

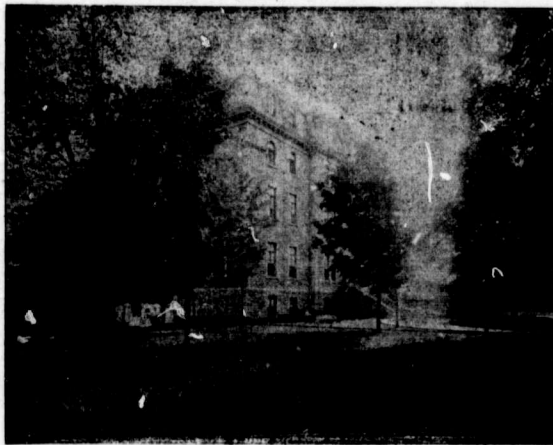
# Dominion Presbyterian

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**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.  
Edmonton, Edmonton, 4 Sept., 10 a.m.  
Kamloops.  
Kootenay, Greenwood, 1st week Sept.  
Westminster, New Westminster.  
Victoria, Victoria, St. A., 4 Sept., 10 a.m.  
SYNOD OF MANITOBA AND NORTHWEST,  
Superior  
Winnipeg, Man. Coll., 10 July, 10 a.m.  
Rock Lake.  
Glenboro, Glenboro.  
Portage, la Prairie.  
Brandon, Brandon, 11 Sept., 10 a.m.  
Minnedosa, Yorkton.  
Melita, Melita.  
Regina, Whitewood.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Ham., 17 July, 9:30 a.m.  
Paris, Chal., Woodstock, 10 July, 11 a.m.  
London.  
Chatham, Chatham, 11 Sept., 10 a.m.  
Stratford, 10 July.  
Huron, Clinton, 11 Sept., 10:30.  
Maitland.  
Bruce, Paisley.  
Sarnia, St. A., Sarnia, 9 July, 7:30 p.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Pictou.  
Peterboro, Peterboro.  
Whitby, Whitby.  
Lindsay, Lindsay.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Orangeville, Orangeville.  
Barrie, Barrie, 11 Sept., 2 p.m.  
Algoma, Richard's Landing, Sept.  
North Bay, Calendar.  
Owen Sound, Owen Sound.  
Sauguen, Palmerston.  
Guelph, Guelph, St. A., 18 Sept., 10:30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke.  
Montreal, Montreal, Knox, 11 Sept., 10 a.m.  
Ottawa, Ottawa, Park St., 7 Aug., 10 a.m.  
Lanark, Renfrew and Carleton Place.  
Brookville.

SYNOD OF THE MARITIME PROVINCES.

Sydney, Sydney, St. Andrews.  
Inverness, Middle Riv.  
P. E. L., Charlottetown, 7 Aug., 11 a.m.  
Pictou, Pictou.  
Wallace.  
Truro.  
Halifax.  
Lunenburg.  
St. John, St. John, St. A.  
Miramichi.

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## Note and Comment.

It is now definitely decided that the Australian Commonwealth shall come into being on January 1, 1901.

The Cape Colony Treason Bill provides a penalty of five years' disfranchisement for taking up arms against the Queen.

The total British losses in the South African campaign to date, exclusive of sick and wounded now in hospital, but inclusive of all deaths, invalided, and prisoners are 42,500 men.

The State of Pennsylvania is considering the advisability of opening its 100,000 acres of pure forest to consumptives. This important subject is also claiming a good deal of attention in the Province of Ontario.

The Earl of Hopetoun, the first Governor-General of the Commonwealth of Australia, is a Presbyterian. He was Lord High Commissioner to the General Assembly of the church of Scotland in 1887, 1888 and 1889.

There seems no end to the new religious bodies. In Asiatic Turkey there is a body of religionists who call themselves Yezidees, or devil worshippers. Believing that Satan is destined to be restored to heaven, they wish to keep on good terms with him, as they may need his friendly offices.

The South African war is about at an end, and the Boers' pertinacity in keeping up a useless struggle and loss of life savors more of sheer obstinacy than good sense. Very soon England will be free to send troops from South Africa to China, where the presence of ample force will tend to restore and preserve peace.

The congregation at Richmond, Virginia, to whom the late Dr. Moses D. Hoge ministered, have resolved to establish a post-graduate scholarship in Union Theological Seminary (Southern Presbyterian Church), where their late pastor was educated. The young minister of this old church is Rev. Dr. Guthrie, a nephew of Rev. Principal MacVicar, D. D., Montreal.

Li Hung Chang has left Canton with many smooth words on his lips, and it is possible, of course, that his mission to the north may be peaceable both in intention and result. But with Li nothing should be taken on trust. With Li's record before us, says the Standard, the gravest doubts as to his real purpose are justifiable, and it is as likely that his intention is to put himself at the head of the movement as to stem its course.

As the war nears its close, people in the old land are talking more and more of its forthcoming rewards. Lord Roberts' fate has been pretty well decided for him if one may take the current gossip of the London military clubs. That he will be offered a Dukedom seems to be a foregone conclusion, and the grant of money that will accompany the titular honors, are put down, at a prediction, as certainly not less than £100,000.

In Dr. Parker's congregation the men predominate. This is a noteworthy fact. It shows the strong hold he has upon the business and literary mind. Though he is 70 years of age, his church is crowded, and his vigor shows no perceptible abatement. He has been an unique preacher, wielding a remarkably intellectual as well as spiritual power. His preaching on the whole, has been evangelical and evangelistic, and his career indicates that there is nothing like the Gospel, when ably and truly presented, to hold men as well as women year after year.

A pamphlet entitled "Unitarian Use of the Name Presbyterian," from the pen of Rev. A. H. Drysdale, of Morpeth, has been adopted for circulation, and will be at the disposal of those desiring it. The association of "Presbyterian" and "Unitarian" is said to be confined to some parts of England and the North of Ireland. The explanation of how it arose is the aim of the booklet. Unitarians in the North of Ireland have a Presbyterian form of government.

When the Queen received the Endeavourers from America at Windsor, she was dressed in white this summer clothing, and, as the Endeavourers said, looked "just beautiful." There was a white feather in her hat, and she had on a long white shawl. The Christian Endeavour delegates, as a whole, are much pleased with their visit to England, but no episode has given them such genuine delight as the gracious way—"motherly," as one of them termed it—in which the Queen drove among those of their number who visited Windsor.

The Religious Tract Society have undertaken, at the request of the Publication Committee of the Ecumenical Conference of Foreign Missions, to publish the Official Report of the great meetings held in New York from April 21st to May 22nd, 1900. A strong committee of literary experts have combined to produce what they trust will prove to be a standard missionary book. The leading papers and speeches will be given in full, but a large portion of the Conference proceedings has been severely edited so as to retain only what is judged to be of permanent value.

The Archbishop of Canterbury's recent speech in the House of Lords on ritual is generally recognized to be conciliatory, and his clear statement that the bishops are still hoping to bring all the clergy into line is understood to be an indication that at the last meeting of the prelates at Lambeth considerable progress towards obedience was reported. But the most important declaration by the Primate was in relation to the policy of prosecution. He said that he would interpose no difficulties in the way of a prosecution in cases in his diocese where the Lambeth decisions were disobeyed. The significance of this statement is that it represents a complete departure from what has been understood to be the settled policy of the bishops.

The last circular from the banking house of Henry Clews of New York, contains the following: "The Chinese situation displays distinct improvement. It is now known that early reports of carnage and murder were much exaggerated; that while the Chinese have shown some duplicity, still the course of the Powers is now clearly towards rescue of the Legations and the enforcement of an orderly and capable government in place of the one now existing in Peking. Now that the march to Peking has commenced, we may expect some stirring news and possibly further bloodshed; nevertheless, the outlook for a solution of the Chinese question without a disastrous war is brighter than at any time since the troubles began; and the financial situation abroad must be correspondingly relieved."

At the great C. E. Convention says the London Presbyterian, the hammer employed by William Carey was used to give the signal when the speaker's time had expired. Perhaps some may suggest that the hammer was never better employed. But the hammer reminds us of the great new founder of missions in the modern sense—a man sprung from the lowest ranks, yet used as a mighty champion of the truth. At the age of fourteen he was apprenticed to a shoemaker, at twenty-five he was Baptist minister, at thirty-two he was in the foreign field in India. What a spectacle it is—that unlettered man tackling the learned Brahmin on his own soil, becoming Oriental Professor at Calcutta, and publishing valuable grammars and dictionaries of Bengali, Maharratta, Sanscrit and other languages. God hath chosen the weak things of the world to confound the things which are mighty.

Mr. William Drysdale, so long and so favorably known in connection with the book trade of Montreal, has purchased the St. Catherine street branch of the estate of the William Drysdale Company, and will make that place his headquarters for the future. A post-office has been established there; and, under such favourable circumstances, we trust the business may go on and prosper.

"Get back to the land," we are told, and the advice is good, remarks the Monetary Times. A number of Toronto people, including some street car men, intend to go to New Ontario and take up farming. Most of those who have decided to make the move are men who have graduated from the farm to the city, and ended up in the employ of the railway company. It is said that a dozen are about ready to go, and have decided upon the Temiscamingue district as the place where they will start their little colony.

The appointment of the Lord Advocate, Mr. A. G. Murray, Q. C., M. P., by the Prince of Wales, to be Keeper of the Great Seal of His Royal Highness's Principality of Scotland, is a reminder that the eldest son of the Sovereign of Scotland has for centuries been Prince of Scotland. The principality or appanage of the Prince of Scotland consists of lands in the shires of Ayr, Renfrew and Ross; it has been a principality since the time of Robert III., and is personal to the king's eldest son. It is known technically to Scots lawyers as a "regality jurisdiction." It is with reference to the management of these lands that the office just filled up exists. The Prince of Wales is also Duke of Rothesay, Earl of Carrick, Baron of Renfrew, Lord of the Isles, and great steward of Scotland.

Describing a tour through the famine districts of India, the special correspondent of the "Manchester Guardian" says: "Of the great and constant flowing canals, whose shaded banks are the pleasantest refuges the plains can offer you in the hot weather, it can only be said that they have done so magnificently well that the failure to extend them faster is nothing less than a tragedy. I say nothing at the moment of their financial success, except that they are by far the best investment that the government of India has ever made. They have largely extended the cultivation of new crops such as rice and sugarcane, they have given India a permanent granary, and they have opened up huge tracts of desert country to cultivation, relieving the congested districts in the process."

The Times has given biographical notices of Sir Claude Macdonald, Sir Robert Hart, and Dr. G. E. Morrison. In the notice of Sir Claude Macdonald, it is mentioned in connection with his recent illness, that though the last reports from Peking showed him to have recovered both his strength and spirits, the Foreign Office was contemplating the desirability of offering him another post in a more suitable climate, when the present disastrous crisis occurred. Of Sir Robert Hart, it is stated that early in 1885 he was offered by Earl Granville the post of British Minister at Peking, "and he began by accepting it. But he never actually took up the appointment, and within three months he formally placed his resignation in the hands of Lord Salisbury, who had in the meantime succeeded at the Foreign Office." Of Dr. Morrison's career of adventure many remarkable incidents are told. Some years ago he was appointed to take charge of a small pioneer expedition in New Guinea. "The expedition was a failure, and for Morrison it turned out a disaster. He was wounded in the bush by two native spears, and, with the heads sticking in him, was left for dead. Fortunately he was soon picked up and made a wonderful recovery, though it was not until nine months afterwards that the second spear-head was taken out of his body. This marvellous feat of surgery was performed by Professor Chiene of Edinburgh. While he was in Professor Chiene's hands, Morrison, by way of filling up his time, continued at Edinburgh University his medical studies begun at Melbourne, and in 1887 he took his M.B. and C.M. degrees."



## ATTRactions OF OTTAWA.

BY A VISITOR.

Ottawa strikes one as being a live, enterprising city. There is in it an air of healthy movement; not of feverish restlessness, but a steady life. When I arrived the Parliament was still in session, but its days were numbered, and its life was of a somewhat flickering kind. The Senate was giving its last kicks but even these, provoking as they were, could not stimulate a really new activity. The members have gone and few of the ministers remain; but the buildings still stand, happily untouched by the late terrible fire, and these give a character to the central portion of the city.

Having mentioned the fire I may as well say now that signs of its fearful devastation may be seen in parts of Ottawa, and specially at Hull, over the river; but even there tokens of rapid recovery are everywhere present. The business portion of Ottawa is bright and attractive, and it is evident that its merchants are alert and up to date. Of course the fact that Ottawa is the Capital of the Dominion and the centre of the Government departments has had much to do with the making of the city, but there seems to be much private enterprise of the right kind; and there is an appearance of healthy growth, which is likely to go on for some time to come. Ottawa can be approached by several ways, by river or rail, and presents in most cases a picturesque appearance. Apart from the main thoroughfares there are many pleasant streets and shady avenues; while all round the city there are fine walks and drives. The street car service is very good, and on the days that are hot and dusty, this enterprising Company does its best to tempt you to take one of its short, pleasant trips. This, of course, they do for their own profit; but it is certainly an advantage, though you may like the city, to be able to run away from it so easily, and after enjoying a cool breeze get back again to your comfortable home.

For those who wish a quiet place there is Rockliffe Park, where you can wander by the river, or sit and read among the trees. If you desire a longer ride, and to leave the city further behind, there is a big new summer car inviting to Britannia on the Bay. This will take you through some miles of open country, and the speed of the steady car will give you a breeze, if there is no other forthcoming. When you reach the Bay you find a fine stretch of water, where you can fish, or boat, or swim. Thus where you may spend a few hours at a watering place and reach the city any time you like, but let us say in time for your evening meal, for which you have got a real appetite. Another splendid trip is the run to Aylmer by electric railway, and then by steamer up to Chat's Falls. If the day happen to be wet you can visit the Library, Art Gallery, Geological Museum, etc. However, I have said sufficient to show that in the summer time, when so many people are seeking distant places of retreat or recreation, Ottawa is not a bad place to spend a holiday, and that all round

## THE DOMINION PRESBYTERIAN

there are attractive spots by river, lake or mountain, that are easily reached, and that may be thoroughly enjoyed. All this is, of course, mere common places to the dwellers in Ottawa; but to many who are perhaps not so very far from the city it may be information, even if of a superficial kind.

