the minds and morals of the community. The day is not far off when the evangelical bodies in Canada will have to inaugurate a similar campaign and carry it forward to a successful issue.

The first practical step towards union has been taken by the Presbyterians and Methodists of New Zealand. Rev. Dr.

Gibbs, ex-moderator of the Presbyterian General Assembly, of New Zealand, by direction of that body presented to the Methodist Conference of the same colony the Presbyterian proposal for a union of the two denominations, at their late session. The overture which he bore was clear, unambiguous and fraternal. In presenting it he said that the Methodists were good Calvinists in their prayers, and the Presbyterians good Arminians in their preaching. He felt it folly for them to continue divisions which had their roots in philosophy rather than in the words of their Saviour. He did not look to see immediate action; but he believed that when the aim was once placed before them in course of time the way would be found for carrying out so laudable a purpose. The conference replied by a standing vote that its members had listened with pleasure to the proposal and to its advocacy. It appointed a committee of conference, and both bodies are thus brought into relations whose results will be watched with interest by these denominations in other lands.

A letter published in the Christian Observer gives some rather disturbing news from Korea. Persecutions by Roman Catholics, or Protestants and heathen, under the leadership of French priests, have assumed such enormous proportions in the north of Korea that it has attracted the attention of the American and French Governments, and at one time it seemed that the other Powers represented in Seoul would also be involved. The Korean government has had to send a special inspector to assist the governor. At the investigation which took place a French priest practically claimed for his church administrative control over Koreans claimed to be Roman Catholics to the subversion of the legal authority of Korean officials. It was the claiming and exercise of such authority by French Roman Catholic priests in China that did a great deal to arouse Chinese officials against all foreigners and contributed not a little to the development of the Boxer movement. The writer of the letter quoted says the question has come right down to this point, "Will the French Government uphold its subjects in inciting Roman Catholic adherents to persecute and rob Protestant adherents who are under the leadership of citizens of the United States?"

Hon. John D. Long, ex secretary of the United States navy, was not addressing a Sunday-school class but the Commercial Club of Boston, when he said that he "would not exchange freedom, home and heart-content for all the wealth of the multi-millionaires." It was a striking tribute that he paid to the toiling ancestors of the American people when he said that the richest legacy they bequeathed to their posterity was a respect for labor and a veneration for duty. "I believe in and trust to the providence of God and the virtues of the common people to work out safely the problems which confront this nation," was the optimistic creed which he boldly stated in the presence of the accumulated wealth of an opulent city. It was a noble address, says the Chicago Interior, "fit to be placed side by side with that of Secretary Hay, who

lately told the curious reporters that the only safe basis for any diplomatic relations between sovereign states was the golden rule. So long as the affairs of our country remain in the hands of men evincing such sentiments we may make mistakes but we can make no fatal ones. Policies that are founded upon eternal principles out-last those resting upon apparent expediency."

John Wesley, the father and founder of Methodism, was born at Epworth, Eng., June 17th, (old style) 1703. This fact is to be borne in mind in connection with the Bi-Centenary of Methodism which is being made a distinguishing feature of the present year. As might be expected this auspicious event has given birth to a flood of historic literature bearing upon the rise and progress of Methodism and of the famous men who were its leaders in the past, along with which are incorporated many interesting and inspiring incidents respecting the great preacher and his work. One of these latter may be noted. Rev. Dr. Sutherland, of Burlington, Iowa, (Presbyterian) in an article published in the Chicago Interior, quotes the late Cardinal Manning, of London, as saying: "No man could tell into how deep a degradation England would have sunk had it not been for the preaching of John Wesley." This is a notable tribute to the character and work of the great Methodist, and serves to recall the terrible condition of morals which prevailed in England in the earlier years of the eighteenth century. Dr. Sutherland says: "The scepticism and indifference which pervaded all classes of society outside the pale of the Church during the beginning and middle of the eighteenth century was fully matched by the formalism and dearth of spiritual life within its folds. With the restoration of the Stuarts there rolled in a flood of wickedness which swept away almost every barrier interposed by religion for the security of good manners and morals. "The church had become a place in which to lull conscience through a perfunctory service rather than a place to quicken it. It was, as one says, 'A fair carcass without the spirit.' It showed no disposition to stem the tide of vice and immorality, which had so strongly set in, menacing the very life of the nation." It was this condition of things Cardinal Manning had in view when he paid the notable tribute to Wesley quoted above. Soon after, about 1738, John Wesley and George Whitefield began the evangelical campaign which resulted in the most notable religious awakening of the last two centuries — as the writer in the Chicago Interior says: "The most notable religious awakening that has taken place since the days of the apostles — an awakening the beneficent effects of which will continue to be felt down to the end of time." This was the great awakening which gave the world the Methodist Church, one of the most powerful factors in the moral and religious life of Great Britain, Canada, the United States and nearly every portion of the British empire. The Bi-Centenary of Methodism is well worth celebrating.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

Our Contributors.

THE CRITIC'S CORNER.

The Red Flag or the Red Herring.

We have all at sometime had forced upon our attention the slang phrase "painting the town red." I have never met a precise definition of it but I suppose it means something violent, riotous and disreputable. There is a similar phrase that is used in a larger sphere and that is supposed to mean something infinitely more respectable and dignified, namely, "painting the map red." It may be, in a superficial sense unpatriotic to make the confession but upon any impartial reading of our own history it must be unacknowledged that too often the highest considerations have been forgotten in the efforts to gain new territory and push the interests of commerce. A man is not necessarily "a little Englander" because he thinks that we ought now to pay a little more attention to the deepening of the life of the empire and less to its mere enlargement.

I read recently an interesting volume on "The Old Red Line," a book which gives the history of the all British Cable. That book shows the noble work done by Sir Sanford Fleming and others. It gives a specimen of what can be accomplished by persistent, well-directed effort on the line of peaceful progress. Surely it is helpful to ourselves and not harmful to others to have a cable running to the various parts of our wide-spread territories. That undertaking will serve useful purposes in the ordinary affairs of peace as well as in the special events of war. "Defence not defiance" might well be the motto of such an enterprise.

But now Mr. Chamberlain attempts to apply the "all red" idea to commerce, and many of us think that he is going too far, or at least too fast. In connection with the Home Rule movement Lord Randolph Churchill is reported to have spoken of him as "the old man in a hurry." Now we may perhaps regard the Colonial Secretary as a young man, as he has not yet reached three score years and ten, but with regard to this particular movement he certainly seems to be in a great hurry. It is significant that Punch sends out a cartoon entitled "Foiled" which shows that the highwayman Joe has failed in his attack on the Free Trade Coach. Whether the present government in Britain splits up over this discussion or not, I feel quite confident that Mr. Chamberlain cannot within an early period formulate and carry through an elaborate system of preferential trade. His sympathisers say No! but we can hold an election on the grand imperial idea, we can throw into the background this wretched school question, the Temperance questions and many other petty parish questions and we can launch out into the large imperial realm. Mr. Chamberlain has been asked some pertinent questions as to the details of his scheme and he replies grandly "let us settle the principle first" and so to the elector who is passionately interested in domestic questions, many of them of the greatest importance, the Colonial Secretary's new programme seems to be the old trick of "drawing a red-herring across the trail;" or in other words setting up a spirited foreign policy to divert attention from burning questions at home. In Canada we are apt to look only on one side of this ques-

tion, the prospect of gain to our farmers, but it is well to remember that there are many other sides to a question of such importance and far revealing influence. However, the chances are that we still have plenty of time in which to discuss it.—VERAN.

Congregational Singing.

BY UNCLE WILL.

The author of "Studies in Worship Music" thus records his personal impressions of Psalmody at Logells chapel,

"In every way the conducting of the Service of Praise is novel. The precentor Mr. Nicholas, stands on a raised platform below the pulpit, the hymns and tunes are on the tablets and there is therefore no need for them to be announced.

It might be well to give some idea as to the position of the tablets. ("On either side of the pulpit are two large tablets, which announce in bold figures the numbers of the hymns and tunes for the service, and the amount of last Sunday's offerings. (Some member of the Deacon's court or the board of managers might utilize the above.) These figures fit so neatly into their places that they seem a part of the tablets.)

When the people have found the hymn and the tune, Mr. Nicholas stands, the congregation then stand too. He blows the keynote on his pitch pipe, and the congregation respond with a full round chord. This having died away, at a signal from the precentor they start the hymn.

The first thing to be noted about the singing is its sharpness and clearness. There is no dragging or drawing, all is life, spirit and promptness. The accent is good, and the congregation answers readily to changes of force and movement suggested by the precentor in order to bring out the meaning of the words. But by far the strongest feeling produced on a stranger is that of hearing full and balanced harmony pouring in from all sides. This does not come from either end of the building; it comes from every where.

In many churches if one joins heartily in the singing one feels singular, because very few in the congregation are doing the same. At Logells Chapel one has precisely the opposite feeling. Here to be silent is to feel singular, because everybody is at work. The sound of voices all round is infectious: almost insensibly one begins to sing.

It should be noticed that this congregational result has not been reached by starving the psalmody from a musical point of view, or levelling it down to infantile simplicity. In Mr. Feaston's time a great point was made of antiphonal singing of the hymns, sometimes the people in the galleries would answer those below; sometimes the children would sing a verse by themselves often men would take a verse above or again the women would do the same.

To judge by the delights with which these effects are recalled over a distance of many years, they must have been very appropriate and very expressive.

All along there have been chants and anthems sung as well as hymns.

Much attention is also paid to musical expression which has its root not in mere artistic effect, but in the devotional spirit.

(To be Continued.)

The Late L't.-Governor of Ontario.

BY T. FENWICK.

When I was only a small boy, Sir Oliver Mowat was my Sabbath School teacher. Very few of those still "to the fore," can say the same. We worshipped in the first St. Andrew's church, Toronto, at the corner of Newgate (now Adelaide) and Church streets, opposite where, now, is St. James' parochial school. It was opened in 1831. After standing fifty years it was pulled down. I may say that my father and mother were the first caretakers of it. Several years ago, when I was pastor of the Presbyterian church of Metis, Que., I called on Sir Oliver, at that time, the Attorney General. His office was in what was formerly Judge Hagerman's house. I wished to extract some golden pus from his purse to help us in the building of our new church. Of course, I "put my best foot foremost." I related to him what I have just related. It gave him pleasure, and he gave me a "V." Not long before he passed away I had occasion to write to him. Lest he might have forgotten it, I repeated what I said to him long before. In his reply, he said that these reminders of days long past were pleasing to him. He also sent me a copy of his work on Christianity.

I do not say that Sir Oliver Mowat was perfect, but I do say that we have every reason to believe that he was a Christian "in whom was the root of the matter." He was abused by some, but if they have not already done so—they will see their mistake, by and by. May they do so before they pass into the eternal world.

It is an unspeakable blessing to a country to have godly, as well as talented men, to direct its affairs. Look at those "uncrowned kings"—Joseph and Daniel. Some say that godly persons should have nothing whatever to do with politics. This is a very great mistake. It is a very fair question "Should politics be handed over to the devil?" The Bible says that "the powers that be are ordained of God." Politics, properly so-called, are, therefore, all right.

Sir Oliver's body is now lying in the cold ground. But it is "redeemed dust," and shall, therefore, when it is raised again, be fashioned like to Christ's glorious body. Man is a compound being. He is not all body, neither is he all soul. He consists of three. The dead bodies of the Lord's people are, therefore, precious to Him. Our Shorter Catechism very beautifully, as well as very truly, says: "The souls of believers are, at death, made perfect in holiness, and do immediately pass into glory, and their bodies being united to Christ, do rest in their graves till the resurrection."

