

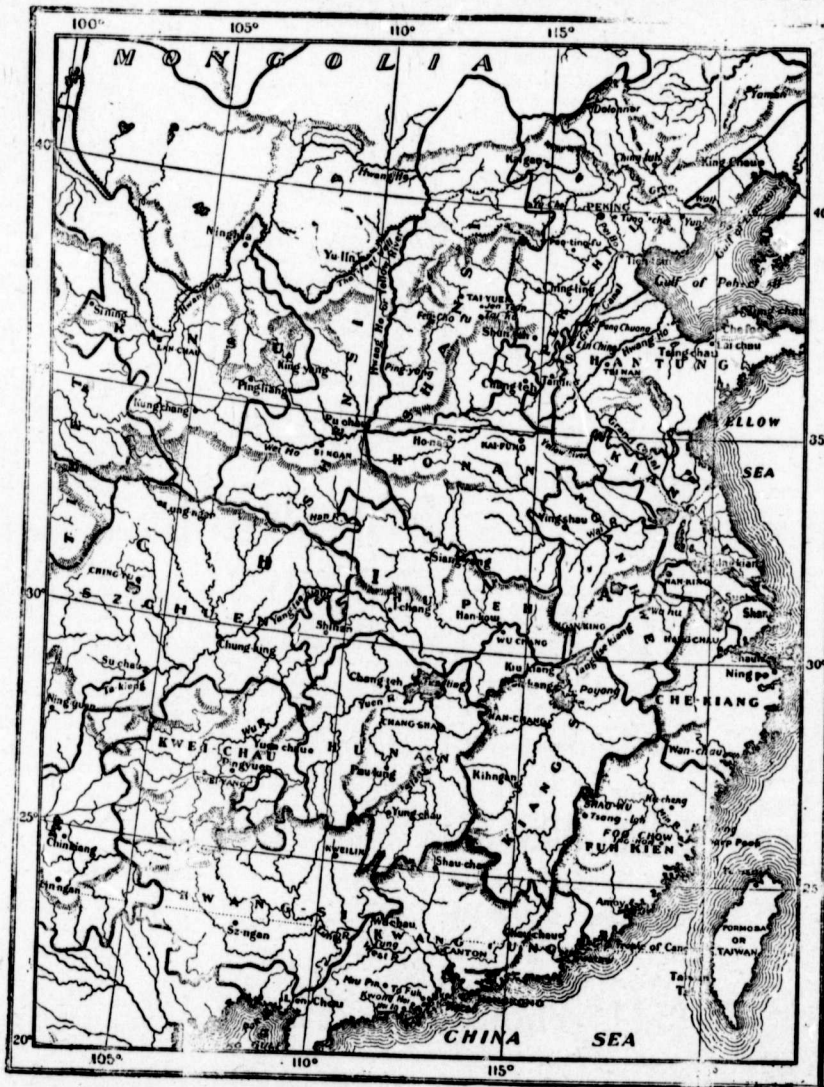
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This very clear and detailed map of China on which the boundaries of the eighteen provinces, the capitals, chief towns, canals, rivers and chief mountain ranges are plainly marked, is worth preserving for reference during the present troubles. A northern Province of Chihli or Peh-chili, are clearly marked. The Gulf of Peh-chili is traversed by the dispatch boats of the fleets carrying reports from Tientsin to Chifu. Chifu, in Shantung Province, an open port, where the admiralty ships of the foreign navies are stationed, and from whence comes most of our news, is the Chefoo shown on the map—a merely different spelling of the same name. Nanking, the capital of Kiangnan, principality, on the Yanktse river, is in the Province of Kiangsu, on the coast of the Yellow Sea, and Shanghai, the paradise of the news fakirs, is on the coast, in the same province. Canton, the capital of the principality of Liangkwo, whose viceroy is Li Hung Chang, is on the West river, in the province of Kwungtung, and Hongkong, the British seaport, is just off the coast of the same province, at the mouth of the river.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Lethbridge, 5 Sept.
 Edmonton, Edmonton, 4 Sept., 2 a.m.
 Kamloops
 Kootenay, Greenwood, 1st week Sept.
 Westminster, New Westminster
 Victoria, Victoria, St. A., 4 Sept., 10 a.m.
SYNOD OF MANTOBA AND NORTHWEST.
 Superior
 Winnipeg, Man. Coll., 10 July, 10 a.m.
 Rock Lake
 Glenboro, Glenboro
 Fortage, la Prairie
 Brandon, Brandon, 11 Sept., 10 a.m.
 Minnedosa, Yorkton
 Melita, Melita
 Regina, Whitecourt
SYNOD OF HAMILTON AND LONDON.
 Hamilton, Ham., 17 July, 9:30 a.m.
 Paris, Chal., Woodstock, 19 July, 11 a.m.
 London
 Chatham, Chatham, 11 Sept., 10 a.m.
 Stratford, 10 July
 Huron, Clinton, 11 Sept., 10:30
 Mailand
 Bruce, Paisley
 Sarnia, St. A., Sarnia, 9 July, 7:30 p.m.
SYNOD OF TORONTO AND KINGSTON.
 Kingston, Pictou
 Peterboro, Peterboro
 Wilby, Wilby
 Lindsay, Lindsay
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Orangeville, Orangeville
 Barrie, Barrie, 11 Sept., 2 p.m.
 Algoma, Richard's Landing, Sept.
 North Bay, Callendar
 Owen Sound, Owen Sound
 Saugeen, Palmerston
 Guelph, Guelph, St. A., 18 Sept., 10:30
SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke
 Montreal, Montreal, Knox, 11 Sept., 10 a.m.
 Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.
 Lanark, Renfrew and Carleton Place
 Brockville
SYNOD OF THE MARITIME PROVINCES.
 Sydney, Sydney, St. Andrews
 Inverness, Middle Riv.
 P. E. I., Charlottown, 7 Aug., 11 a.m.
 Pictou, Pictou
 Wallace
 Truro
 Halifax
 Lunenburg
 St. John, St. John, St. A.
 Miramichi

BIRTHS.

At Dun Avenue, Westmount, Montreal, on the morning of July 13th, 1900, the wife of Archibald McGoun, Jr., Q.C., of a daughter.
 At the Manso, Vars, Ont., on July 13, 1900, the wife of Rev. E. J. Shaw, of a son.
DEATHS.
 At Stratford, on July 11th, Miss Margaret Grant, sister of the Rev. R. N. Grant, D. D., Orillia.
 Suddenly, at Alexandria, on July 6th, 1900, Alex. Simpson.
 At Chateauguay, on July 29, Mrs. Ann Rombough, aged 80 years.
 At Chateauguay Basin, on July 11th, 1900, Caroline Elizabeth Boulter, aged 58 years.
 At Kingston on 15th July, 1900, the Rev. John Bower Mowat, M. A., D. D., aged 75 years.
 At 12 Isabella street, Toronto, on July 14th, Johanna Macdonald, beloved wife of John Watson.
 On July 15th, at 600 Huron street, Helen Stewart, second daughter of Daniel T. McAlish.
 At this residence, 677 Ontario street, July 14th, Robert Hennie, a native of East Lothian, Scotland, aged 89 years.

MARRIED.

At Cornwall on the 16th instant, by the Rev. Neil MacNish, LL. D., Ida May, daughter of Mr. George Ross, to Ernest Howatt, of St. Augustine, Fla.
 On July 2nd, 1900, at Windsor, Ont., by the Rev. J. J. Williams, C. A. Lemmen, of Detroit, to May J. Meldrum, fourth daughter of the late Rev. Wm. Meldrum of Morrison.
 In Brussels on July 9th, by Rev. John Ross, B. A., Mr. W. H. McGauley, merchant, of Blind River, Algoma, to Miss Lizzie L. eldest daughter of Mr. and Mrs. M. G. Richardson of Brussels.
 At the home of the bride's parents, Lot No. 35, Fifth concession of Lochiel, Glenagarry, by the Rev. D. McLaren of Alexandria, John D. McMillan of Kirkhill, to Winifred, daughter of the late Donald Cameron, Fassfern.
 On July 11th, 1900, at the residence of the bride's father, 186 Florence street, Ottawa, by the Rev. Mr. Herbison, Beatrice Johanna Rey, youngest daughter of Joseph Rey of Ottawa, to Robert Scott Laing of the Customs Department, Ottawa.
 At "Inglede," the residence of the bride's father, on July 11th, 1900, by the Rev. Colin Fletcher, M. A., Exeter, assisted by the Rev. Robert Johnston, D. D., London, Ont., and the Rev. F. H. Larkin, B. D., Seaforth, Charles Ross Semerville, London, Ont., to Christina, eldest daughter of D. B. Wilson, Seaforth, Ont.

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Note and Comment.

The new Oxford Dictionary will contain a new "longest word in the English language," to wit: "nonintercommunicability."

The latest statistics show that the United States has over 200,000 miles of railroad and less than 20,000 miles of good wagon roads.

Principal Grant, of Queen's University, accompanied by Mr. Grant, is visiting Winnipeg. He will return to Kingston in a few days. Professor Jordan has been holidaying seventy-five miles north of the capital, but returned on Friday to take the services in St. Andrew's church, Ottawa, last Sunday.

The Marquis of Dufferin has recently published some literary reviews of his mother, Helen Lady Dufferin, who was a woman of extraordinary brilliancy and genius. The volume is rendered of additional value by a preface, in which Lord Dufferin gives a charming account of his mother's family, the Sheridans.

Mrs. Gladstone's manner, the Times remarks, was full of grace and charm. The genuine amiability of a completely unspoilt nature shows itself in every word and look. Wherever Mr. Gladstone is remembered, there will also be remembrance of that pure and courageous spirit which was the guiding star of his fortunes, and the good angel of his house.

Is it not a trifle anomalous, says the Orillia Packet, that while he is still in the flesh at his Brockville home, the "History of Canada," published in 1868 by that veteran journalist, John McMillen, should be included among the rare works of which a copy may be obtained of Henry Stevens, Son & Stiles, the antiquarian booksellers, of 39 Great Russell Street, London, England?

It was reported to the recent General Assembly of the Presbyterian Church in Ireland that their congregations now number 572, with 664 ministers and missionaries in active work. The church membership in communicants amounts to 106,630, and the total sum contributed for all objects during the year ending March 31, 1900, was £211,430; an increase of £14,574 on the previous year.

"Bamboo manna" (in Sanscrit "Tvak-kshira," or "ark milk," or "Vansa-Sarkara," or "bamboo sugar") is a manna-like, sweet exudation from bamboo stems. It has recently occurred in the Central Provinces of India. The natives eat the gum with relish, and it is curious that this "manna" has appeared for the first time in these forests during the greatest famine known to the Central Provinces.

In the new edition of Mr. Collingwood's excellent life of John Ruskin, a sentence is added which states that Ruskin was baptised on the 20th February, 1810, by the Rev. Mr. Boyd. As a correspondent of the "Presbyterian" points out this Mr. Boyd was evidently the Rev. James Boyd, minister of the Caledonian Presbyterian church, Cross street, and father of the celebrated A. H. K. B.

