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A little sun, a little rain,  
A soft wind blowing from the west  
And woods and fields are sweet again,  
And warmth within the mountain's breast.

So simple is the earth we tread,  
So quick with love and life her frame,  
Ten thousand years have dawned and fled,  
And still her magic is the same.

A little love, a little trust,  
A soft impulse, a sudden dream—  
And life as dry as desert dust  
Is fresher than a mountain stream.

So simple is the heart of man  
So ready for new hope and joy ;  
Ten thousand years since it began  
Have left it younger than a boy.

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**MARRIAGES.**

On June 23rd, 1903, at Erskine church, Toronto, by the Rev. Jas. Murray, George Menendez Rae of Niagara Falls, N.Y., to Lily Irene Young, youngest daughter of John Young, 48 D'Arcy street, Toronto.

On June 10th, at the residence of the bride's father, 1128 Sherbrooke street, Montreal, by the Rev. Thos. Wardrope, D.D., George Wardrope Grier, to Winifred, daughter of John G. Savage.

On June 17th at 863 Wellington street, Montreal, the residence of the bride's mother, by the Rev. A. E. Mackenzie, Geo. Ford Morrison, to Margaret Jenie, fourth daughter of the late John Forrester.

At the home of the bride's mother, Lyleton, Man., on June 10, 1903, by the Rev. Wm. McKay Omand, Mary Ann (Minnie), eldest child of the late Philip B. Reekie, to Peter McKechnie, of Etana, Cavalier County, North Dakota, formerly of Grey County, Ont.

At 'Highland Point', Penetanguishene, Ont., on June 17, 1903, by the Rev. Dr. Campbell, of Penetanguishene, Williston F. W. Lent, of Elmvale, to Carrie Belze Davidson, eldest daughter of Mr. D. Davidson, M. P. P., of Penetanguishene.

At St. Paul's church, Montreal, on the 16th inst., by the Rev. James Barclay, D. D., Isabel Mitchell Greenshields, daughter of J. N. Greenshields, Esq., K. C., to Hugh Mackay, both of Montreal.

At St. Andrew's church, Brampton, Ont., on June 8, 1903, by the Rev. Wm. Stewart, D.D., father of the bridegroom, assisted by the Rev. W. G. Wallace, B.D., and the Rev. W. C. Clark, B.D., Wm. Kilborne Stewart, M.A., Dartmouth College, New Hampshire, to Ethel E. A. Scott, B.A., daughter of A. P. Scott, Esq., Brampton, Ont.

On June 20, 1903, Rev. Henry Arnott, minister of St. James' Presbyterian church, Newcastle, N.B., to Miss Janet Main Melville, daughter of Wm. M. Melville, Kirkcaldy, Scotland.

**DEATHS.**

At Telluride, Colorado, June 20, Allan Grant, son of James M. Dingwall, Hamilton.

At his late residence, Brampton, on June 18th, 1903, Robert McClure, in his 66th year.

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## Note and Comment.

They have a policeman in Chicago who is a genuine Good Samaritan. The Chicago Interior knows of one who, being called upon recently to evict a tenant with six children, moved the family from room to room as repairs proceeded until at last slept in the kitchen. Then he hired a team himself and saw them in cheaper quarters, appealed to his friends personally for their assistance until he had upwards of \$40 to give them, and finally secured employment for the father of the little flock. "Inasmuch as ye did it unto one of the least of these little ones, ye did it unto Me." Policemen of that stamp are probably scarce, but we have no doubt some can be found in other cities as well as Chicago. Probably some can be found in more than one Canadian city.

An English medical journal mentions as a noticeable fact, that the symptoms of drunkenness are all paralytic, and are all due to loss of nervous power and of voluntary control. The flushing of the face shows the paralysis of the small blood vessels; soon the slipshod utterance shows the want of voluntary control over some of the muscles of articulation, the double vision indicates the loss of accommodating power in the eyes, and the staggering gait shows that the loss of control has extended to the larger muscles. Lastly, the drunkard falls prostrate in a condition so closely resembling apoplexy that the most experienced occasionally fail rightly to distinguish the one from the other. Strong drink is surely the great destroyer of human life, human happiness and human usefulness.

The Christian Observer publishes the following solemn and impressive sentences upon an awfully solemn subject—the eternal doom of the finally impenitent: "The grounds upon which the endlessness of the future punishment of the lost rests are often imperfectly grasped. It is sometimes presented as if the lost are to be punished eternally, merely for the sins of a few short years in this life. But this is not the whole view of the case. Dying, impenitent, dooms to future woe, but the endlessness of the punishment is grounded upon continuous sinning. Endless sinning necessarily brings endless punishment. Hence, unless in some way sinning ceases punishment for it cannot cease. Continued existence and continued sinning, results necessarily in continued penalty." What a solemn period of probation this earthly life is.

An American Presbyterian Journal, discussing the question, "How old should a child be to present himself as a candidate for church membership," first refers to the teachings of the standards of the Presbyterian Church, and then says: "We recognize Jesus as our exemplar, and we know that He was twelve years old when He began publicly to busy himself with the Father's work. Under ordinary circumstances, we believe that well-trained children of that age, who have been already consecrated to Christ by infant baptism, are old enough to come into complete church membership on personal

and public profession. In exceptional cases children who are under twelve should not only be permitted, but also encouraged to come into complete church membership on personal and public confession. It is on record that Matthew Henry was converted when ten, Polycarp when nine, Isaac Watts when eight, Jonathan Edwards before he was seven, and John the Baptist from the very birth was filled with the Holy Spirit." This is a question of vital importance to the visible Church. Children of Christian parents are birthright members of the Church and if they can be savingly converted at an early age why should they not be admitted to all the privileges of the Church, for they must in time step into the places and take up the work of the Christian men and women who lay down their work and pass over to the other side.

Referring to the question of raising money for church and missionary purposes the Herald and Presbyter makes the following obviously appropriate comment: "Too many churches depend on unsatisfactory measures for raising money, instead of simply giving it or paying it into the Lord's treasury. Fairs, bazars, suppers, lectures, concerts, and other entertainments are resorted to. The spirit is inadequate as are, also, the results. People are trained to believe that sanctuary services are not worth paying for, but that entertainments are. The result is leanness of soul and heart. The Lord's work goes begging, leaning on an arm of flesh. The people are not trained and developed in the important grace of Christian giving, and the Church is left to depend upon precarious sources for its necessary supplies." In this country such methods of raising church funds are largely dying out, especially among Presbyterians. When will all Christians get up to the higher plane of direct giving as the Lord hath prospered them, and because they are inspired with love to their Redeemer and yearn for the salvation of those who have not learned or never heard the blessed Gospel story?

From the Baptist Year Book for 1903 we learn that the Baptists of America have nine theological seminaries with seventy-seven professors and 1,083 students; 100 colleges with 31,134 students, and 105 academies with 75,041 students. The present membership of the Baptist churches in the States is given as 4,330,462; a very considerable increase over the enrollment of the previous year. Kentucky leads in the number of white Baptists, Texas coming next, Georgia third, North Carolina fourth and New York fifth. New York nevertheless leads in the matter of contributions. Among the Southern states Virginia is first in the matter of support accorded its denominational work. The Baptists of America publish 120 denominational periodicals. They have missions in Burmah, Assam, South India, China, Japan, the Philippine Islands and Africa, and upon the continent of Europe, especially among the Northern Scandinavians. The baptisms in their mission churches alone last year numbered over 16,000.

The prohibition (of the liquor traffic) movement is making rapid strides in the Southwestern States, notably in Texas,

Louisiana, Arkansas, and Mississippi. In Texas more than two-thirds of the counties are either entirely or partially "dry." In Louisiana twenty of the fifty-nine counties are now under prohibition. In Arkansas fifty of the seventy-five counties have adopted prohibition locally.

Rev. Dr. Sedgewick, of Tatamagouche, N. S., has had charge of the Presbyterian congregation of that place for forty-three years. The Presbyterian Witness very properly notes the circumstance as one which reflects credit on pastor and people alike, and a period of continuous ministry, the honor of which belongs to but four others in the Presbyterian ministry of Canada. Dr. Sedgewick is a brother of Judge Sedgewick of Ottawa. His father, so well known in Nova Scotia as "the old man, eloquent," was for many years the faithful pastor of the Presbyterian congregation of Upper Musquodobit, N. S.

The famous Baptist divine, Rev. Alex. Maclaren, of Manchester, Eng., has announced his early retirement from the active duties of the ministry, owing to continued ill-health and consequently increased physical disability. The Belfast Witness says of him: "Alexander Maclaren exemplifies some of the finest and noblest qualities of the Scottish Christian and Churchman. Although he has served another denomination, we claim him as a flower and fruit of Scottish Presbytery. He has given the world assurance that the pulpit has not lost its power when the right man is in it, that preaching is still mighty through God when it is true "preaching," and not essay reading. During the reigns of Spurgeon and Parker, Farrar and Liddon and Phillips Brooks, he held his own high place of influence and usefulness. Since the setting of those stars he has shone alone and undiminished, or but little diminished in splendour." Like these great preachers, though a Baptist he in an important sense belonged to all evangelical denominations.

In his evening sermon two Sundays ago, Rev. Mr. Ramsay, in Knox Church, referred at some length to the history of John Calvin, the great Protestant Reformer of Geneva, in its bearing upon the doctrines and polity of the Presbyterian Church, making reference also to the opprobrium sometimes cast upon him in connection with the burning of Servetus. Writing in the Glasgow Weekly Leader, Rev. J. Hunt Cooke, says of this tragic episode: "As for the attempt to charge him with the death of Servetus, that is vain. The man was exceedingly bad. He was condemned to be burned by the Popish authorities at Vienna, but escaped. He was then condemned by the Council of Geneva, but Calvin was not present. Calvin tried for a mitigation of the sentence, but failed. His conduct was praised by the leading Reformers in answer to the stigma which the Papal party tried to put on the name of the man who had done most for the Protestant party. The fact is Calvin did not burn Servetus." The same writer also refers to John Knox as having spent five years with Calvin and quotes him as saying that he found in Geneva "the most perfect school of Christ that ever was since the days of the Apostles."

## Our Contributors.

### In the World of Books.

"Of making many books there is no end." If Ecclesiastes, the Preacher, were speaking of the age of the world in which he lived, what would he say now—if he could speak to us—of the marvellous production of books in this twentieth century of the Christian era? There is one feature of the production of books in our time that is as significant as it is encouraging—that the production of nasty and trashy literature, even if it still be large, is gradually falling off; its giving place to high class literature, historical, biographical, scientific, moral and religious. And, better still, the Book of Books leads in circulation. In recent years a great impulse has been given to systematic study of the Bible, and this has resulted in the production of many valuable works bearing on methods of study and investigation suited to the masses of the people. This is an encouraging sign of the times and should serve to dispel the uneasiness of those who come much in contact with the bad and little in contact with the good that is being done in the world, and who are driven hastily to the conclusion that the world is going all wrong. It isn't. Despite the evils we see around us, the times we live in are better than those in which our forefathers lived; and the rapid production of books bearing upon Bible teaching, Bible study, Christian doctrine and Christian living, are one satisfactory evidence of this progress in the world's betterment.

The above remarks are suggested by the fact that five valuable works from the religious press have reached the sanctum of the DOMINION PRESBYTERIAN, awaiting such review as our space will warrant.

**METHODS OF BIBLE STUDY.** By Rev. W. H. Griffith Thomas, B. D., of St. Paul's, Portman Square, London. Fleming H. Revell Co., Toronto.

This work does not pretend to give a commentary upon the Word of God, for it is limited to 120 pages. Its object is twofold: (1) To direct fresh attention to the value and importance of the study of the Bible itself, as distinct from, or at least prior to, the study of books about the Bible; (2) To suggest methods of mastering the subject-matter of the Word of God, its history, facts and doctrines—in other words, first-hand study of the Scriptures. In his introduction the author says: "There can be no doubt that the most powerful and fruitful ministry will ever be the ministry of those who are, like Apollos, 'mighty in the Scriptures.' A beloved friend, a well-known and honored dignitary of the Church of England, who most kindly read through those chapters before publication, recently wrote to me: 'Bible-teaching sermons never grow stale; the King honors his sign manual.' \* \* \* These hints are the assimilation of study and reading from student days onward, for the last twenty years, and represent a wide and varied indebtedness to many books, papers and lectures. They are sent forth with prayer and hope, and with an ever deepening conviction that for mature Christian life, strong character and fruitful service, nothing can possibly compare with, or make up for, daily definite study of and meditation on the Word of God."