The main element in the bliss of heaven is the presence of Jesus. Think on it—seeing in His glorious body the nail-prints of Calvary which He received for us, and hearing the sweet words which fall from His lips into which grace is poured.

Here we prepare for eternity, either for weal or woe. As we sow in this life, we shall reap forever, hereafter.

Woodbridge, Ont.

The Toronto News on a Prominent Methodist.

A Graceful Tribute.

Rev. Dr. Dewart was one of the chief figures in Canadian Methodism. He was a man of remarkable force, singularly persistent and aggressive, and with a robust controversial method. His life went back to pioneer days, and was rich in reminiscences

of circuit riding and backwoods preaching. With all his rugged qualities, he had a sensitive appreciation of beauty in nature and in literature. No one dwelt more familiarly with poets and romancists. He knew the note of every Canadian singer, and was the eager patron of all creative and enduring work in our native literature. He has left some verse of his own of genuine insight, and of excellent spirit and finish. He will not be chiefly remembered, however, either as a poet or as a preacher. He was pre-eminently a journalist and a controversialist. In much of his work there is the pure note of dogmatism, and the resolute temper of the autocrat. He took his ground surely and firmly. He argued to establish in other minds the conviction which possessed his own, and scorned to compromise. If this sometimes gave to his teaching the flavor of partisanship, it was still so strong and so vigorous, and so whole-hearted, that it always commanded respect and carried authority. His partisanship was mitigated by his infectious optimism, and he was so frank, straightforward and courageous that he easily took leadership in any cause for which he enlisted. He as much at least as any other man reconciled the Methodist church to the policy of university federation, and under his control The Guardian had an authority which no other religious journal in Canada has ever possessed. He was a Liberal, and indifferent touching the times and places where his Liberalism found expression. He fought Catholic dogma with zeal and energy and yet advocated Home Rule for Ireland and contended strenuously for equal rights of citizenship and ample political recognition for men of all creeds. A British loyalist of a very robust type, he refused to suspect the loyalty of the French-Canadian, and had no fear of the influence of French Canada in Canadian affairs. A Liberal in political and economic faith, he staunchly upheld the old theology, and there was something almost merciless in his attitude toward that higher criticism which verges upon rationalism. But much more of his writing than the public knew was political, and it is, perhaps, in this field that his chief influence was exercised, and exercised in genuine zeal for the up-building of Canada, and unflinching enthusiasm for the political party in whose fortunes he was so unselfishly concerned.

Belfast Witness: Shall we venture to hint that perhaps the gift of conducting a week night service is not possessed or cultivated by all Presbyterian ministers. A man may preach a good sermon on Lord's Day, yet fail to make the mid week prayer meeting a success. A plastic adaptation is needed, a perception of popular needs and tests, a simplicity, directness, and fervour, a spiritual interestingness. To make it another preaching service is surely a mistake.

Christian Intelligencer: The mission of the Gospel of peace and salvation is to restore to men their reasons, and to subdue their passions, and thus to bring them into harmony with their environments, their fellowmen and their God. The carnal, or natural mind, is enmity against God; it is not subject to the law of God, neither indeed can he be made to be by any natural process of man's invention. This enmity must be slain, and can be; only, however, by the power of divine grace and truth. The precious Gospel of the Lord Jesus Christ is the saving leaven the whole lump. Proclaim it, therefore, unto all the nations that strife may cease and peace reign.

FOR DOMINION PRESBYTERIAN.

Aspirations.

BY GEO. W. ARMISTONG.

Who has not felt with some surprise,
Great, dormant aspirations rise;
That would not rest?
Strong, true ambitions, full of power,
Like Spring at its awakening hour,
Or buds before the opening flower,
On nature's breast!

New birth, new life, activity,
As at the soul's nativity,
When death is past;
Bright visions of a coming day,
Made glorious by the morning ray,
Dispelling darkness, gloom, dismay,
Which overcast.

The distant fields of living green,
On faith's horizon clearly seen,
Away so far;
But still to patience ever near,
To hope, a flame undim'd and clear,
To aspirations ever dear,
A golden star!

Mirage of desert to the faint;
But he who utters no complaint—
The strong of heart:—
The future is a present bliss,
A target which he cannot miss,
Questions ne'er trouble: that or this,
He plays his part.

Rising superior to doubt,
Puts difficulties all to rout,
A man of soul;
Deaf to complaints and idle moans,
And to procrastinations groans,
But, rising as on stepping stones,
To reach the goal.

Such aspirations make the man,
Honour and truth his body plan,
His conscience bright;
Blending his will with the Divine,
Life's structure, like a planet live,
In God's eternity shall shine,
Enthroned in light.

London, Ont.

The misery produced by labor strikes is sadly illustrated by a tragic episode which recently occurred in New York—the suicide of a brick-layer. He was sixty-three years old. The strike forced him into idleness, and constrained him to spend the little money he had saved. He became despondent, told his wife that he could see nothing to live for, and repeatedly said to her: "It's a serious state of affairs when a man wants to work and can't. It's no use to try. It looks as if these strikes would never be over, and I am an old man with nothing saved. What little we had is all gone. I think I will end it all." And he did with a dose of carbolic acid. The Christian Intelligencer referring to the tragedy says: "Strikes do cause 'a serious state of affairs,' which should have no existence in this land of freemen, where labor receives larger remuneration than in any country in the world. Strikes are evil, and only evil. The loss and suffering entailed by them is a costly price for any little advantage gained. Strikes in the long run, tend to poverty instead of riches, and increase the list of suicides. This their history proves. Pity that labor troubles when they arise could not be settled by other methods more rational and less harmful. There ought to be wisdom enough on the part of those who represent capital and labor to devise some such method." The people who chiefly suffer when strikes are "on" are, first, the families of the strikers, especially those who may have no resources to fall back upon temporarily; second, the innocent public. The only people who reap any advantage are the "walking delegates" and the salaried officials who order and superintend strikes. What gigantic follies labor strikes are!

Poison—

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A college town should be free from the licensed grogshop and all its kindred evils. The saloons want young men and are anxious to go where they are; but manly virtue is ever menaced by their presence and Christian integrity is impossible in him who seeks their patronage.

Schools are the arc-lights on the cross-ways of civilization.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until Friday, July 21, 1903, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion. Combined specification and form of tender can be obtained on application at this office. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned. The Department does not bind itself to accept the lowest or any tender. By order, **FRED. GELINAS,** Secretary. Department of Public Works, Ottawa, June 11 1903. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

The Quiet Hour.

Samuel's Farewell Address.

S. S. Lesson, 1 Sam. 12: 13-25, July 19, 1903

GOLDEN TEXT—Only fear the Lord, and serve him in truth with all your heart. 1 Sam. 12: 24.
BY REV. PROF. JORDAN, D. D. KINGSTON ONT.

Connecting Links—The invasion of Gilead and the siege of Jabesh by Nahash, the Ammonite king, after the election described in last lesson, gave Saul an early opportunity of proving his courage and capacity, ch. 11: 1-3. He raised an army and wrought a great deliverance for the people of Jabesh. In the hour of victory he showed his greatness by rejecting the proposal to put to death those who (ch. 10: 27) had spoken contemptuously of himself, ch. 11: 12, 13. Then Samuel calls the people to renew the kingdom and consecrate the king at a religious festival, ch. 11: 14, 15. The lesson is a part of Samuel's address on that occasion. In vs. 1-12 Samuel gives an account of his own career, of God's dealings and of the people's unfaithfulness.

I. Samuel's Counsel, 13-15.

v. 13. Now therefore behold the king. The people had just been reminded of their demand for a king to deliver them, instead of trusting in God, v. 12. Now that the king has been appointed, Samuel shows what is expected of both king and people. Whom ye have chosen. This was the human side of Saul's selection as king. Behold, the Lord hath set a king over you. This was the divine side. The Lord had directed and over-ruled the wishes of the people for the fulfilment of His own purpose. Samuel reminds his hearers, that though they had now 2 king, God is still the supreme ruler, to whom king and people alike owe obedience.

Vs. 14, 15. If ye will fear the Lord. The ordinary Version makes this verse give four conditions of prosperity, namely: (1) fear the Lord; (2) serve Him; (3) obey His voice; (4) not rebel, while *then* introduces the promise depending on these conditions. The Rev. Ver. translates the latter part of the verse, thus "and both ye and also the king that reigneth over you be followers of the Lord your God." This makes a fifth condition of prosperity. According to this translation Samuel leaves the promise to be supplied by some such words as, "It shall be well with you." (Compare Ex 32: 32; Luke 19: 42) But if ye will not obey. Two only of the conditions of prosperity given in v. 13 are repeated here, but they are the most important. Indeed, obedience includes them all. Then shall the hand of the Lord be against you; as unfaithfully as it would be for them, if they obeyed. No one can break His laws without suffering for so doing. As it was against your fathers. In v. 9 Samuel had rehearse 1 the history of the nation's forsaking of God for idols, and their punishment by being given over into the hands of the surrounding heathen nations.

II. Samuel's Authority, 16-18.

Vs. 16-18. Now therefore. The people had failed to learn the Lord's power and claims from the life and teachings of Samuel. They were now to be convinced by an outward miracle. But it is nobler to find divine power in a righteous life and faithful preaching, like that of Samuel, than in thunder out of a clear sky. Wheat harvest; May or June, the hottest period of the year. Usually no rain falls from the cessation of the spring

showers about the end of April until October or November. "Rain in harvest" served as a figure for what is out of place or contrary to rule, Prov. 26: 1. Thunder and rain, "Thunder" is literally "voices." (See Ps. 18: 13; 29: 3.) That your wickedness is great. Like all the miracles of the Bible, this one was intended to teach a moral lesson. And all the people greatly feared the Lord. (Compare Ex. 9: 28; 19: 16.) Fear of this kind needs to be turned into real reverence and unswerving loyalty. And Samuel. He was coupled with God as was Moses, Ex. 14: 31: The unexpected rain was a "sign" attesting the truth of his words and their divine authority.

III. Samuel's Promise, 19-23.

Vs. 19, 20. Pray for thy servants. Compare the request of Pharaoh (Ex. 9: 28) and of the Israelites (Ex. 20: 19) to Moses. Added unto all our sins this evil. They confess their past sins, and also admit that the demand for a king had been sinful. Fear not. Samuel believes in a merciful God, and teaches that sinners need not despair, if they are really penitent and seek mercy with a sincere heart, 1 John 1: 9. Serve the Lord. They must "do works meet for repentance," Acts 26: 20. With all your heart. The first mark of true service is heartiness, earnestness, enthusiasm, Mark 12: 30. Turn not aside; a second mark. Our service should be single. God will not share our hearts with any idol, Matt. 6: 24.