### Presbyterian Church in Canada.

#### Estimated Requirements for 1900-1901 Western Section.

Rev. Dr. Warden, "Finance Minister" of the Church, has issued a circular in which he clearly sets forth the requirements of the various schemes for the current year. We quote from the circular:

The following is a statement of the amounts required for the current year on behalf of the Schemes of the Church. It is intended to guide Presbyteries and congregations in the amount at which they should aim, as well as in the appropriation of their contributions. It is very desirable that Presbyteries should at an early meeting give special attention to this matter, and carefully consider what amount they should assume, and then apportion this amount among the several congregations within their bounds. In Presbyteries where this has been done, and where the supervision of each Scheme has been committed to some one member of the Presbytery, the results have been generally much more satisfactory than when left to each congregation to give as it pleased:—

Home Missions.....	\$ 64,000
Augmentation of Stipends.....	28,000
Foreign Missions.....	73,000
Woman's Foreign Missionary Society.....	56,100
French Evangelization (including Pointe-aux-Trembles Schools).....	35,000
Colleges, viz:—	
Knox.....	12,000
Queen.....	5,000
Montreal.....	5,000
Manitoba (exclusive of amount from Synods of Manitoba and British Columbia).....	3,000
Ministers', Widows' and Orphan's Fund (over and above Ministers' Rates and Interest from Investments).....	14,000
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and Interest from Investments).....	14,000
Assembly Fund.....	7,000
	\$346,100

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other Schemes are for the Western Section alone.

An average contribution over the whole Church of \$2.00 per member will provide the total amount required for the Schemes. Many congregations will, of course, greatly exceed this average. It is hoped that an earnest effort will be made to reach the average in every congregation.

Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. This will be found helpful to them, as well as to the work.

Where Missionary Associations do not exist, the Assembly has appointed collections to be taken up during the current year as follows:

French Evangelization.....	4th Sabbath of July.
Assembly Fund.....	August.
Colleges.....	Sept.
Widows and Orphans' Fd. grd.....	Oct.
Home Missions.....	Nov.
Manitoba College.....	Dec.
Augmentation Fund.....	Jan 901
Aged and Infirm Ministers' Fund.....	Feb "
Foreign Missions.....	2nd " Mar "

Quite a number of congregations fail every year to contribute to one or more schemes of the Church. The Assembly last month instructed Presbyteries to take this matter into consideration, at their first meeting, and endeavor to secure the organization of an efficient Missionary Committee in every congregation and Mission Station within their bounds, so that a contribution may annually be obtained for every scheme.

The scheme which seems at present to receive less than its fair share of attention and pecuniary aid is that of the Ministers' Widows' and Orphans Fund, the claims of which I would urge upon all Sessions and congregations.

Nearly the two-thirds of the entire contributions for the Schemes of the Church are received during the last three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money PRIOR TO 28TH FEBRUARY. Special attention is called to this, as hereafter an annual statement in detail is to be submitted to the Assembly of all money received from congregations, Sabbath schools, etc., up to Feb. 28th.

Several letters having been received enquiring if the Presbyterian church has any connection with a scheme inaugurated by some young people in Toronto to raise money for a Canadian Children's India Famine Fund, we are requested to state that the Church has no connection with this committee. The Rev. Dr. Warden is the only person authorized to receive contributions for the India Famine Fund to be disbursed by the missionaries of our church in Central India. The Foreign Mission Committee, some time ago, decided that instead of sending money to one individual missionary to be disbursed at his or her discretion, that money was likely to be more judiciously expended if disbursed by the missionaries, male and female, meeting in council. Any of our readers desiring to contribute to the Famine Fund will do well to do so through the agent of the church, Rev. Dr. Warden, Toronto.

From Liverpool, England, there comes the suggestion that lady curates should be introduced into the church. It is maintained that they would be cheaper, and that they would "give to the parish three times the sense and three times the sympathy of even the best of young men." Last week we ventured to make a suggestion much in the same line, viz., that the services of "good women, to be found in every congregation, should be utilized in pastoral work, sick visiting, etc.

"Revolutions do not go backward." The bonds of superstition will be broken in China and Confucianism will be overthrown.

Principal Lang, in opening a bazaar at Cults, said that hitherto there had been only one foreign mission connected with the church of Scotland. They could not call India a foreign field, and Ichang in China might at no distant date cease to be foreign, events in the east were so hastening.



### Letter From the Yukon Country. Some Experiences of a Missionary.

A letter from Rev. J. A. Sinclair, formerly of Spencerville, to his mother, and published in the *Almonte Gazette*, contains much that will prove interesting reading, and well worth reproducing in *THE DOMINION PRESBYTERIAN*. Mr. Sinclair writes from Cariboo, Dominion Creek, Yukon, under date 24th May last. He says:

"I started from Bennett on the afternoon of April 4th and arrived in Dawson on April 25th, having travelled 15½ days, spent two days waiting at Selkirk for the water to go off the ice, and the Sundays of course in rest. I assure you it was no pleasure trip. When I started there was a foot of water on the upper part of Lake Bennett, through which I was fortunately drawn by railway construction trains, through the kindness of my old and true friends, Mr. Henry and Mr. Hyslop. I had to cross two long "cut offs" (i.e., short overland trails from one bend of the Yukon river to another) one of 48 miles, and one of 65, most of which was bare ground. I could never have managed it had I not provided myself with an axle and a couple of wheels which I could place under my sled in a few seconds when I struck bare ground. My "sled with wheels" created a great deal of amusement, but nevertheless it went through when others were abandoned, or had to be loaded behind horses.

When you think of what it meant to start on a five hundred mile trip, knowing that at one place you would have to cross bare roads as far as from Scotch Corners to Spencerville, and the roads all the way in exactly the condition that they are at home during sugar-making, you will not wonder that everyone told me that I could not do it. However, the committee, in spite of my suggestion, left me no discretionary authority but had simply asked me to get down to work on the creeks before the ice would break up, and to hold one's influence as a preacher in this country one must not fail in the face of any difficulty overcome by others. So I saw that the one thing to do was to go on until I could not get an inch farther, and by the good luck that you always insisted followed me—of course we know it is providence—I got all the way through. When you remember that I came all but the last hundred miles alone, that I had never seen the river before, and that half a dozen times every day the old trails would lead into open water—where the ice had been worn out by the current, you can imagine what a time I had finding my way along the river. But my good luck was very striking at times. Many a time when I was nearing places around which it was most difficult to find a way I would meet some one whose tracks I could follow long enough to get past. You know on the melting, a dog sled or even a horse would make so faint a trail that an hour of sunshine would obliterate it. I do not know what I should have done had I not been brought up on the dear old Mississippi Lake, and so was thoroughly acquainted with ice and could readily at a glance distinguish the good from the bad ice. But I had to take chances that we would never take at home. Once my dogs and sled went in. I let go the plough handles (with which we guide the sled from behind) just in time. The dogs swam along until we could get hold of them and pull them out. Nothing was injured as I had all wrapped in canvas and rubber blanketing. In another place I bridged an open place with the sled, walked the dogs over, crawled over myself and then pulled the sled out. This would have been impossible on the lake at

home, but on the river the ice is often quite strong right to the edge of where the current wears it away. Then again I had the good luck to get dry over a part of the ice where others before and behind me waded through water from four inches to three feet deep. This was just below Selkirk. When men met me at Selkirk, some of them wet to the waist, I decided to wait there until the water would run off, as I knew it always does after the snow is melted and just before it breaks up. I waited two days at Selkirk, and then followed the subsiding water down to Dawson, a few times I went through top ice and frozen slush and got wet, but had no wading to do worth speaking of.

I have three beautiful dogs that I bought for the trip. Two are black Russian bear hounds and the leader a deer hound. The two black fellows were named Dewey and Bismarck when I bought them, and the leader named "Slim." But I rechristened Slim and named him "Bobs," feeling that Dewey and Bismarck should be led by "Bobs." Bobs and Bismarck proved fine dogs and brought the sled through to Dawson, arriving in fully better condition than when I left, but Dewey proved a "tender-foot" and his feet were so sore that I had to leave him at Selkirk! He will come down on one of the first boats.

The ice in the Yukon floated out last Tuesday, i.e., 44 hours less than two weeks after I came over it! Lake Lebarge has not broken up yet, and is not likely to for two or three weeks, so that we will have no steamer traffic from Bennett before the 1st or 10th of June. So we will get no newspapers, baggage, etc., before then, though it is hoped that letters will get through.

I have now spent almost two weeks making a tour of the creeks unoccupied by any mission, and will probably make this point, Cariboo on Dominion Creek, my headquarters. There are probably 300 men within a mile's radius, and probably 800 within 3 miles of me. Then I expect to hold services at Lombard, 3 miles from here, Sulphur creek, 9 miles away, and at Gold Run, about 7 miles out. Possibly also at Lower Discovery, 3 miles below here. There is plenty to do, but still I am not sure that it was not a mistake to sacrifice the work at White Horse for this field. That will be a permanent town when there will be nothing here but tunnels and gravel heaps. Of course it is important to float the banner while the people are here and especially while the Evil One is so busy destroying character, but had I had my own way I should have remained and initiated work in the more permanent centre.

In the meantime, I am having a change of experience, and seeing the inside, as it were, of mining-camp life. (Just now the first mosquito that I have seen this spring made its attack; more experience coming apparently.) In one respect I am now peculiarly like the Son of Man. I have not "where to lay my head," only as I happen from night to night to find it! Tuesday night last I slept in Rev. Mr. Cock's manse at Eldorado Forks, 14 miles from Dawson; Wednesday and Thursday nights in a "bunk house" bedroom with no window, in it at Lombard, 19 miles from The Forks; Friday night, with four miners in a cabin 10 x 12, with nothing but a couple of blankets between us and the poles forming the spring mattress; Saturday night again at Lombard, 3 miles from here, where I preached yesterday, last night here at Cariboo with miners again, and to-night I shall (D.V.) sleep in a tent farther

down the creek. I had hard work deciding at Bennett that I could possibly get along until June or July with 100 pounds of baggage. I left 50 pounds of that behind with Dewey at Selkirk. But on the other hand I have much to be thankful for. I am exceedingly well and strong, and have more energy than I have ever felt before. Last Sunday I preached at 10 a.m. at "Concessions" on Humber Creek, walked 14 miles, most of it through mud, snow and slush, got a dip to the waist in a creek in the first 3 miles and climbed 1,500 feet and down again on the trip, and preached with perfect ease again at the Forks at 8 p.m. I must have thrown off some of my old laziness, eh mother! I assure that I am very unclerical looking in corduroy suit, long boots, grey flannel shirt, a collar that once was white! and a very much worn cowboy hat! I shall send you a picture soon. But clothes don't count out here; nothing but the man inside!

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## • The Quiet Hour. •

### The Man Born Blind.\*

BY WAYLAND HOYT, D.D.

And as He passed by, He saw a man blind from his birth (v. 1). I have read that congenital blindness is incurable. This was the man's trouble—that he was *born blind*. Christ "saw" him. Our Lord notices, He is not heedless of our trouble. So intent was this seeing it attracted the attention of the disciples. And, upon their seeing, perplexing questions arise. Their first principle was one too common now, that *all suffering is the result of sin*. Therefore they took it for granted that somehow, perhaps in a pre-existent state, this man had fearfully sinned, or that his parents surely had. Now mark the light Christ's answer and other Scripture throws upon the problem of suffering—(a) that while *sometimes* it is inflicted as specific punishment for specific sins, as Christ elsewhere taught (Mark 5: 14), such is *not always* the case; (b) that, as in the case here, suffering may be sent as a means of grace, "either that by our endurance we may manifest the grace of God to others (2 Cor. 12: 9) or may be taught of God ourselves (Heb. 12: 6-11), or that, in some other way, suffering may be blessed to us. It was blessed to this man; God's power and goodness were so manifested in and through his suffering, and by the cure of it, that he became in truest sort a believer in Jesus (v. 38). Never allow yourself to make the harsh mistake of the disciples and take *upon yourself* to declare that special suffering is the punishment for special sin. Leave that to God.

We must work the works of Him that sent Me, while it is day (vs. 4). Even our Lord had only definite and restricted time for His earthly work. Let us catch earnestness from Him, that we may not waste or misuse our one earthly opportunity. Every miracle that He wrought, every word that He spoke, every scoff that He bore, every wrong that He forgave, was a ray of light from the unseen God, revealing His nature to men.

When He had thus spoken, He spat on the ground, and made clay of the spittle and anointed his eyes with the clay, and said unto him, Go, wash (vs. 6, 7). This Scripture is crowded with teaching, as against, perhaps, the most pernicious error now flaunting itself under the guise of religion, viz., so-called Christian Science. Notice (1) Christ did not deny this man's *actual* blindness; He did not suggest to the man that his blindness was all a figment, that he should keep saying over to himself, "I'm not blind; I'm not blind." (2) Our Lord *used means*—the spittle, the clay, the pool. It is not needful for us to find out the precise relation of these means to the cure. The certain truth is—our Lord *did* use means. It's therefore in the plainest sort of conflict with the plainest sort of Scriptural teaching here, to say that medicinal means are *never* to be used. As clearly as the sunlight, our Lord sanctions here the use of means.