Considerable interest has been aroused recently by the spectacle of a "gentleman in khaki" in attendance upon the Prince of Wales. It is perhaps not generally known that the gentleman in question is Colonel Lucas, an extra aide-de-camp to his Royal Highness, representing the Imperial Yeomanry, for which he is also Deputy Adjutant-General, and he wears the popular khaki uniform by the specially expressed wish of the Prince.

In connection with the alterations now being made in the High Street frontage of Edinburgh Municipal Buildings, some interesting relics have been disclosed in the little chamber where Hugh Miller wrote his editorials and corrected his proofs while editor of the *Witness* newspaper. Sixteen of the most productive years of Hugh Miller's life were spent on the *Witness* for which Peter Bayne estimates he wrote one thousand articles.

In China, far up the Yangtze valley, the natives dislike British cotton goods and prefer the product of their own looms, one reason being that the latter always run in widths of fifteen inches which cut without waste for their purposes; another, that the stuff is more than four times stouter. The Japanese, however, are producing a cloth much like the Chinese and are winning a market for it. There is further objection to British goods that they are often packed in unucky colours, and to prints that the designs are inartistic and badly printed.

It was considered that when in his prime Dr. Storr was the foremost master of sustained eloquence in America. As a rhetorician he scarcely had a superior in the world. In 1881 he was presented with a testimonial of \$35,000 on the thirty-fifth anniversary of his pastorate, while his golden jubilee was commemorated very shortly before his death by a week of general public rejoicing in Brooklyn. He went to that city at the age of twenty-five, when it was only a big village. He long since became a foremost leader in the Congregationalist denomination.

The Rev. Dr. Black, of Inverness, who has been preaching in connection with the Rev. J. I. Mackay's anniversary at Hull, is described by a local paper as a "ruddy, elderly man, with clubby cheeks and whitened, short-cut hair, with a Bull than a conventional Scotsman." The writer evidently does not know that Dr. Black is an Irishman. His sermon is described as a thoughtful, well-reasoned and well-delivered discourse, "rising at times into moments of eloquence," but this style of preaching, the writer thinks, is "not adapted for the multitude."

In connection with the anti-foreign and anti-Christian feeling, which undoubtedly are considerable factors in the present state of things in China, it is curious to note that the Chinese of modern days entertain misconceptions of Christianity which coincide almost incredibly with those held by the old Romans. Professor R. K. Douglas in his history of China, in Mr. Fisher Unwin's "Story of the Nations" series, tells us that one of the massacres was mainly due to a pamphlet called "Death Blow to Corrupt Doctrines," wherein the worship of the Christians is described in terms agreeing almost word for word with a passage in Gibbon's "Decline and Fall of the Roman Empire."

The most notable case of eviction in the history of Canada since the expulsion of the Acadians from Grand Pre, which furnished the poet Longfellow with the subject of his poem "Evangeline," was practically closed a few weeks ago, when the evicted residents of Anticosti Island, numbering sixty souls, reached Quebec, having abandoned their struggle with M. Menier, the French chocolate manufacturer, who has purchased the Island. The evicted inhabitants are proceeding to the North West territories, where the government has provided them with farming lands. Mr. John Stubbart, a wealthy lobster packer, is now the only man remaining on Anticosti Island, and he announces his intention of fighting M. Menier to the end.

In the *United Presbyterian Magazine* for June, the life of Mrs. Fry, of prison reform fame, is sketched under the head of Notable Conversions. One sentence may be quoted. To one of her daughters she said very emphatically shortly be-

fore her death. "My dear Rachel, I can say one thing, since my heart was touched at seventeen years old, I believe I never have wakened from sleep, in sickness or in health, by day or by night, without my first waking thought being, how best I might serve my Lord." The fear of death which had oppressed her since childhood, was now wholly removed, and she said: "I know my foundation to be sure. I feel the rock always underneath me." Her last words were: "O my dear Lord, help and keep Thy servant."

Dr. Monro Gibson recently completed a twenty years pastorate of St. John's Wood, an important charge in London. Referring to the same he mentioned that the last year was the most successful in the history of St. John's Wood Church. Dr. Monro Gibson, although Scotch by birth, is looked upon as a Canadian. He took his theological training and graduated at Knox. While minister of Erskine Church, Montreal, he married a daughter of the late Rev. Dr. Wilkes. Subsequently he was invited to a large Presbyterian Church in Chicago; from whence, after a successful pastorate of several years, he was called to St. John's Wood, where his ministry is greatly valued. In England Dr. Gibson takes a foremost position as a preacher, while as a public-spirited citizen he exerts a powerful influence, which is steadily growing. Mr. James Gibson of this city, a worthy elder in St. Andrew's Church, is a brother of the minister of St. John's Wood Church. Another brother is a prominent lawyer in Toronto.

A few days ago Lady Henry Somerset, speaking at Wolverhampton, declared that the drink traffic had "no politics, no philanthropy, and no outlook, save the making of money." "The Trade" organ professed its astonishment at this charge, and demands an explanation. Lady Henry Somerset has replied, reiterating her statement, and supplementing it with the following stinging words: "I am perfectly aware that individual members of the trade have given of their abundance large sums to hospitals, orphanages and other charities; but to my mind not all the gold in the Rand, nor all the diamonds in the De Beers mine, could compensate to the nation for the loss it yearly sustains by the immeasurable evil of the drink traffic. * * * My gall rises at the rich brewers in parliament and out of it, who plant these poison shops for the sake of their million-making trade, while probably their family are figuring somewhere as refined philanthropists, or devout evangelicals and ritualists."

The death, at the Kingston hospital, of Rev. Prof. Mowat, D.D., of Queen's, took place on 15th inst. He had been a sufferer for years from a painful complaint, and lately it was found desirable to perform a delicate operation. The most serious operation occurred on Tuesday. It was successfully performed and the obstruction removed, but the exhaustion and shock was too great for the enfeebled constitution. His last days were peaceful. Deceased was a younger brother of Sir Oliver Mowat, Lieutenant-Governor of Ontario. He was a native of Kingston, born in 1825, the son of the late John Mowat, of Cathnes-shire, Scotland, in early days a soldier of the Empire. In 1845 Dr. Mowat graduated in arts at Kingston among the first students. He attended Edinburgh University, and took theology. In 1848 he became assistant to Rev. Dr. Machar, of St. Andrew's, Kingston. In 1850 he was called to St. Andrew's, Niagara. In 1857 he became a professor in theology at Queen's. In 1881 he was honored with a D. D. by Glasgow University. Dr. Mowat was connected with Queen's University during the regime of every principal from Dr. Cook to Dr. Grant. Deceased was a man of accurate scholarship, of conscientious devotion to duty, and of high personal worth, one whose loving, gracious example was an inspiration to the young men under his instruction. He was a vigorous preacher, a winning conversationalist, and an honored citizen. On May 2d, this year, the Kingston Presbytery celebrated his jubilee as a Presbyterian minister.

Our Young People

GET TO DOING SOMETHING.

Workers or Strikers ?

*Topic for July 23.—"Cumberers of the Ground."—
Luke 13:6-9.*

"Much Fruit."

BY REV. EDGAR E. DAVIDSON.

The fruitless fig-tree illustrates the fruitless life. God has created us with splendid possibilities of usefulness, and put us into a world where there are the largest opportunities for service. It is his plan for us that we should live in such a way that the world will be a brighter, better, sweeter world because we live in it. As we touch other lives, we should touch them for good. As we come into contact with others, we should help them to higher planes of living. Our lives are successful just in proportion as the world is made better by our being in it; and, if we do not make the world better, our lives are a failure, and we are but cumberers of the ground.

I think the fruitless fig-tree is intended primarily to picture the life of one who is not a Christian, one who has not given himself to Christ to be his follower, one who is still living a selfish, self-seeking, self-centred life.

Divine justice might well cut such a one down in his sins, remove him as a cumberer of the ground; but some servant of God has interceded for him, a praying mother, or wife, or child, or Sunday-school teacher has been praying; and God, in answer to such prayer, is giving the unsaved one another season, in which he may forsake his sins, and turn to God and bear fruit, and then it will be well with him; but, if not, then the cutting down must come.

But there may be Christians who are no longer fruit-bearers and who have become cumberers of the ground. Some years ago a man living in New London, Conn., had a stroke of paralysis. His wife, a very illiterate woman, was asked by a neighbor, "What is the matter with your husband?" The wife replied, "I could not just understand what the doctor called it, but as near as I could make it out, my husband has a stroke of uselessness."

There are many in the Christian church to-day who seem to have had a stroke of uselessness. They are professed followers of Jesus; but O, how little they do for the building up of His kingdom, or for the salvation of lost men! Let us be careful lest, while we bear the name of Christians, we are, after all, only cumberers of the ground.

The pastor who is thinking more of his personal success than of the spiritual life of his church, who does not have a real love for the souls of his people, and who is not doing his best to bring the unsaved of his congregation to Jesus is a cumberer of the ground.

The Sunday-school teacher who teaches only the letter of the lesson, and who does not get hold of the spiritual truths it contains and make them plain to the class, may be only a cumberer of the ground.

The Christian Endeavorer who is not true to his pledge, who is not willing to do his part in the work of the society, who is dull, careless, and indifferent in the prayer meeting, who does not want to be on any committee that has any work to do, who is always asking to be excused from duty, such a one is a cumberer of the ground.

God has said, "Woe unto them that are at ease in Zion." Unless we are faithful, we may be removed as cumberers of the ground, and others who will be more faithful than we have been will take our places as fruit-bearers in the Master's vineyard.

Eor Daily Reading.

Mon., July 23.—The vice of idleness. Prov. 10: 4, 5, 26.
Tues., July 24.—The activities of the inactive. Eccl. 10: 18.
Wed., July 25.—Work a necessity. Prov. 6: 6-11; 20: 4.
Thurs., July 26.—Work a blessing. Prov. 13: 11; Eccl. 5: 12.
Frid., July 27.—Providing for one's own. John 10: 25-27.
Sat., July 28.—Using opportunity. John 9: 1-7.
Sun., July 29.—*Topic, Cumberers of the ground. Luke 13: 6-9.*

Your Work.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will. And blessed are the horny hands of toil! The busy world shoves angrily aside The man who stands with arms akimbo set, Until occasion tells him what to do; And he who waits to have his task marked out Shall die and leave his errand unfulfilled.
—James Russell Lowell.

"What You Are."

A little boy was on the scales, and, being very anxious to outweigh his playmate, he puffed out his cheeks, and swelled up like a little frog. But the playmate was the wiser boy. "Oho!" he cried in scorn, "that doesn't do any good; you can only weigh what you are!" How true that is of us bigger children, who try to impress ourselves upon our neighbors and friends, and even upon ourselves, and, yes—sometimes upon God Almighty, by the virtues we would like to have! It doesn't do a y good. You may impose upon your neighbor's judgment, and get him to say you are a fine fellow—noble, generous, brave, faithful, loving; but if it is not deeply true, if you are not generous, brave and loving, the e finest qualities are n ot moving him to be generous, brave, and loving. "You can only weigh what you are."
—The Wellspring.