Vs. 21-23. Vain things; literally, "nothings." The same word is applied to idols Isa. 41: 29 (translated "confusion") and idol makers, Isa. 44: 9 (translated "vanity"). (See also 1 Cor. 8: 4) For; introducing encouragements to the service of the Lord. The first of these is that they can count on His help. Will not forsake His people; a most gracious and loving assurance. (Compare Heb. 13: 5) For his great name's sake; the chief reason for the assurance. The reputation of God would suffer if He should forsake His own. (Compare Ex. 32: 12; Josh. 7: 9; Ezek. 20: 9, 14, 22; Rom. 11: 1, 2) It hath pleased the Lord. For God's free choice of His people see Deut. 7: 6-11. Having once made this choice, He will not go back on it, Jas. 1: 17. As for me; a second encouragement. Samuel promises to help the people by his prayers and teaching. God forbid; literally "far be it from me." To pray for you; the first way in which Samuel promises to give help. For other instances of his prayers, see chs. 7: 5; 8: 6; 15: 11. His power as an intercessor is referred to in Ps. 99: 6; Jer. 15: 1. It was the work of the prophet to speak to God on behalf of the people, as well as to the people on God's behalf. I will teach you; a second way in which Samuel will help. He may cease to rule, but he will continue to instruct. He will still be able to help the nation he loves and has served so well.

IV. Samuel's Appeal, 24, 25.

V. 24. Only fear the Lord; a different kind of fear from that of vs. 18, 20. That is the fear felt by a slave towards a harsh master, or by an enemy towards a powerful foe. This is the loving dread which a true child has of offending his father. Serve him in truth; a third mark of acceptable service, to be added to those of vs. 20, 21. For consider. The first motive to obedience is gratitude. How great things he hath done

for you. This appeals to Canadians as much as it could ever have done to the ancient Israelites.

V. 25. Ye shall be consumed; the stern law of sowing and reaping, Gal. 6: 7, 8. The word here translated "consumed" is rendered by "perish" in ch. 26: 10; 27: 1, and is used in these latter passages of being slain in battle. Perhaps this verse looks forward to Saul's death on Mount Gilboa (ch. 31: 1-4) after the defeat of his army.

Bible Study, One Verse at a Time.

[200]

No. 12.

Psalm 103: 12.

BY MRS. ANNA KOSS.

—"So far as the east is from the west, so far hath He removed our transgressions from us."

Here is the key to this mystery of infinite mercy in a Holy God toward those who have earned for themselves the wages of sin instead.

The Psalmist has stood in the great Day of Atonement, and has seen the high priest lay his hand on the head of the live goat, and put all the iniquities of Israel upon him. Then he has watched the sin-burdened animal led away into the wilderness, bearing, according to the word of the living God who cannot lie, the sins of the people into a land not inhabited. He has grasped God's idea, that that which had been thus removed was *gone*, and he sings out another song of the infinite: "As far as the east is from the west, so far hath He removed." How far is the east from the west? Will figures give it? So far hath He removed. When will the east meet the west? Then and not till then, shall my removed transgressions meet me.

Did the Psalmist understand that his transgressions were removed from him by being laid actually upon the head of his Lord? that the wages these transgressions had earned for him were withheld from him only because they were paid in full into the quivering heart of the great Substitute? "Which things the angels then desired to look into" but they "were hidden," "God having prepared some better thing for us."

Had he understood that the actual removal of these transgressions were to be accomplished by the God of Moses coming down Himself as the Son of man, and bowing His own head to the hand that "laid on Him the iniquity of us all," what would have been his song of adoring love and gratitude there? Had he written out before him as we have, in light whereby he could read it, "He was wounded for our transgressions, He was bruised for our iniquities," what words could have set forth the response of her soul to that?

Where are our songs, though we know these things? God forgive us and stretch out his hand of infinite mercy to meet our need. We have *lost sight of the glory of the cross*, and small wonder that our love is cold, our prayers are feeble, and our struggling to bring the world to Christ has "wrought no deliverance in the earth."

* The following paragraph from the London Presbyterian cannot fail to be of interest to readers of the DOMINION PRESBYTERIAN: "At a meeting of the United Free Church Presbytery of Haddington and Dunbar, the Rev. Dr. J. D. Robertson, Abbey Church, North Berwick, intimated his acceptance of the Chair of Apologetics in Knox College, in succession to the late Professor Halliday Douglas."

A Changeless God.

C. H. WETHERBE.

It is a noteworthy fact that all through the Bible the truth is stated in varying form that God is a changeless being. It is a truth of exceeding importance, and for this reason God sought to profoundly impress it upon the minds of all people. He knew that many would endeavor to make it appear that the time had come when he was different in some respects from what he had been; and surely many of such attempts have been made, and are being made to-day. Liberal religionists and others of a sentimental nature are insisting that God, in these days of progressive revelation, is not such a stern, exacting and judicial being as he was in the olden times.

Great emphasis is put upon the truth that God is a being of love, as though, in Old Testament times, he was much less loving than he now is. This is a falsehood. He was just as truly and fully a God of love in ancient days as he is in these days, for the simple reason that he always was absolutely changeless. Moreover, the Old Testament gives abundant proof that God was "altogether lovely" all through that dispensation. He loved people then as largely as he does now. The perfection and fullness of his love has never varied a particle in all ages of the world.

Then, too, because of the changelessness of his love, and the great intensity of it, God must necessarily hate and abhor transgression and iniquity without any abatement. He has the very same degree of hatred of sin in these days that he ever had. And his attitude towards lawless people, liars, hypocrites, murderers and defamers of good men is precisely the same as it always was. The impenitent ones who die in these days will be banished from God's presence as certainly those in olden times were. So it is that God's words of warning, uttered many centuries ago, are still in force and need heeding.

Work.

Work is given to men not only, nor so much, perhaps, because the world needs it. Men make work, but work makes men. An office is not a place for making money, it is a place for making men. A workshop is not a place for making machinery, for fitting engines and turning cylinders; it is a place for making souls; for fitting in the virtues to one's life; for turning out honest, modest, whole natured men. . . . For Providence cares less for winning causes than that men, whether losing or winning, should be great and true; cares nothing that reforms should drag their cause from year to year bewilderingly, but that men and nations, in carrying them out, should find there education, discipline, unselfishness and growth in grace.—Henry Drummond.

Weakness As a Means of Strength.

Weakness is sometimes the best strength. Paul says, "When I am weak, then am I strong." And all of God's children have a right to share that blessing. Without any of one's own strength, while sharing all of God's strength, is to be possessed of all that we need, and more. When good Dr. Bushnell was in his last illness, one of his loving daughters said to him, "Dear father, you are so patient in all your trials!" His quick answer was, "I've got a great deal of weakness to back me." He felt the true strength of weakness. We have reason to be grateful for the help of that same strength.

Our Young People**Sun., July 19.—Religion Between Sundays.**

Acts 2 : 42-47.

A Sum in Fractions.

Sunday is only one-seventh of the week. No matter if we keep it as strictly as possible, that cannot make it any more, in proportion to the rest of the week, than one day out of seven. Therefore, to confine our religion to Sundays is only to have one-seventh of a religion, and no more.

True religion will pervade the whole week,—every day, hour, and minute. Like a perfume, it penetrates all the air. A religion too good for everyday use is only a fine-spun theory that will not stand practical test. Religion is the most practical, everyday thing in the world.

Some Christian lives are like a line of scallops—sagging down in a deep curve between the level of the Sunday points. What a pitiful zigzag such a life makes! Life should rise, rather, on an even, upward slope, with the Sundays marking the way like points of rest for the climber.

The Weekday Sermon.

There are many people nowadays who never go to church. They pay no attention to the preacher. They never read the Bible. The only Christian teaching they cannot avoid is the weekday sermon preached to them by the conduct of their Christian neighbors.

Two men work at the same bench. If one is a Christian, and the other is not, the Christian worker will either be a continual reminder of the gospel to his fellow, or an occasion for despising religion. "Under whose preaching were you converted?" a young man was asked. "Under my mother's practicing," was the answer.

What a man says on Sundays may be hypocritical; what he does on weekdays will show the truth about his religion. A man steadfast in daily prayer, loving his fellow-men, brave and faithful, honest even when he loses by it, a peacemaker,—such a man convinces where argument and preaching would be useless. A church is rightly judged, not by the Sunday sermon from its pulpit, but by the weekday sermons from its pews.

Loving the Brethren.

"Which church are you going to?" a newcomer in a small town was asked. "Well, I meant to go to the one on the corner," was the reply; "but the best neighbor on the block, who came right in and helped me with the baby the day after I got here, goes to the L.—Church, and so I'm going there too."

Love is the fulfilling of the law. There is no use praying for people whom we do not help when we get a chance.

The spirit of fellowship was the most striking point, in the eyes of the world, about the early church. Today, members sit within the toss of a biscuit of each other, in the same church, and do not even speak, much less act as brethren. Until we have fellowship with our brethren, weekdays as well as Sundays, we are not the kind of members that Peter and John would have wanted, or that would have helped the early church to conquer the world.

Great achievements are the results of great faith. There is always a stormy billow near by to frighten any weak faith that attempts to walk the water.

A Bit of Scotland in Canada.

At a point 145 miles north of Toronto on the Grand Trunk Railway System is reached one of the most magnificent districts in the Highlands of Ontario known as the Lake of Bays District. The region comprises a series of connected lakes, over which large steamers are navigated. What greatly adds to the Lake of Bays value as a health-giving and sportsman's resort is the unmatched purity of the air one breathes upon its heights. The visitor forgets his ills under its reviving influence in less than a week, and sees life's problems in a smoother light, enjoying the good things in this life which Nature and Providence have prepared for him. Its bracing morning breeze which rivals the celebrated atmosphere of Pike's Peak, Col., imparts new lung power and fresh vitality.

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Has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

Daily Readings.

Mon., July 13.—Steadfast in works.
Heb. 10 : 23-25
Tue., July 14.—The "greater works."
Acts 5 : 14-16
Wed., July 15.—Week-day fellowship.
1 John 1 : 3-4
Thurs., July 16.—Daily rejoicing.
Ps. 89 : 1-16
Fri., July 17.—Continual praise.
Ps. 34 : 1-7
Sat., July 18.—All to His glory.
1 Cor. 10 : 28-31
Sun., July 19. Topic. Religion between Sundays.
Acts 2 : 42-47

The Sandman.

The Sandman comes across the land,

At evening, when the sun is low :

Upon his back, a bag of sand,—

His step is soft and slow.

I never hear his gentle tread,

But when I bend my sleepy head,

"The Sandman's coming!" mother says,

And mother tells the truth, always!

He glides across the sunset hill,

To seek each little child, like me ;

Our all-day-tired eyes to fill

With sands of sleep, from slumber's sea.

I try my best awake to stay,

But I am tired out with play ;

"I'll never see him!" mother says,

And mother tells the truth—always!

—Harper's Magazine.

Vicarious suffering is a fact of life, and cannot be expelled from life until love is expelled. We cannot care greatly for the highest interests of another without bearing his infirmities and taking on his sicknesses, nay, even bowing to the burden of his sins.—Hugh Black.

Men who treat God with disrespect should raise no outcry if men treat them in the same way.

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D. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, July 8 1903.

THE ITINERANT ASSEMBLY.

The Commissioners to the General Assembly are returning with true tales of their journeyings and their reception and experiences at the goodly far western city of Vancouver, B. C. The Assembly next year goes down to the other ocean, the invitation from St. John, N. B., having been accepted. Each extremity of the Dominion will thus have had the Assembly within two years. No one will begrudge either section or city its good fortune; but we find a growing feeling the time has come for a more central meeting place and more settled arrangements. An itinerant Assembly has its advantages, particularly at a certain stage of a country's growth; just as the itinerant Provincial Exhibition of olden time in Ontario had its useful side; but the advantages of a settled place of meeting seem to many thoughtful people to far outweigh any of the advantages of Assembly itinerancy.

