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A MORNING PRAYER.

By Ella Wheeler Wilcox.

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

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

*Let me to-night look back across the span
'Twe't dawn and dark, and to my conscience
say,
Because of some good act to beast or man,
"The world is better that I live to-day."*

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MARRIAGES.

At St. Andrews Manse, Carleton Place, on May 6th, by the Rev. G. A. Woodside, M. A., Mr. Thos. C. Smyth, of Ottawa, to Miss Mary Sophia Pilbin, of Carleton Place.

In Owen Sound, on the 18th May, Mr. Duncan Currie, of Carman, Man., to Rose Anne Millroy, of Amabel, by Rev. Mr. McAlpine.

In Oshawa, May 11th, by Rev. J. J. Rae, James E. Young, Oshawa, and Flora M. Dinney, East Whithy.

At Berwick, on May 20, 1903, by Rev. D. McVicar, of Finch, J. M. Hutt, to Elizabeth, daughter of E. Blair, both of Berwick.

DEATHS.

At 136 Dundurn street, Hamilton, Ont., on Tuesday, May 19th, 1903, Edith May, youngest daughter of the late John McBean, aged 24 years.

At her residence, Pasadena, Cal., on 1st inst, of cancer, Isabella Anderson, wife of Rev. John Anderson, B. D., formerly pastor at Nairn, Ont., and St. Stephen, N. B.

At 514 Jarvis street, Toronto on Thursday 14th inst, Cora, youngest daughter of Robt. S. Gourlay, in her 16th year.

At Williamstown, on May 17th, 1903, Malcolm McMartin Mowat, M. D., aged 42 years.

At Kamloops, B. C., May 20, 1903, John MacLaren, of Brockville, second son of late James MacLaren, of Buckingham, Que., aged fifty years.

In Pakenham township, on May 17th, James Gallie, aged 78 years.

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Note and Comment.

At Dundee in Scotland, a plebiscite has been held on the subject of running the street cars on Sunday. The vote was taken by postal cards; the result is: against the Sunday car, 11,401; for it, 7,324. The Christian Observer is moved to say: "In this we all rejoice, for the street car on Sunday is a foe to the gospel and a means of hindering church attendance."

A proposal has been made by the Presbyterian Church of New Zealand to the members of the Congregational and Methodist churches, that these bodies should unite and form the "Evangelical Church of New Zealand." Away from the restrictions of the home land, says the London Presbyterian, and especially those which precedent imposes, these communities have been gradually approaching one another to such an extent that the differences between them are now very small.

Phillips Brooks once said: "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the deed that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God." If Christian men and women could only bear in mind that the spirit of the gospel of the Lord Jesus requires them to "go on into perfection," what a vastly greater amount of work would be done for God and humanity. Then the path of Christian life would be onward and upward.

It is said that twenty thousand of Spurgeon's sermons in pamphlet form, at a penny apiece, are sold every week in England. Some weeks many more are sold. One house has sold one hundred millions of them. These facts lead the Herald and Presbyterian to remark: "The sale of such reading matter is a good indication. All the people are not going wrong while this is the case. People who read these sermons are the better for so doing. Mr. Spurgeon being dead, yet speaketh. He is still preaching the Gospel and is still leading men and women to walk in right paths. Blessed is such an influence to leave behind one. Blessed is he whose voice continues to be heard on the side of Christ. His works do follow him, and they are works which will bring joy to his heart in the presence of God." Why should not every professed follower of the Lord Jesus so live and speak and work that the same may be said of him in a greater or less measure?

It is worth noting, as was called attention to by a Chicago clergyman in a recent sermon, that at the Congress of the United States, which assembled just after the Declaration of Independence, a resolution was passed, which read as follows: "Whereas true religion and good morals are the only solid foundation of public liberty and hap-

pinness, therefore: resolved that it be and hereby is earnestly recommended to the several States, to take the most effectual measures for the suppression of theatrical entertainments, horse racing, gaming, and other such diversions as are productive of idleness and depravity of principles and manners." "They were no puritans," says the Christian Guardian, "but they were hard-headed men of common sense, and at the very outset they sought to lay the national foundations deep and broad." A change in the wrong direction seems to have come over the spirit of the dream of United States Congressmen in these latter days of materialism and mammon-worship.

The following well-authenticated coincidence occurred in one of the Torrey-Alexander evangelistic meetings held some weeks ago in Glasgow, Scotland: On the second Sabbath of the mission, in the men's mass meeting held at night, one young man among others came out to the front seat. He was personally dealt with by Mr. W. H. Oatts, who discovered that the young man attended the same church as himself. When, after some conversation, he had professed to trust the Saviour, Mr. Oatts said, "Will you confess Christ at home?" "That will not be too hard to do," he said, "my father is here." Both of them rose and went back to where the father was sitting, and he received the tidings of his son's faith with great joy. Then opening his Bible, the father showed to Mr. Oatts the date of his own conversion written on the flyleaf of it. Singularly enough it was Sabbath, March 8, 1874, he being one of the converts of the Moody and Sanky mission at that time; and now on Sabbath, March 8, 1903, exactly twenty-nine years later, his son is converted in the Torrey-Alexander Mission. It is a touching as well as almost wonderful coincidence.

Germany has no use for the Mormons, and the governments of Prussia and of Mecklenburg have given warning to Mormon missionaries that they must leave the country. Prussia defines the expulsion as simply a police measure for which no legislation is needed, and proceeds upon the ground that they are propagating a form of religious belief incompatible with the laws of the State and public morals, because polygamy is not excluded from their doctrines. There are now 235 of these missionaries in Germany, and all of them are American citizens. Relying on this fact, says the Lutheran Observer, they have appealed to the State Department for help, but Minister Tower is reported to have investigated all the facts and to have made official report that no cause for interference is apparent. That paper says: "There is special reason for gratification in this fact, for, however repellent the idea may be to the American people, there was ground for fear lest our policy of absolute religious toleration might make it necessary for the government to champion an unworthy and repugnant cause." There are said to be 4000 perverts to Mormonism in the German empire,

"The Presbyterian Church in India" bids fair to be the outcome of a movement now in progress in that country. There are in all twelve separate Presbyterian missions in India, representing Churches in Scotland, England, Wales, Ireland, the United States of American, and Canada. It is thirty-seven years now since the project for a union among these various missions was first mooted, and it is thirty years since it was agreed to form an alliance amongst them to promote the cause of union. The first council of this alliance was held twenty-five years ago, and the sixth in 1901. At the last meeting in 1901 it was resolved that organic union among these various missions was appointed to prepare a synopsis of doctrine, or creed, and formulate the basis of union. That committee has formulated a creed which is brief, only concerning itself with the great foundation truths of our holy religion—questions of minor import that are set out in detail in the fuller Confessions of the Reformation period being simply passed over.

The Congregationalists of England and Wales are meditating a new departure which, in the matter of church government, will bring them very much nearer Presbyterianism than they now are. The fundamental principle of Congregational church government, as our readers doubtless well know, has been that each congregation stands and continues entirely independent of its neighbor. But at the last meeting of the English Congregational Union a special committee was appointed to draft a new constitution, and in the report of that committee the preamble takes the ground that "certain duties and responsibilities concern Congregational churches and these can be most effectually fulfilled by a union of the churches (e. g. Congregational extension), and the promotion of missionary work at home and abroad; the assistance of churches needing support; the introduction to the ministry of properly qualified and suitable men, etc." By the terms of this new constitution there is to be a general assembly to meet yearly—just like the assemblies, synods, associations and conferences held by various evangelical denominations in Canada and the United States—for discussion of doctrine and practice and for spiritual edification. Then there is to be a new body, the General Council, to consist of three hundred members, to be elected not by individual churches, but by the county unions. "This is to be a severely business body, whose functions shall be to elect the great administrative and departmental committees, to take action on the resolutions of the General Assembly, to administer the Union funds, to weld as far as possible the colleges and other societies in co-operative unity vitally related to the Union, to initiate new movements, to deal with reports of its committees, to frame rules of procedure for the Assembly, and other allied duties." The report for which the foregoing summary is made will be submitted this summer to the Congregational General Assembly of England and Wales, and if adopted it will make that body to all intents and purposes Presbyterian in its form of church government.

Our Contributors.

Acts 26 : 18.

"Should anyone ask, 'What does Christianity want to do in the world?' point the enquirer to the twenty-sixth chapter of Acts and at the eighteenth verse. That is our answer. We do not attempt to amend it; we simply accept it just as it stands there.

So wrote the late Joseph Parker and his commentary on that verse is well worth reading. That verse is an epitome of all Paul preached and wrote. It was a clear cut comprehensive message that the apostle received when stricken down by the heavenly light at the gate of Damascus. No great Christian doctrine is omitted. Man ruined by sin, in a state of darkness, under the power of Satan, redeemed, forgiven, sanctified, made ready for service, and an heir of heavenly glory. The great agency in the redemptive work, is, faith in a personal Redeemer Jesus Christ.

Well might Parker add concerning the words of this verse, "Write them at the head of every sermon; write them with gold brightened with diamonds around every pulpit."

The Ministry of Song.

BY UNCLE WILL

"They chant their artless notes in simple guise
"They tune their hearts by far the noblest aim :
"Cotters Saturday Night"—Burns.

There is truly a ministry in song, a help and inspiration to those who sing with the understanding. The experience of Augustine has been that of many hearts. He is referring to the Ambrosian Psalmody of the fourth century. "How much" he says "did I weep at thy hymns and songs, Thou blessed Lord : Deeply moved was I by the voices of Thy softly sounding church. These voices flowed into my ears : and Thy truth melted into my heart. Thus my affections were enkindled, and my tears ran down, and it was well with me then.

No one would accept Dr. Milligan as a musical critic, whatever they might do as a Biblical. I remember him protesting against the singing of anthems, and again some two years ago, he stated he did not know the difference between "Auld Lang Syne" and "God Save the King".

Yet he was fain to admit at the last meeting of Synod, in his admirable address on "The best form of evening service."

That he was completely carried away a few Sabbaths ago with the simple rendering at an evening service in Old St. Andrews of "There were ninety and nine that safely lay" he said, "It was with considerable effort he pulled himself together to begin the service. It affected him so much that he expressed the wish that the solo had been sung at the end instead of the beginning of the service. He did not mention which musical setting was used on that occasion but I must express my preference for the second tune by A. Cecil Falconer. Yet we are indebted to Mr. Sankey for making the hymn famous. In Scotland in 1874 while on a train on his way to the Highlands, together with

Mr. Moody to address a meeting largely comprised of shepherds, looking over the hymn book in search of something suitable, could find nothing. Taking up a paper, *The Christian Age*, that had been left by some former passenger, and glancing over it idly he came upon "The Ninety and Nine" copied out of *The Children's Hour*, and that evening sang it, the tune coming to him as he went on. Its beauty is mainly owing to the simple chant form of the composition. One of the most thrilling incidents connected with its use, is the effect its distant singing produced on the heart of an impenitent man. Clear and sweet the song rose up : "I go to the desert to find my sheep," and the man on the hillside heard and was saved.

The author of this beautiful hymn, Elizabeth Cecilia Douglass Clephane, daughter of Andrew Clephane, Sheriff of Fife was born at Melrose in the year 1830, and died in the year 1890.

As a child she was fond of poetry, and exercised her imaginations in relating stories to her sister of "moving incident by flood and field."

The Editress of a child's magazine *The Children's Hour* having asked her for a contribution, she wrote two or three hymns that she thought would suit. This was published under the title of "The Lost Sheep." It was republished along with seven others in the *Family Treasury* 1872-4. Then edited by the Rev. William Arnott, under the title "*Breathings on the Border.*"

A Few Pertinent Reflections.

(The Editor DOMINION PRESBYTERIAN.)