And now, on to find the *key* that unlocks. It is *obedience*. Notice (a) the man did not *think* about going; he did not say he would go at some *future* time; he did not wait to discover what *would be the good* of his going; he did not go only *half-way* or *three-quarters way*; he did not go and *stop at the last thing*—the washing; he did not go anywhere else,—to Jordan instead of Siloam. He instantly, entirely, absolutely *obeyed*.

Notice (b) the result,—he came seeing. Thus obey Christ, and all spiritual darkness shall be cleared for you.

Is this not he that sat and begged? (v. 8). This man at once made brave confession. He made it among his *neighbors*. It is a great thing when those most wanted to us, those closest to us, discover the change Christ has wrought in us; and when we are not in the least ashamed to let them see it; the first and best place in which to confess Christ is among those right about you, in your home, school, place of business.

And they said unto him, Where is he? He saith, I know not (v. 12). This was a natural enough question, though the man could not answer it. But he could, would, did proclaim Jesus. If people bother you with questions, frankly confess ignorance, but keep on telling about Jesus.

They bring to the Pharisees him that aforetime was blind. Now it was the Sabbath on the day when Jesus made the clay and opened his eyes (vs. 13, 14). This man made brave confession also among *cavilers and enemies*. Observe the inherent vice of this quibbling Pharisaism,—it puts ceremonial above humanity, questioning about the rightfulness of doing such good upon the Sabbath. How this confessing man grows in knowledge and experience! "Fidelity in that which is least is the condition of receiving larger gifts in knowledge and faith."

\*Lesson for August 19, John 9: 1-17. GOLDEN TEXT One thing I know, that, whereas I was blind, now I see.—John 9: 25.

### For Daily Reading.

Mon., Aug. 13.—The effects of drink. Isa. 28: 1-7.  
 Tues., Aug. 14.—An afflicted family. Deut. 21: 18-20.  
 Wed., Aug. 15.—Unto the third and fourth generation. Exod. 34: 4-7.  
 Thurs., Aug. 16.—The ruin of a State. Prov. 31: 4-5.  
 Friday, Aug. 17.—Intemperance and selfishness. Isa. 5: 11-12.  
 Sat., Aug. 18.—Drunkenness punished. Matt. 24: 42-51.  
 Sun., Aug. 19.—Topic: *The woes of the drunkard.* Prov. 23: 29-35. (Quarterly temperance meeting.)

### Perfect Peace.

Peace, perfect peace in this dark world of sin?  
 The blood of Jesus whispers peace within.  
 Peace, perfect peace, by thronging duties pressed?  
 To do the will of Jesus, this is rest.  
 Peace, perfect peace, with loved ones far away?  
 In Jesus' keeping we are safe, and they.  
 Peace, perfect peace, our future all unknown?  
 Jesus we know, and he is on the throne.

—Edward H. Bickersteth.

The path of sorrow and that path alone  
 Leads to the land where sorrow is unknown.  
 No traveller ever reached this blest abode  
 Who found not thorns and briars in his road.

—William Cowper.

Religion is, not by accident or chance, but by its own very nature, the happiest of all lives. Just so far as it ever grows sad and gloomy, it grows irreligious.

Blossoms give place to fruit, and so should praise to God be the promise of some good work to follow. God must love fruits more than blossoms, for it takes them so much longer to mature, and they last so much longer when they are matured.

### An Immeasurable Measure.

A Large Prayer: Eph. 3. 14-21.

BY ANNA ROSS.

Having been started, as narrated in a preceding paper, into studying the four words of dimension, the breadth, length, depth and height of the love of Christ, there was naturally a strong impulse for further working the mine which had been opened.

Taking up the prayer from the 14th verse, I quickly came upon another measure. Paul is seeking strength for his Ephesian converts, as their hearts are made weak through the sufferings through which he, their beloved teacher in Christ, is called to pass. He has not fallen into the error of supposing that he has the whole burden to bear. He has such confidence in the love of these Ephesians that he knows his sufferings means their sufferings, and he goes to work to pray down strength that shall overmatch their weakness. How the Apostle's heart is enlarged in this prayer! There is positively no limit to what he asks. He begins at the very beginning with one of his immeasurable measures.

Listen to him: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you, according to the riches of His glory." The prayer that Paul is asking is to be measured out to these Ephesians according to this measure, "according to the riches of His glory."

Now this is a very, very large measure. He does not ask that they may be strengthened according to their faith. That might be, in the case of some of them, a rather small measure. He does not ask for strength even according to their need. That was a large measure, and Paul knew it. But he asks strengthening for them according to a much larger measure than that, even according to the riches of the Father's glory, "the unsearchable riches of Christ," wrought out by Him and treasured up in Him for the supply of the poor and needy.

Now, if we were standing in the midst of a parched land, and had somehow obtained connection with boundless supplies of water, it would make a mighty difference whether that water were measured out to us by the thimbleful or by the hoghead. The thimble supply might keep our soul in life, but the hoghead, if measured out fast enough, would constitute us rivers of living water to the wilderness all around. Paul asks supplies for these Ephesians not at all upon the thimble scale, but according to the largest of all measures, "according to the riches of His glory."

Look at Paul's measure. Look till the contemplation of it shall expand your heart, and it becomes large enough to take in some of God's large thoughts of grace toward you and yours. Look until the old, cramped, human thimble measures shall drop altogether out of sight. Look at the measure of the riches of the glory of our God as His dearest measure for the answer of your prayers. You will feel your faith growing while you look at it. Faith grows wonderfully upon such food.

Andrew Murray gives the same immeasurable measure in other words—words that are well worth looking at and pausing over till their significance shall enter the deepest place in our heart. "Expect," he says, "an answer to be measured out to your prayer according to the value of the blood of Christ in God's sight." Look upon that, and let the Comforter have time to lead you out into that measureless value, "the value of the blood of Christ in His Father's eye." Expect an answer according to that, and it will be Paul's own measure over again, "according to the riches of His glory."

There is another of these immeasurable measures towards the close of this prayer, which may be the subject of the next paper. Those who care to know what it is and what it means would do well to study it up for themselves beforehand. They would understand it much better if taught it directly from Heaven.

### Family Worship.

The importance of family worship cannot be over-estimated. The united prayers of a family call down blessings from heaven which could be secured in no other way. A family at prayer is a little band of "two or three" with God "in the midst of them;" it is the two or three "agreed as touching one thing" which God has promised to grant. In addition to the divine blessings which family worship calls down from heaven, its influence leaves a benediction upon the hearts and lives of those who participate in it. It melts, it softens, it harmonizes differences, dispels jealousies, and adjusts each to the well being and comfort of all the others. Much blessing and good is lost to the home where there is no family altar, and the father or the mother who neglects family prayers will have much to regret. Dr. Norman McLeod narrates the following incident, which should help to awaken the hearts of those who have neglected this duty.

"I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I 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!'"

### The Nerve of Crime.

Burke, the Irish murderer, whose horrible mode of committing his crimes has taken his own name, in his confessions states that only once did he feel any restraint of conscience. That was when about to kill an infant child. The babe looked up and smiled in his face, "but," said he, "I drank a large glass of brandy, and then I had no remorse." His case is one of thousands. Many times in my own experience have young men looked up to me when asked what they had to say why the sentence of the law should not be pronounced, and falteringly said, "I was drunk; I would not and could not have done it had I not been drunk."—Chief Justice Noah Davis.

### Consecration.

There is danger least enthusiasm for external Christian service overshadow the sense of duty to cultivate personal holiness. Such service cannot take the place of personal consecration. The chief object of religious service is not to render men comfortable or enlightened, but to help them to become reconciled to God through Jesus Christ. Nothing else so promotes this object as sincere righteousness in the one who makes the welfare of others his purpose in Christ's name. If he be imbued with the Divine Spirit, his goodness wins him access to others, touches their hearts, and makes his efforts most successful.—Rev. Edward W. Moore.

The humblest Christian has something to spare. He can give sympathy and help.

## Our Young People

### THE VICE OF VICES.

Topic for Aug. 19.—"The Woes of the Drunkard."—Prov. 23: 29-35.

Personal Abstinence—Unceasing Opposition—Universal Opposition.

### The Legacies of Intemperance.

BY LOUIS ALBERT BANKS, D. D.

In dealing with the question of intemperance, the personal woes and miseries of the drunkard himself are a very small part of the problem, though it would be a problem pathetic enough if that were all. The sorrowful heart, the quarrelling spirit, the babbling tongue, the disgraceful scars, evidences of shameful wounds, the inflamed eyes,—these are the loathsome credentials of the man stung by the adder, and torn by the fangs of intemperance. But terrible as this is, it is only an insignificant part of the picture that is painted in heart and life by drunkenness.

Isaiah truthfully declares that one of the results of the use of strong drink is to cause one to be oblivious to the rightful claims of God and man. It sears the conscience, and stupefies the soul in selfishness. One of the reasons why the drunkard can go on spreading broadcast the sorrow which his career causes is because of this paralyzing selfishness, which is one of the results of this sin.

The immediate influence, the first legacy, of intemperance, is to the family of the drunkard. His wife and children and his relatives, be they ever so pure and innocent themselves, must share his disgrace and shame, and they must often endure it after he has ceased to feel the shame and ignominy of his position. This bitter legacy brings usually the curse of poverty, the fruit of the twin branches of idleness and waste which grow on the drunkard's tree, to make still more horrible and repulsive the poisonous draught.

One of the saddest of these legacies in domestic life is the hereditary influence of this vice, which often reappears, unto "the third and to the fourth generation." The thirst for strong drink acts not unfrequently like some of the rivers in southern California, that come down from the mountains, strong and courageous in the fulness of their waters, but when they strike the hot plains they sink beneath the sands, to reappear again many miles away, and roll onward with unabated current. So the appetite for strong drink sometimes does not seem to appear in a man's children, but running under a generation, comes up in his grandson, a very lurking devil of evil, so that the unfortunate youth, from early boyhood, never hears the clink of the glasses, or sees the glint of the sun on the bottles in the saloon window, or catches a whiff of the fumes from a grogshop door, but that inherited appetite for strong drink cries out in his very blood for gratification.

But black as the picture is when looked at in the staggering drunkard himself, and in the widening trail of misery in his family, it does not tell all the story. For this drunkard and this family are citizens, and their influence reaches up into all the avenues of power and authority. The drunkard himself may sit in the seat of power, handcuffed by his evil habit, until law is helpless in his nerveless fingers.

Even this is not all, for the public conscience has been seared as with a hot iron, through the compromises made by the State

in licensing for gold the spreading of this moral, social and political plague among the people.

The Christian youth of the world have received this horrid legacy from the past. But they have force enough, if in all churches, Protestant and Catholic, in all lands, they would join heart and hand together, to drive the liquor traffic from the earth, and forever purify from the fumes of intemperance the atmosphere of God's world—Christian End. World.

### Weak and Strong.

To be read in the meeting.

Call no man weak who sometimes sheds a tear  
Over the height and depth of mortal need;  
Over the death or ill of some one dear;  
Over a hero or a hero's deed.

Call no man weak who can a grievance brook,  
And hold his peace against a red-hot word;  
Nor him a coward who averts his look  
For fear some sleeping passion may be stirred.

But call him weak who tramples not in dust  
Those evil things that fascinate the heart;  
Who fears to give his moral toe a thrust,  
And springs from duty with a coward start;

Who grapples not with one defiant sin,  
Whose ease, and pride and pleasure keep the  
post.

Where self is strongest, weakest passions win,  
Where self is weakest,—there, the valiant host!  
—Charlotte Fiske Bates.

### Some Opinions.

Intemperance is a hydra with a hundred heads.—Chrysostom.

Other vices make their own way; this makes way for all vices. He that is a drunkard is qualified for all vice.—Quarles.

Intemperance wipes out God's image and stamps it with the counterfeit die of the devil.—Gough.

Drunkenness does not travel in single harness. It yokes itself up with other sins.—G. F. Pentecost, D.D.

But where shall I find language strong enough to express in fitting words the sin of those who, over the counter, or in the public-house, supply the drink that sinks man, originally made in the image of his Creator, far beneath the beasts of the earth?—Thomas Guthrie, D.D.

Now I want you to think that in life troubles will come, which seem as if they would never pass away. The night and the storm look as if they would last forever, but the calm and the morning can not be stayed; the storm in its very nature is transient. The effort of nature, as of the human heart, is ever to return to its repose, for God is peace.—George MacDonald.

Our unmercifulness often takes away the last chance of our getting what we think our due from those who offend against us.

Zeal in Christian work must be manifested always in a Christian spirit. The fire in the Christian's heart should be from God's altar.

I saw that there was no other way for the afflicted children of God to take but to go to God with all their sorrows.—David Brainerd.

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests also some more of the truth of God, and sweeps it into the treasury of life.—Phillips Brooks.



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C. BLACKETT ROBINSON,  
Manager and Editor.

The Rev. ROBERT V. M. KIBBIN, M.A., has been appointed special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN, and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 8th Aug., 1900.

Exchanges will oblige by mailing direct to Ottawa in future.

What the Church ought to withstand and fight against as one of the worst perversions of the time, is that spirit which takes account of nothing but financial results.

Afflictions are to a good man's life what floods are to a river. They sweep away the weeds and rubbish of character which may have been accumulating along the borders of his daily conduct. They are one of the methods God takes to sweeten and freshen life, when it has been allowed to stagnate.

We have succeeded in securing the right person to supervise the delivery of THE DOMINION PRESBYTERIAN within the city limits. Mr. Stimpson, 747 Gladstone avenue, is the man. Hereafter city subscribers may expect their paper every Saturday with time-telling regularity. Should there be any oversight, however, drop a card to 370 Bank street, and the oversight will at once be remedied.

We ask attention to the advertisement of Kingston Boys' College, in another column of this issue. This new claimant for public favour is no longer an experiment, but an assured success. The principal, Rev. T. J. Glover, B.A., has high ideals as to what a boys' college should be, and is putting his ideals into practical effect. This is quite manifest from the high praise awarded him by parents who have had sons under Mr. Glover during the past year—Prof. Carr-Harris, of Queen's University; Mr. Hugh Waddell, of Peterboro; J. B. Walkem, Q.C., Kingston, and others; all of whom bear willing testimony to the moral influence of Mr. Glover, as well as to the thoroughness of the education imparted. Send for catalogue.

