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**BIRTHS.**

To Mr. and Mrs. C. S. McDonald, 435 Ontario street, Toronto, a son—stillborn.

At 347 Stewart street, Ottawa, on the 13th inst., the wife of Ernest P. Jarvis, of twins, son and daughter.

At Reay, on July 5th, 1901, the wife of J. T. Galbraith, of a son.

At Maxville, on Wednesday, July 10th, 1901, a daughter to Mr. and Mrs. J. J. Wightman.

At 52 Selby avenue, Westmount, on July 13, a son to Mr. and Mrs. James A. Macgregor.

In Montreal, on July 15, the wife of W. S. Cranston, of a daughter.

At 16 St. Matthew street, Montreal, on July 12th, to Mr. and Mrs. W. P. Slessor, a daughter.

**DEATHS**

At Oro Station, on Saturday, July 13th, 1901, Catherine, beloved wife of John McArthur, aged 78.

On Tuesday, the 16th July, 1901, at his late residence, No. 186 Jarvis street, Toronto, Robert Beatty, banker, in the 77th year of his age.

**MARRIAGES.**

By the bride's father, in the Presbyterian Church, St. Croix, July 10th, Mr. Ralph W. Cook to Miss Minnie Parker Henry, daughter of Rev. M. G. Henry.

At the residence of the bride's mother, on July 10, 1901, by the Rev. George Weir, Esther Alguire, of Finch, to William Bancroft, of Finch.

In Montreal, on July 15, 1901, by the Rev. John McCarter, Mr. Ignatius Timotheus Trebitach, of the Montreal Jewish Mission, to Margarethe, daughter of Mr. John Kahlor, of Hamburg, Germany.

At the residence of the bride's parents, Gravenhurst, on July 17, Kenneth A. Matheson to Jean F. Anderson, of Hamilton.

On July 10, by the Rev. N. Waddell, B. D., Mr. Henry John Davis of Bell River to Miss Annie Ellen Morrison of Lachute.

On July 11, at St. John, N. B., by Rev. T. F. Fotheringham, D. D., John Andrew McFate to Mina Willa McFarland, both of Golden Grove.

At the Presbyterian Manse, Summerside, on July 13, by Rev. W. H. Smith, M. A., Albert Kieves of Coleman and Martha Lawless, of Marboro.

On the 10th of July, 1901, by the Rev. J. S. McIlraith, of Balderson, at the residence of Walter G. Cameron, Falbrook, brother-in-law of bride, Mr. Arthur Bruce Lees, of Falbrook, to Miss Eugenie (Birdie) McMartin, youngest daughter of the late Findlay McMartin, of the parish of St. Andrew's Quebec.

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## Note and Comment.

The Congo is one of the widest waterways in the globe, if not the finest. In some parts it is so wide that vessels may pass one another and yet be out of sight.

The British War Office has increased the rates of pensions and allowances to the widows and orphans of soldiers killed in action or dying of wounds in South Africa.

The trustees of Princeton University have conferred the honorary degree of Doctor of Divinity upon the Rev. Charles A. Salmond, M. A., of South Morningside United Free Church, Edinburgh, formerly of Free St. Matthew's, Glasgow.

Principal Fairbairn, at the annual meeting of the Yorkshire United Independent College, spoke earnestly of the importance of teaching theology in all the great schools of learning. He held that it was impossible to exclude it permanently.

The Salvation Army has obtained a grant of 20,000 acres of land in Australia as a settlement for Colonials. The area is situated 100 miles from Perth, and a great clearance of timber must be effected before it can be used for agriculture.

By comparing the statistics of English and Scotch Universities in a given year, it was found that Scotland, with a population of 3,725,000, had 6500 university students, while England had only 6000 students of a population about six times as great.

A drapery store in a Connecticut town is said to be run by three men named England, Ireland and Scotland. They met for the first time in America. Scotland married England's sister, and Ireland is engaged to another sister. The son of the first union is called Ireland England Scotland.

Following in the steps of other illustrious British women, Isabella Bird Bishop has offered herself as honorary missionary to India, under the Bishop of Calcutta. Her father was an English clergyman, but during the years she has lived in Edinburgh Mrs. Bishop was much associated with the Free Church.

A despatch to the London Globe from Shanghai, dated July 17, says the Russians, through the Belgians, are endeavoring to buy the Kai Ping collieries in Northern China, the strategic value of which is incalculable. The Kai Ping collieries are now largely supplying the navies of the powers in the far east with coal.

Many of Dr. Barnardo's boys have turned out remarkably well, but one of the most conspicuous examples of success won by merit is notified from Australia. The hero of the story is a gentleman who has just been figuring in the reception of the Duke and Duchess of Cornwall—namely Mr. J. Page, one of Queensland's representatives in the new Federal Parliament of the Australian Commonwealth.

Principal Rainy is devoting himself actively to literary work. He has nearly finished a volume of Church history from A. D. 98-430, and in addition he contemplates a volume of sermons. The sermon volume will be very appropriate in connection with the completion of his jubilee. The Principal and Mrs. Rainy are starting for a short holiday in Norway.

Disorder and lawlessness have greatly increased in Pekin since the policing of the city was restored to the Chinese authorities. There are nightly burglaries by the large bands of depredators, while men in the employ of Europeans are frequently stopped and robbed. German military authorities have arranged for the withdrawal of all German troops except the permanent establishment early in August.

At a recent meeting of the Committee of the British and Foreign Bible Society, the following resolution was passed with reference to the circulation by the society of the Revised Version of the English Bible—"This committee thinks it desirable to issue the Revised Versions of 1881 and 1885 either by themselves, or as alternate readings to the Authorised Version, or in both forms, and suggests that steps should be taken to revise the laws of the Society to attain this object."

A vast trust for the exploitation of China is to be in process of formation. The King of Belgium is understood to be the promoter of the enterprise, which will be called the International Company of the far East. The construction and acquisition of railroads in China, as well as the control of lines of steamers, form a part of the company's program. The advocates of this great monopoly consider that the fact of the financiers of all countries being interested will form a valuable guarantee of peace in China.

The Religious Intelligencer says: A teacher in the Collegiate Institute at Woodstock, Ont., has been dismissed because of his pro Boer sympathies and conduct. From the beginning of the South African war he has expressed to his class, sentiments in favour of the Boers. He even went so far as to post clippings on the school bulletin board derogatory to the British, and if the British had a reverse or the Boers a success, a clipping with the vital points underscored was always posted up. He ought to have been turned out at the very first.

The Mayor of Toronto and the members of the Board of Control, have been "authorized" in conjunction with the Premier and members of the Ontario Government, or separately, to extend a most cordial invitation to their Royal Highnesses the Duke and Duchess of Cornwall and York and suite to visit the city during their tour through the Dominion of Canada this year. It is recalled by the Toronto press that when King Edward was in Toronto in 1860 the city spent \$12,000 on his reception. The committee this year will ask for an interim appropriation of \$10,000.

A visitor returned from Brazil says that the whole country is perpetually intoxicated by coffee. It is brought to the bedside the moment of awakening and just before dropping asleep, at meals and between meals, on going out and coming in. Men, women and children drink it with the same liberality, and it is given to babies in arms. The effect is apparent in trembling hands, twitching eyelids, yellow, dry skins, and excitability worse than that produced by spirit drinking.

The late Dr. Maltbie D. Babcock, writing of the Christian Endeavour Society, said its supreme value is "its creation inside the church of a normal department, a training school. The public worship of the church, the Sunday School, the old fashioned prayer meeting, were all to teach and not to train. All the average young Christian could do was to listen, to think, to receive. This new movement trained the mind to think for others; the lips to speak, to pray; the feet to go on God's errands; the hands to work in Christian ministries. The form of organization, the wording of the pledge, the conventional committee, may be changed; but the idea that the church should have a department for training of the young Christian to do something more than worship, to witness, and to work for God, has come please God, to stay."

"The Church Review" loves above all things to lecture the Archbishops and Bishops, but occasionally it bestows "godly admonitions," also upon curates. Here are some excellent words on the subject of preaching—"Few who are compelled to listen to many of our younger clergy when they preach can fail to recognize how urgent is the necessity of their reading more and preaching less. It is scarcely too much to say that the miserable preaching on the part of very many of the younger clergy of the day would not be tolerated for long in any other communion than our own. . . . To enter the pulpit and fill up fifteen or twenty minutes by repeating in slightly varied form a number of more or less involved sentences may or may not be satisfactory to the preacher; but we know the feelings of the unhappy congregation who are compelled to listen to such a 'sermon.'"

Certain of our contemporaries, says the Scottish American Journal, are viewing with much concern and no little alarm the efforts now being made towards a federation of the whole parts of the vast British Empire. They perceive that if such a federation take place Free Trade between Britain and her Colonies will follow, and that will prove a great loss to this and other foreign countries. One contemporary says:—"In the Colonies of Canada, Austria, New Zealand, and—when peace has been secured—South Africa the British possess areas which under proper encouragement can be made to produce many of the agricultural commodities that they now buy of us. Those who are promoting the British imperial federation plan look to see the time, and that at no distant day, when there will be Free Trade between Britain and her colonies, with an imperial tariff resting upon the products of all other countries."

## The Quiet Hour.

### Abram and Lot.

S. S. LESSON—Aug. 4, 1901; Gen. 13: 1-8

GOLDEN TEXT.—Matt. 7: 12. Whatsoever ye would that men should do to you, do ye even so to them.

And Abram went up out of Egypt, v. 1. He went up a wiser man, having been taught by God that it was not necessary to depart from truth in order to succeed. His falsehood to Pharaoh had failed. Is it not the case that double-dealing is unprofitable, and that when good people descend to such methods, sometimes the world, like Pharaoh, reads them a lesson in straightforwardness? A person learns a great lesson when he is convinced that he need not be dishonest in order to succeed. It is a coward's device, to lie.

And he went to Bethel... where his tent had been at the beginning, v. 5. How hard it sometimes is to get back to where we were! Many go out and make their mistakes, and lose the faith, and though they recognize that it was all an error, a sad failure, yet they delay to come back to the old place where they were at the beginning. They will not make the honorable confession and receive the word of pardon. A friend falls out with his friend. Once they went arm in arm; now they will not look at each other as they pass. Ought they not to be back where they were at the beginning? A man goes astray from God and wanders out, and he too should be back where he was at the beginning. Our friends are far more ready to forgive than we suppose; and God is waiting to receive each one who returns.

And there was a strife, v. 7. The difference arose over the increase of wealth; and they who could live together in harmony during the time of smaller revenue are now about to be driven apart because of the great prosperity that come to them. It is a sad commentary on the influence of prosperity, that it should be the cause of such disunion, and yet how many family differences have arisen over the deviation of wealth.

And Abram said, Let there be no strife, v. 8. How unseemly are family quarrels, and how pernicious in their effect on a home! They ruin all the happiness, and taint the springs of character; so that if strife be allowed to reign in any dwelling, we need not look for much profit to come from those who live in such a state of war. "But if ye have bitter envying and strife in your hearts, glory not. For where envying and strife is, there is confusion and every evil work." (Jas. 3: 14, 16.)

If thou wilt take the left hand, then I will go to the right, v. 9. One of the magnanimous acts of the world. The words display a wonderful self-effacement. Generosity is a rare gift, because it grows out of a self-sacrificing will that is not anxious to exact its own. The grace is shown in the truly polite person; since courtesy is the fruit of generosity. It is the attitude of one who tries to enter into all the feelings of another. Courtesy comes from the

"Gentle soul, that no excuse doth make,  
But for its own another's wish doth take,  
So soon as that by any sign is shown."

And Lot lifted up his eyes, v. 10. He should have kept them down, or rather they should have been so filled with tears of gratitude that he could not have seen, if he had

tried. What a dreadful thing ingratitude is, and how hideous it seems in those who do not recognize what is done for them! We seem to feel an injury done us when there is no recognition or thanks for benefit received, and we may well believe that God misses our note of gratitude when we refuse to sing praises to Him.

"Blow, blow, thou winter wind,  
Thou art not so unkind,  
As man's ingratitude."

Then Lot chose the plan of Jordan, v. 11. The meadow land of Jordan and the prospect of a ready market in Sodom were too much for Lot, and he decided his fate. He acted from a purely worldly standpoint. He is the type of that very large class of men who have but one rule for determining them at the turning point of life. He was swayed solely by the consideration of worldly advantage. He recognizes no duty to Abram, no gratitude, no modesty; he has no preception of spiritual relations, no sense that God should have something to say in the partition of the land.

But the men of Sodom were wicked, v. 13. There is no worldly advantage without its disadvantage. Doubtless Lot intended to confine his dealings with these people to pure business; but he was to learn that, if he could resist the charms of dwelling in the presence of sin, his children could not. It is sure sooner or later to come about that they who choose this world choose the wages of sin.

The Lord said unto Abram, Lift up thine eyes, v. 14. If Lot chooses for himself, God chooses for Abram. The rough hills of Canaan seem to be a poor heritage, but as Abram rises higher and higher the vastness of his heritage breaks upon his view, and he finds that they who trust God's choice are sure of the best in the end.