**A LIFE FOR GOD IN INDIA:** Memorials of Mrs. Jennie Fuller of Akola and Bombay, by Helen S. Dyer, Author of Pandita Kamabai; the Story of Life, etc. Fleming H. Revell Co., Toronto.

This is a most interesting story of mission life and work in India, giving many graphic incidents of work among the native races of that wonderful country, with touching pen pictures of the condition of the people and of their accessibility to mission workers.

It is just such a story as will prove interesting to the Presbyterians of Canada, for it is well calculated to awaken a deeper interest in their own mission in Central India. In an introductory note the author says: "This book does not claim to be a biography. It is but a simple attempt to gather up the threads of a life lived for God, and to show how he glorified himself thereby. It claims to show also how God used this life to edify and extend His church on earth, and to lift individual Christian souls into higher aims of service; to inspire the home churches with missionary zeal and rouse them to a sense of their responsibility in regard to prayer for missions." The record of such a life should prove doubly interesting in these days when so much enthusiasm is being evoked in foreign mission work.

**THE EDUCATIONAL CONQUEST OF THE FAR EAST:** By Robert E. Lewis, M. A. Fleming, H. Revell Co., Toronto.

Japan and China just now bulk largely in the vision of the British and American people, to say nothing of the people of Europe. Such a book therefore comes to the reading public at an opportune time, when there is more or less anxiety to know more about the social, political, moral and religious conditions prevailing in those two countries. Japan has come to the front as a first-class power which 'must always be reckoned with by western powers in all questions affecting the Orient. It is not likely China will make such rapid progress in assimilating western civilization as Japan has done; but there are indications that she will ere long throw off the inertia under which she has so long slumbered. It will therefore be important that our people should have access to the reliable presentation of facts respecting the educational conquest at present going on in Japan and China and the relationship thereto of Christianity. This book professes to give that information, and the table of contents indicates that the work has been well done. Part of the volume was prepared at the request of the American minister to Japan for the state department at Washington, and it has been translated and printed in China at Government expense for the information of Chinese officials. The book embodies a vast fund of authenticated and well arranged information and contains twenty-two illustrations calculated to throw much light on the facts and conditions described in the letter press. The tables of statistics testify to the scholarly accuracy of the author's investigation.

### The Presbyterian Pulpit.

**THE POWER OF GOD UNTO SALVATION:** By Benjamin B. Warfield, D.D., L.L.D., Professor in Princeton Theological Seminary, Philadelphia. Presbyterian Board of Publica-

tion and Sabbath School Work, 1903. 75c.

Under the above heading we have eight sermons, dealing in a masterly manner with important Gospel doctrines. The style is simple, the language clear and plain and the presentation of truth impressive, furnishing excellent reading for Sunday and leisure hours, supplementary to reading and study of the Bible, which should always have the first place in providing food for the spiritual nature of man. The eight sermons are under the following titles.

- 1 The Revelation of Man—Heb. 2: 6-9. (R. V.)
- 2 The Saving Christ—1 Tim. 1: 15. (R. V.)
- 3 The Argument from Experience—Rom. 5: 1, 2. (A. V.)
- 4 The Paradox of Omnipotence—Mark 10: 27. (R. V.)
- 5 The Love of the Holy Ghost—James 4: 5. (A. V.)
- 6 The Leading of the Spirit—Rom. 8: 14. (R. V.)
- 7 Paul's Earliest Gospel—1 Thess 1: 2-4; 5: 9, 24. (R. V.)
- 8 False Religions and the True.—Acts 17: 23. (R. V.)

The titles of the sermons indicate the importance of the subject treated, and perusal of them will satisfy the reader who desires a clear and impressive exposition of Scripture texts.

**THE OPEN DOOR:** By Rev. Henry Van Dyke, D.D., L.L.D., Moderator of the 114th General Assembly of the Presbyterian church of the United States. Philadelphia—Presbyterian Board of Publication. 75c.

This is a companion volume to the one entitled "The Power of God unto Salvation." The publishing house from which it comes as well as the name of the preacher are guarantee of its orthodoxy. The titles of the sermons are:

- 1 The Open Door.—John 10: 9.
- 2 Resurrection Now.—Col. 3: 1.
- 3 A Divine Impossibility.—Titus 1: 2.
- 4 Salt.—Matt. 5: 13.
- 5 A Brief for Foreign Missions.—Matt. 28: 19, 20.
- 6 The Making of St. John.—Luke 9: 54; 1 John 4: 6.
- 7 The Angel of God's Face.—Isaiah 63: 9.
- 8 Real Life.—Gal. 2: 20.

The presentation of Gospel truth made in these sermons is not only thoroughly Scriptural but impressive, attractive and instructive. Next to the Bible itself there can be no better family reading provided than is contained in these two volumes of sermons.

The late visit of Edward VII. to Portugal has awakened considerable interest upon the part of English speaking people in that kingdom. It was a surprise to many, says the Chicago Interior, to learn from the king's speech, that next to the great powers of the world, Portugal is the kingdom having the largest colonial dependencies. It may also surprise Americans and Canadians to know that the government of Portugal is one of the most tolerant of Catholic countries, and that there are two branches of the Y.M.C.A. in Lisbon and five at Oporto. In the latter city there are eight Protestant churches. Portugal is free from the anarchistic element which creates such grave disturbances in Spain, her most unhappy neighbor.

Religion is a sunbeam, not a cloud and should be welcomed with sunny robes, not an umbrella.



**A Useful Series.**

Lake English Classics. Sir Walter Scott's *Ivanhoe* edited by Professor W. E. Simmonds, Ph. D., Knox College, Galesburg, Ill. Cloth, 45c. The *Sir Roger de Coverley Papers* edited by H. V. Abbott, A. M., Instructor in Harvard University. 30c. *Coleridge's Ancient Mariner and Lowell's Vision of Sir Launfal*, Edited by W. V. Moody, A. M., Instructor in the University of Chicago. 25c. *A Manual for Teaching English Classics* by G. L. Marsh and J. E. Royster, University of Chicago. Scott Foresman and Company, Chicago.

It is one of the encouraging signs of the times that so much attention is given to editing choice selections from English literature for school and college use. Each series has its attractive feature, but for good quality of workmanship, cheapness and suitability to the needs of students special notice is due the series of neat 16mo volumes bound in light blue cloth, known as *Lake Classics*. The volumes are well printed on good paper and substantially bound. The editors being practical teachers as well as specialists have kept the needs of the class-room distinctly in view. The text is edited with scrupulous, scholarly care and so much assistance is given the student as will prompt and guide him to do his own thinking and investigation.

Scott's *Ivanhoe* is furnished with an introduction in two parts; the first being a biography of the author and estimate of his literary work; the second, directions for the study of the novel. There is also a select bibliography, a list of characters, a genealogical table of English Kings from the *Conquest* and a map of the country of *Ivanhoe*. Necessary explanations of obscure terms or allusions are set as foot-notes, while in the appendix are given Scott's own notes and a list of words annotated by the editor. In this volume the novel is to be studied not simply for the story interest but as an English classic for the acquisition of literary knowledge and culture.

The *De Coverley Papers* are edited on the same plan. Much information, usually given in notes, is here presented in the introduction which includes short, biographical notices of Addison and Steele, with critical estimate of their literary production. There is also a graphic picture of English social life in that day, the habits of different classes of the people, the clubs, coffee-houses, and other social interests, with the literary situation that gave vogue to the *Tatler* and *Spectator*. The student is thus enabled to start the reading of the text with the true perspective and a clear sense of the conditions described in these delightful papers.

The volume containing *The Ancient Mariner and Vision of Sir Launfal* is prepared on the same plan but with considerably fuller annotations and suggestions to guide the student to see the beauty and feel the power of these poems. The editor's work is of fine quality.

The *Teacher's Manual for the Study of English Classics* is based on the editions of twenty-five authors in the *Lake Classics Series*. It consists of questions, topics for themes and suggestions for study of a most stimulating character. The volume is prepared for the teacher rather than the pupil and while many of the questions and theme topics may be used directly in the class-room, much is suggestive for the teacher and is intended to be inspiring and directive in the way of personal preparation.

It will be greatly to the advantage of Canadian teachers and pupils to know the original, attractive and helpful qualities of this excellent series.

**Mr. Charlton's Motion and Queen's.**

REV. PROF. ROSS, D. D., OF MONTREAL PRESBYTERIAN COLLEGE ON THIS SUBJECT.

"I do not think it will ever receive consideration by the committee," said Rev. Prof. Ross last night in discussing the motion of Mr. J. Charlton, M. P., before the Presbyterian General Assembly in favor of setting up two Presbyterian universities for Canada. "The motion is inferior in importance, and only secondary to the Queen's question, and when Mr. Charlton introduced it last year in the assembly it did not even receive a seconder.

"There is first of all in connection with this the great question of transference of property. No one will think that, for example, the Montreal College is going to move its professors and staff to the centre in which the eastern college may be established, and in regard to the other colleges the same argument may be used. Mr. Charlton's motion, to say the least is utterly inefficient, when we look at the conditions existing. However, the crux of the whole question will be the decision in regard to the Queen's. If Queen's passes from the control of the Presbyterian Church it is impossible for me to say what may take place.

"Under the present circumstances, however, Queen's University will do far better to remain under the control of the Presbyterian Church, and this will probably be the result when the committee in charge reports to the assembly next year."

**Question is Complex.**

"Of course, said he, the matter is a very complicated one and one which will require a great amount of consideration before any conclusion can be arrived at. When Principal Grant first brought this matter of separation before the assembly some years ago, what influenced him was the question of finance, and he did not see any way of raising funds except by the Government's aid. Things have greatly changed at the present time, however. There is no doubt at all but that Principal Grant, when he brought this question before the assembly, had received pledges of some kind from the Ontario Government.

"This is a conjecture on my part," said Prof. Ross, but I do not think that he would have raised such a weighty question on his own responsibility." Now, however, there is no Principal Grant, no man of his authority and resources to cope with the Government, to pull the strings, so to speak, and gain their pecuniary aid.

"If under the present circumstances Queen's University becomes separated from the Presbyterian Church, it will in a short time find itself in such financial embarrassment as is like to cause its downfall. Moreover, the Ontario Government at the present time has a very strong opposition facing it, which would be very liable to oppose vigorously any resolution brought forward in regard to Queen's.

"True," he said, "the trustees of Queen's are eager for separation from the Church. They, however, do not clearly recognize the truth of the facts I have presented, nor do they recognize the immense authority Grant had with the Government. The thing which is the chief factor in moving the trustees is that they consider that they have already accepted so much from the Government and from the city of Kingston that they are in honor bound to place the university under their control.

"The trustees are labouring under a sad delusion, however. True the Ontario government did donate something like \$125,000

for the foundation of a mining school; but this, however, they must remember is governed by a separate board and is only, so to speak, under the protection of Queen's. The city of Kingston gave something like \$50,000 to the same cause. It is these two things which cause the trustees to think that they must entirely capitulate, and bring the college under Government control."

**Professors Attitude.**

Another thing which is urging on the separation is the fact that many of the professors occupying chairs at Queen's are not Presbyterians. Some are Methodists, some Anglicans, and there are a few Catholics. All these are in favor of separation. Of course, the professors have very little to say in the matter, but they, at least, produce a strong feeling.

Of course the relinquishing of Queen's University by the committee appointed by the Assembly, Professor Ross thinks, is an outcome which is perfectly sensible, but when the circumstances are considered, it seems rather impracticable and one which is liable to do considerable harm at Queen's University. If the Presbyterian Church retains Queen's, a fund will be raised to carry on the work in the usual praiseworthy manner. Surely this is a better prospect for the university than anything separation from the Presbyterians could offer.