Sir,—How many "tons of talk" there has been in the past in discussing "how to reach the masses"? And nearly all of it ends in talk. It is said that about the only time that Joseph Livesey got excited was when he came across the report of a meeting to discuss "how to reach the masses." He used to exclaim, "How to reach them! Why, the question is absurd. Go to them; there is nothing in the world to hinder any one reaching them. I have reached them every Sunday for above half a century. I have not far to walk before I reach them, and every one that is willing may reach them at once without let or hindrance, and every visitor will be welcomed." Existing temperance societies very, very largely neglect visiting, indeed in most of them visitation has vanished entirely! Mr. Livesey wrote : "It is a question for temperance people to consider seriously how greatly behind they are in love, compassion, pity, kindness, and self-denial their great Teacher, who went about doing good. We want more practical religion, more feeling for the sufferings of others. We should seek out and save, if possible, those who appear to be lost. The 'want of sympathy,' said a late Judge, 'is the sin of this age.' The temperance people should be pioneers in this work of universal charity. There should not be a drinking man untaught, uncared for, unlooked after, nor a drinker's house unvisited." Speaking of the results of visitation at Preston, one writer says : "Through it hundreds of poor people were led to change their course of

life and become Christians." The late Rev. John Clay, chaplain of Preston Gaol, wrote : "The efforts of these early reformers have been the means of converting the ignorant and drunken infidel into a serious and sober Christian."

But besides the visiting by temperance associations there ought to be extensive visiting by every religious denomination. I hope they are awakening to their need of this and their sad shortcomings as regards it. A recent editorial article in the "Christian World" includes the following : "It is indeed a welcome sign of the times that Non-conformist ministers are realising perhaps more than ever before how much they lose if they neglect visiting. Strong as Non-conformity has been made by its preaching, it would be altogether stronger if it made fuller use of its pastoral opportunities." Now, what hinders visitation by the various religious bodies? As regards the pastor it is said to be the terrible time he takes in his "study," in what "the man in the street" designates "sermon making!" He might have added, "and life shortening," for I verily believe many good men have shortened their lives by being shut up in their "study," while they might have lengthened their days if they had varied their work by intervals of visiting. In "Great Thoughts" in a review of a work, "The Gospel and Social Questions," by the Rev. Ambrose Shepherd, I find the following : "Preaching has become the slavery of the average ministry, and one serious weakness of our churches. We have far too much preaching for the sake of preaching. Had we but half of what we have, and that half of what it should be, the pulpit would become the most powerful throne in Christendom."

Many of the churches of to day are merely meeting places, while all about them in the towns and cities the ignorant and the suffering and sinning are most grievously neglected. Let the reader read verses 36 to 41 of the 25th chapter of Matthew, and he will have some fearfully serious thoughts as to neglect of visitation. I specially commend his attention to verse 40 : "Inasmuch as ye did it unto one of these, ye my brethren, even the least, ye did it unto Me. Even the least."—Yours, &c.,

PRIMITIVE CHRISTIANITY.

Is This a Materialistic Age ?

From some points of view it looks as though it were. Material progress is the dominant fact of our time. Discovery and invention, industry and commerce, capital and combination, are exploiting the material resources of the planet with wonderful results. Wealth is being created in shining heaps, and a magnificent material civilization is being built up, compared with which the barbaric splendors of ancient empires are thrown into the shade. Comforts and luxuries are multiplying beyond any dream of former days. Much of our life is nursed in ease and softness. Along with this material growth has grown the passion for wealth. Money has become a popular idol or god, and many men serve it as slaves, or consecrate to it their very souls. Life is thought by many to consist in the abundance of things that a man possesses. Out of this rich soil of wealth grows a harvest of fashion and pleasure and pride. The whirl of social excitement draws in to its vortex multitudes who have little other thought than what they shall wear and how they shall please or be pleased. As one looks on the swift stream of

money makers and pleasure-seekers that sweeps by him he may well think that this is a materialistic age and that the world is going mad in its pursuit of the material and the sensual.

Yet appearances are often deceiving, and the reality generally lies deeper than the surface. The spirit of age is very complex, and cannot be fully expressed in any single term. An age is a broad, deep sea, with many currents flowing in different directions across its surface and in its depths. Any one of these local currents may be taken as expressing the spirit of the age, and thus the age is misjudged; whereas it may have a powerful central current or a general drift in a different direction that expresses its true spirit. The material aspect of an age is necessarily its most striking feature. Our life has first to do with material things and manifests itself in material forms, and so it may seem to be materialistic when its true nature is different. We believe this is true of the present age. Its surface currents of thought and action are materialistic, but its deepest currents and general drift are intellectual and moral and spiritual.

Our material growth itself springs from intellectual roots. Science is the mother of invention. Such men as Edison and Marconi are following the paths that were opened by such men as Joseph Henry and Michael Faraday, and are turning the discoveries of these original investigators into magical machines. It is the purely intellectual study of nature, carried on in laboratories far removed from practical uses, that furnishes the seeds that blossom into our wonderful inventions and materialistic civilization. And the science that issues in invention is only a small section of the intellectual activity of our time. The human mind is alive and alert in all its faculties and is searching every field of knowledge for truth. Some of the most powerful minds of the day devote themselves to the pursuit of pure truth with no thought of material reward. This search for knowledge is both a cause and a consequence of the multitudes of books that pour from the press; and another such cause and consequence are the schools and colleges and universities that are springing up in our day as never before. Education surely occupies a larger space in the thought and activity and expenditure of this age than in any former age. The philosophy of the age, also, is not materialistic, but idealistic. Back of matter it finds mind, and it construes the universe in terms of thought and spirit. Deeper, then, than the surface currents of its money making and pleasure seeking is the intellectual life of the age.

And deeper still than the intellectual life of the age is its moral earnestness. Everything in our life is brought to the test of moral standards. Wealth itself, both in the way it is obtained and in the way it is expended, is judged from this point of view. Money making that is not based on morals is universally condemned. And men are held almost as strictly to account for their money-spending as for their money getting. Any wasteful or foolish expenditure of money encounters unfriendly public sentiment. Men of large wealth feel their responsibility for it with increasing force. They are consecrating it to altruistic service as they have never done before. Millions of money are being given to charity and education and

religion. We are now witnessing what probably has never been seen before; a man retiring in the prime of life with three hundred millions of dollars and devoting his entire time to spending this enormous fortune in public service, declaring that it is disgraceful to die rich. Moral standards are applied in political life. All our national and international discussions and policies proceed on the lines of moral principle. No question is considered settled until it is settled right. A moral solution is sought for the seething social problems of our time. Capital and labor, trusts and strikes, and all the relations and ills of society, are brought to the moral tribunal. The deep unrest in society springs from the social conscience which feels that there are wrongs to be righted. Even social manners and fashions cannot escape the moral test. Every thing in society must, at least, claim to be moral, and when it can be shown to be immortal it must hide its head. The social conscience may at times grow drowsy to violations of moral requirements, but, when the issue is squarely raised, it rouses itself into intense earnestness and may flash fire and lightning. Never were the Ten Commandments so deeply and solidly embedded in our life as they are to day.

But moral earnestness ever grows out of something deeper: religious convictions; and religion underlies all our life and comes up through it. Men universally and instinctively believe that all the surface things of life derive their ultimate cause of the universe and is God himself. The religious view is ever the final view, and it is asserting itself in all our life. Our civilization is Christian at its core. Churches, charities and educational institutions all attest this. The Christian spirit is everywhere recognized as the highest attainment and richest expression of life, and the Christian test is everywhere regarded as final. Christianity in its organized forms is more dominant and progressive, and in its unorganized latent spirit it is more widely diffused to day than ever before. The kingdom of God is coming, and the day is dawning when men shall be one brotherhood and shall worship one Lord and Father.

Strong as are the surface currents of money-making and pleasure seeking that flow through our life, immensely stronger are the intellectual and moral and spiritual currents that flow through its depths and determine its real drift and character. The age is not dominantly materialistic, but is increasing moral and spiritual. The world is not rotting at its core, but is receiving new life. The present outlook is not pessimistic, but optimistic. We should not be discouraged by the superficial materialism of the age but should feel its deeper pulses and work under the inspiration of divine ideal and ultimate victory.—The Presbyterian Banner.

Gaining a Real Treasure.

A precious treasure may be ours for the asking if in early life we begin to memorize from the Bible, from Shakespeare, Tennyson and Wordsworth, and from the hymn writers whom we love.

Not only are our vocabularies very much enlarged and enriched by the familiarity which is gained by frequent repetition of a beautiful sentiment or a stirring

speech or a comforting chapter, but our ideals are elevated and our critical faculties are developed. And much time is saved for us in the busy years when time passes if our minds are our convenient reference books, so that when we hear an allusion in a sermon or meet a quotation in a newspaper we can instantly verify or place it, or recall its context, because it is one of the treasures committed to memory.

You know of nothing about it now, my bright-eyed friend, in the blithe strength and gladness of the twenties; but there may dawn a day in the long march of the days when you will not sleep as you sleep in youth. If one must lie awake when others sleep there is great joy and consolation in having some pleasant food for thought. The hours drift slowly, it is true, but are neither desolate nor unprofitable when stanzas of poetry, thrilling lyrics, fine ballads, and beautiful scenes from favorite books come at a call and give one "song in the night."

Commit to memory's keeping many texts of Scripture, and a few beloved chapters of Isaiah and St. John and St. Paul; learn by heart the Beatitudes, and indeed the whole Sermon on the Mount. You will find your intellectual equipment vastly greater and your power of assimilation in every direction much increased by the simple process.—Margaret Sangster.

Railway Rates to Assembly.

As already intimated by circular, I endeavored to arrange with the Railway Companies that commissioners go by one Company's line of railway and return by another. We could not get this concession made and it is necessary that commissioners go and return by the same Company's line of railway. I call attention to this now because of the fact that some American roads are issuing circulars to commissioners, who do not intend travelling according to the official arrangements made, as per the circular I issued, to make strict enquiry as to the railway line by which they can return, so as to prevent disappointment and, if may be additional expense.

ROBT. H. WARREN.

Of the graduates of Princeton Seminary this year (fifty-two in number), two go as missionaries in foreign lands and twelve go to Home Mission fields.

Poison—

In the Blood brings
Humors and Boils, Salt
Rheum, Eczema and
Scrofula

WEAVER'S SYRUP

Will cure them permanently by purifying the

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The Quiet Hour.

Paul's Voyage and Shipwreck,

S. S. LESSON—ACTS 27: 33-44. June 7, 1903.
GOLDEN TEXT—PS. 107: 28. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses.

REV. JAMES W. FALCONER, B.D., HALIFAX, N.S.

While the day was coming on, v. 33. The night may be dark and stormy, but the dawn will surely come. We may be surrounded now by difficulties which put the severest strain on our pluck and patience. But if we go steadily on, with a stout heart, and above all, with a firm confidence in God, the success that will surely come to us, will be all the sweeter because it has been so hardly won.

Paul besought them, v. 33. A storm is a time that tests faith and courage. We sometimes wonder if we would be strong enough to endure the hardships of the former persecutions, or if we could be bold in the day of calamity. The best preparation for any severe test is, to become strong in faith, and to be true to our small duties, during the present period of ease. Faithfulness to God in the time of calm promotes courage in the moments of danger.

For your health, v. 34. Health is a factor in the religious life. Lack of exercise, and carelessness as to what is eaten, result sometimes in depression and rob us of the joy which belongs to us as Christians by right. The "neglecting of the body" is a sin to be avoided, Col. 2: 23. We do much better work when well, and hence it is our duty to do what is in our power to keep well. Strength is needed, too, for the storms of life.

There shall not an hair fall, v. 34. What a helpful promise to have, in the face of those wild breakers that threatened every moment to overwhelm them! Every lurch the boat made might be the last, and yet a hair of their head could not fall.

"Trembled the mariners,
Peril was nigh:
Then said the God of Gods,
'Peace! it is I!'"