Strange and Startling, if True

The following remarks respecting Germany and William II. are reported as having been uttered recently in a sermon on Revelation XVII. 11, preached by the Rev. A. E. Duncan, M. A., B. C. L., of Cannington, Ont.

"And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition."

The German Empire of to-day is the lineal descendent of the Roman Empire. This fact is established. 1. As to title and character. The German historian, Dr. Auberlen says "The German Empire of Charlemagne found its highest honor in the title. "The Holy Roman Empire of the German nation." Fay, another historian, makes the following statement: "We shall see in our sketch of Charlemagne, Henry III, Barbarossa, that the Holy Roman Empire of Germany, was a continuation of the Rome of the Caesars." Again, the same reputable and recent historian of Germany, writes as follows: "Rome was the foundation of the edifice, the source of the river, the massive root of the stately

tree of the German Empire." On page 131 of the same work we find these very conclusive words: "From the year 962, the date of Otto's Roman coronation, to the final termination of the Empire in 1806, a period of 844 years, the Roman Imperial Crown was never placed upon the head of any other than a German sovereign."

In the character of the German Empire we can easily trace the lineaments of its ancestry. The King of Prussia and Emperor of Germany is to all intents and purposes, an absolute monarch. *Voluntas regis est suprema lex*, is his motto. In this respect, Germany is like Babylon of old. The Iron Chancellor Bismarck's great merit as a statesman, consisted in successfully maintaining the *jus divinum* of his sovereign. This fact will be admitted by any one acquainted with the recent history of the nation. Again, the greed of the Medæ—Persian bear may be seen in the wrenching of Sleswig-Holstein from little Denmark, in making Austria tributary at the battle of Sadowa and in taking Alsace and Lorraine, the Rhine Provinces, from France with a billion dollars of indemnity. Like Greece, the graceful leopard, Germany has become the modern home for all that is beautiful in poetry, painting, statuary and music as well as the profound in philosophy. Our students in Divinity, who distinguish themselves at American Colleges and Elsewhere, go abroad to Germany and get their finishing touches in rationalism and religious scepticism. But in no less a degree are the characteristics of the "Diverse Beast" traceable. Where in modern times can you find any Empire divided into ten circles as was the German previous to 1806? Where again can you discover any national phenomenon comparable to that of Prussia taking its rise, both as to time and geographical position, behind these ten circles, thus literally fulfilling the inspired verses 7 and 8 of the seventh chapter of Daniel? Prussia at the head of the German confederacy, with its six petty principalities and four grand duchies is nothing more nor less than the Roman Empire in epitome. In warlike power on land there is none superior. The German boast of being able to throw one million of armed men on its Eastern, and another million on its Western frontiers at the same time, is only too true. The Roman Empire therefore, of ten confederate European Kings, under the leadership of a personal Antichrist as it will appear at the coming of Christ, exists potentially in the German Empire of to-day.

The Prussian dynasty of kings is the only one of modern Europe that meets the requirements of prophecy regarding the Roman Empire during a little more than the last 200 years of its existence. We search in vain for anything corresponding to it in the history of other nations. Prussia became a kingdom in 1688, which is close upon the time when the required dynasty should take its rise, on the supposition that we are nearing the end of the Christian dispensation. Not only the kingdom but its first native king, Frederick William I, came into existence in that year. Frederick the Elector, who preceded him, was not born a king. He reigned merely by suzerainty of the Emperor Leopold I. The following were the seven kings of the Prussian dynasty:

Frederick William I, born 1688, reigned from 1713 to 1740.

Frederick the Great, reigned from 1740 to 1786.

Frederick William II, reigned from 1786 to 1797.

Frederick William III, reigned from 1797 to 1840.

Frederick William IV, reigned from 1840 to 1860.

Frederick William Louis or William I, reigned from 1860 to 1888.

Frederick III commenced and ended his reign in 1888.

The most cursory glance at Revelation XVII will show that the Roman Empire of the latter days was to have seven heads which the Spirit of God interprets as seven kings. See Revised Version. These kings were to be related by ties of blood and were to be successive in unbroken order. According to our text they were to be followed by an eighth, who "is out of the seven." It is this eighth king who shall have to deal personally with the "King of Kings" at His coming.

The German Empire ceased to exist during nearly the entire life of the sixth king, which is a requirement of prophecy. After the battle of Austerlitz, in 1806, Napoleon Bonaparte made a proclamation to the effect that the German Empire had ceased to exist, and established "the Confederation of the Rhine." It follows that after 1806, the Empire may be spoken of as "the beast that was and is not, until it again re-existed as it did in 1888 when a union of all Germany with Prussia at the head took place. The prophet of Patmos evidently looked forward in "the things that are" to the time when the sixth king, who was William I, would be on the throne of Prussia, and the Empire, though present in disunion and internal strife, non-existent as regards outward manifestation.

These historic facts should be sufficient to the mind of every dispassionate thinker not warped by interpretations of prophecy, that find in the Pope of Rome the Anti-Christ, and in the Roman Catholic church the mystic woman of Revelation. They show that the Roman Empire never ceased to have its representative on earth whether in avowed declaration of its succession or for a time in abeyance. The dynasty of Prussian kings within the pale of that representative Empire will not fail to satisfy honest and impartial criticism, and meet in a clear and unmistakable manner all the requirements of prophecy.

In addition to all that has been said, William II, the eighth hereditary king, has numerous marks that point him out with singular definiteness as the last great Kaiser of the Empire. These shall now engage our attention.

(1.) William II is a Caesar. The name by which he signs himself, and for which he has a well known predilection, is Kaiser. This is in conformity with Dan. IX 26. History informs us that Jerusalem was destroyed by the Romans in A. D. 70.

(2.) He is also King of Prussia, combining the titles of King and Emperor in one person, a prophetic necessity.

(3.) He is truly a wilful king. On his accession to power he immediately removed Bismarck from the chancellorship. The will of the king was too pronounced to work in harmony with the man to whom the Germans are wont to attribute the unity of the Empire. Dan. XI. 36, and other passages, are thus fulfilled in him.

(4.) He is as our text requires, the eighth king of the dynasty, a fact of the last importance when we reflect on that in no other dynasty of Europe can we find such an unbroken line of seven and only seven Fredericks.

(5.) He was preceded by a "wounded head" or king. His father Frederick III. was wounded in a surgical operation, and in consequence reigned only ninety days. Sir Morell MacKenzie, in his book entitled "Frederick the Noble," writes as follows,

when describing the operation performed by Professor Von Bergmann: "It was like a man trying to force a way through the wall of a house when the door stood open before him—the ordinary *canula* as used by Von Bergmann was in point of fact a circular knife." Again he says: "The fatal complication, be it remembered, was in no way the natural result of the disease, it was attributable solely to the injury done a few days before by Bergmann's random stabbing with an unguarded tube." In the *Contemporary Review*, February, 1889, we read as follows: "Even now when all is over, there is no saying how much longer his death might have been averted, but for the accident by which the throat of the Imperial patient was torn open by the German operator, whose *canula* was the most efficient ally of the cancer." Frederick III. was like a stricken deer hastening towards death with the Indian hunter's arrow in his neck. By comparing the fate of this wounded head with the reference made to the seventh king in Revelation XVII. 10, where it is said, "when he cometh he must continue a little while" (R. V.), we can understand how to the letter this scripture was fulfilled. The idea held by some that the loss of the temporal power of the Pope was a fulfillment of the prophecy respecting the "wounded head," is rather chimerical and far-fetched.

(6.) The present Emperor of Germany has also a wonderful mark in his own person. He has a "withered arm," which is in accordance with Zechariah XI. 17, when speaking of the idol shepherd we read the following words: "His arm shall be clean dried up, and his right eye shall be utterly darkened." Now, compare with this prediction an extract taken from a public newspaper in England. An American who saw the German Emperor with the other royal personages at the Covent Garden Opera House, writes: "I was wholly aware of the unfortunate defect in the Kaiser's left arm. I knew that it was incapable of movement except by lifting with the right arm, that the Emperor had to eat with one hand, using a combination knife and fork, and so on, yet with all this preparation, the spectacle of that helpless withered arm hanging limp and dwarfed at the side of this stalwart man, came upon me as a painful shock."

Zechariah, as we have seen, predicted that "his right eye shall be utterly darkened." Nearly two years ago, an accident happened on board of his yacht, "Hohenzollern," which looks like the shadow of this prediction. The following was taken at that time from one of the daily papers: "It was while a steel hawser was being rigged up under his personal direction that a rope snapped and the end struck him in the face. . . . The private letter, giving this authentic account of the incident, says: 'The eye is very gravely hurt, and it is quite possible that the Kaiser's sight may be permanently affected. With a defective eye, ear and arm, he would be the worst maimed ruler Europe has known for centuries.'

The German Emperor has already, in conformity with the destiny of the last great enemy of the Jewish people, commenced operations in order to secure a foothold in Jerusalem. On January 22nd, 1898, the following appeared in one of our newspapers: "The Sultan has determined to send 15,000 soldiers to Palestine in honor of Emperor William's visit there. The garrisons at Beirut and Damascus will be re-equipped, and His Majesty will also give the German Emperor a piece of ground at Jerusalem, which according to tradition was the site of the Last Supper." The attitude of Germany during

the late Graeco-Turkish war may explain all this.

Kaiser William represents a country, the geographical position of which harmonizes with the demands of Daniel VIII, 9, which reads thus:

"And out of one of them came forth a little horn, which waxed exceedingly great toward the south and toward the east and toward the pleasant land." The Swabian ancestry of the Hohenzollerns, if tradition can be relied on, is more likely to be of Grecian origin than otherwise. Greece had colonies toward the four winds of heaven. From a lack of reliable historical data, we are obliged to form our opinions from what we find in the sequel and as a matter of fact. We know that the shores of the Adriatic, as early as the Christian era, were in close commercial relations with the Baltic on account of the amber trade. Some one of the ruling families in Northern Greece, say from either Macedonia, Epirus or the adjacent Illyria, may have found their way to a more northern home in Swabia or Prussia proper in this manner, or by means of the Danube, which is not far from the confines of Greece. That Prussia has "waxed exceedingly great" toward the German states, toward Austria, and recently toward the Turkish Empire, all lying to the south, no one can deny. That she is to-day waxing great by railroads, colonization, schemes, etc., towards the pleasant land of Israel is equally true. South east, then, is her course in conformity with the language of the prophet.

And lastly, the German Emperor's historical connection as a horse with his rider, presented in Rev. XVII, 7, warrants us in expecting the Beast's association with another nation of sufficient tact and sagacity to make use of him. If thus found together in prophecy, they will be found together in history. They co-exist. To establish, therefore, the present day existence of the mystic woman will strengthen the argument for a similar existence of her carrier. Her historic setting and prophetic marks will help to determine even more clearly the same with regard to him, and will be discussed at length in the following discourse.

