

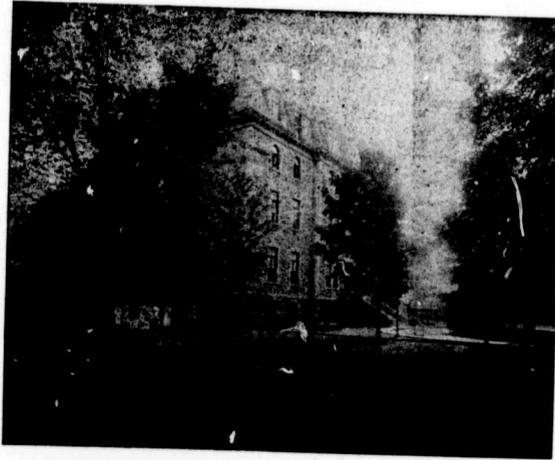
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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF TORONTO AND KINGSTON.

Kingston, Pictou.
Peterboro, Peterboro.
Whitby, Whitby.
Lindsay, Lindsay.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville, Orangeville.
Barrie, Barrie, 11 Sept., 2 p.m.
Algoma, Richard's Landing, Sept.
North Bay, 4 calendar.
Owen Sound, Owen Sound.
Saugeen, Palmerston.
Guelph, Guelph, St. A., 18 Sept., 10:30.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES.

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

MARRIED.

Livington—At Baden, July 18th, Mr. Auley Morrison G. C., of New Westminster, B. C., to Miss Livington, daughter of Mr. Jas. Livington M. F., of Baden.

On July 25th, at the residence of the bride's parents, 208 Dundas street, London, by the Rev. W. J. Clark, pastor of the First Presbyterian Church, William S. Wilson, of Seattle, Wash., to Jennie K., second daughter of Mr. Donald Fraser.

On July 15th, at Knox Church, Stratford, Ont., by the Rev. M. V. Leitch, William Stevens, Deacon, baptistat-lady, Rossland, B. C., to Caroline Michie Fraser, daughter of Dr. D. M. Fraser, of Stratford.

On July 18th, by the Rev. John Morrison, William Bremer, Dundalk, to Janet Elizabeth, third eldest daughter of the late Walter Decker, Preston, Ont.

On July 24th, at the residence of the bride's mother, Richmond, Que., by the Rev. Mr. Stevenson, of Danville, Charles Douglas Meikle, of Montreal, son of the late G. L. Meikle, of Lachute, to Lydia, only daughter of the late Hector McLeod.

On July 18th, at the residence of the bride's parents, Elmville, by the Rev. James E. Laine, B. A., Fred W. Shaw, to Maggie L., eldest daughter of Alex. Cooper, Esq.

On July 11th at the home of the bride's parents, East Templeton, Que., by the Rev. D. Scott, James L. Hutton, to Florence Stoney, youngest daughter of James Stoney.

On July 25th, at the Manse, by the Rev. Dr. McMullen, Mr. Henry Wait to Miss Christina Jane, daughter of Mr. Donald Sutherland, both of Woodstock, Ont.

On July 18th, at the residence of the bride's father, Iroquois, by the Rev. J. Hirst, Rose Mary, daughter of John Livingstone, Esq., to S. B. McCready, B. A., of London, Ont.

On July 25, 1900, at the manse, Daly avenue, Ottawa, by the Rev. Dr. Armstrong, Mr. John T. Ormond, of Duluth, Minn., to Miss Etta Gurnsey, of Ottawa.

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Note and Comment.

Lord Roberts has been in the British army for forty-nine years, having started in the service in 1851 when he was twenty years old.

A clergyman in the diocese of Melbourne, Australia, has been suspended by his bishop for twelve months for marrying his deceased wife's sister.

The Khedive ere he left England extended a cordial invitation to the Prince of Wales to visit Egypt, and promised him a right good time among the tombs of the Pharaohs.

The Mansion House War Fund amounts now to £772,300, which includes £10,503 11s. 9d. handed over to the Lord Mayor on Saturday as the proceeds of the Artists' War Fund.

To accelerate as much as possible the export of Siberian agricultural produce to England, the Russian Minister of Commerce has arranged for a special series of fast trains to convey the produce from Irkutsk to Riga.

Romanism in England is not flourishing enough to avoid successive postponements of the opening of the immense new cathedral at Westminster—a building apparently begun, says *The Christian*, without the promoters having first sat down to count the cost.

Cooke's church, Toronto, has the largest membership of the Presbyterian churches in Canada. Knox church, Galt, comes second, and Knox church, Stratford, third. From the standpoint of families, Knox church, Galt, has the most, and Knox church, Stratford, is next in order.

The slowness and uncertainty of the news from China carries us back to the time before communication was established by electricity. Those who have friends in China to-day can realize vividly the terrible suspense in which many an English home lived during the days of the Indian mutiny.

The duties which have been imposed by the Japanese Government on all articles landed in Formosa are so high that they are hampering the sending of gifts in kind to the Church's mission stations there. It was hoped that the transference of Formosa from China to Japan would greatly further the interests of the Presbyterian missions in that island; but up till now this hope has not been realized.

The late Professor W. G. Blaikie, says the London Presbyterian, left a large amount of autobiographic material, part of which had been arranged with a view to publication. At a not remote date a volume may be looked for, containing the professor's impressions of men—he had corresponded with many literary men of distinction—and of the various countries he had visited from time to time.

Anyhow, the Boston Chinamen are "allee lightee," says the "Morning Star." They have had a meeting and expressed their opinion of the Boxers by exclaiming, "Kill 'em! Kill 'em!" In Ottawa and Montreal the Chinamen, so far as we have noticed, are a quiet, law abiding lot of people. In both cities a number have, after a long probation, been admitted to church membership. "Those have learned "a more excellent way" than to say, "Kill 'em!"

The coming of the monsoons in India has not yet produced much relief. A recent communication received by the authorities in London last week states that the rainfall had been fairly general in Bombay, the Deccan, Berar, Khandish, the Central Provinces, the Gangetic Plain, and the Punjab, but that it was much below the

average for these sections, except in South Deccan. Little or no rain had fallen in Rajputana, Guzerat, and Central India.

House-to-house visitation in Manchester, England, showed that out of 13,000 homes 4,330 were classed with the Evangelical Free Churches; 3,830 with the Anglican Church; 880 with the Roman Catholic, and 190 to other sects; having 3,500 without any religious connection. The last class avowed no atheistic or hostile belief, but simply indifference to religion. Non church-going in most cities is probably rooted in the same cause.

It is said that Lord Roberts has already received an offer of a hundred thousand pounds for a history of the Transvaal War. Lord Roberts is by no means an amateur in the literary world, and his wonderful book, "Forty-one Years in India," called by him "a plain, unvarnished tale of Indian life and adventure," threw many interesting lights on several notable incidents of the Indian Mutiny. Lord Roberts dedicated the book to his wife in a touching and memorable sentence.

It is not often that a free site is offered for a public building. Too frequently an exorbitant price is placed on such property. The people of Alexandria are asking the government for a new post office, and the stalwart M. P. for Glengarry, Col. R. R. McLennan, has generously placed a suitable lot of land, centrally situated, at the disposal of the authorities, on which a new post office and customs house may be erected. The property is valued at \$600.

In connection with the recent rapid rise in the waters of the Fraser river, B. C., the Vancouver World says: "One of the most pitiable sights to be witnessed is that of helpless dumb animals swimming in the high water on Matsqui Prairie in the endeavor to reach high land, or floating to and fro on rafts. Shelter has been taken by horses, cattle and hogs on the higher ground and in the woods, where they appear to flourish well on the grass, and browsing amongst the green timber.

We are told that in San Diego, California, it is now a misdemeanor punishable by a fine of \$10 for any boy under the age of 18 years to smoke or to have in his possession any cigarettes or use tobacco in any form. In Canadian cities and towns there is far too much cigarette smoking by youngsters, to the great physical and moral injury of our youth. If the use of cigarettes and tobacco by boys is not punishable in the various provinces of the Dominion, it is high time an enactment to that effect was placed on our statute book.

Mr. George Brown, son of the late Hon. George Brown, long time editor of the Toronto Globe, and a well known parliamentarian, has been selected to stand as the Radical candidate for Centre Edinburgh, Scotland, at the forthcoming general elections in Great Britain. He is manager of the Nelson Book Publishing Co., one of the largest book concerns in Scotland. He is a grandson of the late head of the firm, and has been connected with the business for several years. Many friends in Canada will watch his career with deep interest, and wish him abundant success.

The Orillia Packet says: Strange how one comes upon the associates and associations of one's youth. The brief paragraph, as to the appearance in the Packet a fortnight since, as to the career of the late Field Marshal Sir Donald Stewart, has recalled the fact that he and the Rev. Dr. Gray, *Pastor Emeritus* of Orillia Presbyterian church, were fellow-colleagues in Scotland. Dr. Gray's mother and Captain Stewart, Sir Donald's father, were early friends, and Dr. Gray remembers Captain Stewart calling upon his father, to arrange that their sons should board together at college. But that arrangement was not carried out by the young men. Young Sir Donald was not an apt student at college, and at an early age he left to enter the Royal Staff Corps, and upon the career in which he won such distinction.

Surprise has been expressed that the bicycle has been used so little in the South African war. It had been expected that it would play a very prominent part, but it has hardly been used on our side. The Boers certainly have used it much more, especially for despatch-riders. The reason is the unsuitability of the bicycle for the veldt and the rough ground on which most of the fighting has been done. The Boers, who are much better acquainted with the country than our people, have been able to use it on the roads.

On Saturday the Free Press said: Ottawa welcomes a new-comer, whose advent is a further proof of the capital's progress and its assumption of the position of the "capital" in more than name. In future THE DOMINION PRESBYTERIAN, recently published in Montreal, will take up its abode in Ottawa, and Mr. Blackett Robinson presents the first number to-day. He says in his introduction that "it is fitting that a journal aiming at a circulation 'from ocean to ocean' should find its home in the capital of Canada." He is right.

A noteworthy account of the Chinese army is published, and its strength is given as 20,500 fighting troops and 689,000 reserves under arms, with 858,600 reserves not ordinarily called out, between sixteen and sixty years of age, including militia, volunteers, gendarmery, river and canal guards, &c. The armament is very defective, and a popular gun with the regulars is native-made, and carried and manipulated by two men. The army has no regular transport, commissariat or medical service whatsoever, and is occasionally effective when opposed to an untried force. During the past five years British firms alone have supplied seventy-one guns of position, 123 field guns, 297 machine guns, with millions of rounds of ammunition. During last year a single German firm supplied 460,000 Mauser rifles and 3,000,000 rounds of ammunition.

It is no abuse of a public man to tell truths about him which the public has a right to know. This is quite true. It is equally true, however, that public men are too often treated with gross unfairness—if not absolute injustice, as witness the remarks of Mr. Nicholas Flood Davin, in a recent speech, in which he made personal allusions to the Minister of the Interior, not warranted by facts. To charge a public man with personal expenditure at public expense, without the most unqualified knowledge of the correctness of the statement, is cruel; but when there is no ground whatever for the charge, it is dastardly as well as dishonest. When in opposition, members of the Liberal party, and writers on the Liberal press, were too often guilty of a similar offence. But their opponents are now out Herodding Herod at mud throwing. It is full time to call a halt. Let us have discussions in the press and on the platform conducted with sole reference to principles, leaving aside personal abuse of opponents, which only degrades public discussion.

The World's Christian Endeavor Convention at London, England, was a wonderful gathering from all parts of the globe. As we learn from our old land exchanges the meetings were a great success. Referring to a Presbyterian Rally, the organ of English Presbyterianism, says: "It illustrated to some extent the width of Presbyterianism, and the tremendous area which it covers. Besides including members of the Scotch Established, Free and U.P. Churches, the English, Irish, and Welsh branches of Presbyterianism, there were also present representatives from Canada, India, Australia, and the United States. Our own Rev. Wm. Patterson, late of Cooke's Church, Toronto, but for a time loaned to the American church, loomed up largely. The Presbyterian says of him: "A treat was in store for the audience in the address of the Rev. Wm. Patterson, of Philadelphia. A great, manly Christian of fine physique, and of exceptional ability as a platform speaker, he infused into his address both the humorous and the serious, now causing a ripple of laughter and the next moment thrilling his hearers with some passionate appeal or declaration."⁷

Up the Gatineau.

BY OUR OWN CORRESPONDENT.