Gave thanks to God, v. 35. Rescue from any great danger ought to be the ground for returning praise to God. The recovery of friends or of oneself from sickness, success in work—these may well be celebrated by some additional act of love to our Father, from whom comes every good and perfect gift. Was not the precious ointment (John 12: 3), in part at least, Mary's way of expressing her gratitude to her Lord for the restoration of her brother Lazarus? In the stimulating Life of Bishop Patteson, it is told, that after his brother was saved from a serious accident, he wrote to his sister thus, "I would like to join you in showing gratitude to God by some deed of charity."

In the presence of them all, v. 35. Open confession of their faith is the duty of all who believe in Christ. We are marching through a country thick with the enemies of our Lord and of His cause. There is need that each of His loyal followers should boldly display His banner, and march in step with those who are fighting His battles.

He began to eat. Then were they all of good cheer, vs. 35, 36. Paul's good spirits revived a ship full, so great is the influence of one upon another, and so much may one hopeful, courageous spirit do. The whole matter of personal influence is a wonder. If

a person comes into a room, howsoever silently, you at once feel that some one is near. How a little child, even, may sway a great man, as the helm, the ship! There is no greater power in the spreading abroad of Christ's kingdom than that of personal influence.

They discovered a certain creek, v. 39. Children of God learn much of His love here, but it will be an employment that will last through a blissful eternity to explore its still unknown oceans and continents. Each discovery will be a fresh starting-point for others still more glorious.

Ran the ship aground, v. 41. We have sometimes to give up smaller benefits, in order to gain a larger one. The ship sometimes must be sacrificed to save life. If we are not willing to make the lower sacrifice, we cannot attain the higher blessing. He that would buy the pearl of great price, must sell the less valuable jewels in order to buy it. Well for us if we know what we may surrender with profit in view of our eternal future.

The centurion, willing to save Paul, v. 43. In his "Paradise Lost," Milton relates that Satan, who, on entering Eden, had assumed the appearance of a toad, was compelled to stand forth in His real form when touched by the spear of Ithuriel, the angel sent from heaven to search for him. The true character of men is revealed when they come into contact with some person of surpassing excellence. The estimate we form of men like Paul, and especially of the perfect Man, Christ Jesus, is in reality a judgment passed on ourselves.

Escaped all safe to land, v. 44. So Paul had said (vs. 22, 34), and so the Almighty God, who rules the wind and waves, made good. It is gross unbelief to fear that we shall fall short of final safety and glory if we have placed ourselves in His hand. No storm is as strong as His word, and no tempest will outlast His love and care. There is no danger from which He cannot save us.

FOR DOMINION PRESBYTERIAN.

Bible Study: One Verse at a Time.

Psalm 103: 1.

MRS. ANNA ROSS.

"Bless the Lord, O my soul; and all that is within me, bless His holy name."

Half-and-half thanks are not worth much to anybody. It is a glad thing to bless God with all the heart. The psalmist evidently wants to bless Him in that way; but he does not find it easy, or he would not address his soul and urge it as he does. Perhaps some others of God's people have the same desire to bless God as he should be blessed, and the same difficulty in doing it. If there be such, a careful following of the Psalmist step by step through this psalm may help them out of their difficulty.

Psalm 103: 2.

"Bless the Lord, O my soul; and forget not his benefits."

This is a most significant and instructive verse. It is this business of "forgetting" that mars and weakens our thanksgivings. We cannot be drawing on a benefit which we have forgotten, and we cannot bless God on account of it. If we would bless God we must enjoy his benefits, and if we would enjoy them, we must remember them. In the

next three verses the personal benefit of God's salvation are wonderfully summarized.

Psalm 103: 3.

This one verse contains two marvellous benefits. "Who forgiveth all thine iniquities." Let me never forget this "benefit," or drop out of it that one little word *all*. It ruins the song if I drop out that one word. A complete forgiveness through a complete sacrifice. Bless the Lord, O my soul. Bless the Son of God who died for my sins, and the Father who spared Him not that He might spare me.

"Who healeth all my diseases." Sin is disease that works mischief and shame even after the past is forgiven. Thank God, the Holy Ghost has now come down to earth and undertaken the healing, as the Son once came down and accomplished the expiation. Thank God, the Holy Ghost is infinite to heal as the Son was infinite to expiate. Thank God, He has again laid help upon One who is mighty. If I forget this benefit I shall not enjoy it, and if I do not enjoy it, I shall have the spirit of heaviness instead of the garment of praise, for the disease of my own sin is too strong for me.

*When this series is completed, can be had a tract from the publishers at 20c. a dozen.

Lord Kelvin's Verdict.

The people who always seem to regard the investigations of science as being opposed to religion should pay attention to the following striking words of Lord Kelvin, which he spoke at a London college the other evening. This eminent Scotsman's position in the scientific world is equalled by no other man of the present day, and therefore what he has to say regarding the harmony between science and religion should strengthen doubting minds.

Science, said Lord Kelvin, made everyone feel a miracle in himself. It was not in dead matter that they lived and moved and had their being, but in the creating and directive power which science compelled them to accept as an article of belief. They could not escape from that, when they studied the physics and dynamics of living and dead matter all around. Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle. Was there, he asked, anything so absurd as to believe that a number of atoms by falling together of their own accord could make a crystal, a sprig of moss, a microbe, a living animal? People thought that, given millions of years these might come to pass, but they could not think that a million of millions of millions of years could give them unaided a beautiful world like ours. They had a spiritual influence, and in science a knowledge that there was that influence in the world around them. Let no one, he urged, be afraid of true freedom. They could be free in their thought, in their criticisms, and with freedom of thought they were bound to come to the conclusion that science was not antagonistic to religion, but a help for religion.

Christ asks us to trust him; but did you ever think how great was his trust in us? He will clothe the vilest beggar and trust him. He will pardon the worst sinner and adopt him. Poor blind Bartimaeus has a place in his heart. He makes the woman at the well his friend. The publican and the sinner are his fellows. He asks us to trust him in his unsullied beauty; but he trusts us with all our weaknesses and foibles.

The Doukhobors.*

There has been great need for this book. Because the Doukhobors, since coming among us have been misunderstood and too frequently misrepresented in consequence. They have come from different civilization from ours. They have also different ideals, habits and prejudices than we have. Fleeing from persecution they have sought and found asylum within our borders and have become our fellow citizens. It is to our national interest, and should be our felt duty to aid them in every legitimate way in the development of character and ideals of citizenship suited to Canadian conditions.

But, in order to this, we must have a much better acquaintance with them than prevails among us at present. To the attainment of this, the very best aid is the volume before us, written by a member of the Philadelphia Society of Friends, who has so generously assisted them to begin life in Canada. His father lived among them as spiritual adviser and the author himself is a sympathetic counsellor and helper.

It consists of three books: 1. The Doukhobors in Canada, 11. The exodus from Russia, 111. The Doukhobors in Russia. This reverses the usual historic order of narrative but possesses the obvious advantage of beginning with the point of deepest interest to us.

The opening chapter states the author's personal experience among the exiles, and explains the exact situation in an admirable way correcting many wrong notions about them and indicating the right point of view for understanding them. The statesmanlike chapter on "The Problem of Education and Training," shows how they are handicapped by illiteracy, the paramount need of education to disarm their prejudices and, the means by which they may be trained for the highest duties of citizenship. In treating of their relation to the civil authorities, the author pays a high compliment to our government on account of their generous treatment, the patience and tact shown toward them.

The second book dealing with their exile from Russia, is a plain but most touching account of the trials and sufferings of the exiles, that deepens our sympathy for them.

The third book gives their history in brief, shows their religious beliefs, states their relation to the government and describes the severe persecutions through which they have passed.

As a people they have excellent characterstuff, and, considering their circumstances, they have made remarkable progress since coming to Canada. It is evident that, they need but a chance to secure an industrial force and moral power of decided value to the country. Their great need is education. We owe it to them and to ourselves to aid them in obtaining teachers and medical attendance. For it is certain, that ere long, they will make a splendid return in nation building, for every effort put forth on their behalf. With the object of their betterment, this book has been written and to this end all the proceeds of its sales will be devoted.

* The Doukhobors, Their History in Russia and Their Migration to Canada, By Joseph Elkington, 8vo, cloth, 344 pages, with three maps of the Doukhobor Settlements in Canada and Russia. Illustrated with over fifty photographs by the author and others. Postpaid \$2.00. Terris & Leach, Philadelphia.

Our Young People

Sun, June 7. Modern Lessons from the Rechabites.

Jer. 35 : 1-6, 18, 19.

The Rechabites had one simple rule—never, under any circumstances, to touch wine. So they had a satisfactory answer to make even when wine was offered them by a prophet of the Lord. Some people might have argued that under such circumstances to accept wine was right; but the Rechabites had a consistent rule and kept to it.

Such a rule offends nobody since it applies equally to all occasions. The total abstainer stands on firm ground. The moderate drinker never can be sure that he may not be betrayed some day into drunkenness. He never can be sure that he is not breaking down his health by the use of alcohol, even if he does not become intoxicated. He often takes a drink through fear of offending if he would refuse. The total abstainer is the more independent and self-reliant of the two.

The Courage of our Convictions.

Jeremiah dwelt in Jerusalem, whereas the Rechabites were almost strangers there. When he took them to one of the chambers of the temple, therefore, and offered them drink, all the force of social authority, and even religious sanction, were upon his side. Yet the Rechabites did not waver for an instant. There was no question to be considered. They never drank wine—that was the end of it.

That is the kind of abstinence we need to-day. In many social circles a man or woman who refuses wine is ridiculed. Nothing tries the quality of courage so fiercely as a mocking word or laugh. There are social customs that test the temperance man severely. If our convictions are shallow the chances are that our bravery will fail.

We need to deepen our convictions by thought and study. When once a Christian has fully realized the monstrous evil, cruelty, and danger, of the liquor traffic, the souls it ruins, the lives it debases, the children it leaves worse than orphans, the women it tortures, the jails it fills, determined protest will come in place of weak hesitation. Mr. Facing-both-Ways is too much our type in this matter. We need to study thoroughly both sides, and then take our side and stand by it; and there is no danger of our being on the liquor-seller's side.

Why Not ?

If we can do nothing else for temperance, why not give our example? Do we like the taste of wine too much? Then surely we need temperance, for we are on the edge of danger. Do we dislike to be called peculiar? Then we are not in training to be first-rate Christians, for first-rate Christians have been "a peculiar people" since Bible times. Do we hesitate as to the right and wrong of total abstinence? Then let us study out and settle our minds on the subject.

Why not give our example? Let us look at the motives behind our drawing back and see if they are motives we can afford to keep in our souls.

To cover up our own broken heart that we may comfort another in similar trial is to follow in the footsteps and patience of Jesus Christ.

Yield Thyself.

Thine own self-will and anxiety, thy hurry and labor, disturb thy peace and prevent Me from working in thee. Look at the little flowers in the serene summer days; they quietly open their petals and the sun shines into them with his gentle influences. So will I do to thee if thou wilt yield thyself to Me.—American Friend.

COMPENSATION.

The truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills,
And down their sides will those who seek
With hopeful spirit, brave though meek,
Find gently flowing rills.

For every cloud a silvery light;
God wills it so.
For every vale a shining height;
A glorious morn for every night;
And birth for labor's throes.
For snow's white wing, a verdant field;
A gain for loss.
For buried seed, the harvest yield;
For pain, a strength, a joy revealed,
A crown for every cross.

For Daily Reading.

- M., June 1.—A total abstinence vow.
Num. 6 : 2-4
T., " 2.—A drunkard's end.
1 Sam. 25 : 36-38
W., " 3.—Penalty of drunkenness.
Amos 6 : 6, 7
T., " 4.—Drunkards of Ephraim.
Isa. 28 : 1-7
F., " 5.—The end of the drunkard.
Nahum 1 : 7-12
S., " 6.—Keeping the body under.
1 Cor 9 : 24-27
Sun. " 7.—Topic—Modern lessons from the Rechabites. Jer. 35 : 1-6, 18, 19.