### Pupils in God's School.

Let us enter into ourselves as pupils in the school of God's love; let us lay aside our own notions of the course of study; let us submit ourselves to be led and taught; let us be prepared for any lessons that may be given from the blackboard of sorrow; let us be so assured of the inexhaustible tenacity of his love as to dare to trust him, thought he slay us, and let us look forward to that august moment when he will give us a reason for all life's discipline, with a smile that shall thrill our souls with ecstasy and constrain sorrow and sighing to flee away forever.—Rev. F. B. Meyer.

There is no way for men to discern their names written in the book of life, but by reading the work of sanctification in their own hearts. I desire no miraculous voice from heaven, no extraordinary signs or unscriptural notices and information in this matter. Lord! let me but find my heart obeying thy calls, and my will obediently submitting to thy commands; sin my burden and Christ my desire; I never crave a fairer or surer evidence of thy elective love to my soul. And if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me thou lovest me, I have no reason to credit such a voice while I find my heart wholly sensual, averse from God and irresponsible to all that is spiritual.—Flavel.

### The New Covenant—A Lost Secret.\*

BY ANNA ROSS.

#### The Terms of the New Covenant: Three Promises.

The new Covenant which Jesus Christ handed to His disciples as His last will and Testament, is all written out in intelligible human words in Jer. 31: 33, 34. It is also quoted in intelligible human words in Heb. 8: 10, 11, as the new Covenant of which Jesus Christ is now appointed mediator or administrator. It is made up of three terms, plainly worded and most explicit in meaning. These three terms are also given in Ezek. 36: 25-27. Here they are arranged in the reverse order, but they are the same terms. It is well to study them as they are expressed in both places.

Here are the three terms of the Covenant as quoted in Hebrews from Jer., with each corresponding promise in Ezekiel laid along side:

1st. "I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they will be to me a people."—Hebrews. "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezekiel. This, though given first in Hebrews and Jeremiah, is given last in Ezekiel. It is evidently the crowning promise of the Covenant.

Now, if there should be any one who has a heart to spiritual power, would it not be well to test seriously the statement, and see if it be fact or fancy, that he, as a believer in the dying Redeemer, has fallen heir to a covenant right before God to have fulfilled in his own heart and life all that this double promise expresses?

2nd. "They shall not teach every man his neighbors and every man his brother, saying, know the Lord: for all shall know Me, from the least to the greatest."—Heb. "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and give you an heart of flesh."—Ezek.

This is the central or efficient promise in both forms of the Covenant. The effectual teaching of the knowledge of our Lord by God Himself—this is life. This is that which shall ever prove the only and the adequate power for turning hearts of stone into hearts of flesh. "We love Him because He first loved us."

Now, if there should be any one who has a heart to genuine spiritual life, would it not be well seriously to test this statement, and see if it be a fact, that he, as a believer in our dying Redeemer, has really fallen heir to a covenant right before God to have fulfilled in his own soul all that this double promise expresses?

3rd. "For I will be merciful to their iniquity, and their sins and their iniquities will I remember no more."—Hebrews. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you."—Ezekiel.

This, though given last in Hebrews, is really and evidently the initial promise of the Covenant, unmistakably undertaking for an actual and an adequate dealing with the hitherto unconquerable difficulty—sin.

Now, if there should be any one who has a heart to Divinely-wrought spiritual health, or cleansing, would it not be well to test this statement, and see if it be an actual fact that he, as a believer in our dying Redeemer, has fallen heir to such a covenant as this, that he can claim a covenant right before God to

have fulfilled in his own heart and life all that this double promise expresses?

The following papers will take up these promises in detail.

#### "The New Covenant—A Lost Secret."

The little book—The New Covenant, a Lost Secret—out of which these extracts are taken, will be ready in a few weeks. Any one wishing to order a copy can do so through the "Dominion Presbyterian." Price \$1.00, to be paid when the book is received.

#### Summer Religion.

Perhaps we had better call it summer irreligion. Or, if that term sounds too harsh, then summer carelessness or neglect. At all events, it is a reality, a thing which seems to be in the air, and against which every Christian should be earnestly and prayerfully on his guard.

When home is left behind, and vacation begins, whether at the seashore, in the mountains or in the country, there seems to be a relaxation, not only of the feeling of duty in the matter of church attendance, but of responsibility in the matter of example, while too often the bars are let down to permit Sunday pleasures and indulgences which would not be dreamed of at home. Unfortunately, even clergymen are not always without fault in this respect.

What does it mean?—that the principles which we advocate and urge at home are merely matters of expediency; that we are professing and living what we do not actually believe? Or does it mean that in some indefinite way we conceive the Lord really to relax his laws a little, in favor of the tourist and the man or woman off on vacation? The only alternative is that we deliberately violate conscience. It is carelessness rather than deliberate sin, but a carelessness which is thoroughly culpable and dangerous. As Christians, and particularly when it is known that we occupy official or prominent positions in church or Sunday-school, our actions are watched both by those who are anxious for an excuse for laxness on their own part, and by irreligious persons who are not slow in making capital of any inconsistencies, and our faithfulness or our carelessness may prove the deciding influence in the life of an immortal soul.

There is but one law of right, whether at home or abroad, and nothing which would not justify an action at home will justify it when away. We need to think of these things, and to remember that we are responsible for the influence which we wield, as well as for the deeds which we commit.—Lutheran Observer.

The Church of Christ is the whole body of those who have heard his voice of love and yielded to it.—Mark Guy Pearse.

Never was there a truer saying than this, that "the way to be nothing is to do nothing."

More regret is not repentance; neither is mere outward reformation.—W. S. Plummer.

The religion of the gospel is one that harmonizes in all its parts with the dictates and conclusions of human reason. There is nothing unreasonable, or that opposes itself to reason, in either its requirements or its conclusions. Its appeal is always to reason, sure there to find concurrence and acquiescence. "Come, let us reason together," is its reply to the unreasonableness of its opponent, as he urges his prejudices and irrational conclusions against it. To refuse to do so is in the highest degree unreasonable, and unworthy of rational beings.—Christian Work.

## Our Young People

### General Topic—Gaining by Losing—

Mark 10: 28-30.

BY REV. W. A. STEWART, M. A.

In Henry Drummond's Natural Law in the Spiritual World an attempt is made to establish the position that many of the great laws with which we are so familiar on earth pass on unchanged and may be identified in the unseen and spiritual world. In this we may not be prepared to agree with the learned professor. It may be true that

Earth is but a shadow of heaven and things therein  
Each to the other like

without our being warranted in believing in the actual identity of laws appearing in both. What the facts do warrant us in believing, however, is the *similarity* of the laws existing in both worlds—a similarity that is not accidental or fanciful but intentional and substantial and exists simply because the great laws of the natural world were made by their Creator as they are in order to reveal and illustrate the laws of the spiritual world. How hard it would be for us to comprehend the nature of spiritual life, and death, if we had not similar phenomena in the natural world to help us.

Gaining by losing is one of the spiritual laws that finds ample illustration among the laws of earth. It is well that it does for otherwise it would be hard to convince us of the truth of such a paradoxical principle. The farmer loses his seed. He casts it abroad and at the end of the year he is just so much short. But in losing his seed he gains his harvest. If he sows in tears he reaps in joy. In the fall he finds his capacious bins filled up to the brim with golden grain and his heart is made glad.

In the intellectual world the same principle obtains. The student is the loser. He gives up his capital in buying books and his time in reading them, he gives up his pleasures and his long midnight hours. But on the other hand he gains the knowledge, the extended usefulness and the competency of the scholar. His loss is great gain.

Without further illustration of this great law the proper observance of which is attended with such happy results in the natural world, it requires but a moments consideration to see not only the presence but the supreme importance of this same principle in the spiritual world. Both the spiritual law and its mundane illustration are coupled together by Christ in St. John 12: 24-25. Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. Sacrifice is the law of life—a hard lesson to learn, but one in entire harmony with the conditions of human life. In order to gain an interest in the redemption purchased by Christ Adam had to leave Paradise—a place that seemed to him at the time as a garden of delights—and so in order to achieve the highest possibilities of our existence we must be prepared to forgo many pleasures and liberties; or to express the same thing in the terms of the topic, in order to gain we must be prepared to lose.

And yet in this losing—are we happy in our use of this world. Is capital lost that is

well invested? Is seed lost that is sown in good ground? Are talents and opportunities lost that are being used to the best advantage? Surely not. "Our wills are ours to make them Thine," sings the poet. So are our hearts and our lives, for we are Christ's and Christ is God's. Losing is gaining, but only when we know how to lose aright. L'Amable.

#### Prayer.

Our Heavenly Father, we come to Thy house to complete our own home. The house is not a home until we connect it with Thy sanctuary; then the fire burns well, then is the bed the place of sweet sleep and rest; and the bread then is sacramental, and the whole office of love a bounteous ministry. The tabernacle of God is with men, sanctifying all their dwellings and making their houses homes. Lord Jesus, abide with us; keep our houses, our lives, all our interests. Find in us the image of God, and restore it in all its beauty and grandeur; lead us away from all that is dishonorable and mean, and lift us up to the gate of heaven. Pity us in our littleness and vanity; urge not against us Thy great power, but may Thy gentleness make us great. Lord, hear us in these things, and surprise us with great repites. And this we ask in Jesus' name. Amen.—Selected.

#### Christ for the World.

"Christ for the world! This is the great lesson chanted in the temple service at Jerusalem, the inspiration of prophecy, the special charge of our Lord, illustrated in the lives of individual Christians of every race and clime, and, in the historical development of different nations, in singular correspondence to the purity and fullness of their Christian life. The providence of God prepares for it, making all material progress of use in the breaking down of prejudices and opposition, sweeping away the false teachings of centuries, beckoning us ever onward, while the successes that attend our efforts, so disproportionate to the means employed, reveal the presence of the higher than human agencies. To us is given the great privilege of having part in the last and greatest triumphs of the Redeemer's work, in the spiritual and social regeneration of mankind. To us pre-eminently is given the establishment of Christian states and empires round the globe."—Rev. N. G. Clark, D.D.

If all the members of the church who could do so would come to the prayer-meeting, and come in the true spirit, and come to honor and obey God, what blessed meetings would we have? And it with such prayer-meeting attendance, household worship was general, how abundantly would peace and spiritual prosperity prevail throughout the Church.

Each one of us is bound to make the little circle in which we live better and happier. Each one of us is bound to see that out of that small circle the widest good may flow. Each one of us may have fixed in his mind the thought that out of a single household may flow the influences that shall stimulate the whole commonwealth and the whole civilized world.—Dean Stanley.

## Our Contributors.

### The Pentecostal League.

BY REV. PROFESSOR JORDAN, D.D.

One evening when I was staying in Sunderland a friend informed me that he was going to a meeting of the Pentecostal League. It had been with me a busy, changeful day, but as I desired on this visit to take an all round sympathetic view of the religious life of the country, I decided to accompany him to gain information and get profit from this new movement. My only previous knowledge of this particular league had been gained from notes and controversies in the religious journals; such notices usually circling around the name of Mr. Reader Harris, K.C., the founder of the Pentecostal League. The statement was made that a booklet giving the plans and purposes of the league could be had for the modest sum of one halfpenny; but as I neglected to make that investment I must confine myself to what I saw and heard. The meeting was held in a convenient, commodious hall in the central part of town, and for a Friday evening meeting was fairly well attended. There were two or three clergymen and a few "leading people" from various denominations, as the league is unsectarian and interdenominational, and I was told that the Church of England contributed the largest share. On this particular evening the conduct of the meeting was in the hands of a gentleman who is at the same time a man of business, a town councillor and an active "evangelist." He announced the hymns in a lively, emphatic manner and read a lesson from St. John's Gospel, sometimes paraphrasing a verse and sometimes interjecting an explanatory remark. A clergyman of the Church of England was called upon to pray and offered a few brief, fervent petitions. I noted a peculiarity in the form, namely, that the prayers were addressed directly to the Holy Ghost. This grated somewhat on my feelings, as without professing to be able to fathom the mystery of the Holy Trinity I believe in the view that we pray to the Father through the Son by the aid of the ever blessed Spirit. It is a natural result of a movement of this kind that is started to give, as it is claimed, prominence to the work of the Holy Spirit and the dominant idea should seek expression in the hymns and prayers as well as the speeches.

The address of the evening was given by a Primitive Methodist, who has charge of a mission church in the town. The address was evidently a sermon, and I could not be certain that it was made for the occasion, or the movement. It was based upon II. Chron. xx 25 26, the victory of Jehoshaphat over the Ammonites. The preacher referred constantly to these as "Amorites," but that was from his standpoint a matter of small importance as he was dealing not with history but with the spiritual life and trying to show us that faith enables us to get the victory over all the "ites." In a vigorous, homely way he dwelt upon the conditions of receiving divine help; a felt need, a realisation of our powerlessness to meet the need; a complete surrender of the matter into the hands of God; a waiting upon God. He commented on the fact that this was a case of deliverance through singing, that the saving sugges-

tion came from a man in the choir; whereas now too often the choir is the place through which the devil gets into the church. We are told that there were two classes of Christians, the trying and the trusting; those trying to work out their own life, and those leaving it in the hands of God; those on "the low plane" and those having a high, joyous life.

