

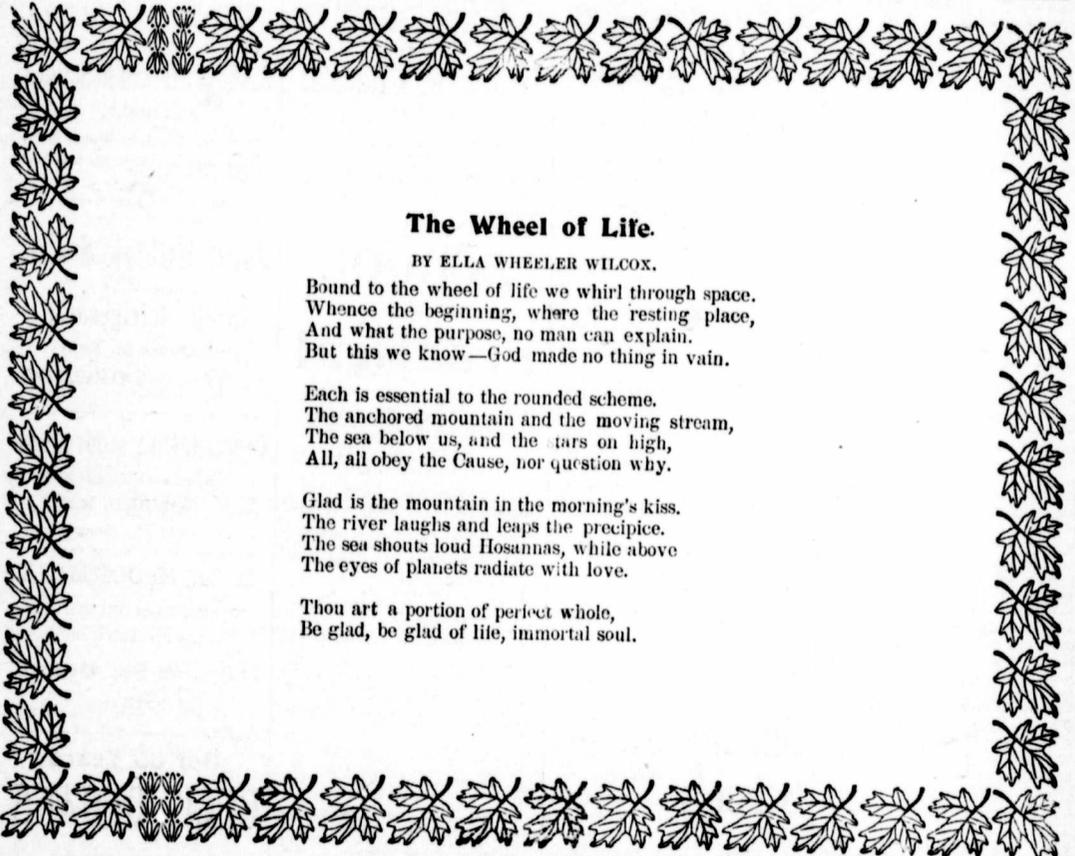
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Whence the beginning, where the resting place,  
And what the purpose, no man can explain.  
But this we know—God made no thing in vain.

Each is essential to the rounded scheme.  
The anchored mountain and the moving stream,  
The sea below us, and the stars on high,  
All, all obey the Cause, nor question why.

Glad is the mountain in the morning's kiss.  
The river laughs and leaps the precipice.  
The sea shouts loud Hosannas, while above  
The eyes of planets radiate with love.

Thou art a portion of perfect whole,  
Be glad, be glad of life, immortal soul.

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**BIRTHS.**

At Napanee, 30th July, to Mr. and Mrs. D. C. MacNaughton, Piety Hill, a son.

**DEATHS.**

At the family residence, "River-view" Guelph, at 1 a. m., on Friday July 24, Agnes Helen, youngest daughter of Lieut. Col. Higginbotham, ex-M. P. for North Wellington aged 20 years.

At the residence of her brother-in-law, A. Wyatt, Esq., Cannington, Elizabeth Peace Thompson, major H. M., 40th Light Infantry; born 1814, died July 21, 1903.

**MARRIAGES.**

In Seathorn, on July 21st, by Rev. F. H. Larkin, B. A., Mr. Wm. Geo. Reeves, to Miss Margaret, daughter of Mr. Lucas Shade, all of Seathorn.

At the residence of the bride's mother, Cambria Road, Goderich on July 15th, by Rev. James A. Anderson, B. A., Miss Mary Emily, daughter of the late James Mair, to Mr. Joseph George Reinhart.

In Whitby, July, 15th, by Rev. A. R. Wright, Miss Marion A. Babbitt, Pictou, and Mr. Wm. W. Coult-hair, Oshawa.

In Oshawa, by the Rev. J. Hodges B. A., July 15th, Jas. Nelson McClure, Oshawa, and Miss Mary Louise Pearse, Highland Creek.

At St. Andrew's Church, London, on July 20th, 1903, by the Rev. Dr. Johnston, Nevin Bryce Sivers to Winifred, youngest daughter of Mr. Joseph Broadbent of that city.

At the residence of the bride's parents, on July 22, 1903, by Rev. P. F. Langill of Martintown, A. Edson O. Clark of Eamer's Corners, to Eva J. C., daughter of James Brown, South Branch.

At the manse, Dunvegan, on July 7, 1903, by Rev. K. A. Gellan, Thomas A. McLeod of Skye, to Miss Bessie Roscoe of Dunvegan.

In Knox Church, Caledon East, Ont., July 21, 1903, by the Rev. Hugh Matheson, L.L.B., Rev. John J. Monds, B. A., of Glenallan, to Mary, youngest daughter of the late William Cranston, of Caledon East.

At Egmondville, on July 8th, by Rev. Neil Shaw, B. A., Mr. Hugh Williams, to Miss Grace Aldridge, both of Brussels.

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## Note and Comment.

It gives us pleasure to note the advancement of Miss R. Rogers, of Winnipeg, daughter of Rev. R. Rodgers, of Owen Sound, to the position of assistant in the Collegiate Institute in the Prairie city at a salary of \$1,000 per annum to date from Aug. 30 inst.

Militia orders, under date July 30, contain an appeal, signed by Col. Aymer, asking Canadians in South Africa who may have carried off Boer family bibles as souvenirs, to be kind enough to return them, as the Boers set great value on their Bibles. It is to be hoped this order shall have prompt attention.

Respecting Mr. Chamberlain's campaign for a reconstruction of the fiscal policy of the mother country, the Glasgow Weekly Leader says: "Not without good reason should Great Britain abandon her Free Trade position. To return to Protection would be to humiliate herself in the eyes of the whole world. The good sense of the country will yet prevail, and prevent the catastrophe which the contemplated policy would certainly bring."

Methodism is making good progress in Australia, judging from census returns recently published. Her membership is given as 587,943, the Presbyterians numbering 652,576, and the Church of England 1,811,644. The Roman Catholics numbered 965,622, being twenty-one per cent of the population. The recent consolidation of Methodist forces will mean more aggressive and successful work as time goes on. Other denominations outside the four mentioned are small in the Commonwealth.

Sir Frederick Treves, the famous surgeon, has decided to return from practice at the end of July. His chief reason for this step is his desire to devote himself more completely to the reorganization of the Army Medical Service, which, he says, is a task requiring great labor, but he confidently believes it will result in producing the finest service of this nature in the world. The growth of his practice threatened to prevent his having the leisure for this purpose. Sir Frederick will retain his position as Surgeon-Ordinary to the King.

The Toronto News has this to say of "Knoxonian's" silver anniversary: Rev. Dr. Grant has just celebrated the 21st anniversary of his pastorate of the Orillia Presbyterian church. It is not surprising that he should have received exceptional marks of the esteem in which he is held by his congregation and his fellow-townsmen. Dr. Grant in the pulpit is strong, vigorous and original, and as a writer on religious and general topics he is always pithy and entertaining. He hates cant and pretension, and as Knoxonian in The Canada Presbyterian he punctured many an air balloon and read many a straightforward lesson both to pew and pulpit. Hundreds who know him only by his writing will join his Orillia congregation in congratulations and good wishes.

In connection with the Centenary of British and Foreign Bible Society, next year, Universal Bible Sunday, March 6, 1904, 'bids fair to become the most unanimous festival kept by Christians in modern times.' The number of copies of Bibles and portions of Scripture printed within the past 100 years is almost beyond computation. The readiness of the world to absorb Bibles is an encouraging fact.

A few days ago Dr. Fife Fowler, of Kingston, was called to his rest after eighty years of steady honourable life. Dr. Fowler was a member of St. Andrew's congregation his chief activity was of course in connection with his own profession and Queen's Medical College. He was associated with the work of the college for half a century; and, as far as was possible for a man of his years, he continued in harness to the last. A man who has rendered such faithful service in a quiet, unostentatious manner deserves honourable mention.

Mrs. Ryle, wife of the new Bishop of Winchester, Eng., has allowed it to be known that she does not consider her duties as a bishop's wife necessarily include the opening of bazaars, sales and similar functions. It was a Bishop of Winchester—the famous Dr. Samuel Wilberforce—who many years ago raised much the same protest. He complained that he was overwhelmed with requests from people to open this, that, and the other institution. "They will want me to open their umbrellas next," said the witty bishop.

Some excitement has been caused by the conviction of several labor leaders in New York for having promoted, or prevented, industrial peace, accordingly as employers were willing or unwilling to pay the price in bribes. The exposure is damaging to the cause of labor. Of a different type was the late P. M. Arthur, Chief of the Brotherhood of Locomotive Engineers, whose uprightness, good judgment and moderation prevented many a strike. A man is not necessarily either good or bad because he is a working-man or capitalist. It all depends on what the individual is; and what the individual is really and inwardly, depends on his principles.

Recently the New York Christian Intelligencer was applied to by the Guarantee Company for information as to the character of a young man who was seeking from it the bond needed in order to his gaining a desirable position. Prominent among the questions asked, and evidently regarded as of chief importance were: Does he use intoxicating liquor? Does he frequent saloons? Does he gamble? This, "says the Intelligencer," emphasizes what we have several times remarked, that a most efficient agent in promoting temperance, and indeed morality, is the requirement in the modern business world that employees shall be in character and habits moral and temperate. Railroad companies, banks and corporations take increased pains to know the principles and daily lives of those who come in their employ, and the young man who frequents the saloon and the race track, who drinks

and gambles, hazards his position. Great corporations and industrial companies employing men by the hundred thousands are probably the most powerful temperance societies as yet organized. They supplement most efficiently the teaching of the Sunday school and the Church." Young men should take note of facts of this kind.

"There is something pathetic in the fact," says the Presbyterian Standard, "that Ira D. Sankey, in his blindness, has sold his beautiful country home and gone to live with his son in the city. The beauty of earth can no more touch his senses. But there remains, after his life of usefulness, the opening of his blinded eyes to the glorious vision of Heaven." The misfortune that has overtaken the great singer, so long D. L. Moody's companion in Christian work, recalls that another great singer and Christian worker, the late H. Thane Miller, of Cincinnati, became blind when well up in years.

A good deal of interest has been excited by the report of an interview said to have been given by Cardinal Gibbons to the New York American on the train between Civita Vecchia and Rome. He is represented as having said that whoever may be elected Pope, the church was committed forever by Leo XIII, to the support of social democracy in the Christian sense and that the church never goes back. This statement is remarkable in view of the reserve which members of the sacred college are expected to maintain on such occasions as the election of a Pope.

Through the pastor of the First Presbyterian Church, Auburn, New York, a donation of £200 has recently been forwarded to the C. M. S. funds for use in Uganda. The donor is a florist from Yorkshire, who has crossed the sea and become a member of that church. His contribution has been made up by savings from much hard work and strict economy, and "he is desirous," writes Dr. Hubbard, in enclosing the money, "that the sum sent be compelled to work as hard for the Lord Jesus Christ as he had to earn it. He feels a great interest in the work in Uganda, and it is possible that you can use his contribution to good advantage."

On the subject of general education, the reports from Japan are a surprise. The Minister of Education is Baron Kikuchi Dairoku, who, thirty years ago graduated at the University of Cambridge, Mass. Under his management the percentage of children of school age receiving elementary instruction is over 90 per cent. for boys, and 71 per cent. for girls. There are over 4,683,000 children in the schools under 9,000 teachers. There are seven secondary schools offering courses preparatory to the universities. The two great universities are worthy of the name, and are a source of power. And this is the land which, half a century ago, would not even allow the Westerner to dwell within its borders.

We cannot lift another above our own level. The higher we would raise society the higher we must rise.

## Our Contributors.

For DOMINION PRESBYTERIAN.

### A New Explanation of the Fall of Jericho.

BY REV. JOSEPH HAMILTON, MIMICO, TORONTO, CANADA.