Prayer.

Most gracious God and Father, in whom dwelleth all fullness of light and wisdom, enlighten our minds, we beseech thee, by the Holy Spirit, in the true understanding of thy Word. Give us grace to receive it with all reverence and humility. May it teach us to put our whole trust in thee only, and so to serve and honor thee that in all our life we may glorify thy holy name and be profitable to our fellow-men. And inasmuch as it hath pleased thee to remember us with thy servants and children, grant that we may render unto thee the love and obedience which we owe thee, as children to their father and servants to their lord. We ask all for the sake of Jesus Christ our only Saviour. Amen.

Never Heard A Prayer at Home.

I shall never forget the impression made upon me during the first year of my ministry, by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: "You remember that girl, sir? She was my only child. She died suddenly this morning. She has gone, I hope, to God; but if so, she can tell him, what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! O that she were with me but for one day again!"

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THE KNOX COLLEGE SUMMER SCHOOL.

No Sunday School teacher or young person interested in Y. P. S. work, who is within reach of Toronto, should miss the Summer School, to be held in Knox College, July 6-16. The cost is nominal, namely, \$1.00, registration fee, and \$5.00 for the entire expense of boarding and lodging in the College for the ten days. Professor Ballantyne will be in general charge of the residence, and Mrs. Livingstone, of the Ewart Training Home, of the flat reserved for ladies attending the Summer School.

The first hour each morning is to be devoted to Bible study under Principal Caven (New Testament), and Rev. J. A. Turnbull, L.L.D., (Old Testament). In the second hour Professor W. C. Murray, who occupies the chair of Philosophy in Dalhousie University, Halifax, will discuss the Child Mind (four lectures), and Dr. Tracy, Toronto University, the application of pedagogical principles to Sunday School work (four or five lectures.) Special Primary instruction will be given by Miss E. A. Readman, Primary specialist, and probably by Miss Adair, Philadelphia Normal College.

The evening hours offer an unusually brilliant array of speakers, including Revs. Dr. Warden, Dr. Johnston, London; E. A. Henry, Dr. E. D. McLaren, J. A. MacDonald, of the Globe; Dr. R. P. MacKay, Drs. D. and W. S. MacTavish, Mr. Vessot, (Montreal), John Neil, J. M. Duncanson (Teacher Training Course), Murdock MacKenzie, Dr. Henderson, Mission Secretary Methodist Church; Professor Murray, Frank Veigh, and others. The afternoons will be given to recreation.

Early application for accommodation is advised, as the rooms will be allotted in the order of applications received. Address: Rev. R. M. Hamilton, Secretary, Weston, Ont.

THE DOMINION PRESBYTERIAN

A VERY MUCH EXPULLED ORGANIZATION.

In "Notes from Abroad," the correspondent of the Belfast, I. Witness, gives the subjoined list of expulsions of the Jesuits from a recent number of the "Evangelische Kirchenzeitung für Oesterreich." It shows that the character of that famous Order has always been such that nations of every faith have been compelled, for their national safety, to expel them from their territories—

The Jesuits were expelled in
1561 from Grissons.
1570 from England, on account of attempts to murder Queen Elizabeth,
1578 from Portugal.
1578 from Antwerp.
1594 from France, on account of a Jesuit attempt to murder Henry IV, which they succeeded in doing in 1603.

1596 from all the provinces of the Netherlands, as a "sect that is dangerous to the life of Princes and the peace of States."

1606 from the Republic of Venice, as "enemies and slanderers."

1607 from Sweden.
1610 from the Swiss Canton of Vallais.
1618 from Bohemia, as "rebels and disturbers of the peace."

1619 from Moravia and Silesia.
1620 from Hungary.
1621 from Poland.
1622 from Naples.
1645 from Malta.
1706 from Hungary and Transylvania.
1715 from the Kingdom of the Two Sicilies.

1725 from Russia.
1759 from Portugal.
1762 from France.
1767 from Spain, Naples, and Sicily.
1768 from Parma.
1815 from St. Petersburg and Moscow.
1822 from all Russia.
1847 from Switzerland.
1872 from Germany.
1880 from France.

A NEW BOOK BY PROF. MCFADYEN.

Charles Scribner's Sons, New York, have just issued a new volume from the pen of J. E. McFadyen, M. A., Professor of Old Testament Literature and Exegesis, Knox College. The title of the book is "Old Testament Criticism and the Christian Church." The aim of the book is expository and apologetic; the Professor tries to make clear to all what "criticism" in this connection really means, to show that in some form it cannot be avoided, and that when rightly handled it must be productive of good results. As the author says, "It is undeniable that there is a great critical movement within the Church, almost within her every branch. What is to be the Church's attitude towards that movement? Shall she welcome it, or fear it, or anathematize it? Ignore it she clearly cannot, for the problems are thrust upon her by her own son, on the right hand and the left." As is well known, Professor McFadyen is well equipped for dealing with this question or its intellectual and spiritual side. Later on we shall have something to say as to the scope and spirit of this important book.

The world may give us up, thrust us out, cast us down, but Christ says, "I will never leave thee nor forsake thee."

AN IMPRESSIVE SERVICE.

On Friday May 15th, an impressive service was held in St. Andrew's church, Sarnia, conducted by the Rev. Dr. Warden, assisted by Professor Jordan. It was the funeral service of Dr. J. Thompson who had served the congregation and the town for thirty-six years and who as late as Sunday the 10th inst, had occupied the pulpit and spoken faithful inspiring words. Business was suspended for a while and the whole town in the person of its representatives gathered to do honour to the memory of the departed. Dr. Warden was a life-long friend of Dr. Thompson and in conducting the service represented both himself and the church of which he is a prominent official. Dr. Jordan whose pastorate was in the Sarnia Presbytery had since his coming to this country been in close fellowship with Dr. Thompson, and took part in the service, as an old friend and as a representative of Queen's University. Next week Dr. Jordan will contribute to the DOMINION PRESBYTERIAN a brief appreciation of Dr. Thompson's character and work.

PRINCIPAL CAIRNS. *

We have often referred to this series in terms of high commendation and we are glad to do so again. Of course in every series there is inequality as well as variety, but many of these small volumes reach a very high standard. This volume on the late Principal Cairns is one that should be welcomed by all, but especially by ministers and theological students. It sets before us the life of a strong, good man and tells the story of his college days, his long pastorate and his professorship. It is possible for a man to be able and useful in a marked degree and yet not belong to the class to whom a formal and elaborate biography is due, but the life of Cairns needed to be written and was, in fact, written some time ago by Professor MacEwen. However, no apology is needed for the present volume of which the author says: "I have tried to look at the subject from my own point of view, and to work it out in my own way; while, if I have borrowed anything directly, I trust that I have made due acknowledgement in the proper place." The writer has succeeded in giving within small space the clear, definite picture of a remarkable man who played a great part in the religious life of Scotland during the nineteenth century; a man, who as thinker and teacher, pastor and preacher exerted a powerful and widespread influence. We hope to call attention to some important points in this biography at some future time, sufficient now to say that if people generally would read less fiction and more wholesome biography of this sort the life of the Church would be quickened and enlarged.

The Synod of Montreal and Ottawa gave a hearty endorsement of the work done in the Ottawa Ladies' College. Not only is the education in that institution of a thorough character but the influences are such as to develop the best form of Christian womanhood. A number of extracts from the letters of parents expressing appreciation of the College were read.

* Principal Cairns by John Caven. Famous Scott's Series. Oliphant, Anderson and Ferrier, 1s. 6d.

A SERIOUS BUSINESS.

It is likely the Assembly will be called upon to take final and formal action in the matter of severing Queen's University from the church and creating a separate Theological College. Many people think that it would have been wise and fitting to have let the matter stand over, or go very slowly for one year, in view of the death of Principal Grant and the appointment of a new Principal. Time would then have been given for the friends of the institution all over the church to consider the whole position and see clearly the meaning of the change. Those who are leading in this matter however think it is better to push forward with all speed on the lines already laid down. We trust it will be the best in the end for the Church, the University and the Province but with many of those deeply interested we have serious misgivings. Turning now to the church side of the movement one of the difficult matters is the division of finances. If the separation must be pressed forward it is the duty of the Assembly to see that the new Theological College is fairly treated. It is well known that Queen's was originally started as an institution to prepare men for the ministry, at least this was one of its chief aims and a very large sum was subscribed then and afterwards by those interested in Theological education. Of course as this division was never thought of before the last three years, in very few cases were the gifts designated to a special department. The theological faculty ought however to have generous treatment. For its own good, for its influence on the University and its usefulness in the church it should be strong, otherwise it would be better to take the funds and use them in building up a strong college centre elsewhere. This is a vital point in the question and calls for the careful consideration of the Assembly before it concludes this important business. The alumni and friends of Queen's are interested in a special degree, but it is a matter of importance in the life of the Church.

CENTENARY CELEBRATION OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

At the Anniversary meeting of the Ottawa Auxiliary Bible Society appropriate reference was made to the great Centenary celebration of the mother society, which is to take place during the coming year, all over the world.

Delegates will come from the Old Country and visit all the important centres in Canada during the months of September and October—to arouse and deepen interest in Bible circulation. A special offering of two hundred and fifty thousand guineas is called for and Canada pledges at least fifty thousand dollars.

What a marvellous work God has wrought through the agency of this society. One hundred years ago it was not easy to secure a Bible except at some great centres. Last year this society circulated over five million copies in whole or in part.

March 6th 1904 is to be kept as Bible Society Sunday, when appropriate sermons will be preached and collections taken up.

CONGREGATIONALISM IN ENGLAND.

A reconstruction of Congregationalism is inevitable. A Committee is drafting a constitution. The essential of the system is that every congregation is a complete church, capable of every Church function. In earlier times a Synod or Assembly was recognized, and certain elements of ecclesiastical life were referred to a general Synod as better adapted for their management and control. In course of time the congregation grew more and more independent, and the power of the Synod passed away. The suggestions now made do not recognize Dr. Parker's ideal, a "United Congregational Church," which would be a near approach to Presbytery; but they are nevertheless changes in the Presbyterian direction. The congregation is still to be self contained and self-governed, but not independent and isolated from other congregations. Mutual financial aid is suggested, control of the colleges by the Assembly, Church extension, the admission of fit persons to the ministry, protection of denominational property, co-operation with other Free Churches—these are some of the things which are henceforth to be reserved for the Synodal action and the control of the Assembly. These changes will greatly consolidate the congregational churches and tend towards their solidarity as one Church of Christ. The Denomination has been suffering through the isolation of its units, and would have suffered more only for its cultivation of pulpit power and ministerial efficiency.

The Rev. Principal Patrick, D.D., Winnipeg, thus describes the kind of men who should come to toil and cultivate the fields of the North West. His description suits other latitudes of the Dominion as well: No man should come to the North West who has failed at home. As a rule he will fail still worse here for the newness of the country renders tradition and authority less powerful than at home. Not the man who cannot work hard: the average minister here has to preach thrice every Sunday and to drive 20 miles. Not the scholar or student: there is no place here for the mere scholar or student. We need here men of wisdom, openness, tact, energy, flexibility of mind, ready to be at home anywhere and everywhere, capable of facing hardships, and not easily discouraged. Our work is harder, and our salaries not more than equal to those in Scotland. The attraction of the country is that it is in a formative state, that you see progress everywhere, that men are accessible to ideas, and that you are helping to lay the foundations of a great nation.

Literary Notes.