Now my dear friends, I must now draw to a close. You may require a little time to fully digest and verify what I have given you in support of the startling fact that we have now on earth in one of the Sovereigns of Europe the great prophetic King of Revelation. There are not a few indirect supports to the argument which I have cautiously suppressed. The marks adduced are direct, liberal and easy of comprehension. To dogmatize in such matters is absurd. Yet one thing is certain. If the prophecies respecting the Anti-christ are to have a literal fulfillment such as took place in regard to the earthly career of the Christ, which is a reasonable expectation, there can be no harm in being on the look out. When we find so many varied marks, involving facts of history, personal peculiarities and geographical relations, all blending into one harmonious result, it becomes a matter of duty as well as of prudence to look this question straight in the face. This I have endeavored to do, and it will be for you in turn to judge whether I am justified or not. If justified, then the coming of our Lord draweth nigh with all the solemn realities of that eventful hour. I need make no further application. Common sense will dictate the great importance of being in right relations to Him, who though "King of Kings and Lord of Lords," is now waiting to act as the mighty Saviour of every anxious and repentant sinner.

• The Quiet Hour. •

*The Transfiguration.

BY WAYLAND HOYT, D.D.

About eight days after these sayings (v. 28.) Matthew and Mark say six days after Peter's great confession. Luke means the same, about a week, including the day of the confession and the day of the transfiguration. This splendid and wonderful scene made a great impression. Both Peter and John specially refer to it (2 Pet. 1: 16-18; John 1: 14; 1 John 1: 1, 2).

He took with Him Peter and John and James (v. 28). The three special intimates of Jesus beheld the glory; he who keeps closest to Christ is most favored with revelation of Him. The mountain was undoubtedly Hermon, in the neighborhood of which Jesus now was; it was pre-eminently "the" mountain, towering ten thousand feet, and gleaming at its summit with perpetual snows. On some lower spur of Hermon the great scene was enacted.

Went up into the mountain to pray (v. 28). Prayer was His constant habit; let it be ours. The object of the transfiguration was, doubtless, to strengthen the faith of the disciples; to furnish them prop and stay. Through Peter the disciples had lately made confession of their acceptance of Jesus as veritable Messiah. Jesus had told them what of suffering, shame, death, were included in the Messianic duty. The transfiguration now shines as illustration of the essential glory of the Master. As they were soon to descend with Him into the darkness of the crucifixion, these foregleams of His essential glory were meant to hearten them amid it all, to hearten our Lord Himself also as He approached His abysmal sacrifice. So are we tenderly treated; so are various helps furnished us; so to us vision-hours are sometimes granted that we may be furnished for our sacrifice and duty.

As He was praying (v. 29). The path into vision-hours is the path of prayer.

The fashion of His countenance was altered (v. 29). Always our Lord was glorious; now His glory burst forth. Our Lord's face flamed with radiance, and His garments even became, as from an inner light, effulgent. Learn the essential majesty of your Lord, even amidst His earthly humiliation; what it must be to behold His glory as we shall in heaven; what it must be to become ourselves, at last, like Him, as we shall become (1 John 3: 2); what a dignity it is to be a Christian, the heir of such glory.

Moses and Elijah (v. 30). The great law-giver and the great prophet, the two chief representatives of the old dispensation. They talk with the transfigured Christ, and mark especially the subject of their discourse—"the decease," literally "the exodus." He is to "accomplish," literally "to make full," fill up, consummate, at Jerusalem. This, amid the glory, was the chief thought and interest of the heavenly visitants and the transfigured Christ; certainly it ought to be ours. Goulet has suggested an interpretation here which seems to me more significant. Christ's character was perfect; He had achieved a completely sinless life. The wages of sin is death,—its pain, dissolution, misery; such, anyway, is part of sin's wages. Conversely, the wages of righteousness is other than death,—rather a glorious lifting

into the other life. Since Jesus had precisely matched the claims of the holy law, His wages could not be the death we sinners die, but must be a transforming into the heavenly, the triumphal passage thither of the conqueror of sin. The transfiguration was the first step in His glorious ascent. But Christ refuses this glory now. He chooses rather the shame and cross that by atonement He may bring many with Him into glory.

Peter and they that were with Him were heavy with sleep (v. 32). The verb is perfect, better, "had been heavy with sleep." But they were not now. All this was no dream, then; it was veritable fact.

Let us make three tabernacles (v. 33). Suppose Peter's prayer had been answered; suppose he had been permitted to build the leafy booths he wanted to, and all had remained upon the shining mount. Then there could have been no atoning decease at Jerusalem, no glorious resurrection and ascension, no present priestly intercession for us by our great High Priest in the unseen holy. It is better to go on than to stay, even amid vision-hours. Often we pray, as did Peter, not knowing what we really ask for.

There came a cloud and overshadowed them (v. 34). The "cloud" was doubtless the Shekinah, the ancient and special symbol of the divine presence. Well might these disciples, sinful men, fear. Give special heed to what the divine voice said speaking out of the awful cloud. Learn the supreme authority—Jesus Christ; not, as in the old time, Moses and Elijah, the law and the prophets; not, as in our time, churches, creeds, ministers, but "Christ"; whatever clashes with Him must be refused and disowned; whatever He commands is to be yielded to and obeyed.

Jesus was found alone (v. 36). Whatever else may pass, we have Jesus.

They held their peace (v. 36). It is right for us to have unspoken-of heart-treasures of experience. But let our vision hours fit us for better service.—Christian End. World.

Explanatory Notes.

Other accounts of the transfiguration are given in Matt. 17: 1-13 and Mark 9: 2-13. *Decease (v. 31).* The Greek word here is "exodus," the word commonly used to describe the Israelites' departure from Egypt. It occurs in 2 Pet. 1: 15, and in some other writers, with the meaning "death"—*Heavy with sleep (v. 32)* From verse 37 it appears that they came down from the mountain on the following day, so that the transfiguration probably took place in the night.—*They (v. 33).* Moses and Elijah.—*Not knowing what he said (v. 33).* Mark 9: 6 gives fear as the reason for his confusion.—*They (v. 34).* Whether the pronoun here includes the apostles cannot be decided, but probably not.

Prayer should be the key of the day, and the lock of the night. At night covering, in the morning armor.

The aim of conduct, as Jesus conceived it, is not abstract saintliness, but full, rich, useful life. We are not here to spend our efforts in cultivating and nursing some deep, hidden thing called virtue. We shall have life, and have it abundantly, by doing the will of God in our plain, ordinary situations.—Charles R. Brown.

A Prayer of St Anselm.

O God, thou art Life, Wisdom, Truth, Bounty and Blessedness, the Eternal, the only true Good! My God and my Lord, thou art my hope and my heart's joy. I confess, with thanksgiving, that thou hast made me in thine image that I may direct all my thoughts to thee, and love thee. Lord, make me to know thee aright, that I may more and more love and enjoy and possess thee. And since, in the life here below, I cannot fully attain this blessedness, let it at least grow in me day by day, until it all be fulfilled at last in the life to come. Here let the knowledge of thee be increased, and there let it be perfected. Here let my love to thee grow, and there let it ripen; that my joy being here great in hope may there in fruition be made perfect. Amen.

Pilgrims With Shining Faces.

A young man who had listened without repentance to many sermons intended to convert sinners, once heard a sermon by Dr. Addison Alexander on "A city which hath foundations," read aloud in a parlor full of Christians. In a short time he called upon the pastor to ask what he must do to be saved, and said he had had no peace since hearing that sermon.

"What was there in that sermon to bring you to repentance?" asked the preacher.

"Ah," said the young man, "I looked around and saw a roomful of people on their way to heaven; their faces were shining with joy and hope; but I had no part in it, and I stopped and asked myself for the first time, 'Where, then, are you going?'"

The Apostle's Creed.

Dr. John Clifford, pastor of Westbourne Park Chapel, London, has commenced a short course of sermons on Sunday evenings on the Apostles' Creed, taking the articles of the creed for separate study. After an introduction to the course, the first article was dealt with historically and practically, "I believe in God the Father Almighty, maker of heaven and earth." The second article, "And in Jesus Christ, his only Son our Lord," was treated in a practical and constructive manner. He said that in the first article we were at one with the Jew and the Mahomedan, but when we came to the second article we part company with them and enter another realm—the Christian. If we accept the second article it sheds a brilliant light on the first article. The second article shows us the highest and noblest life ever lived on this earth, in complete filial relationship with the father. It also humanizes the first article takes it out of the abstract domain, and makes God personal. He said to the poor woman at the well, "God is a spirit," thus revealing his personality. In his closing appeal Dr. Clifford referred to the Greeks, who said, "We would see Jesus." May you, my young friends, be animated with this desire; see Jesus for yourself, listen to his teaching, take it into your life, and you will see the Father in all his loving and redeeming character; for Christ said, "They that have seen me have seen the Father."—The Record.

If it is not right, do not do it. If it is not true, do not say it.—Marcus Aurelius.

Even the wisest are long in learning that there is no better work for them than the bit God puts into their hands.—Garrett.

*Lesson for July 29. GOLDEN TEXT.—This is my beloved Son: fear Him.—LUKE 9:35.

Christ's Valuation of Men.

BY IAN MCLAREN (DR. JOHN WATSON.)

What Jesus implicitly denied at every turn—by his teaching and his death—was that there should or will be any necessary or final waste in humanity. Just as the progress of science is marked by the recovery or utilization of what was thought to be worthless stuff, so that out of what is most unsightly is now brought fair colors, so Jesus proposed to make lovely saints out of these forsaken sinners. As a great spiritual inventor Jesus moved among the residuum of his day, with quick eye and hopeful heart, touching and handling it with deftness and understanding. Nothing of God's human work must be counted worthless; in the end nothing of it will be flung away. Lost is a word with two meanings: with the Pharisees it was a description—cast away; with Jesus it was a prophecy—going to be found.

The Master was persuaded that the sinner was miserable, and the very idea was strange and almost diverting to a Pharisee. It seemed to him that the sinners were entirely happy after their kind, because they were often rich, and had a certain power, and gave feasts and lived riotously. Perhaps there were days when the saints regarded the sinners with envy because of "the roses and raptures of vice." Jesus, who knew all men and had ever his hand on their pulse, saw beneath the poor show of gayety and the mask of bravado. He knew the self-reproach and sated disgust, the bitter remorse and wistful regrets of the sinner. According to the Master, the sinners were hungry and thirsty, laboring and heavy laden, vagrants of the highways and hedges, a set of despairing miscreants. They were as a sheep which, either through willfulness or foolishness, has wandered from the flock and lost its way, and is far from the fold, rushing hither and thither, torn and bleeding, palpitating and terrified.

The Master also believed firmly that the sinner was precious; and neither had this occurred to a Pharisee. The value of such a woman as washed Jesus' feet seemed less than nothing; she was a disgrace and a snare, an ulcer eating into the very vitals of society. She was a sad tragedy, with her degraded beauty and gay attire—a woman ruined, a woman ruining. Was she not also a soul made in the divine image and intended for high ends—a coin which had passed through many unholy hands, and now lay in the mire? She was still silver, and had on her the traces of her origin. What a wealth of passionate love and unreserved devotion was running to waste in this life! Now this piece of good money shall be laid out to usury, when the eyes wherewith she tempted men's hearts to destruction shall shed tears on the Master's feet, and the hair wherewith she ensnared men's lives shall wipe them dry.