In the month of July I spent a little time in exploring the region which is opened up for commerce and travel by the Ottawa and Gatineau Railway. I had not much time to dispose of in those regions, but made the best of my opportunities, and certainly proved to my own satisfaction that this particular railway, even at the beginning of its course, leads away from the heat and dust of the city into an interesting and picturesque country. Those who wish to pursue an adventurous course and seek solitude by lake and forest, "far from the maddening crowd," can take this line for the sixty or seventy miles of its course, while those who wish to keep in touch with city life can be conveyed to some pleasant spot, such as Kirk's Ferry or Wakefield, near both to rail and river. Your correspondent had a taste of both experiences. In response to a kind invitation, I spent twenty-four hours by the beautiful little lake called Kingsmere. The ride from Ottawa by stage, uphill all the way, is most enjoyable; and Kingsmere itself is a delight. This neighborhood reminds one of the English lake districts, where small lakes are surrounded by lofty heights. I climbed two of the heights, in this case Flemings' clearance and the King's mountain. To climb leisurely, in pleasant company, and then sit a while on the eminence viewing the surrounding country and breathing the pure air, this is certainly one of the noblest forms of recreation to the man who has done during the year a fair share of brain work, and endeavored to pay his proper tribute to society. The view from the mountain, is especially fine, and a few hours spent in that region of pure air well repay the trouble of getting there.

It was with real reluctance that I turned my face towards the town to meet a pressing engagement. However, a little later I had the opportunity of travelling along the line to the terminus at Gracefield, and can support R. L. Stevenson's contention that the window of a railway carriage is a very good place from which to see beautiful scenery. There are many fine views to be had on this trip of the river Gatineau, in its winding course, with its rushing torrent at the Cascades, and occasional broad lake-like expanses. Wakefield, as seen from the train, looks like a pleasant place for a summer residence. The region north of Gracefield is a land of lakes, and I was bound for one that rejoices in the noble and not inappropriate name of "The Blue Sea." This may be reached by road via Bouchette; but my way lay round the hills and over a rocky road, part of the way through what is called "a swamp," to the south end of the lake. As speed should be no consideration to the tourist, the fact that it took about two hours to cover seven miles is hardly a drawback. This is none of your conventional straight roads, but a picturesque lane through a none too highly cultivated region.

Again we change our method of locomotion, and this time are rowed seven miles in a small boat over the waters of the "Blue Sea." When we reach the camp, on a point which a friend has cleared, we are ready for our evening meal, and a little later ready for "tired Nature's sweet restorer, balmy sleep." Though this is our first experience of sleeping under canvas, the hard experiences of the day had given us an appetite for sleep which cannot be denied. Even the ceaseless patter of the rain upon our double-roofed tent, and the unceasing murmur of the trees, only have the effect of inducing sweet sleep.

Having got your "Blue Sea" the next thing is to enjoy it, and with kind help this is not difficult. The summer residents at the lake are not numerous; but to the stranger on a tour of investigation, they show themselves very kind. The boat is freely offered if you desire to fish, or to convey you from point to point. My short visit came all too quickly to a conclusion, but it was pleasant while it lasted; and no doubt such close contact with nature leaves some good bodily influence, as well as lively mental impressions for the dweller in the town. If the "Blue Sea Lake" is a fair specimen of the regions beyond then there is a noble country to be opened out; and the sooner the railway is carried further the better, so that the citizens of Ottawa need not travel to distant Switzerland, or even to nearer Muskoka. A tour of this kind always gives rise to the reflection that there are very many people seeking charming scenery in foreign countries who, as yet, know very little about the beauties of their own land. After all what a wonderful country Canada is for varied manifestations of natural beauty, and what a short distance we have to travel to see the mountains and the lakes, and breathe the pure air that circles round them!

St. Thomas' Church, Goulburn.

BY OUR FIELD CORRESPONDENT.

In no part of Canada could Presbyterianism seventeen years ago, have had less visibility than it had then in the township of Goulburn, County Carleton, Ont.; for, so far as the writer is aware, not even a Presbyterian mission service was statedly held in it at that time. In nearly every one of the township's twelve concessions, one or more Methodist churches were planted, and almost the entire religious life and training of the people were under the influence of that denomination during the fifty years' settlement of the township prior to the time we indicate. In the south and east of the township especially had Methodism flourished, and much soul-training and Christian services were carried on under its direction, and many a bright Christian character was moulded and developed under its beneficent influence.

Here and there, however, in the south and east, were families who, though they were supporters of the Methodist interest, yet were Presbyterians by birth and predilection, and entertained a desire for the church of their fathers to be visibly represented among them some day. So when the Rev. T. S. Glassford became pastor of the Richmond charge, his far-sightedness and energy were, in 1884, the means of securing the establishment of the first regular Presbyterian services in the township, at the Jock river, and on the third line.

A year or so before 1884, the Methodists of the region had decided to build a church upon the second line, proposing thus to remove to it the services they had long been holding in the Temperance Hall upon the third line. Some residing in the Jock neighborhood, having warm Presbyterian sympathies, were then approached by Mr. Glassford on the question of the establishment of Presbyterian services, and of the advisability of building a church in that quarter. The ideas were warmly entertained, and at a meeting held in January, 1884, in the house of Mr. Thos. Scott, a building committee was appointed, composed of Messrs. Thos. Scott, Friezell and Alex. McRae, and at the same time subscriptions towards a church erection were taken, and as a final result a church costing \$1,500 was finished that fall on the third line, and on ground freely given by Mr.

Philip Greene. When the building was dedicated it was out of debt, and there were \$35 of the building fund in the treasurer's hands. This was a glorious result, and by means of a mere handful, for at the first communion held in the new building there were but fourteen communicants in the congregation, all told. The church is known by the name of St. Thomas.

The growth of the congregation has been slow during those seventeen years, yet now there are in it sixty communicants, and an ever-increasing prospect of growth and usefulness in the community. Since Mr. Glassford left the charge, two ministers, Mr. McLean and Mr. Bryant, have been in the pastorate, and much good and progressive work has been done under their hands. And now that the charge has had recently set over it the Rev. Mr. Woods, a young and energetic minister, a much greater advance, we hope, is assured under God's blessing. Since its inception many serious difficulties have been met and overcome, and many will yet be met with, as is natural in the course of all human things; but under the wise leadership of its pastor and elders, great things can surely be accomplished still in St. Thomas' church.

Presbyterian Ladies College, Ottawa.

This College is one of the institutions of the Capital. Its situation is prominent and the commodious stone structure easily catches the eye of the visitor.

A glance into the Calendar just issued gives one the impression that the college is set to do honest work in an educational line. The curriculum is wide and varied. It indicates great adaptability. The college will furnish a thorough course to those seeking to enter a professional or university career, and aims to meet, in every respect, the wants of those preparing for the highest of all careers, the queen of home and society life.

One need have no fear of the religious influence in an institution presided over by one of so genial a nature as Mrs. Anne Ross, whilst her keen intellectual sympathies give assurance that the education offered will be of the highest type. The list of teachers presented shows that care has been taken to meet the demands of modern times. Their credentials inspire confidence and their reputation for courtesy is well established. Great strides have been made in the musical department, especially since the advent of Mr. H. Puddicombe, the present director.

It is only three years since the Synod of Montreal and Ottawa asked to have this college placed under its care and during that time it has made steady progress.

The college enjoys the unique distinction of being the only one owned and managed by the Presbyterian church in Canada. Its relation to the church is unequivocal and we venture to think it would be in the interest of our church to foster similar schools in other centres.

It is expected that the sum of twenty-five thousand dollars will be raised in connection with the Century fund to wipe off the present debt upon the building. In accordance with a memorial sent from the Synod to the Assembly, all contributions towards this object will be reckoned as under the Common Fund. Friends of the college must remember, however, that their contributions to the college debt must be specially designated.

In these days when large sums are being given for the endowment of ladies' colleges, the expectation of the Ottawa Ladies' College to be freed from debt is a modest one.

A Young Lark's Flight.

A pretty fancy, put into charming words is that of a young lark's flight, told by J. M. Barrie, in Scribner's Magazine: A baby lark had got out of its nest sideways, a fall of a foot only, but a dreadful drop for a baby. "You can get this way," its mother said, and showed it the way. But when the baby tried to leap, it fell on its back. Then the mother marked out lines on the ground, on which it was to practise hopping, and it got along beautifully so long as the mother was there every moment, to say, "How wonderfully you hop!" Now teach me to hop up," said the little lark, meaning that it wanted to fly; and the mother tried to do it in vain. She would soar up, up, very bravely, but she could not explain how she did it. "Wait till the sun comes out after rain," she said, half remembering. "What is the sun? What is rain?" the little bird asked. "If you cannot teach me to fly, teach me to sing." "When the sun comes out after rain," the mother replied, "then you will know how to sing." The rain came, and glued the little bird's wings together. "I shall never be able to fly not to sing?" it wailed. Then, of a sudden, it had to blink its eyes, for a glorious light had spread over the world, catching every leaf and twig and blade of grass in tears, and putting a smile into every tear. The baby bird's breast swelled, it did not know why; it fluttered from the ground, it did not know why. "The sun has come out after the rain!" it trilled. "Thank you, sun! Thank you! thank you! O mother! Did you hear me? I can sing!" Then it floated up, up, calling, "Thank you! thank you! thank you!" to the sun. "O mother, do you see me? I am flying!"

The Tower of Babel.

A French scholar, M de Mely, has published a hitherto unknown Greek manuscript which gives some curious details about the Babylonian temple now represented by the ruins called Birs Nimrod, and identified by some with the Tower of Babel. This venerable building, which was restored by Nebuchadnezzar the great in the sixth century, B.C., forty-two generations, according to him, after its first erection, was not only standing, we learn from the newly found document, but was used as a place of worship, as late as the fourth century, B.C. As seen and measured by Harpocraton, the temple rested on an enormous sub structure of seventy-five feet in height. In the centre rose a square tower consisting of six stories one above the other. Each story was twenty eight feet high, and at the top there was a small shrine rising fifteen feet more. It was ascended by an outside staircase with 365 steps, 300 of which are said to have been of silver and the remainder of gold. The number of steps evidently answered to the days of the solar year, and the seven stages or stories to the days of the week. These statements of a Greek observer of the fourth century B.C. confirm the suppositions of the French Assyriologist, M. Oppert, based on modern research.

The Towers of Silence.

Julian Ralph, writing of India, says that when a Parsi dies his people leave the death chamber as it fear of the awful presence impelled them, and from that time on will have no more to do with the body. It is taken to the ground floor, where every Parsi must be born and every one must lie in death—in token of humility—and the friends and relatives kneel and pray outside the door of the chamber where it lies. Then it is turned

over to the menials, who carry it to the Towers of Silence, where it becomes the property of the great fat bodied vultures which sit around the circular top of each tower, as close together as they can press their hideous bodies upon the tower which may be in use. The largest of these towers is eighty feet in diameter and only twenty-five feet high. The grating on which the dead are delivered to the horrible birds slants downward toward the center and has a large circular opening in the middle. The vultures work quickly. In two or three hours only the skeleton remains. Death is silence to all except to those who have hope in Him who went down into the grave and burst asunder its bonds and is alive for ever more.

The Value of Good Cheer.

BY GEORGE MATHESON, D.D.

"Thou shalt compass me about with songs of deliverance," Psalm xxxii: 7.

Why "songs of deliverance?" Why not "deliverance" itself? Because the best way to deliver a man from calamity is to put a song in his heart. There are some who sink under their calamity, and there are some who swim through it. I think you will find that the difference between these lies in the comparative amount of their previous cheer. The balance generally turns on the hearing or not hearing of yesterday's song. They who have the song already in their heart pass over the Red Sea; they who have heard no previous music are submerged in the wave. We speak of the physical strength for bearing an operation. Are we aware how much of the strength required is not physical? I had a letter lately from one at a far distance. She was about to undergo a severe physical operation. She stated the day and hour when it was to take place. She said she would like at that day and hour to have the knowledge that some one was thinking of her, that some one was praying for her, that some one was, spiritually, holding her hand. She recovered. Will anybody say that the strength by which she bore the strain was purely physical? Will anybody say that the song in the heart went for nothing? In any crisis moment I should say it would turn the scale. Sometimes my physical chances seem equally balanced between life and death. At such moments a previous song in the heart will give the vote for the prolonging of my days.