The Nineteenth Century and After is always remarkable for the variety and freshness of its articles and the issue for May is no exception. The Irish Land Bill of course receives a fair share of attention, and the "Crisis in the Church" is still to the front. The monuments in St. Paul's Cathedral; London Congestion and Cross Traffic take us to the great metropolis of the British Empire, while the question of Canals on the planet Mars, carries us still farther afield. Mr. Birrell has a clever article on "Some more Letters of Mrs. Carlyle," a subject that

threatens to revive old and useless discussions. Sir Wemyss Reid gives as usual, a review of the political situation in England for the last month. This review gives a fair criticism of the government from the standpoint of an independent Liberal. It often points out that the government is in a shaky condition but this government, like some others, can evidently shake a long time without falling.

The Martyr Graves of Scotland by the late Rev. J.H. Thomson, Hightae. (Oliphant Anderson and Ferrier. 7s. 6d. This handsome, well illustrated volume is meant to keep alive the memory of those who gave their lives for the cause of Christ and the covenant in Scotland. The careful collection of the necessary information is the result of the loving labour of a minister who felt that the memory of those vigorous defenders of the faith was precious, and that the lessons of their lives have an abiding meaning for Scotland and the world. Such history needs to be read and pondered in our time to quicken our zeal and strengthen our moral fibre. The following statement from D. Hay Fleming I.L.D., of St. Andrew's gives a clear idea of the character of the book: "The Scottish people will not willingly let the fame of their martyrs pass into oblivion, and some are ever ready to resent any reproach unjustly cast upon them. Among those who have helped to perpetuate their memory, a chief place must be assigned to John Howie of Lochgoon, and Robert Paterson, better known as "Old Mortality." The late Mr. Thomson—formerly of Eaglesham, latterly of Hightae—undertook a work which, in its own way, combines Howie's and Paterson's without exactly following either. He localised the stories of the martyrs, and re-inscribed their epitaphs in a more durable form than if he had recut them in stone. Some of the graves are in lonely, almost inaccessible places, but he has described them with loving care. The subject was very dear to him, and his knowledge of covenanting literature was intimate and life long. The first portion of his work was published as long ago as 1875, and the second in 1877. The idea of completing it by a third volume was never relinquished by him, and happily he was spared to write the concluding portion, though not to see it through the press. In describing his travels, Mr. Thomson did not confine himself rigidly to his subject, but noticed all sorts of interesting matters and objects as he passed along. This feature of his work will doubtless prove an additional attraction to many readers. The whole work is now being issued in one volume, under the capable and careful editorship of Mr. Hutchison, the author of an excellent history of the Reformed Presbyterian Church in Scotland. The topographical information in the chapter on "Cupar, Magus Moor, and St. Andrews," has been revised by me; and I have supplied, from the warrants of the Privy Council, preserved in the Register House, the hitherto unprinted official record of the examination of the prisoners sent to Dunnotar in 1685.

Increasing co-operation of the churches in Christian work is a good sign of the times. They get to know each other better, and they love each other more. And their working together shows that they are more concerned for the advancement of Christ's Kingdom than for the promotion of some denominational peculiarity.

Faith without works has no more heat than a painted fire.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER XXI.

(Continued.)

'Na, an' its nigh on seven o'clock noo, as far as I can tell. Puir laddie, he'll be droukit to the skin, an' him lookin' sae ill. Twice I slippit oot during the nicht, but I couldna see him. He'll be wanderin' about a' in the wind an' rain among the rocks an' bogs, an' he'll kill himsel' gin this gangs on muckle langer.'

Nancy's tears were flowing fast now.

'Oh, Miss M'Iver, ma heart is sair for ma bonnie lad. I hae nursed him in sickness an' in fever, an' noo he's no the same. He has the luik o' his mither in his face that I dinna like to see, an' he's as wan an' pale as ony ghaist. But it's no the body that's wrang, it's the min'. I hae seen it comin' on aye syne he came back frae England after his father's death.'

As Fiona listened to the old woman's words and saw her distress, she became the more alarmed.

'Ay, lassie,' exclaimed Nancy, carried forward impetuously on the rising stream of feeling, and so giving expression to her inner thought. 'It's guid to be fair, but it aye brings trouble to somebody. There are hearts that break through the glint o' an ee, an' faces that grow sad through the sound o' a voice. Ye bonnie ladies hae the lives o' men in yer keepin', an' I'm thinkin', Miss M'Iver, that ye hae the only physic that can cure Mr. Nial.'

'That can never be,' replied Fiona firmly. 'He has done me a great wrong and acted wickedly, and if you have any influence with him, you'll try and persuade him to return as soon as it is possible to venture forth.'

'Ay, ay, ye're richt, Miss Fiona, an' I'll dae a' I can. It was terrible wrang o' him to bring ye here. I never thocht he would hae done sic a thing, an' I telt him sae last night. But he said he did it a' for the love o' ye, an' that he could win ye nae ither way. An' gin ye could forgie him, Miss M'Iver, things wad come a' richt. He wad mak' ye a guid man, an' he wadna gang awa an' forget a' about ye, as yer sodger lad has done, an' in time ye wad come to loe him, an' say it was a guid deed.'

'Never, never,' answered Fiona fiercely. 'I never loved Nial Mor, and now I hate him. For, Nancy, I've been thinking about it all night, and now I'm sure that but for him I should have heard from Lieutenant Waldegrave. He has been plotting to keep us apart, and knows that he's on the verge of being detected. I should have never thought he could have been so dishonourable had he not proved it himself. So I would sooner die than marry him. I see that you care very much for him, and I respect you for it, Nancy. But he's not the man he once was; he's changed. You may know more than I do, and could tell me how he has got possession of Mr. Waldegrave's letters.'

The old dame started and looked confused, but would confess nothing. Indeed, there was nothing she knew with any certainty, though Fiona's suggestion about the letters had immediately accounted for the secret interviews between Nial Mor and Sybil. But though Nancy kept her thoughts

and suspicions to herself, she was, if anything, more attentive to Fiona. She brought her clothing dried and brushed, and assured her that whatever the consequences might be, she would do her best to protect her.

'Ye hae been aye kind to the puir,' she said, 'an' ye may trust auld Nancy.'

She withdrew, and went off to look for her master. Fiona, afraid to venture out lest she should come upon him, closed and bolted the door again, and sat down to await the issue.

An hour or two passed before she heard Nial Mor and Nancy enter.

'Na, na, Miss M'Iver's no up yet,' the latter was saying. 'Ye canna see her noo. I hae just keekit in, an' she's no richt wauken'd up.'

'Has she been warm and dry?' he asked.

'Ay, ay, as weel as a body could be in yon tum'le-doon place, whilk isna fit to pit an auld cuddie in, let alane a young leddy.'

'She must come in here.'

'Weel, weel, ye'll see. Maist bodies can be led an' no driven. But, Mr. Nial, ye hae mair need to consider yersel'. Guid Lord! ye're as weel as gin ye had crawled oot o' the sea. Whaur hae ye been to sir? I heard ye gang oot when the storm was at its waurst.'

Fiona heard the jingle of glass

'Na, na, sir, dinna tak' ony brandy; it'll dae ye na guid. But gie me yer weel coat, or it'll be the death o' ye.'

He answered with a hoarse hollow laugh. 'Death! and what is sweeter than death to a man when hope has fled, and the wine of life is spilled, and the heart is emptied of all joy?'

'Ah, ye mauna speak like that, sir,' pleaded Nancy piteously. 'Ye maun dree yer weird like mony anither body wha has had mair to complain on nor ye hae. Ye're a young man, an' the world's no sic a bad place. But gie me the bottle, an' I'll bring ye somethin' het to drive oot the cauld better nor the brandy.'

But the spirit had already begun to take effect.

'Cold, cold! he cried. 'My God! its the fire I would have you drive out, Nancy. The fire that has been burning in my brain all night, dancing before my eyes, and turning every corner of the island into a hell. Whichever way I have gone there has been nothing but black devils grinning at me, mocking me, and blowing their red flames into my heart.'

'Ye're no weel, Mr. Nial,' said Nancy, crying. 'Ye're in a burnin' fever, an' sud be at hame, an' no in this auld hut.'

Fiona heard him throw himself down upon the settle.

'Oh, sir, ye mauna dae the like o' that. Ye maun hae yer breakfast afore ye gang to sleep. An' gin ye lie down wi' thae weel things on, ye'll never get the better on't agin.'

The poor old woman laid her hand on his shoulder and tried to rouse him.

He pushed her aside roughly and struck her.

'Leave me alone, you old fool, and go away,' he cried, 'or it will be worse for you.'

Nancy left him and returned to the

kitchen. She sat down before the fire, rocking to and fro, and moaning to herself.

'Puir laddie, puir laddie,' she cried, as the tears ran down her wrinkled cheeks. 'Sure the Almichty has laid a curse on the house o' Fergus Duff. Think o' the ill death o' his wife, an' then his ain. I hae fought against it, but I couldna stay the hand that willed it. I hae thocht to ward it aff me lad, but it's comin'; I can see it in his een. Ah, I min' weel when he was born, I lifted him up to the sun for a blessin', as ma mither used to dae wi' the new-born babes, an' I prayed for the sunlicht to fa' on his life, but a cloud swept by an' a dark shadow passed ower him instead. Ah, woe's me!'

Then she started as a hand was laid lightly on her shoulder.

Fiona had silently come from the shed, and now motioned to Nancy not to speak. She had on her hat, and carried a shawl in her hand.

'He's very quiet now,' she said in a whisper. 'Will you look and see if he's sleeping?'

Nancy crept to the door and returned.

'Ay, he's fast asleep noo; but what are ye gaen to dae, Miss M'Iver?'

'I'm going to the boat; come with me, Nancy, she answered in a whisper. 'Better trust ourselves to the winds and waves than remain here.'

'Ye'll be drowned,' moaned Nancy.

'I'll venture. I may be able to reach one of the nearest islands. Come with me.'

The old woman shook her head, and the tears ran down her cheeks.

'I canna leave him; na, I winna leave him; but gin ye're no feared, and think ye can win to anither place, it's no safe for ye to bide here.'

'Come, Nancy, come; it's no safe for you either.'

Nancy again shook her head resolutely.

Fiona's eyes filled with tears as she stopped and kissed the poor old body, so faithful and devoted to her master, while doing all she could to further the escape of his victim.

With noiseless step she slipped out of the hut and along the rough path until out of hearing. Then she commenced to run down to the narrow creek where Nial had moored his boat. In a few minutes she was there. And then a great horror seized her. The boat was gone. She saw at a glance that the moorings had been cut deliberately and the boat cast adrift.

For a momeet her strong brain reeled beneath the unexpected blow. She sank on the rocks with a sickening sense of her helplessness. It seemed as though her best hope of escape was gone, and with a despairing cry she gazed out to sea, and then along the rocky shore. Again hope revived and she sprang to her feet. Away in the distance, at least a mile off, she saw the boat lying side-ways at the edge of the retreating waves. It had been carried out of the bay by the wind and tide, and thrown among the rocks. Nial probably had not seen it.

Fired with this new hope she hurried forward. The shortest and quickest path to the boat was along the edge of the cliffs; but she was afraid to re-ascend them, lest

A LIFE SAVER.

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

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Nial, awakening from sleep, should at once detect her. It was a terrible journey along the shore, and though she put forth her utmost strength it took her more than an hour to accomplish it. There were vast, black boulders over which she had to climb, wide creeks to be crossed, and stagnant pools through which she waded up to her knees. Again and again she slipped down among the masses of wet, slimy seaweed, and before she had covered half the space her hands were cut and bleeding.

But at last she drew near to the boat. Yes, and from how it was lying she was persuaded that she would be able to get it into the water. And now, after all her exertions, another bitter disappointment awaited her. There was a hole in the bottom of the boat as big as a man's head. It seemed as though a cold hand clutched her very heart when she saw it, and sitting down among the rocks she buried her face in her hands, and broke into a flood of tears.

She had, however, been seated only a minute or two when she was roused by the noise of stones falling down the cliff's side, and starting to her feet, she saw Nial advancing towards her.