## THE DOMINION PRESBYTERIAN

### THE RESPONSIBILITY OF ATTRACTION.

It was a great moment in the life of our Lord, and His disciples, when he looked upon the crowds who had been drawn together, by the attractiveness of His ministry, and who were now hungry and weary. He knew what He would do. He had no hesitation when confronted by real need; but for the apostles it was an overpowering problem which they must decline altogether on account of its large dimensions. Many suggestions arise out of this incident in the life of the Son of man. On one of them let us now fix our attention. We think it a great thing to attract the crowd; but does there not lie behind that the responsibility of feeding them? The greatness of our Lord as a teacher is seen in this, that He had the power to attract without using any low sensationalism; and that having attracted, he had the power to feed. It was not his regular method of procedure to supply the common bread. In fact, as He Himself pointed out, there was an element of danger in that; but his action on this occasion is a symbol of his whole ministry. It was a ministry that met the highest responsibility. The highest responsibility of the ministry is not to have the large crowd—the full church, but to see to it that those who do come are fed in the truest sense. Our hearers, as a rule, do not need bread for the body. It is because they are so full and comfortable that they are hard to reach; but they have a complex God-given nature which needs a varied ministry. The intellect must be ruled by great principles; the heart roused by holy emotions; and the will quickened to noble action. Jesus appealed to the whole nature and the best and purest elements in it. If He was misunderstood and rejected by many, those who understood and received Him were lifted to a higher plane of life. He set before them the great issues of life; and did this boldly and clearly. If His hearers failed, they failed by their own cowardice and unbelief; and not because the voice was thin and the message vague. By all means let the Church pay attention to legitimate attraction, showing the smiling face and the outstretched hand; but let her ministers remember that when the crowd is gathered the responsibility is only created, not completed, the duty demanded, not discharged; only out of solemn thought and silent communion can the message come which is to reveal the Father and quicken men's souls.

"The goblins will catch you if you don't watch out," is world-wide in its quaintness and in its application. The unseen and seen forces of evil are on every hand. From the time a child has its measles, whooping cough and thrush until it is carried off by the infirmities of old age the prince of the power of the air is always on the alert, and we are in danger of being led captive at his will. When dangers were near men have been known to sleep with one eye open; to sleep on their arms, etc., and this is in the warning: What I say unto you, I say unto all, Watch!

### A WORD FOR CHINA.

Mr. T. G. Selby, who spent many years in a remote district of China, and who knows the natives and their language intimately, ventures a remonstrance in the "British Weekly" against a blind and indiscriminating wrath in the chastisement of the Chinese. He points out that the Legations were supplied with food by friendly natives at great risks and sacrifices; that the Chinese stock has produced a Prince Ching, who lost his life in a fruitless attempt to defend the beleaguered Ministers; that "the friendliness and fidelity of hosts of native Christians are beyond all praise;" and that the common Chinaman enlisted as a soldier for the defence of our last acquired strip of territory is doing more than was expected of him. In avenging one of the darkest crimes of the century, we must take care that we do not discredit ourselves and make swarms of implacable enemies for those who will come after us. The proposal to uproot and defile the tombs of the Ming Emperors is madness, and would kindle a revenge that would smoulder for centuries. We cannot turn the fair and fertile provinces which nourish four hundred millions of human souls into a fire-scorched continent of Dead Sea cities. The protest is timely, and, it is to be hoped, will not pass unheeded, more especially if it turns out, as Mr. Selby believes, that "the Chinese judgment and the Chinese conscience will sustain the Allied Powers when the hour for chastising the instigators of these massacres is come." This view of the case will be heartily endorsed by every Canadian missionary in China.

### The Assembly Fund.

Under date 30th July, Rev. Dr. Warden has issued a circular giving particulars respecting the requirements of this fund, the annual collection in behalf of which takes place on Sabbath, 19th inst. He says:

"In addition to the expenses immediately connected with the meeting of Assembly, and the publishing of the annual volume of Minutes, this Fund has to bear all expenses connected with Committees of the Church that have no fund of their own, such as the Committees on Statistics, on the Distribution of Probationers, on Church Life and Work, etc. There is also an annual charge on account of the general expenses of the Presbyterian Alliance. There are this year special charges, by order of the General Assembly, in connection with the Committees on Aids to Social Work and on Uniformity of Public Worship."

"According to instructions of the Assembly, one copy of the Minutes is to be sent for each member of Session, in those congregations that have contributed to the Fund during the year then preceding."

"The estimated amount required this year is \$75,000. To meet the expense of printing and distributing the volume of Minutes, etc., the sum of \$5,000 is needed before the end of August. Will you kindly see that a contribution is made by your congregation and the amount forwarded to me immediately after the nineteenth instant."

**HOME MISSIONS—WINTER SUPPLY.****An Appeal to the Young Men of the Church.**

BY REV. JAMES ROBERTSON, D.D.

On October 1st about 74 Home Missions in Western Canada will become vacant, owing to the return of students to College. The students now attending the Summer Session in Winnipeg will supply 25 or 26 of these, leaving nearly 50 unprovided for. Western Presbyteries are much concerned about the outlook. This summer a considerable number of missions were without supply, and a larger number had very partial supply. In one Presbytery a settlement stretching 43 miles along the railway, and from 12 to 18 out from the railway, where two missionaries could with profit be employed, was wholly neglected. In another Presbytery, in a stretch of over 80 miles, there is only one missionary, while three were asked for. In another Presbytery three missions were vacant, and of one of them the H. M. Convener writes: "One hundred houses are in course of erection here and the church should provide immediate supply." In another Presbytery three important missions had no supply. To one of them a student was appointed, but he could not go because "the mission was new and he was not sure that all his salary would be paid." "And there were others."

It is conceded that there are men enough in our church to man all our missions and congregations: that they are not properly distributed. In Eastern Canada there are more men than charges; in the West more charges than men. Will not some of our young men help to correct this inequality, and meet the wants of the Mission field?

Men in middle life, men with families are scarcely fitted for frontier service; nor have we conveniences for them. Our hope is in young men. Plenty of young men volunteered for service in South Africa, and any number of our young ministers were prepared to go as chaplains; have we no religious Imperialists? The vacant charges in the East older men can supply, even were every one of our graduates to go North or West.

Let me make a few suggestions. Are there not some strong young men in Eastern Canada who desire a change for reasons that need not be discussed here? Instead of fishing for calls—writing letters to Moderators of Sessions and members of congregations—and so bringing discredit on the ministry, why not offer your services to the H. M. C. for New Ontario or the West? The whole new country lies before you; if you have ability, it will soon be discovered; and there is a rare opportunity for you to have your name "writ large" over half a continent.

Are there not graduates of good gifts, but gifts which congregations have hitherto failed to discover, scattered up and down through the land, why not end idleness and anxiety at one stroke by entering the H. M. field? God has called you to preach, to shepherd souls, why not go where preaching is to be done and souls are to be shepherded? Were Christ to meet you and ask you, "Why stand ye here all the day idle," what would your answer be? Do you not think He would command you to enter into the vineyard immediately, and no longer wait on the tastes and whims of pampered, eligible charges? Does He not call you by the destitution in the North and West?

Would not some students be willing to drop out for a session? If you spend the winter in the Mission field you can join the Summer Session classes in Winnipeg, in 1901, and take your places in your own classes in the autumn. You will not lose a day in graduating; you will have a wider experience in dealing with men, and you are simply doing the work to which you devoted your life.

There are many reasons why this work should be vigorously prosecuted. The growth of the Church demands it. In the district east of the Great Lakes our Church is growing only a fraction over 2% per annum just now. Her hope of growth is in the North and West; but, if we neglect these, we cannot grow. The Church to grow must go in with the settler. Shall the Presbyterian church be a laggard here? Her prestige, power to extend Foreign Missions, to maintain herself in her activities at home are bound up in this work of church extension.

The future well-being of the country demands aggressiveness. Into the West there is a large inflow of alien races from Europe. If we are to Christianize and Canadianize them we must have a vigorous religious, and national life. Unless we evangelize our own people how can we begot or communicate such a life? Patriotism demands some sacrifice. Will you not make the sacrifice to mould the new life of the West? Unassimilated and unevangelized the Foreigners are a national peril.

Sacrifice will nourish and develop the missionary spirit of the Church. Dickey, Grant, Pringle, Sinclair, Cook, Wright, have rendered the Church signal service by their heroic work in the North; there must be plenty of the same stuff among the young men of the Church. By such chivalry the spiritual life of the Church is developed, and the Christian spirit differentiated from the worldly.

You believe the Gospel to be the power of God in the salvation of men; many are perishing, more are likely to perish because the Gospel is denied them; will you not volunteer to be Christ's messenger to give them the Gospel?

Toronto, Ont., Aug. 1, 1900.

The Secretary of the Home Mission and Augmentation Committees, Western Section, has this week sent out blank forms for students' reports, and half yearly claims of Presbyteries to the several conveners. If any convener fails to receive them in due time he is requested to notify the secretary, Rev. Dr. Somerville, Owen Sound.

We would call attention to "The Briar and the Palm, the Wages of Life," by Annie S. Swan. The copy we have received is published at six pence, and is neatly bound in paper and clearly printed. Annie S. Swan is a well-known authoress of established reputation, and we have much pleasure in commending this strong, wholesome story.—Edinburgh: Oliphant Anderson and Ferrier.

Professor James Bryce has recently said: "There is nothing in politics so difficult, nothing so prolific of misunderstandings and suspicions which may ultimately lead to war, as the attempts of several mutually jealous Powers to exert a joint control over some other government or territory." Is the story of China to be added to that of Turkey in illustration of the truth of this statement?

**OUR CHINA MISSION.****Missionaries Recalled.**

An important meeting of the Foreign Mission Committee was held in Toronto, last Thursday to consider what action should be taken in view of the grave state of affairs in China. There was a large attendance of members, with the Convener, Rev. Dr. Moore, of Ottawa, in the chair; and there were also present Revs. Dr. Maclaren, Toronto; J. B. Fraser, John Thompson, Sarnia; Dr. Johnson, London; Dr. Warden, Dr. McKay, Mr. Hamilton Cassels and Mr. Andrew Jeffrey, Toronto; Rev. J. K. McNeillie, Lindsay, and D. Wilson, Seaford. Rev. W. Harvey Grant of the Honan staff and Rev. W. Gauld of Formosa were present to advise with the committee.

The committee had to consider the situation in view of the following considerations:—The future safety of the missionaries; the tremendous strain to which they were subjected in escaping from Honan through five hundred miles of hostile country, and the possible need of rest for a season; the expectation that in the future—it is hoped in the near future—China will be more accessible than ever, and that our missionaries should be in readiness immediately to seize the opportunity when it comes and take up again the work from which they are now compelled to retire; the knowledge of the fact that the presence of the missionaries at the present time in any part of China acts as an irritant, and that the native converts are less exposed to persecution in the absence of their teachers; the desire in the meantime to have the missionaries employed elsewhere, if not in China, either in the home or foreign field; the fact that even if the trouble had not arisen a number of the missionaries would be entitled to return home on furlough in the spring of 1901, and others in 1902, and that by taking furlough a year earlier they will be the better prepared to enter upon the work when the opportunity offers; the fact that the dialect spoken in Honan and in north China generally is, not spoken in any of our other missions in Korea or Formosa, thus preventing service in these missions.

After much earnest consideration, it was agreed to send the following cablegram:—"Committee entrust decision to staff, advising McKenzie, McClure, McGillivray remaining in or near China, watching developments, others returning to Vancouver; draw if necessary; cable freely."

If for any cause any one of the three missionaries named cannot remain, others will be chosen. Several of them have had many years of experience, and the committee has the fullest confidence in their courage and discretion.

The executive was authorized to take any step that may seem necessary in the developments of the coming days.

The Presbyterian Mission staff now in China is composed of the following:—Mr. Wm. McClure, B. A., M. D., of Montreal; Rev. Murdoch McKenzie, of Montreal, and Rev. D. McGillivray, M. A., B. D., of Goderich, who are advised to remain, and Miss Margaret I. McIntosh, of Toronto; Miss Jennie I. Dow, M. B., of Ferguson; Mr. C. Leslie, M. D., of Montreal; Mr. Wm. Malcolm, M. D., of Galt; Rev. J. A. Slimmon, of Toronto; Rev. R. A. Mitchell, B. A., of Toronto; Rev. Jonathan Goforth, of Thamesford; Rev. Jas. Menzies, of Ailsa Craig; Miss Mina A. Pyke, of Stratford; Rev. John Griffith, B. A., of Toronto; Miss Margaret Sterling Wallace, M. D., of Toronto, and Rev. T. C. Hood, of Chatham. Rev. Percy C. Leslie, M. D., of Montreal, is already on his way to San Francisco, with his wife and family.

## The Inglenook

### True to Nature.

BY N. A. M. ROE.

Noah Harkins accumulated considerable property in youth and middle life, and when old age came he imagined that everybody was trying to get it away from him. He withdrew from the church because he was invited to give to all the church benevolences. His sister Judith wrote that she would make him a short visit, and he wrote back that he was well enough and she'd better put it off a year; he supposed she was coming to induce him to make a will in her favor.

She did not receive the letter declining her visit, however, so one morning she appeared, walking up the dusty road and turning in at the lilac-bordered walk. Noah could not help being a little cordial to the sister he had not seen for years, especially when she seemed so glad to see him. The old housekeeper was glad to see her, too, for she knew how weazened the old man was becoming not only physically but spiritually.

At night, as the two old people sat on the porch, Noah said: "What did you come for, Judith?" He looked at her sharply from under brows that drew closer as he looked.