It is a trite thing to say, but the fact is none the less to be recognized, that the trend of this age is towards doubt or disbelief in the supernatural. Hence the attempts to explain on natural grounds, or to explain away entirely, the recorded miracles of Scripture.

And this is claimed to be advanced thought. I believe, on the contrary, that this rationalistic tendency is due mainly to ignorance; or perhaps I should say, ignorance allied with conceit. I believe it is largely our ignorance of the laws that obtain in the higher realm of nature that makes the Scripture accounts of miracles in any degree difficult to receive. Just as a fish might well think it impossible for any animal to live out of water, so we might think some of the recorded events of Scripture to be impossible, because we are ignorant of the laws that govern higher states of being than our own.

But we are getting occasional glimpses of these higher laws; and the more of such glimpses we obtain I believe the more reasonable and credible will the miracles of Scripture appear. And if we can adduce such considerations as will render even one miracle reasonably credible, we may well believe that with a larger induction of facts pertaining to the higher realm, other miracles would become credible as well. Yet I believe there will still be room for faith, where induction fails. Not in this life probably, but almost certainly in the next, I believe that the events which are deemed and designated miraculous now, will be seen to be ordinary events in higher modes of being.

A few years ago there flashed on my mind a possible explanation of the fall of Jericho which, so far as I know, had not occurred to others. I gave no publicity to the idea at the time, except a casual reference to it in a sermon. My interest in the matter has just now been revived, because of the Sunday School lesson which lately dealt with this event; and I have thought it may be an aid to faith in the simple written word if I present the matter here in the way it has occurred to myself.

The obvious difficulty is, to account for the walls of Jericho falling down flat, just as the record states. It will not do simply to dismiss the matter as a miracle, on the assumption that all miracles are possible, but not to be explained. That would be a poor argument to address to a sceptic. Miracle or no miracle, we look for an adequate cause to produce a given object. There must have been a cause for this effect. What was it that caused the walls of the city to fall down at a special, given moment? If we cannot answer that question, the account is not necessarily discredited. The event may be one of many which with our present limitations cannot be accounted for. But if we can specify a reasonable, though a supernatural cause for the strange event, then our faith in Scripture records is confirmed.

Two theories have been advanced, to account for the falling of the walls of Jericho.

It may be well to examine these theories, to find if either of them is reasonable we need go no further.

One theory is, that the strange effect was produced by an earthquake. Now an earthquake in itself is not a miracle; but it certainly would become a miracle if it were timed exactly to a special occasion, as this theory supposes. To time the earthquake exactly in this way would certainly imply supernatural agency. We are not concerned, however, with the question as to whether the agency was natural or supernatural; these are merely our local, human distinctions. The question is—Is the earthquake theory credible?

Consider what a curious earthquake this would have to be. It would need to be an earthquake extending exactly round the city; coinciding exactly with the city walls; not passing at all beyond the walls to destroy any of the Israelites massed close by the walls; and not overwhelming the city itself, for the Israelites entered the city, put the people to the sword, and carried away the treasures. Now it is likely that an earthquake of such a peculiar pattern would occur? We do not say it would be impossible; but common sense would surely discard such a theory as exceedingly far fetched and improbable.

The other theory is, that the impact of the shout of the army, and the blare of the trumpets, caused the walls to fall down. After compassing the city seven times on the seventh day, the supreme moment came when a big blast was to be blown on the trumpets, and the people were to give a mighty shout; and the theory is, that this impact of sound levelled the walls of the city. And it is strange indeed to note how many circumstances have been collated to support this fantastic theory. The case of a bridge is cited, where the tramp, tramp of an army caused the bridge to collapse. Another bridge, according to the account, was simply fiddled down. The fiddler "played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop"! And Professor Tyndall is quoted as saying: "While away up amid the Alpine solitudes of Switzerland a few years ago, I noticed that the muleteers tied up the bells of their mules, and I was told that the protracted, combined twinkling would start an avalanche"! Truly those muleteers must be a more scientific class of men than we had supposed. But I suspect Tyndall must himself have been giving them some free lectures on sound, and so frightened them that they tied up their bells for fear of an avalanche. So true it is that scientific facts unduly strained become the veriest nonsense. But such cases as we have cited, and many more of the same order, have actually been advanced to sustain the theory that the walls of Jericho collapsed by the impact of sound. And a late explorer of the ruins of Jericho has found the remains of a mud wall which he thinks was the very wall that collapsed; and the fact that it is a mud wall is worked for all it is worth in support of this famous theory. Surely I need say no more to show that the theory in question is the wildest dream.

Is there any other reasonable view, then, that meets the case? I think there is. I

shall state it, and try to support it by a few considerations partly derived from reason, and partly from revelation.

My view is, that these walls of Jericho collapsed by direct angelic agency. I believe the angels of God were there, co-operating with the Israelites; that they were waiting for the critical, appointed moment; and that when the moment came they simply pushed down the walls. Does that theory look fantastic? Possibly it may in some degree, at first sight. But wait and see what may be said in support of it.

We have first the general fact that the angels are ministering spirits to the heirs of salvation?

Along with that we have the more definite statement that "the angel of the Lord encampeth round about them that fear him, and delivereth them." This is no mere rhetoric. We have a glimpse of these angels in that scene where they surrounded Elisha. The prophet was self-possessed and calm because his eyes were opened to see these angelic hosts. The young man who was with him saw only the hosts of Syria, and was in a panic of fear. But when his eyes were opened in response to Elisha's prayer, he saw that "the mountains were full of horses and chariots of fire round about Elisha." Now it is a marvellous thing that these fleshly eyes were even once opened to see the invisible. But that one sight of those angelic warriors ought to reassure our faith in their presence for all time. And if they were even needed for defence, surely they were needed here at the taking of Jericho. The Israelites, having just emerged from their desert wanderings, had no appliances for the taking of a fortified city like this. But the angels of the Lord were there, acting in concert with the Israelites, and when the appointed moment came, they simply threw down the walls. It is true that "by faith the walls of Jericho fell down." Yes, the faith of the Israelites was the procuring cause of the victory; but the physical act of the angels was the ultimate cause. And the "angels that excel in strength" were well able to do this, as will appear later. Whether the walls were built of clay or of granite, God's angels could easily push them down.

Then besides this general angelic interference, both promised and vouchsafed as we have seen, there was a special promise of angelic help given to Israel for the express purpose of driving out their foes.

"Behold," said God, "I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Then more specifically: "I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite." We discern the fulfilment of this promise in the mysterious collapse of Jericho. The promised angel was there, doubtless in command of legions more, and at the appointed time invisible hands pushed down the walls. That not one angel only, but many, were concerned in this operation, is illustrated by the case of Elisha who was surrounded by hosts of them, as well as by the case of our Lord, for whose defence twelve legions of them were close at hand.

Then this probability becomes almost a certainty when we remember that just before the investment of Jericho, Joshua had a vision of an angelic warrior who proclaimed himself to be the captain of the Lord's hosts.

We read that "it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his

sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come." Now "the host of the Lord" here I suppose has generally been taken to mean the host of Israel. But from what has now been advanced does it not seem more likely that the reference is to the host of angels? And might not Joshua have received a hint of the special part which the angels were about to take in this enterprise? It is very easy for us to read now of the faith of Joshua in saying to the people, when the supreme moment came—"Shout; for the Lord hath given you the city." But surely, that was a marvel of faith almost beyond belief, if Joshua had not received some assurance of definite angelic help at the crucial moment. But if he did receive such assurance, then we can understand his faith. It was still sublime, though intelligible. I do not insist on this point, but it does seem to make the narrative more credible, and to account for this otherwise almost impossible faith in Joshua. At any rate, the special appearance of this angel warrior, and his avowed mission on this special occasion, gives great force to our theory that the walls collapsed by the interposition of angels.

I shall only add here, that the ministry of angels certainly includes physical acts such as the one we attribute to them in this case.

I think the idea prevails that this ministry is spiritual rather than physical. I have no doubt that it may be spiritual in a large degree. We may often receive spiritual direction and impulse from angels; there are such cases in Scripture history; but we cannot positively identify any special experience of our own as being so derived. But the Scripture abounds in cases of physical service performed by angels quite on a par with this service which we suppose them to have rendered in the taking of Jericho. Let us cite a few such cases. An angel passed through Egypt, and in one night slew the first-born in every family. On another eventful night an angel passed through the Assyrian host with such fatal effect, that in the morning a hundred and eighty-five thousand warriors lay dead upon the plain. The host of angels that surrounded Elisha were certainly ready, if so required, to deal death and destruction upon his foes. The rout of the army of the five kings was completed by a terrific shower of hailstones, so that "they were more which died with hailstones than they whom the children of Israel slew with the sword." This hail shower was most probably the work of angels. If there is any doubt as to their ability to produce such a shower, let it only be remembered that we, with our very limited knowledge of the forces of nature, can make artificial ice and hail. What may not, then, be possible to those higher beings who "excel in strength" and in knowledge? Then coming to later times, we see how an angel visited Peter in prison, smote off his chain, opened the prison doors, and set him at liberty. And as Peter followed the angel through the city they came to a certain "iron gate," which, according to the account, "opened to them of his own accord;" that is, it was opened by invisible hands. So Paul and Silas were also set at liberty. In their case there is no specific mention of an angel; but it is stated that "The

great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed." An angel must certainly have been present here. The earthquake was perhaps but a natural accompaniment of the angel's presence. Certainly the earthquake could not open the doors, and loose the bonds of the prisoners. And then we have the visit of that angel who rolled away the heavy stone from the Saviour's tomb. The rolling away of the stone in this connection is specially suggestive. How easy it is to believe that if an angel rolled away that stone, a number of angels acting together might easily push down the walls of Jericho. Thus the many physical acts in which we find angels to have been engaged, bear strong testimony to the view we have tried to sustain.

I would repeat, therefore, what I said at the beginning, that what we need mainly is more knowledge of the personalities and forces that operate in higher realms of being. If with our very limited knowledge in that direction, we can show the reasonableness of even one recorded miracle that so strongly challenges our faith, may we not believe that increasing knowledge will remove more and more of our difficulty in accepting the plain records of Scripture just as they stand? And meantime, is not faith in the accuracy of these records one most becoming and most reasonable attitude? I hope the day is coming when it will be seen that—not scepticism—but faith marks the true order of advance.

#### Manitoba Elections and Prohibition,

BY JUNNIS M.]

The friends of Prohibition are trying to console themselves by saying that as a result of the late elections here the house will be much more prohibition than the last. This is, to say the least, a poor medium of comfort when out of 24 men supplied by the Prohibitionists only five were elected. The result to most of us is simply awfully discouraging.

DISCOURAGEMENT NO. 1: In one constituency in which we ran a candidate, and in which by the pledged promises of men we were well in the running for a win. Our forces simply, "Bull runned"—only 76 in the Emerson constituency standing by their promise. Talk about pledges as much as you like, but the voter who deliberately, and in cold blood, deceives a candidate, is as guilty as a government that makes a pre-election pledge and afterwards totally disregards it.

DISCOURAGEMENT NO. 2: In Dufferin the Prohibitionists had a man nominated. Fortunately he took sick and was not able to stay with the campaign. In one town which has only one or two voters who would vote for license, all that the Prohibitionists could depend on were two men! Have men in this age no principles? Think of ministers, merchants, townsmen, all dyed in the party hue!

DISCOURAGEMENT NO. 3:—The attitude of the parties in the province. The Premier is opposed to Prohibition and was honest enough to say so. He, however, is willing to do as much for Prohibition as the people are willing to give him votes for so doing. Think of the degeneracy of the times when, instead of having a principle for which a man was willing to abide by the decision of the country, a man does what will give him election. And the opposition they were loud in their condemnation of the government.

That is what an opposition appears to be for, not to assist in government by giving advice and honest opinions, but to criticize, say caustic things but provide no remedy for the evil, but to shout as in days of old: "Great is Diana," or somebody else "of the Ephesians" or some place else.

DISCOURAGEMENT NO. 4:—There never was an election held in Manitoba when Prohibitionists got so many votes, and yet when they show so little for it. Whether this is the fault of the place adopted or not we are not prepared to say, but will allow the Manitoba branch of the Alliance to work at it.

But at the same time we do not feel it is right to be completely discouraged: "What time I am afraid I will trust in Thee;" for there are some very encouraging phases of his Waterloo. We need no longer go to Lasco riding for deeds of noble bravery. For a number of the 24 men who stood for political purity and also for Prohibition, literally flung themselves from the Mustang machine, and were trampled beneath the Manitoba stampede.

ENCOURAGEMENT NO. 1:—The way men were spoken of as being Christians and for that reason deserving the suffrages of the electorate. This is the way one paper describes Mr Jackson:

"He was the choice of the prohibitionists and the Liberals endorsed his candidature. Mr. Jackson is a thoroughly conscientious man, of strong conviction and a devoted Christian. Hamiota is to be congratulated on its standard bearer for prohibition and it is to be hoped the electors will honor their own convictions and intelligence by electing Mr. Jackson as their representative with a substantial majority."

and furthermore it is encouraging that a man who put Prohibition first was elected.