At the sight of him resentment and wrath overcame all other feelings. She forgot the necessity even of prudence, and confronting him defiantly, exclaimed:—

"Oh, you coward! you base, heartless coward! You've no spark of manliness left in you. How dare you speak to me of your love, and do these things?"

Before she could say another word, he grasped her hand and held it with the grip of a vice.

Fiona saw that he had been drinking. His face was flushed and his eyes were burning like coals of fire. She was struck with the change that had passed over him during the night. All the bad elements in his character seemed to have suddenly disclosed themselves. His brow and eyes had a stamp of low cunning on them. He bore the mark of Cain, the mark of a God-cursed man.

"Ah, ah," he laughed wildly, "you've found out that you're my captive. You've tried to escape from me, but couldn't. The fates are on my side. A stronger hand than you can control has placed you in my grasp. And now that I have you in my power I both love you and hate you. I love you for your beauty. It almost blinds me; it maddens me. If you had consented to marry me, we would have signed a paper here, which I have obtained—a proper certificate of marriage, and Nancy would have witnessed it. We would have had a merry wedding among the rocks and the green seas; and there is nothing I would not have done to make you happy—no, not anything. You would have been my queen; you should have had everything you could desire or ask for. But you have refused me, preferred another to me; you have scorned me, and put shame on me; so now I hate you as well as love you. I could crush out your life. Still, whether I love you or hate you, you belong to me. I have sought you for years, and now I've got you, got you in my power, and to-night you shall be my wife whether we live to see another day or not."

With a mighty effort she wrenched her hand from his grasp. All the pride and courage and self-reliance of her nature blazed forth.

"Wretch!" she said scornfully, "I hate you and defy you. I know now that all the time you have been speaking to me of love, you have been a coward, a deceiver, and a villain. You've played your last card and lost the game."

He sprang towards her to seize her again,

for she had retreated some steps. But she evaded him. His feet slipped on the smooth boulders and he fell. Before he could recover himself, she leaped across a creek, and, climbing up a rock, grasped a large jagged stone that had fallen from the cliffs.

He moved to come after her, and she raised it menacingly.

"Advance another step," she cried, "and I'll defend myself."

He was compelled to pause.

"You had better go away," she went on. "I don't wish to injure you. We were once play-fellows; I've often been sorry for you and have always wished to be your friend. You've been base and cruel and deceitful, and deserve no consideration now; but for the sake of what has been, and the good I've seen in you and of which you're still capable, I would forgive you if you would leave me alone. Go away to the hut, or to the other side of the island, and stay there until a boat has come for me, and the world shall never know how basely you have acted. Don't throw away your last chance of redeeming yourself. But I warn you that if you attempt to come near me, you do it at the peril of your life."

(To be Continued)

The Waif.

BY MRS. S. E. BRIDGMAN.

Stepping off the street car one cold, dismal morning, a little boothblack, with his kit of tools swung over his shoulder, came up with, "Carry your bag, Missus?"

"Why, yes, but you are such a little fellow and lame, I am afraid you can't carry the heavy satchel across the bridge."

"Oh, yes I can. I have got to have a job; I hain't had no breakfast, you see."

"No breakfast? How is that, so late in the morning? Didn't you get your breakfast at home?"

"Well, you see Missus, I hain't got any home. There's only Joe and me, and we just live on the street; and we sleep in dry goods boxes or anywhere. And don't you know, that sometimes we curls up on warm sidewalks where the steam comes up from below, and we sleep nice and warm; unless it's awful cold! Sometimes, some of the other fellows gets a job and I don't, and they gives me some of their breakfast, and sometimes I gets a job and they don't, and I gives them part of mine! But this morning no fellers have come along and I hain't had any job so haven't had any breakfast."

"Well, my boy, what will you charge me for carrying the bag across the bridge?"

"Guess it's worth about 15 cents."

"Fifteen cents? Is it worth fifteen cents to carry it across the bridge?"

Looking up with an arch smile, he replied, "No, Missus; 'tain't worth that, 'tain't worth more than 10 cents."

Wishing to test him a little, I smiled and said, "Do you think it's worth 10 cents?"

Looking up this time with a sad, anxious face, he said, "No, 'tain't worth more than 5 cents. But you see, Missus, I was awful hungry and I thought maybe I could get that much."

"Oh, you said you had no home, eh? Did you ever go to Sabbath school?"

"Oh, yes; I used to go when my mother was alive. You see, Missus, my mother was an awful Presbyterian, and me and Joe always went. But now, you see, we hasn't got any clothes no more, and can't go where the big folks go. But I tell you, Missus, I sometimes go to Ben Hogan's Sabbath school. Didn't you know about Ben Hogan over on Madison street? I tell you, Missus, he is the bestest preacher in Chicago, and

me and Joe goes there most every Sabbath, 'cos they don't mind us if we fellers don't have on nice clothes. And I tell you, Missus when we go there Sabbath mornings, me and Joe and all the rest of us fellers, the very first thing, Mis' Hogan gives us a cup of coffee; none of your little tea cups, but a big, nice bowful, hot, and it's none of your soft sugar, but big, white lump sugar, and real nice new milk, too, none of your watery watery stuff, neither. And I tell you Missus she gives us a great big bun, and I tell you, Missus, there is butter on it, inside, and you can have all you want! Then when we gets all we wants, we sets back and Mister Ben Hogan preaches, and if he hain't there Mis' Ben Hogan preaches, and she can preach just as well as Mister Ben does."

"How happens it, my boy, that you are so lame? Were you always so?"

"Well, I'll tell you, Missus. It's awful hot in Chicago, and I used to go into the lake to get cooled off, and my mother told me I would get fever sore. Well, Missus, you see, I couldn't help it; it was so hot, and I did get a fever sore and been lame ever since and never got over it."

By this time we had crossed the bridge and came to the station. I reached out my hand to take the bag down the long flight of steps, when he said, "No, Missus, I am going down with you. I know where 'tis. I am going to the car with you."

Limping along, he called out, "Here we are! This is your car, Missus!"

Taking out my purse, I handed him the 15 cents. "Now, this will get you and Joe a nice breakfast."

"Oh, no, Missus! 'Twasn't to be but 5 cents you know!"

"Well, my boy, we have had a nice visit and I guess it was worth 15 cents. Now be a good boy and maybe you'll see your mamma sometime."

Taking off his little ragged cap, and holding his hand in a manly way, he said, "I thank you, Missus."

And in a moment he vanished in the great swirling crowd of the city, and I was whirling over the prairies, thinking of little Joe and his brother, and of his "awful Presbyterian mother."—The Christian Work and Evangelist.

Ministers and Churches.

Our Toronto Letter.

At the anniversary services of Chalmers's church to which the Rev. H. A. McPherson, of Acton, has just accepted a call; the Revs. A. Esler, Alfred Gandier, A. B. Winchester and Dr. Briggs officiated. Collections of \$500.00 were made which have enabled the managers to pay off a note of \$1600.00 and start the first year of Mr. McPherson's pastorate clear.

Street railway matters are very plebian compared with a vice-regal banquet but with the great multitude the latter is nowhere in comparison. We have once known here what a street railway strike means, and there is no desire to repeat the experience. The danger of it, which a few days was threatening has passed, and everybody is breathing again more freely.

As the time draws near for the General Assembly meeting, interest in it, and the journey of so many ministers, elders and others belonging to our Church is greatly increasing. It will be to many no doubt the one event of their lives. Many enquiries are being made, and if intelligent attention is given to the circulars and information given out by Rev. Dr. Warden, so far as the officials of the Church are concerned, all will go well. No doubt the officials of the C. P. R. will be anxious on every account to do their best, to make this excursion of so many at one time, and all for one purpose, a model one.

"Toronto for its size has more buildings, and a larger Y. M. C. A. membership than any city in the world," were the words used by Mr. Robt. Kilgour at the annual meeting of the Y. M. C. Association held last week. The reports presented of the state of the finances, membership and work were all of the most encouraging kind. Mortgages on the two buildings owned by the Association, have been reduced from \$16,000.00 to \$27,000.00, and before another annual meeting it is hoped the whole debt will be paid off. The membership of the Central society is 1,905, and with the West end and railway branches is 3,045. Eleven subjects have been taught in nineteen different classes; in the physical department the attendance was 31,321 as against last year 23,990. The battalion of juniors has 350 members.

A week ago last Sunday this city was favoured by having in its pulpits two of our ministers from London, Ontario, who are always welcomed here. Rev. J. W. Clark and Rev. Robert Johnston, D.D. The former who is especially well-known in Presbyterian churches in the city occupied Westminster church, Rev. John Neil's, on the occasion of its twelfth anniversary, and the latter the pulpit of Carlton street Methodist church, which on that day observed its twenty-eighth anniversary. One of our duties noticing their services says that "If the richness and variety of the London pulpit is fairly represented in these two preachers, the congregations there need not covet the preachers of any other city."

The formation, almost a generation ago now in this city, by a few earnest women of faith and courage, of the W.F.M. Society, marks, we might say, an epoch in our Church's history. It is a model of wise, energetic, economical and successful administration, and has been of the greatest service in promoting a missionary spirit in the Church. Last week was marked by carrying into practical effect, what has often before been talked of but has only now been realized, the formation of a Woman's Home Missionary Society. On Monday of last week a large meeting of ladies and a very representative one was held in Knox church, at which the foundation of this new Society was decided upon. A large committee, representative of all the churches in the city was appointed to frame a constitution, nominate officers and report to a subsequent meeting. This Committee has already met, but the result of its labours has not yet been made public. Having the constitution of the W.F.M.S. to serve as a guide, should greatly facilitate its work in what is a very important matter, the framing of a good workable constitution. The call upon the Church for help, and the most effective prosecution of our mission work at home at the present juncture, is loud and imperative, and with the inspiring history of the W.F.M.S. as a stimulus and encouragement, we cannot doubt that this new organization will prove of inestimable service in our Church's work in the future, and prove a

THE DOMINION PRESBYTERIAN

blessing to the Dominion in the great work in this department yet to be done.

The National Council of Women, a very progressive organization indeed, and also we might say, one somewhat aggressive, has just been holding its tenth annual conference in the rooms of Victoria University. It is represented by delegates who come from each end of the Dominion and by many all along the way between. The attendance is the largest in the history of the Council. Of course there has been the usual formal official welcome and reply, necessary in a way, I daresay, but often so stupid, humdrum and prosy. The Council spreads its attention over a vast number of subjects, and in all is doing good work for society at large. The need of woman's help in all that can improve and uplift society is too obvious to require discussion, and there is a very large sphere in which they can render better service than men, and of incalculable benefit. Humane society work, immigration of domestic servants, education, art, citizenship, women in agriculture, nurses for hospitals, the Victorian Order of Nurses, Lady Minto's Cottage Hospital Scheme, care of the aged and poor, and several other similar subjects, all of them of capital importance, occupied the attention of the Council. The reports of the officials were all of them encouraging and hopeful. During the sessions of the Council a number of social functions were held which besides serving to lighten the serious work of its members, answered other valuable purposes. With social functions, the city is now, owing to the unwonted presence in it, of vice-royalty, very much occupied, at least certain circles in it. Garden parties, at homes, dinners, balls, &c., &c., following upon each other in quick succession. Lord and Lady Minto are sparing no pains to make their visit here as agreeable as it can be made for all those who delight to bask in the reflected glory of royalty, and this week they are to be honoured with a banquet.

Ottawa.

Rev. Dr. J. Munro Gibson of St. John's Wood, London, England will preach at the preparatory service in St. Andrew's church on Friday evening at 8:15.

Rev. Dr. Herridge preached at St. Andrew's church as usual, and in the evening spoke on "Politics." He will finish the course of sermons next Sunday evening.

At the regular meeting of the Westminster Guild of St. Paul's church, on Tuesday evening Mrs. Thorburn gave a talk entitled Side Lights from the Guelph W. F. M. S., meeting.