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.

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FRED. GELINAS,  
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## The Quiet Hour.

### Saul Chosen King.

S. S. LESSON—1 Sam. 10: 17-27; July 12, 1903.

GOLDEN TEXT—Isa. 33: 22. The Lord is our King; he will save us.

REV. G. R. WALKER, PH. D., WESLEYAN MASS.

Mizpeh, v. 17. Each should build for himself a "watch tower," to which he can go daily, and especially on the Lord's day, to look out over the past and survey the loving kindnesses from the good and gracious Father with which it has been so full. It is such a view that will send us to new duties and trials with fresh hope and courage, and a great resolve to prove ourselves less unworthy than we have been, of all our blessings and privileges.

I brought up Israel out of Egypt, v. 18. At Sinai the Lord prefaced the Ten Commandments with the gracious words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Ex. 20: 2), as if to kindle the love of His people into a fresh and fervent glow, before He laid His laws upon them. On the same ground Jesus claimed the obedience of His disciples, when He said to them: "If ye love Me, keep My commandments," John 14: 15. If we are tempted to grow slack in our obedience, the remedy lies in thinking of God's love to us as revealed in Christ. This will stimulate our flagging zeal and intensify our languishing devotion.

Ye have this day rejected your God, v. 19. There are many modern methods of rejecting God. He is rejected when a voter casts a ballot in favour of any law that will interfere with the sacredness of the Sabbath, or hinder the cause of temperance, or put an obstacle in the way of any other good cause. He is rejected by those who practise dishonesty and untruthfulness in their business. He is rejected by those, who, for the sake of their own pleasure, break His laws. He is rejected by all who do not "do justly" and "love mercy" and "walk humbly" with Him. And if we reject Him in any of these ways, it will count for nothing in His sight, that we profess to believe in Him and offer Him formal worship.

And Saul the son of Kish was taken, v. 21. Choice to a position of responsibility may be the stepping stone to higher attainments in character, for added honors and duties ripen those who already have the right material in them. Or, alas! as in the case of Saul, it may open the way to new temptations, which there is not strength to overcome. Covet not, therefore, loftier places, but rather the virtue which fits for them.

Behold, he hath hid himself among the staff, v. 22. Few virtues are rarer than the grace of humility. Few qualities are so unattractive as over-confidence. Cocksureness generally goes with unfitness. Meekness is commonly the companion of great ability. True Christian excellence gradually acquires the charm of unconsciousness. It becomes as a little child. The fact that men shrink from great tasks, does not necessarily prove that they are really unfitted for exalted service, or that they would be justified in refusing positions of trust involving great responsibilities. He who enters lightly on the duties of an important position is not likely to put much earnestness and zeal into the doing of them.

God save the king, v. 24. If the Israelites

had done wrong in asking for a king, they certainly did well in praying for him. We should always remember that those in positions of power have great responsibility and many temptations, so that they need the prayers of all Christian people over whom they rule. If evils exist in the government of the country, the blame is partly ours if we fail to pray for our law makers.

### Bible Study. One Verse at a Time.

[No. 11.]

Psalm 103: 11.

BY MRS. ANNA ROSS.

"For as the heavens are high above the earth so great is His mercy toward them that fear Him."

How high are the heavens above the earth? The nearest fixed star is so far above us that its light, though coming literally at lightning speed, takes three years and a half to travel the distance. So great is His mercy. The farthest star of our system is so far above that it taxes the powers of added ciphers to record the millions of miles. So great is His mercy to them that fear him. Yet our cluster of stars is only one of many, and the height beyond it can neither be searched by the telescope nor fathomed by the boldest imaginations. So great is His mercy. This is a song of the infinite.

Our needs, however broad and deep, are always finite, and mercy that is as high as the heavens will always ever-match them, as the highest finite is ever-matched by the feeblest conception of the infinite.

### TO-DAY.

To-day no coward thought shall start  
Upon its journey from my heart,  
To-day no hasty word shall slip  
Over the threshold of my lip.

To-day no selfish hope shall rest!  
Within the region of my breast,  
To-day no wave of wrath shall roll  
Over the ocean of my soul.

To-day I vow with sword and song  
To fight oppression and the wrong,  
To-day I dedicate my youth  
To duty and eternal truth.

—Robert Lovemann.

### Joy in Christ.

The joy in Christ is something wonderful. There is nothing to which it can be compared. The things that we love dearest may pass away, but this abides. The home that we love and the friends we revere may be taken from us. We may see our possessions take the wings of the morning and fly away. One by one our ambitions may crumble and our hopes return to earth like a rocket that is spent; but as we sit among the ruins the joy in Christ is our one companion, the ever blessed presence that will not leave us. And its presence is ever soothing. It is the "still, small voice" that speaks louder than the thunder, the earthquake and the fire, and sends us hopefully on life's way. It reveals God to us, a brighter destiny and a richer hope. Like an invisible hand it leads us, like an inaudible voice it calls us, and we move on toward the river and the end, and through the water to our rest.

### Ruskin's Sermon to the Pews.

If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life and death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak of them; if we make some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God, after his flock has been exposed for six days together to the full weight of the world's temptations, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat has been scattered there snatched from the wayside by this wild bird and the other, and at last, when breathless and weary with the week's labor, they give him this imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them all of their weakness, to shame them for all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened, and to call at the opening of those dark streets where wisdom herself has stretched forth her hands and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this, and we shall look with changed eyes upon that flippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with the silk and gold upon the seat of judgment; nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple, even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.—From "The Stones of Venice."

### Until He Finds It.

A pleasant incident is recorded of General Garibaldi. One evening he met a Sardinian shepherd, who had lost a lamb out of his flock and was in great distress because he could not find it. Garibaldi became deeply interested in the man, and proposed to his staff that they should scour the mountains and help to find the lost lamb. A search was organized, lanterns were brought, and these old soldiers started off full of earnestness to look for the fugitive. The quest was in vain, however, and by and by all the soldiers returned to their quarters. Next morning Garibaldi's attendant found the general in bed and fast asleep long after his usual hour for rising. The servant aroused him at length, and the general rubbed his eyes, and then took from under his bed coverings the lost lamb, bidding the attendant carry it to the shepherd. Garibaldi had kept up the quest through the night until he had found the lamb. This illustration helps us to understand how Jesus Christ seeks lost souls in this world of sin, continuing the search long after others have given it up, seeking until he finds.—Rev. J. R. Miller.

Strawberry Jam.—For each pound of fruit allow a pound of sugar. Mash the fruit in the kettle, boil hard for fifteen minutes, then add the sugar and boil for five minutes.

**A Wonderful Secret.**

Two little girls were out under the apple tree, playing with their dolls.

"Lucy, let's have a secret," said Amy.

"Oh, yes, let's!" said Lucy.

"And not tell any one, ever."

"No, not any one."

"And, oh, Lucy, let's wear a ribbon bow, and then people will say, 'What's that for?' And we'll say it's a secret, and they'll want to know, and we mustn't tell."

"I've got some pretty red ribbon, and I'll cut it in two and give you half, and we will each wear a little red bow."

"Freddie tried to tease me to tell the last time we had a secret," said Amy, "and he took Evalina and held her upside down by one leg and said he would bang her head against the wall if I didn't tell. And yet he never tells me anything, and there are so many things I would like to know."

"Well, I wouldn't tell if a big policeman came and said, 'Little girl, tell me your secret.' Would you?"

"No, and I wouldn't tell if!"

But just then Lucy's mamma called her, and she had to run home.

The next day the two little girls met at school. Each was wearing the little red ribbon.

"Have you got a secret?" asked Polly Ames, as she saw the two little red bows.

"Yes, but we're not going to tell," said Amy. "I'd like to tell you, Polly, but we said we wouldn't ever tell; so we can't."

Just then Lucy began to laugh. "Oh, Amy!" she said. "Then she drew Amy away into a corner, where the other girls could not hear her."

"Amy, what is our secret?" she asked.

"What is it?" said Amy. "Why—oh—we didn't have any, Lucy. And she, too, began to laugh. "We forgot to make any secret, really and truly, Lucy."

"Well," said Lucy, "let's have it a secret that we didn't have any secret, and we won't tell anybody. Isn't that a funny secret—the best we ever had?"

So Lucy and Amy wore the little red bows to remember that the secret was that there wasn't any secret.—*Ida Kenniston in Youth's Companion.*

**Poe and the Manager.**

A well known theatrical manager, who is distinguished rather for his business ability than for his knowledge of literature, was visited not long ago by an inspiring playwright. He had with him, he explained to the manager, the manuscript of a play based on one of Edgar Allen Poe's stories, which he was sure was destined to make a sensational hit on the stage. The manager consented to hear the play, and listened with increasing interest as the playwright read from his manuscript.

He was enthusiastic when the end was reached.

"That's fine!" he exclaimed,—"fine! Now I'll tell you what I'll do: You and Mr. Poe come in tomorrow and we'll talk this thing over."—*Harper's Weekly.*

**The Perfection.**

Of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.

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

**Our Young People**

**Sun., July 12.—What the Holy Spirit can do for me.**

JOHN 16 : 5-15.

*Power and Joy.*

All of us desire power. All of us crave joy. But we usually make the mistake of trying to find power and joy in ourselves, while only in God are they to be found.

When man wishes to add the power of electricity to his own feeble strength, he follows the laws of electricity, and all its mighty energy is harnessed to his cars and machines. The moment he disobeys or ignores these laws, electricity can do nothing for him. The same rule obtains in spiritual things. Obey God's law, and the Spirit will be given. Disobey God, and spiritual power is impossible.

Prepare the heart for God, and the power of God will flow into it, and the joy of God will gladden the soul. But leave one indulged sin, and power and joy are barred out. Self and sin cannot inherit God's promises.

**† The Present Age.**

Old Testament times were the "dispensation of the Father," the revealing of Jehovah, the Almighty, to the world. God spoke to Moses and to Elijah and to Abraham, and gave laws to Israel. Christ was promised, but when he was to come, men knew not, and the Holy Spirit was not yet given.

New Testament times were the "dispensation of the Son." Jesus walked among men, taught, healed, and raised the dead. The promises were fulfilled, and his atoning death crowned the work. But not until he was ascended into heaven, did the Holy Spirit come to dwell in men.

The present age is the "dispensation of the Holy Spirit." At Pentecost the Spirit descended in power upon the twelve and the multitude. He teaches the world of the Father, and of the Son, and abides in power in the Church. We live, therefore, in the age which has the fullest knowledge of divine things, and the greatest opportunity to know and serve the triune God.

**The Transforming Teacher.**

No limit can be set to the work of the Holy Spirit. He is able to transform sinners into saints, the weak into the strong, the stammering into the eloquent. He can teach the most ignorant the deepest truths of divine wisdom. According to our teachableness, according to our humility and unselfishness, the Spirit can teach and transform us, and he is always willing to guide us into wider truth and larger service.

In the power of the Spirit the heroes of the faith have done things beyond human power to accomplish. In the power of the Spirit the humblest have been enabled to conquer pain and shame, and attain to the purest holiness. Joy and peace dwell where the Spirit abides. No matter what we are, we can be transformed by the Spirit if we open our souls to him in love and faith. "The readiness is all."

**A Message to Young People.**

There can be no abiding power until that day comes when we keep our conduct abreast of our profession; there must be something back of our profession; that something is a consistent life. It is a beautiful thing to hear one who is gifted in

speech and in prayer in the prayer meeting, but I am persuaded that there is something far more beautiful, and that is, for one to be able from Monday morning until Sabbath night to live Christ. Here is a power in fidelity cannot assail nor unbelief deny. If you are traveling through an orange country you are sensible all the time of the fact that the orange blossoms are about you; the fragrance is wafted to you the last thing at night, the first thing in the morning, and it even makes your sleep the sweeter, and there is a sweetness like that about the life that is truly "hid with Christ in God."—*Dr. J. Wilbur Chapman.*

**Hay Fever Unknown.**

Certain it is, and many years of careful experience are back of the statement, that hay fever and kindred annoying and troublesome summer affections distressing to so many thousands all over the country, recurring as regularly as July and August, are absolutely unknown in the "Highlands of Ontario." Thousands of people go to Muskoka, Georgian Bay or the Lake of Bays every year for nothing else but to avoid hay fever, and find perfect immunity from the ailment, and many by going there regularly for a period of a few years are said to be permanently cured.