ENCOURAGEMENT NO. 2:—Although the large Independent vote cast elected not a man yet it is one sign of the liberty day, when men shall cast off the shackles of party, when men shall no longer stand under the brutal whip of the cruel task master of party, when the bell of true liberty shall some day sound its glad note and a declaration of Independence shall be written for Canada, and men shall vote for Christian statesmen to make this land a Christian state.

To this end there is much work for our church. Our missionaries are appealing to all classes of people, to all creeds and nationalities. Let us not preach politics; but let us so teach the great principles of Jesus Christ that underneath our politics, we may have a firm foundation of men of high character and noble aspirations, only attained by a consistent walk with the Great Master, for whose Kingdom and Government we ever pray.

Winnipeg, Aug. 5th, 1903.

There are lights and depths in every nature, highlands and lowlands and tablelands, and the altitude that we wish for another is usually the altitude we occupy ourselves. We live in parallels and we are ever trying to bring the lowly to our level. Our vision is latitudinal. Let us rise to the highlands and we will find that other lives soar above the cloud belt and the strata of mist and vapor. The great mind soon discovers that it is not the only peak on the mountain.

#### The Perfection.

Of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co.

## The Quiet Hour.

### Saul Tries to Kill David.

S. S. LESSON.—1 Sam. 18: 5-16. August 16, 1903.

GOLDEN TEXT—Ps. 46: 1. God is our refuge and strength, a very present help in trouble.

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

Connecting Links—Saul had apparently not recognized in David the youth who had quieted the evil spirit in him with his music, ch. 16: 19-23. Accordingly, when he went forth against the giant, Saul sent Abner to make enquiries. On the return of David from his great victory, the young hero was brought to the king. At the beginning of ch. 18 we are told of the strong friendship which sprang up between David and Jonathan, vs. 1-4.

#### I. The Joyful Welcome, 6, 7.

Vs. 5. David went out; that is, to battle. (See also v. 2.) Wisely. The Hebrew word combines the two ideas of prudence and consequent success. Over the men of war. David's position was equivalent to that of a general in a modern army. Accepted in the sight of all; first, on account of the bravery shown against Goliath, and then, because of his wisdom and prudence in daily life. Also in the sight of Saul's servants; the courtiers of the king, who might naturally have been jealous of his sudden promotion. V. 5 gives a summary, in advance, of the facts mentioned again in their proper place in vs. 13-16.

Vs. 6, 7. And it came to pass; on the return of David from his victory over Goliath. The women came out; to escort the victors with singing and dancing. Dancing, confined as a rule to women, was the usual expression of rejoicing on occasions of national triumph like the present (Ex. 15: 20; Judges 11: 34), and at religious festivals, Ps. 68: 25; 149: 3. Tabrets; a hand drum, still used by the Arabs, made by stretching parchment over a hoop, to which bits of brass were sometimes attached to make a jingle. It resembled our tambourine. With joy; that is, jubilant shouts and songs. Instruments of musick; "either triangles" or "three-stringed instruments" (Cambridge Bible). Answered one another. They sang in alternate choruses. (Compare Ex. 15: 21.) As they played; "that is, performed mimic dances" (Keil). This verse gives us the refrain of a popular song widely known, even the Philistines being acquainted with it, ch. 21: 11; 29: 5. David his ten thousands; for Goliath was more feared than a whole army of ordinary men. (Compare 2 Sam 18: 3.)

#### II. The Great Danger, 8-11.

Vs. 8, 9. Saul was very wroth; displeased that David should receive greater praise than himself. But the kingdom. Saul must have felt that, in deciding the victory which he himself had failed to win, David had proved himself more worthy to rule than he. Saul eyed David; "with a suspicious jealousy, which soon ripened into a deadly hatred." There is no reason to believe that Saul had heard of David's anointing, but he knew (ch. 15: 28), that the kingdom was to be given to a man better than himself, and he could hardly fail to recognize in David marks of superiority.

Vs. 10, 11. On the morrow; the day following the celebration of David's victory by the women. The evil spirit; some evil

power under the control of Satan, which drove Saul to madness. (Compare ch. 16: 14.) From God; because God had allowed it to come upon Saul as a punishment. Prophesied. To prophesy signifies to speak under the influence of a supernatural power, which may be good or evil. Here it means wild raving. David played with his hand. Compare ch. 16: 23. A javelin. "Saul seems to have held the javelin in his hand as a sceptre, according to ancient custom." (Keil.) Saul cast the javelin. Probably the meaning is that Saul brandished the weapon without actually throwing it, as he did on a later occasion, ch. 19: 10. Avoided; made his place void, empty: that is, withdrew.

#### III. The Growing Popularity, 5, 12-16.

Vs. 12-14. Saul was afraid of David. His fear arose from the feeling that the Lord had departed from him. His sin had separated him from God. The Lord was with him. This accounted for his wisdom and prudence, v. 5. And was departed from Saul. In punishment for his wrong doing. God gone, wisdom went too. Remove him; afraid any longer to have one as his armor-bearer who bade fair to be his rival. Made him his captain over a thousand; the same appointment as that referred to in v. 5. Saul sent David away, partly to get rid of his presence, and possibly in the hope that he might be killed in battle. Went out and came in; carrying on military enterprises wisely and prosperously and enjoying the blessing of God. The Lord was with him. Compare the case of Joseph, Gen. 39: 2.

Vs. 15, 16. Saul... was afraid of him; Rev. Ver. "stood in awe of him," a stronger expression, than that in v. 12, and including the idea of the avoidance of the person feared. All Israel and Judah loved David; a result very different from that for which Saul had hoped. Israel and Judah afterwards became separate kingdoms, but from Saul to Solomon they were under one ruler.

### David and Jonathan.

S. S. LESSON.—1 Sam. 20: 12-23. August 23, 1903.

GOLDEN TEXT—Prov. 18: 24. There is a friend that sticketh closer than a brother.

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

Connecting Links—In ch. 18: 17-30 we have two plots laid by Saul to bring David into danger and death, one in connection with the deceitful offer of Merab, Saul's daughter, in marriage (vs. 17-19); the other on the occasion of David's seeking Michal, another of the king's daughters, as his wife, vs. 20-30. Ch. 15: 1-7 relates a temporary reconciliation between Saul and David, brought about by Jonathan, but in ch. 19: 8-10 Saul attempts to kill David with his own hand. The siege of David in his house and his escape are described in ch. 19: 11-17. Ch. 19 closes with an account of David's flight to Ramah and his miraculous protection there, first from the messengers of Saul, on whom the Spirit of God came, so that they could do nothing but prophesy; and then from the king himself, who was affected in the same manner. David then returned from Ramah to the neighborhood of Gibeah to take counsel with Jonathan, v. 1. The lesson is part of the interview between the two friends, vs. 1-23.

#### I. A Solemn Covenant, 12-17.

Vs. 12, 13. The Lord, the God of Israel, be witness (Rev. Ver.). God is called upon as a witness to Jonathan's faithfulness in giving David the help asked in vs. 5-8. Sounded my father; discovered his purpose regarding David. About to morrow. That day being "the New Moon, or first day of the lunar month, was celebrated with special sacrifices and blowing of trumpets (see Num. 28: 11-15; 10: 1, 2; Ps. 81: 3); it was observed as a day of rest (Amos 8: 5), and apparently used as an opportunity for religious instruction," 2 Kings 4: 23 (Cambridge Bible). If there be good toward David. This is one alternative. The other is, if it please my father to do thee evil. Jonathan evidently felt the latter was the one his father would take. The Lord do so and much more to Jonathan. (Compare ch. 3: 17.) The words are a prayer, that if Jonathan proved unfaithful to David, the Lord would give to himself worse treatment. I will shew it thee; a pledge to tell David just how matters stand, whatever the result may be. Be with thee, as he hath been with my father. The words express Jonathan's assurance that David would one day occupy the throne then held by Saul.

Vs. 14, 15. While yet I live shew me the kindness of the Lord. Convinced that his friend is to be king, Jonathan requests for himself such kindness as David was to receive from the Lord. Not cut off thy kindness from my house forever. "House" signifies family, descendants. Fearing that David would follow the barbarous Eastern custom, according to which the first king of a new dynasty slew the family of his predecessor, Jonathan sought a promise that he would show mercy to his race. (Compare 1 Kgs. 15: 29; 2 Kgs. 10: 16; 11: 1.) When the Lord hath cut off. He was sure that the Lord would give David the victory over his enemies. David remembered and fulfilled his pledge to Jonathan, when he had become king, by seeking out Mephibosheth and making him an inmate of the royal household and treating him as his own son, 2 Sam., chs. 9 and 21: 7.

Vs. 16, 17. Made a covenant; David promising kindness to his family forever. The house of David. David's promise was to bind his descendants as well as himself. Let the Lord even require it. The meaning is, "Let the Lord exact vengeance from David by the hand of his enemies, if he fails to fulfil the covenant." Caused David to swear again. Jonathan obtained from David a second oath in addition to that implied in v. 16. Because he loved him. Love reveals in repetitions. The bond between himself and David, Jonathan felt, could not be made too close. Loved him as his own soul. Compare ch. 18: 1-3. This "is the first Biblical instance of romantic friendship." It "has been imitated, but never surpassed in modern works of fiction."

#### II. A Prudent Man, 18-22.

V. 18. The new moon. See on v. 12. They now lay a plan for David's safety. Thou shalt be missed; from the king's table, for every member of the royal household would be expected at the royal feast. (Compare vs. 5, 25.) "There was little privacy in the daily life of Eastern princes. Generally, and always on special occasions, the whole of the attendants and officers of the court dined at the same table with, but below the king, or rather, sat before the dishes, which were placed on the floor."

V. 19. When thou hast stayed three days; probably at Bethlehem (v. 6), or else in some place of hiding. Go down quickly.

Speed was necessary to avoid the danger of being observed by some of the king's spies. When the business was in hand; literally, "on the day of the business," referring either to the command of Saul (ch. 19: 1-7), or to some other event well known to David. Remain by the stone Ezel; that is, stone of departure, some natural rocks, or a heap of ruins which might serve for a hiding place. It may have been a mile stone or guide-post. See margin of Bible, "stone that sheweth the way."

Vs. 20-22. I will shoot. Since the bow was such a usual weapon (ch. 18: 4), the spies of Saul, if they were on the watch, would see nothing suspicious in his carrying and using it. The words of Jonathan to the attendant would inform David whether it was safe or not for him to go forward. As the Lord liveth. A solemn form of affirmation. David's safety in this case is as certain as that the Lord lives. The Lord hath sent thee away. Jonathan is prepared to recognize and submit to the Lord's will in banishing David from the court. "God hath another school in which the future king must be trained."

III. An Earnest Appeal, 23.

V. 23. As touching the matter; referring, not to the sign only, but to the substance of the whole interview, including the renewal of the friendship. The Lord be between thee and me; as a Witness and Judge, in case either one should break the covenant. (Compare Gen. 31: 48, 49.)

David then concealed himself, while Jonathan endeavored to apologize to the king for his absence. Finding the king still determined to kill David, Jonathan warned his friend as they had arranged. Then the two, after a tender farewell, parted, never to meet again, save once 1 Sam. 23: 16) in the wilderness of Ziph. (Vs. 24-42.) David's lament over his dead friend, the Song of the Bow, is rarely touching and beautiful, 2 Sam. 1: 17-27; and to David's everlasting honor, Saul had full share with Jonathan in the song. David's was a loyal heart, whose love even Saul's bitter enmity could not quench.

Bible Study, One Verse at a Time.

No. 16.

Psalm 103: 17.

BY MRS. ANNA ROSS.

"But the mercy of the Lord is from everlasting" to everlasting upon them that fear Him."

What matters it to the flower of the field if the wind does wither it, if at the same time, that wind is only acting as the servant of God's everlasting mercy, sweeping it up into regions of eternal life and never fading bloom, just as the whirlwind and the chariot of fire swept the prophet up into the presence of the Lord.

"The mercy of the Lord is from everlasting to everlasting upon them that fear Him." The frail flower of the field, shaken and withered by the breath of the summer breeze, is yet the heir of two eternities of Divine lovingkindness—the eternity of the past, making costly and continuous preparation for it, and the eternity of the future—that in the ages to come.

"The reward of one duty," says a wise man, "is the power to fulfill another." God does not give ease to his saints, but greater tasks. "Labors more abundant," were Paul's reward, year after year, for labors done. If we seek ease, we never can lift high the banner of the cross, and lead souls on to victory.

Our Young People

Sun., Aug. 16.—Topic—Lesson from Paul: How to Use Tact in Dealing With Men.

