

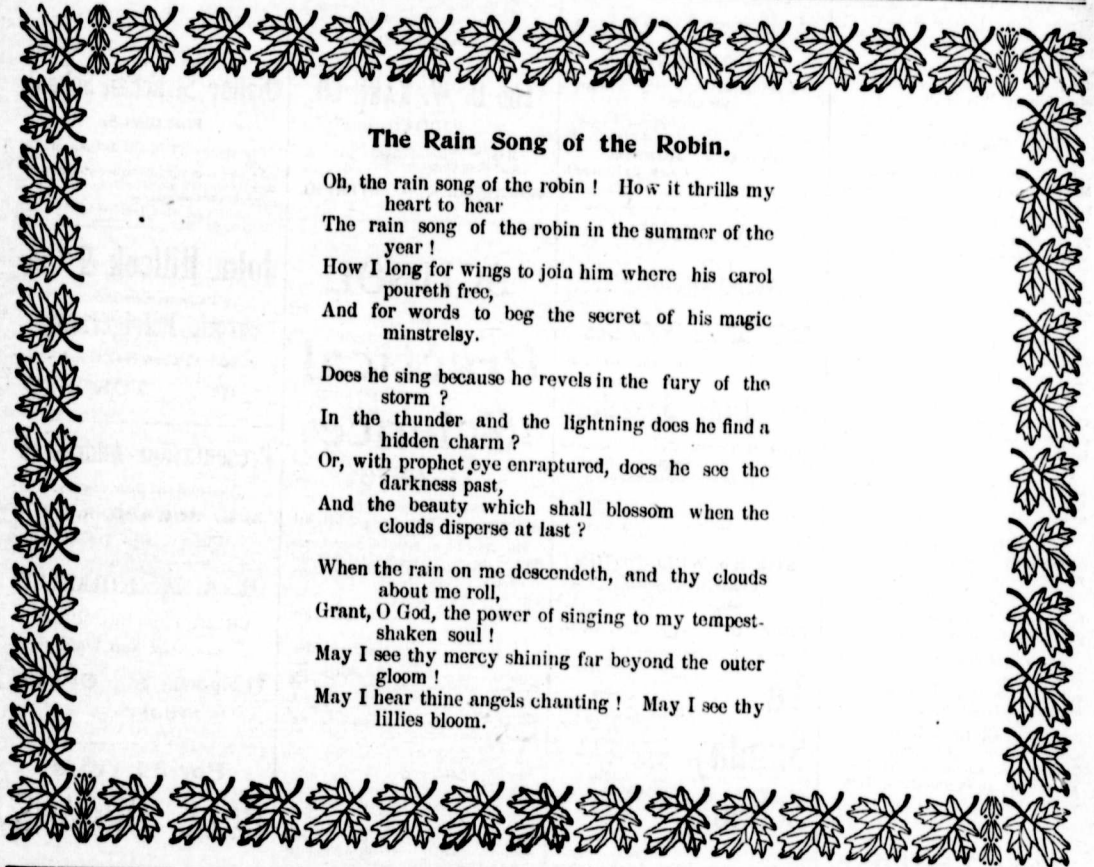
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### The Rain Song of the Robin.

Oh, the rain song of the robin ! How it thrills my heart to hear  
 The rain song of the robin in the summer of the year !  
 How I long for wings to join him where his carol poureth free,  
 And for words to beg the secret of his magic minstrelsy.

Does he sing because he revels in the fury of the storm ?  
 In the thunder and the lightning does he find a hidden charm ?  
 Or, with prophet eye enraptured, does he see the darkness past,  
 And the beauty which shall blossom when the clouds disperse at last ?

When the rain on me descendeth, and thy clouds about me roll,  
 Grant, O God, the power of singing to my tempest-shaken soul !  
 May I see thy mercy shining far beyond the outer gloom !  
 May I hear thine angels chanting ! May I see thy lillies bloom.

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**MARRIAGES.**

At Fordwich, on July 30th, by Rev. E. Rogers, Mr. W. H. Downey, principal of Belmore public school, to Miss Vina Harding, of Fordwich.

At the home of the bride's mother, Mrs. A. Fraser, on August 4th, by Rev. A. A. Scott, M. A., Mr. Daniel Bowyer, of Augusta Township, Gréville Co., to Mary Frater Corr, of Carleton Place.

On Wednesday, August 12th, at the residence of the bride's uncle, Mr. Neil McPhaden, Sunderland, by the Rev. J. N. McLean of Wingham, assisted by the Rev. Mr. Peckover, Dr. George W. Johnson of Chicago to Mary Evelyn, daughter of the late Malcolm McPhaden of Woodville.

**DEATHS.**

In Clinton, on July 31st Catharine Macdonald, of Lucknow, aged 47 years.

In Montreal on 11th August, 1903, Roderick Livingstone Murchison, advocate aged 44 years.

On August 8th, 1903, at his residence, 2 Queen's Park, James Smart Lockie, aged 62 years.

At Port Hope, on Tuesday, August 11th, aged 81 years, Alexander Heron.

At his residence, lake shore, East Oakville, James B. Morrison, cattle exporter, native of Dunblane, Scotland.

On Sunday the 9th of August, 1903, James W. McLaughlin, M.D., in the 63rd year of his age.

At Paisley, Ont., Aug. 3rd, Stewart McArton, M. D., aged 51 years.

At Seaforth, Ont., on the 4th inst., James McTavish, in his 74th year; a native of Scotland.

At London, Ont., on the 5th inst, of apoplexy, George Mathieson, eldest son of the late Rev. Alex. Mathieson, D. D.

At Winnipeg Hospital, Man, suddenly on the 24th ult., Robert Cameron, younger son of James Thomson, 31 Morningside Road, Edinburgh.

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## Note and Comment.

The Bishop of Melbourne has demanded from the Governor of Victoria the right of opening the State schools in his diocese with an un-sectarian form of prayer, and of imparting broad religious teaching common to all the Christian denominations. He holds that the training of the heart and will of the child cannot be safely left to the parent or the Sunday school teacher, while the training of the intellect is left entirely to the secular teaching in the State school.

The death is announced of Rev. Wm. B. Pope, D.D., one of the three great theologians of Methodism—the other two being John Wesley and Richard Watson. Deceased was in his 81st year. The Christian Guardian, says of him: "Dr. Pope was not only a theologian but a great mathematician and a great linguist as well." He was born in Nova Scotia where his father was for a time a Wesleyan Methodist missionary.

Frank Hugh O'Donnell, a notable Roman Catholic writer, has published a startling letter in which he applauds the victory gained at the Battle of the Boyne of William of Orange over James II, and his Irishry. He sympathises with the Protestants rejoicings over that victory. He holds that King James was a tyrant and a tool of the Jesuits, that King William stood for liberty and the rights of man. And going back to the beginning and origins, he declares that the massacre of St. Bartholomew was a bitter fruit of the same poisonous tree—Jesuitry.

In Alaska, 250 miles south of Bering Strait, and within forty miles of the main coast of Asia, is Gembell, St. Lawrence Island, a mission station of the American Presbyterian church. Point Barrow, Point Hope and Gembell have but one mail and one communication a year with the outside world. There is a Presbyterian mission at Point Barrow, 350 miles north of the Arctic Circle, being the most northern mission station on earth except one in Greenland. At Point Barrow is a Presbyterian missionary and his wife, Rev. and Mrs. H. M. Marsh, and a government teacher and wife.

The Anti-Saloon League is an organization that is becoming very strong in the United States only eight years ago in the State of Ohio, it has spread with such rapidity that it is now organized in thirty-nine States and Territories under a national organization, and is supported by over two hundred and fifty church and temperance bodies. More than two hundred persons now give their entire time to its work, and more than a quarter of a million dollars was raised and expended by its last year. The Presbyterian Banner regards it as the "long-looked for and unifying agency for the temperance forces. For years, that paper points out, "they have been weakened and distracted by divisions that often split them into warring factions, one party crying, Lo, there! The League does not pass judgment on the principles and methods of these various parties and agencies, but only seeks to unite them all along the practical line of

crowding the saloon into as small quarters as possible everywhere and forcing it out of business where this can be done." This is a suggestion that may help towards the solidification of the temperance workers of Canada.

Speaking of the religious condition of London,—the modern Babylon of the world and the lessons to be drawn from the church attendance census taken by the Daily News, Dr. Robertson Nicoll says: "The great means of attracting the people is Christian preaching. Whenever a preacher appears, no matter what his denominations, if they are wise, will give themselves with increased zeal and devotion to the training of the Christian ministry. It is for lack of a trained order of preachers that the Salvation Army has failed in London. Nor will any magnificence of ritual, or any musical attraction, or any lectures on secular subjects, permanently attracts worshippers. It can be done only by Christian preaching." What an eloquent paraphrase of St. Paul's declaration: "For I determined not to know anything among you saving Jesus Christ and him crucified."

"The loss of paper fortunes" is a marked feature of the paralysis which has afflicted the stock markets of the United States and Canada during the present summer. Speculating in margins and watered stocks has strewn the shores of the financial sea with many sad wrecks. The legitimate business of Canada and the United States is safe and sound; there is small danger of loss or failure for the tillers of the soil, for the men who reap the harvest of the sea, bring to the surface the wealth of the mine, or gather up the riches of the forest, provided they leave unsafe and unhealthy speculations to the gamblers and gudgeons whose chief aim in life is to "get rich quick" and then spend their ill-gotten gains as recklessly as they won them. But the gullible victims of the stock exchange and bucket shop gamblers are more numerous than will ever be known. The outcome of the stock-gambling craze of the present year is thus indicated by the Philadelphia Ledger: "When it appears that persons who thought themselves rich from speculation are cancelling passage to Europe by the hundreds, and yachts are going out of commission and that diamonds do not find so ready a sale as last year, we are disposed to regard the rude awakening as a salutary lesson, which positively had to be learned unless we were to plunge into the abyss of gambling. The business world is learning many salutary lessons these days." A good many people in Canada have learned the folly of the "get-rich-quick" methods of acquiring wealth.

At a meeting of the Palestine Exploration Fund, held recently in London, Sir Charles Wilson gave some interesting particulars of recent excavations made at Gezer. The work showed that there were seven strata of remains, carrying back the history of the place seven periods. The first two strata showed that the inhabitants were aboriginals and non-Semitic. In height they varied

from 5 feet 7 inches to 5 feet 4 inches, and lived in caves. Hand-made pottery, flints, objects of bone were found, but no metal. Between the second and third strata there was a distinct break. Evidence afforded by the next two periods pointed to a Semitic race of greater stature and well developed. As in the previous strata, crematoria were discovered. Here were found a broken statuette of a cow-divinity, a bone needle-case containing a copper needle, and an image of Astarte. Two-handled jars containing the bodies of new-born infants were also unearthed, pointing to infant sacrifices. A "high place" was discovered in connection with these strata, comprising a row of eight monoliths standing upright. The fifth stratum gave evidence of a break in the occupation. In the sixth stratum a horned Astrate (with the horns pointing downwards) was found. The Bishop of Salisbury speaking at the meeting said: "The result of the excavations helped us not merely to have faith in the Bible but to understand it better."

Who founded the Y. M. C. A. ? Hitherto the honor of doing so has without question been awarded to Sir George Williams of London, who founded a Young Men's Christian Association in that city in 1844. Now comes forward the Glasgow Leader which claims the honor for David Nasmith of Glasgow, who that paper says, "gave much of his time to Christian effort and whose history shows him to have been a man of considerable ability, and one who possessed a rich capacity for organisation." Writing to a friend in London, in 1838, the year prior to his death, Nasmith thus referred to the origin, nature, and extension of Young Men's Religious Societies:—"Since the close of the 1823, the privilege has been granted me of forming about seventy Young Men's Societies in the United Kingdom, France, and America. My object in these societies has been to bless young men and to make them blessings, and I have not been disappointed. During the twelve months preceding the 16th of March last (1838), I had the pleasure of seeing eighteen Young Men's Societies formed." The Leader also states that in 1838. "The Glasgow Young Men's Association for Prayer and Religious Purposes," was organized and continued in existence till 1866. In 1841, "The Glasgow Young Men's Christian Institute was organized. It continued until 1876 when it amalgamated with "The Young Men's Society for Religious Improvement." The Leader claims that the only practical difference between the Y. M. C. A. of 1844 and the "Young Men's Religious Societies" organized by David Nasmith prior to 1838, is that the Williams organization was an "Association," while Nasmith's was a "Society" or "Institute." That paper concludes: "The indisputable fact remains that twenty years before Sir George Williams established the Young Men's Christian Association in London, David Nasmith inaugurated the movement in Scotland, whence it spread to other countries. To Nasmith, therefore, belongs the high honour of being the founder of the Young Men's Christian Association."