Hay fever booklet can be had free for the asking by applying to

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**Daily Readings.**

- M., July 6—Anointing me. 1 John 2 : 20-27
- T., " 7—Guiding me aright. Isa. 58 : 9-11
- W., " 8—Witnessing my adoption. 1 John 5 : 7-12
- T., " 9—Making me rejoice. Acts 13 : 48-52
- F., " 10—Giving power for service. Luke 24 : 49-53
- S., " 11—Is a divine Being. 1 Cor. 3 : 16, 17
- Sun. " 12—Topic—*What the Holy Spirit can do for me.* John 16 : 5-15.

**"Work and Play."**

The biggest summer resort within easy reach of civilization, is what is commonly termed Muskoka, a district in the "Highlands of Ontario" about 100 miles north of Toronto, including an immense tract of country bordering on the Georgian Bay. This district is composed of lakes and rivers innumerable and is situate 1,000 feet above sea level. Good fishing and hunting are assured. Ample hotel accommodation at all points on the lakes is provided to suit the purses of everyone. Excellent transportation service.

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The strife between light and darkness dates from the day when God said, "Let there be light!" Man brought neither into the world, nor can he dispel either. He who made them rules them. Man is master of the darkness just in proportion as he is mastered by the light. The mastery of the one is the mystery of the other, and we are victors to the extent that the Master of both is victor in us.



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## ANOTHER ASSEMBLY.

The assembly sitting in the distant west has adjourned and fixed the next meeting place for the far east. It is a sign of the vast extent of the country when the meeting of two consecutive sessions of the supreme court are separated by a space of about 3,000 miles. It is true that the population is not large in proportion, but the population is increasing sufficiently fast to create great problems for the church. In fact it is being recognized more and more in the meetings of the assembly that the Home Missionary work is the great problem of the Canadian churches. Many other enterprises there are of great interest and importance but this is the first and greatest. The trip across the country necessary to attend this last assembly will no doubt tend to deepen that impression. We must, however, remember that the Home mission trouble exists in the east as well as in the west. All over this vast country there is need for efficient source at home that we may reveal a higher life here and exert a nobler influence outside.

On the whole the assembly seems to have been a success on every side, numerically and socially. The members seem to have had a pleasant time while devoting themselves earnestly to the business of the church. So far as special cases are concerned the action in the matter of Mr. Wilkie seems to have been wise; while that which has to do with Queen's will need to justify itself by keen thought and vigorous action. The retiring moderator's sermon was comprehensive, judicious and stimulating; it struck a good note which seems to have been well sustained. It was good for ministers and elders to meet one another in true Christian fellowship; it was good for them in the spirit of faith to review the varied work of the church; it was good for them to go back to their respective spheres of labour filled with thankfulness for the past and hope for the future, feeling that the needs of the Church are great but the love revealed in Christ is equal to it all.

## THE DOMINION PRESBYTERIAN ABUNDANCE OF RAIN.

A little while ago the country was suffering from drought, the fields were parched, the sky was darkened by the smoke from disastrous forest fires, and although there had been much fine weather the outlook was not promising. All had been done that man could do; what was needed was a blessing from on high. The land was thirsty and we all entered into sympathy with the suffering earth. Then the sound of abundance of rain was a pleasant sound. It meant purer air, a sweeter atmosphere, a more fruitful earth. It meant a fulfilment of the old promise that seed-time and harvest should not fail. Then we did not think of our small personal conveniences, our picnics and pleasure parties. We were glad and grateful that the gentle showers had come down. Those showers meant food for man and beast and fruitfulness of every kind. They teach us that man is a co-worker with God, that without his blessing and aid our best plans and most energetic efforts will fail. Is not this a parable of the spiritual life as well as a reality in the world of nature? The rain from heaven is a sign of blessing from on high. Machinery we must have, plans carefully laid, and consistently carried out; we must do our part in ploughing and sowing. But we are dependent upon that divine blessing which comes to earnest seeking souls. Prayer then is as important as work; waiting upon heaven is necessary as well as working on earth. Without thoughtful prayer our work will become a dull routine, and worship a mechanical ceremonial. If we turn from the dusty, thirsty earth to the God of grace and blessing we may have also in the life of the Church the sound of abundance of rain.

## A LOCAL VIEW.

The Assembly's resolution regarding Queen's will cause discussion, on various sides. From one point of view the following statement from the "Whig" of Kingston is important. It no doubt reflects fairly the feeling of the average citizen on the point in question.

"In view of the general assembly's decision to retain Queen's there are a few people, and decidedly few, who are asking the question if the recent city grant of \$50,000 was not given on the understanding that the university was to be separated from the Presbyterian church. There was no such understanding, although mention might have been made of the fact that such steps were being taken. So they were and the university authorities did everything possible towards separation. The general assembly had the veto power, and used it. As to the city grant it was made more in a business way. The university's growth would benefit Kingston, and, therefore, a grant was a matter of civic investment. Queen's arts and medical department were considered entirely undenominational as was clearly shown by interviews with clergymen and laymen of all classes."

## SUMMER SCHOOL.

We will watch with interest the attempt that is now made to start a summer school in Toronto, to be held in Knox. It is a new movement and its failure or success will depend upon a variety of forces. This school is specially for Sunday school teachers and seems to be well fitted to meet the needs of young people from the country who wish to combine business with pleasure. For a small sum they can board at the college, spend several hours per day in study and also have a time to see the city and indulge in varied forms of recreation. Of course the chief purpose of the promoters is to quicken the interest of the young people in the life of the church and to give them a start in the intelligent study of the Scriptures. We trust that the young people or at least a fair proportion of them will respond to this appeal and co-operate with the teachers. To listen to attractive addresses is not enough; the student also must put some real effort into the business, if it is not to be a mere pretence. The picnic element is quite legitimate, but the summer school to be a real success must have something more.

## TWO GREATEST EMPIRES.

The mightiest masses of population under one scepter are exhibited by the British and the Chinese Empire, the former with 389,000,000, the latter with 407,000,000 people. But what contrasts! China, whose vast majority is devoted to a dry moralistic Confucianism or a quietistic Buddhism, is religiously less divided than Western peoples, and maintains a primeval culture in rigorous local seclusion. She has rounded her territory into a compact mass, and thus contains within herself a mighty force of resistance. Yet, lacking initiative, she has been politically thrown into the background by the more active powers of Europe, and is even menaced in her original innermost sphere of life and influence. On the other hand in England a European predominantly Germanic and Protestant people, now 40,000,000 strong, has reached out boldly over the seas, and has seated itself on every coast; she has founded great colonies and has subjugated ancient realms; she has thus become literally an ecumenical empire, which, in fact, spans the whole world. In the fact that the Christian seventh of the population of the empire controls a wide-stretching realm including 330,000,000 heathens and Mohammedans, England affords the overwhelming demonstration of the religious and moral superiority of Christianity.—Allgemine Missions Zeitschrift.

To have a Christian boy in the pew it is necessary to have a Christian professor on the platform and on the teacher's dais. Where the stream runs from the coal mine everything it touches is corroded with sulphur. If there is infidelity or skepticism in the teaching of a professor the young mind cannot well escape contagion. Caesar's wife should be above suspicion.



## THE ST. THOMAS LESSON.

The recent financial collapse of two monetary institutions in St. Thomas has caused much serious reflection in several directions. The collapse in each case was caused by speculation. Speculation is not a thing to be commended, any more than other short cuts to wealth; but the practice is less culpable where a man of means chooses to risk his own money exclusively; but where a man employs, as if it were his own, the money of others, and particularly the stored savings of widows and orphans, the strongest condemnation is not too strong. One case at St. Thomas is particularly painful. The manager of a savings and loan company is shown to have taken in numerous sums of money, and used them in speculation, without entering the money in the books of the company to the credit of the depositors. The total amount of defalcation seems likely to be very large, with the result that many persons who thought they were safely putting something by for old age, or a rainy day, suddenly wake up to find themselves robbed. What makes the matter worse is the fact that the wrong-doer has been prominently and actively connected with a Christian congregation. No doubt he was trusted the more on that account. It is bad logic, of course, to hold the Christian Church responsible for the failures of men to live up to its teachings. But every such case wounds the cause of Christ, and is deeply to be regretted.

In the particular case to which we have reference, which has been in all the papers, it is quite possible, as has been suggested, the defaulting manager may have intended to go on speculating with other people's money only for a while, and, as soon as he had made enough to do so, restore the money improperly taken. He may have intended all this; but, unfortunately, "the road to hell is paved with good intentions." The lesson to any young man who may read these lines is the old and trite lesson of absolute financial honesty in things small as well as great, the folly of false beginnings, and the wisdom of, at any cost, putting a full stop, at once and forever, to all practices that savor of crookedness.

Those who know something of the history of the defaulter in the case in question believe he took the first wrong step, ten years ago, without fully realizing whereunto it would lead, and probably with the usual palliative to conscience of a resolve to pay it all back as soon as possible. Either the first small embezzlement led to another, and another, until the first horror of wrong doing gave place, through the awful power of habit, to facility in dishonesty; or else, he found himself unable to make the restitution intended, and so went on, and on, with the fatal sword of Damocles suspended over his head, dreading discovery ever and constantly.

In the case of the St. Thomas delinquent, it is difficult to make up a true moral profit and loss account, for the reason that we cannot imagine any entry to be placed on the profit side. On the

adverse side, there is a blighted reputation, a wrecked life physically, mentally and morally; a wife and family in despair and humiliation; ten years of torturing apprehension of being found out; ten years of floggings by conscience, and all for what? To be found out, exposed, and wrecked in the end!

Than all this feverish haste to get rich, how much better Edmund Scherer's ideal of happiness, to work, to content oneself with little, to lose without bitterness, to grow old without regret;—"how much better the Simple Life!"

Within a very brief time there have been recorded sudden deaths of prominent men from heart trouble, including Hon. David Mills, Rev. Dr. Dewart, and last week, Mr. C. W. Taylor, business manager of the Toronto Globe. Are deaths of this kind growing more frequent? And if so, what is the reason? Or is it that we notice them more? Mr. Taylor was one of the ablest business newspaper men in the Dominion, a man of impulsively generous disposition, willing to do a good turn wherever possible. He will be missed by many.

## Literary Notes.

The Nineteenth Century and After for June is to hand with its usual budget of articles on subjects of present interest. The subject of Imperial Reciprocity is of course, very prominent and is likely to cause lively discussion for some time to come. Three of the articles view Mr. Chamberlain's proposals favorably; while one of them looks upon Mr. Chamberlain as a saviour of his party and the true empire builder. Mr. Gilbert Parker's article will be interesting to Canadians, as he is reckoned one of ourselves. His contribution is indeed interesting, but it does not carry us very far, no farther than its final statement. "The difficulties in the way of reciprocity are great, the obstructions to protection are, I believe, insurmountable." The representative of Liberalism, Sir Wemyss Reid, speaks of the importance of the crisis caused by Mr. Chamberlain's speech. He says: "Those of us who are most firmly convinced that in the interests not only of Great Britain but of the Empire as a whole, our free trade policy ought to be maintained, must admit that a mere appeal to the old formulas and shibboleths will not suffice to secure us the victory in the new struggle to which we have been challenged." Leonard Scott Publication Company, New York.

The Care of the Teeth, by S. A. Hopkins, M. D., D.D.S., Professor of Theory and Practice of Dentistry in Tufts College Dental School. Price 75c. The author of this work is a trained physician and dentist of high standing. The result of his observations through twenty years in the active practice of dentistry is the conclusion that a large prodortion of dental operations might be prevented but that a large proportion of the people do not know how to prevent them. Hence he has given here in simple untechnical language just the advice necessary. The uses of the teeth are discussed; then the causes of decay are clearly pointed out and specific directions are given for the proper use and care of the teeth. Em-

phasis is laid upon proper and continuous care from early childhood. The book is practical and deserves wide circulation. D. Appleton and Co., New York.