Tact and Truth.

Tact has a bad name because in many cases it takes insincerity as a comrade. But tact with truth is a thing quite possible, and is well worth striving for. Paul had a manly contempt for falsehood, and was true in word and deed; yet his tact is noticeable in every letter and every speech. In his letter to Philemon, how sincerely and yet persuasively he speaks of Onesimus! We are sure that Philemon did what Paul wished, after reading that letter.

Paul's tact was a bold, not a timid quality. Among the cultivated and corrupt Corinthians, he resolved to preach only the simplest gospel, "Jesus Christ and him crucified." To be "all things to all men" never meant to him to yield one syllable of truth or soften one commandment of righteousness. The more we study Paul's winsome tact, the more we see the rock of conviction that backed it.

A tactful Christian met an infidel in one of our western cities. "You need not argue with me," said the infidel, "I have my own convictions, and they are as good as yours." "I do not want to find points of argument," said the Christian, "for I am sure we have points of agreement, too. Let us find out what they are." In ten minutes the unbeliever, as he supposed himself to be, found himself stating his difficulties honestly and meeting an intelligent sympathy which drew him out irresistibly. Within a few weeks, with his doubts dispelled, he became, also, a follower of Christ. Argument had only alienated him: tact drew him gently away from his errors.

The Word in Season.

There are times when we must speak out of season, if we speak at all. The occasion is not propitious, yet it is our only occasion. In such cases we must do our best, and leave the result with God. Words out of season are often words of power, through divine blessing.

But we should watch for the opportunity of speaking the words in season. There are moments constantly occurring, when we can help our fellows toward God by a fitly spoken word. To study such occasions, and quietly improve them, is to do a true and growing work for Christ. Times of sorrow, times of rest, times of sickness, are often times when the message of the gospel is peculiarly in season, if we are ready to speak it.

Daily Readings.

- Mon., Aug. 17.—"Fervent in spirit." Rom. 12: 11-17
- Tues., " 18.—Filled with the Spirit. Rom. 8: 12-17
- Wed., " 19.—Living for Him. Mark 8: 34-38
- Thurs., " 20.—Suffering, if need be. Col. 1: 24-29
- Fri., " 21.—"Instant in season." 11 Tim. 4: 1-5
- Sat., " 22.—Faithful through all. 11 Tim. 2: 1-5
- Sun., " 23.—Topic—Lessons from Paul: how to make our lives count like his. 11 Cor. 11: 23-28

He is no seer who can see no good in another.

Making Our Lives Count

Sun., Aug. 23. Topic.—Lessons from Paul: How to Make Our Lives Count Like His. 11 Tim. 1: 6-8; 11 Cor. 11: 23-28.

Counting Up.

Our influence is the sum of our whole character. There must be a counting up, year after year, of virtues, of graces, of fruits of the Spirit, before we count for anything worth while in the service of God.

It is not large deeds and acts, but the little daily things, that make up influence. Paul, after his conversion at Damascus, prepared himself for his work in silence and retirement in Arabia. The prophet Samuel, a boy in the temple, was fitted for his coming leadership of the nation by little daily tasks. There is no royal road to spiritual power; obedience and service are its laws.

What we are stands behind what we do say, and counts for most in men's minds. When Paul spoke, all his life of hardship, of self-sacrifice, of loving devotion, spoke also, in tones that no hearer could disregard.

A Life's Value.

Paul's life, with all his education and position, counted for little before he was converted. He would have lived and died unknown in history, an obscure Pharisee in a Roman province, if he had refused to yield his life into Christ's hand. Through his consecration to God, he became one of the great figures of the world, with an influence upon it which still goes on and will go on until the last day.

The value of Paul's life lay in his complete surrender of it to God. He refused no test of pain or shame, he labored on through weariness and infirmity, he faced and met martyrdom unflinchingly. He made himself a channel for God's grace, and it flowed through him in power. He could say, truly, that it was not he that lived, but Christ in him. Every one that came in contact with Paul, thus came into contact with Christ in him.

Thus empty of self, Paul's life grew more valuable from day to day. It became filled with divine and glorious influence. He was able to do great deeds for God, and win the deepest affections of men. Only as we follow in this path of absolute consecration can we add an enduring and immortal value to our lives.

More Work.

"How do I know he is a good worker?" said someone of an earnest Christian. "By the way people are always bringing him more work to do. An inefficient man is never troubled that way." When God lays new duties on us, may we not feel that what we have already done pleases him?

Daily Readings.

- Mon., Aug. 10.—Wisdom from above. Jas. 1: 1-5
- Tues., " 11.—Patience. 11 Cor. 6: 1-4
- Wed., " 12.—Love. 1 Cor. 13: 4-8
- Thurs., " 13.—Unselfishness. Gal. 5: 13, 14
- Fri., " 14.—Suavity. Acts 26: 1-3
- Sat., " 15.—Conscientiousness. Rom. 14: 19-23
- Sun., " 16.—Topic.—Lessons from Paul: how to use tact in dealing with men. 11 Cor. 9: 19-23

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2. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 12 1903.

There was no issue of THE DOMINION PRESBYTERIAN last week. Instead of taking the usual two weeks holidays now we shall content ourselves with one.

By an unfortunate transposition of a few lines in Rev. Dr. Mowatt's sermon in our issue of 22nd ult., the continuity of the discourse was destroyed for the reader. The heading and following two lines on third column should be read as if at top of second column; and three lines at top of second column should take the place of lines so transferred. We have to apologise to Dr. Mowatt and our readers for the blunder.

Some silly people are protesting against the proposal to erect a statue to George Washington in St. Paul's Cathedral, London, England; other silly people may object to the U. S. Ambassador Choate's proposal to erect at Washington a statue of "Queen Victoria, the friend of America." We think each proposition a good one; it would have excellent international effect to carry them out simultaneously. Washington and Queen Victoria will ever stand out as two illustrious representatives of the great English-speaking world.

Andrew Carnegie has set apart \$2,500,000, the revenue from which is to be devoted to the pleasure and improvement of his native town of Dunfermline, Scotland. Among other things there is to be a theatre, in which only respectable and first-class plays are to be presented. The experiment will be watched with interest. The theatre is a powerful and popular agency in almost every country; but moralists, in the main, consider its tendencies the opposite of uplifting. Whether an endowed theatre, under proper supervision, could achieve more satisfactory results, will now have test in a Scottish town.

## A GREAT TEXT AND A QUESTION-ABLE APPLICATION.

At the present time, and in connection with Mr. Chamberlain's proposals, the British working man is reminded by superior persons that man cannot live by bread alone. The Colonial Secretary states that he would not be afraid to go into the house of a working man and tell him that the new imperial proposals mean a dearer loaf. With regard to this Punch asks the question "How long will he remain?" and shows the probable result in pictorial style. The colonial secretary coming out quickly by aid of a vigorous kick. There seems to be a strong feeling that the working classes will object to pay more for their food. One good reason is that they already pay as much as they can afford. It is simply the fact that Free Trade means cheap commodities that makes it possible for the working people to live comfortably on their modest wages. All admit that Mr. Chamberlain's promise of an increase of wages under the new regime is one that rests upon an uncertain foundation, while his suggestions of old age pensions is a delusion and a snare. As a matter of fact, it is the people who have tried to lurch sentiment out of politics and have insisted that business is business, who are now reminding the poorer people that something more than bread is needed for the life of man and for the working of an Empire. Those who look on with an impartial eye can surely see that the common people have borne their fair share of the burdens of imperialism. In the last war thousands of their sons were slaughtered and thousands more came back, to find thousands more doomed to idleness and poverty. They have to pay a greater price for their sugar to help some of the colonies and now it is asked, that they pay more for bread and beef to help others. The statement that man does not live by bread alone contains a great principle capable of many noble applications, but that thousands of poor people many of whom can with difficulty secure the needful bread should pay higher prices for the benefit of colonial farmers does not seem to be one of them. It was a humanitarian movement, christian in the largest sense, that took the tax off the peoples bread. The men who fought for free trade were the men, who were moved by spiritual principles and stimulated by lofty ideals. It was because they believed in God and the loving head that they fought to give the masses cheaper food. It is easy for those who live in luxury to preach superficial exhortations on the text. "Man doth not live by bread alone."

Ontario is a great Province already—the greatest single Province in the British Empire—but it will be a vastly more important Province ten years hence, when the Grand Trunk Pacific and various connecting cross railway lines are in full operation. There will henceforth be many opportunities for young men of steadiness and determination in every part of Canada.

## THE MAKING OF A NEW POPE.

The creation of a new Pope seems to be a difficult matter. It is carried on in a very formal manner and with great professions of secrecy. To most of us the names of the competing candidates are nothing but names. We know little or nothing of their characters or of the policy they are supposed to represent. Besides, we do not think that it will make much difference in policy. As the French say: "The more the changes, the more it is the same thing!" Of course, after an interval of twenty-five years, such an election arouses curiosity and stimulates interest. The people who take a real interest in it are disappointed when the affair moves slowly. They seem to think that men who claim to be in a special sense the representatives of heaven should be able to find out with greater speed who is the true successor of St. Peter.

On the 4th of August what seemed likely to be a prolonged contest came to an end by the election of one who had not been much "boomed." As is often the case the final choice was not one of the favourites.

## WANTED FOR THE YUKON.

The Rev. Dr. Warden has just received a letter from the Rev. John Pringle, urgently asking for the appointment of a man to undertake the work at Bonanza, in the neighborhood of Dawson City. The people agree to give at the rate of \$1,800 per annum, and a residence. It is very important that his request be complied with, without delay. The man must be young, vigorous, ordained, and with adaptability for work among the mining population in that district. Is there not among the younger, unmarried ministers of the church, some one who will volunteer his services in that connection? If so, he should immediately communicate with Dr. Warden, Toronto. The Rev. John Pringle is to be set free to visit the outlying camps ministering by preaching and otherwise, to the people in these camps. The church is to be congratulated at having at their disposal, the services of so specially qualified a man for this kind of work; and although it entails a heavy expenditure upon the Home Mission Fund, yet it is sure to tell, and will, we feel confident, appeal to the sympathy and liberality of all our people. Mr. Pringle and the other missionaries in the Yukon, have done splendid service in that far off territory; and they may rest satisfied that they have the sympathy and confidence of the entire church with them in their difficulties and trials.

So radium will cure cancer! One trouble is radium is said to be \$2,000,000 a pound. It is now obtained solely from a single variety of pitchblende found in Austria; though it is thought it will be found in Canada also. The last word in practical medicine has not by any means been spoken. It will soon be a risk to say of any ailment that it is incurable. Providence may have in store many hidden mercies in regard to healing.

## THE PERIL OF PROSPERITY.

In a "Fourth of July" article, referring to the prosperity enjoyed by the United States, the Michigan Presbyterian says:

In the momentum of that prosperity lies our danger. Its very lavish abundance is its gravest peril. For it has made us reckless and spendthrift. We are rich, but what of our prosperity? Is not Canada menaced with the same peril. The resources of our country and the prosperity which flows from their development, are blessings bestowed by God. If we fail to recognize God's hand in the bestowal of these blessings and neglect or refuse to make a wise and beneficent use of them, recognizing our stewardship, we may become a reckless, spendthrift and semi-infidel nation. Then prosperity will be a curse instead of a blessing. We must not forget the responsibilities which material prosperity imposes upon us.

## A NEW VENTURE IN JOURNALISM.

We have before us a copy of Christendom for July 25th, a weekly journal published at 10 cents per copy or \$3.00 per annum. The office of publication is in La Salle St., Chicago, and among the names of the editors we find those of several gentlemen who are associated with important educational religious movements. This journal was started about three months ago and seems to have met with a fair measure of success. It attempts to give an all round view of the events of the day and to furnish criticism from the Christian standpoint. The whole life of the World is looked at in the light of Christian ideals. For example the four items in the life of Canada that are mentioned are the following: "A Campaign against Social Evil by the Recorder of Montreal," "Pugilists sheltered in Canada," "Cottage Hospitals for Rural Districts," and "Summer Schools for Lay Workers." The correspondents from other countries seem to write from a similar standpoint and in a similar spirit. Besides the section entitled the News of Christendom, there are other well conducted departments. The editorial deals with education in regard for law, and emphasizes the danger arising from the social and political anarchy, which springs from irreverence. "Fact and Comment" deals with important recent events of international interest. Among the contributed articles, we find a serial story by Quiller-Couch, and such subjects as Chicago as a Theological Centre; and Italian Agricultural Colonies in the United States. We wish for the new journal a large measure of success and widespread influence.

Rev. Dr. Morro Gibson has returned to London, and resumed work in St. John's Wood Church, greatly benefited by his trip to Canada and the United States. His labours on this side the Atlantic were unstinted; but the Doctor appears to thrive on hard work. The British Weekly tells us he is leaving for his usual holiday season at Parkkirchen, in the Bavarian Alps, where many Canadian friends will wish him a refreshing rest.