## Our Contributors.

### The Church Musical Director.

BY UNCLE WILL.

"At the—— Church the pastor Rev. Dr.—— will preach both morning and evening. There will be special music rendered by the choir. The—— male quartette will sing at both services. In the evening they will sing Dudley Buck's setting of "Lead Kindly Light." There will be a solo by Mr.—— and duet by Miss—— and Mr.——. The anthem will be Dudley Buck's "Rock of Ages."

The above is a sample of a church announcement. We cannot therefore wonder at the following advertisement which appeared in one of the leading dailies:

Organist and Choirmaster—teacher of pipe organ, reed organ, piano, singing, harmony; desires engagement (15 years' English experience); choral and amateur operatic conductor; "Mikado," "Utopia," "Geisha," "Greek Slave," "San Toy" given under personal direction in England.

The advt. is a natural corollary of the announcement. We cannot blame the man very much for considering that a knowledge of comic opera would be received as a good recommendation for the position of choirmaster. I am glad to say that the announcement did not refer to any Presbyterian church. But they are not above censure. Some eighteen months ago a Presbyterian church advertised for a choirmaster—amongst the applicants was a member of an operatic company from the United States, which was unfortunate enough to get stranded in the immediate vicinity of Toronto. That his application was seriously considered, altho' his chief recommendation was his connection with the operatic company and supposed musical ability was evidenced by the fact that he was allowed to conduct the choir for some three or four weeks. We therefore cannot cast stones. In choosing a choirmaster or organist something more than musical ability is necessary. I take it that next to the minister in importance in church life and work is the thoroughly qualified organist or choirmaster. Each has his own important sphere of usefulness. While subordinate to and working harmoniously with the minister the whole musical service of the church should be in the hands of the choirmaster, church Sabbath school, prayer meeting and outside of, but leading up to the regular choir and congregational practice. There should be an elementary class in sight singing.

"It may draw a smile" says W. S. Pratt in Musical Ministers of the Church, "if we venture to urge that a musical leader needs to know something about music. Yet there are many leaders who can play or sing very fairly, who are yet not even fair musicians. I mean they know little of music as a general art, little of its history, or its theory, of its diversified styles and their applications, particularly as all these have to do with church music. In the long run it is surely better to seek musical leaders who are broadly intelligent about their art, than those who are merely clever in doing things with their fingers on their vocal cords. Church music needs competent knowledge far more than flashy brilliance of execution or even what is called pronounced musical temperament."

I think it a most fortunate thing that many of our organists are women. The truth is

that in many most important ways they average much better than men, as responsible workers in the field of church music, they have capacities of sentiment, enthusiasm, fidelity and high spirituality that are of inestimable value. As Public and High School teachers women have shown both originality and undoubted ability. Why should success not attend their efforts as leaders in Psalmody and Sacred Song. If only churches will take the pains to make the position of musical leader suitable for a self-respecting candidate, able young women will more and more be drawn to prepare themselves adequately for this service, and may be expected to do even more than they already have to further its best interests as a branch of Christian work.

### A New Text Book.

Elementary Botany, by Percy Groom, M. A., F. L. S., Examiner in Botany to the University of Oxford. 275 Illustrations, together with the manual of the More Common Herbaceous Plants of Ontario and Quebec, by D. Penhallow, B. Sc., Professor of Botany, McGill University, Montreal, 12 mo. cloth, 487 pages, \$1.25. Copp. Clark & Co., Toronto.

The rapid progress of the Science of Botany has induced the necessity of providing a new text-book for use in High Schools and Collegiate Institutes to direct students along lines of recent investigations.

This volume is an up-to-date presentation of the subject of that high scholarly quality which Oxford and Cambridge standards demand in the case not only of college but of secondary school text-books. It is clear in definition, exact in statement, orderly in arrangement, and most thorough. Its method is much more scientific than that of any other introductory text book accessible to our students. The various topics included in general morphology are handled in a most satisfactory way. The classification of angiosperms is fresh, lucid and informing in a marked degree. The chapters on the physiology of plants are a new feature in an elementary text-book. They bring some of the most instructive and interesting results of advanced enquiry to the attention of the junior student in a way that deepens his interest while enlarging his fund of information. This part is furnished with a good dictionary of technical terms and a full index. The illustrations deserve special mention of their excellent quality.

Professor Penhallow's manual occupies nearly one half the book. It is based upon Gray but takes full account of others and the most recent authorities. On every page it shows evidence of his own careful, scholarly investigation. The analysis is exact and the descriptions (more minute than those of Spotton) reduce the difficulty of identification to a minimum. The full index makes reference to every item easy.

It is in every respect an ideal text-book for our Canadian schools, and if allowed a fair field would ere long occupy it fully.

\* \* \*

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

### Tact in Mission Work.

We have already given our readers two or three extracts from the bright letters of "W. A. M." to the Toronto News. In the following we get interesting glimpses of the great need for strenuous efforts in carrying on missionary operations in British Columbia and the Territories, as well as examples of tact and endurance displayed by a young minister who is now the successful pastor of a thriving congregation:

Much might be said of the opportunities of this Province, (British Columbia) as a field of Christian missionaries. The demand is great and success is assured, but the price of success is courage, push and genuine piety. If in Ontario the spirit of energy and self-sacrifice is demanded in the Christian minister, still more is this the case in British Columbia. Here Whittier's words are specially appropriate:

"Thine to work as well as pray,  
Clearing thorny wrongs away;  
Plucking up the weeds of sin,  
Letting heaven's warm sunshine in."

Your correspondent would bear testimony to the presence of many such men not only in British Columbia, but in Manitoba, and, indeed, in all this great Western land. I have met them everywhere, and have uniformly admired their earnestness, their tact, their patience and wonderful consecration to their work. And in serving others they have received bountiful compensation, not of gold or silver, this in most cases has been scant enough, but in all that goes to make up a strong, manly, useful life. They learn to handle the axe, the hammer, the saw; to build a church, a house or a stable as well as preach a gospel that comforts, cheers and strengthens. What a striking illustration of development through work we have in the late Dr. Robertson, superintendent of Presbyterian mission in this country. He did much for the West, but the West did much for him. Had he remained all his lifetime the minister of a little village congregation in Ontario, would he have developed into the strong, broad useful man he became.

Tact, or a readiness to adopt means to an end, is a requisite to success in every department of life, but especially so in doing Christian work among shrewd, intelligent, but withal careless, ungodly men, such as are found everywhere in the West. Let me illustrate. Not a great distance from where I write is a town, now containing a population of 3,000. In it there is a church, strong, healthy, self-sustaining, paying their pastor a salary of \$1,500 a year. That pastor to-day stands in the front rank of the ministers of his church, and his history is one of singular interest. He came to his present charge, just seventeen years ago, and on the first C. P. R. regular through train that left Winnipeg for the Coast. He found the present town, then a hamlet of 800 people, composed of miners of all kinds, of Western toughs, many of them from Montana. The place was full of saloons, gamblers and lewd women. Drinking fighting, licentiousness and every form of vice ran riot. It was a pandemonium of lawlessness. Of course there was no pretence to Sabbath observance, only that the day exceeded all other days in the carnival of crime. Our missionary arrived on Saturday, and next day, July 2, 1886, he set up the Gospel banner. Twenty-eight attended the service in the morning, and forty-two in the evening; people of all denominations attended, Roman Catholics, as well as Protestants. As soon as the missionary became acquainted with

the appalling condition of things morally, he raised his voice against the prevailing sins, and naturally incurred the opposition of those financially interested. Time and again he was threatened with personal violence and repeatedly assaulted, but, fortunately, being a trained athlete, he was able to protect himself. On one occasion, after preaching a strong temperance sermon, he was assaulted on his way home through the dark by three young men, but the ruffians, being rather clumsy in their movements, were soon placed hors de combat, and in quick succession each measured his length in the dust. Then a crowd of roughs come on yelling and gesticulating, and the missionary took to his heels, and proved himself the best sprinter in the lot.

On another occasion, after preaching on the vice of the town, and threatening to publish the names of the married men, who supported these houses, a man said to him: "A little boot leather applied to you would do you good."

"Is that your opinion?" quietly asked the missionary.

"Yes, sir," was the emphatic reply.

"Then, sir," said the missionary, "as theories don't always work out well in practice, just step outside here and see how your theory will work."

A little more plain but decided talk of this kind drew from the rough miner an abject apology, and gave our missionary a better standing in the town than anything before had done.

I will give one more instance illustrating at least the occasional character of the work of the pioneer missionary in the West. A notoriously rough man moved into the town of which I am speaking from Scranton, Pa. A missionary of another denomination had called upon him, and had been chased by him from the house with an axe. But our friend, of whom I have been speaking, nothing daunted, called on him. He was instantly ordered out of the house, but quietly remained standing where he was, with his hand resting on the back of a strong wooden chair. The man was engaged fitting a piece of board into the floor with a hammer hatchet. Seeing that his threatening was of no avail, he flew into a terrible passion, and, raising his hatchet, rushed upon the missionary. In the twinkling of an eye, the missionary had the chair over the fellow's head and called on him to drop his hatchet or suffer the consequence. The hatchet was immediately dropped. The missionary picked it up and threw it outside. He then removed the chair, and in firm tones ordered the man to sit down on the bench. The missionary then sat down by his side took him by the hand and enquired the meaning of such rudeness to one who only sought to do him good. The fellow told a long story of his life, and how he came to hate Christianity, and especially Christian ministers. The story, though interesting, is too long to be here related. Suffice it to say that before the missionary left the room the two men, on their knees and holding each other by the hand engaged in prayer. Next Sunday that rough man was in church, and has continued ever since giving evidence of a better state of mind. The minister has since officiated at the marriage of two of the man's daughters. I can vouch for the absolute accuracy of every particular above given, and the incident illustrates some of the peculiar experiences of pioneer missionaries among the Western miners.

Speaking of Western experiences, I must

not forget to tell that here there are special opportunities to do evil as well as to do good, to fall as well as to rise in character. It makes one tremble to think how many a fond mother's boy tenderly reared in the East, has come West only like some fair flower to be trampled in the mud of an ungodly world. In many parts the Sabbath law is very poorly observed, and the young man who is not established in the faith is almost certain to make moral shipwreck.

The bar-rooms in British Columbia are open day and night, Sunday and weekday alike, there being practically no restriction whatever. Nor is the number of licenses restricted in rural districts. The place where I write of is a small village of 256 population, according to the last census. A few have been added since. But with less than 300, every man, woman and child included, it has nine hotels in full blast, each doing necessarily a large business, as each pays \$20 a year for a license. Within four miles of the little village there are three or four more of these death-dealing places, all depending for support on the village and neighboring mines. How terrible the opportunities of the young man in such surroundings to yield to intemperance, indolence and all sorts of vice and crime. Young man, go West, is still good advice, but before going West, see that you have grace and strength sufficient to say "No" to the temptations of the devil and his legions of agents.

#### National Righteousness.

The prophet Jeremiah faithfully warned the Jews of his day against the sin of national profligacy and consumption. Israel was too self-secure to listen when Jeremiah sounded the danger signal, and has not ceased to suffer for it yet. Doom and death may stalk very close behind the greatest material prosperity and victory. Prosperity is not righteousness, either in a nation or an individual, and only righteousness, whether it is with or without material prosperity, is a sure guarantee of safety and perpetuity.