An Assembly meeting at a settled, central place year by year, presupposes the discontinuance of the billeting system, a system which, like the peripatetic Assembly, has had its day. One or two of the Ontario Methodist annual conferences have abolished the billeting system in toto, and we are informed the change, while not interfering with any desired or legitimate hospitality, has contributed to the freedom and self respect of delegates.

Montreal, Toronto, and the Dominion Capital, each put forward their claims to become, like Edinburgh, the annual meeting place of representative Presbyterianism. Perhaps, billeting being abolished, the Assembly might confine its meetings to these three places in rotation—or perhaps, to the two places last mentioned, namely, Toronto and the Dominion Capital—until experience has had time to suggest the next step.

A kingdom built on ignorance is a house built on the sand.

THE DOMINION PRESBYTERIAN

CANADA'S COMING DEVELOPMENT.

Some little time since the DOMINION PRESBYTERIAN alluded to the project of the Grand Trunk Pacific Railway,—intended, as its name implied, to extend the great system of the Grand Trunk Railway out to the Pacific coast, thus giving Canada a second line across the continent—"from ocean to ocean." At that time, the understanding seemed to be that the new Grand Trunk Pacific Railway Co. would construct the line as a private project, the Dominion Government guaranteeing the bonds. A very important, even momentous change of policy has been made, namely, that the portion of the new transcontinental line lying between Quebec City and Winnipeg will be constructed as a Government property, by a Government Commission. This long stretch, which will connect with the Intercolonial Railway (a Dominion Government Railway) is to be leased to the Grand Trunk for 50 years. Into the details we need not enter, as the daily papers are full of them; though the general idea seems to be business like and patriotic.

The point made in our previous article, the religious importance of the expanding work which all this development throws on the shoulders of the Church—is in no way weakened by the change of programme above mentioned. Within the next ten years there will be thousands of new calls for religious help in the long line between the Atlantic Ocean and the tossing waters of the Pacific main. The railway man, the manufacturer, the public school teacher, the merchant, will be alert to enter into the vast field of new opportunity opened up by the projected railway; they must not be less alert, who recognize the importance of spiritual merchandize beyond price.

To all appearance, Canada is about to enter on a period of development analagous to that, which, during the 19th century marked the United States. Some time after the union of these British North-American provinces, the late Hon. Joseph Howe described the Confederation as a series of fishing rods tied together by the ends. There was, and is, force in the description. The population of Canada, from ocean to ocean has been, comparatively, but a long fringe. The affect of the second transcontinental line, with the numerous connecting lines running northward and southward, will be to give Canada depth as well as length. Within ten years, Ontario's available area of population, production, and opportunity will be enormously advanced; and what is true of Ontario will not be the less true of other sections of the vast Dominion, the moral and material future of which Providence has given us to direct.

Let the Church's statesmen—and by statesmen we mean men of true, prophetic imagination, who look ahead—let the Church's statesmen not be found napping!

A child deprived of learning is handicapped in the race of life.

SUMMER TIME.

We have just had our great national holiday—it should indeed be our greatest as it celebrates, in one sense, the beginning of the Canadian nation. Dominion Day has a good name, and gives us a festival that all classes and conditions of people can enjoy. At the same time the holiday season begins for a large section of our people. The schools close, the children cease for a little while their steady toil. People betake themselves to the sea, the lakes or the mountains. Those of greatest wealth and leisure remove their homes from the city to places where the air is fresher and life freer. Many to whom this is impossible snatch a week or two from the shop or office. Others indulge in an occasional day off, or a week end trip. The farmer must stick close to business until the harvest is gathered, but he has the advantage of fresh air all the time and he can take a few days recreation at the "fall fair." So altogether we are inclined to think that the Canadian people are not badly off in the matter of holidays. This is well, as to play is just as much a sacred duty as to work. Or to put it in a slightly different form, a man is likely to work longer and do his work better who takes a reasonable amount of recreation at the right time and in the right spirit. One can appreciate the fiery zeal of a man who wishes to work hard all the time because he feels that life is short, and so few are in earnest. But the Sabbath law is inexorable. There must be times of relaxation if the energy is to be renewed and the vision kept clear. In Canada, where the winter is severe, it is necessary to spend much time in the open air. The summer jaunt by the lakes and into the woods may be a real blessing to the man who is kept steadily at work during the winter, and especially for the man whose work is necessarily indoors. If the worker needs a summer rest, the pleasure seeker needs it even more, and yet there are people foolish enough to try to take all the noisy revelry that has spoiled their life in the city into the quiet country places. Surely there ought to be sufficient recreation in walking, rowing, swimming and other natural summer pursuits without bringing "social activity" of the poorest kind into our holiday resorts. A holiday means change and rest, putting off the harness for a little while, and learning to look calmly upon the face of nature. In order to have this there must be simplicity, moderation and reverence.

A simple life has its claims; we lay aside useless etiquette and cumbersome dress, and enjoy a freedom from restraint that may be healthful, without being vulgar. Moderation there must be, or the man comes back worse than he started. We have heard of people coming back utterly tired from a holiday and we were forced to believe that it was a poor kind of holiday.

Reverence there should always be; the spirit of worship should go with us that we may find God everywhere. The

number of meetings we attend may be fewer but our private prayer and social worship should be kept real and sweet. The summer time should not be a time of "backsliding" calling for spasmodic effort in the winter, but it should be a season that brings its own revelation and has its own appropriate forms of growth in grace.

QUEEN'S, THE PROVINCE AND THE CHURCH.

We reproduce the following article on "The future of Queen's," from the Toronto News, as it presents a view of the case that must now receive careful consideration. Statements are here made and arguments given which are worthy of consideration on their own merits. One thing is certain, namely, that the Toronto journals are utterly opposed to any Provincial recognition of Queen's. In its article on the subject the Globe had much to say about "The Provincial University," but in the meantime shuts its eyes to the existence of any other university. While the News tells us that the policy of the Provincial university is more firmly established than ever. The Trustees ought now to be alive to the danger of falling between two schools.

The Future of Queen's.

The General Assembly of the Presbyterian Church of Canada has decided in favor of the retention of Queen's University. It still remains to be seen whether the University will accept this decision, for, at the present moment, it is actively promoting a measure for independence. The strongly expressed wish of the Church's democratic governing body, however, can hardly fail to have a great influence upon its attitude.

The General Assembly has, to our mind, shown a clearer insight into the situation than has the University. In the present scheme of things educational in Ontario, there is no room for a private university, unless the experience of McGill can be repeated here—a very unlikely event. The great religious bodies and the Province are the only authorities to whom public opinion freely accords the right to impart higher education. The authorities of Queen's practically recognized this fact when they combined with the effort to denominationalize their University the effort to secure for it Government recognition and aid, but they may be in danger of losing sight of it. The latter effort has been unsuccessful, and the policy of "one Provincial University" is more firmly established than ever before. We think, therefore, that the General Assembly has shown a true appreciation of the situation by declining to countenance the cutting loose of Queen's from ecclesiastical control, and its consequent separation from both Church and State.

Their action amounts to a recognition by one of the chief parties on the other side of the controversy of the principle of "one Provincial University." For the impossibility of Ontario aiding a religious

institution is so obvious that to keep a university under Church control is to abandon all claim for State subvention. It is an admission also that the *raison d'être* of Queen's is not its geographical position, not the personality of its men, not even the quality of its work, but its religious character. And we think that admission is right. We think Queen's would lose more by losing its close touch with the great Church to which it belongs than it could gain by any increase of freedom—an increase largely nominal, for the University is already as free from tests in its student body as Yale or Harvard. It would be paid for by a loss of the sense of proprietorship in Queen's that now gains for it the support of every member of a Presbyterian church in Canada. Provincial aid might have been worth the price. Isolation from both Church and Province certainly could not be. And we take it that the Presbyterian Assembly sees that Provincial aid is no longer to be striven for.

It is to be noted that in those States of the Union where free universities—unattached, that is, to either State or religious denomination—most flourish, the State universities occupy a very insignificant place. And, conversely, where the State has the best teaching that can be procured, the free university is poor and struggling. We may leave out the cases of big individual endowments as not applicable to Canada. But the support of a great religious body is always everywhere sufficient to maintain a successful university, irrespective of competition. That support Queen's has always had, and will continue to have if it keeps up its present relations. Recent Government pronouncements have indicated with positiveness that it cannot be a State university. As a free university with claims upon neither Church nor State, its future would be a matter of doubt.

Literary Notes.

Karma, A Story of Buddhist Ethics, by Paul Carns. Dr. Carns has done much to make known to English readers the best side of Buddhism. In this story he shows the meaning of Karma or the Buddhist conception of the great truth, "Whatsoever a man soweth that shall he also reap." The story has had a wide circulation and has been by a mistake attributed to Tolstoi. The story is interesting to children as well as to the student of comparative religion and its price brings it within the reach of all. We can cordially recommend it. The following exhortation cannot do harm to any.

"Commit no evil; but do good
And let thy heart be pure.
That is the gist of Buddhism,
The lore that will endure."

Open Court Publishing Co., Chicago, 15c.

With the July number Good Housekeeping incorporates with it The Ladies' Magazine which has been so successful since its publication. This does not mean that The Ladies' Magazine has ceased to exist, but that henceforth it exists as a component part of Good Housekeeping. The number is an excellent one, contain-

ing in addition to the many helpful household articles several of more general interest. The opening one, A Prairie House-keeper, gives us an idea of the life of the women on a Western ranch. Then Ella Walton writes a bright little article on Tent Life for the Family, and Elizabeth Porter tells of the various eating places of London, England, in an article which will prove of interest to many who are planning a trip to the old world. Dominion Phelps, Toronto.

Sparks from Other Anvils.

East and West: Stand by the Cross, and catch its spirit, and the saints which sleep shall rise and come to you,—not merely your own dear dead, . . . but all who, anywhere, in any age, have tried to do right and not wrong, to do good and not evil, and to find God.

Herald and Presbyter: There is a real unity among all those who love the Lord Jesus Christ. The various evangelical churches are not hostile to each other. They are friendly. They cooperate. They are not enemies any more than the various families living in different homes in a community are enemies. Each one of these churches has a distinctive work or mission. It is to do a particular work for some class of people, to emphasize some particular truth or to develop some necessary department of life.

Glasgow Weekly Leader: It is always sad to think of these fathers of the Church, and in the onward march of history it is good to remember the standard bearers who were comrades in the well fought fight. We come to realize the pathos of the old words, "Our fathers, where are they? and the prophets, do they live for ever?" But we need not despair, for "they rest from their labours, and their works do follow them."

Chicago Interior: The world looks with envious eye upon the happiness of the believer and attempts to secure it by institutions. Happiness does not come from environment, but from life. The Master and his inspired disciples taught us that faith is a vital thing. It trans-fuses, suffuses, infuses. Unbelief may imitate its results, but not duplicate them. Root and fruit are inseparable in the divine economy. Whosoever covets the joy of the believer, the peace of the believer, the divine patience of the saint, must, to possess what he covets, possess the faith from which they all spring; that faith which establishes a vital union with the source of all divine life and everything which is most worthy to possess.

Christian Observer: The lowering of the regard for the Sabbath—its increasing secularization—the growing amount of Sunday labor and of Sunday frolic and dissipation, form one of the most serious menaces not only to Christian progress but to the perpetuation of American institutions. These words of Macaulay are well worthy to be seriously pondered: "We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. While history is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days."