With the aim of the preacher one could have full sympathy. That aim, as I understood it, was to lead men to place their lives more completely in the hands of God; and to have such rich, joyous faith that they could face the ills and temptations of life in a buoyant, hopeful spirit. But as to the theology, there was a crucial point where that came out. He warned us that we could not grow into this life; it must come from an act of trust; it is a sort of second conversion. He used conversion as an illustration, and remarked as we could not grow into salvation, so we could not grow into sanctification. In pressing this point he quoted a verse from a Methodist hymn; and that verse, it seemed to me, destroyed his point, though he was not conscious of that. The verse speaking about the act of faith involved in process of conversion, says: "The Holy Spirit entered and I was born of God." Now, is it not the characteristic of a thing that is born that it may and must grow? Does not sanctification begin with regeneration, and is it not by its very nature, if real, a growing process? That was my silent thought as he proceeded, and it still seems to me to be valid. That is, of course, the point where discussion arises between the teachers of this particular form of faith and the orthodox theologian. We admit that all possible effort should be used to stimulate the soul to new trust and more living faith. Sudden impulses are not to be despised, devotional helps may be used; but when it is set forth that sanctification is a second conversion received by a direct act of faith, not in the Lord Jesus, but in the Holy Spirit, then it seems to us that such teaching is incorrect and dangerous.

However, the thing at which I stumbled most was the fact that at the conclusion of the meeting the leader called us to engage in silent prayer, and before our eyes were closed, or immediately after, he began to preach to us; at first in the form of preaching to himself and then directly appealing to us. "Am I ready to give up all for Jesus? Am I ready to give up all now?" and so on indefinitely. These are not the exact words, but that is the style and temper of it. The thing seemed to me to wear thin and sound rather hollow. As to that, of course, something depends on the hearer as well as on the speaker. Then anyone ready to make this great surrender was asked to stand up for a while. Later all who had thus stood up were asked to stand altogether; and at last the meeting was closed with another hymn and the benediction. I mentioned this feeling to a Methodist minister who is quite of the evangelical type. He said he often read Mr. Reader Harris' articles in the "Tongues of Fire," enjoyed them and found them helpful; but he was not in full sympathy with the league, either as to its theology or manner of conducting meetings. As to the leader of this particular night he said that recently he had to address a "Methodist Family Gathering." He rose and made the statement that he

had been very busy, but had gone down on his knees in his office and asked the Master for a message and this was what He gave. Afterwards someone privately remarked that it was not fair to place on "the Lord" the responsibility for a speech so carelessly prepared. Another friend again spoke with respect of the leader as a devout, faithful man. A true statement, no doubt; but we must all guard against a fatal facility of speech in regard to sacred things, and against making prayer a substitute rather than an inspiration for work. One gentleman mentioned in connection with this movement the name of the late Rev. C. H. McGregor, who visited this town a few years ago. He spoke on "Power for Service," and after conducting a very effective meeting led many to decide to seek "the higher life." Such times of refreshing are helpful and leave abiding influences. In these days of coarse materialism and fevered haste we need high hours of devotion and sweet times of mystic fellowship; but we need always, and in all cases, to remember that the treasure is in earthen vessels, that the excellency of the power may really be of God and not of ourselves.

Sunderland, July 3rd, 1901.

### Chinese Traits

While China is as autocratic as is Russia, she is, says the Hon. Charles Denby in the "Forum," at the same time the most democratic country in the world. This may seem a paradox, but, at the worst, the Chinese Government is a patriarchal despotism. In the village the head man rules as a father would rule a family. Law suits are abhorred. There are no lawyers, no jury trials. Equity governs the judgment of the Courts. I knew of a case in Shanghai in which there was a finding for the plaintiff; but because his conduct had not been perfectly just, the amount assessed in his favor was ordered to be paid to a charitable institution. If a magistrate fails of his duty, he is set upon by a mob and dragged from his chair, and the insignia of his office are removed, especially his official boots. The gods are treated in like manner. They are put out in the sunshine in times of drought that they may see for themselves the inconvenience of the hot weather, and during rains which last too long they are lashed with whips as a punishment.

High and low are imbued with superstition. No two houses in Peking are set on the same line. One is always farther back or farther forward than its neighbor. The reason for this allocation is that it is believed that the evil spirit cannot turn a corner, and then when they get started they must continue in a straight line, and so go out into space and be lost. Little clay dogs are placed on all the ridges of the houses, with wide open mouths, to catch the evil spirits as they approach them. The chief function of the great Almanac, which is published by the Government every year, and controls Chinese action in every particular, is to name the lucky days for doing every act in life—particularly for marriages. A dog is supposed to be eating up the moon at the time of its eclipse; and the population of the Empire turns out, beating gongs and tin pans to drive him away. Several years ago, at Tientsin, a wretched little water snake was caught in the Peiho River, and the populace took

it to a temple and worshipped it as the water god. Li Hung Chang attended and worshipped with the others. When asked if he really believed that the snake was a water god, he said that whether he did or not, the people did, and it was best to humor them. After all, in considering the subject of superstition, we must remember that it prevails to some extent in all nations. In our own country, people generally prefer to see the new moon over their right shoulder, and to have at the time some silver in their pockets. If the salt is upset, some of it is thrown over the left shoulder to do away with the bad omen. It is bad luck to pass a funeral, and ill-fate also threatens if a black cat crosses your path. The theatre proprietor implicitly believes that if a cross-eyed man enters the house early in the evening, there will be no audience that night. We have a large religious society based on faith cure; and in the West, ladies of this faith recently wrecked drug stores because they believed that drugs were deleterious.

**Estimated Requirements for 1901-1902.**

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

**SCHEMES, WESTERN SECTION.**

Home Missions.....	\$97,500
Augmentation of Stipends.....	30,000
Foreign Missions.....	70,000
Woman's Foreign Missionary Society	54,000
French Evangelizat. (including Pointe	
aux-Trembles Schools).....	35,000
Colleges, viz.: Knox.....	12,000
Queen's.....	5,500
Montreal.....	5,000
Manitoba (exclusive of	
from Synods Manitoba	
and British Columbia.)	3,000
Ministers' Widows' & Orphans' Fund	
(over and above Ministers' Rates	
and Interest from Investment)....	13,000
Aged and Infirm Ministers' Fund (over	
and above ministers' rates and inter-	
est from investment).....	13,000
Assembly Fund.....	7,000
	\$345,000

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

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

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

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

French Evangelization.....	4th Sab. of July.
Assembly Fund.....	August.
Colleges.....	Sept.
Widows' and Orphans' F.d. 3rd	October
Home Missions.....	Nov.
Manitoba College.....	Dec.
Augmentation Fund.....	Jan., 1902.
Aged and Infirm Min. Fund.....	Feb. "
Foreign missions.....	2nd " March "

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

The schemes which seem at present to receive less than their fair share of attention and pecuniary aid are those of the Ministers' Widows' and Orphans' Fund, and the Augmentation Fund, the claims of which I would urge upon all sessions, and congregations.

Nearly two thirds of the entire contributions for the schemes of the Church are received during the three months of the ecclesiastical year. This renders necessary the borrowing of money to meet salaries and other disbursements, entailing heavy expenditure for interest. To obviate this, congregations are recommended to forward their contributions quarterly. The Assembly instructs congregations to forward all money prior to 28th February. Special attention is called to this. The books will close promptly then, and only those contributions that reach the Church offices here before six o'clock on the evening of that date will appear in the accounts of the year, and in the detailed statement of receipts to be submitted to the next General Assembly.

ROBT H WARDEN.

Presbyterian Offices, Toronto,  
July 11th, 1901.

**An Eminent Servant of Christ Gone Home**

Those who take an interest in missionary news have often read of Pastor Fritz Fliedner of Madrid, one of the foremost Protestant missionaries in Spain. A short time ago, the Master whom he loved so warmly, and for whom he wrought so diligently, while he was here, took him to be with Himself.

In the Paris Le Chrétien Francais of June 27, there is a translation from the Spanish, of a most interesting and beautiful account of the labours and last days of Pastor Fliedner. I would have liked very much to have made one in English for the DOMINION PRESBYTERIAN, but I feared that there would be no room for it.

The subject of this article was of German descent. For many years he was at the head of the most interesting work of Spanish evangelization. He devoted himself, soul and body, to this admirable work which made great progress under his direction. The truly superhuman work to which he gave himself up, has unfortunately taken him away prematurely from his numerous friends and the esteem of all those who knew him. "This indefatigable struggler gave his whole life to the cause of the Gospel in

Spain."

"During the night before his death, he repeated several sentences of Psalm cxxi. which had been recited to him. 'Salida... deede abora y para siempre (Thy going out... from henceforth and even for ever)', when the most of his words were incomprehensible. At daybreak, the scholars of the house sang the hymn 'To the light, to meet with Jesus,' (an old German religious hymn, translated into Spanish.) He listened to it, with great pleasure, kept still his fluttering breath to hear it the better, and put his hand to his ear. He asked that it should be said to the young people; 'Yes, it is well! it is well!'

"When the words 'Whether we live, we live to the Lord' were repeated to him, his face shone with a heavenly brightness. An instant after, he gave up his beautiful soul to God. His last breathings were gentle, and he fell asleep in the peace of the Lord. On his countenance was reflected the full rest which he now enjoys after so much toil.

"The funeral was truly a public demonstration of the esteem in which he was held. From the Lyceum, an endless line of carriages followed the coffin which was completely covered with flowers. The departed gave charges, at the last moment, that the coffin should be very simple. From the minister whom he called his good friend, and for whom he always expressed loving feelings, to the postman; from the ambassador, even to the poor widow who called him; the 'father of the poor,' all felt that they had lost a man such as they would never meet again in their life.

T. FENWICK.

Woodbridge, Ont.

**Individual Communion Cups.**

T. F. writing on this subject, says: In the Philadelphia 'Presbyterian' some time ago, a correspondent speaking of his worshipping recently on a communion Sabbath in Westminster Church, Detroit, expresses himself as follows: "We noticed to our personal gratification that the individual communion cups were not used, and we are informed that hereafter they will be abandoned.... We do not favor the much advertised individual cups and hope that this will be the last effort in this line among our Detroit churches. Perhaps we are not sufficiently progressive in this as in some other directions."

It appears, then, that in the above-named church, individual communion cups have been tried and found unsuitable. I must say that to me they give somewhat of a restaurant appearance to the communion. The butter given you at a restaurant is about the breadth, and twice the thickness of a dollar piece. You can use all, or leave some—just as you please. So when individual cups are used at a communion, you are handed a thing somewhat like a wee egg cup in which is your allowance of wine. You can drink all, or leave some—just as you please.

But think of these savage monsters, the Mike Robes! If your fellow communicant who drinks of the common cup before you, should impart some to it, and they should lay hold of you, you should be "done for." But what about the cups attached to public drinking fountains? Are they not far more dangerous? Should not every one have to carry his own drinking cup about with him?

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C. BLACKETT ROBINSON, Manager and Editor.  
 REV. D. A. MACLEAN, B.D., Assistant Editor.

Ottawa, Wednesday, July 24th, 1901.

How many of the summer visitors will scrape up an acquaintance with the birds that flit round them in the rural haunts where they are passing July and August? Of all incumbrances deliver me from the one caused by the man or woman who just comes out of the City for a rest during the hot spell. Rest is found in inaction. Have some object and pursue it as eagerly as you pursue your city life, and health will come to you. Few objects offer greater attractions than the study of our Canadian birds.

The debate in the House of Lords over the Declaration required by the Bill of Rights from every British Sovereign on accession to the throne was quite spirited. The Archbishop of Canterbury objected that no bishops had been appointed on the committee of revision, considering the Church of England is the Established Church, and considering the relation of that Church to the Sovereign he thought the bishops should have had a say in a matter affecting the National religion. It may be granted that there is force and fairness in this contention. And as it turns out, a theologian or two on the committee would have avoided a blunder which the lay Lords have made in the phrase "adoration of the Virgin Mary." It strikes us, however, that Lord Salisbury put no bishop on the committee because the clergy of the English Church are divided on this very question, some holding Transubstantiation and the Mass quite as much as do Romanists, while others, a few, are still Evangelical. The committee's suggested revision is accepted, but only for further consideration, the points objected to being open to improvement at the second reading. On the whole, it appears that Protestant principle has won a victory, at least up to the present stage.

### BEHIND THE SCENES.

The window of the editor's den looks into the backyard of a fine house on a fashionable street. Passing the front of this house we note every evidence of wealth and fashion. One would expect those who live there to be in the swim of fashionable society, and to have none of the simple tastes remaining that may once have marked themselves or their ancestors. Yet in that back yard, hidden away from the public gaze, are some of the old plants that used to be in the garden at home. A huge hollyhock rises above the fence, and its plebian head overtops the more pretentious flowers that are also found behind the great house. On the other side a bunch of "Old Man" made me hungry for the old home garden where the great bunch used to grow, for the express purpose, we then thought, of furnishing a sprig every Sunday to hold in the hand during church service.