National righteousness does not differ in character in the least from personal righteousness. It is rectitude of life; being and doing right. And there are not two standards, one for the nation and another for the individual. The nation is simply a collection of individuals. What is right for one man is still right when he is multiplied by ten or a hundred, a thousand or a million. Multiplying individuals does not divide or lower standards of right. Yet this is the theory practically in vogue with the average politicians. Much of the shameful municipal corruption to day is due to the fact that standards of honesty and purity prevail in public and official life that would not be tolerated for an instant in private life. Men make bargains when dealing for the public they would not think of making in their own business; they waste the public money in a way that would be regarded suicidal in a private enterprise, and so on through the whole catalog of official malfeasance and negligence. And the public itself too often virtually sympathizes with this vicious distinction. It tolerates a neglect of duty, an indifference to responsibility, and an abuse of power and privilege on the part of its servants no business concern or private individual would think of permitting. Let us rise to the point of view of the old Hebrew prophets, that national righteousness is essentially and exactly the same as personal righteousness. Public honesty is just as honest as private honesty, and municipal purity just

as pure as personal purity. As we expected a man to be in the conduct of his private business, so must we expect him to be in the conduct of the nation's, the State's, or the city's business.

National righteousness is national strength. Vice is weakness wherever it is found. The Lord "is mighty in battle" because he is mighty in holiness. It is not because he is infinite in power alone that he can laugh at his enemies and hold them in derision that hate him, but perfect in goodness as well. Man is strong only as he approaches the standard of righteousness set for him by his Maker. A nation sure of its rectitude need not fear the face of any foe. Nations are doers these days as well as individuals; sin is ever the foe of achievement. Strong hands and clear minds belong to pure hearts and clean lives.

National righteousness means national life. The dead nations, whose wrecks strew the path of the ages through all history, died from within rather than from without. Iniquity undermined the citadel before it was successfully attacked by an invading foe. So fell Egypt and Babylon and Assyria and Greece and Rome and all the great empires that have lived and wrought and triumphed. Every one of them was conquered by so-called inferior peoples, unequal in civilization, in armament, in training; but mightier because they were purer. There is no reason why any of the great nations of the past could not have made themselves immortal save their own sin. Sin is mortal and makes mortal all who yield to it. Righteousness is immortal and immortalizes all who are ruled by it. The question of the future then is not a question of iron-clads and great guns and solid forts, but a question of God-fearing purity and honesty and justice.

It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. What we are, and where we are, is God's providential arrangement—God's doing, though it may be man's misdoing; and the manly and wise way is to look your failures in the face and see what can be made out of them.—F. W. Robertson.

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## The Quiet Hour.

### David Spares Saul.

S. S. LESSON.—1 Samuel 26: 5-12, 21-25. August 30, 1903.

GOLDEN TEXT—Luke 6: 27. Love your enemies, do good to them which hate you.

BY REV. PROF. JORDAN, D.D., KINGSTON, ONT.

Connecting Links—The last lesson was taken from ch. 20 of this book, and the intervening space is full of important events in the life of David; for in the present course of lessons we have merely a scattered selection from the story of David's varied adventures and struggles. When it was certain that he could no longer live in safety at the court of Saul (ch 20: 24-42), David fled to Nob and received succor from the priests there, ch. 21: 1-10, for which kindness Saul afterwards exacted upon them a terrible vengeance, ch. 22: 9-19. David fled to Gath (ch. 21: 10-15), and was joined by a band of followers at the cave of Adullam, ch. 22: 1, 2. Then follows the narrative of the rescue of Keilah and the treachery of the Keilites, ch. 23: 1-15. Next we have the last meeting of Jonathan and David, ch. 23: 16-18. The sparing of Saul's life at Engedi; Samuel's death and burial; and the churlish behavior of Nabal and its results; are related in chs. 24, 25. Finally, ch. 26: 1-4 describes Saul's pursuit of David, and the encamping of the king's army on a hill, Hachilah, in the wilderness of Ziph, near Hebron.

#### i. A Bold Exploit, 5-7.

V. 5. And David arose. He was now in hiding in the wilderness of Ziph. He had sent out spies, v. 4, to discover the precise position of the army of Saul. Abner, Saul's uncle, ch. 14: 50, 51. He survived Saul probably seven years at least, 2 Sam. chs. 2, 3. The trench. See Light from the East. Round about him. The wandering tribes in the East make their encampments circular in form, the baggage of the men being at the circumference, while the chief, protected by these, lies in the centre, sometimes, but not always, in a tent.

Vs. 6, 7. Ahimelech the Hittite; not mentioned elsewhere. The Hittites, or descendants of Heth, second son of Canaan, dwelt at Hebron in the days of Abraham. From them Abraham bought a burial-place for Sarah, his wife, Gen. ch. 23. Esau married Hittite wives, Gen. 26: 34. One branch of the Hittites established a strong kingdom in the north of Palestine. Abishai . . . Joab; brothers, nephews of David, who afterwards shared between them the command of his army. Abishai saved David's life in one of the Philistine wars, 2 Sam. 21: 17. Both were involved in the murder of Abner, 2 Sam 3: 30; both remained faithful to David in Absalom's rebellion, 2 Sam 16: 9; 18: 2. But Joab supported Adonijah and was put to death by the order of Solomon. 1 Kings 1: 7; 2: 28-34. To the people; that is, Saul's army (Compare ch. 14: 45). Saul lay sleeping. Being in pursuit of a fugitive and not expecting a night attack, no guards had been set. His spear. Saul's spear was his sceptre, ch. 17: 10, and its being stuck in the ground was a sign that the king was sleeping in that place. It is still customary in Palestine to distinguish the chief's tent from the rest in the same way. At his bolster; "At his head." (Compare ch. 19: 16).

#### ii. A Powerful Temptation, 8-12.

Vs. 8, 9. God hath delivered; literally "shut up" (see chap. 24: 18), by guiding them to the place where Saul lay helpless before them. Smite him, to the earth; as Saul had once attempted to pin David to the wall, ch. 19: 10. At once; the meaning is not "immediately," but "at one stroke." The Lord's anointed; so called because he had been set apart to the kingly office by the pouring of the sacred oil upon his head (see ch. 10: 1). The title is used of the king prophetically in chap. 2: 10, 35, but chapter 12: 3 is the first case of its actual use. And be guiltless. As in ch. 24: 26, David showed reverence for the king.

Vs. 10-12. David said furthermore; arguing the case with himself. The Lord shall smite him. David regards the life of the king as in a special sense in the Lord's hand. It may end either (1) by a stroke, such as befell Nabal (ch. 25: 38), or (2) by a natural death, or (3) by death in battle. But it belongs to the Lord to judge him and determine the time and manner of his death. Take thou now the spear. David would prove to the king that it had been in his power to do him harm, and thus show that the quarrel now dividing the nation had not been of his seeking. Cruse; a small cup or jar. It was placed near the head at night, and fastened to the saddle by day. No man saw it. Long practice as scouts enabled them to do their work without noise. A deep sleep from the Lord. The word is used especially of a supernaturally caused sleep, Gen. 2: 21; 15: 12.

In vs. 13-20 we have David's complaint. He rebukes Saul's servants for carelessness in not better protecting their master, and complains of the ceaseless persecution and pursuit to which he has been subject. Then follows a brief conversation between Saul and David.

#### iii. A Brief Repentance, 21-25.

Vs. 21, 22. I have sinned. . . I have played the fool. . . have erred exceedingly; a three fold confession on Saul's part. His repentance was sincere enough, but it did not endure. (Compare Hos. 6: 4.) Return, my son David; an invitation which David is careful not to accept. He has had experience of Saul's variability of purpose. I will not do thee harm; an impulsive but unreliable promise. Let one of the young men come over. David does not again put himself in Saul's power, as he did upon a former occasion, ch. 24: 16-22.

Vs. 23, 24. The Lord render. David will have no more to do with Saul, who has shown himself quick to forget his promises. He leaves his case entirely with the Lord, and prays that his own life may be treated as generously as he had treated Saul's. Against the Lord's anointed. Nothing can break down David's loyalty to God and the king. Deliver me; from the perils and tribulations of an outlaw's life.

Vs. 25. Blessed be thou, my son David. Saul's words did not ring true. David, notwithstanding his determined loyalty, was quick to detect the false note and soon removed from his dominions altogether, ch. 27: 1, 2, Thou shalt do great things. In chapter 24: 20, Saul expressly predicts that David will be king. His place; probably Gibeath. This, as it turned out, proved to be the final parting between Saul and David.

FOR DOMINION PRESBYTERIAN.

"Le Chretien Francais" on Leo XIII.

BY REV. T. FENWICK.

The editor of this paper—André Bourrier—was himself several years in the priesthood. The number of July 16, devotes over a whole page to the death of the late "visible Head" of the Roman Catholic Church. Part is an article from the editor's own pen. I should like to give it all, but even though "the man at the wheel" of this paper should be willing to publish it, I should not, for much writing—like much study—is a "weariness of the flesh." I shall, however, give my readers—so to speak—a taste of it.

M. Bourrier heads his article, "Great Pope, Small Christian." He says: "This Pope did all that was possible to correct the faults of Pius IX." These he mentions. Then he says: "But this song had too many couplets. People, at last, became tired of it. They had time to reflect and look closely at it. At last, they found that it was always the same song. The only thing changed was the time.

"Then when the dazzling light of this reign begins to grow dim, people ask themselves what there is of Christianity at the bottom of all that. One may examine—he will see that this Pope was a pagan, and a traditionalist, as were his predecessors.

"The Bible? He seemed to be favourable to the study of it, and those who, like Mgr. d'Hulst, wished to try a new way, were pitilessly sacrificed and died of grief.

"Christ? He did nothing to bring Him again to honour. It is the Virgin, and always the Virgin who is all in salvation. If there be a new favour for the piety of the Pope, it will be for his patron, St. Joachim.

"Relics? He was a fanatical amateur, and put into the superstitions of this foolish worship all the raptures of his devotion.

"Liberal? We know how often he proclaimed his protestations because Protestants opened freely in Rome, their places of worship in the name of liberty of conscience.

"A king without a crown, he now could console himself for the loss of his Pontifical States, and he never understood anything of Gospel simplicity and poverty.

"Finally, he went further in advancing his authority than any of his predecessors did in advancing theirs."

"I look for what was evangelical in Leo XIII. I do not find it. He aimed only at the glory of the Papacy—the strengthening of his power—the return to earthly royalty—the authority of the Church. He desired to increase the number of his subjects—not that of Christians. All for the Church, nothing for Christ. Yet he had a mission so beautiful before him.

"But he understood nothing of that sublime mission, which is, henceforth, the only one of priests in the future. According to the legend, Christ meeting Peter at the gates of Rome, would have replied to the question: "Whither goest Thou, O Lord?" (*Domine quo vadis?*) "I go to be crucified again. (*Steram crucifizi*) It seems to me that if Christ had ever put to Leo XIII that question: *Quo vadis?* Leo XIII would have answered: "to reign again. I go to set up again my kingdom which is falling down." Of all evangelical sayings which he would have remembered and practised, it would probably have been this one: *He must reign.*

"He must reign, yes, he the Christ, but the reign of Christ, is the reign of a Pope. The whole history of the pontificate of Leo XIII is comprised in this single word."

For DOMINION PRESBYTERIAN.  
Beauty.

BY H. M. MCCLUSKY.

Hegel, the German philosopher, thus defines beauty: "It is the absolute ideal realizing itself." From this view-point, how marvelous is the prayer of the psalmist, "Let the beauty of the Lord our God be upon us," as though he had said, O Lord, accomplish in us thine ideal for us. He has a plan for each individual. The more completely this is worked out the more beautiful and wonderful it appears. Every life is a tiny piece in the mosaic which is reproducing the Christ life on earth; and each one must be cut and polished for its special place in the glorious whole. Much time and patience are required to form, even apparently, the most insignificant to fill its assigned position. If we consider the multitude of lives that to us are so full of beauty and glory, those who have lived in past ages with those who are now being fitted for their place in the still unfinished work, one is overwhelmed with the majesty of the ideal that is being wrought out.