The Inglenook.

FOR DOMINION PRESBYTERIAN

A Manitoba Storyette.

It was a beautiful fall day. The Manitoba sun was flooding the prairie, with its summer grasses and flowers, like a molten sea of glass. B—— the summer fair was in progress. All the country side was there; men of the hay and meadow fields dressed in their best and accompanied by the happy wife and laughing children. And where can you find a laugh so cheerful as that unlimited laugh of a prairie child. It rings in every ear to-day. Others too were there. Here come the railway men who guide the destiny of many a party riding over those steel rails to Manitoba beyond. How determined they are. They are being hailed by Mr. Newton the Presbyterian missionary of that district. Welcome, however, is in their demonstrative handshake and now Mr. Newton turns to meet an undemonstrative little man who also has an eager hand. None but those who have tasted the loneliness of the backward parts of the west, know how delightful the hand of the minister is and none but those on whom fortune's sun never shines can appreciate the wonderful sunshine which a minister who is bred in sympathy and has trod the lonely path himself and who has come from the outside world to tell the poor, God's people, of the riches laid up for those who endure.

"It is a beautiful day, Mr. Maxwell," said Mr. Newton.

"Yes, it is a beautiful day."

"How are the boys?"

"They are well—both here, and Jennie also," said Mr. Maxwell without a smile.

"What a gathering that will be when we all meet in the exhibition day of Heaven," said the minister softly.

"What a gathering," said Mr. Maxwell very softly and then repeating the words almost to himself, "what a gathering."

They had drawn apart by this time from the merriment and happy shouts and songs of the merry-makers and Mr. Newton using almost the soft tone of his parishoner, as if he were entering a holy place, and even as he spoke his footsteps were hushed and he paused, said, "and how is Katy to-day?" "Katy is well," Mr. Maxwell said, and his face lit up with a wonderfully sweet smile. That relieved the weather beaten face of a toiling man of some of its hardness and made it like a child's face. Then grasping the ministers hand he said, "what a gathering and Katy will be there." Poor Katy, for many months her bed had been her place of abode. Mother, father, sister, brothers all loved her and whispered of her.

To-day she had, as Mr. Newton learned, refused to allow any one but her mother to stay with her, but begged them as a favor to go to the yearly fair and see the neighbors. It was indeed a happy day to them. The day wore on. The games and exhibits were in full course. The boys of Mr. Maxwell and Jennie were enjoying all very much. Mr. Maxwell had for some time been watching a cloud not much bigger than a man's hand rising above the tree tops away to the north, for in this particular part of the west trees and grass were in abundance. Mr. Maxwell's home was about ten or twelve miles straight north from B—— and surrounded by forest, small trees to be sure,

mostly poplar, the only clearing being a few acres around his house and barn. Mr. Maxwell continued to watch with silent eye, and the cloud grew steadily larger. At length he sought his young people and told them he would go home, when asked the reason he pointed to the gathering cloud. Just then the minister returned. He now had his buggy. He said, "I have a prayer-meeting at my north appointment to-night, Mr. Maxwell and will stop at your place for tea." Then said Mr. Maxwell, "I will go with you if you please," and turning to the children added, "stay the day out, but don't be late."

The sun, as they drove along, was beginning to be discolored by the clouds of smoke. Now and then athwart the sky the fire lightning leaped and penetrated the dark doom towering yonder in the northern sky. The minister now saw and trembled. Mr. Maxwell was as usual silent but his face was a little whiter than usual. The minister urged his horse but the flame was coming faster. It was getting darker—the fire was nearer than they thought. Could they get home was the thought of both. And the minister thought of Mr. Maxwell's home and Katy ill in bed and only mother with her. The horse was galloping now. "On, on," he cried, "we'll make it yet, for half a mile more and we turn west and we will be out of the direct track of the flame." But with a crash came the sound of falling trees, a terrible roar. Both men sprang to the ground, turning the horse south, they threw themselves into the ditch along the road and held their breath as the river of flame rolled over them. For one mad moment they feared they had been devoured by the flame, then it was past. They staggered to their feet; before them a blackened, devastated waste; behind over the road, which a moment ago they were traversing, a roaring avalanche of fire, carrying death and destruction in its path.

But what of home. They did not mind singed clothing nor blistered hands nor face, what had become of Katy and her mother? Were they in the track of the holocaust? On they rushed. A silent prayer on the lips of each. All black. All burned. The trees blistered. The foliage gone. The green withered. Now they got a glimpse; the stable is a mouldering heap of blackened ruins. "My God! my God! why hast thou forsaken me," cried the broken hearted father. "Come on," cried Mr. Newton who was a few paces ahead, for the little town was seen by him evidently unharmed. "God has not forgotten nor forsaken us yet." "Katy is sound and mother too"—what a meeting! Then after silent the minister fell on his knees and thanked the dear Heavenly Father for what he had done that day for them.

The story was soon told. Mrs. Maxwell had let the cow out of the byre when the fire drew near and then as it came closer she went in to tell Katy how near to death they were. Brave Katy said "dear mother, God can care for us as he cared for the Hebrew children. You do what you can and I will pray." And Mrs. Maxwell let down the fences and Katy prayed and God heard and answered.

Roland, Man.

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

Music at the World's Fair.

Preparations upon a large scale are being made for the music which is to be made a feature of the St. Louis Exposition in 1904. There are to be indoor orchestral concerts and organ recitals, open-air band concerts,—for which there will be no admission charge,—and performances of choral music on a large scale. The idea of the committee in charge of the musical arrangements is to aim at appealing rather to the popular taste than to the more limited demand for music of the highest class, although there will be no sacrifice of dignity in the programmes. Considerable attention will be paid to works by American composers, which, it is hoped, will give a decided impetus to the best creative endeavor in native music. Competent conductors are to be engaged for the orchestral concerts, among whom, it is expected, will be one of the celebrated "báton prima donnas," as they are called abroad, of Europe. For the organ recitals, in which the most eminent American and foreign organists will take part, a special instrument will be constructed; it is to contain nearly 150 stops, and will be, it is said, the largest organ in the world. The orchestral and organ concerts are to be held in Festival Hall, the centre of the main group of buildings.—Harper's Weekly.

Economy and Extravagance.

BY PRISCILLA LEONARD.

One of the rarest gifts in life is just a sense of proportion. Out of the thousands of young men and women who study art, how few are those who have a natural discernment of the right balance and relation of each part to the whole, and how long and laboriously must the majority learn the laws of proportion. Yet we expect each man and woman to be a wise economist, and shake our heads over extravagance, without ever considering the blank ignorance from which it usually springs. If the science of proportionate expenditure could be taught in our public schools, it might change conditions for many families in the future; but as it is, most human beings stumble along as best they can, saving or spending with an entire lack of education on the whole subject.

Economy, through this ignorance, has gained rather unpleasant associations, as of cheese-paring closeness, and the poorest cuts of meat. But "economy" means, in the original Greek, simply the management or control of household or community incomes. The good economist is the wise spender, not the grudging saver. The proportion of the part to the whole, of the daily expenditure to the yearly revenue, of the unessential luxuries to the essential necessities—this is the field of the economist. It is not how much we spend or save, but how and why we spend or save it, that marks us as good or bad economists. A man who economizes on the education of his children to spend on furnishing his house, for instance, economizes very badly indeed. The woman who economizes on the family food so as to spend on the family clothes is a still worse economist. Such a mother comes to memory, with nine children and a pitifully small income. The children had shoes and clothes enough to quite deceive the neighbors, but the table went bare, and to the remonstrance of a friend who knew the inside facts, the mother only replied:

"Folks don't see when the meat isn't on your table; but they do see when the shoes aren't on your feet!"

It was shrewdness, but not wisdom—rather the very poorest of poor economy. The

result was logical, though sad; only two of the nine children lived to grow up, and those two were sickly and not able to earn a good living. The Jewish father whom Miss Addams cites was a truer economist, when he said that he could not afford to save any money, but must put all he earned into feeding his children as wholesomely and well as possible, and thus prepare them to support the household later on on a more prosperous scale.

Economy, indeed, is not the dismal science of miserliness; it is a systematic plan of campaign, whereby money is spent to the best possible advantage. It includes saving, usually because it looks to the future as well as the present, as all good generalship must do. But saving is only one of the proportionate parts of the harmonious whole. The economist must spend less and get more than the spendthrift, in order to deserve the title. The emphasis should not be laid on going without things, but on gaining better things—not on self-denial, but on wider opportunity. To go without desserts and wear cobbled shoes in order to pay monthly installments on a new house is not a deprivation, but a hope. When our income grows so large that we can get things without planning and economizing, one great source of real pleasure goes out of life.

As for extravagance, the word is pleasant in our ears, even while we loudly condemn it. But it really means a vagary, a wandering out of the way, an irregularity, an absurdity. When extravagance is wise, it is because it is economy, unrecognized, but genuine. To buy first-rate material, which is necessarily expensive, may seem extravagant and yet prove itself economical in the long run. "A cheap dress," said a woman of small income but large experience to a hesitating novice, "will wear with great care two years, and look shabby after the first month's wear. A good dress will wear two years without looking shabby, and then made over, will wear two years more. So there is a difference of one-third more in the price, it is still cheaper to buy the more expensive one." Of course, beyond a certain price, nothing is gained but extra richness of finish, but up to this limit the "best is the cheapest," if it can possibly be afforded. So with the household food—it is not extravagance, but economy, to buy the best and purest, and cheap canned goods are more than offset by patent medicines and doctors' bills in the long run. Bargains in food are not usually household economy.

Economy marks out the road to the best possible things within the limits of one's income. Extravagance strays out of the path, and misses the way, even if it does not end in the Dismal Swamp of debt. Life lived in just proportion is always pleasing, though the scale be small; and things out of proportion are always grotesque, like a diamond in a frayed shirt-front or a French hat with worn out shoes. An elderly woman who was lately left a widow, with some fifteen hundred a year, selected a thousand dollar flat for herself, with the plea "I am so economical that I can easily live within my income there." Could a person with such a lack of proportion be economical, in any true sense of the word? Any charity visitor knows that a rent exceeding one-fourth of the income is a disproportionate expense; but those who, like this lady, are above the friendly visitor's advice, need it none the less.

The poor—that is, the destitute—are often censured as extravagant, but probably they are no more so than most of us. The destitute family who, on receiving five dollars, went off and had their photographs taken,

having longed to do it for years, but never having had the sum in hand, are not so different after all, from the household of a little higher grade that lets the grocer's bill run, and buys subscription books or a piano on the installment plan. We have the poor on the hip, so to speak. We can reckon up their income, or lack of it, and rebuke them impressively; but, in their places, our economy might not be any wiser. Most of us indulge at times in luxuries when we ought to be laying by for necessities instead. Before we shut our hearts and purses against the poor family that has a melodeon and lace curtains, we might examine our own parlors and see if there is no useless expenditure there that we now regret. The feather in a shop-girl's hat, though flamboyant and expensive, is as necessary to keep up her social standing from her point of view, as the afternoon tea that we gave, perhaps, last week, and could as ill afford in proportion. For it all comes back to that—the adjustment to a right proportion; and the majority of us, whether poor, rich, or anywhere between, can only learn the laws of true and satisfactory economy by the patient study and experiment of years.—The Interior.

Their Strange Guest.