My Father, compass me with Thy songs! It is not the songs after the battle that I ask; my own heart will give me these. What I need is a song *before* the battle. I can easily get the song of Moses; what I require is the song of the Lamb. The song of Moses came after the triumph; it was the psalm of victory. But the song of the Lamb is previous to the conflict. It was sung ere Gethsemane was entered. It preceded the hour of sacrifice. Before the sweat-drops fell, before the struggle woke, before the perils of the night arose, Thou didst send to Jesus Thy voice from heaven—Thy promise of glory. Thou didst compass Him before the battle with songs of deliverance. He took a light with Him into the valley. Not joyless did He meet the foe. He stood by the warm fire ere he went out into the cold. He felt the pressure of a hand ere He faced the silence. Thy song was with him in the *night*; it waited not for the morning. The flower got into the heart earlier than the thorn, and it deadened the thorn. Be mine this song of the Lamb—this song before deliverance! The song of Moses can be delayed till the conflict is over; but I cannot dispense with that other music—the song *before* the sacrifice—the song of the Lamb!

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The Forgiving Spirit.*

BY WAYLAND HOYT, D.D.

Then came Peter, and said to Him, Lord, how oft shall my brother sin against me, and I forgive him? (vs. 21, 22.) It is important that the previous verses (15-17) be carefully read. Our Lord gives the most explicit instruction as to our action when one has injured us. (1) We are not to pass it over, let it go, as though it were of slight moment; that may be the easiest way; it is not the commanded way. (2) The injured one is immediately to forth put toward the injurer; we are to go to him. (3) The injured one is to seek private and reconciling interview. (4) The injured one is to seek a second interview in the presence of one or more witnesses. (5) If this does not succeed, then, and not till then, he may tell it to his Christian brethren. (6) Only now may the injured assume a different attitude. He has earnestly sought "to gain his brother"—and that, not the pleasing of his own self-assertion, is to be the main end of his endeavor—but, having failed after such longing, loving effort, he may now, but only now, quit intercourse and cut relation. These instructions have made great impression upon Peter. He comes to Christ asking how many times he is thus to forgive—as many as seven? That seems a great many times. He wanted a specific rule limiting the obligation of forgiveness. The Rabbis limited it to three repetitions of an offence. Peter, with a glimmering idea that the rule should be enlarged, proposed seven as the limit." But Christ replies, "Until seventy times seven," that is, in effect, limitlessly; there is not, nor can be, any hard and fast rule. Christians are limitlessly to cherish and exercise this magnanimous spirit of forgiveness.

Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants (v. 23). "Therefore"—mark that! Since the kingdom of heaven is a kingdom of divine forgiveness, "therefore" it is like this parable. Take to heart, too, that "reckoning." Sooner or later it always comes. Nobody can escape it. There is the reckoning of examinations at school. There are reckonings of stock-taking and book-balancing in business. There is the reckoning of your conscience and the reckoning with God.

And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. And the lord of that servant being moved to compassion, released him, and forgave him the debt (vs. 24, 25, 26, 27). "Ten thousand talents" we may call, generally speaking, ten million dollars. It was a hopeless debt. The dress of this parable is borrowed from the usual custom of the time in such a case. So hopeless a debt condemns the man and his whole family to utter bondage. The man asks for time; the king grants infinitely better than the man asks. Learn (a) we are all debtors to God; our sin has made us such. (b) We are hopeless debtors; we have not "wherewith to pay." (c) Too often, like this servant, men imagine they themselves can in time pay their debt to God; they go about trying in various ways to establish their own righteousness. (d) But the only thing which can help us is a free and entire forgiveness from God; this even the most hopeless debtor may have, through Jesus Christ.

But that servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. (vs. 28, 29, 30.) He dared not do this in the presence of his king. It is when we go out from the conscious and cherished presence of God that evil gets the upper hand. There is no such defence from evil as the "practise of the presence of God." The "hundred pence" we may call, speaking generally, ten dollars. And such is the proportion between the injuries others may do toward ourselves and our sins towards God. But the forgiven servant would not forgive his fellow servant even the pitiable amount, comparatively, he owed him. Nor would he grant him the very prayer he himself had so passionately prayed.

So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. (v. 31.) You cannot hide your unforgiving spirit. It will speak variously and harshly out. Others will certainly know and notice it.

Then his lord called unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow servant? (vs. 32, 33, 34). This is the important teaching here. Ederheim tells it, "The recall of the king's original forgiveness of the great debtor can only be intended to bring out the utter incompatibility of such harshness toward a brother, on the part of one who has been consciously forgiven by God." Dr. Arnot tells it, "If you get pardon"—forgiveness is a better word—"from God, you will give it to a brother; if you withhold it from your brother, you thereby make it manifest that you have not gotten it from God." This is the searching test—if you will not forgive as Christ directs (in vs. 15, 17), it is proof that you have never been forgiven yourself.

So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts (v. 35). Said one man to another in the hearing of John Wesley, "Take care how you offend me, for I never forgive." Spoke up John Wesley, "Then I hope you never sin; for, with what measure ye mete, it shall be measured to you again."—Christian Era World.

Explanatory Notes.

Seventy times seven (v. 24). As the margin of the Revised Version shows, the meaning may be "seventy-seven times." Of course, in any case, Jesus did not intend to give a precise number.—Commanded him to be sold (v. 25). Such a course was not uncommon, and had even been practised by the Jews at one time. Many of Christ's illustrations show how great was the distress from poverty and debts at that period.—Tormentors (v. 34). Those that by means of torture attempted to make debtors tell of property that they had concealed.—Till he should pay (v. 34). This, of course, he would never be able to do.

*Lesson for August 12. Matt. 18: 21-35. GOLDEN TEXT: Forgive us our debts as we forgive our debtors.—Matt. 6:12.

There is no sinner before whose door Christ does not stand and knock.

Sin is a tyrant, and its servants are slaves. There is no escape from the dominion of sin but by the participation in the grace of the gospel.

Dimensions of the Immeasurable.

I A Large Prayer; Eph. 3, 14-21.

BY ANNE ROSS.

A few years' ago, while walking home one morning from the early mailing of a letter, these words, "the breadth, and length, and depth, and height of the love of Christ," presented themselves to my thoughts. Many cares were pressing at the time, and the words looked inviting.

Four words of dimension! They are not random expressions. They are placed there wittingly to tempt us out to measure the immeasurable.

I had never got on this track before, and with a good deal of interest, I called up the first word, to see what it would yield.

The breadth of the love of Christ! How broad is it! Peculiar interests in London, Detroit and Toronto, quickly led to a literal geographical answer. It is broad enough to take in London, and my own very important cares centred there. It reaches, too, across the border. It is broad enough to take in Detroit. Then Toronto is planted in the very heart of it, for the love of Christ stretches unknown distances on every side. Take I the white wings of steam, and float to the uttermost corner of the heathen world," even there shall Thy hand lead me, and Thy right hand shall hold me," and the love of Christ compass me round and round. The breadth of the love of Christ! It is sufficient. The whole 139th Psalm is wrapped up in that one word.

But there is length as well as breadth. My mind was fairly aroused now. How long is the love of Christ. The geographical idea will not do this time, for breadth exhausts that. Length must mean diviation. How long will that love last? Let me go step by step and take in the detailed comfort of the inevitable answer.

The love of Christ will not run short before to-morrow night. Consequently, any fretting concerning the cares of to-morrow, to one who believes in the love of Christ, is entirely out of place.

That love will run on throughout the whole month of September. Consequently, anxiety concerning the peculiar duties of September would be a vote of want of confidence in the love of Christ and its providings.

October will not outrun the length of the love of my Redeemer, and the ghosts imagination may see among its days may be calmly left to Him.

Next year, times of trial or bereavement, the day of the actual crossing of Jordan, the love that died for us and that lives for us, runs on with and through all these. Rejoicing in the length of this inexpressible love, I may walk through this valley of the shadow of death fearing "no evil for Thou art with me."

Then stepped up another word—the depth of the love of Christ. How deep is it?

Richly and meltingly the answer came: It is as deep as my sinfulness, and that is deeper than I know. Down below its blackest depths that love has penetrated, and as far as it goes it cancels.

But I have other depths besides sin. That love is as deep as my ignorance, as deep as my fears, as deep as my deepest sorrow, or loneliness, or pain, or helplessness. In short it is as deep as as my deepest needs, whatsoever they may be. May I indeed be enabled to comprehend the depth of the love of Christ, and my soul shall sing all the day long of its fathomless fulness.

Thus far I had followed, but these words with deep delight and surprise. There was

so much in each one of them: Each one met a want, and all three together seemed to leave not one want unmet.

But there was still another word to study, and not a small word either. The height of the love of Christ—How high is it?

At first I could not think. The other three seemed to have exhausted all the directions in which the love of Christ could extend. But soon a beautiful answer came. It is as high as my highest hopes, highest ideals, highest aspirations. Hope goes a great deal beyond need. Hope has wings and soars. But our highest hopes shall never get up to the height of the love of Christ, and what that love is preparing for us. It is high, away beyond, forever beyond, forever leading on hope and aspiration to yet higher things.

O the height of the love of Christ! We begin to know it here, and every fresh glimpse gives fresh songs in the night. But that will be the study and exhilaration of eternity, to press ever higher toward the light of the love of Christ which passeth knowledge.

Heaven is to be one long, ever-unfolding, exhibition of the love of Christ. "That, in the ages to come, He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus."

Presbyterian Ladies' College, Ottawa.

Man Hopeless Without Christ.

One of the saddest little poems comes from Norway, written by Vilhelm Krag. It shows the utter hopelessness of mankind without the anchor to the soul which Christ gives in the promise of immortality. The song is of the frailty of life:

It withers, it withers,
It withers, it withers,—
The world withers, and roses, and women,
My body and all the quivering nerves

Wither!
And Time, it goes creeping slowly past me,
And the Hours walk by to dig my grave.
I dare not think—I dare not live.
Dare not die!

What a different song the Christian has to sing. Paul and Silas would never have shook a prison down with such hopeless, despairing melodies as that. Surely, "Our rock is not as their rock, our enemies themselves being judges."

Men are enthusiastic about cattle, orchids, stamps, old china; there is no fad from book-collecting to stamp-collecting to which we do not give a passing benediction. Why should all this tolerance for a man's hobby that we cannot understand, turn into persecution when you come to a man whose mania is Jesus Christ and the kingdom of God?—John Watson, D.D.

Alongside of the Enemy.

It was on the British vessel in the Bay of Biscay. The pilot came to the admiral and said: "It will be an awful night, and there is a lee shore, and the wind rising."

The admiral replied: "Sir, you have done your duty in pointing out the danger. Lay me alongside of the enemy."

When the morning broke, it saw the enemy's vessels captured or shattered to pieces.

When God calls you to duty, let prudence or timidity put in their remonstrance, but let your answer be, "Lay me right alongside of that hard task, that sacrifice, that danger," and the Master will go with you into the fight. Therefore I would condense my exhortation into one sentence: Find out what Jesus Christ wants you to do, and then do it. That is a motto for every young man. That is the Christian life in brief.—T. L. Cuyler, D.D.

Our Young People

A Great Zeal for Christ.

Topic for August 12—"Zeal"—Luke 10: 1-13.

Be Zealous, but not Jealous.

Your denomination is a wire through which your zeal for Christ can be transmitted to the place at which power is needed, not an object on which your zeal is to be lavished for sectarian ends.

Pure Christian zeal is broad and loving. To be truly zealous you must avoid being jealous of any other church organization. A great deal that is misnamed zeal is sectarian jealousy, and some times personal jealousy.

Could I be just as happy if some other church were instrumental in saving these souls; if some other workers did this work successfully? Yes, if I am doing my best. Then you have pure zeal.

That settled, how can my zeal be made to tell most effectively? Listen!

DIMINUENDO ZEAL is like the musical sign whose name it bears. It begins vigorously, but gradually wanes, until the vanishing point is reached, and the work undertaken is left undone.

CRESCENDO ZEAL is like the opposite musical sign. It steadily increases in volume and intensity as the work progresses and difficulties arise until, strengthened by opposition, it becomes irresistible and carries on the work to a glorious consummation.

INTERMITTENT ZEAL is like a broken line of railroad. There are so many interruptions and periods of discouragement, that nearly all that is gained at each advance is lost again, so that the final success is small.

PERSISTENT ZEAL is like a transcontinental railway. It presses steadily on, day after day, and, as in the race between the hare and the tortoise, wins in the end, when brilliant beginnings fail.

Let us pray God to give us the kind of zeal that can continue, go on, keep up, abide, pursue, and hold out perseveringly to the end.

Resolved, to live with all my might, while I do live.—Jonathan Edwards.

"Try Again."

A recitation for the meeting.

If at first you do succeed,

Try again!

Life is more than just one deed!