## THE CRITIC'S CORNER.

## Professor Scrimgeour and Queen's University.

Professor Scrimgeour of the Presbyterian College, Montreal not being a member of the commission appointed by the Assembly, has given to the press a statement of his views regarding the present position of Queen's University, and its relation to the Church. This statement is interesting because, so far as the last Assembly was concerned, it represents the strong opinion of a very small minority. It is also interesting as showing the feeling of a gentleman who evidently has small admiration for Queen's, and who thinks that the work of its late Principal was a great mistake. According to the Professor, Queen's ought to have been absorbed in Toronto University, and in order to escape disaster, ought to hasten to repair the original mistake on the best terms, or on any terms. That advice is no doubt kindly meant on the part of the Montreal Professor, but those who, like myself, know something of the spirit of Queen's, and have faith in her future, are convinced that he is profoundly mistaken. The life-work of Principal Grant was not a blunder, and it will not be in vain. There is room in Eastern Ontario for a vigorous University, and I venture to say that its existence and work has been good for Toronto University, as well as for the particular part of the Province to which it has ministered. The friends of Queen's have no feeling, either against McGill University or the Presbyterian College, Montreal, but they do not think that the suggestion that they should efface themselves comes with good grace from Professor Scrimgeour.

In this connection let it be noted that the present discussion with regard to Queen's has no necessary connection with Mr. Charlton's proposals to reduce the number of colleges. The two questions happen to come up together, but they can be discussed separately. With Mr. Charlton's suggestion I have nothing to do at present.

Further it should be remembered that it was not the leaders of Queen's University who asked the Assembly to re-consider its action with regard to the final severance of the connection between the University and the Church. The Queen's Trustees were moving swiftly, a little too swiftly, I think, in another direction. The new bill was almost through Parliament, and when the Assembly had the final draft before it, it hesitated and demanded a careful re-consideration of the whole question. To this the representatives of Queen's was bound in all courtesy and loyalty to agree. There is no need then to talk as if Queen's men had betrayed the Church into a false position. The Assembly may be wrong and Professor Scrimgeour may be right; but that does not alter the fact that the vote calling for more careful consideration, was wonderful in its strength and enthusiasm. Besides, one can dissent from the position that the Church is bound hard and fast by the action of twenty-five years ago. Circumstances have changed; and a form of relation of the Church to the University may, perhaps, be devised now that will be acceptable to the whole united Church.

At any rate, the position now is a serious one. The Church must make up its mind, once for all, whether it can keep up the connection between the Arts and

Theological faculties in Queen's. No one maintains that such a connection is essential to the life of a University, or to the godliness of its teaching. That is, no Queen's advocate takes that ground, but as such a connection now exists it may be expedient to maintain it; and I hope that the commission appointed will investigate the point thoroughly.

VERAX.

## THE OTTAWA LADIES COLLEGE.

The Calendar of the Ottawa Ladies College which has come into our hands is a model of neatness. It sets forth briefly but clearly the many advantages possessed by that Institution as a residential School for girls. A glance through its pages reveals the fact that it is abundantly equipped to give its pupils a varied and thorough education. Its strong point is an exceptionally good staff of resident teachers; this not only secures thorough teaching but careful oversight and culturing influence, the great objects for which residential schools exist.

The Musical courses are all taken in the Canadian Conservatory. Specialties such as Art, Elocution &c., are amply provided for. We would judge the Institution well fitted to produce the result aimed at which according to the calendar is "to develop strong, intelligent and cultured womanhood." It is evident the College aims not at show but a real practical training which will tell in the after life of the pupil.

Certainly this College has strong claims on the attention of Presbyterian parents who are sending their daughters from home for an education. It belongs to our church and is the only institution at present of the kind for which our Church assumes responsibility. As a residential school it cannot easily be surpassed. The daughters of our church who receive their education there will be kept in sympathy with the church and its work and will return to their homes with the stamp of superior culture and ready to take their places with increased power and influence both in the home and in the church.

## Literary Notes.

Poet-Lore for July 1903 is again to hand and keeps up its character as an interesting journal of literature. At the present time the name of Emerson naturally stands out prominently. One article among the "Appreciations and Essays" called "What Bearing upon Emerson's Poems have their Titles," shows both insight and ingenuity. In the section entitled "Life and Letters" such subjects as the following are treated in a bright suggestive fashion: The New Certitude as to the Soul; The Religion of Democracy; Human Sympathy and its survival after bodily death; The Healthier Self-Consciousness. Poetry and fiction have also a due share of attention.

The Nineteenth Century and After for July contains several discussions of Mr. Chamberlain's proposals, to which reference is made in another column. In addition to these timely political contributions it has essays on a variety of subjects as The Pollution of Rivers, Radium and its Lessons, The Motor Car and the Birthright of the Highway, St. Luke and Buddhism, etc. All these articles are readable and instructive, and form a collection which represents many sides of modern life. Leonard Scott Publishing Co., New York.

## The Inglenook.

### Dickie's Garden.

BY ALIX THORN.

"I'll have sweet peas and cucumbers in my garden," said Mildred Taft shaking her mop of yellow curls.

"And I choose onions and bachelor buttons," exclaimed Tom White.

"Radishes and candytuft for me," called out a little girl's voice farther down the line, and at last it was Dickie's turn. He leaned against the desk and raised his honest gray eyes to Miss Mason's kindly face.

"I guess I want lettuce and morning glories. Grandma Shaw loves morning glories," he added, in a lower tone, and he passed slowly on. One little leg was shorter than the other, so he couldn't make such very good time, you see.

Only that morning Miss Mason, their sweet voiced teacher had asked the restless roomful of children if they would each like to have a little garden in the vacant lot by the school. If so they could choose what they would plant. She, herself, would buy the precious packets of seeds that same afternoon. The next day recess they could plant them, and oh, how interesting to see their treasures grow.

Twelve children in all decided to be little farmers, and were most enthusiastic over the project. Miss Mason never failed to keep a promise, and sure enough the very next morning a German gardener broke ground and carefully prepared the several beds for the excited children. Then the seeds were given to the brown earth's keeping, and I cannot begin to tell you how many visits were made to these even beds that were carefully fenced off from each other with rows of little stakes.

Twice each week the whole roomful grouped around the beds, had a short lesson in Natural History and watched the rich mould while Miss Mason carefully explained the processes of seed time and harvest.

"Is that a weed, Miss Mason, or a truly cucumber?" small Mildred would anxiously inquire.

"And see my corn," Tom would explain, pointing one brown finger at a tiny green blade.

But Dickie knelt by his own bit of ground and watched with loving eyes the progress of the small, growing things. What weed dared show itself in that tidy bed? Each day the sturdy shoots were well watered by their devoted owner and Dickie fairly inspired the other young gardeners by his example.

The days sped by and summer was at hand. Miss Mason's little charges began to think about vacation, for it was now late in June. Several of the children were going to the seashore; others to the mountains, and some were to find country fields. Dickie who lived with Grandma Shaw in two rooms of a tall tenement house, listened to all the chatter, and then smiled brightly as if a happy thought had come to him. He knew one thing he would do when school was over.

The last day had come; the farewell song was sung and home trooped the children. The great door was shut and the shades pulled down over the many windows that, like wide-opened eyes, had watched the little folks at work or play through the school year.

Dickie slowly climbed the steep stairs to his home, where he found Grandma Shaw smiling a welcome. She was a delicate, little old lady, with wistful eyes not unlike Dickie's own. This little boy and his grandmother had a very good understanding and she listened each day interestedly to descriptions of the wonderful gardens near the school. She had lived most of her life in the country and could tell delightful tales of broad cornfields, watched over by the funniest of scarecrows, who waved long arms in a most terrifying way when the wind blew; of gathering apples and pumpkins in the autumn; of husking the golden ears when the harvest moon shone down like a great yellow eye. What wonder, then, that Grandma Shaw should love to hear about the progress of the lettuce, the morning glories, and even ask for news of Tom's onions and Mildred's cucumbers.

The first day of the vacation found Dickie back at the school building, where he looked up the good-natured janitor, who had put up the tin pail that had always served as a watering can. Now he helped to fill it, and watched the little boy water his fine, flourishing heads of lettuce and the tangled hedge of morning glories.

And then Dickie's eyes traveled to the other beds neglected by their owners. He paused in his work, half turned away—hesitated, then decided to accept his self-appointed task. True, it would mean many trips to the faucet, but it was the only way to save these little gardens.

Almost every day the boy might be seen journeying from bed to bed, leaving a moist trail behind him. Sometimes a kindly shower came to his aid and sent merry little rivulets racing down the paths and through the dry furrows.

One warm August day Dickie, surveying his land, discovered a generous head of lettuce; two cucumbers; three radishes and some onions ready to gather.

"Take 'em home, my boy!" cried the kindly janitor. "Sure and don't they all belong to yez? Here, son, I'll lend you this basket to carry 'em in."

Was there a prouder and happier boy in all the busy city that summer evening when Dickie and Grandma Shaw sat down to supper?

In the center of the table a bouquet of bachelor buttons, candy tuft, and some close-shut morning glories made a brave showing in a cracked sugar bowl, and around it were grouped the garden products. Surely no lettuce was ever so green and tender, cucumbers so crisp, radishes spicy and pink as coral, or onions so white and firm.

Grandma Shaw's cheeks were quite pink with excitement, and Dickie's eyes shone. "And just think, grandma," he cried, "if I'd have gone to the mountains like those other children we couldn't have had this lovely tea party."

### The Mission of Volcanoes.

Terrific as are the forces of volcanic action they have in the past, and do yet, serve their ordained purpose in the magnificent scheme of creation and cosmic development. Volcanoes form a natural vent for the pent up internal forces resulting from the slow cool-

ing and consolidation of the earth's mass. They act as the safety-valves of the world, without which the crust of the earth would in all probability burst with explosive force. Volcanoes tend, in fact, to maintain the normal stable equilibrium between the interior and the outer surface of the world. Volcanic action in the past has been one of the most potent agencies in the formation of the present contour of the globe, and it appears destined in the future to maintain its place as a permanent factor in mundane developments.

### Prince Tatters.

Little Prince Tatters has lost his cap!  
Over the hedge he threw it;  
Into the river it fell "kerslap!"

Stupid old thing, to do it!  
Now mother may sigh and nurse may fume  
For the gay little cap with its eagle plume,  
"One cannot be thinking all day of such matters!  
Trifles are trifles!" says little Prince Tatters.

Little Prince Tatters has lost his coat!

Playing, he did not need it,  
"Left it right there, by the Nanny-goat,  
And nobody never seed it!"  
Now mother and nurse may search till night  
For the new little coat with its buttons bright!  
But, "Coat sleeves or shirt sleeves, how little  
it matters!"  
Trifles are trifles!" says little Prince Tatters.

Little Prince Tatters has lost his ball!

Rolled away down the street!  
Somebody'll have to find it, that's all,  
Before he can sleep or eat.  
Now raise the neighborhood quickly do!  
And send for the crier and constable, too!  
"Trifles are trifles, but serious matters,  
They must be seen to," says little Prince Tatters.

—Laura E. Richards, in Christian Register.

### How to Stand Straight.

One of the most admirable points in military discipline, says an exchange, is the erectness of figure given by the drill exercises. A "soldierly" bearing is proverbially a fine one. The following rules, if strictly carried out, will give the civilian the benefit of a carriage. Try them and see:—

Make it a rule to keep the back of the neck close to the back of the collar. Roll the shoulders backward and downward. Try to squeeze the shoulder blades together many times a day. Stand erect at short intervals during the day—"head up, chin in, chest out, shoulders back."

Walk or stand with the hands clasped behind the head and the elbows wide apart. Walk about, or even run upstairs, with from ten to forty pounds on the top of the head. Try to look at the top of your high-cut vest or your necktie. Practice the arm movements of the breast-stroke swimming while standing or walking. Hold the arms behind the back. Carry a cane or umbrella behind the small of the back or behind the neck.

Put the hands on the hips, with elbows back and fingers forward. Walk with the thumbs in the armpits of the vest. When walking swing the arms and shoulders strongly backward. Stand now and then during the day with all the posterior parts of the body, as far as possible, touching a vertical wall. Look upward as you walk on the sunny side of the street.

### King Olaf's Dog.

History tells us about Olaf, King of Norway, a warlike prince, famous in his day, shortly before the time of the Norman Conquest. And as it was not very difficult in fine weather to get across the sea to Britain it was a temptation to land there to fight and rob the natives.

Then on one excursion of the kind he

thought he would go still further afield, and see what was to be got in Ireland. It was the "Emerald Isle" even then—and, of course the shamrock—and there were herds of cattle, just what the Norwegian warriors wanted for food.

One large herd had at this time been brought in before the king, but amongst it were certain cows of a poor peasant, who humbly implored that they might be given back to him as they were his only means of living.