Every child of God has a place marked out for him by the great Designer, and each day should see some new development toward its perfection. No one has a right to put an estimate upon the position assigned; in the perfection and adaptation of the most obscure lies the secret of the matchless beauty of the pattern. Is the individual to be in truth like the stone in the hands of the polisher? Has he nothing to do but to remain passive in the hand of the Master? Self-surrender must be absolute, but it is not all in this transforming process. It is written, "Work out your own salvation with fear and trembling,"—lest one misunderstands the message—"for it is God which worketh in you, both to will and to work, for His own good pleasure." So one must be passive to the extent of rendering an entire obedience to the Lord's will, at the risk of being misunderstood; but this involves action, an untiring energy put forth to accomplish the Lord's purpose. A person is given a fine instrument, a master to instruct him, and an opportunity to study; is he then a musician? Ah, there are years of work for the individual, days of discouragement, and often many tears, before he will even imperfectly realize the Master's standard for him.

Ought the children in the family of the Heavenly Father to be content with less effort toward attaining His ideal for them? Oh if we could but realize how wonderful it is! The privilege of being even the least one to manifest His glory! To know that He is in us, giving us unfading beauty in the place of the perishing, worthless tinsel of the world. Trials and temptations would not be magnified out of due proportion, as they so often are, enveloping one like a black cloud; nor would injustice seem so cruel if we could ever keep in mind that Christ is coming again, attended by the heavenly host, to take to Himself His own, and in that day they will not only be blameless and harmless, but He will present them faultless before the Heavenly Father. Then shall we see "the King in His beauty," and what is the most wonderful of all, "We shall be like Him for we shall see Him as He is."

Holland Patent, N.Y.

"As I have loved you," means love that is sweet and gentle to all men, who have many rudenesses and meannesses, who are selfish and faulty, who have sharp corners and vexing ways.—Rev. J. R. Miller, D.D.

## Our Young People

Sun, Aug. 30. Topic—Our Duty to the Stranger.

Deut. 7: 7, 8; 2 Chron. 6: 32, 33. (Home Missions.)

### America and the Alien.

No other country has ever been so hospitable to strangers, politically, as America. There are whole townships in our newer States where English is not spoken. There are mining villages where Huns and Poles are almost the only inhabitants. In all our large cities we have a "Little Italy," a Ghetto, a Chinese quarter, and so on. A man asking his way on the Last Side of New York city, not long ago, found only one person among the five he accosted who could answer him in English.

We do our full political duty by these strangers. How about the churches? Is the gospel brought to them in the same direct way? Does anyone in the district take "a concern for their souls"?

They will punish us for our neglect if we are not brothers to them in this respect. They bring the continental Sunday with them, and the doctrines of anarchy, born of ignorance and hate, and if America does not Christianize them they will heathenize her cities and her frontiers.

### Shutting Out the Stranger.

Most of us have a warm sympathy with the "shut-in" people whom we know—the invalids, the crippled, the aged, the lonely, whose life is narrowed to four walls. But it is just as hard to be shut out as to be shut in. A stranger in a strange land, homesick, discouraged, ignorant, needs our sympathy just as much, and usually gets none of it.

Missions to the stranger have the strongest of sanctions. Christ's own words are, "I was a stranger, and ye took me in," putting himself in the place of the lonely and neglected alien, and declaring that in doing good to the least of these his brethren we do it to him.

Heathen religions shut out the stranger as far as possible. Tibet, the center of Buddhism, is the Forbidden Land. Strangers trying to reach its holy city are driven back, tortured, or even killed. The gospel is a religion for all, welcoming in the stranger to the brotherhood in Christ. If we are not interested in home-mission work for strangers in our land we are not true disciples.

### The Church Home.

We may make our church a homelike place for the stranger. Every church should be truly a "church of the stranger." A Chinaman, an Italian, a negro, ought to be freely welcome if he comes to the house of God.

Christianity preaches brotherhood. It must practice it as well. The homesick stranger must find a home in the church of God. We give it to the mission cause, and then look daggers at the stranger in our pew, or forget to speak a word of welcome to the shy newcomer across the aisle. Let us make our church home truly a home to anyone who seeks its doors.

There can be no higher aspirations in life than to do the will of our Heavenly Father. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

How Christ Answers Our Call.

BY PHILLIPS BROOKS.

Jesus "came unto His own." To men forgetful of their Godlike nature He came to tell them that they were the sons of God; and to men who could not do without Him He came because they needed Him. O my dear friends, by what high warrants does the Saviour claim us for His own! Because we are His Father's children, and because we are so needy, therefore our divine Brother comes. He comes to you and says, "You called Me." And you look up out of your worldliness and say, "O no! I did not call. I do not know you!" But He says calmly, "You did, although you did not know it. That power of being Godlike which is in you, crushed and unsatisfied—that summoned me; and that need of being forgiven and renewed which you will not own—that summoned me. And here I am! Now wilt thou be made whole? If thou canst believe, all things are possible to him that believeth."

If we are Christians and live in the practice of the Golden Rule, we will try to save other people. We will give the Gospel to those who do not have it. We will try to evangelize the world. This presses upon us as a great duty. The Chinese idea does not call for missionary work, and the Chinese have no Gospel to give to the world. But we have the Gospel. If we were without it and others had it, we should want them to give it to us. We must be missionaries in spirit, or we are not of the spirit of Christ or of this Golden Rule, which he laid down.

### A Prayer.

Teach me, Father, how to go  
Softly as the grasses grow;  
Hush my soul to meet the shock  
Of the wild world as a rock;  
But my spirit, propt with power,  
Make as simple as a flower.  
Let the dry heart fill its cup,  
Like a poppy looking up;  
Let life gently wear her crown,  
Like a poppy looking down,  
When its heart is filled with dew,  
And its life begins anew.

Teach me, Father, how to be  
Kind and patient as a tree,  
Joyfully the crickets croon  
Under shady oak at noon;  
Beetle, on his mission bent,  
Tories in that cooling tent,  
Let me, also, cheer a spot,  
Hidden field or garden grot—  
Place where passing souls can rest  
On the way, and be their best.

—Edwin Markham.

### Daily Readings.

Mon., Aug. 24—Not our own.	1 Cor. 7: 21-24
Tues., " 25—"Other sheep."	John 10: 14-18
Wed., " 26—The stranger's Sabbath.	Ex. 20: 8-10
Thurs., " 27—Promise to Abraham.	Rom. 4: 13-18
Fri., " 28—Jesus and the stranger.	Matt. 25: 34-40
Sat., " 29—Their share in the lamb.	Ex. 12: 43-49
Sun., " 30—Topic—Our duty to the stranger.	Deut. 7: 7, 8; 2 Chron. 6: 32, 33. (Home Missions.)

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 19 1903.

There need be no fear the influx of former U. S. citizens into the Canadian North West will mean the Americanization of our Western country. One of the marked features of the day is the dominance and assimilative force of the rising sentiment of Canadianism. All who come into the friendly vortex of Canadian institutions soon become good Canadians. As for those who come from the United States, they will not be long in discovering that in Canada law goes hand in hand with order, though liberty does not here include license, much less lynching. In new settlements, however, the minister should not be too late in arriving.

## COMMISSION OF ASSEMBLY: CENTRAL INDIA MISSION.

The Rev. Dr. Fletcher, Moderator of Assembly, who is the Convener of the Commission of Assembly re the Central India Mission, has called the Commission to meet in Knox College, Toronto, on Wednesday, 9th September at 9.30 a.m. As no provision has been made for meeting expenses of members, the Commission has been called at a date when there are special reduced railway rates to Toronto in connection with the Dominion Exhibition. After the Commission was appointed by the Assembly the Moderator suggested the desirability of instructions being given to it. The Assembly referred the suggestion to a committee but no instructions were given. The Moderator has not assumed the responsibility of formally citing missionaries and other interested parties to appear before the Commission, yet it is extremely desirable that all the missionaries from India that are now in Canada, as well as others able to give information, should be present. It would be regrettable if the Commission should meet without having all the information at their disposal, thus rendering necessary a subsequent meeting. Should any parties have in their possession documents relating to the matter, or be in a position to give information, it seems desirable that they should send such to the Rev. Dr. Fletcher, Hamilton, prior to the 9th September next.

## MORAL CHARACTER AND MATERIAL ADVANTAGES.

It is pretty well agreed that we have in the last few years had a time of great prosperity and progress. The tide of immigration has risen. The volume of business has been enlarged. The revenue has increased. Politicians discuss the question how can this state of things be strengthened and continued? Some think that the tariff should be raised and others that it should be kept as it is, or if possible, lowered a little. Some regard the new Railway Scheme as a proof that the Government is prepared to carry on the business of the country with courageous enterprise and sober wisdom; while others regard these proposals as the height of folly, as combining the rashness and extravagance which lead to ruin. On the details of these questions we are not now called to express an opinion. They are important questions and we believe that they will be settled in the main wisely by the good sense of the people. The people have by this time had some experience in tariff and in the building of railways, and they ought to be able to form a fair judgment even on these important questions, if they will try to take within their view the interest of the whole country. Our present object is to emphasise the great lesson of the eighth chapter of Deuteronomy. Whoever wrote that chapter and whenever it was written we may say of it that "It is not for an age but for all time." With its great word of warning "Lest ye forget" it reminds us that material advantages are not a sufficient basis for the highest success. If when we have eaten and are full we forget God, the result will in the end be both moral and material disaster. Moral character is the real foundation of national strength and victory. Great schemes for our material welfare cannot be properly counted out except by honest men. This is the most important lesson for our time. We are not fit to do great things unless we have men of sober judgment and high integrity. Scientific education and mechanical equipment is not enough; for there must be real honesty and faithfulness. We are glad that there is an increasing recognition of this fact. This must lead to conflicts with greedy corporations and unscrupulous politicians and in some cases the fight has been severe.

But the great question that the Christian Church has to answer is this one. Can the everlasting principles of righteousness be applied to public as well as personal life? Our Churches and Church organizations surely exist for this. In the present state of the case we do not think that church socials are the places for either Mr. Gamey or Mr. Stratton to parade themselves. We have nothing to say of either of them, except that the affair with which they were connected has not been satisfactorily wound up! Either more or less should have been done. At least it would have shown a little more respect for public feeling if they had declined the invitations to church meetings.

## AN IMPORTANT DISCUSSION.

The discussion that has been provoked in Great Britain on the merits of Free Trade and the possibility of modifying the tariff in favour of the colonies is one that will at least cause a shaking of the old parties and a re-arrangement of political groups.

The Liberals would no doubt have preferred to fight the next elections on the Education question but Mr. Chamberlain has willed it otherwise. He has thrust the trade question into prominence and some, even of his friends, think that this has been done with undue haste. The Education question will still continue to play its part, it cannot be completely shelved; but the question of trade in its relation to the Empire must now be faced. The discussion will be earnest and thorough; all sides of the matter will come in for review. It will be interesting from the economic and social point of view, and will throw some light on the political position of the working men. One feature that thoughtful people have their doubts about is the apparent attempt to drag the colonies into the whirl of British party politics. In this country we are very jealous about the political independence which we have gained. We wish very properly to discuss and settle our own affairs apart from outside influence or external considerations. Surely the people of the motherland hold the same position; and any attempt to use colonial opinion for mere party purposes may do much harm.

We know now that imperialism of a healthy kind is not confined to any party in Britain. Lord Roseberry is as much an imperialist as Mr. Chamberlain. The British people must settle their own political differences. The loyalty of the colonies is surely not dependent upon a bribe. We can scarcely ask from Britain what we are not prepared to give. The British working man may be expected to bear his share of any national burden and to suffer if need be on behalf of the nation's good, but we do not expect him to suffer for our gain or to bear a heavier burden of poverty to increase our material prosperity. We shall watch the discussion with interest because so much depends upon it, and because it throws so much light upon the life of the Empire and the world.