Jimmie was only six, but he knew what wolves were. He had loved to hear stories read about the wolves of the forest, and other stories in his books about Mr. Wolf and Mrs. Wolf, and there were pictures of Mr. Wolf in a cap and coat.

When, one morning, he heard his father say that Mr. Wolf was coming to dinner, Jimmie went away by himself and sat down to think it over. It seemed strange that one of these people right out of a story-book was coming to see papa and mamma. He began to grow afraid. It seemed as if he could not meet this dreadful Mr. Wolf. When it was time for dinner, and the guest had arrived, Jimmie was nowhere to be seen. A thorough search was begun, and at last he was found hiding in a closet.

"Come out, Jimmie!" said his father. "What's the matter?"

"I'm afr-a-a-i-d of Mr. Wolf!" wailed Jimmie.

"Mr. Wolf won't hurt you. Come out!" and Jimmie was gently pulled into the room.

"See, here is Mr. Wolf! He's a good man, and likes little boys."

"Is that Mr. Wolf?" queried Jimmie, in great surprise.

"Yes, that is Mr. Wolf. What is there so strange about him?"

Jimmie pulled down his father's head and whispered in his ear, "Why, I didn't know he had a people's face!"—Youth's Companion.

"Royal Muskoka."

"The Royal Muskoka" Hotel is the largest and most magnificent summer hotel in Canada. Location unsurpassed, in the centre of the famous Muskoka Lakes District, Highlands of Ontario, (1,000 feet above sea level), about six hours journey north of Toronto.

The grounds include an area of 130 acres, containing pine and hemlock groves and many beautiful walks and points commanding lovely views. There are Tennis, Golfing, Bowling, Fishing, Bathing, Croquet, Bowling Green and many enjoyable water trips. First-class in every respect. Excellent transportation service.

Descriptive literature and information how to reach the "Royal Muskoka" on application to

J. QUINLAN, D. P. A.,
Montreal.

WHAT A MOTHER SAYS.

"It gives me great pleasure to say a good word for Baby's Own Tablets. At the age of two months my baby was dreadfully constipated. He could not digest his food and screamed incessantly. I was almost in despair, but since giving him the Tablets he has been well and is growing splendidly." Such is the testimony of Mrs. S. Craig, 329 Bathurst Street, Toronto, and thousands of other mothers speak in a similar strain.

Summer is here and mothers should take special pains to guard their little ones against illness. At this season infant mortality is at its greatest: colic, diarrhoea and summer complaints can be guarded against and prevented by the use of Baby's Own Tablets. Keep a box in the house—they will save your little one's life. Sold by druggists or may be had by mail, at 25 cents a box by addressing The Dr. Williams Medicine Co. Brockville, Ont.

FOR DOMINION PRESBYTERIAN

Harry's Thorns.

BY HELEN STIRLING.

"I do wish I had some fresh sweet flowers," said Mother Nelson one beautiful summer morning. "Do you think you could gather some for me, Harry?"

"Oh, mother, just when I wanted to begin my kite. Can't Kitty get them?"

"I am sure Kitty will if she can, but her little fingers are not quite strong enough to break some of the stems."

"Yes, I can, Mother," said little Kitty, who was always happy when she was helping some one.

Away skipped Kitty, and taking her little wheelbarrow ran down the garden path. "Come," she said, "and we'll play we're flower sellers."

This seemed to promise fun for Harry and he soon ran round with the big wheelbarrow.

They gathered many beautiful flowers. When they came to the rosebush poor Kitty got her little arms badly scratched in pulling the lovely roses, so Harry said he would cut them with his knife.

"I'll take all the thorns off too, so they can't scratch mother. Father always does when he gives mother a rose," said Harry.

As he puts them in his barrow wee Marjorie came toddling out.

"Oh, here's the lady to buy our flowers" said Kitty, and Marjorie laughed as she stood looking at Harry's load, saying "sweet pretty flowers, such pretty flowers, Hally."

"Here they are, mother" said Harry as he wheeled them up to his mother.

"And Harry took all the thorns off. He does not want you to be hurt, Harry always takes all the thorns off for you, mother."

"Always Harry? Grumbles are thorns I think and hurt."

We admire the "practical man," the "self-made man." The world is debtor to men who have never shared the blessings of the schools. But many self-made men are graduates of literary institutions and some of the most practical men to be found anywhere hold diplomas from colleges or universities. When the world counts its obligations to humanity the larger debt will be to the men of collegiate training.

The school that the world will yet recognize as its most helpful friend is the school where the religion of Jesus Christ is taught.

Ministers and Churches.

Ottawa.

Rev. J. A. McFarlane, M.A., preached in St. Paul's church in the evening.

Rev. Dr. Herridge has returned to the city and preached twice in St. Andrew's church.

Rev. Dr. Armstrong in St. Paul's church at the morning service gave a most interesting account of his journey to the General Assembly held recently in Vancouver.

At Mackay church, Rev. Norman Macleod preached at both services on the General Assembly held at Vancouver.

Rev. J. W. H. Milne and Mrs. Milne returned from British Columbia, where Mr. Milne has been attending the General Assembly.

The organ of Knox church is to be repaired at a cost of \$4,000. Casavant, of St. Hyacinthe, who has built many of the finest organs in the Dominion, including that of the Basilica of Ottawa, is to do the work.

On Sunday afternoon the annual church parade of the I.O.F. took place. The service was held in Erskine church. Rev. A.E. Mitchell preached an earnest and eloquent sermon appropriate to the occasion.

Rev. J. H. Turnbull conducted the preparatory service on Friday evening in the Glebe church. A large number of new members were admitted. The Sacrament of the Lord's Supper was observed on Sabbath morning. The Ladies' Aid Society will hold a lawn social on Friday of this week at the residence of Mr. Jas. Dalglish, Bank street.

Toronto Notes.

Rev. Principal Caven is making satisfactory progress towards recovery. He is now strong enough to permit of his being carried out on the verandah for a short time each day.

At the preparatory service in Chalmers' church, Toronto, last week, Mrs. Gardner and Mrs. Cockburn, on behalf of the ladies of the congregation, presented the Rev. H. A. MacPherson, the new pastor, with a Geneva pulpit gown of silk.

The funeral service for the late Rev. D. M. Mackintosh was largely attended by members of the Toronto Presbytery. Rev. W. D. Ballantyne opened the service with prayer, Rev. Prof. MacLaren read a portion of Scripture, Rev. Dr. Bruce spoke of deceased's work in the ministry at Unionville and Rev. Dr. Gilray of his character as a man. Rev. John McAlpine closed the service. The body was taken to Unionville for interment in the Melville church cemetery.

Montreal.

At the last meeting of Presbytery Rev. J. R. Dobson, of St. Giles' church, was elected moderator for the ensuing six months.

The congregation at Huntingdon propose erecting a new church; and at last meeting of Presbytery Rev. P. H. Hutchinson asked leave to sell a portion or all of the present property; this was granted on condition that unanimity should characterise choice of new site.

Rev. A. Rowat, of Athelstone, has been appointed *interim* Moderator of Dundee, vacant through the resignation of Rev. Dr. Macdonald.

Rev. P. E. Beauchamp has resigned the charge of De Salaberry and Harrington Mission. In accepting the resignation members of Presbytery spoke in high terms of the faithful service of the retiring Missionary.

The report of the Foreign Mission Committee of Montreal Presbytery, presented by Rev. F. M. Dewey, stated that the work of the Chinese mission had gone on in the usual manner during the past quarter, and the attendance at the schools had been maintained. The Chinese Reform Society was said to have provided rooms where Chinese dying of tuberculosis would be sheltered and cared for during the last days of their illness. It had been thought well to bring to this country the wife and child of Nong Sing, the assistant Chinese missionary, and the Government had agreed to remit the poll tax. Mrs. Nong is an educated Christian, and it was felt that her presence here would be helpful to the Chinese colony. In view of this, it was recommended that Mr. Nong's salary be increased to \$50 a month. The report was adopted.

Quebec.

Rev. Orr Bennett, of Almonte, was the preacher to the Chalmers' congregation last Sunday. He will take the services next Sunday also.

St. Andrew's congregation, Quebec, will soon erect a Sunday School building. The Ladies' Aid Society have already raised \$4,000 of the amount required for this purpose, and a committee has been named to take charge of this work.

Rev. W. W. McCuaig, of St. Andrew's church, Levis, promises to be more than ordinarily useful, not only in his own parish but throughout Quebec Presbytery, on account of his being able to speak and preach in the French language. Owing to this fact he has already got into touch with a number of French families in Levis.

Rev. A. T. Love, minister of St. Andrew's church, is holiaying down the St. Lawrence. His place has been taken for the past two Sundays by Rev. Mr. Whillans, of North Georgetown, Que., a preacher of far more than average ability.

The senior elder of St. Andrew's church is Mr. J. H. Clint, who is Clerk of Session. His connection with the congregation dates back for about half a century. Mr. Clint is now in his eighty-second year, but would easily pass for a man of sixty. He is justly greatly esteemed by his brother members of Session, as well as by the whole congregation.

Chalmers' church is now undergoing extensive alterations at a cost of about \$8,000. The old pews are being removed to be replaced by modern seats. The side galleries will be taken down; and the whole interior is to be re-decorated in a chaste and handsome manner. The work is being carried out under the direction of a firm of Montreal architects; and when Rev. Mr. Tait returns from his trip to the Pacific coast he will scarcely recognise the church of which he has been so long the greatly esteemed pastor. During the alterations the services are held in the hall of the Y.M.C.A.

The town of Levis, across the river from the "ancient capital" is making progress in various directions. The recent establishment of an electric car system is a great improvement. The trustees and managers of St. Andrew's church are considering plans for the erection of a manse for their young minister, Rev. W. W. McCuaig, whose induction took place a few weeks ago under very happy auspices. The new manse is to occupy one of the finest sites on the St. Lawrence, commanding, as it will, extensive views up and down the river, as well as of Quebec city, St. Charles Valley and the Laurentian range of mountains beyond the great river. St. Andrew's church, a beautiful little edifice, has been erected on the highest portion of the property, and overlooks a magnificent prospect. The church is free from debt.

Western Ontario.

The congregation of Wroxeter have extended a unanimous call to Rev. L. Perrin, B.A., of Georgetown.

Last Friday, Knox church congregation, at Grand Valley, held a successful garden party at the home of Mr. Robert Sime.

Rev. A. J. Mann, B.A., of Eramosa, preached two very acceptable sermons in the Presbyterian church, Galt, on Sunday.

A very successful garden party was held Friday evening on the church lawn, Howick, under the auspices of the Ladies' Aid Society.

The next meeting of the Presbytery of Stratford will be held on July 21 instead of the usual date. Members of the court will kindly note this change.

Rev. Jas. Skene, of Hillsdale, Rev. T. A. Bell, B.A., of Napier, and Rev. W. S. Wright, of Newcastle, have occupied the Acton pulpit the last three Sundays.

The annual lawn social, in connection with St. Andrew's church, Tanworth, was held at the home of Mrs. James Elliott, on Tuesday evening, which was one of the most successful ever given.

An anniversary of more than usual interest was celebrated in Maitland, Hants Co., on June 21 and 23. It was the celebration of the ordination and induction of the late Rev. Alexander Dick, the first minister of the congregation of Maitland and the first minister ordained in Canada by a regularly and permanently constituted presbytery.

The Rev. F. Smith, of Bradford, conducted services in the Bond Head church last Sabbath.