"But how can you tell which are yours?" quoth Olaf.

"Please, sire," replied the countryman, "nothing is easier—my dog will know them."

"Well, then, let him try," was the answer, and both king and courtiers smiled, incredulous, since to their eyes each one looked like the other.

"Now, Viq," said the peasant, and with a whisper in his ear of his own native tongue he sent him forth to the herd.

With a rush and a bark and a way of his own he singled out this one and that one till the right number were separated and stood apart, the owner's property intact.

"Well done, noble creature!" cried King Olaf, delighted with his sagacity. "I must have that dog; I will buy him."

"Nay, sire," said the Irishman, "I could not sell him, for he is more than money's worth to me; but if your Majesty will accept him, take him as a present, and away in your country they will see how clever and how faithful an Irish dog can be."

The king took off the gold ornament about his neck and bade him keep it as a remembrance, and Viq became his property. Back to the Norway shore he bore him, and prized him much. In many a battle he was by his side—yes, as faithful to a Royal master as he had been to a humble one; and as tradition tells us, he was slain at last in a fight, Olaf's spear having killed an idolater, but not before the idolater had wounded Viq; and so passed away the Irishman's dog.

A contemporary tells a good story concerning a railway carriage dispute. A gentleman who had secured his corner seat by placing a handbag on it was surprised and pained to find on his return from the book-stall, perhaps, a lady in occupation of it. Gently he remonstrated with her. "Perhaps you are not aware," she said patly, "that I am one of the director's wives." "My dear madam," retorted the aggrieved passenger, "if you were his only wife it would be no reason for taking my seat." Then she hastily sought another compartment.

"Tis worth a wise man's best of life,  
Tis worth a thousand years of strife,  
If thou canst lessen but by one  
The countless ills beneath the sun."

#### Renovating Old Furniture.

"Where in the world did you find this lovely set of furniture?" asked one friend of another.

"In my attic among discarded lumber," was the reply.

"Please explain."

"I needed another bedstead, dressing bureau and washstand for my little guest chamber, but could not now afford to purchase them, so, I brought down these antiquated articles, rubbed them off with sandpaper, painted them white, three coats, varnished them finally, and renewed the handles. This is the result."

"Well," said the friend, "nothing could look newer, cleaner and daintier."—Christian Intelligencer.

#### A Paradise for the Sportsman.

The wild rugged grandeur of its scenery, the health giving properties of the atmosphere, the primeval wilderness and the surroundings and the splendid fishing and hunting grounds of the Lake Nipissing and French River District in the "Highlands of Ontario," about 200 miles north of Toronto and reached by excellent transportation service, are attracting thousands of sportsmen who do not care for the gaieties of the modern summer resorts, but prefer the untrodden forests and the pleasures to be derived from out-door life. Black bass, maskinonge and pickerel fishing unexcelled. Handsome illustrated publication sent free upon application to J. Quinlan, District Passenger Agent, Montreal.

#### Wasps and Their Ways.

Two boys took a walk with a naturalist one morning.

"Do you notice anything peculiar in the movements of those wasps?" he asked, pointing to a puddle, around which some of them were busily engaged.

"I don't," replied one of the boys, "except that they seem to come and go."

The other observed them closely, and said:

"They fly away in pairs; one has a little pellet of mud, the other has nothing."

"I am glad you have discovered something," responded the naturalist, "but both wasps were busy; the one you thought idle had a drop of water to carry. They reach their nest together; the one deposits the mud and the other ejects the water upon it. They then mix it, and fly away for more, and thus the nest is gradually built."

The boys never forgot the incident, nor the lessons which their kind friends sought to point out, namely, the industry and patience of the wasps, and the importance of acquiring knowledge by careful observation.

#### Literary Notes.

THE COSMOPOLITAN for August is bright and readable. Savinia Hart writes of *The Way to Win a Woman*, and Frank C. Drake of *Shakspeare in Modern Settings*. In the way of fiction we have *A Romance of the Executive Chamber*, by Wm. R. Lighton, *Realization*, by Josephine Elyom, *Cupid and the River God*, by Wm. McLeod Raine, and *Shaughnessy and The Turnpike Toll*, by Wm. Hamilton Osborne. Irvington, New York.

GOOD HOUSEKEEPING for August contains an article entitled *Home Life of the Indians* in which their life of to day is contrasted with that of long ago. Other interesting articles are *A Homely Sweet—Honey from a Canadian Bee Garden*; *A Queen's Summer Outing*; *The Family Horse*; and *The Magic Power of Exercise*. Under the department called, *The Table*, many good recipes are given. Dominion Phelps Company, Toronto.

Especially attractive for midsummer reading is the number of *THE LIVING AGE* for August 1. Opening with an article from the *Edinburgh Review* on "The Supernatural in Nineteenth-Century Fiction," and following that with the instalment of "The Oberles" in which M. Bazin's fascinating story draws towards its climax, it contains also some delightful letters of Charles Dickens, just published in *Chamber's Journal*, and a clever short story from the *Cornhill Magazine*, called "His Excellency's Aigrette."

#### BABY'S SECOND SUMMER.

WHY IT IS A DANGEROUS TIME FOR THE LITTLE ONES.

Baby's second summer is considered a dangerous time in the life of every infant because of the disturbance to the digestive functions caused by cutting teeth during the hot weather. In slightly less degree every summer is a time of danger for babies as is shown by the increased death rate among them during the heated term. Of great interest to every mother, therefore, is a comparatively recent discovery of which Mrs. David Lee, of Lindsay, Ont., writes as follows:—

"My little girl had a hard time getting her teeth. She was feverish, her tongue was coated, her breath offensive, and she vomited curdled milk. On the advice of our doctor I gave her *Baby's Own Tablets* and she began improving at once. She had not slept well at night for about three months, and I was almost worn out caring for her. Nothing did her any good until I gave her the tablets. Now her food digests properly, her breath is sweet, her tongue clean and she is quiet and good. I can strongly recommend the tablets to other mothers as they cured my baby when nothing else would."

*Baby's Own Tablets* are sold by all dealers in medicine or will be sent postpaid at twenty five cents a box, by the Dr. Williams Medicine Company, Brockville, Ont.

HARPER'S MAGAZINE, (the mid-summer number) contains a large number of excellent short stories. The first is a quaint and delightful one called, *The Castle of Content*, illustrated with colored pictures, reproductions of paintings by Howard Pyle. Some of the well known authors writing for this number are Robert W. Chambers, Margaret Beland, Arthur Colton, Mary E. Wilkins Freeman, Marie Van Vorst and Brander Matthews. Alice Brown begins a rather strong novelette, "Judgment," and the editor announces that *Mary Johnston's* new serial will be ready for the fall. Harper and Brothers, New York.

THE STUDIO for July opens with an article by Mrs. Frances Keezer on *The Work of Albert Paul Besnard*. Then follows a short description of Mr. G. P. Bankart's *Lead Work*, by Ernest Radford. Wynford Dewhurst's second article on *Impressionist Painting* is most interesting, the illustrations being remarkably fine. In *Some Recent Portraits*, by Harrington Mann, reproductions are given of seven portraits. Studio Talk is full of interest as usual, and the several supplements are most valuable. 44 Leicester Square, London.

If there is no good in us we will see no good in anything.



## Ministers and Churches.

### Ottawa.

At the Glebe and Bank street the pastors took the usual services.

Rev. Dr. Armstrong, of St. Paul's, preached at Maxville last Sunday, exchanging with Rev. James Cornack.

At the last communion in the Glebe church 26 new members were added to the membership, 21 on profession of faith, and 5 by certificate.

The pulpit of St. Andrew's church has been filled with much acceptance by Rev. Dr. Cameron, of Edinburgh, Scotland, for the past two Sundays.

### Montreal.

The Witness of a recent date, says: Mrs. Chin Nom Sing, is the latest acquisition to Chinese society in Montreal. Her husband, Chin Sing, as he is usually called, is the faithful native assistant of Dr. Thomson, the Chinese missionary. Mrs. Chin Sing arrived in Montreal on Wednesday, much to the delight of her husband, who is also the proud father of little Tom Quong, a sturdy, fine-looking little chap of some six years of age. Chin Sing left China for Canada when little Tom Quong was three months old, so the reunion is a very happy one, all round.

Mrs. Chin Sing is quite a good-looking little lady, with the calm unruffled expression of Eastern women. A visitor who called yesterday at the St. Andrew's Home, where she has been given a room until her husband can find a suitable house, found Mrs. Chin Sing a very pleasant hostess, who did the honors of her apartment graciously, in spite of the Canadian garments which seemed a bit out of harmony with her round olive face and sun-smooth black hair, combed tightly back from her face into a not-unbecoming 'chun' at the back of her head. She was wearing a blue muslin blouse with lace medallions, a dark skirt and leather belt, and bracelets, one of jade and the other of gold. She greeted her visitor with the pleasantest possible smiles, and ushered her to a chair beside a table whereon lay a Chinese Bible open. Mrs. Chin Sing and her visitor conversed amiably for some time in a code made up of smiles and nods, one or the other occasionally breaking the monotony with a little remark in an unknown tongue. The entrance of another visitor, Mrs. Sang Kee, whose ten years in Montreal has fitted her for the position of interpreter on such social occasions, opened up a medium for the interchange of compliments. Mrs. Chin Sing, in a graceful manner, presented a gorgeous yellow satin pencil case, embroidered in green and brown and six other colors by her own deft fingers, to her visitor, who reflected with some embarrassment that she might have given a breach of Chinese etiquette in not having prepared herself with a gift for her hostess.

Mrs. Chin Sing will assist her husband in his work in the mission.

### Eastern Ontario.

Rev. K. McDonald, Williamstown, has resumed work after a brief vacation.

Rev. W. A. Lochead, of the Student Missionary movement, was in Almonte on Wednesday.

Rev. Dr. Moore, of Ottawa, preached in the Russell church on Sunday morning.

Rev. A. Mackenzie, of Douglas, has been granted leave of absence for three months.

Admaston and Bakeney in Lanark and Renfrew Presbytery have been declared vacant.

Rev. Mr. MacLean, of Oak Lake, Man., filled the pulpit of St. John's church, Brockville, last two Sundays.

In the absence of Rev. J. R. Conn, of Napanee, Rev. A. Macdonald will take his duties.

Rev. Mr. Summerville, of Toronto, will occupy the Bradford Presbyterian pulpit in the absence of Rev. Dr. Smith on his holidays.

Rev. J. Ferguson Millar, late assistant pastor of St. Andrew's church, Amprior, left last week for his home in Millarton, Ont.

Rev. Messrs. A. G. Cameron, of Vars, and T. A. Sadler, of Russell, have returned from a pleasant visit to the Old Lands.

The Russell ladies' excursion to Rockcliffe, Ottawa, on Saturday was well patronized. The organ fund is the richer by some twenty dollars.

Next meeting of Lanark and Renfrew Presbytery will be held in St. Andrew's church, Carleton Place, on 20th October at 10:30 a. m.

Rev. Gillies Eadie of the Presbyterian volunteers' union for foreign missions, conducted the services at St. Andrew's church, Picton, last Sunday morning.

At Lanark and Renfrew Presbytery hearty sympathy was expressed for Rev. A. H. Macfarlane and family of Franktown in their affliction.

Plans for a new manse at Alexandria have been adopted, and Messrs. H. Munro, D. H. Watson, and John E. McRae were appointed a committee to superintend its erection.

Rev. G. C. McLean, formerly pastor of St. John's church, was in Almonte for a couple of days last week. He intends returning to Scotland shortly.

Miss J. Tanner entertained the ladies of St. Andrew's church W. F. M. S. at the manse, South Lancaster, on a recent afternoon when a pleasant and profitable time was spent.

Members of Lanark and Renfrew Presbytery are reminded to forward contributions for the Bathurst Manse to Rev. D. Currie, Perth as soon as possible.

At the last meeting of Lanark and Renfrew Presbytery much useful work was done. Rev. D. M. Buchanan was elected moderator; and Rev. John Hay was acting clerk.

St. John's church, Vancouver, B. C., has extended a unanimous call to Rev. R. Laird, M. A., pastor of the First Presbyterian church, Brockville. Mr. Laird is a graduate of Queen's and a popular preacher.

Rev. W. M. Martin, of Exeter, is visiting Beaverton, that charming summer resort on the eastern shore of Lake Simcoe, where he is the guest of his brother Rev. D. M. Martin, of Cunningham.

Rev. Mr. Woodside of St. Andrew's, Carleton Place, is spending a month's holidays in the neighborhood of his old home in Quebec. Mrs. Woodside accompanies him. Mr. F. A. Robinson, student in Theology at Queen's occupies the pulpit in St. Andrew's meanwhile.