## HISTORIC SKETCHES.

We have to acknowledge receipt of a neat booklet of 128 pages bearing the above title, and giving in concise form an account of the pioneer work and the missionary, educational and benevolent agencies of our Church in the Dominion. The first chapter is devoted to a statement as to the inception and results of the Century Fund. In this we are told that "the total contributions to Common Fund stands at \$505,000 in cash with certain securities, which will make up \$601,000 when realized. The Debt Fund totals \$990,000, which is rather under the mark, as some reports have not come in. This



fund has been of exceeding benefit, as in whole Presbyteries there is now complete freedom from debt burden, and numerous congregations have burned the mortgage amidst great rejoicings." Pioneer Work and Workers in the various Provinces are dealt with in an interesting manner by Dr. Murray of the Presbyterian Witness and Mr. James Croil, of Montreal, both of whom are well qualified for the task. The other subjects treated are Home Missions; the Church and Manse Building Fund of Manitoba and the North-West, by Sir Thomas Wardlaw Taylor; Augmentation Fund (East and West); Foreign Missions, by Rev. J. McDougall; French Evangelization, from Notes by Rev. Prof. John Campbell, LL.D. And then the various Colleges connected with the Church are brought to the reader's notice in such a way as will be sure to increase the interest felt in those seats of sacred learning. Portraits of distinguished men, views of scenes in our great West and pictures of the Colleges add much to the interest of this useful publication, which should be widely read, especially by the young throughout the Church. Copies are being sent to every congregation; and extra copies will be furnished to applicants, so long as they last.

#### DRAWING POWER IN THE CHURCH.

Most of the Churches to-day are dying of dignity and ritual, and the academic and starchy element has got the upper hand. A great many of the Churches of to-day are living on their past traditions. Outwardly they seem all right, but they have only the forms without the power. The greatest danger of the Church is worldliness. There are some men who seem to imagine that religion and the Church can be made popular and become secularised. Commercialism has come into the Church, and that is a deadly disease. A man must be religious because his heart is in it, not for gain. There is a great deal of worldliness in Evangelical circles to-day. Commercialism has permeated art and science, and the sphere of religion is not free from its assaults. It is possible to cultivate godliness in a commercial spirit. That is the besetting sin of rich congregations in endowed and non-endowed Churches. The Church of Christ exists for the salvation of sinners and the up-building of believers, and therefore the Church must be a spiritual concern, not a worldly institution. The Church must be begun in the Spirit, and have high ideals. It must have driving power.—Glasgow Leader.

We are informed by Dr. Warden that the books of the Treasurers of the Century Fund in every congregation of the Church are being bound in handsome volumes for permanent preservation. These will contain not only the amount given by congregations as a whole, but by every individual contributing to the Fund. These volumes will be kept at the general offices of the Church in Toronto,

#### "A CRITICAL IRENICON."

The following review of Prof. McFadyen's latest book appeared in Christendom for July 25th. We feel sure it will be interesting to many of our readers. Our own reviewer will give his estimate of the work later.—E. L. DOM. PRES.

"Professor McFadyen has given us an excellent and timely book. Admirable in purpose, gracious in spirit, and careful in treatment he has rendered a real service to those who wish to know what criticism is and how it may be possible for one to accept its result and yet retain in fulness one's faith in the Scriptures. He disarms hostility in his preface, by saying, 'Though I have usually spoken of the two parties as the critics and their opponents, I do not mean at all to imply that the opponents are devoid of critical acumen or scholarship.' In stating his purpose he says he has in 'view the man whose faith is perplexed by current criticism, or by the rumours and misrepresentations of it' and refers touchingly to his own experience 'when the newer view of the Bible first began to make its appeal to me.'

It is very natural, therefore, that the opening chapter should give a very full view of 'the present distress.' Here he is impartial in his statement, sympathetic in his review, and shows that he thoroughly understands the issues involved. Then follows a fair presentation of the 'discourtesies and confusions of criticism,' after which he discusses 'the functions of criticism.' The chapters on the 'method of criticism' in which there is an impartial balancing of the losses and gains, are very clear so far as statements are concerned, especially where he refers to the historicity of the patriarchal narratives. It is to be noted, however, that he says 'it is no part of the present sketch to criticise the adequacy of the arguments; it will be enough if they have been felt to be reasonable. Besides, the same criticism which has led to these conclusions, has something also to say of a constructive kind, and encourages a belief in the historicity—if not of all the details—at any rate of the broad outlines of the early Hebrew stories.' The chapter on 'The Essence of Protestantism' might almost be called an excursus, yet it has value as a part of our author's method.

The main interest of the book centers about the chapters on 'Christ and Criticism,' 'Criticism and the Supernatural,' and 'Criticism and Inspiration.' What ever may be the judgment regarding the value of the arguments which he has put forth, the limitations of Christ's knowledge, or the real nature and value of inspiration, or the religious value of the Bible, we think that the professor has succeeded in establishing his position that one may hold differing views from those regarded as essential in the past and yet appeal with all trust and power to the work of Christ as Savior. This is not to say that there are not gaps in the presentation or the case; there are phases of the subject which are omitted. The probability is that this question regarding the nescience of Jesus will never be closed, since we may never come to a full knowl-

edge of his nature. But any one who will read the treatment of the question by Professor McFadyen will hesitate a long while before he denies Christian love to those who may feel sympathetic with his view.

Any minister who will take this book and the little book by Ellicott and read them carefully through will have a clear and reverent statement of the controversy. When he has finished the one under review he will feel that there is still a message for him in the Old Testament which will refresh and encourage his people."

#### Literary Notes.

THE BIBELOT for August contains Popular Songs of Tuscany by John Addington Symonds and will be valued by all who love good literature. The subject is certainly interesting and its treatment throws light on Italian life and character. As to the author, the following words from the preface may suffice: "A mind so unwearied in research, so delicately in touch with the choicest treasures of classical and modern literature, is unlikely of losing immediate prestige: the name of Symonds will hold its own as against any later man of letters who may come into his self-chosen and hard won field. Most of the songs translated for this collection are of a tender sentimental kind but the following specimen certainly breaks the spirit of vengeance.

"I have a sword; 'twould cut a brazen bell,  
Though steel 'twould cut if there were any need;  
I've had it tempered in the streams of hell

By mighty masters in the mystic rede;  
I've had it tempered by the light of stars;  
Then let him come whose skin is stout as Mars  
I've had it tempered to a trenchant blade;  
Then let him come who stole from me my maid."

(T. B. Mosher, Portland, Maine.)

THE VARIABLE AND THE PERMANENT IN THE EVIDENCES OF OUR FAITH: A sermon preached in Bloor st. Church, Toronto, on Sabbath, 7th June, 1903, by William MacLaren, D.D., Professor of Systematic Theology, Knox College. This thoughtful, vigorous discourse preached by Professor MacLaren at the close of fifty years of faithful, steady work shows that his vision is as clear, and his faith as strong as ever. In speaking of the different kinds of evidences he divides them into three classes. 1. Those which, with the lapse of time, seem to grow weaker, or at least become more difficult to master. Under this head he places distant historical facts, and especially miraculous manifestations. 2. Those which are the same in all ages. The Bible itself as a living witness and gracious power, and its central character the person of Christ. 3. Those which grow stronger with the lapse of time, Christian experience and the testimony of believers. In conclusion the venerable doctor appropriately refers to his own experience of the saving power of the Gospel.

The critical faculty is a serious handicap to him who would be spiritually minded.

We cannot know or enjoy or love the world too much, if God will control us. Worldliness is not love of the world, but selfishness to it.—M. D. Babcock.

## The Inglenook.

### Her One Accomplishment.

Old Brown stood in his private office, with his back to the fire and his coat tails balanced in either hand. He was a bald-headed old gentleman with a ruddy complexion, keen black eyes, and leg-of-mutton whiskers, which were white as snow. And Miss Nelly Torrance sat looking at him timidly from the depths of the big arm chair in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he, after a long pause.

"Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?"

"Yes, please."

"Humph!" said Mr. Brown.

Nelly glanced shyly up into his face.

"But" she added with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to daub canvases, or sew yellow sunflowers on green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly.

"Then what do you mean?" said Mr. Brown.

"I mean that I shall be glad to do any sort of honest work by means of which I can earn my own living."

"Humph!" again interrupted Mr. Brown. "Can you cook?"

"Yes," Nelly answered.

"I don't believe it."

"But I can."

"Very well," said Mr. Brown, releasing his coat-tails and sitting down at his desk, as if the question was definitely disposed of. "My cook went away this morning. I haven't engaged any one in her place. You may come this afternoon and see what you can do for me."

Mr. Brown fully expected that his young cousin would recoil indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind you're punctual," said he, as he handed her the penciled card.

"I am always punctual," calmly responded Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relation."

Nelly Torrance went home to a little second-floor room, the cheapest which the widow and her daughter could find.

Mrs. Adrian Torrance was dressed in black. She was a fine, delicate piece of human china, who had been like the lilies of the field in that she toiled not, neither did she spin. Lucetta, the oldest daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

They had come up from the country at Lucetta's suggestion, to appeal, in their poverty, to this cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood," sighed the gentle little widow, "that he was not pleased when

poor dear Adrian married me."

"Well?" cried Mrs. Torrance, eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, dropping the folds of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet strings, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance, with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now mamma, don't jump at conclusions. Just hear my plain, unvarnished tale. I went to Cousin John. I told him I wanted something to do. He asked me if I could cook. Then he told me that his cook was gone, and asked me if I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance.

"I said yes, of course."

"Elandor," cried Lucetta. "I am scandalized by your conduct! Yes, perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us"—

"But he doesn't," pleaded Nelly. "He intended to offer in good faith, and I accepted it in the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning cook—for any man living?"

"I don't see," argued Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrance, wringing her hands.

"Never!" echoed Lucetta.

"And," added Nelly, "my cousin would have every reason to believe me an imposter if I told him I wanted work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place any obstacles in my way, for I am determined to go to Grandover Park this afternoon."

It was 6 o'clock exactly when Mr. Brown let himself into his house with the latchkey which always depended from his watch chain. The gas jet burned softly in the hall; the fire clicked cheerfully in the grate of the parlor beyond.

"Humph!" he muttered; "she hasn't come. Thought so! There's no such thing as a practical woman nowadays."

At the same moment a light, white aproned little figure came out of the dining room beyond, and Nelly Torrance's voice uttered the words:

"Dinner is ready, Cousin John."

The old man smiled. He had a pleasant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man he was.

"Oh," said he, "you did come, then?"

"I always keep my engagements," said Nelly. "Punctuality is the soul of business, isn't it, Cousin John! At least that's what I used to write in my copy-books."

Mr. Brown patted her hand as she helped him with his overcoat.

"You are a good girl," said he,

And in his secret mind he determined to put up with any deficiencies in the cooking of the girl who had such excellent business principles. But to his infinite amazement there was no deficiencies to overlook. He ate and relished and wondered by turns.

"My dear," said he at last, when the cloth was removed, "all is very nice. I'll concede you are a tip-top housekeeper. But of course, you ordered all this from Monerato's restaurant?"

"But, of course, I didn't, Cousin Brown," said Nelly, decidedly. "I cooked it myself."

Mr. Brown closed his eyes and made a hasty calculation. His life had been "worrying out of him," to use a common expression, by capricious house-keepers, inefficient cooks and untrained servants. At last there was a gateway out of all his tribulations.

"My dear," he said. "I should like to have you come and live here."

"As a cook, Cousin Brown?"

"No; as my adopted daughter and housekeeper. I need some one to take the helm of my affairs."

"But my mother," hesitated Eleanor, "and my sister Lucetta?"

"Let them come too; there's plenty of room in the house. Can they cook too?"

"No, Cousin Brown," confessed Nelly.

"Well, perhaps it's just as well," said Mr. Brown. "There can't be more than one head to the household."

So the Torrance family found a comfortable refuge for the soles of their feet, and Nelly's despised accomplishment proved the sword wherewith she opened the world's oyster. Lucetta sighed and wondered why she, too, had not taken cooking lessons.