"What did I come for?" she repeated, in bewilderment. "Why, I came because I hadn't seen you for more than twelve years, most thirteen now, and I knew you must be getting old, and"—

"You thought it was time I made a will. I thought so. I thought so."

"You thought I came after your money?" The sister was angry. "Let me tell you, Noah Harkins, you haven't a blessed thing—I won't say a blessed thing, for the Lord hasn't blessed a thing you've got—p'raps the devil has"—then she laughed. "You'll find His blessing is always a curse. Howsoever, as I was sayin', you ain't got a thing that I'd take as a gift, and you needn't make no will on my account. The money is cramped, the house is close, you don't even let in God's air. I see that you are wrinkled and dried up inside as well as out, and everything belonging to you is ready to blow away in the first wind."

Noah sat with eyes contracting more and more as she went on. He was surprised to find some one who cared nothing for his possessions. A swift thought went through his mind that it might be possible there were other people who felt the same way.

"I'll take that back, Noah. I have always envied you the possession of the Ark. It was so comfortable, and we used to have such fun playing coach in it. Do you remember the time you made such a valiant rescue of me and the nine dolls made of pillows? We had a big saw-horse tied between the thills, and the lively beast started to run, and you leaned over the dasher and—leaned too far. You landed on your head, and the horse tipped over and thwacked the back of it!" She was wiping the tears as she laughed at the funny remembrance, and Noah was laughing, too.

"That carriage must be most a hundred years old."

"I guess 'tis. Mother always called it the Ark, for it was such a refuge for all the school children on a rainy day. They used to pile in several tiers high on the back seat, and in front just the same. Too bad Besom died—he belonged with it."

"Yes. I was sorry and"—

"Wal, I wasn't sorry then, for he was the most cantankerous, cont'y, vicious old thing that I ever saw. Do you remember he bit off one of my long braids, and then mother made me have the other one cut off? You'd never think now that I once had hair to be proud of, would you?" and she smoothed the thin gray covering that lay on her head.

"What would you do with the Ark if you had it?"

"I wouldn't keep it shut up in the barn," she said, with a wag of her head.

"I s'pose you'd want Prince to go with it?"

"Of course. I shouldn't expect to haul it myself."

"He's pretty lively."

"He won't bite my head off. I fed him grass this mornin', an' he knows me. I'd rather have him than the liveliest sawhorse that would run away and kill us all," and she laughed again.

"I don't know's I can spare Prince."

"No, I didn't s'pose you could now; but when you get ready to die I hope you'll let me have the Ark and Prince."

"I'm good for twenty year yet."

"The Ark'll keep. I looked at them spokes an' they're just as sound as when father and mother was alive."

Judith stayed all summer, and she got still better acquainted with Prince. Noah took her out to drive every night wherever she wanted to go. Judith got into the habit of asking everybody they passed on the road if they didn't want to ride.

The second Sunday she said: "Noah, Father Ellis is so rheumaticky he can't get to church any more, an' I do think folks as has a horse and kerridge should take him."

The housekeeper was called to care for her son's household, for his wife died and left three little children. So Judith made Noah's blueberry pies, and once she cut a man out of cookie dough and set it beside his plate, "just for old time's sake," she said; but afterwards she gave it to Bonnie Dane, the cripple down the lane.

The summer was ended, and Noah was uneasy. He wondered what he should do when Judith went home.

"Judith, couldn't you stay another week?" he said, with such a pitiful look in his old eyes that Judith felt tears coming.

"Wal, I calkated I'd stay right along when I come. I'd heard how you was dryin' up, and I says ter myself, I can't hev Noah die as he is. I've got ter do something to spread him out, an' it's time I was about it. What would mother say if she knew you'd stopped givin' to everything? An' she'd ask me what I let you do it for."

Noah swallowed twice, and then he said, "I'll spread out any way you say if you'll only stay."

He went out to look after Prince who had already been well attended to that morning, but Judith understood her stern brother, and never said a word about it to him.

Under Judith's influence, so mildly exerted that Noah never felt it sensibly, he gradually expanded, and before he died he made arrangements to give five thousand dollars to the missionary fund.

"Judith, I've made my will."

"Wal, that's a proper thing to do. I hope you've give Widder Haskins a hundred dollars so she can go to the Old Ladies Home?"

"No, I hain't."

"I s'pose you forgot it, but you can add a postscript."

Later he said: "Judith, I've tore up that will, though I do say it cost me five dollars to git Lawyer Green to make it."

"Noah, I never lied to ye, an' if you'll set down on a piece of paper what you want done I'll see it's done, an' you needn't pay no five dollars neither. That's a waste of money. Why, that would keep Prince in oats some time."

"Judith," said Noah, "I'm a gone goose this time, I guess. My prop'y il go to you as my nearest heir but you wouldn't er got a cent if you hadn't ben so willin' ter do without it. I guess mother'll say I've left it in good hands, an' I guess I have. 'Twas that old Ark business that made me do it. Anybody that'll be satisfied with such a legacy ought ter have more." There was silence for a little. "Judith, I'm glad—you came—narrow—tight"—then he slept, and at last he whispered: "Judith—a blessing—from the—Lord."

### The Pronunciation of Chinese Words.

It will be a help in the pronunciation of Chinese words to remember that the vowels are uniformly those of the Italian or continental alphabet, namely: 1. A always about as a in far; e always approximately as e in they or then; i very like i in machine or pin; o as either the o of song or how; and u always as the u of rule. 2. Also it should be remembered, every syllable has an independent value, and should be given that value in pronunciation. 3. As for consonants, they are pronounced exactly as written. These three rules will secure as correct a pronunciation of Chinese names as can be secured without oral instruction. For example, under the first rule, one would say tah-koo for Taku, not take-you, as one frequently hears the word pronounced; lee-hoong chahng for Li Hung Chang, not li hungehng; peh-king for Peking, not peeking; shahng hah-ee for Shanghai, not Shanghigh; tsoong-lee-yah-men for tsung li yamen, not tsung lie yamen, and so on. Under the second rule Tientsin is pronounced teeyen-tsin, accenting the yen syllable; not teentsin. General Nieh's name is Neeyeh. The Chinese coin tael is not tale, but tahale, pronounced quickly. Yun-nan-fu is yon-nann-foo, not yunan-fyu. In like manner all words are pronounced with syllabic distinctness and with uniform vowel sound. Under the third rule the province named Szechuan is sounded, not zekuan, but nearly as zehchooah, touching the choo very lightly; Nganhwei as ingah-woowayee, dropping the initial sound; Liautong Peninsula is leeahootong, and the German possession Kiau Chau is Keeahoo Chahoo.

The purple fringe of the thistle blossom  
Fades into feathery white;

There is only a leaf on the river's bosom

Where I saw a lily last night

O, August days, with your dreary haze,

How fleet ye are—and how bright.

"Ah, sir," exclaimed a Scotch elder, in a tone of pathetic recollection, "Our late minister was the man! He was a powerful preacher, for in the short time he delivered the Word among us, he knocked three pulpits to pieces, and danged the insides oot o' five Bibles!"

The city of Peking is sixty miles from the great wall and 100 miles from the sea.

Soften your grief by much thanksgiving.—  
Horace Bushnell.



**Be Content.**

Long, long ago, a robin and a butterfly talked over their troubles one day.

"How much nicer it would be to live in a house, as men do," said the robin. "There's a black cloud in the sky, and I'm sure it's going to rain. I'll have to cuddle up under the eaves and my feathers will be damp. I fear I'll take cold and lose my voice.

"I have to hide away, too, when it rains," said the butterfly. "I would be a great pity if the water washed off my lovely powder, and a big shower might drown me."

Miss Butterfly was quick-witted. "Why not go and live in that house now? The window's open?" And she flew in at once. The robin was more cautious. He lighted on the window-sill and pecked around. "I don't see any place for a nest."

"Pshaw! You don't need a nest in a house," said his gay little friend. So Master Robin flew in, and perched on the first thing he found, which was a book; but he looked homesick. Miss Butterfly fluttered to a quill pen, and made believe it was a flower.

Pretty soon there were sounds, and the robin listened as hard as he could.

"O, papa!" a child's voice said, "look there! Sh-sh! Keep still! You'll scare them! What a beautiful butterfly for your collection! And, papa, mayn't I have the bird in a cage? I'd like a robin with my canary."

A man's voice answered low: "Run around outside, then, deary, and close the windows softly so they can't get out."

Master Robin's brains were wide awake now. He spoke quickly: "That man's an ento—well, I can't say it, but he's crazy on insects, and he'll stick a pin through you, my lady. And that girl thinks she'll put me in a cage! I guess not! Let's fly?" Out they flew just as the little maid's hand touched the sash. They heard her cry of disappointment as they dashed by her.

"O, papa! they just went out like a flash; and they're both gone!"

But Master Robin and Miss Butterfly laughed heartily to be out again in the free air. The black cloud was gone, and the warm spring sun was shining on the garden beds of crocus and hyacinths. How beautiful it was out of doors! Living in a house was not to be compared to it.

"Better be content where our Maker meant us to live," said Miss Butterfly. A wise afterthought of the highy-tighty little creature!

**Paper Handkerchiefs.**

In Japan, China, and Korea, pocket handkerchiefs made of the thinnest paper are in common use. Like that abomination, the paper serviette, they are supposed to be used once and then thrown away.

They are now reported to be becoming quite a *la mode* in England, having received the approbation of the West End dudes. An up-to-date Japanese firm has recently established agencies in London and Dublin, and is doing a flourishing business. Probably many of the handkerchiefs waved in welcome of Her Majesty in Dublin were made of Japanese paper.

They have the advantage of being very cheap, costing only three shillings per hundred; and come packed in tasteful cardboard boxes. The ground color is cream, and not only are they tastefully illustrated, but most delicately perfumed, so that the user may easily imagine that he is plunging his nose into the rose-gardens of Japan, with the additional advantage of an absence of thorns.

**One Day at a Time.**

One day at a time! That's all it can be:  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early and stretch them late.

One day at a time,  
It's a wholesome rhyme—  
A good one to live by:  
A day at a time.

One day at a time! Every heart that aches  
Knows only too well how long that can seem;  
But it's never to-day which the spirit breaks:  
It's the darkened future without a gleam.

One day at a time! A burden too great  
To be borne for two can be borne for one;  
Who knows what will enter to-morrow's gate?  
While yet we are speaking all may be done.

One day at a time! When joy is at height—  
Such joy as the heart can never forget—  
And pulses are throbbing with wild delight,  
How hard to remember that suns must set!

One day at a time—but a single day,  
Whatever its load, whatever its length;  
And there's a bit of precious Scripture to say  
That according to each shall be our strength.

**King Mtesa and the Bible.**

In a speech delivered in England, Henry M. Stanley, the celebrated explorer, told this remarkable story of a missionary Bible. He said:

"Janet Livingstone, the sister of David Livingstone, made me a present of a richly bound Bible. Not liking to risk it on a voyage around the Victoria Nyanza, I asked Frank Pocock, my companion, to lend me his somewhat torn and stained copy, and I sailed on my way to Uganda, little thinking what a revolution in Central Africa that book would make. We stayed in Uganda some time, and one day, during a morning levee, the subject of religion was broached, and I happened to strike an emotional chord in the king's heart by making a casual reference to angels. King and chiefs were moved as one man to hear more about angels. My verbal descriptions of them were not sufficient. 'But,' said I, 'I have a book with me which will tell you far better, not only what angels are, but what God and his blessed son are like, to whom the angels are but ministering servants.'

"Fetch it," they eagerly cried. 'Fetch it now; we will wait.'

"The book was brought, opened, and I read the tenth chapter of Ezekiel and the seventh chapter of Revelation from the ninth verse to the end; and as I read the eleventh and twelfth verses, you could have heard a pin drop, and when they heard the concluding verses, 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat,' I had a presentment that Uganda would eventually be won to Christ. I was not permitted to carry that Bible away. Mtesa never forgot the wonderful words, nor the startling effect they had on him and on his chiefs.

"As I was turning away from his country, his messenger came and cried: 'The book! Mtesa wants the book!' It was given to him. To-day the Christians number many thousands in Uganda. They have proved their faith at the stake, under the knobstick and under torture till death."—The Presbyterian, June 13, 1900.

An Aberdeen writer of a couple of generations ago, pronouncing a eulogium on his native country, declared that Aberdeenshire "can count battles, castles, camps, rivers, ballads, tumuli, locks, ruins, linnis, craggs, sculptured stones, mountains, valleys, and Druidical circles with any county in Scotland."

**The Art of Talking Well.**

It is better to be frankly dull than pedantic.

One must guard one's self from the temptation of "talking shop" and riding one's "hobby."

Whatever sets one apart as a capital "I" should be avoided.

A joke or humorous story is dependent upon its freshness for appreciation. Some emotions will not bear "warming over."

It is no longer considered good form to say a word against anyone. An ill-natured criticism is a social blunder. Gossip, too, is really going out of fashion.

True wit is a gift, not an attainment. Those who use it aright, never yield to the temptation of saying anything that can wound another in order to exhibit their own cleverness. It is natural and spontaneous. "He who runs after wit is apt to catch nonsense."

Talk that has heartiness in it and the liveliness and sparkle that come of light-heartedness and innocent gaiety, is a fairly good substitute for wit.

Offer to each one who speaks the homage of your undivided attention. Look people in the face when you talk to them.

Talk of things, not persons. The best substitute for wisdom is silence.

It is provincialism to say "yes, sir," "no, ma'am" to one's equal.

Have convictions of your own. Be yourself and not a mere echo.

Never ask leading questions. We should show curiosity about the concerns of others only so far as it may gratify them to tell us.

Draw out your neighbor without catechizing him. Correct him, if necessary, without contradicting him. Avoid mannerisms.