Try again!

Never stop with what you've done,

More remains than you have won,

Full content's vouchsafed to none;

Try again!

If you've won on lower plain,

Try again!

Life is more than one campaign;

Try again!

Send your guidons to the fore,

Strive to seize one standard more,

Still ungained are palms galore;

Try again!

If at first you do succeed,

Try again!

For future harvest sow the seed,

Try again!

Rise with sacred discontent,

Realize that life is lent

On highest searches to be spent;

Try again!

It is not worth while being religious, unless you are altogether religious. It won't do to be merely playing at religion, or having religion on us as a bit of veneer. It must saturate us.—Professor Drummond.

For Daily Reading.

Mon., Aug. 6—Misdirected zeal.
Acts 22: 1-5; 26: 9-11.
Tues., Aug. 7—Energy put to best use.
1 Tim. 4: 7, 8.
Wed., Aug. 8—Jesus an enthusiast.
John 2: 11-22.
Thur., Aug. 9—Enthusiasm in Christian work.
Neh. 4: 1-6.
Friday, Aug. 10—Paul's word on zeal.
Gal. 4: 18.
Sat., Aug. 11—The commendable enthusiasm.
2 Cor. 6: 1-10.
Sun., Aug. 12—Topic, Zeal. Luke 10: 1-13.

Piercing the Barrier.

You will never grow like Christ unless you are in earnest about it, any more than you could pierce a tunnel through the Alps with a straw. It needs an iron bar tipped with diamond to do it. Unless your whole being is engaged in the task and you gather your whole self together into a point, and drive the point with all your force, you will never get through the rock barrier that rises between you and the fair lands beyond. Be in earnest, or give it up altogether.—Alexander Maclaren, D.D.

Not to one church alone, but seven,
The voice prophetic came from heaven;
And unto each the promise came,
Diversified, but still the same:
"For him that overcometh are
The new name written on the stone,
The raiment white, the crown, the throne."
—Longfellow

"He'll Do."

"He'll do," said a gentleman decisively, speaking of an office boy who had been in his employ but a single day.

"What makes you think so?"

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession, with three or four brass bands in it, went by the office while he was at work, he paid no attention to it, but swept on as if the sweeping of that room was the only thing of any consequence on this earth at that time. Then I set him to addressing some envelopes, and although there were a lot of picture-papers and other papers on the desk at which he sat, he paid no attention at all to them, but kept right on addressing those envelopes until the last one of them was done. He'll do, because he is thorough and dead in earnest about everything."

You may be naturally a very smart person; you may be so gifted that you can do almost anything; but all that you do will lack perfection, if you do not do it with all of your heart and strength.

A physician cannot be very successful unless he is enthusiastic about his profession, and a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D.D.

Christ is the greatest missionary the world has ever seen. Why? Because he did not wait for the great occasion, but made such use of the little opportunities as to make them great. He gave himself most completely to his work. In his strength alone all other missionaries labor. He furnished the source, the object, and the inspiration of all missionary work.

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C. BLACKETT ROBINSON,
Manager and Editor.

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

Ottawa, Wednesday, 1st Aug., 1900.

CONCERNING "USE AND WONT."

If, in any of our Church Courts, a good precedent can be cited for a proposed course of action, the member who has introduced it is fairly sure of carrying his measure through. If, on the other hand, a radical member introduces a measure which looks to the setting aside of a long-established custom, though the measure may commend itself to the good judgment of the majority of his fellow-members, it will not carry at first. We are at heart conservative, especially in matters bearing upon Church government and procedure. We hate to leave the beaten track and strike out upon a new trail.

A minister is curiously conscious of this conservative strain in his make-up when he contemplates some departure from established custom in the order of service, or in his mode of conducting his pastoral work. He may be convinced that the new method would be most beneficial, even that it is all but necessary in the condition about him, yet he cannot bring himself to inaugurate it. It is not altogether that he fears the conservatism of his elders or of the rest of his congregation. Something within himself responds to the appeal to observe use and wont, and to beware of innovations.

Some odd illustrations of this have come to light in connection with the introduction of the outdoor Sabbath evening service in many cities of the United States. Several of the ministers who have taken to the outdoor services would never be charged with conservatism, and yet it has been after a more or less prolonged struggle that they have adopted the outdoor preaching. When away from their home field, assisting a brother who had broken away from use and wont to the extent of holding the outdoor evening service, they have been enthusiastic in their endorsement of it, and have determined to introduce it as soon as they reached home again. But when the familiar atmosphere of the home life was

THE DOMINION PRESBYTERIAN

about them again, they have hesitated and delayed action, and only in a few cases have they put their determination into practice.

Doubtless this natural conservatism has saved the Church from the introduction of many foolish innovations. But we believe it has also hampered the Church in her effort to overtake her legitimate work. There is more work than can be done by the old methods. There is more work to be done in a congregation than a single minister, unassisted, can undertake. The congregation cannot, in the majority of instances, afford to provide an assistant pastor. But in every congregation there are good women who can do much of the pastoral work, sick visiting, ministering to the poor, talking to the burdened and heartening them up, quite as well as an assistant pastor of limited experience could do. Why should we not make use of this body of helpers who stand in the marketplace waiting? It is not use and wont to engage the women in pastoral service! Isn't it about time we rose superior to the bondage of "use and wont?"

The deadly peril of our missionaries in China has lain heavily upon the hearts of the people of Canada during the past fortnight. Not only in the homes of those whose sons and daughters are in danger has earnest prayer risen for the preservation of those who are representing the Church in China, but from every Christian home and from every Christian heart prayer has gone up that their lives might be spared. And all this has drawn us nearer to God, and made us realize to a greater degree than before how weak we are, and how omnipotent He is. Surely we shall not need to be taught to trust Him with such patient persistency in the future!

THE LATE PROFESSOR MOWAT.

The Rev. Dr. J. B. Mowat, Professor of Hebrew and Old Testament Exegesis, who recently passed to his well-earned rest, had given to the Presbyterian Church of Canada fifty years of faithful service. On the first of May last he celebrated the jubilee of his ministry, and received the congratulations of a wide circle of friends. It was then hoped that as his academic labors had been somewhat lightened he would still have several years of useful and comparatively restful life. But Providence has ordered things differently, and while a faithful servant has been called to "the rest that remaineth for the people of God" our sympathy goes out towards those who have been bereaved. He himself remarked at the jubilee meeting that there was no particular merit in a man living through a long term of years; perhaps the merit belonged rather to his parents in having given him a good constitution. In that remark the Doctor displayed his usual modesty, but had to modify the original statement so far as to admit that a man might be commended for retaining the regular and temperate habits which tend to preserve health.

We wish to say now that the great merit is not in living long, but in living well; and

that the late Dr. Mowat's life was in its own way a life of true nobility. Its characteristic feature was its gentleness. Going quietly to each day's duty. Taking to himself the opportunities of each new week he accomplished much, and in many ways. At one time in the history of the college he had to deal with a variety of subjects, but he entered upon all his work with a spirit of devotion to the best interests of his students. He was not showy in his style but possessed a quiet, impressive power which kindled the affection of those who came into close contact with him. His work must now pass into other hands; but his memory will long remain as a sacred possession and blessed inspiration to those who worked with him. He was ever willing to help his brethren and to minister to the needs of the sick and sorrowful. Being dead he yet speaks! In this fretful, fussy age he teaches us the great lesson that the divine blessing rests upon a life of quiet, faithful service.

It is unfortunate when the spirit of criticism warps a good man's judgment. The following criticism of Dr. McGiffert, which appeared in an American religious paper, is surely born of a desire to find fault:

Dr. McGiffert, in a sermon preached in Madison Square Presbyterian church, June 3, is reported as saying: "There is too much thought about conduct, too little thought about character; too much effort to possess His Spirit; too much imitation and too little following." We can only know by a man's conduct what his character is. Most of us, Dr. McGiffert included, do not sufficiently possess the Master's spirit, but none of us imitate Him too much. When one undertakes to decry all creeds, even the one he vowed to uphold and defend, it is not surprising that he speaks foolishly. Think of this coming from the pulpit once occupied by Dr. William Adams!

Had this been spoken by Dr. McGiffert under an assumed name, it would have been quoted and commended.

CHINA.

During the past few weeks China has bulked largely in the thought of the world. Though the war in South Africa was by no means ended, it was so to speak shifted from the prominent place it had so long held on the world's stage, and the great unwieldy Chinese Empire took its place. Men's minds were everywhere full of anxiety. The despairing cry for help came; then the connections were cut and there was no news; and instead of definite information, conflicting rumor and wild suspicion. It is likely that it will be some time before we shall know what really has taken place; and there are no doubt many dark things the details of which will never be fully revealed. We already know enough, however, to be able to say that this is no mere palace intrigue, or local revolt; it is a great crisis in the history of China, and of the world. It is a thing also of absorbing interest for the church. Many missionaries have been sacrificed and others are in deadly peril. The thoughts and prayers of earnest Christians are at this time directed towards that strange, populous land, where so many noble men and gentle women

have gone at the peril of their lives to proclaim the gospel.

There are some sharp, worldly critics, who at this present juncture, blame the missionaries severely, and seek to lay upon them and their meddlesome ways all the responsibility of rousing up the wild passions of ignorant, brutal fanatics. We know that this is unjust. The missionary movement springs from the heart of Christianity; and as it has survived terrible hindrances and fierce persecutions in the past, so it will come out of this great catastrophe and go forth to larger life and greater achievements. There may be sad exceptions, but missionaries, as a rule, are not meddlesome fools; and while some of them may need Lord Salisbury's exhortation to prudence, their trust is in God, and not in gunboats. If, as the consequence of these troubles, there arises a wild cry for revenge, and things are done that disgrace the Christian name, we feel sure that this will not come from missionaries or their nearest friends. At such a time they know that vengeance belongs to God; and that He who rules the world can bring out of the darkest hours still greater opportunities for His church, and still greater triumphs for the Cross.

The Boys' Brigade movement has been rapidly gathering strength during the past year. The military spirit that has been quickened into life by the participation of our troops in the South African war may have had something to do with the popularity of the Brigade idea, but even if it has had, it is creditable that some of our Church leaders did not allow an opportunity for utilizing a passing enthusiasm to pass unimproved. The military discipline, when it is used for purposes of inculcating moral discipline, and to give some glimpse of what it means to be a Christian gentleman, will surely become a mighty agency for good and for the building up of a strong character.

LITERARY NOTES,

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

The International Journal of Ethics has the usual variety of articles in its own line. Mary A. M. Mards has a timely essay on the "Treatment of Subject Races." H. E. S. Freemantle, South African College, Cape Town, discusses "Liberty and Government." The editor, however, found it necessary to omit the author's "applications of the foregoing principles to the questions raised by the South African War." This is rather unfortunate as it is in the application of the principles of government to practical life where the difficulty comes in. "The Source of Moral Obligation" is dealt with by J. S. Mackenzie, University College, Cardiff, Wales; while Walter Goodnow Everett,

Brown University, investigates "The Relation of Ethics to Religion." There are the usual discussions and Book Reviews.—Philadelphia International Journal of Ethics, 1305 Arch street.

The Bibelet, a reprint of poetry and prose for book lovers, chosen in part from scarce editions and sources not generally known. This interesting little booklet is printed and published by T. B. Mosher, at 45 Exchange street, Portland, Maine. Current numbers, five cents. The contents for July "The Field Play" by Richard Jeffries. The preface tells us, "The canvasses of the greater literary artists have to do with imaginary portraits of certain women—Marion Lescant, Fontine-Emma Bovary—who remain forever in our hearts and memories as types for all time. But there are also shorter and simpler annals like this which Richard Jeffries sets so poignantly before us in the Field Play, a cruel little masterpiece of English peasant life most mournful—full of tears and pity."

Poet Lore (Poet Lore Co., 16 Ashburton Place, Boston; 65c.) is a quarterly magazine of letters, and the last number (May—June 1900) has a varied programme to present to the student of literature. The principal piece in the section devoted to "Poetry and Fiction" is a Romantic Symbolic Drama, by Hormann Ludemann, entitled "The Three Herons' Feathers;" and one of the most interesting of the "appreciations" is a defence of "Browning's Later Work," by Helen A. Clark. This department is specially good, containing "George Meredith on the Source of Destiny," by Emily G. Hooker; "The Tragedy of Ophelia," by David A. McKnight; "Clews to Emerson's Mystic Verse," by Wm. Sloane Kennedy. There are also many reviews and studies which may be commended to the careful reading of those who are giving special attention to English literature, either as teachers or students.