"Nelly is the old man's favorite," said she. "He'll leave her his money when he dies. And all because she accepted the ridiculous offer of turning cook for a living!"

Mr. Brown, however, looked at the matter in a different light. He said: "Nelly is not like the typical young lady, too lazy to work and too proud to beg. She does with her might whatever her hands find to do."  
—Woman's Journal.

### Division of Labor in the Home.

Where there are several young daughters in a home, the mother owes it to them to give them practical training in housewifery, and there is no better way than to assign to each a share in the domestic duties. This may be done in one of two or three ways. Frances may undertake the care of the bedrooms, Laura the living rooms and dining room, and May the desserts, or the bread-making. Each of the girls should spend six weeks or more in her chosen task, and then change with one of the others for a similar period. Or, the mother may hand over the housekeeping with all that it implies to each daughter in turn, a week or a month at a time, letting her cater, keep accounts, manage the maid or maids, or, if the housework is done by the ladies of the family, doing her special share of it personally. This is not always easy for the mother. It may, indeed, be more trouble to her than she would have in plodding on in the old way, and doing all herself, but in the end it will be a very great help to her girls, and when they arrive at the dignity of marriage they will have some practical preparation for its duties. Homemaking is a task with the consideration of every young woman, and if rightly undertaken, it is replete with interest.

Fear sees only spectres in the clouds where hope sees ministering angels.

### After She Had Gone.

"After she had gone, forever out of mortal sight and touch, there came to those who loved her, an intensity of deep regret, that they had not been gentler and tenderer and sweeter to her while she was here. Often they reproached themselves, saying: 'Why, oh! why when she was our own, were we so inconsiderate; why so easily offended; why so cold and undemonstrative? There were little things she asked for that we might have granted; there were courtesies that we might have shown; there were gifts we could have given. But our eyes were holden that we did not see. We never once thought of losing her, and so we were heedless of causing her pain. We let her wear herself out, and we might have tried to save her.'"

Thus ran a letter which Emily Alcott read through blinding tears. It was written of a dear sister, by one who was bereaved. Emily knew that the household in affliction was a peculiarly affectionate one, and that the inevitable effect of grief is to impress on the minds of those who are left a poignant sense of shortcoming. Nevertheless, she, too, echoed the heart's plaint contained in the sorrowful words. It is, alas! too easy for us all, to strew flowers on the graves of our loved, and to break our alabaster boxes over their memory. The better way, the far better way, is to love them and tell them so, while they are here with us, responsive to kiss, caress and tender word.—Christian Intelligencer.

### Edward VII, Speech-writer.

An amusing aftermath of King Edward's Parisian visit comes in the form of the following story: The King, whom limitless practice in the long years of his heir-apparrentship made an expert in speechmaking, invariably composes his orations on the spot, and delivers them offhand. But mere reporters are not admitted to state banquets, such as that given at the Elysée to the King by the President of the French Republic. It followed that when the King was asked for the text of his speech for subsequent publication no text was forthcoming. His Majesty had finally to follow the course of lesser mortals and write out his speech himself. And exactly the same thing occurred at the Hotel de Ville. In this case the dismayed telegram begging for the speech only reached his Majesty at Portsmouth, and he had there and then to set to and write it. One wonders what became of those two pieces of copy, and whether they will appear in the archives of the future.—Harper's Weekly.

### Facts About Ivory.

Over 75,000 elephants are slaughtered every year to supply the world with ivory, and one fifth of this number comes to the markets of Great Britain. The average weight of ivory obtained from a single elephant is about 50 lb. Tusks weighing 100 lbs each have been known, but these are very rare. The most expensive tusks usually cost about £110 per hundred weight. The hardest of all ivory is obtained from the hippopotamus. This will emit sparks like a piece of flint when struck with steel. It is used principally for making artificial teeth.

### Intelligent Birds.

According to "Science Siftings," the parrots are the cleverest of all birds. They have such a well-organised police system that no other species of bird ever ventures to attack

them, and they invariably die of old age. The grey parrot is called the "bird-man" by the savages. This bird is not only intelligent, but extremely affectionate as well. If one of his mates is killed by a hunter he will at once fly to the body, and, uttering loud cries of grief, allow himself to be captured without resistance. The grey parrot has even been known to die in one of these outbursts of violent grief.

### Study of History.

Carlyle had no doubts about the educational value of the study of history. He said—"All books are properly the record of the history of past actions. What thoughts past men had in them; what actions past men did; the summary of all books whatsoever lies there. It is on this ground that the class of books specifically named history can be safely recommended as the basis of all study of books; the preliminary of all right and full understanding of anything we can expect to find in books. Past history, and especially the past history of one's own native country; everybody may be advised to begin with that. Let him study that faithfully, innumerable inquiries, with due indications will branch out from it." In many Irish National schools British history is ignored and text books packed with venerable Irish legends substituted. This is not the history to which Carlyle referred.

### The Blessing of Jacob.

BY REV. GEORGE MATHESON, D. D.

Lord give me the blessing of Jacob—his best blessing—his power to bless!

Doubtless it must come with a shrunk sinew; I cannot keep the song of the lark when I get the seal of the sonship; I must enter into the pain of my Lord. Yet that pain is better than the world's joy.

I have heard men speak of pain as a blot on thy universe. They were wrong; it is the birthplace of the unblotted.

Give me this birthright, O my God! Put the scar of sympathy in my heart! Let me feel my brother's thorn! Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair—down to the pillows of stone, down to the nights of sorrow, down to the limbs that are languid, down to the souls that are sad!

### By Help From Heaven.

BY MARGARET E. SANGSTER.

By help from heaven we daily walk  
Amid the gins and snares that spread  
Their tangles on the narrow path  
That pilgrims, passing forth, we tread.

By help from heaven we climb the steep,  
Or ford the torrents, fearless still;  
In darkest hours our comfort this,  
'Tis God who guides, we trust His will.

By help from heaven, this earth of ours,  
Grows ever brighter in our eyes,  
And something of the home beyond  
Around these homes, in blessing lies.

### An Evening's Fun.

Now, boys and girls, here is great fun. Get a crowd together, appoint an umpire to decide on pronunciation (with the help of the new dictionary), and offer a prize for the one who can pronounce all these words without a mistake. Perhaps you can catch father or mother on some of them, too:

"A sacrilegious son of Belial who has suffered from bronchitis, having exhausted his finances, in order to make good the de-

### CAUSED BY THE HEAT.

A RASH ON BABY'S SKIN THAT OFFEN ALARMS  
ICAREFUL MOTHERS.

During the summer months a rash often appears on the face, neck and body of babies and small children which is liable to alarm the careful mother. It is due to the excessive heat, and, while not dangerous, is the cause of much suffering. Immediate relief is given by dusting the eruption liberally with Baby's Own Powder, which may be had at any druggist's, but to cure the trouble a medicine must be given that will cool the blood of the little sufferer. Baby's Own Tablets will be found a positive blessing in such cases and will soon restore the clearness and beauty of baby's skin. Mrs. Clifton Cuyler, of Kincardine, Ont., says: "My baby had a rash break out on her face and all over her body. I gave her medicine, but the eruption never left her until I gave her Baby's Own Tablets, and after using them a short time the rash entirely disappeared. I have also given her the Tablets for constipation with the best of results: they act gently but promptly, and always make baby quiet and restful. I think the Tablets a splendid medicine for young children." Baby's Own Tablets may be had from all druggists at 25 cents per box, and Baby's Own Powder at the same price. If you prefer to order direct they will be sent post paid on receipt of price by the Dr. Williams' Medicine Company, Brockville, Ont.

ficit resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope and coral necklace of a chameleon hue, and in securing a suite of rooms at a principal hotel he engaged the head waiter as his coadjutor. He then dispatched a letter of the most exceptional calligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificable to his desires, and sent a polite note of refusal, on receiving which he procured a carbine and bowie knife, said that he would not now forge fetters hymeneal with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."

### The Old Camper.

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

The object of life is not to see how pleasantly we can pass through it but how much good we can accomplish in the journey.



## Ministers and Churches.

### Eastern Ontario.

Rev. G. A. McGregor, Pickering, has been preaching at Georgetown, Ont.

Rev. G. D. Campbell, Chalk River, has been preaching at Clayton and Blakeney.

Rev. D. MacVicar, Finch, and Rev. George Weir, Avonmore, exchanged pulpits last Sunday.

Rev. D. H. Coburn, Lunenburg, was the preacher at St. John's Church, Cornwall, last Sunday.

Rev. Colin McKercher of Lost River, Que., was renewing old acquaintances in Glengarry last week.

The Rev. Mr. Daly, Lyn, filled the pulpit of Presbyterian church at Caintown on Sabbath last.

Rev. N. H. McGillivray, Carp, left on Monday of last week to spend his holidays at Whithy and other western points.

Rev. Orr Bennett, Almonte, has returned from a holiday trip in Quebec and occupied his own pulpit last Sabbath.

Rev. E. S. Lajoie, of Winchester, has been granted a month's holiday which he is spending at Sawyerville, Que.

Rev. Mr. Robb, assistant pastor of St. Andrew's church, Arnprior, has taken up his residence on Victoria street.

Rev. R. Laird, Brockville, exchanged pulpits with his brother, Rev. Alex. Laird, Cook's church, Kingston, last Sunday.

Rev. R. Herbison, successor to Rev. R. E. Knowles in Ottawa, will conduct the services in Knox church, Galt, next Sabbath.

In the absence of Rev. J. K. Henry, Tamworth, Rev. A. Macdonald, Napanee took the services.

Rev. David McLaren, Alexandria, is holidaying at Hudson, Que. Last Sunday evening Rev. Mr. Morrison, Dalhousie Mills, took the service.

Rev. D. M. Buchanan, of Lanark, was returned from an extended trip to the Pacific coast. He was in attendance at the meeting of the General Assembly.

Rev. Conn, now of Napanee, has been visiting Rosebank for the purpose of removing his furniture to his new home. Mr. Conn speaks very highly of his new charge and of the people he has to work among.

The commission of Assembly re Queen's University, will meet (D. V.) in the Convocation Hall of the University, Kingston, on Tuesday, 15th September, 1903, at 4 o'clock in the afternoon.

This is not a "fish story" although a good deal like one. It is told by that reliable local paper the Almonte Gazette, and must be taken as a truthful account of Mr. Boyd's recent fishing experience. The Gazette says: Rev. W. B. Boyd, of the Cameronian church, caught a record breaking pickerel in the bay on Monday. The monster from the depths weighed 7½ lbs. on a butcher's scales in the presence of reliable witnesses. This is the second big one Mr. Boyd has landed. The other one weighed more than ten pounds. Mr. Boyd while a successful "fisher of men" seems to be an adept at the "gentle art."

Rev. Robert Laird, First Presbyterian church, Brockville, is the choice of St. John's church, Vancouver, B. C. Interviewed by the Recorder, Mr. Laird stated that he was unable to say what he would do as it was a matter that could be decided only after the most careful consideration. The departure of Rev. Mr. Laird from Brockville would be very much regretted, not only by the congregation of which he is pastor, but by the people of the town generally, and it is to be hoped that he will be able to see his way clear to remain. During the four years that he has been pastor of First church, he has proved himself a strong man not only in the pulpit, but in every other department of church work. He has also taken a deep interest in everything that pertained to the best interests of the town, and the removal of himself and his estimable partner in life would be a distinct loss to Brockville.

### Western Ontario.

Rev. R. J. Reattie, formerly pastor of Knox church, Guelph, now of Kosciasko, Missouri, is visiting friends at Toronto, Port Hope and Orillia.

Rev. P. R. Ross, Waverly, took the services for Rev. G. C. Patterson at Embro.

Rev. P. R. Ross, D. D., of Waverly, N. Y., preached at Embro last Sabbath.

Rev. P. Niccol, Tottenham, accompanied by his wife, is taking a brief holiday.

Rev. Mr. Cowan, Shakespere, exchanged pulpits with Rev. Mr. Bradley, Berlin, last Sunday.