At a special meeting of the Ministerial Association held last week, it was decided to ask each congregation to take up a special collection to aid those who suffered by the recent fire. There were some fifty families of our own denomination burnt out.

The reports of the delegates to the recent annual meeting of the Women's Foreign Missionary Society at Guelph were presented by Mrs. Gardner, presbyterial president, and Miss Margaret Carruthers, at a union meeting of the city auxiliaries held in St. Paul's church.

Eastern Ontario.

The presbyterian Synod of Montreal and Ottawa will meet at Quebec next year.

Rev. Mr. Beattie of Cobourg who has spent several months touring the continent and the Holy Land has returned home.

The annual meeting of the W. F. M. S. of the Presbytery of Glengarry will be held in St. John's church, Cornwall, on June 10 and 11, instead of the 3rd and 4th, as announced before.

Rev. D. N. Coburn, of Lunenburg, convener of Sunday Schools in the Presbytery of Glengarry, occupied the pulpit of Knox church, Cornwall, Sunday the 17th. Rev. Robt. Harkness conducting services at Woodlands, Wales and Farran's Point on that day.

A sacred concert was given by the choir of Knox church, Perth, on Friday evening. It was well attended, and presided over by the pastor, Rev. D. Currie. The programme consisted of anthems, solos and organ selections. The Rev. Mr. Greig, of Calvin church, Bathurst, spoke on the subject of "Music." His address was refreshing and full of research.

Rev. Dr. Bayne, of Pembroke, was announced to give a lecture in St. John's church, Perth, on Thursday evening of last week on his way home

from synod. Having been appointed moderator it was impossible for him to leave, Rev. Mr. Currie, however, was successful in securing Mr. A. O. Paterson, who is engaged in presenting the claims of the lumbermen's reading camps, and of this work he gave a most interesting description. With the aid of stereopticon views he illustrated his remarks and gave his hearers a more intelligent idea of shanty and camp life than many of them had previously possessed.

Rev. James A. Stuart, of Montreal occupied the Napanee pulpit on Sunday last. Rev. Prof. Nicholson preached two able sermons on the Sunday before. The necessary proceedings in regard to the call are being pushed along as speedily as possible. A meeting of the Presbytery of Lanark and Renfrew will be held at Smith's Falls, on Thursday next 28th inst., when the call will be acted upon by that body. Rev. A. Macdonald will attend to represent the Kingston Presbytery and Napanee congregation. Should Mr. Conn be released from his present charge in all probability he may be expected to arrive in Napanee early in June.

A special meeting of the Presbytery of Lanark and Renfrew was held in Smith's Falls to moderate a call to Rev. W. G. Wilson, M. A., on behalf of the congregation of St. Paul's church, that town. The call was shown to be signed pretty unanimously by the members and the adherents and the request of the committee was granted. The call has been forwarded to Rev. Mr. Wilson. If he accepts, which is expected, the ordination and induction will take place on Thursday 28 inst., at 4 o'clock, when Rev. John Hay, of Renfrew, will preach, Rev. A. A. Scott of Carleton Place, will address the minister, and Rev. D. Durrie, B. D. of Perth will address the people. A reception will be tendered Mr. Wilson in the evening. It is expected he will occupy the pulpit of St. Paul's church on Sunday 31st inst., as pastor for the first time.

The Presbytery of Kingston met there in Zion church on the 21st inst. Ten members were present. It arranged provisionally that the induction of Mr. Coran take place at Napanee on the 2nd June. The offer that Mr. Gillis Edie address congregations on the Student's Volunteer movement, was thankfully accepted, and Messrs. A. Laird and Boyd were appointed to make arrangements. Mr. W. H. Montgomery was ordained to the office of the holy ministry and arrangements were made for introducing him to his mission field at Marmosa on the 28th inst. Six young men were examined, and licensed to preach the gospel, viz. Messrs. A. G. Mackinnon, B. D.; T. J. S. Ferguson, B. A.; W. F. Crawford, B. A.; B. D.; F. W. Ashaffy, B. A.; Robt. Fotheringham, B. A. and K. C. McLeod. The ordination of Mr. McLeod was appointed to take place at Wolfe Island on the 25th inst., and that of Mr. Fotheringham at Sandhurst (Mission Field) on the 4th of June at 7:30 p. m.

Western Ontario.

Rev. A. L. Howard, Toronto has accepted a call to the church at Cayuga.

Sacrament was held at Duff's church Morrison last Sabbath. The Rev. D. Strachan, of Guelph, preached Saturday and Sabbath evening.

The choir of Knox church, Stratford gave a very successful concert in Knox church, Mitchell, last week. The program was made up entirely of sacred numbers, all of which were well rendered.

At Central church, Hamilton, last Sabbath, the communion service was observed in the morning and in the evening Professor Bryce, of Winnipeg, moderator of the General Assembly preached.

In the school room of the MacNab Street church, Hamilton, last Monday evening, Rev. R. E. Knowles, pastor of Knox church, Galt, delivered an interesting lecture, entitled "Three Months in Europe."

Last Sabbath the last service was held in Duff's church previous to it being repaired and extended. The services will be held in the evening in the town hall, Morrison, and in the morning at the Aberfoyle Methodist church during the time the repairs are going on.

The thirteenth annual convention of Esqueping Township Sunday School Association, held at Ballinafad last week was a great success in all respects. The attendance of workers from throughout the township was large and representative. At the afternoon session Rev

Wylie C. Clark of Brampton was one of the speakers, he gave an address on "Training Should be done in Childhood." He said we should so train our children that there will be conversions while they are young. While you are engaged in work to accomplish the salvation of one grown person you may save ten children. The first trainers are the parents, and the second the Sunday School teachers. The Sunday School teacher is an adopted parent in a measure to every scholar in the class. Mr. Clark closed with these points: We must train our children: 1. To be truthful; 2. So that they may work; 3. To be accurate. Rev. Geo. Milne the retiring president conducted the closing devotional service.

Rev. Prof. Jordan attended the funeral of the late Rev. Dr. Thompson, of St. Andrew's church, Sarnia, as representative of the theological faculty of Queen's. On Sunday he occupied the pulpit of the deceased clergyman and conducted memorial services, being specially requested to perform this duty, as an old friend of Dr. Thompson.

One day recently the members of the Egmondville church drove up to the stable of their pastor, Rev. Neil Shaw, and left him about 120 bushels of oats. When Mr. Shaw got home he found the place full to overflowing, and he has now no fear that his horse will have to go hungry. This act of kindness and generosity on the part of his congregation is most heartily appreciated by the pastor.

Rev. J. A. James was ordained and inducted as pastor of the North and South Nissouri congregations on Tuesday at the South Nissouri church. Rev. T. A. Cosgrove of St. Mary's was moderator, and presided at the ordination service. Rev. N. D. McKinnon of Milverton preached. Rev. A. Grant of St. Mary's addressed the minister, and Rev. E. W. Gilmour of Granton addressed the congregation. Mr. James was introduced to the congregation by Rev. Mr. Grant after which the presbytery was entertained by the congregation.

Special services in connection with the celebration of the jubilee of St. James Square congregation, Toronto, commenced last Sabbath when Rev. Principal Caven, D. D., preached and dispensed the communion. He spoke of the past history of the congregation and pastors who have passed away. Revs. Dr. Taylor, Dr. Burns, Dr. King and Dr. Kellogg who all did so much to forward the interests of the church. In the evening Rev. Alfred Gandier preached to young people. Rev. Dr. J. Munro Gibson of St. Johns Wood, London, England will preach the anniversary sermons next Sunday.

Northern Ontario.

Presbytery of Bruce.

A special meeting of the Presbytery was held at Paisley on the 12th May. A call was presented from the congregation of West Arran and Dunblane to Mr. J. R. Brown, a recent graduate of Knox college. The call was very hearty and largely signed. It was sustained and provisional arrangements made for the ordination and induction of Mr. Brown at Burgoyne on the 26th of May at 2 p. m., Mr. Budge to preach, Mr. McLean to address the minister, and Mr. Mahaffy the people.

A call having been presented from the congregation of Carlisle in the Hamilton Presbytery to Rev. W. T. Ellison having intimated a desire to accept it, the Presbytery agreed to his translation, and the charge of Southampton will be declared vacant on June 7th.

A call was also presented from Sunderland in the Presbytery of Lindsay, to Rev. H. Peckover. Mr. Peckover intimated that if agreeable to the will of the Presbytery, his desire was to accept the call. The Presbytery consented to his translation also, and the charge of Salem, &c., will be declared vacant on May 17th.

Arrangements were made to celebrate the jubilee of Mr. Tolmie's ordination to the ministry on the second day of June at Southampton.

A meeting of Presbytery will be held at Port Elgin on May 22nd, at 10 a. m., for the purpose of licensing Mr. McTaggart, a recent graduate of Knox College.

Rev. T. A. Nelson, of Desboro, is conducting evangelistic services at Kinghurst. The attendance is large and a deep interest is manifested.

Rev. J. A. Davidson, who recently resigned the Blantyre charge, preached in Erskine church, Meaford, last Sabbath week. Mr. Davidson left last week for his new field of labor at Shoal Lake, Manitoba.

Rev. J. H. McVicar, of Fergus, preached anniversary sermons at Lucknow last Sabbath week and lectured on the Monday evening following.

Rev. L. W. Thom, of Flesherton, has been granted five weeks holidays by his congregations and accompanied by Mrs. Thom left on Tuesday last for the North West and General Assembly.

The past two Sabbaths were Communion days in St. Columbia church, Priceville. On Sabbath week the service was in Gaelic and last Sabbath in English. Rev. Jas. Buchanan, of Dundalk, preached at the preparatory service on Friday. The pastor, Rev. J. A. Matheson and wife are going West on a two month's holiday, the former a Commissioner to the General Assembly.

The Sessions of Flesherton, Eugenia and Proton congregations have taken steps to abolish as far as possible Sunday funerals in the community. The following resolution has been unanimously adopted and published in the local papers—"That our pastor, Rev. L. W. Thom, be advised to discontinue Sabbath funerals and in future to decline to undertake the conducting of such except in cases of urgent necessity."

The choir of Erskine church, Dundalk, has suffered a great loss by the removal of Mr. H. Glazier, cornetist, who has secured a good position at Oxbow, N.W.T. Before leaving, the congregation recognized Mr. Glazier's faithfulness and valuable service by presenting him with a very handsome gold chain and locket, suitably engraved. The presentation made by Mr. J. P. Cowan was accompanied with an appropriate address read by the pastor, Rev. James Buchanan.

The Wingham Advance of last week says: "Very successful anniversary services were held in Wingham Presbyterian church on Sunday last. Excellent sermons were preached by Rev. J. S. Hardie, of Listowel. The collections for the day were liberal and amounted to \$195. On Monday evening, an excellent lecture was delivered by Rev. W. Molatt on a Bicycle Tour through Scotland. The lecture was well illustrated and very much enjoyed."

Presbytery of Huron.

This Presbytery met in Clinton, on the 12th inst. A motion was passed congratulating the clerk on the honor conferred on him by the Senate of the University of Queen's College, Kingston. Mr. John Fraser, of Bayfield, and Mr. John Balfour, of Kippen, were appointed commissioners to Assembly, in the place of Messrs. Reid and McManus, the former of whom resigned and the latter died. A resolution was passed expressing sympathy with Mr. Musgrove in his present illness. Consideration of statistical and financial returns were delayed till the September meeting. The Sabbath school report was submitted by Mr. Hamilton and adopted with its recommendations. Mr. W. W. Atcheson, a graduate of Knox College, having undergone his examination, was cordially licensed to preach the gospel.

Rev. Alex. Stewart, B. A., of Clinton, preached in St. Andrew's church, Kippen last Sunday, morning and evening.