There is some bit of history connected with those two old time favorites. Is there one in that fashionable home who longs for the old farm home and who brought that bit of it in here to remind him of it. Were that one to be met in the drawing-room, when the mask was on, there would not be the slightest evidence of this longing for the quiet and the simple. How we mortals pose before each other, and how little we know of the real life of one another! Were we to enter that home we would begin to talk of the latest book, and the last evening concert or whatever might be the popular fad of the hour. We should leave, after smiles all round, utterly bored, and with no desire to meet the one for whom we have been protesting eternal friendship a moment before. But if there were a board off the dividing fence, and we could step into his back yard when he is pulling a sprig of "Old Man" some evening, we should sit and talk till midnight.

What a pity it is that we think it necessary to cover up our real self, and wear a mask so persistently. Long ago we used to stop and shake hands with people as they went out of the church, and it was sometimes nearly one o'clock before we got home. But then we had spoken to and helped half-a-dozen other people, or been helped by them perhaps, in the interval, and the day meant more to us because of the little chats we had with them. How we bend with a stately grace to one who happens to be in a line with where we are looking, and sweep out so that as many as possible shall see the set of our bonnet, or cloak, or hat, and get in ten minutes after the minister has said Amen. Then we start talking about the people to whom we should have been at the moment talking, and what we say is not edifying. Can we not get back to the old free ways, that were so full of the sweetness of life? In our heart we want to do it, but we must crush the mask over our desire, and seem as if we had got far beyond all that.

The sham of the daily life has its part in the sham of the spiritual life. The man or woman who has been trying to deceive other men and women all the day, will end the day trying to deceive God. It matters not that we repeat the very words of the Master about "knowing what is in man". We put on our mask when we bow in prayer before

God and the face we turn up to Him is not our real face, but the face of the man or woman we would fain have Him think us to be. A chance may give us the key to our neighbor's real life-longings, but the One with whom we have to do in spiritual matters, is behind the scenes always. But we shall not admit this, but go on trying to deceive Him to the end of the chapter. What fools we mortals be!

### THE WALKING DELEGATE.

As a rule little is gained by labor strikes, and much is lost. Certainly the gains do not compensate the individual losses. The men who suffer are not the men who subsequently enjoy the advance secured by their suffering, if there be any real advance. Some man with a faculty for leading his fellows, induces honest workmen to look at matters as he is doing, finds discontent. The men quarrel with that which was perfectly satisfactory to them twenty-four hours ago, and contemptuously throw away a means of supporting those dependent on them. There are times when labor is oppressed, and redress is their right, but these are not so frequent as many would have us believe.

The ease with which an irresponsible party stop a great industrial undertaking, and the methods frequently used to do it, is paralleled exactly in the spiritual workshop. In a congregation there is excellent work being done. Pastor and people understand each other and are animated by one supreme motive. One day a new face appears, not a worker but an observer. Soon a change is felt, the atmosphere is not so clear as it was, the workers grow tired and irritable, and one by one drop away. The new person has called them off, and a strike is in progress. There is nothing open, and the sorriest person is the observer, if one may judge by appearances.

If only there were some with power to strip off the smooth mask of these men and women, our work would be in a better stage, and our souls would not be so dwarfed as they are.

In England, as in many other places the world over, Presbyterians take first positions at one of the great Universities, not so long ago supposed to be sacred to Anglicans alone. An old country exchange says:

Not only has the Senior Wranglership at Cambridge this year been won by a Presbyterian student (Mr. A. Brown, of Gonville and Caius College,) but another student, Mr. D. H. Macgregor (of Trinity); is at the head of the Moral Science Tripos, Part II, whilst a third, Mr. D. Phillips (also of Trinity), is at the head of Part I. of the same tripos. Miss Lucy Brough, who, at the end of her fourth year at Girton, has taken first-class honours in classics, is also a Presbyterian, her father being Session Clerk of the Streatham congregation, London. Mr. T. H. Havellock (of St. John's), another Presbyterian, has taken a first-class in Mathematics, and stands second to the Senior Wrangler for 1901.

This is a remarkably good showing.

It is too soon to say anything as to the guilt or otherwise of the suspended Chief of Ottawa Police. His case is still under investigation. But one thing is pretty certain from the evidence already presented. Whatever may be the decision of the commissioners the Chief's usefulness is gone. He can never again command the confidence of the members of the force or of the public.



## Five To Five Thousand.

DEAR DOMINION PRESBYTERIAN :

The cheery influence of a cool day has made me hopeful some of your readers may consider a few points about Century Fund matters, which I shall set before them very briefly,—

1. Dr. Warden, at the meeting of Assembly, summed up the aim of the present year's work in a sentence,—“We ought to make \$650,000 our mark and then every claim can be satisfied.” How it could be done he also pointed out. “Anyone who is willing to give from 5 to 5,000 dollars, is invited to send the amount in.” Since then some have intimated that they will add to former generous contributions, will add largely, on the one condition that the whole \$650,000 shall be made up. Other individuals will, it is believed, follow that lead, and we shall get good help in that way. More especially, however, we would invite our friends in all congregations to be thinking and devising so that, when the rallying days of September come, one of the schemes on hand will be the providing of an additional sum for the Common Fund. It may be five or fifty or a hundred or five hundred dollars, or more, but if the spirit which stirred the Assembly is abroad in our congregations, there will surely be some lovingly devised gift, from practically all our congregations. Perhaps the Sabbath Schools will help; perhaps the Young People; perhaps only the congregation. Some way it will be done for surely we were called to it, as again at Ottawa, as at the outset at Hamilton, we recognized the Master's presence in our midst, and knew that He was seeking our help for His work.

11. Between now and October there are not many calls for the ordinary schemes of the Church, and before October too, the returns for the year's labor are beginning to come in. It is a good time therefore to call in the amounts that remain unpaid, on congregational subscription lists. Will Treasurers and Century Fund committees, with the minister's word to help them, set about this work and have practically all in the General Treasurer's hands early in October? One of the finest points about this subscription has been the promptness with which the payments have been made. Over three fourths already in hand. Hundreds of congregations fully paid up, and many sending a little over. So let it be till the end; every congregation binding itself to see that there be no shrinkage but rather a surplus. This by the first or 15th, October, if possible, so that soon the committee may proceed to distribute the Fund to the various objects for which it has been raised.

111. Many are asking what should be done with congregational “Record Books”? Perhaps better keep them till they are called in, because even though you seem to be through, there may happen to be a little more to put in them yet. If you do send them in let it be to Rev. Dr. Campbell, Perth, Ont. Before you send them make sure you have the name of every subscriber to both debt and common fund entered. Also the names of Sabbath School children, which may have to be supplied to Treasurers by the Sunday School Sup't. or Secretary-Treasurer.

In like manner if the Young People's Society send anything get the names and amounts. If for any reason, Sabbath Schools or Young People's Societies cannot supply the names, at least let there be distinct credit of the bulk sum, as coming from the Sabbath School or Young People's Society as the case may be.

1v. It is my duty, perhaps one might call

it misfortune, to be reminding friends often of the financial matters connected with this movement. Just now these are not so pressing, so let me say a word in conclusion about the movement for direct spiritual results, so earnestly recommended to our thought and effort by the Assembly.

Presbyteries are being asked to make arrangements for services in all congregations. This is well, but in the family circle of each congregation, and in the home circles which make up that larger family circle, are the centres where that spiritual movement must begin and must work out to blessed results. These days when the ministers make many plans for the year's work, let there be much thought and prayer and planning that God's presence may be made known and this spirit be abundantly shed on congregations and homes. Let Kirk sessions be deeply interested, and all the members. Let there be everywhere the prayer that God would gather in the children, the young people, the wanderers of many years. So shall there be a great spiritual harvest in this the first year of the Century, and through it shall our Church and Country be enriched indeed. This is the greatest matter in our Century Memorial Movement. These days and all through the year let us give it its proper place. Yours sincerely,

R. CAMPBELL.

Perth, July 20th, 1901.

That life is rich which has improved its opportunities. So it happens that the poor in this world's goods are often the possessors of eternal riches, for they have not missed their opportunities. Their rich neighbors have been too busy making money to see the opportunity that touched them in passing.

Recently, when the new Bishop of London was driving to an engagement, soon as he came to Bethnal Green the working men took the horses out of the carriage, and themselves drew the Bishop with every sign of hearty good will and gratitude. Yet we are often told, remarks the Belfast Witness, that the working classes are quite alienated from the Church and the clergy, and that these have lost all hold on the working classes. It is not so. Religion is an eternal necessity of the human soul. Christianity is the highest Religion. If then, the Church and the clergy are practically useful, human and brotherly, the working classes will respond, as indeed all classes will respond, and return love for love. Dr. Ingram is of the type of Charles Kingsley, though without Kingsley's poetic genius.

## Pastoral Visiting.

Being present recently at a meeting of presbytery where a pastoral relation was dissolved, we enquired of an elder of the church the real cause of the dissolution, and heard an unusual story of unfaithfulness. The young minister during a pastorate of several years had never been in many of the homes of his people and had persistently neglected to visit even the sick and afflicted. The elders had advised and admonished him and had offered to go with him but in vain. He was well liked as a preacher and as a man, but his failure to meet the people in their homes and to minister to them in their need alienated them and made a

change in the pastorate necessary. More recently still a similar case was brought to our notice in which a long pastorate was terminated, not through lack of preaching ability, but through pastoral negligence. It seems almost incredible that a pastor should so far fail in his pastoral duties as never to visit many of his families, and even to neglect the afflicted. One wonders what can be the views of the ministry held by a pastor who so signally and apparently so wilfully fails in the discharge of its duties. It is not believed that there are many pastors who are so neglectful or deficient in this part of their service, but it is well for all pastors at times to examine themselves in this respect.

Pastoral visiting is a full half of the minister's service. His preaching, of course, is a vital part of his work, and he dare not neglect this. Good sermons full of interesting and helpful truth are the first and a constant demand made on the minister, and he should endeavor to make the week, or rather his whole life, head towards and culminate in the pulpit every Sabbath. Yet preaching will in a large degree fail of its purpose unless it is backed up with pastoral visiting. Only a preacher of genius can hold his place without visiting his people; and even he would be stronger and more helpful if he would keep in personal touch with them. A visit to the home of a family brings the pastor into sympathetic and vital relations with its members as no sermon can. The personal hand-clasp and presence and conversation knit the pastor and people together in familiar acquaintance and fellowship. A word spoken in such circumstances on spiritual matters, a prayer, or a personal appeal, is far more effective than when spoken from the pulpit. Even if religion is not mentioned, yet a cheery visit from the pastor puts him in better relations with a family and also tones it up spiritually, for his presence is suggestive of better things and right living. Affliction specially calls for the pastor, and it is then that he can minister most helpfully to a family and bind it to himself with the strongest ties. Every pastor can trace the results of his pastoral visiting during the week the next Sabbath morning in his congregation: all the families visited are sure to be represented; and some of them may have been habitually absent for weeks or months, but a pastoral visit always brings them out.

It is true that pastoral visiting is a heavy tax on the time of the studious and busy pastor, and it is also distasteful to some ministers of a retiring disposition; yet it is a duty that demands its full share of time, and it can be cultivated so as to become an agreeable part of the minister's life. The minister makes a mistake who spends too much of his time in his study, absorbed in his books or moping all the week over his sermons. Let him spend half his time in the study and the other half out in the open air and in the world in sympathetic and cheerful intercourse with men and especially with his own people, and his sermons will be better, his hold on his people will be stronger, and his ministry to them will in every way be more useful.—Presbyterian Banner.

We cannot save ourselves, but we can keep Christ from saving us. “Ye will not come unto me that ye might have life.”

To take up the cross of Christ is no great action done once for all: it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

## The Inglenook.

### Her Best Birthday Party.

BY CELIA M. STONE.

"O Mama! Where have you been? I've hunted everywhere for you!" said Bessie Prentiss. And, without waiting for an answer, she went on: "I've been up in Aunt Millie's room, talking about her Sunday-school class in the mission school. She is planning to take them all into the country for a day, and she's afraid that that will be their only chance to see the country all summer, they are so poor. Isn't it too bad? And mama, I thought about my birthday party. Couldn't I have them come out here, instead of the girls I was planning to invite? Could I have them, mama—could I?"

"Certainly, Bessie. It is your party, and you can have the ones you want," replied Mrs. Prentiss.

"There's just eleven of them, and they are about my age. But what could I do to make them have a good time?"

Mrs. Prentiss thought a few moments, and then said: "You must send them their tickets on the electric. Then we will have an omnibus bring them from the station. That will give them two long rides. We will set the table in the garden, and have a nice dinner for them. Then there's the beach, and the flowers, and"—

"O mama! I most know they'll have a good time!" interrupted Bessie. "I must run up and tell Aunt Millie all about it." And away she went.