Last Sunday Rev. J. C. Tolmie, of Windsor, was the preacher at both services in the Dresden church.

Rev. Mr. Watt was the preacher in St. Andrew's church, Thamesford, on a recent Sunday.

Rev. G. C. Patterson, Embro, left last week for St. Catharines, where he will undergo treatment at the baths.

Rev. Mr. McAulay, of Mitchell, with his wife and family, left on Tuesday of last week for a trip to Vancouver and California, and will be absent for about five weeks.

It was announced in Knox church, Jarvis, on Sunday that Rev. Mr. Nixon, formerly of Smith's Fall, is not a candidate for the congregations of Jarvis and Walpole.

Rev. George Gilmore, Blenheim; will not occupy his pulpit for several Sabbaths. Next Sabbath it is expected that Rev. J. M. McLaren, of Lachute, Quebec, a former pastor, will be the preacher.

It is with pleasure we note that Rev. E. R. Hutt, of Ingersoll, who has been laid aside by illness for some months, has so far recovered as to be able to resume his pastoral duties.

The new Presbyterian Mission in West London, known as the Proudfoot Memorial, will be opened in a few weeks. The mission is on the Warncliffe road, facing Mount Pleasant avenue, and it is under the direction of St. Andrew's church.

Rev. Hugh McKellar, Martintown, has been preaching at Conn and Holstein, where he was warmly welcomed by many old friends who were glad to meet their former pastor again. Rev. Mr. Little, Helstein, has been visiting in Glengarry and preaching at Martintown.

The St. Thomas Times of a recent date stated that the Rev. Mr. Henderson, of Hensall, Ont., has received a call from New Westminster, B. C. Salary mentioned \$2,500. The reverend gentleman has been at Hensall over fifteen years and has refused many offers.

Rev. Dr. Stewart, of Willis church, Clinton, has just reached the twenty-fifth year of his ministry in that church. He goes to Muskoka this week for a six weeks' holiday trip, and on his return his people expect to celebrate the event in a worthy manner.

In Guelph, Rev. R. W. Ross, M. A., of Knox church, and Rev. Thos. Eakin, M. A., of St. Andrew's exchanged pulpits on Sunday morning. On Sunday evening Rev. R. J. Battie preached an eloquent sermon to his former congregation at Knox church that was very much enjoyed.

Rev. Norman T. C. McKay, who has had charge of Mimico for the past year, preached at Acton last Sunday. The Free Press says: Mr. McKay is a very able and ready speaker. His two sermons contained much food for thought. The morning sermon was a splendid exposition on "Prayer," the evening one on "Lessons from the Life of Joseph." Next Sabbath Rev. Mr. Ross will preach.

A very pleasant time was spent by the young people of the Norwich church at the home of Mr. and Mrs. Hugh McKee. It was in the form of a farewell social for William Semple, who is leaving town to resume his duties in Toronto. The first part of the evening was taken up by instrumental music and solos, after which Mr. Semple was presented with an address and a handsome fountain pen. Refreshments afterwards.

The corner stone of the Valetta church, Tilbury East, will be laid on the 8th Sept., when it is announced the following have been invited to speak: Rev. W. E. Knowles, of Chatham; Rev. J. C. Tolmie, of Windsor; Rev. T. Dobson, of Tilbury; Rev. W. E. Millson, of Romney; Rev. A. E. M. Thomson, of Merlin; Rev. Mr. Munroe, of South Bush, and D. R. Farquharson, of Chatham. In the evening a supper and concert will be given.

### Northern Ontario.

Rev. Thos. Paton, late of Angus and New Lowell, has accepted a call to the Presbyterian churches in Merriton and Port Robinson.

The manse at Markdale is undergoing improvements, both exterior and interior, which will be appreciated by Mr. Hunter and family.

Rev. Robert Rodgers, of Owen Sound, left last week to holiday for three weeks at the Soo. He was accompanied by Miss R. Rodgers who goes to Winnipeg.

Rev. Jas. Anthony, of Waterdown, is renewing old acquaintance at Owen Sound, and supplying the pulpit of Knox church during Rev. R. J. McAlpine's vacation.

The Sunday School of Division street church, Owen Sound, went on a boat excursion recently to McGeorge Harbor, and a very pleasant time was spent at the favorite pleasure resort of other years.

Rev. W. Farquharson of Durham has been granted three weeks holidays by his congregation and in his absence his pulpit is being supplied by Rev. P. McLaren of Strabane, and Rev. D. B. McDonald of Scarborough.

Rev. J. G. Shearer was in Meaford on Sabbath last in the interests of the Lord's Day Alliance. The Presbyterians and Baptists joined the Methodists in the evening when there was a large congregation to hear Mr. Shearer.

The ladies of the Presbyterian congregation, Nottawa, gave a honey festival on the church lawn on the 12th, which was a decided success. A part of the programme was the gift of a church bell from Mrs. Thos. Fraser, presented to the congregation by Miss Mable Fraser. Rev. L. McLean, the pastor, replied in behalf of the congregation.

In his sermon last Sunday morning at St. Andrew's, Beaverton, Rev. D. W. Best, depreciated the tramp nuisance, and suggested as a means by which the people might materially aid in ridding the country of the pest, would be to refuse to give them food. There was plenty of work for every honest man, even though he has met with misfortune. To assist the dishonest was only abetting crime.

Many at Flesherton were deeply touched with the news on Sabbath the 3rd inst that Mr. J. R. Anderson, a former and very highly esteemed resident, had at the age of 68 passed away at his home at Manor, N. W. T. Known as a Scottish vocalist he was much sought after on musical programmes, and with his fine voice and Scotch songs stirred many an audience. For several years he led the service of praise in Chalmers church, Flesherton, and also served with much acceptance in the office of elder, in which capacity he also served the church in the west. At the service in Chalmers church on Sabbath week Rev. Mr. Thorn referred to Mr. Anderson's death, and the tribute paid to his memory was the sentiment of the entire congregation. Mr. Thorn spoke of meeting Mr. Anderson recently in the West and of hearing him sing with his usual effectiveness, "My Ain Country," to which it was then little thought he would so soon be translated.

### Various Places.

Rev. Dr. Wilson of Augustine church, Winnipeg, has returned from a visit to the East.

The contract for the enlargement of St. Andrew's Presbyterian church at Buckingham, Que., has been awarded. Under the pastorate of Rev. Mr. Patterson this church is in a very flourishing condition.

It has been decided to open the new Presbyterian church at Moosomin on the first Sunday in September. Rev. Dr. DuVal, of Knox church, Winnipeg, is expected to preach morning and evening, and Rev. J. M. Douglas at the afternoon service at three o'clock.

Rev. D. C. Hosseck, formerly pastor of the Dunn Avenue Presbyterian church and now of the Deer Park church, is to receive a call from the leading Presbyterian church of Cape Town, South Africa. The Presbytery of South Africa has cabled, asking permission to call Rev. Mr. Hosseck. The stipend offered is \$5,000.

After his return from the General Assembly at Vancouver, Rev. A. H. Scott, of St. Andrew's church, Perth, gave his people an interesting description of the trip which covered 6,000 miles of country. The lake route from Owen Sound to Fort William, the prairie districts, the mountain scenery, the Selkirk wonders, the coast attractions were noted in detail. Vancouver Island and Victoria, the capital of British Columbia, were visited immediately after the meeting of the General Assembly. On the return trip a southern detour was made which took in the Arrow Lakes, the Rossland and Boundary

districts, the Kootenay and Crow's Nest Pass including the desolated region at Frank. Reaching the main line again at Calgary. Mr. Scott passed up to the Edmonton and Saskatchewan districts spending a little time at Edmonton, Strathcona and Wetaskawin. Returning to Calgary the next places in the route were Regina, Fort Qu'Appelle, Whitewood and the rich agricultural districts about Round Lake, Cottonwood and Indian Head. The Sundays in June were divided between the cities of British Columbia and the prairies of Assiniboia where as many as three services a day were held. Accompanying the mention of the places which were visited in the long journey the speaker gave facts and figures, told of persons who made the trip both pleasant and noteworthy, enlarged upon the attractions of the portion of Canada west of Lake Superior, and concluded his address by laying emphasis upon the religious phases of the times with the influx of the thousands who are pouring into the west from all the continents, and by remarking that while other lands have their advantages and compensating disadvantages, the knowing traveller will travel far before he will find anything as good as Providence has furnished for this Province of Ontario.

**Maritime Provinces.**

The Rev. T. F. Fullerton of Charlottetown, P. E. I., is on short visit to Scotland.

On the 9th instant the Rev. E. B. Rankin preached his farewell sermon to the people of Falmouth Street church, Sydney.

The Rev. Principal Gordon conducted the morning and evening service in St. Andrew's church. He will leave for Kingston early next week.

On the 9th August, St. Matthew's church, Clyde, was reopened, Rev. Mr. Stewart of Shelburne, assisting the pastor, Mr. Kirk, in the services. The inside of the church has been painted and it looks well. The day was fine and a good congregation met to take part in the exercises.

The Rev. E. Macdonald, of P. E. Island, one of the graduates of our college last spring, is to be settled at Cavendish, P. E. I.,—the scene of the early labors of Dr. Geddie, and Dr. Isaac Murray and of other notable men.

**Estimated Requirements of the Church for 1903-1904.**

The following is a statement of the amounts required for the current year, on behalf of the Schemes of the Church sent up by Dr. Warden. 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 take such steps as will secure from every congregation within the bounds, generous help.

<b>Schemes: Western Section.</b>	
Home Missions.....	\$110,000
Augmentation of Stipends.....	30,000
Foreign Missions.....	99,825
Woman's Foreign Missionary Society.....	56,386
French Evangelization (including Pointe-aux-Trembles Schools)....	36,000
<b>Theological Colleges, viz. —</b>	
Knox.....	12,000
Queen's.....	5,500
Montreal.....	5,000
Manitoba (exclusive of amount from Synods of Manitoba and British Columbia).....	2,600
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments) ...	15,000
Aged and Infirm Ministers' Fund (over and above Minister's Rates and Interest from Investments).....	14,000
Assembly Fund.....	7,500
	<b>\$393,810</b>

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 of **ONE CENT PER DAY** from every member of the Church will not only provide the amount required but will enable the several committees to extend their work and largely increase the staff of missionaries, etc.

Cannot this average be reached in every congregation of the Church?

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.....	Fourth Sab. July.
Assembly Fund.....	" August.
Widows and Orphans' Fund Third ".....	September.
Home Missions.....	October.
Manitoba College.....	" November.
Augmentation Fund.....	" December.
Aged and Infirm Minis' Fd.....	January, 1904
Foreign missions.....	February "
	Second " March.

Quite a number of congregations fail every year to contribute to one or more Schemes of the Church. The Assembly has more than once instructed Presbyteries to take this matter into consideration, 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.

Nearly two-thirds of the entire contributions for the Schemes of the Church are received during the last two months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing 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. The books will close promptly then, and only those contributions that reach the Church Offices here before six o'clock on the evening of that date will appear in the accounts of the year, and in the detailed statement of receipts to be submitted to next General Assembly. Please let your Missionary Treasurer know this.

**Women's Home Mission Society.**

The Board of Management of the Women's Home Mission Society desire to hear as soon as possible from all Home Mission Auxiliaries throughout the Western Section of the Presbyterian church in Canada, or from Ladies' Aids or Women's Associations wishing to organize Auxiliaries, or in any way to assist the Home Mission Committee in its work. Information cheerfully given and correspondence urgently solicited in order to have full reports ready for the semi-annual meeting of the W. H. M. S. to be held at the end of September, of which due notice will be given. Corresponding Secretaries, Mrs. Long, 29 Cecil Street, Toronto; Mrs. H. Scott, Rosedale, Toronto.

**New Church at Portage, on Lake of Bays.**

A new church was opened at Portage on the Lake of Bays on Sunday afternoon. The service was attended by a large congregation of settlers and tourists from various points on the neighboring lakes. The preacher was the Rev. Dr. McTavish of Toronto, who was assisted in the service by the Rev. A. B. Winchester and Professor Murison of Toronto, Rev. John Ross of Brussels, and the evening service was conducted by Rev. J. W. A. Stewart, D. D., Dean of the University of Rochester, formerly of Hamilton, who is summing at Dwight.