And the Master dared to think that every sinner who had gone astray was missed of God. It might seem that amid the multitude of creatures one less counted for nothing; but if any Pharisee thought so, he did not know the minuteness and the breadth of the divine love. It had no forgetfulness; it made no omissions. As a bookman will discover in the dark the absence of a tiny volume, as a gardener will mark the empty place where a plant has once been, as a workman looks in vain for the tool among many his hand desires, so does the divine love have in constant remembrance him who is lost, and will not rest till he be restored.

When, with devout gratitude, we lift our eyes to heaven, we elevate the simplest me to the borderland of sacramental glory.—John Marshall Lang, D.D.

He Goeth Before.

"He goeth before you."—Matt. 28. 7.

"He goeth before us!" Is it infancy? He went before us there, in being Himself the Babe of Bethlehem! Is it youth? He "goeth before us" in the nurturing home of Nazareth, sanctifying early toil and filial obedience! Is it hours of weariness and faintness and poverty? He "goeth before us" an exhausted traveler to the well of Jacob, "weary with His journey!" Is it temptation we have to struggle with? He "goeth before us" to the wilderness of Judea, and to the awful depths of the olive groves of Gethsemane, to grapple with the hour and power of darkness! Is it loss of friends? He "goeth before us" to the grave of Bethany to weep there! Is it death (the last enemy) we dread? He "goeth before us" wrapped in the ceremonies of the tomb, descending into the region of Hades, uncrowning the king of errors, trampling his diadem in the dust! Is it entrance into Heaven? He "goeth before us" there. Having overcome the sharpness of death, He has opened the Kingdom of Heaven to all believers. He shows us the path of life leading into His own blessed presence, where there is fullness of joy, and to His right hand, where there are pleasures for evermore.—Dr. J.R. Macduff.

Where Jesus is Found.

BY HENRY VAN DYKE, D.D.

Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten idle
break.

Born within a lowly stable, where the cattle
round Me stood,
Trained a carpenter in Nazareth, I have toiled,
and found it good.

They who tread the path of labor follow where
My feet have trod;
They who work without complaining do the holy
will of God.

Where the many toil together, there am I among
My own;
Where the tired workman sleepeth, there am I
with him alone.

I, the peace that passeth knowledge, dwell amid
the daily strife,
I, the bread of heaven, am broken in the sacra-
ment of life.

Peter's Wife's Mother.

Suppose a telegram should come from Rome that Leo XIII.'s wife's mother lay sick with a fever, what would the devout Catholics think about it? They are taught to believe in the divinely appointed celibacy of the clergy. But we read in Matt. viii. 14 that Peter, who has been represented by Romanists as being the first of the popes, had a wife. And we learn from 1 Cor. ix. 5 that he did not divorce her when he became an apostle, or leave her in Capernaum, but led her about with him. ("Cephas" is the Hebrew for "Peter.") Paul wrote that letter to the Corinthians A.D. 59, about twenty-eight years after the healing of the mother-in-law in Capernaum. If Peter was leading his wife about with him then, he probably led her with him to Rome, and she lived with him there after he became the bishop of the imperial city—if he ever did.

All of the apostles may have been married men, but the only one of them who is reported to us as having a wife is Peter. As to his marital relations we have the testimony of Matthew, Mark, Luke and Paul. Is it any wonder that the Romish priests don't the laity to read the Bible?

Seekers After God in Russia.

"While in St. Petersburg," said Dr. Baedeker, speaking in London recently, "I went one Sunday morning to a meeting of believers for the breaking of bread, and there I met three men who had a very neglected appearance, but they had come, I found, from the 'high north'—from the neighborhood of the White Sea. Their history was a most remarkable one. They said they belonged to a body of about 200 men who desire salvation, and they had heard that they might be saved by fasting and prayer, and so they had been meeting together in a forest and had given themselves to fasting and prayer. They had fasted by eating only half a pound of bread every day, and for prayer they cast themselves down to the ground and got up again 5,000 times a day. One of the three was seized by the police and taken off to prison two years before. When his case was investigated, the authorities passed a sentence of four years upon him as being connected with the 'secret ones,' and he was sent down to the borders of the Black Sea, about 5,000 miles from his own village. On his way there he fell in with other banished men, some of whom were Stundists. They asked the cause of one another's banishment. The man replied, 'I have been banished for my faith.' 'Are you a Stundist?' he was asked. He told the Stundists that he was trying to be saved by giving up his life to fasting and prayer. But, these will not save you, said the Stundist exile; and then in their simple way they explained to him the gospel of the Lord Jesus Christ. The man laid hold of it and rejoiced in the forgiveness of sine. He wrote a letter to his friends in the forest, telling them he had found the way of peace. By and by he managed to escape from his place of exile, and then he traveled the whole 5,000 miles back to his friends and made known to them the glad tidings of salvation as he had heard them from the Stundist exile, and had the joy of seeing seventeen of them brought to Christ. He then came with two of them to St. Petersburg. His conscience had troubled him for having run away from banishment, and so he had made up his mind to go back to endure the remainder of his sentence. It is thus that the truth spreads and will continue to spread in Russia."

Each man stands at the center of a great network of voluntary influence for good. Through words, bearing and gesture he sends out his energies. Ofentimes a single speech has effected great reforms. Oft one man's act has deflected the stream of the centuries. Full oft a single word has been like a switch that turns a train from the route running towards the frozen North to a track leading into the tropic South.—Newell Dwight Hillis.

O Christ! for whom our natures long,
Help us to die to sin and wrong.
And daily rise by thy great might
To purer life, to clearer light.

There are three types of character: the natural man, the compromising Christian, and the consecrated Christian. These three types are represented by Sodom, Lot and Abraham.

It is difficult to read the New Testament and avoid the Saviour's imperative insistence upon the open acknowledgment of Him. If the now common view that Christianity is a mere private relation between the soul and God had prevailed in Nero's time, he would have found no martyrs to fling to his hungry lions.—Charles Edward Cheney, D.D.

The Dominion Presbyterian

IS PUBLISHED AT
370 BANK STREET - OTTAWA
 —AND AT—
Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
 Six months..... 75
 CLUBS OF FIVE, at same time..... 8.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

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Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 1½ inches to the column. Discounts according to amount of contract.

Letters should be addressed:
THE DOMINION PRESBYTERIAN,
 P. O. Drawer 1070, Ottawa.

C. BLACKETT ROBINSON,
 Manager and Editor.

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

Ottawa, Wednesday, 25th July, 1906.

REMOVAL TO OTTAWA.

We take pleasure in announcing that THE DOMINION PRESBYTERIAN will hereafter be published at Ottawa. It is fitting that a journal aiming at a circulation "from ocean to ocean" should find its home in the capital of Canada. There is a fine field for work as well as for a large subscription list, within the wide boundary of the synod of Montreal and Ottawa. In this field, as indeed all over the country, a generous support has already been accorded THE DOMINION PRESBYTERIAN, for which we desire to express our very hearty thanks; and in days to come we shall strive to make the paper more and more worthy of the name it bears, devoting its columns unceasingly to the promotion of the highest interests of the family, church and country, not in one locality alone, but in all the provinces of the Dominion.

During the past week prayer has risen unceasingly on behalf of those whose lives are in peril in China. The number of missionaries scattered through that darkened land will surprise many who have not been keeping abreast of the work of the Christian Church in other lands. In the American Presbyterian Church alone there are upwards of threescore in the disturbed district alone. There are perhaps few communities where there are not anxious hearts because of loved ones who are exposed to the unreasoning anger of the rebel faction in China. While prayer rises unceasingly for those in peril, it is well also to remember those whose days are passed in anxiety, who have no knowledge of the real condition of the members of their family in the foreign field, and to whom every vague rumor of disaster is a stab.

His Excellency Lord Minto has met with a cordial welcome from the citizens of Winnipeg. He expects to visit Vancouver, Victoria and Dawson City before returning to the Capital.

THE DOMINION PRESBYTERIAN

RETROCESSION.

Every Assembly agrees to some act that is inexplicable to the general public. It may be that the public is not acquainted with the facts that have been brought to the notice of the Assembly commissioners, and which led these commissioners to vote as they have done. It has been said that the Halifax Assembly, whose sessions have just closed, was one of the most business-like Assemblies ever known. Even it has not escaped the customary unexplainable action.

The Home Mission Committee, feeling the pressure of the western work, and feeling keenly the practical refusal of the men who are graduating to go to the western fields, asked that the college term be lengthened to four years, and that one of these years shall be given to practical work on the Home Mission field. The senate of Knox College had before the General Assembly a request that the college term be lengthened to one of four years, or that it be lengthened to three years of seven months each, instead of six, as at present. The Assembly, by a vote of fifty-eight to fifty-four, adopted a recommendation to reduce the college term to one of two years, under certain conditions. This in the face of the request of the college senate, and in the face of the spirit of the request of the Home Mission Committee!

On what ground is this backward step taken? The Church does not know, and the Church has a right to know. Every year makes it more necessary that the men who fill our pulpits shall be men of liberal culture. Many of the men who are called into the ministry are men from the humbler walks of life, whose life has been necessarily circumscribed until they entered upon theological study. The years spent in the college halls are all too short now to fit men for their life work. The time is so short that it is spent in cramming information that shall be useful in securing a diploma. There is no time for the pursuit of knowledge and true culture. Men come out of college halls with wits sharpened to detect the thing that may serve their turn for the moment, but with no knowledge of how to use the powers with which they have been endowed to the best advantage. Is it right that the one year in which men do not need to cram, the one year in which they are not pursued day and night by the demon of the examination hall, should be cut off, and untrained men, untrained in the best sense of the word trained, should be thrust at once into the strenuous work of a mission field in the west? But would you allow the fields in the west to go unmanned, or allow them to be manned by the men of other denominations! We certainly would, rather than cripple for life the men whom God has chosen to do work for Him. Are there not men filling positions in the Northwest where there are already more than enough men of other denominations working? Why should there be three churches in a town where any one of the three could accommodate the people of that town? Close up some of these churches, and send the men who man them to the fields that are

vacant. Why should we foster church pride any more than any other kind of pride? It is equally heinous in the sight of God. We prate of our desire for union in Christian work. Let us practice it a little.

OUR HURON MISSIONARIES.

After long and painful suspense, a cable-gram has come reporting that all our missionaries are safe. We can now await with patience letters giving details of experiences that may prove thrilling—almost tragic—if the press despatches were even only partially true. Flight in any case is trying. What must it be in the hot season, through an excited and hostile heathen community, when the refugees are charged with the care of a number of helpless women and children?

The consternation was not confined to the Presbyterian Church; the whole Dominion was breathlessly waiting for, and almost expecting, the worst. The thought of a party of missionaries, numbering in all 21 souls, in imminent peril of their lives, in conditions associated in the public mind with the nameless atrocities of Tientsin and Peking, was getting beyond endurance. All will now unite in thanking God for this deliverance with the prayer that absence from their field of labor will be brief, and that, in the end, it may appear that all this agitation has been preparatory to larger and more effective service.