Strive to be natural and at ease. The nervousness that conceals itself under affected vivacity should be controlled, as should the loud laugh.—August Ladies' Home Journal.

Going from a Sunday service, a woman met a friend, who asked if the sermon was done. "No," was the reply; "it is all said; it now has to be done." If the audiences in all our churches were not merely "hearers of the word, but doers also," the effects of preaching would speedily be felt the world around.

If you and I and ewe and eye  
And yew and aye (dear me)  
Were all to be spelled u and i,  
How mixed up we would be.

The world is crowded with people who can do anything, but all its big salaries are waiting for those who can do something.

Native wizards are very popular in the Celestial Kingdom. The fortune-telling business is a profitable one.

## Metropolitan Business College

Attend this College and secure a high grade, up-to-date practical Business or Shorthand education, of which the diploma of the Business Educators' Association of Canada is a recognized guarantee. Bookkeeping is taught by the "Actual Business Practice Method," office routine and practice, by actual experience in the model offices conducted in the school room; shorthand, by the new method—"reporting style," from the beginning. Rates reasonable. Individual instruction. Catalogue on request.

**S. T. WILLIS, Principal**  
**Cor. Sparks & Wellington Sts.**

## Ministers and Churches.

### Toronto.

Rev. Dr. Talling is visiting friends in London and neighborhood.

Mr. James Bain, Sr., probably the oldest church member in the city, and Mr. Charles Wingate, have been inducted to the eldership in Kew Beach church.

The Rev. W. Frizzell, Mrs. Frizzell and family have gone to Niagara-on-the-Lake, where they, in company with Mr. and Mrs. Fox, will tend during the month of August.

Prof. Munison of Toronto University left yesterday for Winnipeg, where he is to give a series of seven lectures at the summer session of Manitoba College on ancient Egypt and Assyria.

The Board and Senate of Knox College have unanimously resolved to offer the Chair of Apologetics to the Rev. D. W. Forrest, D.D., Skelmerley. Dr. Forrest was for some years minister of the United Presbyterian Church at Moffat, was afterwards colleague in the pastorate of Wellington United Presbyterian Church, Glasgow, and was called to Skelmerley last year. Both as a preacher and as a writer on theological subjects, Dr. Forrest is a man of high attainments, and as the Kerr Lecturer in Edinburgh last year he added greatly to his reputation.

Cook's church, in this city, vacant since the resignation of Rev. Wm. Patterson, has a membership of 1,347 and a debt of about \$40,000. The congregation is well knit together; and the right man to take the pastoral oversight will be loyally secured in his work. The session is strong and will be given by the following names: Messrs. John Rogers, James Allison, (also treasurer), Thomas Caswell, Thomas Kinnear, S. Wallace (clerk of session), Wm. Eagle, A. C. Kirkpatrick, A. E. Young, John Rennie, J. M. Peole, R. A. McConnell, Alex. Smith, Charles A. Millar, Thomas Humphries and John Wilson. Altogether the congregation has had six pastors in the nearly fifty years of its history. They here were: Robert Irvine, Andrew Marshall, Wm. Gregg, James Gardner, Robb, John Kirkpatrick and Wm. Patterson. Dr. Gregg, John Kirkpatrick and Wm. Patterson are still with us; the others have gone to their reward.

### Western Ontario.

Rev. W. Moffatt, London, left last Friday for a trip to England.

Rev. Mr. Smith, Bradford, has been supplying the pulpit of Rev. J. T. Hill, Bondhead.

Rev. W. J. Clark and Mrs. Clark, of London, are spending their holidays in Muskoka.

Kirkwall Presbyterians worship in the school-house during the re-erection of the church.

Rev. L. Perrin, Georgetown, and Rev. H. A. Macpherson, of Acton, exchanged pulpits last Sunday.

The venerable Dr. Paton, of the New Hebrides Mission, while in Hamilton was the guest of Rev. Dr. Fletcher.

The Rev. J. S. Hardie, formerly pastor of Stanley street church, now of Listowel, was calling on friends in Ayr last week.

Rev. M. P. Talling, Toronto, preached very acceptably at the two services last Sunday in St. James Presbyterian Church, London.

Rev. D. Strachan, Guelph, will fill the pulpit of St. Andrew's church, Glencoe, during the vacation of the pastor, Rev. James Wilson.

Rev. Dr. Jackson, of Cleveland, officiated at both services at St. Andrew's church, London, last Sunday. He is an able and eloquent preacher.

The services at the First Presbyterian church, London, on Sunday, were conducted by Rev. Wylie C. Clark, of Brampton. Large congregations were present both morning and evening.

The local press pronounces the sermon preached by Rev. E. W. Panton, of Stratford, in St. Andrew's church, Berlin, as "able and scholarly." Rev. W. A. Bradley is enjoying a brief vacation.

The Galt Reformer makes sympathetic reference to the recent death of Rev. John Murray, Free church minister, at Brora, Sutherlandshire, Scotland, who was a visitor in Galt a few years ago.

Rev. John Currie, of Knox, Belmont, is to preach anniversary services in Kintyre on Sunday next. Rev. Mr. Barrett, of Kintyre, is to preach in Knox, Belmont, and Kilmartin church, Yarmouth, the same day.

Rev. J. S. Henderson, Hensall, has been elected moderator of Huron Presbytery.

Rev. W. P. Findlay, Claremont, preached last Sunday morning in St. Andrew's church, Guelph. His text was, "Though hand join in hand, the wicked shall not go unpunished." His subject was the self-revealing and self-punishing power of sin, and he handled it very ably.

Preston correspondence Galt Reporter: Rev. J. R. Johnston, pastor of the Presbyterian church, has gone to London, where he will spend a two weeks' vacation. Rev. B. B. Williams, of Guelph, will occupy the pulpit during that gentleman's absence.

During the absence of the Rev. A. G. Sinclair in Nova Scotia, the pulpit of the First Presbyterian church, Port Hope, will be filled by Rev. B. Canfield Jones, of Erie, Pa., a former highly esteemed pastor of that church, and whose visits are looked forward to with interest by his many friends.

Rev. R. W. Ross, Guelph, left last week to join a party at North Bay. From there he proposes to take an extended canoeing trip to Lake Pennesicamie via Mattawa, from thence down the Gatineau river to the Ottawa, and so home. THE DOMINION PRESBYTERIAN hopes to greet Mr. Ross when he reaches the Capital.

Rev. T. Eakin, St. Andrew's, Guelph, has been preaching in the Central church, Galt, and The Reporter pays the young minister a merited compliment. It says: "Although he is through his college course only a few months, he gives evidence of advanced study and possesses qualities which are sure to lead him into the front ranks of Presbyterian pulpiticians."

A successful lawn social was held on the grounds of Mr. J. K. Thoburn, Mosheres, under the auspices of Guelph Knox Church young people, in aid of the organ fund. There was a large gathering from the city and members of the church in the vicinity present. Under the genial presidency of Mr. J. A. McCrae, a varied programme was submitted and a pleasant evening spent by all.

At the last meeting of Huron Presbytery the following committees were appointed for the ensuing year, the first named in each list being convener: Home Missions, Revs. James A. Anderson, James Hamilton, Robert Henderson, and elders; Church Life and Work, Revs. Acheson, Sawers, Shaw and elders; Sabbath Schools, Revs. James A. Hamilton, Stewart, J. S. Henderson and elders; Finance, Revs. Shaw, Musgrave, Larkin and elders; Superintendent of Students, Revs. A. Stewart, Fletcher, Musgrave and elders; Christian Endeavor, Revs. Sawers, Carriere, Martin and elders; Augmentation, Revs. McLean, James A. Hamilton, R. Henderson and elders; Foreign Missions, Revs. Musgrave, Sawers, Larkin and elders; Conference Committee, Rev. S. Acheson and conveners of all the other committees.

### Montreal.

An interesting function took place at Westmount on Saturday afternoon of last week, when the corner stone of the new Melville Presbyterian church was laid by Mr. J. R. Walker, ex-mayor of Westmount, in the presence of the Rev. T. W. Winfield, the pastor of the church, and the members of its congregation. The weather was perfect for such an occasion, and much interest was evinced in the proceedings. Amongst those in attendance were several of the ministers of the town, Mayor Lighthall, of Westmount, the Rev. James Patterson, the Rev. W. P. Walker, Messrs. James Elliott, R. V. Sutherland, Alex. Moir, J. H. Raphael, Dr. Elder, T. S. Williamson, and many other citizens. After devotional exercises, the stone was laid by ex-Mayor Walker, who used for the purpose a silver trowel with an ebony handle, which bore the inscription: "Presented to J. R. Walker, Esq., on the occasion of the laying of the corner stone of Melville Church, Aug. 4, 1900."

The new church will be a handsome cruciform Gothic structure, in red brick, with a square tower at the west end. The nave will be 110 feet long and the transepts 80 feet, and it will hold over 600 people. Beneath the nave will be the church parlor, and divided from it by a sliding door, so that the whole can be used as one hall, will be the Sabbath school and library, and a kitchen. The first Sunday in November is the date set apart for the church to be ready for use.

Rev. James Taylor, of Aylwin, Que., paid a flying visit early in the week to friends in Buckingham.

### Ottawa and Vicinity.

Rev. James Taylor, B.A., Aylwin, was elected moderator of Ottawa Presbytery for ensuing six months.

Rev. Mr. Penman officiated in the Aylmer church on Sunday in the absence of Rev. Mr. McNicol, who is away on his vacation.

Rev. Wood, pastor of St. Andrew's church, has commenced a weekly prayer meeting to be held every Thursday at 7:30 p.m., Richmond.

Rev. Orr Bennett, of Hawkesbury, and Rev. Geo. Crombie, of Coulonge, tendered their resignations at Presbytery, which were tabled; and the congregations to be cited to appear in their own interests at next meeting.

The serious illness of Rev. Norman H. McGillivray, of Carp, from an attack of appendicitis, was announced at Ottawa Presbytery by Rev. Dr. Moore, who, by request, led in prayer for the speedy recovery of the sick brother.

Mrs. (Dr.) Thoburn and Miss McLeod are the only delegates from Ottawa to the Women's National Convention at Victoria, B.C. The meetings have proved a great success, both as to attendance and interest taken in the proceedings.

Monday's Citizen contained the following interesting paragraph: Mr. A. H. Taylor, Rideau street, has received a curio from his son, Mr. Andrew Taylor, who is in the Yukon. It is the tooth of a hairy elephant or elephas primigenius. It weighs over three pounds and is about five inches in width at the widest part. The tooth is in a good state of preservation. It was found by Mr. Taylor at Dominion Creek, when he was digging some 50 feet under the surface.

The Belfast Witness says: Rev. Dr. M. Meekin, of Ottawa, Canada, who some twenty-six years ago was minister of Magherahamlet Presbyterian Church, has for the past few weeks been on a visit to Belfast and neighborhood, and has occupied several of the local pulpits with much acceptance. The reverend gentleman will be remembered by many of the older generation of Belfast Presbyterians. He was a student of the old Queen's University, and a contemporary there of the Rev. James McGill and other esteemed ministers. Dr. M. Meekin leaves Belfast for a visit to London and Paris, and he will sail for Montreal early in August.

On a recent Sabbath Rev. N. A. McLeod, New Edinburgh, expressed the opinion that there should be a larger attendance of the children at the Sunday school. What, he said, could be done to remedy this was for parents to see that their children who were pupils learned the lessons and attended regularly. The office-bearers in the church should take a deeper interest in Sunday school work and the congregations should contribute more liberally. Cardinal Newman's famous remark that if he had the children of the empire to train while they were between the ages of three and ten years he would not care who had them afterwards, was quoted by Mr. McLeod to show the importance of early training. The hope of the Presbyterian Church, from a human standpoint, rested, he said, in the children, and the future of Christian activity also largely depends upon them.

The principal matter before last meeting of Ottawa Presbytery was the selection of a new site for Erskine Church. Representatives of this congregation claimed they should be permitted to take over the property on Concession street owned and occupied as a mission Sabbath school by the session of Bank Street Church, no other site being available. This Bank street declines agreeing to, chiefly because the placing of Erskine church on Concession street would take away 50 families, destroy a useful work that they had successfully carried on for nearly eight years—a work that they alleged Erskine church was not in a position to properly overtake; and, besides, another suitable site could easily be obtained. Commissioners from Erskine church took issue on all these points, and a prolonged discussion followed. Finally, at a late hour, the matter was referred to a special committee, consisting of Revs. Sadler and Ross, and Messrs. John R. Reid, of the Glebe, Wm. Hamilton, St. Andrew's, and John McNicol, Billing's Bridge, to report at next meeting. The *personnel* of the committee justifies the expectation of a satisfactory solution of this difficult case, which has already taken up a good deal of time and attention.

Sir Claude Macdonald reports the British Legation at Peking safe on August 3rd.

**Eastern Ontario.**

The Rev. D. J. MacLean, M.A., of Arnprior, and his wife and daughter are visiting in Lancaster.

Rev. Mr. and Mrs. Leitch, St. Elmo, have left for Old Orchard Beech, where they will spend three weeks.

Rev. J. B. Byerns, Cumberland, will occupy the pulpit of St. Andrew's, Pakenham, while Rev. R. Young is taking his holidays.

The Rev. Dr. Torrance, of Peterboro, has been exchanging duty with the Rev. Dr. Grant, of Orillia, to the delight and edification of both congregations.

St. Andrew's Church, Williamstown, is at present being painted inside and out. Services are held in St. Andrew's hall while the church is being renovated.

The Presbyterians of Picton, with a view of securing a more suitable residence for their minister, offer to sell or exchange the present manse building.

Rev. A. H. Scott, M.A., pastor of St. Andrew's church, Perth, author of the well-known book, "Ten Years in My First Charge," was in Lancaster the guest of his brother, Wm. J. Scott.