Rev. J. A. McKeen, Orono is recovering from his illness in Winnipeg hospital.

Rev. Robert Wilson, of Birr, occupied the pulpit of St. Andrew's church, Tilbury, Sabbath forenoon.

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

In St. Paul's church, Hamilton, Rev. M. P. Talling, Ph. D. of Toronto, preached Sabbath morning on "A Vacation Theme," and in the evening on "Patriotism."

Rev. R. E. Knowles, of Galt, preached in Knox church, Embro, Sunday. In the evening he delivered an interesting and inspiring discourse on the spirit of renunciation, taking for his text "Casting away his garment, Mark 10: 50."

Knox church, Kincardine, will celebrate the jubilee of the congregation and also the semi-jubilee of the induction of Rev. Dr. Murray, next Sabbath when Dr. Robert Johnston of St. Andrew's, London, will preach. A social meeting will be held on Monday evening.

A garden party was held on the manse grounds, Ballinad, on Friday evening. Addresses were given by Revs. H. A. Macpherson and W. S. McAlpine.

At St. Andrew's church, Sarnia, on Sunday Rev. Mr. Strachan, of Brockville, preached at both services. In the morning he gave a vigorous sermon on the life of Paul. At the evening service he preached from the life of Job, subject "God who gives all good, shall He not also give evil?"

Mrs. Thompson, widow of the late minister of St. Andrew's, is about to leave Sarnia and take up her residence in Brockville, much to the regret of many with whom she has had a life-long friendship.

Knox church, Belgrave, and Calvin, East Wawanosh, under the charge of Rev. J. J. Hastie, are in a very prosperous condition. Both churches are entirely out of debt and at the last communion service the collection was over a hundred dollars.

The Rev. Dr. Wardrope conducted the service in Chalmers' church, Guelph, on Sunday morning and preached a very acceptable sermon to his old congregation. At the evening service Rev. R. J. M. Glassford, the pastor, preached an earnest sermon, after which he thanked the congregation for the generous way in which he had been granted a rest.

Rev. P. McF. Smith, of Milton, preached in Wentworth church, Hamilton, having exchanged pulpits with Rev. A. B. MacWilliams, who preached anniversary sermons at Milton on Sunday. In the morning Mr. Smith preached a thoughtful sermon on the power of prayer, and in the evening his text was Prov. xxiii, 7: "For as he thinketh in his heart, so is he."

In Guelph Rev. A. N. McLeod preached very acceptable sermons Sunday, at Chalmers church. At Knox church Mr. Thos. Rodger occupied the pulpit and was welcomed back to his former charge. At St. Andrew's church Rev. Thos. Eakin's pulpit was occupied by Rev. Robt. Haddow, M. A. Toronto.

Eastern Ontario.

Rev. K. A. Gollan of Dunvegan occupied the pulpit of Knox church, Lancaster, on Sunday.

The Prescott congregation are considering the advisability of adopting the individual communion cups.

The Kinburn congregation purpose holding a picnic on an early date for the Sunday school and choir.

The induction of Rev. J. M. Miller took place in St. James church, Watson's Corners, on Thursday last. Revs. D. Currie, B. D., Perth, J. McIlraith, Balderson, officiated.

The annual festival in connection with the Middleville church was held on Monday, and notwithstanding the fact that the weather was somewhat threatening was largely attended.

At the annual meeting of Knox church, Cornwall, Young People's Society of Christian Endeavor on Monday evening, the following officers were elected: Honorary President—Rev. R. Harkness. President—Miss H. T. Binnie. Vice President—J. R. Herdman, Corresponding Secretary—Miss Nellie Holienbeck. Recording Secretary—Miss Ida Patterson. Treasurer—Miss Louise Gilie.

Rev. Dr. Campbell, agent of the Century Fund, occupied the pulpit of the Arnprior church on Sunday morning, and addressed the Masons, who were present in a body.

Next Sunday Prof. Dyde, L.L.D., of Queen's University, Kingston, who has conducted the services in First Church, Brockville, for the past two Sabbaths with so much acceptance will take Rev. C. H. Daly's services at Mallorytown, 10:30 a. m.; Caintown, 2:30 p. m.; and Lyn, 7:30

Rev. K. McDonald, Williamstown, preached in Helpzibah on Sunday morning and in St. Andrew's church at 3 p. m. The congregation was very large at the morning service. The Women's Foreign Mission Society met last Thursday at the home of Mrs. A. McArthur, McGillivray Bridge. A large number of members were present.

Rev. J. S. Burnet, Summerstown, preached in St. Andrew's church, Williamstown, Sunday morning the 21st in the absence of Rev. A. Givan. His discourse was very appropriate for the occasion, there being so many deaths here lately. His text was "Cast thy burden on the Lord and he shall sustain thee."

Services at St. Andrew's church, Gananoque, have been conducted the last two Sabbaths by Rev. T. J. Glover, of Kingston and Rev. Prof. McNaughton, of Queen's University.

Rev. A. S. Ross, of Westboro', conducted the morning and evening anniversary services at Stittsville and Rev. F. Tripp, of Richmond, the afternoon services. Although the weather was very unfavorable and the roads were in a bad condition owing to the recent showers, there was a large attendance at all services.

The congregation of the Church of the Redeemer, Deseronto, tendered a reception to their pastor, Rev. Dr. MacTavish on the occasion of his return from the General Assembly. The meeting which was held on the church lawn, was quite informal, and afforded the congregation an excellent opportunity of personally greeting their pastor. After refreshments had been served Mr. J. L. MacFarlane called the meeting to order and read an address expressive of the pleasure which the congregation felt at having their pastor with them once more. At a suitable moment Mr. John Dalton handed Dr. MacTavish a cheque for \$75. The recipient, though taken by surprise, thanked the congregation for their cordial welcome and expressed the hope that the same pleasant relations which had existed for the past eight years would continue as long as the pastoral tie was unbroken.

The services in St. John's church, Brockville, were conducted by Rev. Mr. Chisholm, pastor of the Presbyterian church at Kemplville. In the morning he took as his text John 16: 7, 8, 9, and in the evening 1 Cor. 3: 17. Both sermons were able efforts, and much appreciated. There was a good attendance at both services. At the evening service, during his discourse, Mr. Chisholm made the following reference to the present position of Queen's University, Kingston, of which he is a graduate and an active and earnest supporter:—"The Alumni and friends of Queen's University fondly hoped, what our late principal had evidently good reason to expect, that the Provincial Legislature would give to Queen's a measure of support proportionate to the work done by her in the department of university teaching in the province, a work which on every hand is acknowledged to be equal in quality and almost as large in quantity as that done by the university in Toronto. Such assistance being, as we thought, inevitable, we gladly proposed to nationalize our Alma Mater. But, since our proposal was rejected, what next? Are we to leave the support of Queen's to no person in particular? Such a course would be fatal. We therefore, ran back to the arms of our venerable mother—the Presbyterian church—and are now rejoicing to see her arms extended to receive us. Her doing so was not, as some allege, due to the absence of certain prominent members from the Assembly, in Vancouver, but to the new attitude assumed by non-denominational universities to theological schools. For example, this was so obvious to the American Presbyterian Assembly of this year that they voted no less than \$12,000,000 to equip and endow denominational universities. We regret to say that this change of attitude is not limited to the state universities of the American Republic. It is now well known that at least one large university in Canada is out of sympathy and even hostile to allied theological schools."—Brockville Recorder, 29th.

Northern Ontario.

Rev. L. McLean of Duntroon, preached in the Banks church last Sabbath.

St. John's, Bradford and Scotch Settlement congregations have been enjoying a season of special services recently at which the Lord's Supper was duly dispensed. Rev. Dr. Smith, the pastor, conducted all the services. The number of communicants was large.

Rev. J. M. Aull, of Knox church, Palmerston, will take a trip to the old country during his holidays. The pulpit is to be supplied by Mr. Nellis, who has just finished his course.

Much sympathy is felt for the family of Mr. P. Dow, of Nichol township, near Fergus, in the sudden and severe bereavement they have sustained in the youngest son, Mr. P. Fred Dow, and the mother, Mrs. Dow. Both of the deaths were due to pneumonia, which in Mr. Dow's case lasted about ten or eleven days, and in his mother's case just a week. Mrs. Dow had been waiting on her son during the earlier stages of his illness, but on Thursday, June 18, she was herself taken down with an attack of the disease. The son's illness terminated fatally on Tuesday last, and on the morning of Thursday, his mother passed away. There survive them to mourn their loss, the husband and father, Mr. P. Dow, and two sons and four daughters of the family; these are Dr. Dow, of Owen Sound; Rev. Jas. Dow, of Gravenhurst; Mrs. (Rev.) Jas. Cranston, of Collingwood; Dr. Jeannie Dow, of the Honan Mission, China, and Misses Jessie and Aggie, at home.

Church Growth.

Two important events in the church life of the city have already been noted in our news columns this week. On Sunday, St. Stephen's Presbyterian church was formally dedicated to Divine worship. Presbyterianism, since the days of the Rev. Dr. Black down to the present, has been closely identified with the rise and progress of Western Canada. Ministers of the denomination have been among the foremost in making known to the world the advantages of the great prairie land. Dr. Robertson and Dr. King, gone to their long rest, sowed good seed, and lived to see some of the fruits of their labors. St. Stephen's pastor is the distinguished author, Rev. Dr. Gordon, (Ralph Connor) whose fame is known wherever the English language is spoken. He, probably, more than any single westerner, has called attention to the great west, and pictured with the pen of a genius much that is truest and noblest in the life of our people. On the success of his ministerial labors and the completion of a magnificent edifice of worship The Tribune extends not only its own but the congratulations of the community at large.

To-night the corner stone of Augustine congregation's new stately edifice will be well and truly laid by Lady McMillan. The step taken by the congregation in erecting so imposing a place of worship is a reminder of the marvellous growth of our city. A decade ago Fort Rouge was indeed a sylvan retreat. Nature reigned in all her pristine glory. To-day this section of Winnipeg is dotted with beautiful, cosy and many costly houses. Augustine church will add adornment to an already beautiful locality. A glance at the programme of exercises to-night shows signs of that ever-broadening spirit of fellowship, among the various Christian denominations of Canada. Episcopalians, Methodists, and other churches will be officially represented. Augustine congregation, like St. Stephen's has at its head an earnest, brilliant, young pastor, Rev. Dr. Wilson, whose splendid attainments add to the moral, literary and pulpit wealth of the city.

What is transpiring in Presbyterianism is only similar to what is taking place among other denominations in Winnipeg and the West.

It is within the recollection of hundreds of citizens when Winnipeg only had one church edifice respectively, of the Church of England, Baptist, Presbyterian, Methodist, Congregational and Catholic denominations.—Winnipeg Tribune, June 23.

The Joy of Modest Expectations.

BY JAMES BUCKHAM.

While it is not quite true, I think, that "Expectations is better than realization" (which sounds too much like the cynical motto of a disappointed life), the claim may reasonably be made that in expectation lies fully half of

humanity's joy. One may take these two halves of life's joy together. Expectations must merge naturally and pleasantly in realization; the thing anticipated must be reasonably commensurate with the thing attained, and one must have a fair taste of the sweets of both, in order to realize the full measure of earthly joy.