In the interval, the Foreign Mission Committee has to decide what is to be done with the missionaries. It is to be hoped that work will not be so entirely suspended as to necessitate the enforced idleness for a year or more of so many able men. Should that prove necessary, the Canadian churches will welcome their missionaries home. If, however, an open door can be found we believe that it would be in the interests of the work, as well as more to the liking of the missionaries themselves, to strike in and do what ever their hands find to do even if in association for the time being and under the direction of some other mission.

A worthy correspondent, referring to the announcement of distribution of Assembly minutes "to every minister in charge," writes: "Why not a copy be sent also to every minister without charge whose name is on the list of presbytery? That such men are not, for the time being, in the active pastorate is no reason why they should be cut off from the free information the volume contains, and which would enable them to do more efficient service for the Church in the vacant congregations with which from time to time they may come into contact." Our correspondent contends that such a course taxes those least able to pay for copies, involves business un wisdom, and savours too much of "penny-wise and pound-foolish" methods for a church generally so well managed as ours. The method complained of has been in operation for several years, and we were not aware that it had caused dissatisfaction

ATLIN NURSE FUND.

As our readers are aware, the Rev. John Pringle, of Atlin, received a furlough of three months from the Home Mission Committee. Instead of spending it quietly, he has gone through the greater part of the eastern section of the Church, addressing audiences upon Sabbath as well as upon week days. Wherever he has gone, Mr. Pringle has been received with open arms, and his addresses have captivated all our people. In addition to giving information regarding mission work generally in the Atlin district, Mr. Pringle has emphasized the vast benefits which have resulted from the labors of the nurses sent out by a number of ladies in connection with the Home Mission Committee. According to the report presented to the Assembly, this Nurse Fund was in debt upwards of \$100. Since then large additional expenditures have been made for salaries, etc., so that about \$600 is required to meet the indebtedness and carry on the work until the close of summer. It is earnestly hoped that those who have listened to Mr. Pringle's addresses, and whose interest has been awakened, will avail themselves of the opportunity of forwarding to the Rev. Dr. Warden, Toronto, a contribution toward the Atlin Nurse Fund. We are satisfied that many will gladly avail themselves of the privilege of taking part in this work, which has been so greatly honored of God and blessed.

THE MINISTER'S REST.

"Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches." So Paul wrote to the Church at Corinth, when trying to make clear to them the relationship in which they stood to him, and his interest in their welfare. So might many an absent pastor write to some member of his congregation who is disposed to carp at the minister for taking his well-earned rest during the summer months.

There is that burden which the Christian minister must bear in common with every member of his congregation, the ordinary cares of the everyday life, the routine work of his office. Were this all, the lot of the minister would be no more wearing than that of many of the members of his congregation. But in addition to this common burden, the minister has laid upon him the cares of all to whom he stands in the relation of the minister of Christ. He knows that certain ones are under the discipline of sorrow, others smarting under disappointment, others passing through the fires of strong temptation and so on. To each of these he must be Christ's minister. Their cases are to him what a critical case is to the careful physician. He watches each as one who must give account. A blank in the history of any one case, while the attention is fixed upon some selfish object, may make it impossible for the Christian minister to cope successfully with the inroads of the sin disease upon that individual. He will be held responsible for the result of his inattention.

We do not say that the fear of this result is the motive that holds the minister to his

work. A far higher and more imperative voice reaches him and spurs him on in his work. He has been entrusted with a certain part of the Master's work, has been counted worthy to undertake it, and it becomes his passion to prove himself worthy of the trust. Imagine, then, the additional burden resting upon the heart of a sensitive minister as he goes out and in among his people every day! The mother's anxiety on account of a wild son or a wayward daughter, the husband's story of rocks ahead in his business, the evidence of chafing under the restraints of moral and religious influence on the part of some of his young people in whom he has been much interested, all these and a thousand others make up the additional burden the minister carries about with him.

Some try to carry their burden month after month and year by year, with no cessation with no rest day. Some listen to the carping of men in their congregation who can see nothing but the surface of the minister's life. Some cannot go if they would, for their congregations, or rather the officials of the congregation, keep them at starvation's point in the matter of the payment of stipend. The true men among these break down; there is no help for it. Others grow callous, and though the story of sorrow reaches the ear, it no longer touches the heart, and so the burden grows lighter. But it is at a terrible expense, both to minister and people. Better far that the minister should close his church if he cannot, as many are expected to do, pay for supply and take his holiday, than that he should destroy his own life in either way.

The question of where to spend the vacation has been settled before this late day, but the question of how to spend it may not have been up for consideration. Yet more depends upon the latter question than upon the former. As a rule, the only one concerned in the former question is the man himself, but with the latter, the people among whom the vacation days are spent are closely identified. The influence of the life of the city visitor, or of the minister or minister's wife, will remain with those with whom we have associated, and will be a power, either for good or for evil, in their lives.

If there is one thing more cruel than war, it is the rapacity of those men who make unlawful gain by furnishing inferior food to the men who are fighting our battles at the front. The man who would weaken the soldier by furnishing to him adulterated food is a traitor, and if convicted should meet a traitor's doom. Only less culpable is the man who would try to make political capital out of a trumped up charge that inferior food has been furnished. If such men are the representatives of the people, it is little wonder if we shall become the laughing stock of other nations. It seems that such charges are inseparable from a present day war, but it is to be hoped that the charge that now rests against certain Canadian contractors will be probed to the bottom, and those guilty of making it, if it be proven false, will be fully exposed.

A WISE SELECTION.

Hon. Mr. Mulock is to be congratulated upon having secured Mr. W. L. M. King, M.A., LL.D., as editor of the Labor Gazette, which is to be published under the provisions of the Conciliation Act. Mr. King is an honour graduate in Political Science of Toronto University, where he took a brilliant standing, particularly in the department of Economics. Since graduating in 1895, he has been pursuing his studies at Chicago University, and subsequently at Harvard; and during the past year he has been in Britain and Germany as holder of the Henry Lee Memorial fellowship in connection with the latter university. Both during his undergraduate course of study and since, Mr. King has shown a warm and intelligent sympathy with the reasonable demands of labour, as is evidenced by articles from his pen published in leading newspapers and magazines. How thoroughly he has the cause of labour at heart may be judged from the fact that it was upon an exhaustive report by him that the Postmaster-General based his action in inserting the anti-sweating clause in government contracts. Mr. King, who has also thrown over brilliant prospects in academic circles in order to take charge of the Labor Gazette, is expected in Ottawa in a few days and will commence work at once upon the publication, which he will doubtless make of signal service to the working men of Canada.

It is impossible for one man to support the burden of a great organization. He alone may have the executive ability to plan it and to put it into operation, but he should see that it is manned by those who can look after the interests of its several parts. We have an excellent object lesson at the present time in Ontario. The Rev. J. G. Shearer is doing splendid work in organizing all who are interested in the preservation of the Lord's Day in Canada. How he accomplishes the amount of work he does is a marvel to ordinary mortals. But if this work is to be successful, and it should be, those whom Mr. Shearer secures for the local positions must give themselves with equal energy and determination to the prosecution of the work he has inaugurated.

The last issue of the Acton Free Press contained an interesting account of the unveiling of a monument to the memory of 'the late Robert Little, Principal of Acton Public School from 1862 to 1871.' There was also a reunion of old pupils from all parts of the country, and several suitable addresses, all bearing testimony to the worth of deceased. Mr. Little was for many years an elder in Knox church, discharging the duties of the eldership with unwavering fidelity and unflinching tenderness. His memory will long be fragrant in the neighborhood.

When a man says that his pastor is a poor preacher, it is well to ask, first of all, what kind of a listener he is. Many a preacher is dull because his hearers are dull.

The Inglenook

Bird Talk.

BY SYDNEY DAYRE.

"Let's take our blocks out to the croquet ground, and build a house," said Archie to his sister May.

"What kind of a house?"

"Oh, a big castle."

"No; I don't like a castle. Let's have it a hotel."

"No. I say a castle. You always get a hotel crooked."

"Well, I don't like to build it on the croquet ground. It's nicer back in the grove."

"I say 'tisn't. If you don't build where I want to, I won't build it at all."

"You always want your own way," grumbled May.

"And you're always whining about something. Now, let's load up the little wheelbarrow."

"It won't hold all the blocks."

"You can carry the rest while I wheel."

"No, I want to wheel."

"I say I shall. It's my wheelbarrow. The trouble is you're lazy."

Archie loaded the wheelbarrow, and tried to wheel it down the steps of the porch. But he found he needed help.

"Take hold of the wheel and lift, May," he said.

"I've got all these blocks."

"Put them down."

"I shan't. You can wheel down if you try."

Archie tried spilling half the blocks on the steps.

It would be sad to tell how many cross, angry things were said by this little brother and sister before they reached the croquet ground. Here, again, May wanted to go to the grove; and the end of it was they could not agree, but went in to Aunt Amy, to tell their grievance against each other.

She had been sitting on the porch, where they had piled their blocks on the wheelbarrow. But she was not there now, and they went into the house to look for her. They found her in the sitting-room by an open window. She held up her hand as they came near.

"Quiet, dears. See what is going on outside here! Peep!"

They peeped, and Archie clapped his hand to his mouth to keep in a shout of laughter.

Two birds were building a nest in a tree a little way from the window.

The children watched while the pretty things came and went. They brought bits of twigs and hair and feathers, which they wove into the nest.

"Hear what a twitter they keep up!" he said. "It sounds as if they were talking as they work together."

"Let's try to hear what they say," whispered Aunt Amy.

"O Auntie, you can't do that!" said Archie.

But, with a smile, Aunt Amy held her head out of the window and seemed to listen.

"Sweet, weet, wee" went on outside.

"Willicum, willicum, widdle"—

"Chuckamaree, vick, vick"—

"Fidgety, fidgety"—And so on

"Did you hear all that?" asked Aunt Amy.

"Yes, but that's only bird talk. Folks can't understand that."

"Some can," said his aunt. "Did I ever tell you I could understand bird talk?"

"What did they say?" asked May, with a laugh.

"Go and get some more twigs," said one.

"I shan't," said the other. "I've brought more than my share to-day."

"I don't care if you have. Haven't I put them all in? The trouble is you're lazy."

"I say I'm not. Here, put this feather there on that side."

"I brought that feather; and I'll have it just where I want it, or it shan't go in at all. Here, hold it while I weave it in."

"I can't. I'm trying to get this twig in tight."

"You've got it crooked. You always get nests crooked."

"That isn't the place to put that hair!"—

"O Auntie!"

Aunt Amy laughed as the two gazed at her.

They laughed, too, but looked shocked and a little foolish.

"What is the trouble?" she asked.

"To say those dear little birds would talk so!"

"Why do you think they do not?"

"I know it," said Archie. "Birdies never talk that way."

"No," said May. "They coo and twitter so sweet, I know they are just saying nice, sweet things to each other, if they say anything at all."

"Do you know of any who talk that way?"

May and Archie glanced at each other.

"I'm afraid we do, auntie," said May.

"You think it dreadful to fancy that the dear, innocent little birds should quarrel with each other. But what do you think of brothers and sisters,—little ones who know the difference between right and wrong, whom God has placed in families, that they may brighten each other's lives by words and acts of sweetness and loving kindness?"