In the absence of the pastor, Rev. Dr. MacNish, who is spending a well-deserved holiday at Peak's Island, Me., the pulpit of St. John's Church is filled by Rev. J. Burnet of Summers-town.

Rev. Orr Bennett has intimated to the Session of St. Paul's church, Hawkesbury, that it is his intention to ask the Presbytery to relieve him of his charge at the end of the present year, which terminates on November 11. It is understood that Mr. Bennett intends taking a special course of study in one of the colleges of England or the United States.

The local papers contain lengthy references to the death of Mr. John Craig, of Glen Walter, one of the oldest and most highly respected residents of Gleggarry, who recently passed away at the advanced age of 88 years. The funeral was very largely attended. The service was conducted by the Rev. J. Matheson, pastor of Salem Church, Summerstown, assisted by the Rev. J. S. Burnet. Both rev. gentlemen referred in warm terms to the exemplary life of the deceased.

**Maritime Provinces.**

There is a scarcity of farm laborers around New Glasgow.

The interior of Prince Street church, Picton, has been repaired and renovated.

Rev. Wm. McLeod, the evangelist, is preaching in Picton county, near Gleggarry Station.

Mr. Jos. S. McKay, of Brandon, Man., accompanied by his wife, is visiting friends near Stellarton.

The annual convention of the New Brunswick C. E. Union will be held at Fredericton on the 21st and 22nd insts.

It is rumored that Prof. Macgregor has been invited to occupy the chair of physics in the college at Liverpool, England. We sincerely hope that Dalhousie College will be able to retain him.

St. John hotel-keepers are deploring the falling off in summer tourists. The cut rates of rival steamships between Boston and Yarmouth have diverted most of the visitors from New Brunswick.

United church, New Glasgow, of which Rev. Anderson Rogers is pastor, supports three home missionaries, at Tobique, N. B.; Boucherville, Lake of the Woods District, and Pincher Creek, N. W. T.

Rev. D. McLean, of Charlottetown, had a narrow escape from serious injury on August 1st. His horse becoming frightened by the whistle of the "Princess," ran away, overturning the carriage and throwing him out. He was fortunately unhurt.

Thirteen cars, well filled, carried the excursionists of St. James' Church S. S. picnic from Charlottetown to Morell last Thursday. The affair, however, nearly proved a tragedy, for after dinner a large number of the guests showed symptoms of ptomania poisoning. Their sufferings were acute, and physicians present were unable, owing to the want of remedies, to give them much assistance. They were removed as speedily as possible to their homes, and it is hoped none of the cases will prove fatal, although several are very serious. The number affected is not given, but one physician speaks of having a dozen of the cases in his hands. The cause is believed to have been imperfectly cured canned meat.

The official report for the summer of 1900 has just been issued from the agricultural office of Nova Scotia. From this it appears that the hay crop will be well up to the average; the same is true of potatoes and roots. There is prospect of an abundant fruit crop.

**Northern Ontario.**

The Barrie Presbyterians will hold their annual excursion to San Souci on Aug. 13th.

Rev. Mr. Skeine, of Hillsdale, will preach in the Presbyterian Church next Sabbath, morning and evening.

Rev. J. Watt, of Laskay, preached in the Presbyterian churches of Cookstown, Thornton, and Ivy on Sunday last.

The Rev. Professor McLaren, D.D., preached in Knox Church, Beaverton, last Sabbath morning, and the Rev. J. McD. Duncan, B.D., Woodville, in the evening. Mr. Duncan also took the afternoon service at Gambridge.

The Rev. M. C. Cameron, Harriston, has gone on his holidays to the Rainy River district, where he will spend a quiet time with his brother, who owns a large farm in that country.

The Rev. N. A. McDonald, Lorneville, occupied the pulpit of St. Andrew's church for the first time on Sabbath last, preaching very acceptably to a large and appreciative congregation.

**British and Foreign News.**

There is no Sabbath in China. Sir George White has begun his duties as Governor of Gibraltar.

A volcanic eruption in Japan has destroyed the lives of 200 people.

The membership of West Church, Greenock, (Dr. Hugh Macmillan) is now 603.

It is stated that the German Emperor will visit the Queen at Balmoral in August.

The famous Hampton Court vine is bearing a crop of about 1,200 bunches of grapes.

Three new Free churches are being built within the bounds of Edinburgh Presbytery.

Rev. Mr. McQueen wishes Dingwall Free Presbytery to disapprove of union with the U. P.

Glasgow Corporation by 44 to 8 votes rejected a motion to open the Peoples' Palace on Sundays.

Almost half the total white population in China are British. The exact proportion is five in every eleven.

A woman who wears a stuffed bird on her hat in the State of Arkansas is liable to a fine of from \$25 to \$50.

China's Grand Canal is the most wonderful artificial waterway in the world. It is over 2000 miles long.

Sir Robert Hart is essentially an Ulster man in appearance, in manner; with the indestructible brogue to the very end.

Dr. Joseph Parker, of London, completed, week before last, twenty-six years of Thursday noon-day preaching in City Temple.

Dundee Town Council have refused to allow the Rev. Jacob Plimmer the use of the public park for his annual conventicle.

Bell Street United Presbyterian Congregation, Dundee, have decided to give a unanimous call to Rev. J. Beveridge, of Wolverhampton.

Caithness Land Law Reform Association want Dr. Clark, M.P., to visit the county and ascertain if he still has the confidence of his former supporters.

Lady Strathcona, wife of the High Commissioner for Canada, has left London for Paris. The High Commissioner remains in England for the present.

Rev. A. M. Smith, formerly of Ayr, has been inducted as colleague and successor to Rev. James Robertson, of Viewforth Place church, Edinburgh.

Angus Mackay ("Oag"), Deanside, Sutherland, died on the 14th ult., at Polla, aged 81 years. He was famous for his knowledge of folk lore and clan history.

Mr. Leslie Stuart, the composer of the stirring song, "Soldiers of the Queen," was at one time a Manchester organist, and was known as Thomas Barrett.

A statue of Mr. James Traill Calder, the historian of Caithness, was unveiled at Wick by Mrs. Duff Dunbar, of Hempriggs. The statue is erected on the north side of the river, near the railway station.

Edinburgh Waterbeek congregation agrees to call Rev. Archibald Alexander, B. D., assistant, Broughton Place Church, as successor to Rev. A. P. Rankine, B. D.

Rev. D. P. Fenwick, minister of the parish of Logie, Fife, died at his manse on Thursday. He was ordained to the parish in 1874, and was a graduate of St. Andrew's University.

At a meeting of Duns presbytery at Berwick, a call to Rev. Gilbert Lang from Spiritual congregation, to whom ordination was granted at last Synod, was sustained. Mr. Lang accepts.

Lord Leven and Melville, who has been appointed to succeed the late Lord Lothian as Keeper of the Privy Seal of Scotland, has been a representative peer for Scotland since 1862, and is head of the banking house of Melville, Evans & Co.

The semi-jubilee of the Rev. John Spence Robertson, minister of Cumock parish, was celebrated by a soiree held in the Town Hall. Mr. William Wilson, J. P., one of the elders, presided. Mr. Robertson was presented with a magnificent piano, with a beautiful and costly gold watch and bracelet for Mrs. Robertson, and a pair of gold eye glasses for his mother.

Among those talked of as probable successors to Dr. Marshall Lang in the Baryny parish are Rev. Mr. Fisher, Aberdeen, who is under call to Morringesside, Edinburgh; Rev. Rudge Wilson, of Wilton, who is at present with the forces in South Africa; Rev. Dr. Hunter, of Galashiels, and Rev. Archibald Fleming, of the Tron church, Edinburgh. The stipend is \$4,350 and a manse.



SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Post Office, Buckingham, P. O." will be received at this office until Saturday, 18th August, 1900, inclusively for the construction of a Post Office Building at Buckingham, P. O.

Plans and specifications can be seen and a form of tender and all necessary information obtained at this department and at the office of Prof. Gorman, Esq. Town Clerk, Buckingham. Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the check will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, **JOS. R. ROY,** Acting Secretary. Department of Public Works, Ottawa, 2nd August, 1900.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

**Intercolonial Railway.**

ON AND AFTER

**Monday, June 18th, 1900**

the trains leaving Union Station, Toronto, via Grand Trunk Railway, at 9 a.m. and 9:30 p.m., make close connection with the Maritime Express at Bonaventure Depot, as follows:

The Maritime Express will leave Montreal for daily, except on Saturdays, at 12:30 noon, for Halifax, N. S., St. John, N. B., the Sydney and points in the Maritime Provinces. The Maritime Express from Halifax, the Sydney, St. John and other points east will arrive at Montreal daily, except on Monday, at 7:30 p.m., and daily from River du Loup.

The Local Express will leave Montreal daily, except Sunday, at 7:40 a.m., due to arrive at Levis at 1:00 p.m., River du Loup at 5:00 p.m., and Little Metis at 8:25 p.m.

The Local Express will leave Little Metis at 4:25 p.m. daily, except Saturday, River du Loup at 7:40 p.m., and Levis at 11:45 p.m., due to arrive in Montreal at 6:30 a.m.

Through sleeping and dining cars on the Maritime Express.

Buffet cars on Local Express. The vestibule trains are equipped with every convenience for the comfort of the traveller.

The elegant sleeping, dining and first-class cars make travel a luxury.

The Intercolonial Railway connects the west with the finest fishing streams, seaside resorts and tourist routes in Canada.

Tickets for sale at all offices of the Grand Trunk System at Union Station, also at the office of the General Travelling Agent, WILLIAM ROBINSON, General Travelling Agent, 84 Young Street, Toronto.

H. A. PRICE, Assistant General Passenger Agent, 145 St. James Street, Montreal.



## World of Missions.

In the Protestant boarding schools for boys in Japan there are 1,550 scholars, and for girls 2,527.

There are more Christian converts in India to-day, after a century of missionary work, than there were Christians in the world A. D. 300.

The greatest hindrances in mission lands, especially among barbarous and semi-barbarous natives, come from Christian lands in the shape of rum, gunpowder, and opium.

The Livingston Mission of the Free Church of Scotland has been strengthened by a party of medical and industrial workers lately. Three of the party are trained nurses, one a medical doctor, and two are practical builders who are going out to erect a large church and hospital at Bandowe. The converts there have already prepared most of the bricks, and have pledged themselves to give the labor to put up the buildings.

Last week's Christian Leader says:—At a meeting of the Foreign Mission Committee of the U. P. Church held in Edinburgh a lengthened conference regarding the Manchurian missions of that body took place. A telegram has been sent to Shanghai asking all the ladies to come home, and also instructing missionaries whose furlough is near to leave at once. It is left to other missionaries to judge best how they should act. Telegrams have also been despatched to all quarters where information regarding the missions is likely to be obtained.

Rev. Dr. Ross, of Monkden, Manchuria, in a recent address on Chinese Missions in Hope Park N. P. Church, St. Andrews, said: Christian ethics were greatly admired in China, but missionaries were regarded throughout the land by the non-Christian population as merely political agents. Subsequent to the war of 1860 the withdrawal of the troops was looked upon as an admission of defeat, and the work of the missionary, who appeared upon the scene at a later stage, was viewed with suspicion. They regarded it as an insidious method of preparing for future conquest. With respect to the Boxer rising, he did not believe there had been a massacre of native Christians, though some of their teachers and leading men might have been killed. Dr. Ross did not anticipate that the war would last long, as meantime the Chinese armies could not withstand the European forces. Should, however, a Napoleon arise in China, the country might easily become the most powerful in the world. Such were its resources in men and material wealth it could within five years overrun the whole of Europe. This he urged as a reason why every effort should be made to Christianise its immense population.

### Missionary Policy in China.

An English missionary, in a letter from China, throws an interesting light on the methods employed. He says—"The policy of the Roman mission is to defend her converts, try cases themselves, inflict punishments, demand the heads of assailants from the Chinese Government, ask for enormous money compensation for damage to property in riots, and wherever possible have a French gunboat at hand. Our policy is to avoid interference as far as possible, and so we tell our men that if they get into rows we shall not try to get them out. I am convinced that our system is right, but on account of the constant miscarriage of justice in the Chinese courts it is very difficult.

### Women in India.

Child-marriage is the great curse of native women in India. It is estimated that there are 24,000,000 child widows in that country who are cut off from all the comforts and joys of life.

A girl may be betrothed at infancy, and if the man die before she reaches the marriageable age of twelve or fourteen years, she must ever after remain a widow, and suffer the penalties of widowhood. She must sell her jewels for her support; she must shave off her beautiful, glossy locks, and put on the widow's garb, and become the meanest slave of the household. It is a life not only of seclusion, but of stigma. These victims of the marriage system become the worst enemies of the Hindoo household. Many of them, discarded by their friends, and trodden upon by their own people, find a refuge in the harems of polygamous Mohammedans, of whom it is said there are 50,000,000 in British India.

It is true that the British law in India permits the widows to marry again; but custom, far more powerful, forbids it, and the family abetting remarriage, even in the case of maiden widows, would, in most parts of India, be doomed to social ostracism. Over 500 remarriages of widows are reported as having taken place during the past few years. This is but a few out of the 24,000,000, but shows that even this great reform has had a beginning. It is a sad fact, that out of the 99,000,000 of Hindoo women under British rule, and several millions more under Mohammedan and Hindoo rule, only one-half million can read or write.

Would it be amiss for us, each for herself, to question her own heart with regard to the place we give foreign heathen mission work in our secret hours of communion? There are those women with narrow lives, darkened by ignorance, sorrowful, lonely, beyond our uttermost comprehension, do we care enough about them to pray for them? Or are they so far distant that their cry, of pain never reaches our ears?

"What would these sister women's starving hearts count dear, To pay for one short day of love and honor, And they—thy Father's daughters, too!"