The Prentisses had a beautiful summer home, where they came early and lingered late, and Bessie was their only child.

The girls were invited, the tickets sent, and everything in readiness for the party. The night before, Bessie could hardly sleep for thinking of the next day, and hoping it would be pleasant. She awoke to find it as perfect a day as if made for her party.

"Mama, wouldn't you wear a gingham dress instead of a white one, so that the girls won't notice it so much? They are so poor!" she asked. And mama approved.

All the morning Bessie was busy, and the last little bouquet was just finished and laid beside the plates when the omnibus came.

They were very poor, as Bessie had said, but they were neatly dressed, and they seemed almost bewildered as they looked around on the beautiful place where they had come.

It was almost noon when they arrived, and the plan was to serve dinner as soon as they came, so that they should be refreshed for the rest of the day. Bessie led the way to the garden, and, seating them at the table, she pinned on each little girl the knot of flowers by her plate.

How pretty the table was! There was a little hum of delight when the girls saw it. Flowers and fruits were all the length of the table, with the birthday cake in the center.

A gentle breeze lifted the leaves of the trees that met overhead, and let little flecks of sunshine down on the girl's heads. Then the sunshine danced over their hands and up and down the table, and many a little girl who looked as if never in her life had she had enough to eat sat and watched the sunbeams.

And what a dinner it was, so abundant

and so delicious! Mama and Aunt Millie served it, and how easy and pleasant they made it for everybody! The girls lingered long at the table, for they had never just had such a treat before.

After dinner, at the beach, they were almost wild with delight. And to those of them who had never seen the ocean, the pebbles and shells of the beach were so very pretty! They came back laden with them.

And such lovely games as they played,—games that mama and Aunt Millie had played when they were little girls, and that they had not thought of for years! Just before the omnibus came, Norah brought them strawberries and real cream.

The happiest day must end, and when they went away, Bessie had a slice of birthday cake and a bunch of flowers for each one to carry home. As one of the girls took hers, she said:

"I'll carry these to my sister. She hain't seen one flower this summer, 'cause she's lame, and can't go to the parks."

And another said:

"I'll never forget this day, nor you neither,—and thank you, too."

All the girls seemed to want Bessie to know how much the day had been to them, and she could not keep back her tears when the most quiet girl of all said:

"I don't see why you cared so much for me. You've made me have the best time I ever had in all my life."

When all were gone, Bessie went and sat by her mother in the hammock. She was very quiet for some minutes, and then she said:

"This has been the best birthday I've ever had. Isn't it lovely to do for people who can't do anything for you in return?"

And mama said:

"That was the way Christ spent his whole life. Let us both try to be like him."

"I want to be, and I am trying," said Bessie softly.—Sunday School Times.

### Will You Take a Sheep.

An old farmer about the time that the temperance reform was beginning to exert a helpful influence in the country, said to his newly hired man:

"Jonathan, I did not think to mention to you when I hired you that I think of trying to do my work this year without rum. How much more must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Well," said the farmer, "I will give you a sheep in the fall if you will do without rum."

"Agreed," said Jonathan.

The eldest son then said: "Father, will you give me a sheep too if I do without rum?"

"Yes," Marshall, you shall have a sheep if you will do without."

The youngest son, a stripling then said: "Father, will you give me a sheep if I will do without?"

"Yes, Chandler, you shall have one also if you do without rum."

Presently Chandler spoke again:

"Father, hadn't you better take a sheep too?"—Glad Tidings.

### An Important Sanitary Agent.

It is doubtful if the true sanitary value of chloride of lime is known or appreciated by the majority of housekeepers. There are a few things a practical housekeeper cannot afford to be without—chloride of lime, borax, household ammonia, and a good soap powder for scrubbing.

It has been our practice for years, when cleaning house, to sprinkle all the floors with chloride of lime in solution (a whisk broom used) before the carpets are again laid. It sweetens everything—closets, chests, and the house generally, but must not be allowed to touch fabrics, or they will be badly spotted. A large bottle of the solution kept in bed-rooms to rinse out the china every morning, will keep it sweet smelling. It is a good plan to utilize empty vases for disinfectant jars. In sick apartments chloride of lime has no equal.

Half a pound of the powder to a gallon of soft water is the correct proportion for these and similar uses. For sick rooms, place it about in open bowls. We also use it to sweeten butter jars and fruit cans that have been used for pickles.

For those who live in the country there is no better agent for cleansing unpleasant outbuildings or portions of the stable than chloride of lime. Where there are rotting timbers it may be used to prevent the collection of vermin, and it may be scattered with good effect over land where fruit has been allowed to lie and spoil.

All drains and vaults are rendered more healthful and less foulsmell by its use in powdered form, and bathtubs should be cleansed with it every time after use as a precaution against infectious disease. Particularly is this necessary in a house where there are strangers to whom must be allowed the privilege of the bath-room.—Family Physician.

### New Kind of Mirror.

Mirrors that one can see through are a new invention already coming into use. They are of so-called "platinized glass," being backed with a compound made of ninety-five per cent. silver and five per cent. platinum, and, optically speaking, they are exceedingly curious and interesting. Looking into a glass of this kind, one finds a first-rate reflection; it is a mirror and nothing more. At the same time, a person on the other side can see directly through it.

For example, a glass of this sort placed in front of the prescription desk in an apothecary shop perfectly conceals the prescription clerk and his apparatus. Thus the privacy of that department is secured, while on his part the clerk is able to survey the shop and see everybody who comes in, just as if the mirror were ordinary glass. It is transparent to him, but is like any common mirror from the viewpoint of people in front. It is easily seen that glass of this kind is likely to be useful for a good many purposes. It can be put in the doors of dark bath-rooms, or of any other rooms where privacy is desirable and light is wanted. Anybody who has observed his own reflection in the plate-glass windows of shops will understand the principle well enough. The effect is merely enhanced by an extremely thin coat of the platinum silver, which allows light to pass through, and yet furnishes an excellent looking glass. The process consists in pouring over plate-glass nitrate of silver and platinum, and then applying Rochelle salts.—Saturday Evening Post.

**Planting for Others.**

My next-door neighbor is going to move away this summer. She has told me so herself. By June, or July at the latest, the pretty brown house will be vacant or filled with stranger folk for whom she will not care. I am sorry! We have been such good friends all the year and a half we have known each other. I said as much to her.

"I'm just sorry, Mrs. Lowell! I can't tell you how I've enjoyed our chats over the fence! That's about all the time either of us had for calling. I declare, I don't mind telling you that I've fairly invented excuses, dozens of times, to come and crosy with you. This time it is nasturtium seeds. It's high time to plant them if you mean to have any coming up this summer. But now, I suppose you don't care."

"Why not?"

Her big blue eyes looked so wonderingly into mine they seemed to have a kind of innocent, childish rebuke in them. I am sure she was wholly unconscious of it.

"Why should I not care now as much as any time? The house will not move away. I can plant for others, if not for myself, you know. It is very kind of you to offer the nasturtium seeds. I shall be very glad of them."

\* \* \* \* \*

The summer is getting on now. My friend is almost ready for her flitting. But I see a host of little leaves starting, and I saw her yesterday out tying rows and rows of strings for them to run on. To me, from my back windows, all the summer these flowers will indeed be "living preachers"—"each flower a pulpit." I don't know the text exactly. Perhaps there will be a good many. But I am sure they will all teach pretty much the same lesson—plant for others! Don't build up a high, close fence around your garden joys and refuse to let one little straggling blossom of pleasure peep through for people on the other side. Plant for others! What if you shouldn't live the year out?

Cultivate spiritual far-sightedness, and look ahead a little into the next century. Think of the child eyes that will gladden at the bright hues of the pretty things you took the pains to put there. Think of the sick people who will get some of them. Think of stranger eyes that will grow bright as they catch a glimpse of that bank of beauty, while tired feet take the dusty road again more easily, as they always do when the spirit finds some unexpected well of refreshment. Plant for others. I am beginning to crave somehow, for myself the experience of "the joy of unpaid service," as some one finely calls it.—Forward.

Magnificent samples of growing grain have been received from Neepawa and Franklin districts by the Ogilvie Mining Company at Winnipeg. The heads average over five inches in length and are very heavy. From samples sent the average would be in the neighborhood of fifty bushels to the acre. Wheat is in such an advanced condition that it will be ready for harvest if the weather continues favorable about Aug. 1.

The biggest lump of gold ever found east of the Rockies was used for years in a hovel to keep the door ajar. The only reason why a great many people use the Bible as an ornament is because they have never came that it has a better use.

**How Flies Walk Upside Down.**

Flies do not accomplish the feats of adhering to ceilings by means of little air pads attached to their feet, as many suppose, says the Boston Herald. They walk on the ceiling and on glass by means of capillary attraction, the operation of which is accentuated by means of little drops of oil which exude from hairs on their feet. Every time a fly walks over a window pane it leaves behind it a series of tracks, invisible to the naked eye, perhaps, but composed of little spots of this delicate oil.

One scientist counted the hairs on a fly's feet and found an average of between ten thousand and twelve thousand, from each of which flowed the minute specks of oil. This oil is absolutely necessary to the fly when walking on a vertical surface. If a pane of glass should become wet or very dusty, it would be impossible for the fly to walk over it. In the one case, because of the oil flowing between the hairs of the feet and destroying the strength of the capillary action; in the other, because of the clogging of the hairs with the dust.

The effort of the fly to get rid of dust can be noticed by anyone. The insect will constantly stop and clean out the hairs on its feet by wiping them off on the wings, which are provided with wonderful little stiff hair brushes for this purpose.

**The Voice of the Rose.**

White rose and red, red rose and white,  
The rival queens in Flora's realm,  
Which of you shall I wear to-night,  
When tripping feet and dazzling light  
Shall every care-fraught thought o'erwhelm.  
White rose or red, red rose or white?

What do your petals hide?  
Roses, reply!  
Speak, ere the maid decide.  
Then, in a sigh,  
Comes, low as loving plea,  
Coo'd by the dove—  
'White rose is purity,  
Red rose is love.'

Red rose and white, white rose and red,  
Which is the flower that he loves best  
Flame-buds, that round poor Zillah spread,  
Pale leaves that York to battle led,  
Which shall adorn my hair and breast,  
Red rose or white, white rose or red?

Maid, ere you make your choice,  
Heed what is nigh,  
List to the rose's voice,  
Which, in a sigh,  
Comes low, as loving plea,  
Coo'd by the dove—  
'White rose is purity,  
Red rose is love.'

White rose and red, red rose and white,  
My answer I will take from you,  
Which of you shall I wear to-night?  
Why, both! for both are sweet and bright,  
And he I love will love you too,  
White rose and red, red rose and white?

Ah! maiden, thou are right,  
And joy is thine;  
The roses, red and white,  
In you combine;  
And may you ever be,  
All else above,  
The rose of purity  
As well as love.

**For Good Habits.**

There are four good habits—punctuality, accuracy, steadiness and despatch. Without the first of these time is wasted. Without the second, mistakes the most hurtful to our own credit and interest and that of others may be committed. Without the third, nothing can be well done, and without the fourth, opportunities of great advantages are lost which it is impossible to recall.

**Sparks From Other Anvils.**

United Presbyterian: If Jesus needed and longed for sympathy and watchfulness on the part of his disciples, how much more do we! Therefore, pray for those in temptation and sorrow.

Morning Star: Our Lord is good authority for the statement that men are not to be judged merely by things outward. Christ rebuked his disciples for harsh judgments; yet he bade them beware of "the heaven" of bad men. So also Paul warned Christians against being misled; and yet he stood against unfraternal assumptions and judgments.

Herald & Presbyterian: A pastor writes that his work is badly hampered by the fact that many of the people take a paper "which, though nominally Christian and undenominational, is in reality Unitarian and agnostic." He describes it exactly. There are a number of such papers. They claim to be religious, and so gain access to Christian homes, when, in reality, they are hostile to evangelical Christianity, and their influence is to break down any church in which they gain a hold.

Presbyterian Banner: The conscious presence of God with us is so vital to our religious faith and to all the true interests of life that we should resist and remove every influence that tends to deaden it and should use every means to make it vivid and constant in our minds and hearts. The effort to realize this consciousness is the root of the success of the Christian Science movement, and the Christian Church in combating the error in this movement must not fail to rescue and emphasize its truth. There are other aspects of truth in this delusion which we may note at another time.

Presbyterian Witness: We do not desire to say one word in the least degree unjust when we have to speak of the Church of Rome. We know the noble early history of the Church of Christ which was in Rome. We know how in the hand of God that church rendered service of inestimable value to the world and to religion. It is this that makes her fall so mournful to contemplate. Happily there are in her communion multitudes who love the Lord and believe in Him to the saving of their souls. It is the organization, the "Italian Machine" as an eminent Roman Catholic Divine used to call it—it is this Ultramontane machine that is dangerous to human liberty and progress—it is this "infallible" machine that is cruel and unjust and anti-Christian, and not to be trusted.