The Nineteenth Century, for July, has a varied and interesting budget of articles. The Boer war is passing into the shade, and the Chinese question begins to press to the front. It is needless to say that since this number was issued, matters have moved still farther in that direction. For the rest, neither war nor preparation for war occupies such a prominent place as before, though of course, there is an article on "The Lessons of the War." A number of the other articles are on important social subjects, such as, "Town Children in the Country," by Mrs. S. A. Barnett; "Hooliganism and Juvenile Crime," by Rev. Andrew A. W. Drew. The veteran Liberal, Rev. Dr. J. Guinness Rogers discusses the condition of the Liberal party under the title, "Wanted a Leader;" and Sir Wemyss Reid gives his monthly Review of "The Newspapers." The only article of an ecclesiastical or theological tone is one on "Mr. Wilfred Ward's Apologetics," by Robert Dell, (late editor of the Weekly Register)

the author of which says "Mr. Ward has been a Catholic all his life; I am a comparatively recent convert." But it seems that they are both agreed that there is something wrong in the church of their birth, or of their choice, though they deal with the matter in a different way. According to his critic Mr. Ward might render great service to the Church "at the present juncture, if only he would discard the role of official apologist and consent to deal with facts from the point of view of a mere layman." Both, however, seem agreed that the extreme Conservatives are having too much of their own way. "Cardinal Vaughan in a recent pastoral marked off the whole field of ecclesiastical policy as 'holy ground,' on which no layman must venture to tread; ecclesiastics, it is claimed, are to be exempt from all criticism, whatever they may say or do in their official capacity. Father Joseph Rickaby, S. J., has disclosed in an article in the *Tablet*, that the discipline of the church must be that "of an army in the field;" and within the last few weeks the Vatican journals of Rome have claimed not merely the obedience but also 'the interior assent' of Catholics to the commands of the Pope on purely political matters. To such demands resistance is a religious duty which we owe to the church and to ecclesiastical authority itself, in the interest of its rightful claims." It will thus be seen that if men turn to the Roman Church for unity and rest they are seeking something there they are not likely to find.

SANDON AND ITS NEED.

LETTER FROM THE WESTERN SUPERINTENDENT.

Sandon is a typical mining town in the Kootenays. It is built in a "corrie" washed out of the mountains by the south branch of Carpenter Creek. It is 5,000 feet above tide, for two and a half months the citizens never see the sun—the mountains are too lofty—and smart snow showers are not uncommon in July. Last year our people there built a comfortable frame church, fitting up the basement for a reading room. Here scores of young men used to spend the evening in social intercourse, or reading, away from drink, gambling and viler associations. There remained a debt of \$1,700 on the building. A disastrous fire wiped out three-fourths of the town, our church and the Methodist church with the rest. Many of our people lost their all in the conflagration. There was an insurance of \$1,000 on the building; this has been paid, but there remains \$700 to be met; and, because of their losses, those to whom the money is due are pressing for payment. A new church is urgently needed, and the people are not able to build it. Will not some of our good people Ontario help these people to build again? Many of their sons are west, and the church is a potent force in helping them to live sober, clean, honest lives. Contributions can be sent to the Agent of the church, the Rev. Dr. Warden, Toronto, and he will forward them to the Rev. J. A. Ferguson, the missionary in charge.

J. ROBERTSON.

Toronto, July 25, 1900.

The Inglenook

An Experiment

BY SUSAN BROWN ROBBINS.

"Did you have a good time, Annis?"
 "Yes." The answer came dubiously, and her face wore a weary expression.
 "You are tired," said Ruth, gently. "Go and lie down till supper is ready."

Annis passed slowly upstairs, and Ruth went on setting the table. She wondered at her sister's mood. Usually, when she came home from any little pleasuring, she was happy and animated, eager to tell all she had seen and heard. On this occasion she had expected to have a more than usually delightful time, as she was going to a small gathering of old college friends. Something must have happened to spoil her good time, Ruth decided, and she sighed. Annis had so few. It was a pity for her not to enjoy every one of them.

After night-fall the sisters sat alone, each by a window in the darkening sitting room. "Tell me all about it," Ruth had said, and Annis began:

"There were five of us there. The others whom Grace Colburn had invited could not come. First there is Grace herself. She has a beautiful home, a kind husband, and three nice children. She is bringing up her children and managing her house in the best possible way. She makes a study of it, and still finds time to keep up with her music and reading.

"Then there is Ida Scovil, who is a very successful teacher; Edna Mace, a prosperous doctor, and Sarah Dean, who teaches elocution. Last of all there was Annis Proctor, who lives on a farm, and helps to do housework for her brothers and grandfather," her voice broke.

"Well, it is necessary work," said Ruth, quickly. "Perhaps as necessary as some of those other things."

Annis was silent, trying to get control of her voice.

"It isn't wholly that," she said at length. "It isn't that I feel the work to be unworthy; it is myself. You know how you sacrificed your hopes and ambitions in order to send me to college, and then when father and mother died, you insisted that I should finish the course. I wanted to do it, too, for, though I knew that my duty was at home here helping you, I felt that the college course would make a difference in my after life. Well, it hasn't."

"Oh, Annis," Ruth broke in, "I think it has."

"No," said Annis, doggedly, "it hasn't. What hopes I had! I meant to continue with my music and painting. I wanted to make our home attractive, so that the boys would think it was the nicest place in the world. I expected to influence the neighborhood, and redeem it from the commonplace. Everything was to be different because I was here."

"It has been different," said Ruth. You don't know how different."

"For a month or so it may have been, but after that—I have been a failure. I haven't seen my water-color box for a year, and I haven't touched the piano since winter. There have been times when I have tried to live up to my ideals, but in the years to come I see just what I shall be. Exactly like every one else in the neighborhood. Why,

even now I run to the window when I hear a team coming. Instead of being an intelligent, cultivated woman, I shall be a fit character for a story by Miss Wilkins." She laughed a little hysterically.

"But you read," Ruth protested. "We all read a great deal."

"Yes; but as time goes on, our taste will degenerate, and we shall like the weakest trash."

Ruth was silent, and after a time Annis went on more quietly. "All the way home I thought seriously about this. Any one would have seen the difference between those women and me. They have read no more than I have; but they can talk well about what they have read, and on any other subject. They are wide awake, interested in things, and have enthusiasm. It is stimulating to be with them. But I am dull.

"I have earnestly tried to think how I could remedy this state of affairs, but it is too difficult, it is not actually impossible. In winter, of course, there is a chance for reading and painting and music, and I can make myself give time to them; but in summer there is so much more work to do, that there is no time for those things, so I get out of the habit, and that makes it harder to take them up when winter comes again.

"Then, too, I don't think one can be at one's best in an isolated place like this. I might take short trips to the city, and they would stimulate for a time; but it would not last. All this sounds very selfish, and as if I thought only of my own precious intellect; but it is not that wholly. I want to make life full and happy for you and the others. After all, though, I see no way. We shall grow provincial together. The boys will marry, and we shall be two eccentric old maids."

The next morning her mood had changed. She was talkative and gay, telling of the witty things her friends had said, and of the places of note they had visited. Ruth, on the other hand, was grave and preoccupied all day. When they were sitting alone in the dark again, she spoke.

"I lay awake a long time thinking about what you said last night, and I think you are right. Something ought to be done to keep us up to concert pitch. I know how much good it does us to get glimpses of the outside world and its people, but if we have the opportunity only once in a great while there is no lasting benefit. We are tied here and cannot go to the world, so we must have the world come to us."

"How are you going to do it?" asked Annis.

"I have thought of a plan. Get three school teachers to board here through the summer."

"But that would make so much extra work that we would have no time to associate with them," Annis objected.

"I thought of that; but we can take the board money and hire some of the hardest work done."

Annis started up with animation, and went to light a lamp. "It is a good plan," she said, enthusiastically, "and Aunt Percival is the one to write to about it. She will know just the ones we want."

Ruth laughed. "If you write to her we must fix up the three rooms just as soon as the letter is sent. She is so tremendously

business-like that she may send them out by return mail."

Mrs. Percival's letter came in a few days: "DEAR NIECES:—Your three boarders will reach your station at 3:30 p.m. tomorrow, the 9th. Your plan is excellent, but I have revised it a little. The price you mention for board is so low that I have given them to understand that they are expected to help about the work. It will be better for them and for you, also, as you will see more of them. Miss James will help with the dishes, Miss Austin with the sweeping, and Miss Barnes with the chamber work. They are just the girls you want, but there is only one teacher among them.

* * * *

The train glided slowly away from the little country station. Miss Austin looked out of the window.

"That is ended," said Miss Barnes, with a sigh.

"Yes, it is ended," echoed Miss James, and there were tears in her eyes.

"It is the best vacation I ever had," said Miss Barnes. "What good times we had doing the housework together, and I don't know when I have done so much reading."

"I am surprised at the amount of painting I did," said Miss James. "I put my colors in my trunk when I started, but I hardly thought I should use them at all. The atmosphere is stimulating there, and they are all so interested in our work that it makes me want to do my very best."

"They seem different from city people. They are so simple and true. When they say anything you know that they mean it."

"Well I hope we can go there next summer."

"I hope so."

Miss Austin said nothing, and yet the summer had been more to her than to either of the others.

* * * *

Driving slowly home from the station, Ruth and Annis looked at each other.

"What do you think of our experiment?" Ruth asked.

"A great success. It has done more than I thought it would."

"They are such dear girls, we shall miss them dreadfully."

"Yes; but I feel as if I should stay in tune till we can have them come again."

"One effect I did not think of," said Ruth diffidently, "and that is on the boys. I had begun to worry about Joe. I did not want him to marry into that family over at the Four Corners, but I don't think there is any danger now. He sees that there is someone better."

"No," said Annis, with a smile, "I don't think there is any danger."

"I hope they will come next year."

"I hope so."

"Right is right since God is God,
 And right the day must win.

To doubt would be disloyalty,
 To falter would be sin."

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.—Ruskin.

As a proof of the superior intelligence of woman; what man could go off to church leaving a roast in the oven, and come home remembering the text?

"How long does the train stop here?" the old lady asked the brakeman. "Stop here?" answered the functionary. "Four minutes. From two to two to two-two." "I wonder," mused the old woman, "if that man thinks he is the whistle."

A Song of the Sea.

Merrily, merrily dance the sails
Over the summer sea;
Down to the rocks and the yellow sand,
Down to the sand go we!

Hey for a bucket, and hey for a spade,
Hey for the silver sea!
Bricks and mortar for money and men,
Castles of sand for me!

Seaweed and shells for windows and doors,
Doors out into the sea!
Fish for sentinels, crabs for guards,
Pebbles for lock and key!

We are the kings of the golden sand,
Queens of the silver sea!
Ours is a kingdom of spades and pails,
None are so happy as we!

Modern Heroes.

There are some who think that bravery died with the Romans, that art has been decaying since the end of the palmy days of the Greeks, that all the noble virtues have long since ceased to find lodgment in the human heart. Such are pessimists; and they make life unwholesome for themselves and all whom they influence. The world is growing better all the time. There are more good people to-day than ever before. The best of virtues are more common than in any previous age.

The Youth's Companion tells of a young collegian, imbued with the pessimistic spirit, who was lamenting the decay of the higher virtues of the times. He had much to say now of Sidney and Sir Thomas Moore and other brave and chivalrous gentlemen, dead long ago.

"Where will you find such men nowadays?" he cried. "Nowhere. We are sordid and commonplace. We care for nothing but making money!"

Presently his father told the story of Walla Tonaki, the Navajo boy who was condemned to death two years ago by his tribe; but such was their confidence in his honor that he was permitted to travel alone and unguarded hundreds of miles to fulfill an engagement, giving his parole to return and be shot at the set time.

"And he was there!" said the squire. "The tribe was in waiting, and at the very hour set, the Tonaki appeared and quietly faced them, ready for death."

Then Tom's mother recalled the horrible story of the burning of the Charity Bazar in Paris, and of the Duchess d'Alencon, who, with the roof dropping in flaming fragments around her, when a way was opened through the shrieking, struggling mass for her to escape, drew back, saying:

"My guests go first," and remained until her charred, dead body was carried out.

"Courtesy and high breeding in the old time touched no loftier mark than that," his mother said, with tears in her eyes.

Some one else recalled Prof. Max Muller's account in his "My Indian Friends" of a Christian convert, Goreh, among the Hindus. His father was a high-class Brahmin, obliged by his position publicly to curse his son for his change of religion. He loved his son, and, to avoid the necessity of pronouncing the curse, took a vow of perpetual silence. He retired into the forest, and never uttered a word again to any one.