There was a moment's silence, and then Archie said,—

"I'm going to listen now."

The coo and chirp went on, as he put his head out of the window. In a minute or two he drew it in.

"What did they say?" said May.

"One said: 'You chose this place to build a nest. It is a sunny place.'"

"What a dear little thing you were to bring such a big feather!"

"Here, I'll help you put it in."

"You always get them so nice and straight!"

"I know where there's a big twig."

"I'll help you go and get it."

May softly clapped her hands as Archie finished.

"I like that kind of bird talk better," she said.

"Perhaps, after all, I did not hear quite straight," said Aunt Amy. "I am sorry if I wronged the birds. But, you see, it was so hard for me to believe that bird talk should be any better than little brother-and-sister talk. Why should it be?"

"I guess it won't be after this, auntie," said Archie.

"You listen and see," said May.

The Spirit of Christ, when it enters the mind, destroys selfishness and makes us feel that every human being has a claim upon us.

—Stalker.

Through Chinese Glasses.

This is how a Chinese writer describes New Zealanders in a Chinese paper:—"They live months without eating a mouthful of rice; they eat bullocks'and sheep in enormous quantities, with knives and prongs. They never enjoy themselves by sitting quietly on their ancestors graves, but jump around and kick balls as if paid for it, and they have no dignity, for they may be found walking with women."—"Pioneer," Allahabad.

The Prayer of the Women

BY MABEL B. CARLISLE.

God of eternity! shadows are stealing
Over the Homes of the near and the far;
E'en as we kneel at Thy footstool appealing,
Haste thou the end of the sorrows of war!

Wisdom hath whispered, "The life of the nation
Is thereby revived, and in unity held;"
But is it enough? Oh God of Creation,
Speak! and the shadows of war are dispelled

Far on the lone velvet our loved, in their dream-
ing,
Are calling us vainly, as heaven draweth
nigh.

Creator of Motherhood! grant us a meeting,
That, calm as the cradled, they peacefully die.

Though for "the good," or the "future ennobling,"
Humanity, stricken, cries, "God, let it cease!"—
Hurl Thou the war clouds, in pity, asunder,
And stanch the heart-flowing with God-given
Peace!

Chamber's Journal.

A Broken Heart.

A young man, the son of a prominent senator, was arrested some months ago, and committed to the insane asylum. While under the influence of intoxicating drink he would usually reach a stage of insanity, being wholly uncontrollable. Previous to his being sent to the asylum he was arrested and put in jail for forging his father's name. While there, his father visited him. The excitement of the journey, and the disgrace of seeing his son imprisoned, was too much for him. This was on Wednesday, and on Thursday the father complained of not feeling well. He had been brooding over the disgrace of his boy. Thursday night he persuaded his wife to go to the Ladies' Aid Society, saying he would be well in a short time, while he remained at home with the younger children. They played about his chair, quite unconscious that a tragedy was being enacted before their eyes. When the wife returned the father was dead. He had died of a broken heart, not only in a metaphorical, but a literal sense, the organ having been actually rent in twain.

A brother of the dead man performed an autopsy, and reported that in all of his experience he had not come in contact with a similar case. The rupture of the heart, he believed, was brought on by the son's disgrace. The organ was separated in two distinct parts—literally a broken heart.

The accursed liquor traffic is breaking thousands of hearts, wringing hot tears out of sleepless eyes, crushing the life out of defenseless women and little children. How long, oh, how long, will the Christian church permit this monster to live? Help! help! to stamp it out, and do it quickly.

There is only one way to have good servants; that is to be worthy of being well served. All nature and all humanity will serve a good master and rebel against an ignoble one. . . . Only let it be remembered that "kindness" means, as with your child, so with your servant, not indulgence, but care.—*Ruskin*.

How to Cheer an Invalid

That an invalid needs cheer no one can doubt; for, while clouds chase each other across the sky that overarches the well people, a gloomy pall settles over the one who is deprived of liberty and denied the commonest blessings of life. So it will be no more than right if you deny yourself, even to the extent of cutting short a talk with a book agent or omitting to attend a club lecture or to have that argument out with a friend as to the respective merits of the British and the B ers, of which everyone is talking, if only by such means time may be secured in which to pay some attention to your afflicted friend.

As a further proof of thoughtfulness carry flowers, and I advise you to select fragrant ones. There are some to the influence of which strong men have been known to succumb. If the magnolia and the jessamine are not in season, the hyacinth or tuberose will do as well. You will never know just the appreciation that gift inspires, for courtesy demands that not until the front door is closed behind you may it be sent to the furthest corner of whatever sized backyard your friend possesses. Even the modest violet has been renounced with a speed which spoke well for the unselfishness and kindness of heart of the favored recipient. There are some civilized people who feel that strong perfumes are barbaric and belong to the oriental, along with the bangle and the nose jewel. But this doubtless is a somewhat morbid feeling, so do not regard it.

If not convenient to visit the florist, the next resource is to make some delicacy with your own hands. How the poor patient's eyes will sparkle when you tell her you have brought her some lemon jelly, and that it can't hurt her. Indeed it cannot! You are only the ninety eighth person whose thoughtfulness has been run into a mold, but there is redress even for wrongs like this. Doubtless there are compassionate neighbors to take it off her hands, even if the household boasts no omnivorous boy or goat. Your delight in concocting and presenting that questionable compound, compared to her delight in passing it along, will be "as moonlight unto sunlight, and as water unto wine." So you are sure to give pleasure, whatever you do.

Saved by a Collie Dog.

Mr. Robert Macdougall, one of the Meteorologists at Ben Nevis Observatory, had a most exciting experience when climbing that mountain the other day. His only companion in the ascent was a collie dog, to whom, he says, he owes his life. When manœuvring on a snow-slide about one thousand feet above the half way station, Mr. Macdougall lost his footing; and, as the surface of the snow was glazed and hard, he was soon being whirled down a gully at an alarming pace, sometimes head foremost, at others the reverse. It was at this juncture that the dog's sagacity came in. As soon as Mr. Macdougall began to slide, it caught his coat with its teeth, and greatly impeded the downward progress. The dog ultimately guided him to a place of safety, after the twain had slid down on the snow for nearly one thousand feet. Strange to say, neither observer nor dog was much hurt; and the former, breaking open the door of the half-way hut, lit a fire. Here he was found by a search party, half asleep, with the dog watching over him.

Devotion to art, culture, professional life, does not diminish the guilt of indifference to our neighbor's woe—Anon.

How Does it Seem to You?

It seems to me I'd like to go
Where bells don't ring nor whistles blow;
Nor clocks don't strike nor gongs don't sound
And I'd have stillness all around.

Not real still stillness, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket or katydid,
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If twern't for sight and sound and smell,
I'd like a city pretty well;
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust,
And get out where the sky is blue,
And say, now how does it seem to you?
Eugene Field.

The Pagodas of China.

From the point of view of artistic and essentially Oriental design the pagoda possesses the most interest. These singular constructions at least one of which nearly every city possesses, fair dot the surface of the country. Their purpose appear to be twofold—either as monuments commemorating the virtues or the munificence of some departed benefactor, or as agents of "feng shui" (literally "wind and water"), the spirit genius of good and evil, which, if properly propitiated, will ward off pestilence, and famine and permit only prosperity and happiness to visit the neighborhood. These very curious towers are of great antiquity. Chinese records authenticating their origin at least as far back as the early part of the Christian era. In size they vary from the little ones, which are nothing more than roadside shrines, to what was once the most beautiful and largest—the celebrated porcelain pagoda of Nanking, destroyed in the Taiping rebellion. The extraordinary structure had a height of 261 feet, was built of masonry and covered with glazed tiles of many colors, and was a monument to native skill in erection as well as to artistic sense in design. Unfortunately, most of the large pagodas are being allowed to crumble to decay, although some are tended and give hope of standing for other generations to admire. The prominent ones vary in height from 100 to 200 feet, are usually octagonal in plan, with straight but tapering sides, and always are composed of an odd number of stories.—Wm. Barclay Parsons in the Engineering Magazine for July.

The hair may be kept from falling out after illness by a frequent application to the scalp of sage tea.

If those who perspire very freely would use a little borax in the water in which they bathe every day, it would keep the skin clean and sweet, and prevent any unpleasant odor.

Charlotte Russe made without gelatine is delicate in flavor and very delicious. Line a jelly mould with split lady-fingers or slices of sponge cake. Whip a pint of thick cream. Beat the whites of two eggs to a stiff meringue, stirring in gradually a cup of powdered sugar. Beat this, a little at a time, into the whipped cream, then add a generous teaspoonful of extract of vanilla. Pour this mixture into the cake-lined mould and set on the ice for two hours. Pass a knife around the sides of the mould to loosen the cake, and turn the Charlotte Russe out upon a chilled platter.

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

Ministers and Churches.

Our Toronto Letter.

The ministers are following their flock to some cool spot. Their place is being taken by those who are impervious to heat, and who do not mind if the seats are empty. This may be far from the real state of the case, but the stranger is not supposed to mind if the day is not and the audience inattentive, and the seats very much in evidence. They do, all the same, and deserve a little extra courtesy at the hands of the people who remain, rather than the scant courtesy they often get.

Dr. Milligan, on a recent Sabbath, preached on National Ideals. He is usually outspoken, and was refreshingly so at the morning service. Some things he said were not flattering to our national pride, and yet he is not blind and we would do well to lay to heart some of the hardest of the hard things we were made to hear.

A rumor has gained currency that Dr. Milligan has been called to the Barony Kirk, Glasgow. Next to St. Giles, Edinburgh, this is the leading congregation of the established church in Scotland. Dr. Marshall Lang preached his farewell sermon there only a few weeks ago. Dr. Norman McLeod preceded him as its minister. We are glad that a Canadian minister has been named, most favorably, for the position held by these distinguished men, but that is as far as it has gone as yet. Dr. Milligan has not yet been approached, and knows no more of it than the man on the street who has heard the rumor. Were the call to come, and were Dr. Milligan to accept it, he would fill the pulpit honorably, and maintain the high standard set by these great men. But we are not sure that he would go to the Barony Kirk. Were he to do so, it would be only because he were convinced that he was called to go there by a higher authority than that involved in the call of man.

The minister of St. Andrew's church has sailed for Scotland, and is about to step upon his native shores as we go to press. The minister of Bloor Street church is also upon the ocean, and will spend some six weeks in Scotland. Dr. Milligan sailed this week for his annual visit to his native land, and will be absent about two months. The Rev. John Neil has not yet returned from the Maritime Provinces, where he will spend some weeks after the close of the assembly. Rev. Alex. McGillivrey, of Bonar church, has gone for a five weeks' trip through Manitoba and British Columbia.

Among those who have gone out of the city are the battalion of the Boys' Brigade, which goes into camp at Cobourg; the boys of the Young Men's Christian Association, who have gone into camp at Rosebank; and private camping parties without number. The hot spell was a boom to those furnishing camping supplies, but the return to incipient winter will check the ardor of many of them.