Christian Observer: Great good is being accomplished in Philadelphia by the meetings which are being held in tents, no less than seven of which are being located in different parts of the city and suburbs, this summer, under the direction of a Committee of the Presbyterian Social Union. In such of the tents as are located with a view to permanent work services are held twice on the Sabbath and once during the week; these will continue in one place throughout the summer. In those which are to be moved from place to place religious services are held every night except Saturdays and on Sunday afternoon. These tents remain in one place about two weeks and are then moved to another location, thus covering different sections of the city. The attendance is large, the tents are often crowded, and large groups are seen standing outside, or sitting within hearing distance of the music and preaching; and the word thus preached has been effective in the conversion of large numbers who were not in the habit of attending any church on the Sabbath.

# Ministers and Churches.

## Our Toronto Letter.

One could write an interesting letter about the travels of the men who have charge of the Presbyterian churches in Toronto, as they are cooperating with their families. Some have crossed the ocean, as has been their custom for many years now. Nothing will tone up some men like an ocean voyage, and the slower the boat the better for such a one. One of them in order that he might be as long as possible on the water, took passage in a cattle steamer. True he knew the captain, and so had things as comfortable as it is possible to have them on such a vessel. And he enjoyed it, and came back with twelve months' vigor stored up.

This year several have gone down by the sea, to the quiet of the southern shore of the Gulf of St. Lawrence, where the fashionable time-killer has not yet come. The sail down our own St. Lawrence in order to reach this place is next to a sea voyage in its tonative effects. The quiet and restfulness of the resort, one hates to call such a spot of natural beauty by that name, makes it peculiarly pleasant to a minister who comes to it from the bustle of a city congregation.

The Lake of Bays in Muskoka claims several of the Toronto minister. Rumor has it that two of them have undertaken to build a shelter for themselves and their families on one of the points of that pretty series of Lakes during the month of August. A small boy will go along, and the stillness of the summer days will be broken by the sounds of the hammer, occasionally interrupted by a yell, and then by the voice of the small boy expressing the feelings of the man who sits silent, holding the injured finger or thumb in his least injured hand.

One minister, who would rather preach than listen to another man preach, or lie under the trees and read, is going west, and will take service for his brethren during the month he is away from the city. Another will preach for a brother in a small congregation and allow him to have a well-earned holiday, which, had it not been for the thoughtful offer of this minister of one of our largest congregations would have had to keep pegging away during these hot days.

For some time attention has been directed to the need of the Presbyterians who make the Island their summer home. There are Methodist and Anglican services there at present, and some of the Presbyterians have asked that their own Church shall furnish them with summer service. Also the matter was remitted to a small committee, who had power to act if they deemed action desirable. No definite steps have so far been taken in the direction of establishing service there, and we presume the members of the Committee have not found it advisable to establish any other than the services at present being held for the benefit of the Christian people who wish to worship without having to come over to the City.

There is some talk of the Honan missionaries, the male portion, of them at least, returning to their work this autumn. The news that reaches us from China is not reassuring however. If the word of the British representative in China may be relied upon, the condition is not so good as it was some months ago. The Boxer movement has taken on a new lease of life, and the number of members of that insurrectionary body is daily increasing. If our missionaries return it is doubtful if they will be able to take up the work in our own field. Of course they may be able to secure work under another body, but surely the Church will not grow restive because it has to maintain the missionaries at home for another year. Certainly they are not maintained in idleness, and most, if not all of them are only to eager to go back again. We would venture to hope that the way will be indubitable clear before they are allowed to return where some of them have already all but laid down their lives in prosecuting the work to which we sent them out.

Rev. Dr. Jackson, of Cleveland, Ohio, (formerly minister of Knox Church, Galt) is filling pulpit of St. Paul's Church, Peterboro, in the absence of the pastor.

Rev. R. Aylward, of Park Hill, Ont., occupied the pulpit of St. Andrew's Church, Ottawa, last Sunday. He will also be the preacher at both services in the same place next Sunday. Mr. Aylward is an able and scholarly minister; and the St. Andrew's congregation is to be congratulated on having such excellent supply.

## THE DOMINION PRESBYTERIAN

### Western Ontario.

Rev. A. L. Budge, Mandaamin, has been visiting friends in Sarnia.

Rev. A. Mahaffy, Port Elgin, has been elected Moderator of Bruce Presbytery.

Rev. G. McKay, of Caledon, and family are summering at Ethel Park, Beaverton.

Rev. F. D. Roxburgh, M. A., has been preaching in Erskine Church, Hamilton.

Rev. Neil D. McKinnon, Glenallan, has been elected Moderator of Guelph Presbytery.

Dr. Wallace and Lt. Col. Wiginbotham were appointed auditors of Treasurer's books, Guelph Presbytery.

The Waldemar and Maples congregations have called Mr. R. A. Cranston, a recent graduate of Knox College.

Mr. P. C. McDermid, graduate of Knox College, has been duly licensed as a preacher of the Gospel by London Presbytery.

Rev. Dr. Fraser, wife and daughter, of Annan, left last week for Halifax on six weeks' holidays. They spent Sunday at the Capital.

Knox Church, Walkerton, will celebrate its jubilee in September; and Bruce Presbytery has appointed Rev. A. Tolmie to carry its greetings to the congregation.

The Ladies' Aid Society at Eugenia served meals to the Orangemen and others assembled there on the 12th inst., and realized the sum of \$60.00 for their labor.

A committee on the schemes of the Church was appointed by Guelph Presbytery as follows: Dr. Torrance, convener; Messrs. Bradley, Knowles, MacVicar, Ross, McLennan and Blair.

London Presbytery has accepted the resignation of Aylmer charge by Rev. M. N. Bethune; and Rev. D. R. Drummond was appointed to declare the pulpit vacant on the 21st inst.

The Rev. Jas. McLeod, from Southern Manitoba, occupied the pulpit in the St. George church last Sunday, the pastor, Rev. D. Y. Ross, having gone to Beaverton to enjoy a well deserved holiday.

Rev. D. L. Campbell, of Dromore, assisted Rev. J. A. Matheson at the preparatory service in St. Columbia Church, Priceville, on the 5th inst. Communion was dispensed on the Sabbath following by the pastor.

The congregation of Chalmers church, Dundwich, has been granted leave to borrow \$2,500 on the church property, the new building to cost \$3,500, and the subscription towards the same amounting to \$3,100.

The Sabbath Schools of Erskine Church, Dundalk, and Knox Church, Ventry, held their annual picnic together in Doyle's grove, Dundalk, on the 5th inst. Although the weather was threatening there was a fairly good attendance and all enjoyed the outing.

Cooke's Church, Markdale, held their annual garden party on the 9th inst, on the beautiful grounds of Squire Struthers about two miles from the village. The evening was delightfully fine and the turnout was large. Proceeds \$50.00. The pastor, Rev. J. Hunter, is now off on two weeks' holidays.

Mr. D. J. Davidson, a recent graduate of Knox College who is giving three months of his time to Orangeville Presbytery in the interests of the Student Volunteer Movement, was with Rev. J. R. Bell at Laurel on the 6th inst. and on Sabbath last with Rev. L. W. Thom, speaking to interested congregations at Flesherton, Eugenia and Proton.

Bruce Presbytery has named standing committees for the year with the following conveners, Home Missions, Mr. Conning; Sabbath schools: Mr. McLennan; statistics, Mr. Nicol; superintendence of students, Mr. Tolmie; Finance, Mr. Conning; Young People's Societies, Mr. Patterson; Church Life and Work, Mr. Leslie; augmentation, Mr. Johnston.

At the anniversary services in Chalmers' Church, Flesheron, on the 7th inst, a special collection was asked for in lieu of the usual week evening festival and nearly \$35 were placed upon the plates. Rev. J. Little, of Chatsworth, who conducted the services with great acceptance, preached the annual sermon to a large turnout of the Orangemen at Eugenia in the afternoon. Rev. L. W. Thom supplied for Mr. Little at Chatsworth and the former's pulpit at Proton Station was supplied by Mr. P. McGreggor, of Dundalk.

At last meeting of Bruce Presbytery Mr. Nichol read a carefully prepared report on statistics and finance. The report showed in many respects an encouraging measure of success and yet when the standing of the Presbytery is compared with the average of the whole church in the matter of supporting the various schemes, it was evident that there is ample room for improvement.

"The Rev. G. C. Little," says the Herald, "has refused the call from Maple Valley. The Corbette and Riverview congregations were loath to let him go and raised the salary to \$750. a year and free manse. Mr. Little is very popular with his congregations. A call to him from Victoria Harbor has been made but it is to be hoped that he will remain with his present congregations."

Before the service in Knox church, St. Thomas, Sunday night the pastor, Rev. D. R. Drummond, addressing the ladies of the congregation, said that he had no doubt that it would add to their personal comfort and besides give those behind them a better and unobstructed view if the ladies removed their hats, to which he had no objection. A large number took the hint and removed their hats.

Guelph Presbytery has arranged for missionary meetings within the bounds; missionary sermons to be preached and meetings held so far as practicable before end of October; and the following ministers were appointed to take charge of the same: Mr. MacVicar, Mr. McKinnon, Mr. Glassford, Mr. Robertson, Mr. Ross, Dr. Dickson, Mr. Macpherson, the Presbytery to bear the expense.

The following were appointed Conveners of Standing Committees in Guelph Presbytery: Superintendence of Students,—Mr. Gilchrist, convener; Church Life and Work,—Mr. Horne, convener; Sabbath Schools,—Mr. A. W. McIntosh, convener; Finance,—Dr. Torrance, convener; Evangelistic Services,—Mr. Pogue, convener; Young People's Societies,—Mr. W. R. McIntosh, convener; Home Missions,—Dr. Dickson, convener; Augmentation,—Mr. Ross, convener; Systematic Beneficence,—Dr. Wallace, convener; Committee on Conferences,—Mr. MacVicar, convener; Examination of Licentiates,—Church history, Mr. Robertson; theology, Mr. MacVicar; Hebrew, Dr. Dickson; Greek, Mr. Hamilton; Latin, Mr. Horne; philosophy, Mr. Black; exercises, Mr. Glassford.

The annual convention of Euphrasia Sunday School Association was held at Rocklyn on the 28th ult., and was a profitable season. Among those who took a leading part in the program were Revs. Hunter, Markdale; Davidson, Blantyre; and Dr. McLaren, of Rocklyn, who in addition to giving an excellent address on "The duty of parents to the S. S. teachers" ably answered the Question Drawer. Mr. Davidson spoke interestingly on the "Advantages of Sabbath School Conventions." Mr. Hunter's theme was "The Communicant's class in the S. S." and in the course of an able address pointed out the need first, and secondly the great benefit derived from having a class of this kind under the pastor's care. Rev. Dr. McLaren was elected Hon. President; Rev. Reynolds, President; Rev. J. Hunter, Vice President.

Miss Hattie Sullivan, ex-President of the C. E. Society and organist in the Sunday School of Chalmers' Church, Flesheron, was on the 10th inst. joined in marriage to Mr. J. J. Mills, traveller for Chantler, Massey & Co., Toronto. On the eve of her marriage Miss Sullivan was waited upon by the Superintendent, Mr. A. M. Gibson, and a number of his lieutenants in the Sabbath School and in behalf of the School was presented with a beautiful parlor lamp and silver gracy ladle as a token of their appreciation of her faithful services. She will be greatly missed in both School and Endeavor. The latter held an appropriate memorial service on Sabbath evening last in memory of the late Mrs. Alex. McCalmon, an esteemed and faithful member who was called home on the 7th inst, after but a few days illness with inflammation. She, too, will be greatly missed in the Society.

Edinburgh students have declared by a big majority that Mr. Carnegie's method of dealing with university education is "right in principle, and a direct step towards the higher standard of national education."

Lord Roberts has decided that in future the use of the rifle must be the first consideration in the training of recruits for all arms of the British service. Sword, lance and bayonet exercises have been abolished.

## Eastern Ontario.

Rev. J. A. Anderson, Gooderich, has been visiting friends at Lancaster.

Rev. D. Currie, M. A., Perth, has been elected moderator of Presbytery Lanark and Renfrew.

Rev. A. H. Scott, of St. Andrew's, Perth, is holidaying at his summer house, "Elmbank," near Martintown.

Dr. P. C. McGregor, of Almonte, preached highly edifying sermons in the Presbyterian churches of Middleville and Darling last Sabbath week.

A meeting of Knox church, Vankleek Hill, was held last week when it was found that the congregation was not yet ready to call. More candidates will be heard before extending a call to any one.

Lanark and Renfrew Presbytery appointed a committee, with Rev. A. H. Scott as convener, to put into operation the General Assembly's resolution ament getting the best spiritual results from the Century Fund movement.

The Presbyterians of Balderson are moving in regard to church building. Messrs. Thos. Richardson, Wm. McNaughton and Alex. Watt have been added to the building committee, and Messrs. Jas. Shaw, D. McTavish and J. C. McGregor, trustees.

The induction of G. C. McLean into the charge of St. John's, Almonte, takes place next Tuesday. The moderator of Presbytery, Rev. D. Currie, will preside; Rev. E. J. Shaw, of White Lake, will preach; Rev. D. J. McLean, of Amprior, will address the minister; and Rev. A. A. Scott, the people.