The social gathering on Monday was presided over by his Honor, Judge Winchester of Toronto, and the programme was furnished by clergymen and other tourists, and by singers from Huntsville. The church is in charge of Missionary Bain and is connected with Dwight and other mission stations.

**British and Foreign News.**

Codfish, generally plentiful in Orkney at this season, are not to be got.

Wild roses are found in every continent in the world excepting Australia.

There is no temperance hotel in Campbeltown, the town of distillers.

Scotland has rather a poor representation in the Royal Academy, London, this season.

Mr. Andrew Carnegie has offered Dublin \$140,000 towards the erection of a free public library.

Dr. J. Anderson has presented Wick Library with "The Early Christian Monuments of Scotland."

Lawlessness on the streets and in public conveyances of New York is increasing at an alarming rate.

A stirring Presbyterian minister prayed for the Pope on Sunday, the 19th ult., and some people are not quite pleased.

The death, aged 88 years, is announced of Miss McHattie, one of the oldest residents of Banff.

Strawberries from five to six inches in diameter have been grown in a village garden at Aberlour.

In future the 18th Hussars are to be known as "the 18th, Princess of Wales Own Hussars," by special desire of the Princess.

It is said in Rome that Cardinal Rampolla's defect was due largely to the Austrian votes, which were solidly against him.

Foxes have been numerous in West Perthshire, and no little destruction amongst lambs and game has been the result.

The top price for strawberries in Blairgowrie was £25 to £26 per ton free on rail. For raspberries its much as £40 was offered.

The threshing of the Kansas wheat crop has progressed far enough to show that the total yield will not fall short of 100,000,000 bushels.

The Paisley penny which was sold in London for £7 10s, recently is said to be one of the most beautiful of the Scottish penny pieces struck.

A very fine pearl was fished out of the Dee near Keard Brightshire, the other day. It was not long in possession of a local jeweller before it found a customer.

The Presbytery have formally suspended the Rev. H. G. Graham, Avondale, from performing any of the functions of the ministry of the Church of Scotland.

India possesses one gold mine, shareholders of which ought to feel happy. It is the Mysora Gold Mine. Its 10 shares are now worth considerably over £7.

Special services were held in the U. F. church, Wanlockhead, on the 19th ult., the pulpit being occupied by Rev. Principal Patrick, Winnipeg.

Dumfries is growing in favour as a popular resort. This season it has been visited by large excursions from Edinburgh, Glasgow, Coatbridge, Motherwell and other towns.

General Baden-Powell has been presented with the freedom of Newcastle and a silver tea and coffee service, in recognition of his services to the Empire.

The old Victoria and Albert, which was for many years the principal royal yacht, is to be broken up in Portsmouth Dockyard, some of the ornamental parts being preserved as relics.

The receipts of the Caledonian Canal during the year ending 30th April last amounted to £7,766, and the expenditure to £7,505. The receipts are over £800 less than in the preceding year.

Philadelphia now leads the world in the number of Christian Endeavour mission study classes. It has 56, twenty of which have been organized in the past year.

The outward appearance of many parts of London is changing very rapidly, and there are schemes for vast changes in the future, with a view of overcoming the difficulties of street traffic.

The ten tribes of Israel were lost 721 B.C., when carried captive by Salmanser, King of Assyria. Their fate has been a matter of all sorts of speculation. The most reasonable solution of the problem is that they were absorbed by their captors.

"Good old Wyndham" was the salutation the Irish Secretary as he passed through Dublin in the train of the King. Changed times since the days of "Buckshot Forster" and "Bloody Balfour."

The American quack was never more rampant in Britain than now. Every week sees some newcomer faking a hall-page or a page in the principal London newspapers for the announcement of the miraculous virtues of his infallible specific for all diseases.

Mr. Rutherford, M. P., Lord Mayor of Liverpool, has written to the Council suggesting that Liverpool University should be made free. He points out that students' fees thus remitted would be covered by a rate of one penny in the £, and adds that while there are free universities in other parts of the world, there is not one in England.

### When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

## Painkiller

### Health and Home Hints

To prevent cheese when toasted from being stringy, mix a little beaten egg in it whilst cooking.

The white of an egg beaten to a froth with a tiny lump of butter makes a substitute for cream in tea or coffee.

Irish lace is enormously popular, and is used for coats, blouses, collars, cuffs, under-sleeves, vests, capes and even the very best under-wear.

If new tinware be rubbed over with fresh lard and thoroughly heated in the oven before it is used, it will never rust afterwards, no matter how much it is put in water. For stained tinware, borax produces the best results. If the teapot or coffee pot is discoloured on the inside, boil it in a strong solution of borax for a short time, and all its brightness will return.

A good shampoo is made up of the following ingredients: Borax, one ounce; bicarbonate of soda, half ounce; camphor, one dram; glycerine, half ounce; alcohol, two ounces; rosewater, one quart. After using this shampoo the hair must be very carefully dried and the scalp well rubbed with a fairly rough towel.

An excellent rump steak pie is made as follows. Cut the meat in thin slices; kidney onion, a little walnut pickle, pepper and salt should be sprinkled over each slice, which must then be rolled up, and after having been lightly dipped in flour, should be placed in the pie dish. The dish should be filled with the meat prepared in this way and between the layers of the little rolls, if you wish the pie to be well flavoured, about half a dozen oysters, two cloves, and the hard boiled yolks of one or two eggs, cut in half should be placed. A little good gravy should be poured into the dish, and a buttered paper put over the meat. The dish should be placed in a tin containing some boiling water, and should be cooked for nearly an hour in a fairly hot oven; then it must be set aside until cold, when it should be covered with well made puff pastry, brushed over with beaten egg, and baked for about an hour or an hour and a half according to the size of the pie.

### AFTER SHAVING

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

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and generally contains "wood alcohol," a deadly poison.

### World of Missions.

#### Facts About Africa.

REV. W. M. ANDERSON, D. D.

Let us observe a few facts about Africa. How can we ever grasp its area? It contains 11,500,000 square miles, and is three times as large as Europe. Its population numbers 200,000,000. It has been termed "The Unknown Land." It is marvelous territory for the Church of this century to conquer for Christ. We have learned much about Africa within the past fifty years, but we have learned only enough to show us that we know nothing. What enormous interior population! What colossal sufferings and woes are there! What a long sad story of the guilt and misery of sin! The endless variety of religions in Africa may be classed under the general head of Fetichism. By this is not meant idolatry. A Fetich is some material thing, which is supposed to contain a spirit, good or bad, which possesses supernatural power. Thus they are enslaved by the most degrading, ignorant superstition, which leads to the most barbarous and cruel customs.

It is absolutely beyond the power of language to describe the life of thousands of tribes in Africa. But through the darkness of this long night the stars of hope and promise appear. The total number of languages among the different tribes in Africa is said to be about 440. The whole Bible has been translated into about thirteen languages; the N. W. Testament into ten; and other individual books into forty-three; making in all sixty-six languages, which are now the vehicle of divine truth in Africa. After long, hard labor there are now 1,200 missionaries and 110,000 communicants. But what are these among so many?

Romanism in China follows the same diabolical course concerning the Scriptures which has characterized that ecclesiastical hierarchy in all its history. The people are not allowed the free use of the Bible, and the limited portions translated in the Chinese language are changed and interpolated to suit heathenism. In translating the Ten Commandments they leave out the second commandment, "Thou shalt not make unto thee any graven image;" the fourth commandment, "Remember the Sabbath day to keep it holy," they translate, "Keep holy the festivals," and cut the tenth commandment in two, so as to make out the decalogue.

A heathen in Burma happened to obtain a copy of the Psalms, left behind by a traveller who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, using the fifty first Psalm as his daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun." This is but another illustration of the old Pauline idea that the law, or the Old Testament generally, is a schoolmaster to lead men to Christ.

Kindness adds sweetness to everything. It is kindness which makes life's capabilities blossom and paints them with their cheering hues and endows them with their invigorating presence.—Frederick W. Faber.

### A Victim of Dropsy.

#### Cured After Doctors Pronounced His Case Hopeless.

#### Limbs Swollen Until He Had Become a Battered Helpless Mass—Dr. Williams' Pink Pills Wrought the Cure.

In the little village of Rodney, not far from the mining town of Springhill, N.S., lives Mr. James Stevens, a quiet, middle-aged man, who though living an unobtrusive life, has lately been much talked of as having been the subject of a cure pronounced by all familiar with the circumstances as scarcely less than miraculous. The disease, which some two years ago prostrated Mr. Stevens, came upon him gradually. There was an increasing feeling of general lassitude; the kidneys did not rightly perform their function, and then the body began to bloat. This feeling continued extending to the extremities, until Mr. Stevens became a helpless, bloated mass of flesh. A finger pressed upon the bloated flesh would leave a mark all day. The urinary weakness became painful and distressing, the passages becoming very frequent. Doctors diagnosed the trouble as dropsy, but as their remedies failed to effect a cure, they pronounced the trouble incurable. At this stage, the case of a neighbor who had been cured after a long and painful illness through the use of Dr. Williams' Pink Pills was recalled, and it was decided to give the pills a trial. By the time the second box was used, the swelling began to decrease, the passage of the urine was less frequent, and the patient was inspired with fresh hope. The use of the pills for some time longer set Mr. Stevens upon his feet again a cured man. The limbs were restored to a healthy condition, his weight became normal, the kidneys resumed their functions healthfully, and to day Mr. Stevens goes about his daily work a good specimen of hardy, healthy Canadian manhood. His restoration is entirely due to Dr. Williams' Pink Pills, and he does not hesitate to strongly recommend them to other sufferers.

To the casual reader cases like this may seem remarkable, but Dr. Williams' Pink Pills have, in reality, cured thousands of cases pronounced by doctors to be incurable. These pills make new, rich blood with every dose, and in this way tone and strengthen every organ in the body, driving out disease and restoring the patient to health after all other means have failed. Those who are weak and ailing, or who suffer from chronic diseases, should not waste money and valuable time experimenting with other medicines, but should take Dr. Williams' Pink Pills at once, if they wish to be restored to full health. Sold by all medicine dealers or sent post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

There is fashion in window curtains as in everything else, and short ones covering the lower sash are in great favour. This is an old fashion revived, but in a more expensive form. Formerly an inexpensive art muslin, edged with frills of muslin or of lace, was considered good enough. The present day short curtain is in the most cases of silk, with lace insertion, after the manner of a child's pinafore, and is suspended by brass rings from a pretty brass rod. It looks very dainty, and has the advantage of washing easily, and looking well to the last days of its use.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

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

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

**SYNOD OF TORONTO AND KINGSTON.**

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

Algoma, Copper Cliff, March.  
North Bay, Burks Falls, 11 July. 10 a.m.  
Sauguen, Holstein, 7 July, 10 a.m.  
Guelph, St. Andrew's, Guelph, 17 July 21, 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Quebec, Chalmers Church, 8th Sept., 4 p.m.  
Montreal, Montreal, Knox, June 30, 9.30 a.m.  
Glengarry, Alexandria, 11 July, 10.30 a.m.  
Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.  
Ottawa, Aylmer, 7 July.  
Brockville, Brockville, 7 July, 4 p.m.

**SYNOD OF THE MARITIME PROVINCES**

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

P. E. I., Charlottown, 3 Feb.  
Pictou, New Glasgow, 5 May 1 p.m.  
Wallace, Oxford, 18th May, 7.30 p.m.  
Truro, Truro, 19 May 10 a.m.  
Halifax, Chalmers Hall, Halifax, 11th July 2.30 p.m.  
Lunenburg, Lunenburg 5 May 2.30  
St. John, St. John, Oct. 21.  
Miramichi, Bathurst 30 June 10.30

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**Communion Set and Baptismal Bowl Free**

**For a Few Hours' Work**

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

**Look at These Splendid Offers!**

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