A unique wedding occurred on the outskirts of Renfrew recently. Thomas Williamson and Rachel Watson, both belonging to a gypsy camp in the neighborhood, were united in marriage. Rev. John Hay officiating.

Whitby Presbytery, at its recent meeting, passed a resolution expressing its sympathy with Rev. J. A. McKee, Orono, in his recent illness, and expressing its pleasure and gratitude at his recovery. Next regular meeting in St. Andrew's church, Whitby, the 3rd Tuesday of October.

In response to a request from Barr's settlement for a re-arrangement of that field the Presbytery of Lanark and Renfrew appointed the following committee to look into the whole matter and report. J. Hay, G. D. Bayne, J. Rattray, ministers, and J. Stewart and A. Johnston, elders.

The resignation of Rev. D. D. McLennan, of Apple Hill, having been accepted by the Presbytery he will preach farewell sermons next Sabbath. Rev. P. F. Langell, Martintown, is interim moderator, and will preach the pulpit vacant on the 16th inst.

A meeting was held in the Carp church for the purpose of organizing a ladies' aid society. Mrs. E. P. Pearson was elected president, Mrs. K. H. McElroy vice-president, and Mrs. A. Pender secretary-treasurer. There was also a committee appointed. Under this management the society should prove a great success.

It is rather late to make mention of the successful anniversary services held a couple of weeks ago at Kilmoryn in connection with the induction of Rev. Mr. McGillivray, when Rev. A. E. Mitchell, of Erskine church, Ottawa preached to large congregations.

At a meeting of St. John's congregation, Corawall, the following committee were appointed to receive and deal with applications for filling the vacancy caused by the resignation of Rev. Dr. McNish. D. B. MacLennan, K. C., His Honor Judge Liddell, A. P. Ross and G. C. Colquhoun, representing the Board of Managers and H. Cline, James C. Macfarlane and J. Skelton, representing the congregation. Already several applications have been received. At the first meeting of the committee on Monday last, D. B. MacLennan, K. C., was appointed chairman and A. G. Watson secretary. On Sunday

last, the pulpit was filled by the Rev. B. D. Miller, of Hawkesbury.

It is announced that the newly organized Ladies Aid Society of the Carp church will shortly hold a lawn social on the spacious grounds of "Elanwood," the pleasant home of Mr. and Mrs. Hugh Gourlay. It is also expected that Rev. Norman McLeod, the popular pastor of MacKay church, Ottawa, will lecture on the occasion. Should the weather prove suitable a most enjoyable season may be anticipated.

At Lanark and Renfrew Presbytery Rev. A. A. Scott presented the Home Mission Report, and its various items were considered and adopted. Deputations were appointed to visit the various fields as follows: (1) Alice, G. D. Bayne; (2), Bathurst, A. A. Scott; (3), Calabogie, E. D. Shaw; (4), Chalk River, M. D. M. Blakely; (5), Killaloe, J. Rattray; (6), Lanark, D. Currie; (7), Scotland, J. Hay. The convenor was empowered to present the claims for the current six months and also to secure supply for the winter when it is needed.

The death is announced of Rev. Peter Watson, of Williamstown. The Rev. gentleman, who had reached the age of 76 years, had been in feeble health for some time. He was held in very high esteem in the community, and his warm hearted, genial disposition won for him the affectionate regard of all who had the pleasure of his acquaintance. Mr. Watson was a native of Inverness, Scotland. He was ordained and inducted to the charge of St. Andrew's church, Williamstown, on the 21st September, 1856, at the age of twenty-nine years. He succeeded the Rev. John MacKenzie, who was the successor of the Rev. John Botham, the first Presbyterian clergyman in Upper Canada, having commenced his labours here in 1787. Mr. Watson ministered to the congregation of St. Andrew's church continuously from his induction in 1856 until a few years ago, preaching in English and Gaelic. He was greatly beloved and respected by the people of Williamstown and throughout the district. The funeral took place on Tuesday to St. Andrew's church and cemetery, Williamstown, there being a large assemblage of people from all parts of the country to pay a last tribute of respect. The service was conducted by the Rev. A. Givaa, assisted by the Revs. K. McDonald, J. S. Burnet, John Matheson, P. F. Langill, Liddell, Tanner and Graham. The pall-bearers were Messrs D. J. McGregor, Capt. H. A. Cameron, A. J. Sullivan, A. A. Dunlop, D. A. Dickson and Wm. Macpherson. Honorary pall-bearers:—James Dingwall, Thos. McDonald, Geo. H. MacGillivray, John A. McDonald, Thos. Heenan, and Dr. Falkner. The surviving members of the family are Dr. Neil Watson, of Red Lake Falls, Minn.; George Watson, of Fergus, Ont., and Miss Lizzie Watson, of Montréal. All were present at the funeral. A brother survives in the person of Rev. David Watson, D. D., who was minister of St. Andrew's church, Beaverton, for over 40 years. He resigned the pastorate some four years ago.

The Rev. Dr. McNish, in taking leave of St. John's congregation, Corawall, after a pastorate of thirty-five years, preached a very appropriate sermon from the words: "Finally, brethren, farewell!" In the course of his remarks he said: "I am to-day to take farewell of this congregation, as its minister for some thirty-five years. Thirty-five years form a large portion of a lifetime, and no one can live over so many years without seeing many changes, and without learning many solemn lessons, and without perceiving that the words of the Hebrew Psalmist continue to gain deeper meaning and solemnity—'We spend our years as a tale that is told.' Who among us, as he allows his thoughts to travel over thirty years or more, does not realize that time is on the wing, and so important are the incidents of our life that we cannot call up any distinctive feature whereby we can even in thought separate one year from another. It seldom happens in Canada now that any minister is for thirty or thirty-five years minister of the same congregation. Much can be advanced in favor of long pastorates, for time is needed to enable ministers and members of the same congregation to know each other intimately and to have that confidence in each other which conduces largely to the growth and development of religion. The call which was extended to me in 1868 contained the names of 81 communicants and cards of 7 adherents—88 in all. The names of 6 elders were adjoined to the call, all of whom have been dead for several years. Forty-five of those who signed the call

are now dead; twenty-four alone remain without the bounds of this congregation. I find that up to the present time I baptized 529, the largest number of whom were infants and children. I conducted funeral service at the interment of 343 persons. I performed the marriage ceremony on 272 occasions. Many of those whom I married live beyond the bounds of this congregation. I have preached over 2000 sermons to this congregation. When I include the years during which my predecessor, the late Dr. Urquhart, was minister of this congregation, I find that for some 80 years he and I have been in charge of this church. I am not aware that there is another case in the Presbyterian church where two ministers had to do with one congregation for almost 80 years. There were about 100 communicants when my connection began. There are now 300. As has already been mentioned in these columns the congregation of St. John's is dealing generously by Dr. McNish, who gets \$1,000 per annum for life, with the use of the manse. His many friends will unite in wishing him many happy years in the pleasant home thus provided.

#### Western Ontario.

Rev. Dr. Stewart, of Clinton has completed a twenty-five years pastorate.

Rev. Mr. Hamilton, of Weston, is spending eight weeks in Muskoka.

Rev. J. Little, of Holstein, is holidaying in Glengarry and other places.

Rev. D. Currie, of Keady, has been preaching anniversary sermons at Nassagaway.

Rev. John Currie, of Belair, conducted communion services at Acton last Sabbath.

Rev. B. B. Williams, of Guelph, took the services at Moshoro on a recent Sunday.

The stipend of Rev. W. C. Clark, Brampton, has been increased to \$1,500 per annum.

Last Sunday Rev. Dr. McCrae, of Westminster, preached a suitable sermon to the Masons of Bryanston.

Rev. J. G. Stuart, B. A., of Knox church, London has been exchanging with Rev. A. C. McLennan, of Kippen.

Knox congregation, Acton, has extended a unanimous call to Rev. J. C. Wilson, B. A., of Stouffville.

Rev. R. Pogue, of Hespler, has gone to Philadelphia where he will fill the Rev. Wm. Paterson's pulpit for the next six weeks.

Rev. H. R. Horne, Elora, is taking his summer vacation. Last Sunday, Rev. S. C. Grabe, of Toronto, occupied Chalmers' church pulpit.

The Rev. Dr. J. R. Dickson, Galt, left on Monday last week for Glasgow and Edinburgh. He will be away altogether six weeks, including five Sundays.

Rev. J. S. Henderson, of Hensall, at a special meeting of Huron Presbytery, asked for delay to further consider the call extended to him by St. Andrew's church, Westminster, B. C.

The Brockville Recorder says: Rev. and Mrs. D. Strachan, Master Ian Strachan and Mrs. Thompson have gone to spend a couple of weeks up the river at Turkington's, near Ivy Lea.

In the absence of the pastor, Rev. F. J. Maxwell, of Riply, preached in Erskine church, Hamilton for the last two Sundays in July. During August Rev. D. J. Davidson will conduct the services.

Rev. Mr. McDermitt, of Merritt, failing to appear in Wentworth church, Hamilton, last Sunday week, Mr. Wm. Leckie, assistant city treasurer, who is also superintendent of the Sabbath School, took the service in the morning, giving a very practical discourse.

The Rev. D. M. Robertson B. A., has resigned the charge of Botany, Kenbridge and McKay's Corners, Chatham Presbytery. The resignation will be dealt with at the meeting of Presbytery in Chatham on the 8th Sep.

The Rev. W. G. Hanna, M. A., of Mount Forest, preached the sixteenth anniversary of the Rev. M. C. Cameron's induction to Chalmers' church, Harrison last Sunday week. The sermons were greatly enjoyed by large congregations.

The pulpit of the First Presbyterian church, London, on the 26th ult., was occupied by Rev. E. F. McL. Smith, of Milton. Both sermons were singularly powerful. "If they were samples of his average pulpit work," said one of the congregation, he need not stay long in Milton.

Rev. Robert Laidlaw, B. A., preached at St. Andrew's church, London, on the 26th ult. Rev. Dr. Johnston, being absent, preaching in Detroit. "Mr. Laidlaw, who is now assistant to Rev. Dr. McMullen, of Woodstock, has many friends in this city, who were glad of this opportunity of again hearing him."

Of a worthy Presbyterian elder the Sarnia Observer has the following: Senator Vidal came home from Ottawa to spend his 84th birthday—Tuesday, August 4th—with his family in Sarnia. The aged senator is hearty and vigorous as ever and looks as fit and well as he did ten years ago, and has evidently many years of usefulness before him.

At a special meeting of Paris Presbytery, held at Woodstock on 27th ult., the resignation of Rev. E. Cockburn, of Paris charge, was reluctantly accepted. Dr. McMullen, Dr. MacKay and several other members of the Presbytery voiced the feelings of the brethren towards Mr. Cockburn and their profound sympathy with him in his illness. Rev. W. A. J. Martin, of Zion church, Brantford was appointed to declare the church vacant and to act as interim moderator of session.

#### Northern Ontario.

The Stayner congregation have purchased a manse. The price paid was \$1,800.

Rev. Robt. Harkness, Mrs. Harkness and family, Cornwall, Ont., are spending a month at Harrison Ont.

Rev. A. C. Wishart, B. A., of Knox church, Beaverton, has resumed work after a two month's vacation.

Rev. Dr. and Mrs. Somerville arrived home from the Pacific coast, having had a very enjoyable time.

The next meeting of North Bay Presbytery will be held at Powassan, September 30th, and a convention of Young Peoples societies at the same place on the day following.

On the 4th inst. Owen Sound Presbytery sustained a call to Mr. F. C. Harper B. D., from Knox, St. Vincent and St. Paul's, Sydenham, salary \$800 with manse and glebe of five acres, and annual vacation.

Rev. Mr. McLennan, of Kippen, preached to large congregations in St. Andrew's church, Bayfield last Sabbath. Mr. Mustard, of Brucefield, a Knox College student, will preach in the same place next Sunday.

Rev. Mr. Larkin and family, of Seaford, will be among the summer campers at Bayfield, having taken a cottage there for the summer. Rev. Mr. McNab, of Walton, and family are also summering there. The Expositor says: Bayfield is rapidly becoming a clergyman's paradise.

The Presbytery of Kingston met at Belleville on the 21st inst., the attendance was large and the usual business of the July meeting was expeditiously transacted. Rev. W. S. MacFavish was continued moderator for another year. Mr. McLennan resigned his position as convener of the H. M. committee, and Mr. Binnie was appointed to the office. Mr. A. Laird becomes convener of the committee for the examination of students instead of Mr. Boyd, resigned. The conveners of other committees were continued. Mr. Dancy brought up the desirableness of dividing the congregation of Storrington, Pittsburgh and Glenburnie, and uniting Pittsburgh to St. John's, Pittsburgh. The commission of Presbytery was instructed to attend to this business at a suitable time.