Chaucer's Canterbury Tales—The Prologue. Edited with Introduction and Notes by Alfred W. Pollard. Price 2s. 6d. Interest in Chaucer's Prologue never wanes but grows year by year. It has been well edited by Skeat, Morris and Liddell, each of whom contributed valuable information for its elucidation. And now a new edition by Mr. Pollard supplements the work of these editors by much new material which gives effectual aid to a better understanding of the author's meaning. The introduction is an exceedingly good piece of work, containing chapters on the life of Chaucer, his poetry, the framework of the Canterbury Tales, Chaucer's language, his versification, the text of the Tales and Chaucer's Astrology. The annotations are chiefly literary and historical and are especially good in explanation of allusions to English life of the 14th century. The glossary is complete and the illustrations of the pilgrims characteristic. MacMillan and Co., London, England. Copp, Clark Co., Toronto.

## DR. G. A. SMITH.

We are sorry to note that the well known scholar and expositor, the Rev. Dr. George Adam Smith has been struck down with typhoid in one of the American cities. Mrs. Smith has arrived to assist in taking care of him and all his plans of work have been cancelled. Dr. Smith had arranged to do considerable work on this side the Atlantic but this sudden illness will put a stop to his activity for some time. There is no man whose work we admire more than that of Dr. Smith and when we consider the amount of it in connection with its quality it is simply astonishing while there are many men, even among the ministers, and professors, who take life a little too easily, some of the best men in all departments are in danger of overworking themselves. The late Hugh Price Hughes was a victim of overwork. Dr. Parker, no doubt, kept on so long because he religiously took his regular holiday. We hope that his successor will follow his example and not attempt more than God intended any man to do. As for Dr. G. A. Smith, we trust that the present attack will not be serious and that after rest he will be strong for further service.

The dead-lock between the French government and the Vatican over clerical appointments continues. Premier Combes holds that so long as the state pays the clergy it must control their appointment. This is conceded by the Concordat. The action of the Church of Rome in this matter, and their breach of the laws dealing with the religious Orders, has aroused the indignation of the people, and now the Premier has announced that he will without delay bring in a Dis-establishment Bill. Quite recently a thousand meetings were held in all parts of France, attended by over half a million people, at which resolutions were passed calling on the Government to separate Church and State.

## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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The  
Inglenook

By Arthur Jenkinson  
and  
Emily J. Jenkinson

### CHAPTER XXV

(Continued.)

Again the gun was heard, and Ronald, whose keen eyes were ranging the cliffs, exclaimed:—

'Oh, my Kott, there she iss! Stop, men! Back water! There iss Miss Fiona waving to us. She fired the gun.'

He pointed into a bay which they had nearly passed.

'Where?' asked Waldegrave huskily.

He was looking beyond the bay into the island.

'There, sir, on yon rock, where I found the starnag's eggs in the spring.'

He saw her and waved his cap.

'Thank God! she's safe.'

What was to be done? How could they most quickly rescue her? The plank was gone. The situation was grasped at once. Fiona had made her escape to the rock, and hidden there.

'We must go to the base of yon crag,' Ronald explained to the rowers. 'I can climb up on this side, and I'll let Miss Fiona down with a rope. But slow and steady, men, for this place is the fery jaws o' hell.'

He sent the most experienced man to the bows, and kept a keen eye himself on the long, jagged reefs, more or less submerged, whose sharp teeth would tear the boat open like a saw. A heavy swell from the Atlantic rolled into the gloomy bay, sending angry cross currents tossing and boiling among the black boulders. Gaunt chillis rose up on either side overhung with chills vapours. Anxious as they were to reach Fiona, they were compelled to go at a snail's pace, and though Waldegrave was too absorbed with other interests to take in the particulars, he unconsciously felt the sullen horror of the spot. Ronald had rightly called it the jaws of hell.

They had not worked their way far before Waldegrave turned pale and clenched his fists.

Nial Duff had just appeared climbing over the cliffs towards the bay.

'Neffar mind,' said Ronald, 'Miss Fiona hass the gun; he cannot reach her.'

'She can't have loaded again, or we should have seen her,' replied Geoffrey.

'Like enough she's got nothing to load it with,' suggested one of the rowers.

Waldegrave ground his teeth with rage, for there was nothing he could do. He clutched his revolver, but Nial was far beyond its range. The silent faces of the men grew stern and terrible. They began to grow quicker, and Ronald, though he knew the danger, did not hinder them. The boat was now cutting through the water like a knife.

'I fear he'll reach the rock,' groaned Waldegrave. 'I never saw a man run along the cliffs like that before.'

Nial was leaping down precipices and springing across gorges with the reckless fury of a madman.

'It iss not possible, sir,' replied Ronald, too intent on steering the boat among the swarm of rocks to look up. 'There iss no man in Mull that could jump across.'

Waldegrave was not sure. He sprang to

his feet, and shouted to Fiona. She did not understand him; for she doffed and waved her cap in response.

'He's going to try it,' exclaimed Geoffrey, with a sickening dread that he would succeed.

He saw Nial reach the edge of the cliff opposite the rock. He paused, measured the chasm with his eye, made a step or two back, and then flung himself forward across the chasm.

'There he goes, oh, my God, he's over. No; he has slipped; he's falling down; he's gone. No; he has clutched hold of something. He'll do it; he's climbing up on his hands and knees. He'll reach her in another minute.'

But the boat was nearer now. Again Waldegrave shouted to Fiona, who was standing in the recess, watching the efforts of the rowers, and unaware of the danger at her back.

'Look behind!' he cried.

She stepped to the edge of the recess, and stepped to the shoulder of the crag. Then she gave a low cry. Nial had hurt himself in his last spring, but he was creeping towards her like a wild tiger, his eyes aflame with the fire of madness.

'At last I have you,' he cried with a demoniacal laugh; 'we shall die together.'

It was a moment of supreme agony. A struggle with a madman on the side of that crag would inevitably end in both being dashed to pieces on the rocks beneath. Quick as thought her decision was made. She turned to the sea, gave one careful glance below, raised her hands, and dived from the perilous height into the surging waters.

With a terrible oath Nial sprang recklessly after her. He fell with a crash among half-submerged rocks, and disappeared in one of the pools, or was drawn under by strong currents, and swept into unknown depths. He was never found.

Fiona had dived where she saw that the channel ran deep and clear. Before she reappeared, Waldegrave had plunged in after her, and when she rose to the surface his strong arm was round her. With a great cheer Ronald and his companions drew them both safely into the 'Fionnaghal.'

### CHAPTER XXVI

EPILOGUE.

'Weel, Mr. Campbell, this is a braw simmer day for the 'Sea Swallow' to win into Loch-na-Keal.'

Dr. Mackenzie looked very hot. He had just ridden up to the gate of 'Tigh-an-Fhasaich, where Ronald was superintending some men who were putting the last touches to a triumphal arch, and hoisting a row of flags.

'Sure it iss,' he answered, 'and every heart in Fas-Ghlac is as bright as the day. Grace was tellin' me all the folk in the glen hef had a fine cleaning and doing up o' their houses. They'll be lookin' for a visit from Mrs. Waldegrave soon. She will be here in an hour or two, and everybody will be at the quay to welcome her.'

'Weel, weel,' mused the doctor aloud, 'mony a time I feared things wadna hae sic

a gude end. They lookit gay black ance. But a's weel that ends weel.'

'Ay, that iss a good saying, whateffer.'

'An' ye'll hae no cause to complain o' dame fortune, Ronald. She's smiled on ye gay often lately, mair especially in gien ye sic a bonnie wife. Faith, man, I wad be glad to get marrit mysel' gin I could win ane like her.'

'There are not fery many, doctor,' replied Ronald, with a bright laugh; 'ye'll hef to seek a long time afore ye'll find another Grace Armstrong.'

'Ye're richt, as ye aye are. I ken every man canna hope to pick up a diamond; sae I shall hae to bide single. Ye say the yacht is expeckit sune?'

'Ay, and ye'll stay, doctor; we will be givin' them a real Highland welcome home.'

'I will that. Ye ken I haena seen Fiona—I mean Mrs. Waldegrave—sune the day she was marrit, nearly twa years by noo. But here comes the bonniest bride to be found in a' Mull.'

'Oh, doctor, you're incorrigible; you're turning a most inveterate flatter,' exclaimed Grace in a clear, soft voice with a ripple of laughter.

'Not I,' he answered, as he clasped her hand warmly and gazed at her with half-envious admiration. 'Your ain man will up-haud me. He just said it himsel!'

'Ah, then I shall have to lecture him for using such extravagant language,' she answered, blushing and shaking her finger at Ronald, who was hurrying away to help his men. 'But you'll come and see mother, doctor, and have some tea with us.'

'Richt gladly, Mrs. Campbell. I hae been in the saddle a' day, an' I'm no sae young as I ance was, I get tired suner than I used to dae. I was joking Ronald aboot gettin' marrit, gin I could fin' anither Grace Armstrong; but the fac' is I sud hae thoct o' that thirty years ago, only I had aye sae mony sick folk to look after. An' I couldna think o' a wife sittin' alae a' day an' half o' the nicht feared lest her man sud be drowned in crossing Eronach Water, or break his neck with his horse tumbling owre the Black Crags in the dark. An' noo I'm too auld, an' naun bide my time a wee bit langer, an' slip awa quietly, when ma day's wark is done.'

'Oh, but you will be with us for many, many years yet, I hope. I don't know what we should all do without you.'

'Ay, weel, we shall see; but ma heart is young, Grace, an' I'm richt glad to see this day. Sae after lookin' in on Jean M'Bain, who has got owre her trouble fine since the operation, I thoct I wad come by this way, and welcome the Fas-Ghlac folk hame. Faith, an' a fine hame it is noo,' he remarked, as he gazed at the house, on which a host of workmen had been employed for more than a year, turning it into a stately pile worthy of the noblest traditions of the M'ivers. 'Mrs. Waldegrave willna ken her auld hame. An' they are a' coming in the yacht thiegher?'

'Yes; the whole family.'

'Weel, weel, it beats a'. An' your husband tells me that the auld laird has ta'en a new lease o' his life, an' looks better than he has done for years. An' Mrs. Waldegrave is

quite weel again, an' mair beautiful than ever. I will be richt glad to see her.'

'And the baby, doctor?'

'Ay, I maun see the baby; Ronald was tellin' me they hae ca'd him Torquil M'Iver. I'm glad o' that. I was feared the grandmother wad want to hae him ca'd some fine English name; but Captain Waldegrave is a sensible man; I liked him weel frae the moment I first set een on him.'

The flags were up now, and all the preparations were completed. Ronald left a few final orders with the men, and then the three went off together.

Ronald Campbell was an important man now at Fas Ghlae. For more than a year he had been factor of the estate; a large, comfortable, new house had been built for him, and quite lately he had married Grace Armstrong. His mother lived with them, and a beautiful old Highland woman she looked that afternoon in her black gown and snowy white mutch; a gentle excitement kindling in her soft blue eyes at the thought of the near arrival of the 'Sea Swallow.'

'Weel, Morag, hoo are ye settlin' doon in your new name? asked the kind old doctor, when they were left alone for a minute. 'Ye haena had far to shift; but ye'll tak' a look at the auld cottage gay, aften, I'll warrant.'

'Ay,' answered Morag, 'I love the old croft; it was the home o' my husband, and where all my sons were born; but it iss not the place, it iss love that makes the heart content. I am fery happy here; to Himself be all the praise.'

'It's wonnerfu' hoo things come round, Morag. Ye never dreamed that the day wad come when Ronald wad be the laird's factor, an' hae Grace Armstrong for his wife.'

'And how will you be knowing what I hef dreamed?' asked Morag, as the light gathered in her eyes. 'Ye are a fery wise man Dr. Mackenzie; but I am thinkin' ye do not know all that iss in a mother's heart, nor what she dreams about for her lads.'