"Here were a poor red Indian, a princess and a Hindu who could touch hands with the great men of past ages, Tom," said his father. "Human nature can rise to as great heights now as it ever did. And the opportunities come every day. Make ready to use them, and waste no time bewailing the golden age."—Christian Standard.

How to Insure Longevity.

Under our present state of civilization in the upper walks of society, life is continuously endangered by an overstrain of the nervous system, which, if kept up, will prematurely snap the cord of life, instances of which we see almost daily. The ideal healthy man should control his desires, and to do this he should rise from the table with an appetite not completely satisfied. Whoever will adopt this rule and not deviate from it and will take care not to weaken or invalidate his vitality by any constant mental overstrain, not giving way to anxiety or worry, will enjoy the blessing of good health, attain longevity and prevent snapping prematurely the silver cord of life. To come to practical details, if every subject would when at the table decline to eat anything that does not entirely accord with his taste and digestion, or is not well cooked—and even lose one meal—such a little fast will rather do him good than harm. Let him also eat meat once daily, and once during the year discard meat altogether for a period of thirty days. Such a change will affect him in a most salutary manner. When such a subject has some slight indisposition—say a cold or catarrh—he should at once try to relieve it by diet. Let him eat little or nothing for twenty-four hours, and most probably his attack will prove to be self limited and take a favorable turn after the expiration of the twenty-four hours. There are exceptions to the above rules, and the special advice of a good medical adviser should then be consulted. Any one living in this manner will chance to pass old age without that distressing malady so frequent in old people—those who have always been good liver—enlargement of the prostate gland, ending in cystitis, paralysis of the bladder and Bright's disease.

Marriage Fees.

A bridegroom once came to the minister to engage him to perform the wedding ceremony, and after all the arrangements had been made, the bridegroom-elect said frankly: "I tell you right now that I can't pay all in one lump the three dollars I am planning to give you for the job. I have had a cut in my wages, and I won't have the three dollars to spare all at one time. I'll give you a quarter after the wedding, and then I'll come round to your house every Saturday night and pay you a quarter until I am square with you. I don't like this here gittin' married on the installment plan, but it's the best I can do." Said a Southern minister: "One of the queerest fees I ever received was from a young negro bridegroom for whom I performed the wedding ceremony at my own home. At the close of the ceremony, and just as the bridal party of five or six were about to depart, the bridegroom said: 'Yo' will find de fee for yo' kindness out in a co'nah ob de po'ch, sah.' I followed the party out on to the porch, and when they had gone on their way, I looked in a corner of the porch, where I found a pair of fine fowls tied together by the legs. They set up a lusty sqawk as I picked them up. The bridegroom had said, as he went down the steps, that they were 'ob his own raisin', but I never felt quite sure of that."—Lippincott.

Greatness is not conferred by position, but by the manner in which we fill our position.

A Frenchman has invented a tobacco pipe which has a whistle in the stem, in order to enable the smoker to summon a cab without taking the pipe from his mouth. The inventor thinks that when his device shall be put upon the market people will wonder how they ever got along without it.

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P. S. See Massey-Harris Coy's Specials on page 4 A and 4 B of Prize List.

Ministers and Churches.

Our Toronto Letter.

There is the strongest kind of temptation to wander away from one's own church these days. The pastor is away, and we are more interested in the supply of St. Michael's than we are in that of St. Jude's, and most of the people are away anyway. It will be thought that we have gone out of the city, so pew No. 76 is empty. It is likely to be empty next Sunday too, for this thing grows by being humored. It may be empty when the parson returns, too, if it has been well humored during his absence.

We struck this line of moralizing because there are two or three men, in addition to the man who preaches in the church to which we belong, that we should like to have heard on Sunday last. We ended by going to our own church, both morning and evening, and we were well repaid. An old friend preached, and he preached well. Even with a liberal deduction for the fact that we were prejudiced in his favor, he preached well, and we hope to hear him next Sunday also.

We suppose the other personal friends preached equally well, though they had not the inspiration of our presence to stimulate them. But the strength of that temptation to leave our own church set us wondering why we went to that church anyway, rather than to another. The only answer we could honestly give was that it was the nearest church. That is not sufficient. Every Christian is a working unit, and in the Divine economy each working unit has his place, and he cannot work satisfactorily out of his place. No one else can do the work assigned to him, though some one else must neglect his own. So the whole economy is thrown into disorder.

The church for each Christian to attend is the church in which he can do the best work for Christ. Usually he chooses the church where he is most pleased with the preacher or with the people, if he rises above the question of distance. This other question that is really the only question to be seriously considered, is side-tracked. If the roll-books were purged according to that principle, and all members who could do better work elsewhere were removed from the roll of St. Columba's, and transferred to the place where they belong, there would perhaps be a small revolution in this city. Certainly there are many members in our large congregations who are either out of place or are unfaithful to their trust. We prefer the former as being the less serious charge.

The summer preaching this year is good. Toronto has had W. C. Clarke, of Brampton, and R. Haddow, of Watford, and R. M. Hamilton, of Brantford, and John Pringle, of the Yukon, and Thos. Nixon, of Smith's Falls, and Donald Mackenzie, formerly of Orangeville. All these are our own men, and they are doing good work in quiet fields. They would do equally good work in some of the congregations in which the members are standing on the housetop, telescope in hand, looking over the sea or across the border for one whose general bearing and deportment shall merit consideration.

Rev. J. G. Shearer is indefatigable in the work of the Lord's Day Alliance. Last Sabbath he carried the war into the camp of the enemy, so far as Toronto is concerned, at least into the eastern camp. Munro Park and its vicinity does not keep the Sabbath day except as the majority of Canadians keep the First of July. Even men and women who are pretty regular in religious observances when in the city proper, grow strangely careless when living under canvas or under a board roof. The corporations who exist to make money are quick to see how money may be made by ministering to the amusement of careless Christians and others, and they improve the opportunity. As a result, the tone of Christian life, so far as the observance of the Sabbath is concerned, is being imperceptibly lowered. There is no overt act to focus attention, but at a residence at Kew Beach or Munro Park, for even one month during the summer, could not fail to dull the spiritual perception, so far as the due observance of the Sabbath is concerned.

A wide circle of friends read, with the keenest sorrow, the brief notice of the death by drowning of the young house-surgeon of Kingston Hospital, Dr. Carmichael, on Friday evening last. The sympathy of all will go out to his father, the venerable Dr. Cameron, of King. He was justly proud of his son, who had taken a distinguished course at Queen's University, and whose life gave promise of much better things in the future. It will be the prayer of all that the aged

father may be sustained in the severe trial through which he is now passing.

Ottawa and Vicinity.

The organ in St. Paul's church is now free of debt.

Meeting of Ottawa Presbytery in Bank Street church, next Tuesday, at 10 a.m.

Rev. James Taylor, B. A., of Aylwin, will take the services in St. Paul's next Sabbath.

Rev. Prof. Jordan, D. D., of Queen's, preaches in St. Andrew's, morning and evening, next Sabbath.

In the Stewarton Presbyterian church Rev. Mr. Penman, in the absence of Rev. Mr. Herbinson, occupied the pulpit at both services.

In St. Paul's, last Sabbath evening, Rev. Dr. Armstrong made reference to the persecutions in China. In the course of his remarks he said: "The missionaries are passing through a fiery trial. The Apostle tells us not to think it a strange thing that there should be persecutions and trials in connection with Christian life and work. Some even blame the missionaries for the war; but this is wanton injustice. It is well for us to look at it from a Chinese standpoint and ask how any self-respecting Chinaman could do anything else but desire that the foreigners be put out of his country; not the missionaries, but the political foreigners, who would carve out the land for themselves. It will be a great struggle, this. In the end China will get better government and more light, but I don't believe that China will be divided up among the western nations. Rather will the conflict with these nations weld her into unity. As to missions, the cause of Christ will be advanced, because falsehoods will be brought to light and superstitions swept away."

Maritime Provinces.

Rev. J. F. Polley is leaving Little River, N. S., at the end of July.

Rev. Geo. McMillan, Kentville, is spending his holidays amongst his old friends at Malpeque, P. E. I.

Rev. W. T. Bruce, M. D., has been released from his charge of Burnet church, N. B., on account of continued ill health.

Rev. Dr. Macrae is to supply his old charge St. Andrew's church, St. John's, Nfld., during the absence of Rev. A. Robertson in the old country.

Dr. Isaac Murray assisted Rev. Edwin Smith at the Communion on the 15th inst., at Long River, in the church in which he was ordained more than 50 years ago.

Rev. Thos. Corbett, Blackville, N. B., was presented with a gold watch and an address by his Christian Endeavor Society as an appreciation of his interest in the organization.

St. James' church, Whitney Pier, Sydney, C.B., will be dedicated on August 12th. Rev. Dr. McMillan will preach morning and evening. In the afternoon Rev. J. F. Forbes will preach in Gaelic.

Rev. Roderick McKay has been inducted into the charge of Sherbrooke, N. S. At the close of the services the managers presented him with a cheque for \$125, with the promise of monthly payments in advance in future.

Winnipeg and West.

Rev. A. E. Mitchell, of Almonte, Ont., who is on his way east, has been asked to remain over and preach in St. Augustine church. He has kindly consented to do so, and his many friends in this city will be pleased to hear him.

Mr. John S. Campbell, a prominent farmer of Silver Plains, is in the city, and says that wheat cutting will commence in that district next week. Mr. Campbell has about 200 acres of excellent wheat which he will commence to cut on Monday.

Rev. James Graham Paterson, of Scotland, who is now returning from a trip around the world, conducted services in Westminster church on a recent Sabbath.

Dr. Thoburn, who is accompanied by his wife, has gone west. Mrs. Thoburn is a delegate to the National Council of Women at Victoria, B.C.

Rev. John Pringle, whose stirring addresses in many pulpits has aroused so much interest in the church's work in the Yukon, is on his way to resume work. Mr. Pringle has declined the call extended to him from St. Augustin church, in this city.

Northern Ontario.

Rev. D. W. Best, St. Andrew's, Beaverton, has been preaching in Uxbridge.

Mr. John Bailey, B. A., Toronto, has been preaching in Knox church, Beaverton.

Rev. S. H. Eastman, Meaford, has been preaching in Wentworth church, Hamilton.

Rev. W. W. Craw, M. A., Thorndale, has had the degree of Ph. D. conferred upon him.

Rev. J. B. McLaren, Columbus, has been visiting old friends in Guelph and neighborhood.

Dr. McLaren of Knox College, Toronto, and Mrs. McLaren, are at Victoria hotel, Beaverton, Lake Simcoe.

A call has been extended to the Rev. P. F. Sinclair, by the Sonya congregation, Lindsay Presbytery.

Rev. Mr. Ross and family, Bruss Is., leave this week for a six weeks' holiday at Presque Isle, near Owen Sound.

A garden party given by the ladies of Powassan church at the minister's residence, resulted in the collection of \$34 for congregational purposes. It was a very enjoyable affair.

Rev. J. McD. Duncan, Woodville, always provides good supply for his people. On recent Sabbath his pulpit was occupied by Rev. Dr. McLaren, of Toronto, and Rev. J. W. McMillan, of Lindsay.

The Rev. J. R. Frazer and Mrs. Frazer, of Uxbridge, have been spending a week with friends in Beaverton. Mr. Frazer preached in St. Andrew's church on the morning of Sabbath the 22nd, and in Knox church in the evening.

Rev. A. McVicar has given his presbytery a very encouraging report of the Emsdale field. There are three stations, and they promise an aggregate of \$10.05 per Sabbath, a very gratifying amount indeed when the circumstances of the people are taken into account.

The pulpit of St. Andrew's church, Beaverton, was occupied last Sabbath by Rev. D. V. Rossi, M.A., of St. George, who is holidaying at his summer cottage, Lake Simcoe. Mr. Rossi never refuses to help a brother minister, and so he is always in harness when supposed to be taking a well-deserved rest.

A very interesting meeting in connection with the W.F.M.S. was held at Bolsover on Tuesday, the 17th ult. Mrs. McDonald, Glenora, conducted the meeting, and very ably discussed the great need of the gospel of Jesus to our poor ignorant sisters in foreign lands. At the close of the meeting a society consisting of eleven members was formed. The officers elected are as follows: President, Mrs. Dalgleish; 1st vice-president, Mrs. Burgess; 2nd vice president, Miss Mary McPherson; secretary, Mrs. L. Gilchrist; treasurer, Mrs. McGirr; tidings secretary, Miss Alice McGirr.