At last meeting of Lanark and Renfrew Presbytery satisfaction was expressed that Dr. Crombie's health was sufficiently restored to warrant his withdrawal of resignation as Presbytery clerk. Rev. Dr. Armstrong, of Ottawa, addressed the court in behalf of the Ottawa Ladies' College, which was heartily commended to all young women in Ontario.

Rev. Wm. Beattie, Cobourg, has declined an invitation to the co-pastorate of Bethany church, Philadelphia. This is the church with which Hon. John Wanamaker is so closely identified, and over which Rev. Wm. Patterson, late of Cook's church, Toronto, is chief pastor. Mr. Beattie was associated with Mr. Patterson in ministerial work in Toronto, while attending college there.

Rev. Mr. Horner recently brought his parthenalia and preachers to Mr. Boyle's grove, Munster, and after ten days of endeavor pulled up stakes and left for Manitoba. He came to conquer, his lies trumpeted, but after all this long night of fishing he is said to have caught nothing—not even a minnow. Hornerism seems to have pretty well run its course. Its churches at Athens, Winchester and Lanark are said to be closed, and the flocks, wearied probably with their hell wether, are returning to their original allegiance, some with boldness to blow up fresh storms, others with that delicate grace of humility which is so much to be admired. They made quite a stir in their heyday. The cult developed a sort of epidemic that broke out in the form of prostrations and dancing and loud prayings, but it was too swift a pace, and collapse was bound to come.

## Northern Ontario.

Next meeting of Algoma Presbytery will be held at Little Current on 2nd October.

Sault Ste Marie is growing by leaps and bounds. The population is rapidly increasing; and as a result the organization of a new congregation, the second in the town. This was started a mission station some time ago by St. Andrew's church and now by the action of Algoma Presbytery it is recognized as an independent charge with many signs of a prosperous future.

At a recent meeting of Algoma Presbytery the Canal Street mission, Sault Ste. Marie, was constituted a self supporting congregation. Rev. W. A. Duncan was appointed to take the necessary steps for organization; Rev. E. B. Rogers and Mr. Robert Moore were named an interim session with Mr. Duncan as moderator. Mr. W. A. McLaughlin, the student in charge of the mission since 1st April, has been doing excellent work, and his services are greatly appreciated by the people. He remains until 1st October.

## Induction at Shawville.

The induction of Rev. N. Waddell, B. D., who recently resigned the pastorate of Lachute church, took place on Tuesday in the Masonic Hall, Shawville. By appointment of Presbytery Rev. J. D. Morrison, of Bristol, presided. Prayer by Rev. J. A. Reddon commenced the interesting proceedings. Rev. D. M. McLeod, of Billing's Bridge, preached an appropriate discourse from the words, Buy the truth and sell it not—Prov. xxiii chap. Ver 23. The acting moderator then narrated the steps taken to fill the vacancy stating that Mr. Waddell had preached to the people and that this was followed by a call which was perfectly unanimous from the three congregations forming the charge. The usual questions were then put and being satisfactorily answered, Mr. Waddell was duly inducted and welcomed by the moderator and members of Presbytery. Rev. R. Whillans then briefly addressed the newly inducted minister, dwelling particularly on the point that the perfecting of the Saints was quite as much the ministers duty as the saving of sinners. Rev. J. A. Reddon, of Ft. Coulonge, spoke to the people on their duty to the minister. His remarks were very much to the point and quite suggestive. Help your pastor in every way possible; give regular attendance to his ministry; show a kind appreciation of his work; be careful of his time; remember him in your prayers; be light bearers and fruit bearers; and aim to win souls for the master. These and other points were usefully amplified. The moderator brought the service to a close by expressing the hope that the union then formed might be a lasting one, and be greatly blessed in extending Christ's Kingdom. After the benediction was pronounced, at the moderator's request Mr. J. T. Pattison accompanied Mr. Waddell to the door, where he received the hearty greetings of his people as they passed out of the hall.

In the evening the ladies of Shawville entertained the members of Presbytery at a pleasant garden party, when refreshments were served and the local brass band furnished a number of popular airs.

## Letter From Late Dr. MacKay's Son.

The Woodstock Sentinel Review gives publicity to a private letter from Mr. G. W. MacKay, son of the late Formosa missionary, dated 7th June. The young man is now 19 years of age, and as he wrote five days after his father's death, his pathetic words will touch many hearts in Oxford county, and indeed throughout all Canada.

"After twenty hours of intense suffering my dear father passed away on the afternoon of Sunday, 2nd inst. He was conscious until within three hours of his death. \* \* \* Constantly he kept pointing up to heaven, and looking upwards as much as to say, "I will be there soon. All through his sickness he was anxious about his work. Two days before his death he got up at midnight, and went alone to Oxford College, no one seeing him. It was full moon that night, and I suppose he thought it was day. He entered the building, and knocked at the door. Fortunately a student saw him and brought him back. After a little he wished to return to the College; we tried to persuade him not to attempt it, but in vain. He went, entered the hall, and sat on a chair, saying that he was going to conduct the annual examination. The examinations were usually held about this time of the year. But it was poor father's delirium. He could not speak, and what he wrote at this time was the last we could make out.

Word of his death was sent to all the mission stations, and on Monday and Tuesday the people flocked from all parts of the country, and some are still coming today. It was a most piteous sight to see the preachers and converts weeping bitterly at his bedside. Old men with grey hairs and beards wept like a child. Indeed few natives could restrain from breaking forth into tears, when they beheld cold in death, their beloved foreign friend, whom once they hated and persecuted. Many when they learned that father was dead could not partake of food for a whole day, and some for two days and more; and many travelled fifty miles on foot to be present at the funeral. I pitied the Japanese pastor. When he entered the room he cast himself down on his knees and wept as if he had lost his father. Indeed I was told by many that they did not weep so much when their parents died.

He was buried on Tuesday at 1 p. m. in a place where he himself had chosen. The coffin

was carried by elders (many of them old) deacons, and some of the older preachers. Altogether there were 16. Rev. W. Gauld made a brief speech to the natives and Europeans. Rev. A. Hoa spoke to the natives and Rev. Hawaii (Japanese pastor) addressed the Japanese. There were 451 Christians present at the funeral, 43 of whom were Japanese. The funeral was attended by every European in North Formosa, and among them were consuls representing many nationalities. Among the Japanese were many military officers with uniforms.

There were also 200 non-Christians gathered to see the funeral, the greater number of whom knew father well. The total at the funeral was 651.

And so we parted, but we shall meet again. At present we are in great sorrow."

## British and Foreign Items.

Belfast, it is said, is the greatest tea-drinking city in the United Kingdom.

It is now proposed to close the Abbey Church burying-ground at Paisley.

Next to Great Britain, Russia is the largest exhibitor at Glasgow Exhibition.

The tonnage of the vessels of the British Empire exceeds fifteen million tons.

Mr. Andrew Carnegie has offered £3,000 for the erection of a free public library in Annan.

The prorogation of Parliament will, it is understood, be performed by His Majesty in person.

Bananas with purple leaves and seedless fruit have been introduced into British conservatories.

Wylie & Lochead have been appointed cabinet-makers and upholsterers to the King at Glasgow.

It is understood that Inveraray Castle, which was recently advertised by the Duke of Argyll, has been let.

About £2000 has been subscribed towards a new church for Victoria Road U. F. congregation, Kirkcaldy.

One hundred thousand mules have been shipped from America to South Africa for the use of the British Army.

Milwaukee has twice as many saloons as Detroit, though the population of the two cities is almost the same.

The "silver strand" of Lock Katrine has, owing to the raising of the level of the water, entirely disappeared.

Census figures show that the cities of the United States have gained 8,000,000 inhabitants in the last ten years.

There have been disastrous floods on the Yangtze River near Hankow, China, in which hundreds of lives have been lost.

Mrs. Dobie, Enzieholm, wants Langholm North U. F. Church hall removed so far as erected on ground belonging to her.

While Great Britain is the greatest tea-consuming country in the world the United States leads all other nations in drinking coffee.

A Glasgow man's only remark when he heard that the water supply could be increased to 110,000,000 gallons per day was "What a drink!"

Lord Rosebery says there is not an atom of foundation to the story that he was about to wed the Duchess of Albany. Rosebery ought to know.

On the 24th ult. there passed away at Earlsh, Skye, Mr. Arch. Gillies, cattle-dealer. He was an elder of the Free Church for 50 years, and was in his 85th year.

Mr. Carnegie has offered three organs to Dunfermline—one for the old Abbey, one for the E. U. Congregational Church, and one for St. Andrew's Established Church.

Mr. A. Carnegie has intimated a subscription of £250 for a new organ for Johnstone Trinity U. F. Church. Sir Thomas Glen Coats and Mr. James Coats have given £50 each.

There is a flutter in Protestant circles over a statement by the Bishop of Peterborough that incense will probably be used "by authority" at the coronation of the King next year.

Rev. Alex. Connell, of Regent Square Presbyterian Church, London, is being freely spoken of as Professor MacEwen's successor in the pastorate of Claremont Church, Glasgow.

There was unveiled on Sunday, the 30th ult., in the vestibule of the Parish Church of Banbury, Deeside, a granite tablet to the memory of the Very Rev. George Hutchison, D. D., who after a ministry of 46 years, died in London six years ago.

## World of Missions.

### A Hindu Testimony to Christian Missions.

The Arya Patrika, a Hindu paper of India gives the following testimony to the work of Christian missionaries:

"The missionary enterprise in this country is not without its noble features. There is a whole host of men and women, very noble and philanthropic, who are engaged in ministering to the intellectual requirements of our people. The missionary schools and colleges are the best managed and most efficient in the entire land, and the spirit of self-sacrifice and devotion to duty which characterizes the workers in the cause of Christ in these seminaries is well worthy of imitation by other propagandists. The enormous amount of good done by the medical missions is too patent to require any mention at our hands. We have seen and known some of the missionary ladies engaged in this department of activity. The desire to alleviate the sufferings of mankind is sincere and genuine; they have no hesitation in mixing with the poor and indigent, groveling in the mire of wretchedness and misery, and in extending them a helping hand in their efforts to rise superior to their circumstances. Nor are they afraid of entering the dens where poverty and disease hold a perpetual sway and where there is a constant danger of falling a prey to malignant maladies. The cheerfulness, complacency, and passive resignation with which these ladies risk their own lives for the rescue of the weak and the fallen is something really very heroic.

### Anxious to Give.

In a mission church in a province of Turkey a poor widow with five children was helped weekly by her church to the amount of 20 cents. Out of this was brought, week after week, two cents as her contribution to the services of the sanctuary and the support of the poor. At first the receiving deacon laughed, saying that it was absurd to bring the church's money back to its own doors. The woman was deeply hurt at this, and with tears overflowing her eyes, asked: "Is not the money mine after you have given it to me? And cannot I also bring my tithe with the others?"—Mission Studies.

### Missionary Christians and Churches.

There is no question as to whether the Church shall be a missionary Church. If it is not a missionary Church, it is not the Church of Jesus Christ. There is never a question as to whether a Christian is in favor of missions or not. If he is not in favor of missions, either he does not know enough to be a Christian, or else he is not willing to be one. A man that opposes missions sets himself against Jesus, and he cannot be for Jesus and against him. If he sets up what Jones or Thompson believes against what Christ commands, he is a Jonesian, or a Thomsorian, but he is not a Christian. He has resigned his royal commission. There can be no two opinions about that. When a warship is put out of commission, she is either sent to the dock for repairs or to the junk pile. Churches that are doing nothing for missions need to be docked and have the barnacles scraped off. Missionary zeal is their only salvation from the junk pile.—J. F. Cowan, D. D.

### It Is True.

"One of the most painful signs of the times is the astonishing power of self-deluded persons, to lead astray the people in matters of religion by loud sounding words and an unshakeable audacity. The "Dowie" movement in Chicago is assuming large proportions. There are ten "Tabernacles of Zion" in that city, the largest of which accommodates more than any other place of worship in the city. A few Sundays ago, Mr. Dowie proclaimed himself to be Elijah, and the "Restorer of all things." "I combine in myself the attributes of prophet, priest and ruler over men" he cried, and at his request 3,000 people stood up to testify their assent to this statement. No doubt even such painful phenomena as these bear testimony to the hunger and thirst of the human soul after spiritual rest and certainty. But there is scarcely anything in the world more to be dreaded than ignorant credulity. Our modern education, has not as yet succeeded in banishing it to the outer darkness. Indeed men and women educated only on one side of their nature are very apt to be the victims of credulity on that side which remains uncultivated. We have in such movements as the "Dowie" and other religious quackeries another illustration of the need of a sound and general instruction in the Holy Scriptures." Dowie and Mrs. Eddy are by no means to keep the field to themselves. Scarcely a month passes without some new hand to play upon popular credulity and mislead willing victims. Bogus miracles, old bones, new ceremonies, presumptuous and impudent assumptions of divine power and authority,—such are some of the means used to mislead the incautious, the unstable, the simple. "The remedy?" There is one remedy that is always safe and always sure—fuller instruction in the Word of God, closer pastoral supervision and more intimate Christian fellowship.