### Christianity in Japan.

Mr. Miyagawa, pastor of a Congregational church in Kobe, Japan, has recently undertaken a tour round the world, and he attended the World's Council of Congregational Churches in Boston last fall. He has lately given through one of the English papers his view of Christianity in his native land, and he confesses that the evangelical churches there are passing through a period of trial, not to say of stress. He says that during the first prosperous days of foreign intercourse everything foreign was admired; now, in the period of reaction, everything foreign is suspected. In consequence, many of those who followed the crowd for the sake of popularity are sifted out of the church in its days of adversity. There is an apparent decline because there was a fictitious advance. The only converts who can do a church permanent good, he thinks, are those who remain after persecution. The educational force of the empire, he confesses are arrayed strongly against Christianity, and he admits the injustice of the late edicts which put the mission schools upon an inferior plane only because they are religious as well as educational. He thinks the public system should be non-sectarian, but the private schools should be judged upon its merits, not by means of an arbitrary distinction. The Congregationalists of Japan, Mr. Miyagawa says, have "a

very broad theology," although he declines to characterize them as "rationalistic." He says that the leading pastors in the Congregational ranks have taken their theology direct from Germany; that they preach the divinity of Jesus Christ while ignoring any presentation of the Atonement. These churches, he says, devote themselves to a teaching that is "religious, moral and ethical rather than dogmatic and theological." It is evident from his report, as from that of others, that the churches in Japan just now need the prayers of all Christians that they may be loyal to the faith once delivered to the saints. The soul must walk very close with God that is able to endure the persecution that we fear yet awaits the Christians of Japan.

## Canada Atlantic Railway

### TIME CARD

In Effect July 2nd. 1900

8 Trains daily between 8  
Ottawa and Montreal, 8

Two hours and twenty minutes.

FAST SERVICE MODERN EQUIPMENT

Trains lighted by Pintsch Gas.

Trains leave Ottawa, Central Depot  
(daily except Sunday)

- 6.10 a.m.—Local stops at all stations, arrives Montreal 8.30 a.m. Rockland Branch.  
9.00 a.m.—Limited, stops at Montreal and Coteau Junction only. Arrives at Montreal 11.20 a.m.  
8.00 a.m.—Sunday stops at all stations, arrives 11.00 a.m.  
4.20 p.m.—Limited, stops at Glen Robertson and Coteau Junction only, arrives Montreal 6.40 p.m. All points south of St. Lawrence River, New York and Boston, etc.  
7.00 p.m.—Local stops at all stations, arrives Montreal 10.10 p.m.  
Between Ottawa and Arnprior, Renfrew, Pembroke, Madawaska and Parry Sound:  
8.15 a.m.—Express, for Pembroke, Parry Sound and intermediate points.  
1.00 p.m.—Mixed, for Madawaska and intermediate points.  
4.40 p.m.—Express, for Pembroke and intermediate points.

Trains arrive Ottawa from Montreal at 11.30 a.m., 1.25 p.m., 7.35 p.m., 10.15 p.m. and 9.10 p.m. on Sunday. From New York, Boston and all points south of St. Lawrence River at 11.30 a.m.

Trains arrive from the West, from Parry Sound and Pembroke at 5.55 p.m. From Penfroke at 11.10 a.m. From Madawaska (Mixed) at 2.50 p.m.

Pullman Chair Cars between Ottawa and Montreal. Through sleeping cars between Ottawa and New York.

Tickets sold through to all points on the Grand Trunk Railway, Intercolonial Railway, etc., and to all points in Western States, Manitoba, British Columbia, etc.

City Ticket Office, Russell House Block, Sparks St. Ottawa.

General Offices, Central Chambers, Elgin Street Ottawa.

C. J. SMITH, J. E. WALSH,  
General Manager. Ass't. Gen'l. Pass. Agent.

**YOUR WHEEL** If your wheel is not in proper shape NOW's the time to have it put right. None but first-class workmen employed.

GEO. BAILEY.

Locksmith and Brass Worker  
Workshops—211 Wellington Street.

### Home and Health Hints.

A little vinegar put into a frying pan heated over the fire removes the odour of fish or onions from the utensil.

To make a mucilage similar to that used on postage stamps and envelopes dissolve 2 ozs. of gum dextrine in 5 ozs. of hot water, and add 1 oz. of acetic acid and 1 oz. of alcohol.

**Beet Pudding**—One pint of boiled beets, four well beaten eggs, one quart of milk, one tablespoonful of butter, salt and pepper to season. Stir well together and bake half an hour.

**Pickled Beets.**—Boil, skin and slice into a jar. Boil in a porcelain kettle enough vinegar to cover them, adding to it some mace, pieces of ginger root and pieces of horse radish. Pour over the beets while hot and cover.

**Baked Sweetbreads.**—Parboil the sweet breads, split and season. Strain the broth in which they were cooked into a baking pan, lay in the sweetbreads, dredge with flour and dot with bits of butter. Bake in a hot oven 30 minutes, or until a delicate brown.

**Chicken Sandwiches.**—Chop one pound of meat, dark and white, fine. Add one tablespoonful of butter, one tablespoonful of Mayonnaise dressing, and season to taste with salt, pepper and celery salt, adding chopped capers if they are liked. A tablespoonful of finely chopped celery may be substituted for the celery salt.

The habit of drinking daily a quantity of water is an important one, and it is essential to the well-being of every child. The tiniest baby should be given a teaspoonful of pure water many times during the day, and as it grows older the amount should be increased. Of course, the water given to a child should be boiled to insure purity.

**Baked Beef Heart, with Vegetable Stuffing.**—Boil a fat beef heart in salted water until tender. Prepare a stuffing of one large onion chopped fine, two cold boiled potatoes chopped, two chopped sweet peppers and a tablespoon of minced parsley. Moisten with some of the stock in which the heart has been boiled. Stuff the heart and bake one hour, basting frequently.

Some of the daintiest desserts are evolved from a gelatin foundation. For one of the sort the first step is to make a custard of half a pint of milk, half a cupful of sugar and the yolks of two eggs. Put the gelatin, about one-fourth of a box, to soak in cold water. When it is soft, add it to the custard. Put the dish containing the mixture into a pan of cold water and stir vigorously. Flavor with vanilla or any chosen flavor and when the gelatin begins to harden stir in a cupful of whipped cream. Finally pour it into a mould and set it on the ice to harden.

# EPILEPTIC

**LIEBIG'S  
FIT CURE**

Will cure Epilepsy, Fits,  
St. Vitus Dance and Falling Sickness.

A TRIAL BOTTLE sent FREE of  
ALL CHARGE to any sufferer sending  
us their name and address and  
mentioning this paper.

Address The LIEBIG CO.,  
179 King St. W.,  
Toronto.

# FITS.

## BUSINESS MEN and SOCIETY WOMEN

Not only require to use good Stationery in order to maintain their commercial and social standing, but it is equally necessary that they adopt the

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Our Commercial and Society Papers, Envelopes and Specials are the very newest and best that money, skill and taste can produce. Our lines include everything in Stationery required by Bankers, Insurance Companies, Commercial Houses and Society people, as well as all ordinary lines.

If your Stationer cannot supply you with our goods write direct to us.

**THE BARBER & ELLIS CO.,**  
Manufacturing and Wholesale Stationers,  
43-49 BAY ST. TORONTO, ONT.

## Warming Up



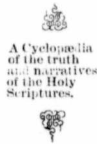
You'll warm right up to the bargains we have for you. Can't tell you as much as we want to in this limited space. Come in and see for yourself. "The proof of the pudding is in the

tasting," and we are very certain you will like and desire many of the things we offer below:

## MILES BIRKETT

Hardware, Etc. 334 Wellington St., Ottawa.

### Beeton's Bible Dictionary



with the correct pronunciation of the leading names and words and their original meaning.

252 Pages—Cloth - 25c

POSTAGE PAID.

Upper Canada Tract Society

102 Yonge St., Toronto.

### Rice Lewis & Sons

(LIMITED)

<p><b>Brass and Iron Bedsteads</b></p>		<p><b>Tiles Grates Hearths Mantles</b></p>
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Cor. King & Victoria Streets

TORONTO

### The CITY ICE COMPANY, Limited

26 Victoria Square

Montreal

R. A. BECKET

Manager.

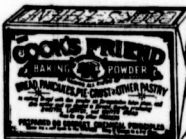
PURE ICE—Prompt delivery.

**For First-Class  
MILLINERY  
CALL AT**

**MISS WALKER'S**

143 Sparks St., - OTTAWA.

### THE INGREDIENTS OF THE... COOK'S FRIEND



are equal in quality to those of the highest priced brands on the Market.

It is sold at a more moderate price and therefore the more economical to use. It is the best to buy and best to use.

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Educational Publishers  
School and Kindergarten Furnishers  
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This outfit will permit of indexing a library of 200 volumes, under the headings of "Title," "Author" and "Subject." It consists of 600 Record Cards Ruled, 3 Alphabetical Index Blank Guides and 1 Handsome Polished Desk Drawer Tray 9 in. long, made of quarter sawed Oak. If not perfectly satisfied, you can have your money back.

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# NEW TERMS

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## January 2nd

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# Central Business College

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**W. H. SHAW, Principal.**

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The most thorough courses of study pertaining to a business life.

Individual instruction. Prospectus and Calendar free.

# NIMMO & HARRISON, Business and Shorthand

**COLLEGE**

Corner of Young and College Sts.

**TORONTO.**



# TRENT CANAL.

Simco.-Balsam Lake Division.

## NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal" will be received at this office until noon Friday, 27th August, 1904, for the construction of about thirteen miles of Canal between Kirkfield and Lake Simcoe which will be divided into two sections.

Plans and specifications of the work and forms of contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Tuesday, 24th July 1904.

In the case of firms there must be attached the actual signatures of the full name, and the nature of the occupation and place of residence, of each member of the same, and, further, an further an accepted bank cheque for the sum of \$15.00 must accompany the tender for each section; these accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the parties to doing decline entering into contract for work, at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,  
 L. K. JONES,

Secretary,  
 Department of Railways and Canals,  
 Ottawa, July 16th, 1904.

Newspapers inserting this advertisement with out authority from the Department will not be paid for it



SEALED TENDERS, addressed to the undersigned and endorsed "Tender for Gabarus breakwater, Cape Breton County N. S." will be received at this office until Friday, the 17th day of August, 1904, for the construction of a breakwater at Gabarus, Cape Breton County, Nova Scotia, according to a plan and a specification to be seen at the office of C. E. W. Dowdell, Esq., Resident Engineer, Halifax, N. S., E. T. Shewen, Esq., Resident Engineer, St. John, N. B. on application to the Postmaster at Gabarus, N. S., and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the printed form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for one thousand dollars (\$1,000.00), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,  
 JOS. R. ROY,

Acting Secretary,  
 Department of Public Works of Canada, Ottawa, July 16th, 1904.

Newspapers inserting this advertisement with out authority from the Department will not be paid for it.

# OTTAWA & GATINEAU RAILWAY Co.

Taking effect Monday, May 2nd, Summer Time Table will go into effect as follows:—

- No. 1 train will leave Ottawa, 5.30 p. m., arriving Gracefield, 8.15 p. m.
- No. 2 train will leave Gracefield, 6.10 a. m., arriving Ottawa, 8.55 a. m.
- No. 3 train will leave Ottawa, 8.00 a. m., arriving Gracefield, 11.55 a. m.
- No. 4 train will leave Gracefield, 3.05 p. m., arriving Ottawa, 6.45 p. m.
- No. 5 train will leave Ottawa, 1.35 p. m., arriving Gracefield, 4.20 p. m.
- No. 6 train will leave Gracefield, 5.40 p. m., arriving Ottawa, 8.20 p. m.
- No. 7 train will leave Ottawa, 9.40 a. m., arriving Gracefield, 12.20 p. m.
- No. 8 train will leave Gracefield, 5.05 p. m., arriving Ottawa, 7.40 p. m.
- Nos. 1 and 2, daily except Sunday.
- Nos. 3 and 4, daily, except Saturday and Sunday.
- Nos. 5 and 6, Saturday only.
- Nos. 7 and 8, Sunday only.

P. W. RESSEMAN,  
 Gen'l Supt.



# Guess what it is

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's**

**Seal Brand Coffee**

# Merchants Bank of Halifax

INCORPORATED 1869

Capital Paid up.....\$2,000,000  
 Rest.....1,700,000

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 Halifax—General Manager, D. H. Dupean.  
 Montreal—Joint General Manager, Edward L. Pease

## BRANCHES:

In Nova Scotia—Halifax Branch, Antigonish, Bridgewater, Guysboro, Lunenburg, Maitland, (Hants Co.), Pictou, Port Hawkesbury, Sydney, Shubenacadie, Truro, Weymouth.  
 In P. E. Island—Charlottetown, Summerside.  
 In British Columbia—Atlin, Bennett, Grand Forks, Nanaimo, Nelson, Rossland, Vancouver (City Office), Vancouver (East End), Victoria, Ymir.  
 In Quebec—Montreal (City Office), Montreal, (West End Branch), Westmont.  
 In Ontario—Ottawa, In New Brunswick—Bathurst, Dorchester, Fredericton, Kingston (Kent Co.) Moncton, Newcastle, Sackville, Woodstock. In Newfoundland—St. John's. In Cuba, West Indies—Havana. In United States—New York, (6 Exchange Place), Republic, Washington State.

## OTTAWA BRANCH

Corner of Rideau and Sussex Streets.

# We'll Please You

There is a softness of expression peculiar to our photos, due to superior skill in retouching and finishing. Our customers appreciate this and our business is increasing. Visit the studio and inspect our work.

**G. E. WILLIS.**

Next to Bryson, Graham & Co.

# Lumber

**W. C. Edwards & Co., Limited**

**New Edinburgh Mills**

**OTTAWA.**

Rough and Dressed Lumber, Dimension Timber, Lath and Shingles. Sash Doors, Blinds, Mouldings, and all kinds of house finish.

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