The Presbytery of North Bay is doing itself honor by the way congregations are responding to the demands on them for the Century Fund. Their liberality is striking. Rev. S. Childerhose reports \$5,000 per Parry Sound, with a probable additional \$1,000 more. The Sabbath Schools and Y.P.S.C.E. at \$500 for the same object; and Orval Station had subscribed \$100. Rev. A. McVicar, Huntsville, reported to \$1,200 for that congregation, and \$177 from Sprucedale. From various other points similar encouraging reports, with varying amounts, were received. Altogether this Northern presbytery is bound not to be behind sister presbyteries more favorably situated.

The induction of Rev. N. A. McDonald, as pastor of St. Andrew's church, Eldon, was a very pleasant event. Rev. J. R. Fraser, of Uxbridge, Moderator of Presbytery, presided; Rev. D. M. Martin, Cannington, preached; Rev. D. W. Best, Moderator of the session, gave a brief account of the congregation's history from the time of its becoming vacant until the time of induction. Rev. J. M. Cameron, Wick, addressed the newly inducted minister, and Rev. J. Smith, Kirkfield, addressed the congregation on their duties, giving them much sound advice. After the induction ceremony was over the ladies of the congregation gave a very pleasing reception in the basement of the church, accompanied with refreshments of a substantial character. The Rev. Mr. McDonald enters upon his work with every prospect of a fruitful ministry.

The Rev. Alexander MacKay, D.D., will conduct a Gaelic service in the lecture room of Knox Church, Toronto, next Sunday at 3 p.m. His theme will be, "Five Marks of True Believers." Ps. 119: 12-16. A large attendance of Highlanders is expected.

Eastern Ontario.

Rev. Neil McNish, L.L.D., left for Bag Harbour, Maine, last week.

Rev. and Mrs. McLeod expect to return to Vankleek Hill this week.

Rev. R. McNabb has been elected Moderator of Lanark and Renfrew Presbyteries.

Rev. Alex. Rennie, of Roslin, was visiting Rev. R. J. Hutcheon, of Almonte, last week.

Rev. John McKinnon, Dalhousie Mills, occupied the pulpit of the Vankleek Hill church last Sabbath.

Rev. David MacLaren, of Alexandria, was a guest at the Grand Hotel, Caledonia Springs, last week.

Rev. W. W. Peck, Napanee, will conduct the services in St. John's Church, Brockville, next Sabbath.

The excursion of St. Andrew's church, Almonte, to Pembroke and Des Joachim's, is fixed for 11th August.

Rev. Thos. Nixon, of Smith's Falls, exchanged pulpits with Rev. D. M. Buchanan, of Lanark, on a recent Sunday.

Rev. Murray Watson, Montreal, is supplying the pulpit of St. John's, Almonte, during the absence of the pastor.

Rev. A. A. Scott has left for his annual holidays. Rev. Mr. Nixon, of Smith's Falls, will occupy his pulpit next Sabbath.

Mr. P. C. McGregor, M. A., Principal of the Almonte High School, conducted public worship at Tallock on a recent Sabbath.

Rev. G. A. Woodside is away on his vacation. Rev. Mr. Nelson, formerly of Bristol, is to occupy the pulpit in St. Andrew's meantime.

Rev. Dr. Campbell, ex-moderator of the General Assembly, visited Maxwell a fortnight ago in the interest of the 20th Century Fund.

Rev. Dr. Stuart, Prescott, has been conducting services in St. John's church, Brockville. The Recorder speaks of Dr. Stuart as one of the best preachers in the Canadian church.

Rev. A. E. Mitchell and family, of Almonte, have returned from their outing on the Rideau. Mr. Mitchell will spend the remainder of his holidays in Manitoba, and probably farther west.

Rev. Dr. Robert Campbell, of Montreal, president of the Natural History Association, and an enthusiastic botanist, is spending a month exploring the flora of Lanark county, accompanied by Mr. P. C. McGregor, B. A.

A successful lawn social was given recently by the members of North Lunenburg Presbyterian church at Mr. Hugh McEwan's. Over 400 were present, including a number from Cornwall, Morrisburg, Avonmore and other points.

Seventy dollars were realized at an enjoyable social on Mrs. Carson's lawn, under the auspices of the Presbyterian congregations of Stone's Corners, North Augusta and Fairfield. The music and refreshments provided were excellent.

Mrs. P. H. McKippen was recently presented with a valuable silver service and an address in grateful recognition of her faithful services in the choir and to the Christian Endeavor Society. Rev. Mr. McCormack acted as chairman and delivered an interesting address.

The ordination and induction of elders in Knox church, Roxborough, took place on Sabbath after the regular service, the Rev. H. D. Leitch officiating. The following are the names of those inducted: Angus Campbell, Daniel Blair, Donald McGillivray, Daniel McCulloch, Duncan Munroe, Angus Grant and Victor Beigg.

The new church, Maxville, was recently the scene of a pretty wedding. The contracting parties were Mr. Alex. Steele, Avonmore, and Miss L. Burton, Maxville. The marriage ceremony was performed by Rev. James Cormack, assisted by Rev. Mr. Wier from Avonmore. After the marriage ceremony was performed Rev. J. Cormack, in behalf of the congregation, presented the bride with a beautiful family Bible, it being their first marriage in the new church.

On the 24th ult., the corner stone of the new church at Moose Creek, was laid with due ceremony. About six hundred people were in attendance, and the day was fine. Rev. H. D. Leitch, moderator of Glengarry Presbytery, presided, and reviewed the history of the congregation. He alluded to the edifices used for worship in by-gone days—those "rich morsels of quaint antiquity" which give such a charm to the surrounding landscape, and also connected each epoch with its respective pastor. Rev. McDonnell here led in prayer, and Rev. Mr. Langill read

an appropriate passage of Scripture. Rev. Prof. Ross, D.D., of Montreal Presbyterian College, was asked to lay the corner stone, a duty which he fittingly discharged, and was presented with the silver trowel, suitably inscribed, used on the occasion. The address delivered by Prof. Ross was eloquent and inspiring. Happy speeches were made by Mr. John McLaughlin, M.P.P., Revs. Langill, McIntyre, McNeil, McIntosh, Millar, Russell and Dr. Stark. It was a day long to be remembered by the congregations more immediately concerned, as well as by every one who witnessed the ceremony.

Rev. Dr. Campbell and Rev. Dr. Armstrong were present at last meeting of Lanark and Renfrew Presbytery, the ex-Moderator in support of the Century Fund, the Presbytery Committee having allocated amounts to each congregation, aggregating \$24,000, and this was approved by the Presbytery; and Dr. Armstrong was heard in advocacy of the Ottawa Ladies College, which he was able to say was well equipped and in every way worthy of support.

Western Ontario.

Rev. J. R. Johnston occupied his own pulpit in Preston last Sabbath.

The Rodney church is undergoing important alterations and improvements.

Rev. Dr. Fraser, pastor of Knox church, Hamilton, is summing in Scotland.

St. Andrew's church, Strathroy, agrees to call Mr. Knox, a graduate of Knox College.

Rev. Mr. Anderson, of Milverton, occupied the pulpits of St. Andrew's and Shakespear churches last Sunday.

Mrs. R. E. Knowles and Miss Knowles, of Galt, are spending a couple of weeks with Rev. Robert Knowles, Toronto.

Mrs. (Rev.) McPuerston, Hamilton, and her two little children, are visiting at the parental home, that of Rev. Mr. Barr.—Sawforth Examiner.

Rev. W. R. McIntosh conducted services in Central church, Galt, last Sabbath, and the Reformer tells its readers that "his discourse" were sound, strong and spiritual.

The congregation of Knox, Galt, will occupy the Opera House during the renovation of their church edifice. Rev. Erskine Knowles takes the services for his brother who is travelling in Europe.

Rev. Dr. Bayne, Pembroke, has been preaching in St. Andrew's church, London. This is one of the largest congregations west of Toronto, and the Pembroke preacher had an attentive hearing at each day of worship.

A Mitchell correspondent of the Stratford Beacon makes mention of the fact that the Goforths of that town are anxiously awaiting authentic news of their brother, the Rev. Jonathan Goforth, of Honan Presbytery, China, who has been reported as seriously wounded.

Writing to the Guelph Mercury of a recent service at Mimosa, the correspondent says of the preacher: "Mr. Wishart is a young man of commanding presence, great natural abilities, full of enthusiasm and in love with his chosen profession. He will no doubt rise high in the service of his Master. Mr. Wishart's induction as pastor of Knox church, Beaverton, takes place on 21st August.

Rev. Dr. Bayne, of Pembroke, who has been preaching for several Sundays in St. Andrew's church, London, is awarded high praise by The Advertiser for his pulpit work in the Forest City, in terms following: "Dr. Bayne is a man in the prime of life, strong in intellect, buoyant in thought, manly and optimistic in spirit. His fine rich voice and flowing utterances command an attention that never flags while he is speaking. His sentences, often epigrammatic, were admirably direct, their terseness set off by periods of gracefully-expressed imagery."

Rev. J. S. Scott, B. D., of Brantford, occupied the pulpits of Westminster and St. Andrew's church, Winnipeg, on a recent Sunday.

Rev. Dr. Campbell, of St. Gabriel street church Montreal, and Rev. A. H. Scott, of St. Andrew's church, Perth, are exchanging pulpits for two Sabbaths. The service on the 22nd was an anniversary event in connection with Rev. Dr. Campbell's ministry. Forty years ago, on the 18th of July, (in 1860) he was formally licensed to preach by the then Bathurst Presbytery. The ceremony took place in St. Andrew's church, Perth.

Guelph.

Next meeting was appointed to be held in Chalmers' church, Guelph, on Tuesday, the 18th of September, at 10.30 forenoon.

Knox congregation, Guelph, was granted leave to mortgage the church property, for the purpose of paying for improvements, the amount not to exceed \$7,000.

Rev. H. R. Horne, L.L. B., Elora, was unanimously chosen moderator, in succession to Rev. R. J. M. Glassford, who was cordially thanked for the able and vigilant manner he had discharged the duties of the chair.

The Presbytery appointed standing committees for the year with the following conveners:

Superintendent of the students, Mr. Horne, L. B.; Elora; Church Life and Work, Mr. H. A. Macpherson, Acton; Sabbath Schools, Mr. J. A. Cranston, M. A., Rockwood; Finance, Dr. Torrance, Guelph; Evangelical Services, Mr. Robert Pogue, Hespeler; Young People's Societies, Mr. W. R. McIntosh, B. D., Elora; Home Missions and Augmentation, Dr. Torrance, Guelph; Systematic Beneficence, Mr. Eakin, M. A.; Guelph; Annual Missionary Meetings and Sermons, Mr. A. J. Mann, B. A., Eramosa; Twentieth Century Fund, Mr. R. J. M. Glassford, Guelph. Each of the schemes of the church was committed to the special care of a member.



NOTICE TO IRON BRIDGE BUILDERS

Sealed tenders, addressed to the undersigned, and endorsed "Tender for iron work of bridges over the St. Charles Ottawa," will be received at this office until Thursday, 16th of August next, for the re-construction of the iron work of the bridges across the channels and channels of the Ottawa River in the City of Ottawa, which were destroyed by fire in April last, according to plans and a specification which can be seen at the office of the Superintendent Engineer of the Ottawa River Works; over the Post Office, in the City of Ottawa, and at the Department of Public Works, Ottawa, after Wednesday, 1st of August next.

Tenders will not be considered unless made in the manner called for by the specification and sealed with the actual signature and stamp of the tenderer. ACCEPTED bank cheque payable to the order of the Honorable the Minister of Public Works, equal to TEN PERCENT OF AMOUNT OF THE TENDER, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete work contracted for. If the tender be not accepted the cheque will be returned.

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

By order,
JOS. R. ROY,
Acting Secretary.

Department of Public Works,
Ottawa, July 30th, 1900.
No papers inserting this advertisement without authority from the Department, will not be paid for it.

Intercolonial Railway.

ON AND AFTER

Monday, June 18th, 1900

the trains leaving Union Station, Toronto, via Grand Trunk Railway, at 9 a.m. and 9.30 p.m., make close connection with the Maritime Express at Bonaventure Depot, as follows:

The Maritime Express will leave Montreal daily, except on Saturday, at 12.30 noon, for Halifax, N. S., St. John, N. B., the Sydneys and points in the Maritime Provinces.

The Maritime Express from Halifax, the Sydneys, St. John and other points east will arrive at Montreal daily, except on Monday, at 7.30 p.m., and daily from River du Loup.