That excellent newspaper, The Orillia Packet of last week, contained a lengthy account of a happy event, from which we glean the following: The Presbyterian lecture room has seldom had a happier or more pleasant gathering than that on Monday evening, when the congregation came together to celebrate the twenty-first anniversary of Dr. Grant's pastorate. The number present was in itself remarkable for this season of the year, and the spirit of good feeling and rejoicing made its pervading influence felt throughout the evening. It was not alone the members of his own congregation, either, who were present to felicitate with their pastor over his long and successful ministry amongst them. The other churches also were represented by their ministers, who extended their congratulations. The chair was occupied by the Rev. Dr. Gray, who, after founding the Orillia Presbyterian church, has been privileged to see it grow and prosper to so remarkable an extent. Short addresses were

delivered by Mr. J. P. Henderson, senior member of the Session; Mr. W. S. Frost, for the deacons and managers; Dr. McLennan, for the congregation; the Rev. Canon Greene, the Rev. J. L. Locke and the Rev. P. K. Dayfoot. The feature of the evening was the presentation of an address to Dr. Grant, accompanied by a purse of \$300 in gold. The address was read by Dr. Beaton, and the purse was presented by Mrs. George Grant. Dr. Grant made a most feeling and felicitous reply, not only for the address and purse, but for all they had done for him during his twenty-one years amongst them. After a brief musical programme had been carried out, refreshments were served by the ladies, and an hour was very pleasantly spent in social intercourse. On Tuesday Dr. Grant left for Port Sandfield, to spend a month's holidays. His pulpit will be filled for two Sundays by the Rev. Prof. Jordan, of Queen's University.

#### Winnipeg.

The large influx of theological students as well as arts men has necessitated the renovation of Manitoba colleges. A large sum is being spent on the interior and the exterior woodwork is receiving a coat of paint. Old students will scarcely recognize the college now in its new dress, as the familiar red of the "turrets twin" is changed to a darker hue.

The board of management have secured Mr. William Tier, M. A., of Toronto university, to fill the vacant tutorship in the college and he will be in residence at the beginning of the September term. Mr. Tier is a distinguished graduate in mathematics and physics, and has had an extensive experience in the high schools and collegiate institutions of Ontario.

#### The Assembly Fund.

Rev. Dr. Warden has sent out the following circular:

The annual collection upon behalf of this Fund takes place on Sabbath, 23rd August.

In addition to the expenses immediately connected with the meeting of Assembly, and the publishing of the annual volume of Minutes, this Fund has to bear all necessary expenses connected with Committees of the Church that have no fund of their own, such as the Committees on Statistics, on the Distribution of Probationers, on Church Life and Work, etc. There is also an annual charge on account of the general expenses of the Presbyterian Alliance.

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

The estimated amount required this year is \$7,500. The Fund is at present \$1,000 in debt. To meet the expense of printing and distributing the volume of Minutes, etc., the sum of about \$5,000 is needed before the end of August. Will you kindly see that a contribution is made by your congregation, and the amount forwarded immediately after the twenty-third August.

#### Presbytery of Quebec.

The Presbytery of Quebec met in the city of Quebec, on the 4th August to dispose of the call to Rev. Duncan MacLeod, M. A., of Hampden, from the U. F. congregation of Carlisle (Scotland), and which had been considered at the last meeting. Mr. MacLeod intimated his acceptance of the call, and the Presbytery agreed to his translation. Both the Presbytery and congregation regret his removal to another field. Rev. Malcolm MacLeod, Marshboro, was appointed moderator of the vacant congregation. This makes the third vacancy in the Presbytery, with strong probability of the number being increased shortly.

Rev. D. Tait, B. A., of Quebec, who was a commissioner to the late General Assembly, spent a month, after the rising of Assembly, at the coast and various points, and has returned greatly benefited. Like others he is greatly impressed with the vastness, the value and beauty of our heritage, and alive to the importance of meeting the coming peoples with the gospel.

Dr. Kellock, Richmond, who spent his vacation in Boston, but supplying his son-in-law's pulpit, has returned. That congregation in a tangible way expressed their appreciation of the Dr's services.

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## Health and Home Hints

**Cherry Salad:**—They are stoned, laid on lettuce, sprinkled with powdered parsley, and French dressing is poured over, and the whole is allowed to stand for a while, when the juice is turned out and poured over the second time. Time, fifteen minutes.

**Spanish Salad:**—Peel and slice four medium-sized tomatoes and seed and shred fine one small green pepper. Arrange these on lettuce leaves in a salad-bowl; stone and slice a dozen olives and mix them through the salad. Have all ice-cold. Make a French dressing, adding to it a tea spoonful of minced chives, or a dozen drops of onion-juice, and pour this over the salad about five minutes before it is to be eaten. Mix it well with the salad before serving.

**Bohemia Salad:**—Yolk of one or two raw eggs, one or two young onions or leeks, three table spoonfuls of salad oil, one table spoonful of vinegar, some lettuce, and slices of beet-root, salt and mustard. Take the yolk of one or two raw eggs, according to the size of the salad you require, beat them up well, add a little salt and mustard, and chop up one or two young onions or leeks about the size of grass; then add the salad oil and the vinegar, and beat the whole up into a thick sauce. Cut in the salad, and put thin slices of beet-root at the top. Sprinkle a little salt over it, and do not stir it up till the moment you use it.

**Pineapple Salad:**—This is one of the best of all the fruit salads, served either during the meal or as a sweet course at the end, both of which forms are suggested. For the first, pick up the pineapple in rather large bits and put in a glass dish, and put strawberries over the top. Cover with French dressing, and stand the dish on a platter on which is a quantity of broken ice. Or, to vary the salad, prepare as above, but pass mayonnaise with it, besides the dressing. To turn this into a sweet dish, and yet keep its salad form, prepare the pineapple and cover it with powdered sugar and sprinkle it with the juice of a lemon. When ready to serve, put maraschino cherries over the top, and pour the juice over all; serve in the ice-bed as before.

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## World of Missions.

From Letter of Mrs. Grace, Allahabad.

We are indebted to Mrs. Ross, Principal of the Ottawa Ladies College, for the following:

"I think I mentioned to you a sweet little boy of three years, the dhebie's son, the one to whom I gave the shoes. He came a week ago with his mother, and while she was busy, he sat on the floor and played so sweetly with our baby. He so much enjoyed playing with a red wooden rattle, I saw him casting longing eyes at it as he went out, and after he was gone, I called him back and gave it to him. My last glimpse of him was as he danced about the corner of the house with his toy. I never saw him again. He was buried on Tuesday. The hot wind called "loo" has been very deadly this year. Several servants, and both Mr. Chree and Mr. Grace, have felt it greatly. This baby had a touch of it. There seemed only fever, and he went with his mother to his grandfather, who lives near a hospital and everything was done for him, but in two days the news came that he was dead.

His parents have lost three children in five months, and the poor mother is nearly heart-broken. Everyone loved this wee laddie. She came to see me today. At first her grief was stormy, but it seemed to give her relief to talk about him. She did not complain, simply pointed up and said "Khuda ka hukun," "It is God's command." I tried to tell her that there is hope for those that love the Lord Jesus, that they shall meet their loved ones again, but this message she could not understand. She said, "I know it is written in your book, but I cannot understand." The ayah told me that when her little son died her Christian mistress used to read from the Bible to her, and tell her about Jesus, and that she would see the baby again. She said, "It is put in your book to comfort you, but it cannot be true, because if so, why is it not written in the Shastras? No, no, it is not true. No one can tell how many times my little boy has been born, nor how many different mothers he has had. I used to pray that I might see him just once in my dream, but he never came." Such words make one see the difference between our gospel of resurrection and hope, where death loses its sting, and theirs, which is no hope, but utter hopelessness."

Does not this glimpse of real life in India plead loudly, penetratingly, for many missionaries, and for more prayer?

"Seventeen years ago," says Go Forward, "the first Protestant missionary entered Korea; to day over 20,000 men and women worship the true God. But the earnestness and liberality of the converts is even more encouraging than the rapid growth of Christianity in numbers. Their zeal and generosity in building churches and in spreading the good news of Christ's kingdom should be nothing short of an inspiration to older and wealthier churches. They are becoming an aggressive missionary people."

There are now in India 2,555,122 Christians; add to these the Eurasian Christians, and so we have in all 2,775,716. In the last ten years there has been an increase in ordained missionaries of 159; female agents 3,271; ordained natives 165; catechists and preachers 2,406; congregations 561 communicants, 122,609; adherents, 306,291; Sunday school membership, 150,179; pupils males, 66,414, female, 29,354; zenana pupils, 7,235. This is the increase in 1900 as compared with 1890. The pace of progress is continually improving.

## KIDNEY TROUBLE.

Cured by Dr. Williams' Pink Pills For Pale People.

Sufferers from this Disease are in Great Peril and Should Not Experiment With Other Medicines.

From the Sun, Seaf., Ont.

The kidneys are the most important organ. They must filter every drop of blood in the body. If the blood is weak the kidneys cannot do their work, so the blood is left unfiltered and foul, and the kidneys are left clogged with poisonous impurities. Then come the backaches that mean fatal kidney disease. Don't neglect that backache for a moment. Strike at the root of the very first symptoms of kidney trouble by enriching the blood with Dr. Williams' Pink Pills—the only medicine that makes the blood rich, red and health giving.

Mr. Wm. Holland, of Seaforth, Ont., has proved that Dr. Williams' Pink Pills will cure the most obstinate case of kidney trouble. To a reporter of the Sun he freely gave the particulars of his case: "I have suffered from kidney trouble for about two years," said Mr. Holland. "Sometimes the backache which accompanied the trouble would be so severe that I would be unable to work, and I have often suffered severely for weeks at a time. I tried a number of medicines said to be a cure for kidney trouble, but I found nothing to help me until on the advice of a friend I began the use of Dr. Williams' Pink Pills. These pills soon began to make their good work felt, and after using them for about a month every vestige of the trouble had disappeared, and I have not since had a single symptom of the disease. Dr. Williams' Pink Pills have proved a great blessing to me and I am always glad to say a good word in their favor."

As a curative medicine Dr. Williams' Pink Pills have never yet been equalled. They build up the blood and nerves, give new strength and enable the body to resist disease. Among the complaints cured by these pills are rheumatism, nervous disorder, paralysis, St. Vitus' dance, indigestion, anaemia, lung troubles, and the troubles that make the lives of so many women miserable. Sold by all medicine dealers, or sent post paid at 50c per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Don't take a substitute at any price—only the genuine pills can cure.

**Cauliflower Salad:**—Boil a head of cauliflower, throw in cold water until wanted, then tear apart, dry on a soft towel, put in a salad-bowl, pour over a teaspoonful of mayonnaise; garnish with lettuce leaves and rings of hard-boiled eggs. Serve immediately.

**Waldorf Salad:**—Take good-sized apples and pare them carefully, and scoop out a good deal of the inside to make a cup; fill the cup with finely chopped celery dressed with a rich mayonnaise, and serve the filled apples on lettuce leaves. The salad would not be good made with a French dressing.

Nature fashions her mountain peaks but not the paths to their summits. Man must chisel his own trail up the cliffs. He who would reach the stars must furnish his own ladder.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, Superior, Port Arthur, March,  
 Winnipeg, Man. Coll., 15 mo.  
 Rock Lake, Balzac, 8 July.  
 Glenboro, Glenboro, Portage, P. Ia Prairie, 14 July, 1.30 p.m.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, at call of Moderator.  
 Regina, Moosejaw, Feb.

**SYNOD OF HAMILTON AND LONDON.**

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

**Huron, Clinton, 8 Sept. 10.30 a.m.**

Sarnia, Sarnia, 9 Dec. 11 a.m.  
 Maitland, Wingham, 19 May, 1.30 p.m.  
 Bruce, Paisley, 7 July, 10 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
 Peterboro, Port Hope, 14 July 2 p.m.  
 Whitby, Oshawa 21 July 10 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Lindsay, Uxbridge, 17 March, 11 a.m.  
 Orangeville, Orangeville, 5 May.  
 Barrie, Barrie 7th July 10.30 p.m.  
 Owen Sound, Owen Sound, 7 July.

**Algoma, Copper Cliff, March.**

North Bay, Burks Falls, 14 July. 10 a.m.  
 Saugeen, Holstein, 7 July., 10 a.m.  
 Guelph, St. Andrew's, Guelph, July 21, 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 7 July, 2 p.m.  
 Montreal, Montreal, Knox, June 30, 9.30 a.m.  
 Glengarry, Alexandria, 14 July, 10.30 a.m.  
 Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.  
 Ottawa, Aylmer, 7 July,  
 Brockville, Brockville, 7 July, 4 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 6  
 Inverness, Orangedale 5 May 11 a.m.

P. E. I., Charlottown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Chalmers Hall, Halifax, 14th July 2.30 p.m.  
 Lunenburg, Labase 5 May 2.30  
 St. John, St. John, Oct. 21.  
 Miramichi, Bathurst 30 June 10.30

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