A very successful concert and mock trial was given by the Young Men's Union of Erskine church, Hamilton, last Thursday evening.

On Sunday anniversary services were held in Everett church. Rev. Mr. Ross, of Airlie, preached morning and evening and Rev. Mr. Large at 2:30 p. m.

The visit of Rev. Dr. McNair, of Oakville, to Knox church, Acton, last Sunday was much enjoyed. His sermons were listened to with interest by both congregations.

Special services were held in the Bradford church last Sunday, conducted by Rev. M. Bethune, of Toronto. On Monday evening a Sunday School entertainment was held.

Rev. M. A. Ballantyne, of London has conducted service in Carmel church, Hensall the last two Sabbaths morning and evening. The entertainment, held in Carmel Presbyterian church, under the auspices of the Guild last week was well attended and much enjoyed by those present.

Rev. R. T. Cockburn, of Grand Valley, conducted the services in Westminster church, Mount Forest on Sabbath, preaching good practical discourses which were much appreciated. Rev. W. G. Hanna conducted the services at Grand Valley, and on Monday evening addressed a public meeting in the interests of the Lord's Day Alliance.

Rev. George Ballantyne has tendered his resignation of the charge of St. Andrew's congregation, Molesworth. Mr. Ballantyne has been faithful and painstaking in the performance of his ministerial duties, and the congregation has enjoyed considerable prosperity during the nine years of his pastorate. At no time has the prosperity been more marked than during the past two years. Six years ago a new church was erected, and the debt incurred thereby is now practically wiped out. The departure of Rev. Mr. Ballantyne and his wife from that district will be greatly regretted by a large number outside of the congregation as well as in it.

Rev. H. A. MacPherson of Acton has formally accepted the call from Chalmers church, Toronto and will be inducted into the pastorate on June 2nd. This was one of the chief items of business before the Presbytery of Guelph last week, when the call was considered and Rev. Dr. McTavish of Toronto was heard in its support. Mr. MacPherson graduated from Knox college in 1897, and has been minister at Acton since then. He has proved his ability as a preacher and his going to Chalmers church will add to the power and efficiency of the pulpit in Toronto. Rev. A. Blair, B. A., of Nassagaweya has been appointed Moderator to act during the vacancy.

To the Members of the Ottawa Ministerial Association:—

Dear brethren,—At a special meeting of our association held on Monday last, the pastors whose people suffered in the recent great fire made statements regarding the needs of the victims which deeply impressed all who were present. Accordingly a committee was appointed to consider the situation at length and to devise measures of relief. The Committee has after long deliberation decided to ask you to appeal to your congregation for assistance. It appears that besides a large number of Roman Catholics there were burnt out about 50 Presbyterian, 39 Anglican, 32 Methodist, 10 Baptist and 2 Congregationalist families. Some of these were not householders and therefore will understand, receive no aid from the City Council though they are in serious distress. Others will obtain aid from the Council but, gratefully as it may be received, it is believed that it will be quite inadequate to meet the needs of the case. The situation is now found to be worse than was at first anticipated; many who were made homeless three years ago are now more destitute than at that time as well as less hopeful of the future.

We earnestly urge you to request your congregation to come to the help of their brethren at the earliest opportunity. It is suggested that contributions be sent to the following ministers of the various denominations to be administered by them or by their governing bodies, viz., Revs. F. C. Reynolds and J. Grenfell (Methodist), Rev. A. E. Mitchell (Presbyterian), Rev. Thos. Garrett (Anglican), Rev. A. A. Cameron (Baptist), Rev. Wm. McIntosh (Congregationalist).

D. M. RAMSAY, President. R. HERBISON, Sec.

The foregoing circular was sent last week to all members of the Ottawa Ministerial Association. The above-named pastors will be glad to receive contributions for so good a purpose from sympathetic friends in any part of the country.

Death of Rev. P. Musgrove.

Much regret was felt on Wednesday when it was known that Rev. Peter Musgrove, pastor of Duff's church, McKillop, and Cavan church, Wintrop, had passed away early that morning. The event was not entirely unexpected, as it had been known for two or three days that he was seriously ill, and that his recovery was doubtful. Although Mr. Musgrove had passed three score and ten, he was remarkably active and vigorous. He was a man of great energy and of much force of character. He was a faithful pastor and much beloved by his people. He had been thirty-five years in the ministry the day he died.

The Cornwall Commercial College.

The Cornwall Commercial College has become one of the most important institutions of the town of Cornwall. Under the direction of Mr. Geo. F. Smith it has attained a high degree of efficiency and the number of students in attendance is constantly increasing. That the work done at the college is thorough and effective is proved by the long list of young men and women who have graduated and now fill responsible positions not only in different parts of Canada, but in several instances in the large cities of the United States.

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**Bowel Complaints,
Colic, Cramps,
Diarrhoea.**
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Health and Home Hints

Mending China.

One woman, who looks well to the ways of her household, has originated a method for mending china which is worth brushing. She uses simply white enamel paint, brushing it over all broken edges. The pieces are then fitted into place, pressing them as tight as possible, and whenever the shape will allow it, a strong string is tied around. Any point which has oozed beyond the edges is carefully wiped off with a cloth dipped in turpentine. After standing two days, it will be sufficiently hardened for ordinary usage. Besides the ease of the operation, the points in favor of this method are, that the mending is not apparent except upon very close examination, and that soap and medium hot water will not affect it.—Table Talk.

A Trap to Catch Moths.

Has any housekeeper found the so called moth exterminators efficacious? I never have. There are certain remedies, that will kill the older pests, but the eggs remain to emerge from their hiding places with new vigor in the next spring.

Why not set a trap for them, and give them the things they like best to eat? That is what I do, and this is my way:

I take strips of soft, old woolen dress waists, skirts, or anything old and soiled, (for that is what they like best). Of these strips I make soft very loose balls, and scatter them about my room in the spring months.

They much prefer this to my carpets and furniture, both to eat and lay their eggs in. Try it, and if you doubt it, and look at the balls in a few weeks, they will tell their own story, and it is no loss in pocket to drop these in the fire.

To Keep Tinware from Rusting.—If new tinware is rubbed over with fresh lard and thoroughly heated in the oven before it is used, it will never rust afterward, no matter how much it is put in water. For stained tinware borax produces the best results. If the teapot or coffeepot is discolored on the inside, boil it in a strong solution of borax for a short time and all its brightness will return.

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COOLS, COMFORTS AND HEALS THE SKIN, ENLARGING THE MOST TENDER FACE TO ENJOY A CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

Avoid dangerous, irritant King Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.



Tea Marks on China.—Ordinary tea marks on china may be readily dissolved by scrubbing with a soft brush dipped in salt water and vinegar.

In broiling a chicken it should be opened down its back. It is best to remove the breastbone or at least to divide it, if the chicken is small, and to quarter it if the chicken is of fair size, always taking care not to cut or tear the flesh. The joints of the wings, thighs and legs should be broken and their tendons clipped, except the bird be very young, when the joints can be severed at the table. It is customary, if a broiled chicken be of fair size, to quarter it by cutting across it each way with a knife that is so sharp that the crisp skin is not torn. The removal of the bones before broiling a chicken does not impair its appearance, nor is their absence noticeable, because they are taken from the inside and only the outside is visible on the platter. If carving scissors are used, a removal of the bones and a severing of the ligaments before cooking will not be required.

World of Missions.

Anti-Foot Binding Agitation.

A correspondent in Hangchow writes to the North China Daily News:

Yesterday, February 18, was an epoch in the annals of the history of the city of Hangchow, at least to many of the wives of the mandarins of the place, who met at one of the Memorial Halls on the West Lake, for the purpose of forming themselves into an anti foot binding society.

These ladies are either wives or daughters of officials. The wife of a well-known official, who has sons also officials, was chosen president of the society. The ladies, over forty in number, who signed the pledge did so with the understanding, the writer was told, that they themselves were to unbind not only their own, but the feet of their children, and to use their influence in every way to do away with the cruel practice.

An interesting feature of the meeting was the discussion of the style of shoe that should be used. It seems it had been a subject to which the president or some of the other ladies had carefully given thought, as a pattern was presented, which was considered and finally adopted as the future style. A woman who had been educated in a Christian school was present; her feet were not only natural in size but beautifully neat, and comfortably clad. They were examined, and many questions asked as how to unbind to cause as little pain as possible.

This movement seems reform indeed, and one of which all interested in China will rejoice to hear.

Personnel of the Church in Japan.

It is indicative of the classes reached by the Gospel in Japan, that not only is the president of the House of Representatives in the imperial Parliament also the president of a Protestant theological seminary, but he received 337 out of the 369 votes cast in Parliament for the office. Two first-class battleships of the Japanese navy have Christian captains. The Japanese Christians are supporting five missionaries of their own race in Hawaii. The Imperial University of Japan has three pronounced Christian professors in its faculty; and sixty of the students who attended this state institution are members of the Y.M.C.A. at Tokyo.—Interior.

The Way to be Well.

The Blood Must be Kept Rich and Pure and the Nerves Strong.

Good health is the most precious treasure any man or woman can have. But good health can only be had by keeping the blood rich and pure, and the nerves strong. If the blood is allowed to become weak and watery, the whole system is weakened and falls an easy prey to disease. There is no medicine can equal Dr. Williams' Pink Pills in keeping the blood rich and pure, and the nerves vigorous and strong. Every dose helps to create new blood, and by a fair use of the pills, pale, sickly people are made bright, active and strong. Here is proof. Mr. Robert Lee, New Westminster, B. C., says:—"Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result pimples that were very itchy, broke out all over my body. My appetite was fickle, and I was easily tired. My wife urged me to try Dr. Williams' Pink Pills, and I got half a dozen boxes. By the time I had used them I was completely restored to health, my skin was smooth and clear, and my appetite good."

Dr. Williams' Pink Pills do not purge—they simply make pure, rich blood. That is why they cure such troubles as indigestion, neuralgia, rheumatism, anaemia, partial paralysis, St. Vitus dance, scrofula, erysipelas, and the ailments so common to women, young and old. Sold by all dealers or sent post paid, at 50 cents a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville, Ont.

The Idols Converted to Good Use.

A missionary in Travancore, India, saw one morning, a native coming to his house with a heavy burden. On reaching it, he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols.

"What have you brought these here for?" asked the missionary; "I don't want them."

"You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and formed into a bell to call us to church?"

The hint was taken; they were sent to a bell founder and made into a bell, which now summons the native converts to praise and prayer.—Presbyterian Standard.

All the rivers run to the sea, but the sea, through evaporation and rainfall, comes back into the rivers. In this way the blessings we give to the world will come back to fill our own lives with refreshing from on high.

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Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Baldus, 8 July.
 Glenboro, Glenboro.
 Portage, Arden, 3 March 1:30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, church: Catherine's, May 5, 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, 10 May, 1:30 p.m.
 Bruce, Paisley, 7 July, 10 a.m.

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

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, March 5
 Inverness, Orangetdale 5 May 11 a.m.
 P. E. I., Charlottown, 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, 30th April 2:30 p.m.
 Lunenburg, Labase 5 May 2:30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10:30

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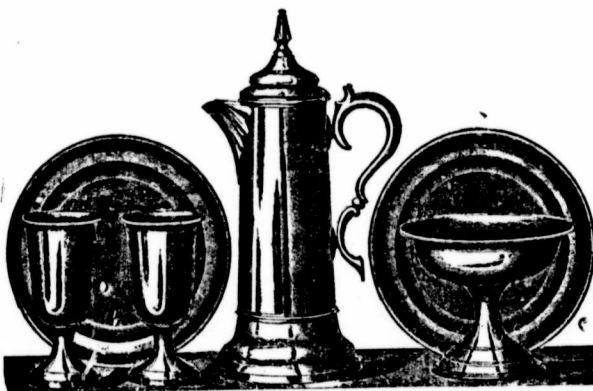
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 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
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