Before tea was finished Hector MacInnes called to say that the 'Sea Swallow' had been sighted coming through the Sound of Iona. All was now bustle and joyous excitement. The news spread like wild-fire through the glen, and every man, woman and child was on the alert. Dr. Mackenzie strolled to the cliffs above the Priest's Cave where he could view everything. It was a brilliant scene. Every cottage displayed a bit of bunting; every cliff and crag was occupied. Farmers and shepherds from the neighbouring glens were there. Fishermen from Iona and Ulva had sailed round. There had never before been such a gathering at Fas Ghlae.

For when Fiona was married it was the dead of winter; the echo of old troubles was still in the air, so everything was very quiet. But she was coming back in the glorious summer weather, with her husband and baby, and her father, coming back to live among her people. Things had taken a wonderful turn. Torquil M'Iver had come to much of his own again. The clouds had all rolled away, so every heart was glad.

Nearer and nearer came the beautiful yacht, sweeping gracefully and majestically over the blue waters, and all nature seemed in sympathy with the hour. The green slopes of Ulva laughed, and the sombre cliffs of Gribun were touched with gold.

The evening sun filled the whole of the valley with warmth and brightness. A golden light streamed full upon the triumphal arch, on the waving flags, on the brass canon in charge of David Anderson, who was an old artillery man; on the brand new Highland dresses of the pipers and the burnished silver of their pipes; and, above all, on the white sails of the 'Sea Swallow,' and the long line

of flags that fluttered from her bowsprit to her masts and then down again to her stern.

As she came nearer and the little group on deck was seen waving to those on shore, the greeting was returned with cheers, and the next moment, as the anchor dropped, boom, boom, boom, rang out the welcome of the cannon, the pipers skirled forth their shrillest strains and all the people waved their handkerchiefs and shouted.

So Fiona came back to Fas-Ghlae, Geoffrey was the first to spring from the boat and help out his mother and Fiona; then came Torquil M'Iver, and last of all, a nurse with a white robed baby in her arms.

What words of welcome there were, what greetings, what hand-shakings! Fiona had a word for all, and every one laughed and talked and shouted for joy. Geoffrey and the old laird shook hands with the doctor and Ronald, while Morag took the baby in her arms and blessed it, as tears of joy ran down her venerable face.

'A regular M'Iver,' exclaimed the doctor; 'he'll be a six-footer yet, like his father. Three cheers for the young heir.'

And then Geoffrey lifted his cap, and thanked them all for their kind welcome. He loved the Highlands, he said, and they would spend a good part of each year among them.

So they moved up to Tigh an-Fhasaich, the pipers leading the way, Torquil M'Iver following with Mrs. Waldegrave senior on his arm. He walked like a true chief who loved his people and was loved by them. And Mrs. Waldegrave, who once thought her son too high for a daughter of a Highland laird, was proud now of Fiona and glad to see her in her old home, where her father was deemed a king and she a princess.

It was a happy gathering in the old ancestral home that night. Fiona was delighted with the additions made to the place and the splendid order of everything. As the night drew on every lamp was kindled, the blinds were all drawn up, and from every window the light flashed down the glen, over the cliffs and far away to sea.

Then the moon rose clear and full and shone upon the whole land. It peeped into a cottage window at Sruthan where Colin Grant faithfully nursed his paralytic wife. It sent a beam into a dirty street in Leith where Lachlan M'Cuag and Sybil kept a noisy drinking-bar. The owls hooted to it from the ruins of the old castle in the silent woods of Sruthan. It smiled serenely over the graveyard at the foot of Ben Ruadh, where a white cross marked the last resting-place of Nancy Bell; while out on the Atlantic it flooded the lonely shores of Eilean Dubh, and silvered the waves that roll forever over the unknown grave of Nial Duff.

Later on in the night, Fiona and Geoffrey walked in the garden with clasped hands. The lights were withdrawn from the windows. The bonfires had burnt out. The voices of the children had died away. All the people had retired to their homes; but still there remained the long, low wail of the waves on the iron shore below, and the full moon, serene and beautiful, above.

(THE END)

### Capitalists Decide To Battle with Consumption.

An event recently occurred in Toronto which is of deep interest to thousands of people in Canada: a long established and very progressive concern, the T.A. Slocum Co., has been reorganized by well-known capitalists, the stock of the company having been increased to \$100,000. In future it will be known as the Dr. Slocum Com-

### SICKLY BABIES.

Weak sickly babies are a great trial to mothers. They need constant care both night and day and soon wear the mother out. Baby's little stomach is the cause of most of the trouble; it is very weak, and in consequence very easily upset. Baby's Own Tablets will cure all baby troubles. They are mildly laxative and give prompt relief. Concerning them Mrs. R. J. Balfour, Omeamee, Ont., says: 'I have used Baby's Own Tablets for stomach troubles and constipation from which my little girl suffered and they entirely cured her. They produced sound, refreshing sleep, and I regard them as indispensable in any home where there are little ones.'

Mothers from all parts of Canada write in favor of Baby's Own Tablets, proving the claim that they are the very best medicine for all the minor ills of infants and young children. Guaranteed to contain no opiate. Price 25 cents a box at all druggists or direct from The Dr. Williams' Medicine Co., Brockville, Ont.

pany, Limited, but will be continued under the same able management as heretofore.

The history of this concern has been one of continual and substantial progress, and to day its products are found in almost every drug store in Canada, being known as the Dr. Slocum System of Remedies for the cure of consumption and allied diseases, consisting of four valuable preparations: Psychine (pronounced Sikeen), a general remedy for consumption, throat and lung troubles; Slocum's Emulsion of Cod Liver Oil, a wonderful flesh and strength producer; Oxojell, the greatest of catarrh anti-septics, and Coltsfoote Expectorant, a positive cure for coughs, colds, sore throat, etc.—a most worthy and specific series of remedies.

No remedy of modern times has conferred more lasting benefit upon sufferers from throat and lung troubles than Dr. Slocum's System of Treatment. An eminent specialist's prescription of medicinal and tonic food treatment—a complete system of rapid germ destruction and body-building—it has been the means of curing thousands of cases—positively permanent cures after skilful doctors had given up all hope.

This is attested by thousands of unsolicited testimonials which are on file and are being received daily at the office of the company; everlasting and enduring testimony from all classes of society.

The generous dealings with the public of the T. A. Slocum Co. have gone far in placing the Dr. Slocum remedies in the prominent position they now occupy. This policy is to be continued, and if any of our readers are suffering with coughs, sore throat, pains in the lungs or chest, loss of flesh, etc., symptoms of consumption, and will send their names, post and express office addresses to 179 King St. West, Toronto, they will receive Dr. Slocum's Free Trial Treatment, consisting of four large packages, one dollar and twenty five cents (\$1.25) worth of medicine, absolutely free. This goes to show the great faith the company have in the Dr. Slocum System of Treatment.

The directors of the Dr. Slocum Company, Limited, are to be congratulated upon this important step forward in furnishing the means whereby a more vigorous and successful crusade may be waged against one of the greatest plagues the world has ever known—consumption.



# Ministers and Churches.

## General Assembly Echoes.

Rev. Dr. Armstrong, of St. Paul's church, Ottawa, was placed in nomination for the Moderatorship. In a speech "marked by chaste eloquence and fine taste," says the Vancouver World, "Dr. Armstrong declined the honour and supported Dr. Fletcher," who became the unanimous choice of the Assembly.

As we predicted, Rev. R. G. MacBeth, who had charge of arrangements for the reception of the commissioners, did his work in such a complete manner as to merit the special thanks of the Assembly for his "protracted and strenuous labours," which left room for only commendation and praise. In this connection the Vancouver World says: "in fact Mr. MacBeth made a name for himself as the organizer of the greatest church gathering Vancouver, or the Canadian Pacific Coast as a whole, has ever seen. All honor to him."

Of course all the pulpits in Vancouver and neighborhood were filled by Presbyterian ministers on Assembly Sunday. Among those from Eastern Ontario and Quebec were Dr. Herridge, of Ottawa; Rev. John Hay, of Renfrew; Rev. J. A. Cranston, of Collingwood; Rev. A. Graham, Lancaster; Rev. Prof. Campbell, Montreal; Rev. J. H. Forland, Collingwood; Rev. J. W. H. Milne, Ottawa; Rev. A. C. Wishart, Beaverton; Rev. D. Tait, Quebec; Rev. J. D. Morrison, of Bristol; Rev. Prof. Scrimger, Montreal; Rev. G. L. Johnson, North Bay; and many others.

The retiring moderator, the Rev. Dr. George Bryce, of Winnipeg, is one of the best known men in the church. He is a Canadian, and has done much to build up national sentiment in the west. As a young man he was chosen by the Presbyterian church to come to the new province of Manitoba, to found a Presbyterian college there. This was in 1871, just after the first Riel rebellion and in the critical and formative days of the province the young professor did important service. The material for the college was found in the parish school at Kildonan—the famous Selkirk colony—and the institution has become one of the pillars of church and state.

Mr. W. W. Miller, of Portage la Prairie, is one of the faithful elders of the church present at this Assembly. Mr. Miller has a unique record as a superintendent of a Sabbath School in that he has occupied that post for over twenty years in one congregation and was only absent two Sundays during this period.

Of the coming Moderator the Vancouver World has this to say: "Rev. W. D. Armstrong, D.D., of St. Paul's church, Ottawa, will likely be moderator of the General Assembly next year. He is a man of wide education and especially learned in many of the branches which few pastors have an opportunity of studying. He has been for years a worthy and vigilant watchman on the towers of Ottawa and at the seat of legislation the pulpit of St. Paul's has sent out a distinct influence in the cause of truth and righteousness. Possessed of a strong physical frame and sound health, there are doubtless many years of important service before him."

The same paper gives a truthful pen-portrait of another minister well known to many of our readers: "Rev. Peter Wright, D.D., is one of the giants in the assembly, physically, mentally, and in every other way. He has always been known as so powerful a man physically that some men who were agitating for a liquor license in a certain town forbore to raise a disturbance over it till Dr. Wright was away. Only then did they venture to commit an assault. Dr. Wright is a born thinker and a born teacher. As a preacher he excels. He has a commanding presence and a voice as clear as a bell. He has much of the poet in his make-up and some of his addresses are poems in prose form. He has always been a prohibitionist and as convener of the temperance committee never failed to send out a ringing note of certainty. His report of the committee on church life and work, presented at Montreal four years ago, was a masterpiece both in literary form and in its analysis of the situation all over the Dominion. Dr. Wright's family having moved to British Columbia, he

came westward from Portage la Prairie and was persuaded to take charge for a time of the congregation at Nelson, where he now resides. He is yet in the full enjoyment of all his powers and the church expects to have his strong service for many years.

The Montreal Star sent a special correspondent on the assembly train to write up the trip. The correspondent was a lady, Miss Baker Edwards, who seemed to know her business thoroughly.

Rev. J. McG. McKay, of New Glasgow, aged 84, was the oldest commissioner. He had a long journey but enjoyed it thoroughly. These Nova Scotia people live well and their days are long upon the land.

There were many able men at the assembly but one could not but miss Principal Caven, detained by illness—and such giants as Grant and McVicar. Both these were "masters of assemblies" and gladiators in debate.

Dr. W. A. McKay of Woodstock, was a noticeable and popular figure in the assembly. He is the leader of the prohibitionists of Ontario and true to his Highland nature, is "a bonnie fighter." His books on the "Pioneers of Zorra," etc., are classics on the early life of Canada.

The Tourist Association afforded valuable aid in the arrangements and their room made a convenient meeting place.

Dr. DuVal of Winnipeg, was easily one of the best platform men in the assembly. The doctor has tremendous force and as a clear thinker has few equals. He learned his theology with the kingly Hodges, of Princeton, and his philosophy and science with such men as McCosh and Guyot. Out of the schools of prophets men came laden with learning and intense with sacred fire.

The Gaelic service was a great delight to the Highlanders, both men and women. The singing led by Mr. Hector McKenzie was one of the features of the gathering and one could understand how the whole congregation trained in the exercise made a melody of song on the hills which no mere professional music could hope to equal.