It is when expectation is out of due proportion with realization that we experience that shock of disappointment which spoils so much possible human happiness. If the thing looked forward to had been, as we might say, of the right caliber to fit the thing realized,—had slipped naturally and easily into it,—many a chapter of disappointment and bitterness in human life would have been changed to a song of joy. But too often expectation is absurdly and disastrously out of proportion with realization. It is like a mammoth Cave conducting one to a woodchuck's hole; surely, there is nothing extravagant in this comparison. What the average person anticipates of life is apt to be enormously and foolishly in excess of what—as the experience of others might teach him—he has any right or warrant to expect. He simply gives his imagination free rein when picturing the happiness of success toward which his efforts are directed; and the result is that he superimposes, as it were, Brobdignag upon Lilliput, the country of unrestrained fancy upon the country of restricted reality, and so makes the latter seem totally insignificant and contemptible.

The true secret of happiness and contentment in this world is—not to expect nothing, as some have bitterly claimed—but to expect only just enough to tally with a reasonable degree of realization in each individual case. One must guard against that painful shock of the incongruous, the incompatible, which is the discouragement of so many lives. There are people who are constantly, and as if by natural temperament, painting future possibility in the brightest colors of fancy and romance,—flinging rainbow arches from the present over into the future. What a sad comedown it is for them (as happens in nine hundred and ninety-nine cases out of a thousand) to cross over on a rainbow, and, instead of landing on a palace balcony, or even in a garden of roses, to come down in a potato field!

It is this startling and discouraging contrast between expectation and realization that is responsible for much of humanity's unhappiness and loss of interest in life. The thing actually attained, viewed in its right perspective and proper relations, may be really desirable and creditable, something that thousands of other persons would be glad to have accomplished. And yet, compared with what the disappointed soul has pictured as possible for itself, such small attainment seems fit only to be despised and neglected.

This sort of experience, so common and so sad, makes one wish that the eyes of humanity might be washed with some pungent, cleansing myrrh, that should clear them of these distorting mists and unreal images. If only these pictures of the attainable might be drawn more life-size, colored more accurately with the flesh-tint of reality, how much bitterness of heart and failure to realize quite possible happiness might be changed to a sweet content!

To be modestly expectant of what this earthly life has to offer is one of the surest sources of joy. If one can make his fond fancies tally with his reasonable possibilities; if he can be as practical and as sensible about what affects him most as about what affects him little, there is every chance for him to lead a uniformly happy life. He may have the joy of expectation, provided he does not thereby sacrifice the joy of realization; that is, he must not make his joy of expectation too intoxicating, too rose-colored. Let it be a quiet joy, a joy of modest expectation,—such a joy as shall melt into the happiness of realization as dawn melts into sunrise.

There is even a happy virtue of expecting less than one is naturally warranted in expecting of life, such modesty of anticipation that the reality almost necessarily exceeds the imagined probability. In such a case, instead of the shock of disappointment that usually comes with realization, there is a real shock and thrill of added delight, a largeness of happiness that makes one light-hearted and courageous and energetic. It is a species of spiritual economy to expect less from life than its conditions might seem to warrant, to abate in more than ordinary measure the delight of expectation in behalf of that fullness of joy that is accumulating for the period of realization.—The Interior.

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The New Hebrides.

We take this extract out of the interesting book entitled, "Loami of Lenakel," by Frank H. L. Paton, B.D., son of the well known Dr. Paton.

"As the "Dayspring" steamed out, H M S. Royalist dropped anchor in the bay. Captain Rason at once came ashore, and we were delighted to welcome Her Majesty's representative in these seas as our first visitor in our new home. His visit had a great effect upon the natives, who looked on from a respectful distance, quite prepared to take to their heels should the captain show any signs of becoming dangerous.

As soon as the captain left, we set to work in real earnest to get our ground cleared. We went over it carefully and decided upon a site for the house. A gang of Tanna men helped us to clear it, while another gang carried up the timber from the beach. When the site was cleared, Mr. Hume and some natives cut down huge trees and sawed them into lengths for foundation stumps, while Mr. McKenzie and I sank them into the ground.

While we worked at the building, Mrs. Paton took charge at the camp. From early morning till late afternoon, men and women came to her with yams, bananas, oranges, shells, cats, sugar cane and all kinds of articles for sale. One day a band of armed men came to the camp, and the leader deposited a large yam, for which he demanded five shillings. As the yam was only worth sixpence, my wife offered him that amount. The man looked very indignant and said—"No, very good, you give me five shillings!"

My wife replied, "No, suppose you want sixpence, you take yam belong you, I keep sixpence."

But it was a very long way to take the yam back, and the sixpence looked very bright, so the savage gave in. This gentle firmness in the beginning saved endless trouble; and the native soon got to know that when we said a thing we meant it.

A man called Tom was the leader of our

gang of Tanna workers. He could speak the usual South Sea "pigeon" English and he acted as our foreman. The men worked as a rule when we were watching them, but we had some difficulty at first in getting them to keep long enough at it. They would saunter down about nine o'clock in the morning and decamp about three in the afternoon. But by insisting upon it we got them to work from 8 a. m. to 4 p. m., with an hour's interval for dinner. They also showed some disposition at first to strike for higher wages, but kindness and firmness overcame all obstacles, and the work went on happily.

There were plenty of natives about all day until 4 p. m., but after that not a native was to be seen. The villages were all a mile or more inland, and at sundown the men met in the public square to drink kava. This is the name of a shrub, and from it they prepare what they call their "grog belong Tanna." They dig up the root of the kava, and the boys chew it and spit the juice into a small wooden vessel shaped like a canoe. This is mixed with water, and the drug is ready for use. It is drunk only at sundown, and no women are allowed to enter the square while this rite is being indulged in. Nor is anyone allowed to talk, else the spell is broken and the kava spirits take wing. In every village square there is a small hut, in which the kava bowls are kept. It is the lounging place of the men during the day, while in the evening it is sacred to the kava ceremony. Many a fiendish plot is hatched in these wretched kava houses. The effect of the kava upon the men is to make them dull and stupid. Hence the favorite time for attacking a village is just after sundown, while the men are still heavy with the drug.

Our foreman, Tom, was a most interesting character. He had been in Queensland, and there he had learned something about Jesus. Then he came back to his people and tried to teach them all he knew. But the darkness of Heathenism was too much for him, and his own light flickered and died. Still he longed for better things, and one day he sent a scrap of paper to Mr. Gray at Weasisi, asking him for a Missionary. The paper reached its destination, though it was long before Mr. Gray could make out where it came from. At last he found out who Tom was, and visited him, to his no small delight. Tom built him a house, and made a new start with his teaching. But after Mr. Gray left Tanna, Tom sank back again into heathen darkness. But Mr. Gray's visit had convinced him that Leneakel was a good opening for a Mission Station, and in due time Tom's earnest longing became an accomplished fact. Tom was a pathetic figure, and for a time he was our chief helper. He taught his people that beautiful little hymn, "Jesus loves me"; and sometimes we would hear a wild, painted savage singing as he worked, absolutely unconscious of the meaning of a single word of it.

I shall never forget Tom's sad look, the first Sabbath, when he brought his villagers almost to the Mission camp, and they suddenly deserted and fled. He sat on a stump and said—

"Me take piccaninnie by hand and come close up, but they fright and run away. Me plenty sorry they no come!"

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

COULD NOT SLEEP

ON ACCOUNT OF HEADACHES AND PAINS IN THE SIDE.

THE SAD CONDITION OF A BRIGHT LITTLE GIRL

UNTIL DR. WILLIAMS' PINK PILL CAME TO HER RESCUE.

Many young girls, seemingly in the best of health, suddenly grow listless and lose strength. The color leaves their cheeks; they become thin, have little or no appetite, and suffer from headaches and other bodily pain. Such was the case of Bessie, youngest daughter of Mr. Chas. Cobleigh, Eaton Corner, Que. Speaking of his daughter's illness and subsequent cure, Mr. Cobleigh says:—"Up to the age of eleven, Bessie had always enjoyed the best of health and took great pleasure in out-of-door play. Suddenly, however, she seemed to lose her energy; her appetite failed her; she grew thin and pale; slept badly at night, and complained of distressing headaches in the morning. We thought the rest would be beneficial to her, and so kept her from school, but instead of regaining her strength, she grew weaker and weaker. To make matters worse, she began to suffer from pains in the side, which were almost past endurance. At this stage we decided to try Dr. Williams' Pink Pills. After a couple of weeks the good effects of this medicine was decidedly apparent. Bessie became more cheerful, her step quicker, her eyes were brighter and she seemed more like her former self. We continued giving her the pills for several weeks longer, until we felt that she had fully recovered her health and strength. I honestly believe had it not been for Dr. Williams' Pink Pills, our daughter would not have recovered her health and strength, and I shall always have a good word to say for this medicine."

"Dr. Williams' Pink Pills will cure all troubles that arise from poverty of the blood or weak nerves. Among such troubles may be classed anaemia, headache, neuralgia, erysipelas, rheumatism, heart ailments, dyspepsia, partial paralysis, St. Vitus dance, and the ailments that render miserable the lives of so many women. Be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine dealers, or sent by mail, post paid, at 50c. per box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Company, Brockville, Ont.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Baldus, 8 July.
 Glenboro, Glenboro.
 Portage, P. 7a Prairie, 11 July, 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, church: Hamilton, July 7, 10 a.m.
 Paris, Knox, Woodstock, 2 July 11 a.m.
 London, Rodney, May 12, 9 a.m.
 Chatham, Windsor, 14 July, 10.30 a.m.
 Stratford, Stratford 12 May.

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

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Port Hope, 14 July 2 p.m.
 Whitby, Oshawa 21 July 10 a.m.
 Toronto, Toronto, Knox, 1st Tues., ev. mo.
 Lindsay, Lindsay, 17 March, 11 a.m.
 Orangeville, Orangeville, 5 May.
 Barrie, Barrie 7th July 10.30 p.m.
 Owen Sound, Owen Sound, 7 July.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 7 July, 2 p.m.
 Montreal, Montreal, Knox, June 30, 9.30 a.m.
 Glenarry, Alexandria, 11 July, 10.30 a.m.
 Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
 Ottawa, Aylmer, 7 July.
 Brockville, Brockville, 7 July, 4 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
 Inverness, Orangedale 5 May 11 a.m.

P. E. I., Charlottetown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Chalmers Hall, Halifax, 11th July 2.30 p.m.
 Lunenburg, L'Anse 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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GRACEFIELD STATION.
Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.
Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5:15 p.m., Ottawa. Ar. 9:40 a.m.
Ar. 8:45 p.m., Waltham. Lv. 6:25 a.m.

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

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CANADA ATLANTIC RY.

Summer Time Table

COMMENCING JUNE 10th.

Montreal Trains

8:20 a.m., East Express daily; 3:30 p.m., Seaside Limited; 6:35 p.m., East Express 3:30 p.m., for New York, Boston and Eastern points. Through sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA:

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

All trains 3 HOURS only between Montreal and Ottawa.

FOR ANTPRIOR, RENFREW, EGANVILLE AND PEMBROKE.

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

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

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

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BETWEEN

OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4:13 a.m. daily.
8:15 a.m. daily except Sunday.
3:10 p.m. daily.
6:20 p.m. daily except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8:45 a.m. daily except Sunday
3:30 p.m. daily.
4 p.m. daily except Sun.
6:25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)

Between Ottawa and Almonte, Antiprior, Renfrew and Pembroke.

Leave Ottawa (Union)
1:50 a.m. daily
8:30 a.m. daily except Sunday.
1:15 p.m. daily.
5:00 p.m. daily except Sunday.

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