The Local Express will leave Montreal daily, except Sunday, at 7.40 a.m., due to arrive at Lewis at 1.30 p.m., River du Loup at 5.30 p.m., and Little Metis at 8.25 p.m.

The Local Express will leave Little Metis at 4.25 p.m. daily, except Saturday, River du Loup at 7.30 p.m., and Lewis at 11.45 p.m., due to arrive in Montreal at 6.30 a.m.

Through sleeping and dining cars on the Maritime Express.

Buffet cars on Local Express.
The vestibule trains are equipped with every convenience for the comfort of the traveller. The elegant sleeping, dining and first-class cars make travel a luxury.

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

Tickets for sale at all offices of the Grand Trunk System at Union Station, also at the office of the General Travelling Agent.

WILLIAM ROBINSON, General Travelling Agent, 801 Young Street, Toronto.
H. A. PRICE, Assistant General Passenger Agent, 145 St. James Street, Montreal.

World of Missions.

Lord Salisbury on Missions.

From an Address made before the Society for the Propagation of the Gospel.

If an evangelist or an apostle, a Boniface or a Columbia, preached in the Middle Ages, he faced the difficulties, he underwent the martyrdom, he braved the torments to which he was exposed, and the whole of the great moral and spiritual influence of his self-devotion acted without hindrance on the people whom he addressed. But now, if a Boniface or Columbia is exposed to this martyrdom, the result is an appeal to a consul or for the mission of a gunboat, and unfortunately, though it cannot be helped, though it is a blame to nobody, though far indeed from being a blame to our devoted missionaries, though I cannot admit it is a blame to the secular government by whom their fate is avenged—still, it does diminish the spiritual aspect and actions of Christian teaching, it does give to men the opportunity and the temptation to attach a different meaning to that preaching, and to suspect it of objects which are far away from the thoughts of those who urge it. They have a proverb in the East—first the missionary, then the consul, then the general. That, as a matter of fact, has too often been the case—that is to say, it is true, and it could hardly be avoided, that those nations which are the most active in their missionary work are also marked by the constant expansion of their frontier. This cannot be avoided. You must accept it; but do not hide from yourselves that it is a great hindrance to your work, and that, while secular results of this character follow from the results of Christian teaching, the Christian faith and the Christian cross do not shine upon the peoples of the world with the unblemished splendor with which they shone in old times.

Just look at this Chinese matter. You observe that all the people who are slaughtered are Christians. Do not imagine that they are slaughtered simply because the Chinese dislike their religion. There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular government in order to achieve the objects it has in view. That is a most dangerous and terrible snare. I need not say it is utterly unjust, and that no men could be more devoted, more free from secondary motives, than the missionaries who leave these shores; but the fact that it is so does not diminish the reality of the danger which arises from the suspicion—a suspicion whose operation you now see in such terrible and blood-stained characters at the moment when I speak to you. May I attempt to point the moral, and that is that caution and prudence within the due limits of devotion and enthusiasm, but caution and prudence, are the duties of missionaries in a foreign land who not only are preaching the gospel, but are also representing in the eyes of the inhabitants to whom they preach the character and the aims of the people from whom they came? It is a high duty with them to temper their enthusiasm with Christian prudence. I do not suppose that anything would induce them to abandon the earnest prosecution of the work to which they have given their lives, namely, spreading the worship of Christ and obedience of his cross; but if we can show them that prudence is necessary in order that their devotion and their sacrifice may succeed, I hope they will not think we are unduly pressing upon them when we urge that prudence should be exercised.

The Magic Flower.

A missionary in China sends us the following authentic account of one phase of Mongol worship, to be seen at the Lama temple of Wu Tai Shan, a sacred mountain in the northern part of Shansi:

The temple, though in China proper, and south of the great wall, is not visited by Chinese, but solely by the Mongolians. It contains the largest image of Buddha in the eighteen provinces, and is next in size to the noted one at the seat of the Lama religion in Thibet. Before this image is a table, and in the centre of the table rests a large lotus bud beautifully wrought and covered with gold leaf. This lotus bud has the marvellous power of bursting into bloom when the worshipper has found favor with the great Buddha, or, in other words, when the priest under the table sees fit to pull the string.

Many Mongols travel hundreds of miles to this temple, in the most laborious and exhausting way. The traveller throws himself forward to the ground, then rising, and standing where his hands struck, throws himself again, and so on, making the whole of the journey by these prostrations. When he reaches the temple, he worships, the great Buddha, and standing in front of the table on which rests the wondrous flower, promises an offering to the temple of a certain number of sheep. The flower does not open. He then increases the number, or adds a few horses. The bud still remains closed, and he adds camels. Perhaps at that time the priest under the table feels that the worshipper has made as large an offering as he can, and is not likely to increase it. The bud bursts into flower, and the worshipper is assured that he has found favor in the eyes of the great god, and returns to his home, certain now that he is a good man, and blessed above his fellows.

There are some five hundred priests connected with the temple, and the profits of this wholesale fraud are divided between them.

Missions in China.

At this time, when there is so much anxiety concerning the missionaries in China and their work, the following summary, taken from an article by Dr. Horace A. Randle, in a late number of the *New York Observer*, is of interest: There are 56 societies and churches represented by 2,818 workers. Of these workers 990 are from societies and churches in the United States and 38 from Canada. These workers are in 398 different centers of work, 370 being in China proper, 21 in Manchuria, 2 in Mongolia, 2 in Thibet, 2 in Formosa, and 1 in Burmah. There are also some thousands of native pastors, preachers, colporteurs, and Bible women, some of whom live at other stations. It is estimated that there are nearly or quite 1,000 different points in the Chinese Empire from which some Christian gospel influence has been going out into the surrounding country.

The following statistics of institutions, submitted to the Ecumenical Conference, give some idea of the permanent results attained and of the extent of the Christianizing forces at work: Universities and colleges, 12; theological and training school, 66; boarding schools and seminaries, 166; industrial training schools and classes, 7; medical and nurses' schools, 30; mission publishing houses and printing presses, 23; magazines and papers, 32; hospitals, 124; dispensaries, 240; orphanages, etc., 9; leper hospitals and homes, 11; schools for the blind, 10. The magazines and papers have a circulation of 27,270; the publishing houses issue 2,640,

335 copies of their publications annually. The schools are of such grade that they furnish quite a number of teachers for the universities and other schools established by order of the Emperor Kwhang Hsu.

The Methodists have 142 missionaries in China, the Presbyterians 209, and the American Board of Commissioners for Foreign Missions 110.

The man or woman who is not good and useful in the home and in home life, is not needed on the platform or wanted in the home or foreign mission field.

There is no country in the world where Protestant missions have not accomplished far more for the uplifting of the people in the last fifty years than had been done in the three hundred years preceding.

GLOOM AND DESPAIR

GIVE WAY TO VIGOR, HEALTH AND HAPPINESS.

An Attack of La Grippe Left the Sufferer Weak, Nervous and Enfeebled A Victim of Insomnia and Heart Trouble.

Naturally every sick person to whom help is promised, will ask, "has the remedy been successful? Whom has it helped?" We cannot better answer these questions than by publishing testimonials received from grateful people who are anxious that other sufferers may profit by their experience. One of these grateful ones is Mrs. Douglas Kilts, of Perry Station, Ont. Mrs. Kilts says: "Three years ago I had a very severe attack of la grippe, and the disease left me in an extremely worn out, nervous, and enfeebled condition. The nervousness was so severe as to have almost resulted in St. Vitus dance. Sleep forsook me. I had bad attacks of heart trouble, and the headaches I endured were something terrible. I had no appetite, and was literally fading away; I was not able to work about the house and was so weak that I could scarcely lift a cup of tea. I was treated by a good doctor, but with no benefit. Almost in despair, I resorted to patent medicines, and tried several, one after another, only to be disappointed by each. I lingered in this condition until the winter of 1899, when a friend prevailed upon me to try Dr. Williams' Pink Pills, and I began taking them. From the first the pills helped me and I could feel my strength gradually returning. I continued the use of the pills according to directions until I had taken eight boxes when I was again enjoying perfect health. My strength had entirely returned, my appetite was splendid, the heart trouble and nervousness had ceased, while the blessing of sleep, once denied, had again returned. I had gained over 30 pounds in weight, and was able to do all my household work with ease. In fact I had received a new lease of life. I believe my cure is permanent, as more than a year has since passed and I feel so strong and well that I venture to say there is not a healthier woman in this section; indeed I am enjoying better health than I have for twenty years, and this has been brought about by the use of Dr. Williams' Pink Pills. I feel that I cannot say enough in their praise for I believe they saved my life. My son has also received the greatest benefit from the use of these pills in a case of spring fever."

Home and Health Hints.

Well-ventilated bedrooms will prevent morning headaches and lassitude.

Consumptive night-sweats may be arrested by sponging the body nightly in salt water.

Burning feet may be relieved by soaking them for fifteen minutes in a bath of one gallon of hot water containing an ounce of baking soda and a pint of bran.

Cherry Delight.—Line a dish with sponge cake, cut in slices. On this place a layer of stewed cherries, and the third layer should be rich, hot custard, and so on in alternation. This pudding should be served very cold, with a sauce made of cherry juice.

Instead of starching table-napkins, they should, after being washed and dried, be dipped into boiling water, lightly wrung out between two cloths that have been starched, and ironed with irons hot enough to escape scorching. They will have a beautiful gloss and be just stiff enough.

For summer floor coverings matings are most generally used, but it is a point to be noted that the cheaper qualities do not wear well. Denim, which comes in all manner of pretty designs and shades, is a very good substitute, provided it is put down over a layer of carpet lining or old newspapers, says an exchange.

Blanched almonds are both brain and muscle food, and the man who can include them in his daily bill of fare will, to quite an extent, keep up his mental force and clearness. Juicy fruits also develop more or less of the higher nerve or brain; but, unfortunately, they do not agree with every one.

A little common table salt sprinkled evenly over the surface of a mustard plaster will enable the patient to keep it on comfortably for hours—and go to sleep, if so disposed—while the mustard is "putting in its work." The salt probably absorbs some water, making a brine which comes between the mustard and skin, but is not in quantity sufficient to seriously interfere with the mustard.

Welsh Rarebit.—For a Welsh rarebit, grate one pound of soft American cheese. Put this into a saucepan with half a teaspoonful of salt, a dash of pepper, a teaspoonful of Worcestershire sauce, two whole eggs beaten until light, with two tablespoonfuls of milk. Stir until the cheese is melted. Pour over slices of hot buttered toast and serve immediately.

Egg Omelet.—Five eggs; beat whites and yolks separately; in the yolks put one table spoon of flour (into which you have already put a quarter teaspoon baking powder), a little salt and pepper, butter size of a walnut, and half cup sweet milk; add the whites last; pour half of this into a hot, buttered pan and fry a light brown, and fold together; this makes two rolls.

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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this office until noon Friday, 25th August, 1901, for the construction of about thirteen miles of Canal between Kirkfield and Lake Simcoe which will be divided into two sections.

Plans and specifications of the work and forms of contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals at Ottawa, or at the Superintending Engineer's Office, Peterborough, where forms of tender can be obtained on and after Tuesday, 24th July 1901.

In the case of firms there must be attached the actual signatures of the full name, and the nature of the occupation and place of residence, of each member of the same, and, further, an further an accepted bank cheque for the sum of \$15,000 must accompany the tender for each section; these accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the parties tendering decline entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,
L. K. JONES,

Secretary.

Department of Railways and Canals,
Ottawa, July 16th, 1901.

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

SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, &c., Picton, Ont.," will be received at this office until Friday, 2nd August, 1901, for the construction of a building for Post Office, Customs and Inland Revenue offices, &c., at Picton, Ont.

Plans and specifications can be seen and a form of tender and all necessary information obtained at this department and at the office of H. Gilbert, Esq. barrister, Picton, Ont.

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order.

JOB. E. ROY,
Acting Secretary.

Department of Public Works
(Ottawa, July 17th, 1901.)

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



Sealed Tenders addressed to the undersigned and endorsed Tender for Post-Office, etc., at Sarnia, Ont., will be received at this office until **FRIDAY, 3rd of August, 1901,** inclusively, for the erection of a Building for Post-Office, etc., at Sarnia, Ont., according to plans and specification to be seen on application to Mr. John R. Watson, Front street, Sarnia, and at the Department of Public Works, Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By Order,

JOS. H. ROY, Acting Secretary,
Department of Public Works of Canada, Ottawa, July 13th, 1901.



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