An interesting figure in attendance at the meeting of the General Assembly was Hon. John Charlton, M. P., for North Norfolk, Ontario. Born to humble parentage at Wheatlands, in New York state, in 1820, he started at an early age clerking in a country store. In 1849 his father removed to Canada and took up a small holding near the village of Ayr, Ont., and the subject of this sketch worked on the farm, until 1853 when he opened a small country store in the village of Wynedoch, and later embarked in the lumbering business in which he has been most successful. In 1872 he was elected to a seat in the House of Commons and has continued to represent North Norfolk since that date. He is a logical speaker and reasoner and it is doubtful if any public man is better informed upon tariff and trade questions.

Dr. Herridge's sermon on the Christ who received sinners, made a most profound impression on the vast audience. Those who were unable to gain admission will be glad of the opportunity afforded to hear this noted speaker on Tuesday evening in the First Presbyterian church.

Dr. Fletcher made one of the best of moderators and the success of the assembly is largely due to him. He took a firm hold on the business and with a saving sense of humor that made jars impossible.

The missionaries, both home and foreign, made a splendid appearance, and one feels that the church is rich that can have such men in her fields of service.—Vancouver World.

## Ottawa.

The session of Erskine church last week entertained the choir and management committee at an outing at Rockcliffe.

Rev. Prof. Jordan, D.D., of Queen's University preached both morning and evening in St. Andrew's church. Dr. Jordan has many friends in the capital who are always glad to hear him.

## Northern Ontario.

Rev. J. Hodges, Oshawa, gave an address on "The Duty of the Home to the Sabbath School" at the Sabbath School convention in Lindsay last week.

A magic lantern entertainment consisting of views of Formosa was given in Annan in connection with the Mission Band of the church by Rev. Dr. Fraser and Dr. McDonald.

Rev. Dr. McCrae of Westminster church, London, occupied his former pulpit in the Collingwood church on Sunday last. His many friends were pleased to have the opportunity of again hearing him.

## Eastern Ontario.

At the First church, Brockville, services were conducted by Prof. Dyde, L.L.D., Queen's University, Kingston.

Rev. J. Somerville, D.D., preached last Sunday and will next, and Rev. Mr. McWilliams will occupy the pulpit on the 12th instant.

Rev. J. Bennett and Rev. R. McDonald preached in Williamstown the last two Sabbaths. Next Sunday the pastor Rev. A. Givan will have returned from Vancouver and services will be conducted by him.

Rev. Mr. Beaton of Moose Creek occupied Burns Church, Martintown, pulpit on Friday and Saturday before communion which was observed last Sabbath. The Burns church S. S. intend having their picnic on Wednesday, July 1.

Rev. Dr. Campbell, of Perth, formerly of Renfrew, spent a few days on a pleasant visit to Rev. Mr. Rattary at the Eganville manse. Dr. Campbell conducted the prayer meeting in the church on Wednesday evening. His many friends were pleased to see him so much improved in health.

Rev. E. D. Pelletier, of Blind River, one of the pioneer Presbyterian missionaries to Algoma, spent Sunday and Monday in Carleton Place. On Sunday morning he spoke in St. Andrew's church, showing the claims of New Ontario for assistance as a mission centre, and addressed the congregation of Zion church in the evening.

Anniversary services in connection with Knoxville church were held on June 14th and 15th. On Sunday sermons were preached at 3 o'clock p. m., by Rev. A. G. Sinclair, B.A., of First Church, Port Hope, and at 7 o'clock p. m., by the Rev. William Potter, of Apsley. On Monday evening a social and concert by the choir was held.

Mr. Thos. A. Billings, of Lyn, a Queen's divinity student, conducted the services in St. John's church yesterday and preached two eloquent sermons. Mr. Billings gives promise of becoming one of our best men. Owing to the bad weather there was a small attendance at the morning service, but in the evening a large congregation listened to Mr. Billings preach.

A very interesting service was held in First church, Port Hope, on Thursday evening. The usual service preparatory to the communion was held. The service was conducted by Rev. J. W. Mackintosh, of Centreville, who preached an able and appropriate sermon. Twenty new members were received into full communion with the church, most of them by profession of faith. At the close of the preparatory service a congregational meeting was held when the call to Rev. H. E. Abraham was finally arranged. The induction of the new pastor will take place on July 14th. Mr. E. G. Sinclair was then presented with an address and a purse of gold. Mr. Sinclair preached his farewell sermon on the following Sunday and has gone to Prince Edward Island where he will visit for a few weeks before leaving for Germany.

## Western Ontario.

The annual garden party in connection with the Norwich church took place on Friday.

Evening services have commenced in Nasagaweya church and will be carried on every Sunday during the summer.

Rev. Mr. Reid, of Bethel, preached in Knox church, Hamilton, on Sunday evening. His sermon was very practical, and was listened to by a large and attentive congregation.

The Rev. A. L. Howard, M.A., pastor of the Presbyterian church, Cayuga, has been offered a fellowship in Psychology at Cornell University, Ithaca, N.Y., for one year, with a prospect of a lectureship at the end of that year.



Wentworth church, Hamilton, held special service for the Sunday School Sunday morning. Rev. A. McWilliams preached on "Giants and How to Kill Them." Mr. T. F. Best, Y.M.C.A. Secretary, took charge in the evening.

In the absence of Rev. W. E. Knowles, who is in British Columbia, Rev. Dr. Jamieson, of Bleinheim, conducted the services and preached to the Twenty-fourth regiment and C. C. I. Cadets in the First church, Chatham, on Sabbath morning.

The garden party and lawn social held at Cayuga on Friday evening was a great success. During the evening an address of welcome was given by Rev. S. W. Holden to the new pastor, Rev. Mr. Howard. The proceeds amounted to over \$90.

Bloor street church, Toronto, will be in the hands of the painters and decorators during July and August. The auditorium will be thoroughly renovated and will be reopened early in September, until which time services will be held in the lecture hall.

Rev. J. S. Scott, B.D., of Brantford, preached anniversary sermons in Erskine church, Hamilton. A social was held in the school room Monday evening. Rev. D. McTavish gave an address, and an interesting musical programme was provided.

Rev. W. S. Wright, of Newcastle, preached in Knox church, Acton, on the 21st. Rev. Jas. Skene, of Hillsdale, preached last Sunday. Rev. Mr. Blair, the Moderator, met the members of the Session after prayer meeting last week when arrangements were made for the pulpit supply during July.

The induction of Rev. Mr. Brokenshire into the pastorate of Port Dalhousie took place on Tuesday. The sermon was preached by Rev. A. E. Duncan, of Niagara-on-the-Lake; Rev. John Crawford, B.A., Niagara Falls, gave the charge to the minister, and Rev. Dr. Crow addressed the people.

Last Sabbath was Rev. Dr. Williams' last Sunday in Sarnia, he having occupied the pulpit of St. Andrew's church for the past month. Rev. Dr. Williams has made many friends and admirers by his forcible interpretation of the gospel. Rev. Dr. Williams preached two fine sermons in the morning on the subject of "Worth Unrecognized," and in the evening "The Ministry of Song."

A Sunday School service was held in the Presbyterian church, Parkhill, last Sunday morning. A neatly arranged display of flowers and plants looked very charming. The children were present in large numbers and occupied the centre pews towards the front. Rev. Mr. Aylward took as his subject the Epistle of Paul to Philemon and succeeded in making it interesting and instructive even to the youngest. The choir was mostly composed of members of the Sunday School and appropriate selections were sung. The service was a bright attractive one and was much enjoyed.

The annual convention of the Young People's Society of Christian Endeavor was held in the Blyth church last week. Mr. J. E. Tom of Goderich, was in the chair. Addresses were delivered by Reverends Messrs. McCamus, of Sarnia; Hamilton, of Goderich; Copeland, of Londesboro; W. J. Wilson, of Nile; Small, of Auburn, and by Messrs. A. T. Cooper, of Clinton, and Hugh Bain, of Goderich. Papers were read by Miss Addie Kauffman, of Clinton; Mrs. W. Thompson, of Wingham; Mrs. John Robb, of Brussels, and Miss L. Stephens, of Clinton. The evening meeting was in the nature of a song service. All the musical selections seemed to be very much appreciated by the audience. Excellent and eloquent addresses were delivered by Rev. Mr. Sowers, of Brucefield, and Rev. McCamus, of Sarnia, the former taking as his theme "Personal Effort in the Harvest of Souls," and the latter "Musical and Christian Harmony." The meeting was closed by a consecration service. This convention was most inspiring throughout.

#### Toronto Notes.

Monday of last week at St. John's church Rev. G. M. Ross, a graduate of Dalhousie University, was designated for work in Honan, to succeed the late T. C. Hood, who went out so recently as the congregation's representative. At the dedication services, the Foreign Mission Committee was represented by Professor MacLaren, the presbyter by Rev. Dr. Milligan. Others who took part were, Rev. G. R. Fasken and the pastor, Rev. J. McP. Scott. Mr. Ross

will sail for China on July 25 in company with Rev. Harold M. Clark, the missionary supported by St. James' Square church.

The corner-stone of the new Wychwood mission church was laid on Saturday afternoon in the presence of a large number of people, notwithstanding the unpleasant weather. The mission is to be after the old English style with square tower and very steep roof. The building is of red brick and will make a very handsome little church. It is expected that it will be ready for occupation early in September. The corner-stone was laid by Rev. Wylie C. Clark of Brampton, Moderator of the Toronto Presbytery, and addresses were also given by Mr. John Harvie, who presided; Rev. J. W. C. Bennett, of Fairbank, Dr. Bryce, Rev. Mr. Baker of the Wychwood Methodist church, Rev. Mr. Lumley of the Wychwood Baptist church, Rev. G. R. Fasken, Rev. W. G. Wallace, Mr. John Wantless, Mr. John Henderson, and the pastor of the mission, Rev. R. B. Cochrane. The history of the Wychwood Presbyterian mission is of considerable interest. In 1880 there was a decided movement of population towards Davenport Hill, of which Wychwood is the centre, and Rev. W. A. J. Martin, then the pastor of St. Paul's Presbyterian church, saw an opening for mission work. As the result of his labors a Sunday School was established with an attendance of about forty, a house being purchased at the corner of Vaughan road and Alcina avenue, as the place of meeting. The purchase price was \$4,250. The generous subscription of \$1,250 from Mr. Mortimer Clark and his mother, Mrs. Topp, was paid on the purchase, leaving a mortgage of \$3,000 on the property, and the conveyance was taken in the name of Mr. Clark, Mr. John Harvie, Mr. Alex. Jardine and Mr. John W. Brown. Shortly after the commencement of the Sunday School a Sunday evening service was added, Rev. Dr. Gregg officiating at the first service on May 11th, 1890. During the winters of 1901 the mission was supplied by students from Knox College. Mr. H. R. Horne assumed charge in the spring of 1891, continuing so until the summer of 1892. Students of Knox again supplied the pulpit, and in 1893 Mr. C. R. Williamson was placed in charge. Succeeding pastors were Mr. John Griffin and Rev. G. R. Fasken, the latter being in charge when the mission was destroyed by fire on the night of Sept. 3, 1890. Since the fire services have been held in Wychwood Hall. There has been a growing feeling that a new church should be built, which resulted in money being raised with which to erect the new church. It will seat about 300 persons.