### Love's Service.

Hope not the cure of sin till self is dead;  
Forget it in love's service, and the debt  
Thou canst not pay the angels shall forget:  
Heaven's gate is shut to him who comes alone;  
Save thou a soul, and it shall save thy own!  
—John Greenleaf Whittier.

DR. PARKER has a paper in the *Homiletic Review* on "Suggestions on Preparation for the Pulpit." Among other good things he says:—"My distinct impression is that the pulpit is being too severely specialised. I mean that there is great danger of its being used for class purposes, that is, for special sections of people and not for the great mass of sinful and troubled humanity." He urges preparation of the body as well as preparation of mind and soul.

Under the title "Evangelical Union of the Philippine Islands," the Baptist, Methodist, United Brethren (or Moravian) and Presbyterian workers in that new field have federated their efforts and distributed allotments of territory to the several partners. This agreement provides for the inclusion of still other denominations.

We understand, says the Belfast Witness, that the Rev. A. Halliday Douglas, M. A., of Cambridge, intends to accept the professorship in Knox College, Toronto, to which he has been appointed by the Canadian Church, and will, in consequence, ask the Presbytery of London North to release him from his charge at Cambridge, at its meeting next week.

## Health and Home Hints.

A little finely-grated horseradish added to milk will keep it fresh for several days.

A lump of camphor placed in the silver drawer will prevent the silver from rusting.

A tumbler of cold water (not iced) is an excellent thing before breakfast in the morning. It washes out the stomach, prepares the food and tends to regulate the bowels.

If people would only remember that every pot, pan, or any utensil that has been used for cooking, should be washed immediately, while it is hot, what a lot of unnecessary labor and time would be saved.

An old physician's advice was: "Eat raw currants for breakfast as long as you can get them." They are appetizing when served with cracked ice around them and the sugar moistened with a cherry juice; and this plan does not effect their medicinal properties.

How to make good toast.—Toast, something that is usually rather slighted, has risen almost to the dignity of a specialty. Directions: The bread, cut thin and carefully trimmed, is laid in large bread pans, each slice singly, and a row standing around the edge, and then put in the oven to brown. It comes out a rich golden color and deliciously crisp.

Tomato and Potato Salad.—Slice cold boiled potatoes and tomatoes in equal quantities and one-third the quantity of raw onion. Arrange crisp lettuce leaves in a salad bowl and lay the tomatoes and potatoes in the center in alternate layers. Sprinkle each layer of potato with onion. Pour French dressing over the whole and let it stand on the ice for an hour before serving.

Currants for Breakfast.—The following is a very nice way of serving the raw fruit for breakfast or tea: Wash and pick from the stem, rejecting the poor ones, one quart of currants. Put them in a fancy dish and sprinkle over them five tablespoonfuls of powdered sugar, a teaspoonful of powdered cinnamon, and a gill of cherry juice. Stir gently and let the dish stand in a cold place an hour before serving.

Sour milk griddle cakes.—Mix thoroughly into 2 c. thick sour milk, 2 c. pastry flour, and let stand overnight. In the morning add 1 well-beaten egg, 1-2 tsp. salt, and 1-4 tsp. soda, dissolved in a tbsp of warm water. Cook immediately by dropping from the tip of a large spoon on a greased hot griddle. Cook on one side, when puffed full of bubbles and dry on edges, turn and cook on other side. Send to the table at once on a hot dish, and serve syrup, jelly, or apple sauce with them.

If any one should be past masters in holding the fort, it is Kimberley, South Africa, Endeavorers. The few left, the pastor writes, are doing so in spite of the unsettled condition of things. The Junior Society is flourishing.

Mamma—"Why, Susie, you've offered your butterscotch to everybody but little brother. Who didn't you hand it to him?"

Susie—"B. cause mamma, little brother always takes it.

Christian Guardian: Anxious thought and worry about to-morrow are all out of harmony with Christian peace and trust, but wise, calm forethought for to-morrow is written in God's ways in nature and in revelation.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Red Deer, 3 Sept., 3 p.m.  
Kamloops, Enderby, 4th Sept., 10 a.m.  
Kootenay, Cranbrook, B.C., 27 Aug.  
Westminster St. Andrew's, Westminster, Feb. 28.  
Victoria, Victoria, 3 Sept., 10 a.m.

**SYNOD OF MANTOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Kewatin, 10 Sept., 10 a.m.  
March, 1901.  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Manitou, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 pm  
Minnedosa, Shoal Lake, March 5, 1901.  
Mellia, Carnduff, 12 March.  
Regina, Regina, 3rd Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 12th March.  
Paris, Woodstock, 12th March.  
London, 1st Tuesday, April, 1 p.m. to  
finish business, First Ch.  
Chatham, Ridgeway, 10th Sept. 10 a.m.  
Stratford, Motherwell, Sept. 3  
1901.  
Huron, Clinton, 9th April.  
Sarnia, Sarnia.  
Maitland, Wroxeter, March 5 10 a.m.  
Bruce, Port Elgin, 10th Sept. 10.30 a.m.  
Brandon, Brandon, 5th March.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Chalmers, Kingston, March  
12, 8 p.m.  
Peterboro, Port Hope, 12th March, 1.30  
p.m.  
Whitby, Whitby, 16th April.  
Lindsay, Cannington, Sept. 17, 11 a.m.  
Toronto, Toronto, Knox, 14th Feb., ev. mo.  
Orangeville, Tuesday in May prior to  
the week of Synod meeting.  
Barrie, Midland, 17 Sept. 3 p.m.  
Owen Sound, Owen Sound, 3 Sept 10 am  
9th, 10 a.m.  
Algoona, Little Current, 2 Oct.  
North Bay, Huntsville, March 12.  
Sauguen, Knox, Harriston, March 12, 10  
a.m.  
Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, Sept. 10, at 8 p.m.  
Montreal, Montreal, Knox, 17 Sept.  
9.30 a.m.  
Glenagarry, Lancaster, Sept. 5,  
Lanark, Renfrew & Carleton Place, Oct.  
15, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10  
am.  
Broeville, Cardinal, 2nd Tuesday July  
3p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 26th, 10 a.m.  
Inverness, Whyccomagh, Mar. 19 1901  
11 a.m.  
P. E. I. Charlottown, 5th Feb.  
Pictou.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 19th March.  
Halifax, Chalmers Hall, Halifax, 26th  
Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Chatham, 26 March, 10 a.m.

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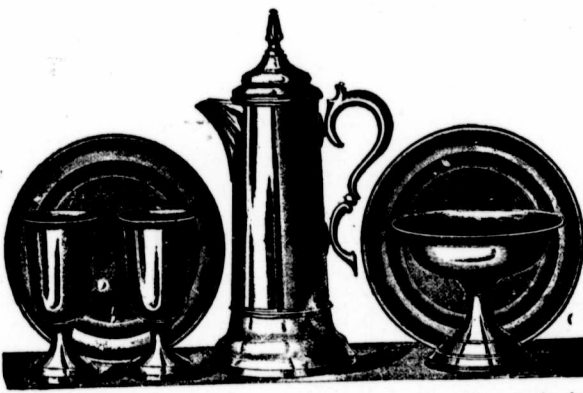
It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE . .**  
**For a Few**  
**Hours' Work**

**FREE . .**  
**For a Few**  
**Hours' Work**

The accompanying cut is  
a reduced representation of  
the Communion Set, selected  
by us with great care, to  
offer as a premium for the  
getting up of a club in con-  
nection with **The Dominion**  
**Presbyterian.**



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

**Look at These**  
**Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce  
a valuable family paper into a number of homes where it is not now a visitor.  
Sample copies free on application. **ADDRESS**

**THE DOMINION PRESBYTERIAN**  
**OTTAWA, ONT.**

### Ottawa Northern & Western RAILWAY CO.

(Ottawa and Gatineau Railway)  
 Summer Time Card, taking effect Monday, May 13th, 1906. Trains will leave Central Station as follows:  
 a Train No. 1 leaves Ottawa... 5:00 p.m.  
 a Train No. 2 arrives Ottawa... 8:45 a.m.  
 b Train No. 3 leaves Ottawa... 8:00 a.m.  
 b Train No. 4 arrives Ottawa... 6:15 p.m.  
 c Train No. 5 leaves Ottawa... 1:20 p.m.  
 c Train No. 6 arrives Ottawa... 8:10 p.m.  
 d Train No. 7 leaves Ottawa... 9:30 a.m.  
 d Train No. 8 arrives Ottawa... 7:45 p.m.  
 a Daily except Sunday.  
 b Daily except Saturday and Sunday.  
 c Saturday only. d Sunday only.

P. W. KESSEMAN,  
 General Superintendent

### PAGE & CO.

347 Wellington St., Ottawa  
 Choice Family Groceries  
 RING UP PHONE 1472

### The New Capital Ice Co.

**COUPON SYSTEM**  
**PURE ICE**  
 From above Chaudiere Falls  
 Office: Cor Bank & Wellington Sts.  
 OTTAWA, ONT.  
 Phone 860.

### Up With the Times

Progressive cheese and butter-makers use  
**WINDSOR SALT**  
 because they know it produces a better article, which brings the highest prices.

**THE WINDSOR SALT CO.**  
 LIMITED  
**WINDSOR ONT.**

ESTABLISHED 1873  
 CONSIGN YOUR  
**Dressed Hogs**  
**Dressed Poultry**  
**Butter to**  
**D. GUNN, BROS & CO.**  
 Pork Packers and Commis. Merchants  
 67-85 Front St., East  
 TORONTO

### The City Ice Company,

LIMITED  
 26 Victoria Square  
 Montreal  
 R. A. BECKETT - Man.  
 Pure Ice - Prompt delivery.

### John Hillock & Co.

Manufacturers of the  
**Arctic Refrigerator**  
 165 Queen St. East  
 Tel. 478 TORONTO

## Top Coat

A Special Grey Cheviot Spring Coat for

\$15.00

to early buyers  
 New Scotch Suitings

\$18.00

All the latest patterns.

### FOLLETT'S 181 YONGE ST TORONTO

We are agents for Good Form Closet Sets

### DONT NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 27 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from JAN. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address

W. H. HAW, Principal.

## Canvassers Wanted !

### The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

**E. Blackett Robinson, Manager.**  
 APPLY P. O. Drawer 1070,  
 OTTAWA, ONT.

## THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.  
 INCORPORATED 1891.  
 SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)  
 Rev W. Galbraith, E. C. Davis, J. S. Deacon.

### DEBENTURES :

By-law passed at Annual Meeting of Shareholders, March 11th, 1906 :  
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association " for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 3 per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate " for the period covered.  
 In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
 Full particulars from E. C. DAVIE, Managing Director.  
 TEMPLE BUILDING, TORONTO May 31st, 1906.

## CANADA ATLANTIC RY.

### 8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 11th and until further advised train service will be as follows.

Trains leave Ottawa Central Depot daily except Sunday.  
**6.10 a.m.** Local, stops at all stations.  
**9.00 a.m.** Limited, stops Coteau Jct. only, arrives Montreal 11.25.  
**8.00 a.m.** Local, Sundays only, stops a all stations.  
**4.20 p.m.** Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.49 p.m.

**4.20 p.m.** New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.  
**6.40 p.m.** Local, stops at all stations.

### TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

**11.10 a.m.** Montreal and local stations, New York, Boston and New England.  
**12.15 p.m.** Limited, Montreal and points east.  
**6.35 p.m.** Limited, Montreal and stations east.  
**9.05 p.m.** Local, daily including Sunday Montreal and local stations.  
 Middle and Western Divisions: Amherst, Renfrew, Eggenville, Pembroke, Madawaska and Parry Sound.  
**TRAINS LEAVE OTTAWA, CENTRAL DEPOT:**  
**8.15 a.m.** Pembroke, Parry Sound, and all intermediate stations.  
**1.00 p.m.** Mixed for Madawaska.  
**4.40 p.m.** Pembroke and Madawaska.  
 Trains arrive Ottawa, Central Depot: **10 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

### Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

**7.40 A.M.** Express-Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.

**5.30 P.M.** Express-Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake, 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.  
 Trains arrive at Central Station daily at 10.40 a.m. and 7.00 p.m.  
 Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.  
 Office, 39 Sparks St. Tel. 18 or 11.80.

## CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.05 a.m., 1.25 p.m.  
 Leave Union Station 4.15 a.m., 8.45 a.m., 2.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 4.40 p.m., 6.10 p.m., 8.40 p.m.  
 Place Viger Station 12.50 p.m., 10 p.m., 11 daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.55 a.m., 1.10 p.m., 6.15 p.m., 10 p.m.  
 Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa

Central Station 12.10 a.m. 6.30 p.m., 9.40 p.m.  
 Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

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OTTAWA TICKET OFFICES:

Central Station. Union Stations  
**GEO. DUNCAN.**  
 City Ticket Agent, 42 Spark St.  
 Steamship Agency, Canadian and N.w. York line.