#### A Presbyterian Centennial.

An interesting centenary commemoration took place last week at Maitland, N. S., beginning on Sunday, June 21st, and ending Tuesday, June 23rd. It was the centennial of the ordination of Rev. Alex. Dick into the pastorate of the Presbyterian congregation of Maitland, N. S., on June 21, 1803. It was the first ordination in Canada—then known as British North America—by a permanently constituted presbytery. (The land of the Bluehearts, by the way, can boast of several first things, notably the first Presbyterian foreign mission enterprise, organized in 1844, and the first Presbyterian college established in Canada at Picton, N. S., in 1817.) The Presbytery which conducted the ordination services was the Presbytery of Picton, consisting of Rev. James MacGregor, Rev. Duncan Ross and Rev. John Brown. (Rev. James MacGregor was grandfather of Senator MacGregor of New Glasgow, N.S.) The congregation over which Rev. Alex. Dick was ordained has grown during the century into seven flourishing congregations, worshipping in nineteen churches. He died May 20, 1812, in the 31st year of his age and the 10th year of his ministry. There were present at the centennial five of the pastors of the congregation who followed Mr. Dick in the pastorate: Rev. John Currie, D.D., professor of Hebrew in the Presbyterian College, Halifax; Rev. L. G. MacNeill, M.A., St. John, N. B.; Rev. T. C. Jack, B.A., Sydney, C.B.; Rev. S. J. McArthur, B. D., New Glasgow; and Rev. Geo. Ross, the present pastor. The immediate successor of Mr. Dick in the pastorate of the congregation was Rev. Thomas Crowe, who died September 11, 1866, in the 83rd year of his age and the 55th year of his ministry. The celebration was a distinguished success worthy of the virile Presbyterians who form so substantial a portion of the population of Nova Scotia.

#### Literary Notes.

The July Cosmopolitan contains a well illustrated article on The World's Fair at St. Louis, 1904, which will prove of interest to our readers. The various attractions are described at some length. The Old Love Story retold this month by Richard Le Gallienne is that of Shelley and Mary Goodwin. Edmund Gosse writes of The Ethics of Biography and Wm. T. Stead of King Melchik of Abyssinia. There is the usual number of short stories, four, besides verse and other articles of interest. The Cosmopolitan, Irvington, N. Y.

Harper's Monthly Magazine for July opens with critical comment on Romeo and Juliet by Arthur Symonds, with pictures by Abbey. This series of articles on Shakespeare's plays is an interesting feature of the Magazine. In A Part of All the World New York is described from this point of view. Two suggestive articles are: The Standard of Pronunciation in English, by T. R. Lounsbury, L.L.D.; and The Survival of Human Personality, by Alex. F. Chamberlain, Ph. D. The short stories are unusually good. Harpers and Brothers, New York.

#### The Standard of Pronunciation in English.

In Harper's Magazine for July Professor Lounsbury of Yale discusses the question of a correct standard of English pronunciation and the men who have attempted to establish it:

"There are two things that strike the attention of any one who makes a careful examination of dictionaries, and of the orthoepy set forth by the men who prepare them. The first is that the pronunciation of a certain number of words is represented in them differently. The second is that the compilers of all of them assert their own infallibility or assume it. Each one of them has a serene confidence in the conclusions which he has reached, and is thoroughly convinced of his ability to act as guide to others. All of them had associated familiarity with the most distinguished men of science and letters. It is therefore naturally annoying to the seeker after positive truth to find these intimate friends of scholars and statesmen disagreeing among themselves,—in fact, manifesting at times a thinly veiled contempt for the opinions of their rivals, and implying that the society in which these had learned their way of pronouncing was no better than it should be.

"It is more than annoying; it is discouraging. For their differences are sometimes very marked. From the outset there has inevitably been the everlasting contest between the stickers for abstract propriety and the advocates of what has become the general practice. This contention has ended sometimes in the success of the one party, sometimes in that of the other. In *colored* we have seen the triumph of the latter; but we can offset it by the success of the former in the case of the words *cucumber* and *asparagus*. In each of these two it has taken practically a century to establish the present usage. Sheridan knows no such pronunciation as *cowcumber*, and while he inserts *sparrow-grass*, he merely says of it that it is 'corrupted from *asparagus*.' But Walker manfully recognizes the actual situation. He observes regretfully of *cucumber* that 'it seems too firmly fixed in the sound of *cowcumber* to be altered.' He admits, as did Johnson and others, that *asparagus* is the theoretically correct form; but he adds that 'the corruption of the word into *sparrow-grass* is so general that *asparagus* has an air of stiffness and pedantry.' Nor did these pronunciations die out easily or early from the practice of polite society."

"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.

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is called upon to cure  
**Cuts—Sprains—Bruises.**

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

**Cramps—Colic and Summer Complaint.**

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**Health and Home Hints**

**Making Sandwiches.**

To begin with, make sure that your bread is twenty-four hours old and of a fine grain that will not crumble easily. Then have a knife expressly for cutting sandwiches, unless you are at liberty to use the carving knife for this purpose; in either case have your knife as sharp as a razor. Get everything ready before you cut your bread, that it may not dry after it is cut. Have your butter soft enough to spread easily. If you are going to make peanut sandwiches, blend the peanut butter with an equal quantity of common butter; if meat or fish are to be used, have them chopped or shredded, as liked best, and moistened with salad dressing or a rich stock. Have the lettuce leaves for lettuce sandwiches dried in a soft towel.

Now, with everything at hand, cut a slice—as thin as possible, of course—from one end of the loaf and butter it; then butter the loaf and cut off the next slice, placing the two buttered surfaces very lightly together and lay them aside till you are ready to fill them. Made in this way, your slices exactly fit each other. In making peanut sandwiches, the combination butter is used; in lettuce, one side may be spread with mayonnaise and the other with butter. If you wish to remove the crust—a foolish waste of the best part of your bread—put a half-dozen sandwiches that exactly fit in a pile and cut down through the outer edges. Then cut diagonally through your pile, making each large sandwich into two or three triangular small ones, according to the size of your slices. Pile them on the plate on which they are to be served, cover at once with a napkin wrung out of cold water, and set them in a cool place; they will keep fresh and moist for several hours.

Just a word about sandwich materials. Chicken, tongue, ham and sardines will always hold their prestige, but almost any meat or fish properly prepared will make an appetizing sandwich. Fried scallops and oysters, mushrooms, sweet breads, chestnuts and English walnuts are present fads. A little stock is a great addition to any meat sandwich, as mayonnaise is an essential of a salad one. Of the materials suitable to use

with a salad dressing, olives, lettuce, cucumber and cress are most frequently used, though radishes, nasturtiums, celery, tomatoes—the last preferably with brown bread—and even onions have their adherents. A sandwich filled with hard-boiled egg, chopped fine and dressed with a prepared dressing or simply with salt, pepper and butter is substantial as well as delicious.—Table Talk.

**World of Missions.**

**Missionary Heroes.**

One missionary sailed to the West, dropped anchor at the mouth of a little river in Ireland, and soon Christianity conquered the Celts, and it has never lost its hold on Belfast, Edinburgh, and Aberdeen. Then came Augustine to Canterbury in 595, with Christianity's victory over five million Saxons, that are now thirty millions at home and one hundred millions abroad. In the next century the Germans and the Scandinavians yielded, and they, with their neighbors, are now one hundred and fifty millions. And if it be said that Christianity has lost its grip on the Latin nations, we answer that the Christian spirit there, is in the words of Christ, asleep, but not dead.

Even more signal the reforms that Christianity wrought. It began by rescuing unwelcome and orphan children; then, under the lead of Telemachus, the monk, in one dramatic stroke, stopped the gladiatorial games. Its law of love soon ameliorated the condition of the lame, the halt and the blind, through innumerable plans of relief. In the eleventh century Bernard and Peter the Hermit inaugurated their crusades; and, returning from the Holy Sepulchre, they sowed all Western Europe with the seed of Eastern civilization. Then came the great outburst. "Let us have buildings worthy of His worship," said the architects and the guild masons, and soon Europe was covered with cathedrals, all bearing the shape of Christ's cross. "Let us have music worthy of His praise," said Stradivarius, and the monks organized the skilled workmen of every city to make violins, and cellos, and bass viols, and organs, and wind instruments, while musicians wrote Te Deums worthy of his praise. "Let us paint the pictures of his divine career," said the artist, and when Cimabue unveiled his canvas, representing the infant Christ and his mother and the crucified Saviour, the people of Florence closed their shops, and forming a procession with banners they marched to the church, to unveil the new art.

Then the movement took on a new form. "Let the people have liberty and the laws." The city was Florence, and the speaker was the Monk of San Marco. "Let the people have direct access to God." The land is Germany, and the speaker is Luther. "Let the people control their own church life." The land is Switzerland, and the speaker is Calvin. "Let the people read the Bible for themselves, and own their own books." The land is Holland, and the speaker is Erasmus. "Let each present his own prayer to God." The city is Paris, and the speaker is Coligny. "There is only one king who rules by divine right, a sovereign citizen, to whom the monarch is responsible." The land is England, and the speaker is Cromwell. "Let us have a new country, where we may lay the foundations free from the debris of past centuries." The land is Massachusetts, and the speakers were our Pilgrim Fathers. And now has come the new era, when the old wall round China and the old cruelties in

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When your nerves are shaky your self-control is shattered—your will power is broken. Sudden sounds startle you; your temper is irritable; your hands tremble; there is weakness in your knees; your skin is pale and parched; you are restless at night and tired when you awake. It all comes from nervous exhaustion; perhaps due to overwork and worry, late hours, hot days, and want of blood. Dr. Williams' Pink Pills is the only cure. They make new, rich, red blood. They brace up jangled nerves and strengthen tired backs. They give health and energy to dull, weary, despondent men and women. Strong proof is offered in the case of Mrs. Wm. Westcott, of Seaforth, Ont., who says:—"For a long time my health was in a bad state. I was subject to headaches, dizziness and nervous exhaustion. My appetite was poor, and I was so badly run down I could not stand the least exertion. I tried several medicines and consulted different doctors, but they did not help me any. One of my neighbors strongly urged me to try Dr. Williams' Pink Pills, and before the second box was finished the turning point for the better had been reached, and by the time I had used a half dozen boxes, to the surprise of my friends and neighbors I was again enjoying good health, and have since been strong and well. I do not know anything to equal Dr. Williams' Pink Pills when the system is run down."

What the pills have done for others they will do for you, if you will give them a fair trial. Sold by all medicine dealers, or sent post paid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

the islands of the sea, have fallen, and the world is becoming one world, and the nations are becoming one people, and the strong tribes are helping the weak ones to make their government safe, their laws just, their liberties secure. All this is history. All these are facts that cannot be denied, that cannot be minimized, that can only be confessed; verily, the heaven has worked; verily, the light could not be hid. Events prove that Christianity has a self propagating power.—Newell Dwight Hillis.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, Strathcona, 23 Feb. 8 p.m.  
 Kamloops, Vernon, 20 Aug.  
 Kootenay, Nelson, B.C., Feb. 17.  
 Westminster, Chilliwack, 1 Sept. 8 p.m.  
 Victoria, Victoria, 2 Sept. 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, Superior, Port Arthur, March.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Baldus, 8 July.  
 Glenboro, Glenboro.  
 Portage, P. (in 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, 11 July 2 p.m.  
 Whitby, Oshawa 21 July, 10 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Uxbridge, 17 March, 11 a.m.  
 Orangeville, Orangeville, 5 May.  
 Barrie, Barrie 7th July 10.30 p.m.  
 Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March.  
 North Bay, Burks Falls, 14 July, 10 a.m.  
 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.  
 Glengarry, 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, Oranodale 5 May 11 a.m.  
 P. E. L. Charlottetown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Chalmers' Hall, Halifax, 14th July 2.30 p.m.  
 Lunenburg, Lunenburg 5 May 2.30  
 St. John, St. John, Oct. 21  
 Miramichi, Bathurst 30 June 10.30

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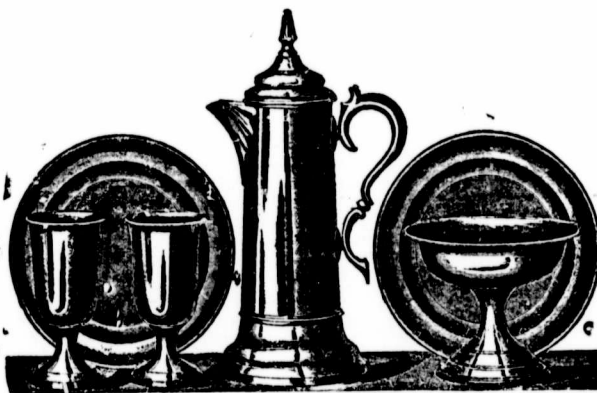
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