An important meeting of the Senate and Board of Knox college was held on Tuesday afternoon to decide upon the appointment of an additional professor. The new professor will occupy the chair of Apologetics, which has been held by Professor Ballantyne, who will now confine himself to the Church History Chair.

The college residence has been closed this summer, and several of those who usually came into it during the summer months, have been disappointed in finding that they could not enter.

The important charges that are vacant in the city are almost necessarily at a standstill at present. There are few of the members in the city, and these would scarcely care to make any choice in the absence of their fellow-members. It will be well in September before the churches fill again, and little will be done till that time. There are six vacancies at present in the Presbytery, and two other pastors have placed their resignation before the Presbytery. The amount of change that a single year brings is enough to make the conservative member shudder for the future of so unsettled a church.

The several vacancies of the Presbytery are taking matters quietly at present. St. James Square is not likely to do anything for a time. With two such preachers as Prof. Ballantyne and Principal Caven within call they can afford to remain at ease, and look about them. Cooke's church is making no sign, and does not seem to have any man in sight as yet. Knox church is again on the look-out, Dr. Johnston having asked his Presbytery not to go on with call. Mount Albert and Ballantyne and Markham and Zion church have not got rightly into the running yet. Queensville and Ravenshoe, and Sutton and Pe-

ferlaw ought to have called last spring, but have each had student supply this summer. They will likely call in the autumn. St. Andrew's and St. Paul's, Vaughan, have not yet decided upon a man. Fisherville and Fairbank, as indicated already, are about to call Mr. Bennett. Port Credit and Dixie are prepared to call Mr. Maxwell if he will accept their invitation.

The congregations of Fairbank and Fisherville have decided to call Rev. J. W. C. Bennett, and will present their call at the September meeting. Rev. Norman McKay has done excellent work there, and has got both congregations into good shape. Mr. Bennett is the son of the former minister of Almonte.

Few of our Toronto pulpits are filled with the regular ministers these days. The pews are woefully empty too, and the stranger who takes the pastor's place for the day must find his inspiration in an occasional face rising from the wilderness of red plush seats. Some find inspiration, some don't. On the whole when the pastor contents himself with one of our own Canadian preachers we hear a good sermon, quite as good as the average during the winter months.

The venerable Dr. Paton, the Apostle of the New Hebrides, has again visited Toronto, and his address is as full of inspiration as ever. He spoke in Westminster Church in the morning, Cowan Avenue in the afternoon, and in Cooke's Church in the evening. He has engagements for every evening but Saturday of this week, and speaks elsewhere next Sabbath. One marvels at the vigor of a man who has surely earned his right to spend the remainder of his days in resting from labor.

Maritime Provinces.

Rev. Dr. Bruce has tendered his resignation of Tabusintac, N.B.

Rev. K. MacKay was inducted at Sherbrooke, N.S., on the 17th inst.

James Church, New Glasgow, has adopted the "individual" communion cups.

Rev. M. Buchanan was ordained as minister of Louisbourg, C.B., on the 17th inst.

Rev. A. Robertson of St. John's, N.F., is going on a three month's visit to Scotland.

An auxiliary of the W.F.M.S. has been formed in St. Andrew's Church, Chatham, N.B.

Rev. Geo. Robertson, of Hampton, P.E.I., preached to the Orangemen last Sabbath.

Rev. Laughlin Beaton will be inducted into the charge of Cape North as soon as practicable.

Rev. John McLeod of Vankleek Hill, Ont., is spending a month at his native place, Belfast, P.E.I.

The collection for Home Missions at St. Paul's Church, Fredericton, on a recent Sabbath, was \$82.26.

The new congregation at Whitney Pier, Sydney, has adopted the name of "St. James' Church."

A church hall is in the course of erection at Belle Isle, N.F., through the energetic efforts of Rev. J. A. Greenless.

St. Andrew's Church, Halifax, has been re-carpeted and re-seated. It was re-opened recently by Dr. Lyle, of Hamilton.

Rev. M. A. McKenzie, who has been laboring at Middle River, C.B., for the past three years, was inducted as pastor on July 3rd.

Rev. Dr. Macrae, lately principal of Morrin College, has taken up his residence in St. John, much to the satisfaction of his old friends.

On the eve of her departure for St. John, Miss Ina McMillan was presented by the Y.P.S.C.E. of Zion Church, Charlottetown, with a beautiful piece of silver.

The Presbytery of St. John has deposed Rev. J. S. Mullin for disobedience to the Presbytery's suspension. He now ministers to a schismatic congregation in his former parish.

The Summerside P.E.I. congregation has adopted individual communion cups. If we can't keep out hypocrites, let us at least "fence the tables" against those dreadful microbes.

Dr. Morton, of Trinidad, was tendered a reception by the men of the Presbyterian churches in Truro, on the 25th ult. Only men were present, and the commercial interests of the two countries were discussed.

Mr. and Mrs. Matthew Sproule, of Pictou Landing, N.S., celebrated the 65th anniversary of their wedding on the 7th inst. Of the guests present at their wedding only one is now living. Their ages are 88 and 86 respectively.

The volume of Assembly Minutes is now ready and a copy will, without delay, be mailed to every minister in charge. Copies for members of sessions, etc., will as usual, be forwarded by express addressed to the clerks of the several presbyteries.

Ottawa and Vicinity.

Rev. Dr. Jordan, of Queen's, will be the preacher in St. Andrew's next Sabbath at both services.

Rev. J. W. Milne, B.A., of the Glebe church, has returned from a brief outing in Western Ontario. He will occupy his own pulpit next Sabbath.

Rev. J. A. McFarlane, M.A., who with his family are summering at Campbell's Bay, Que., took the services at St. Andrew's church last Sabbath for the pastor.

Rev. N. A. MacLeod, B.D., and family, of New Edinburgh, have been spending a few days with old friends on the St. Lawrence, at Wales, and neighborhood. Many were delighted to hear his familiar voice in St. Mark's again.

The minister of Knox church is seeking a change, and the pulpit is being well supplied in Mr. Ramsay's absence. Next Sabbath Rev. D. R. Drummond, B.D., St. Thomas; for the following two weeks Rev. Andrew S. Ross, M.A., Merivale; and Rev. John McNichol, B.A., Aylmer, for 19th August.

Rev. Dr. Armstrong has not yet taken his holidays. Oversight of the Ladies' College absorbs some extra time just now, but the promising position of this increasingly popular educational institution abundantly justifies the labor spent on it. A little later on the minister of St. Paul's will probably seek a change from the pressing demands of church and college work.

The complaint has been made that too few of the elders in attendance at General Assembly are named on the various committees. It is possible the elders themselves are to blame for this state of affairs. At any rate, Mr. John R. Reid, who was a commissioner to the Halifax Assembly, can not complain that he was overlooked. He was placed on four or five important committees, and was asked to assist at the Assembly communion service.

Western Ontario.

The Presbytery of Stratford has decided to make Granton a separate charge from Lucan and Fraser.

Knox church, Woodstock, was struck by lightning on Sunday, knocking shingles from the roof and splintering the woodwork.

The call of Knox church, Toronto, to the Rev. Dr. Johnston, of London, has been set aside by London Presbytery at the request of Dr. Johnston.

The ceremony of laying the corner stone of the new Presbyterian Church, Tiverton, was a pleasant as well as a very successful event. Many leading people from neighboring places were present. The corner stone was laid by Mr. Henry Caregill with a silver trowel, presented to him by Mrs. McLennan, wife of the pastor of the congregation. A number of addresses followed; thereafter a collection was taken up, amounting to \$300. This was augmented by a further sum of \$200, the proceeds of a banquet in the evening. It is expected that about \$8,000 additional will be required to complete the edifice, which is to be modern in every respect.

Rev. John Pringle, the energetic and able Presbyterian missionary to the Atlin gold field in the Yukon, had an exceedingly busy day yesterday, says the London Advertiser, of the 16th inst. In the morning at 9.45 he addressed St. Andrew's church Sabbath school; at 11 a. m. he officiated at Knox church, South London; at 2.30 p. m. he visited Ilderton, and in the evening returned to the city and occupied the pulpit of the First Presbyterian church. He told in simple language the story of his two years' work in the mining camps of British Columbia, and his quaint and interesting recital of incidents in connection therewith was thoroughly appreciated by the large congregations which greeted him at each place. His unaffected style, his earnestness and his heroic efforts to spread the gospel in that far-off country, in the face of untold hardships, stamped him as an ideal missionary, whose success in his chosen line of duty cannot fail in producing the best results. He will be heartily welcome whenever he can make it convenient to revisit London.

It is rumored that Sir George White, the defender of Ladysmith, will succeed Lord Seymour as commander of the forces in Canada.

At the recent meeting of Hamilton Presbytery the claim of Mrs. Webber against the Waterford congregation, which has been up for discussions at the last two General Assemblies, was referred to a committee consisting of Rev. Drs. Laing and Fletcher, A. I. Mackenzie and Geo. Rutherford.

Northern Ontario.

Rev. J. J. Patterson, Arthur, has accepted the call to Chesley.

Chalmers church Sabbath school, Flesherston, picnicked at Eugenia Falls on the 12th inst., and had a pleasant outing.

During the vacancy Rev. Mr. Edmison, of Rothsay, will be moderator of the sessions of Arthur and Gordonville.

The garden party of the Presbyterian Sabbath school, Woodville, was largely attended and was a success in every respect.

Rev. A. E. Duncan, M. A., Cannington, occupied the pulpit of St. Andrew's church, Eldon, Sabbath last, preaching two eloquent, forceful sermons.

The Sabbath schools of Erskine and Knox churches held a union picnic at Ventry on the 6th inst. There was a large turn out and a very enjoyable time spent together.

The Ladies' Aid Society, Feversham, held a very successful social on the evening of the 4th inst. This charge is prospering under the pastoral care of Rev. P. Fleming.

The Artemesia Orangemen celebrated at Eugenia on the 12th inst. Rev. L. W. Thom was one of the speakers. The Ladies' Aid Society served meals and a snug sum was added to their funds.

The Rev. A. C. Wishart, B.A., accepts the call to Knox Church, Beaverton. Rev. E. W. McKay, M. A., of Madoc, who is holidaying in the neighborhood, occupied the pulpits of this church and St. Andrew's last Sabbath.

The Presbyterian church in Durham last week lost two of its elders, Mr. Ewen McNab, at the age of 76, and Mr. Thos. McMillan, aged 45. The latter was a member of the Sons of Scotland, who marched in a body to his funeral.

On Thursday evening, the 5th inst., a very successful garden party was held on Mr. A. McLaughlin's grounds, under the auspices of the Christian Endeavor Society of Durham. A good programme was rendered with Dr. Jamieson, M. P. P., in the chair.

The Sabbath schools at Kemble held a union picnic at Presque Isle on the 2nd inst., which was well attended. Boating and ball were much enjoyed, as was also a programme of singing and recitations and addresses by Mr. J. McKenzie and Rev. Dr. McRobbie.

Rev. W. Graham, Dornach, was recently waited upon at the manse by a company of his young people from the Townsend congregation, who presented him with a well filled purse, accompanied by an address expressive of their appreciation of his labors, and thanking him for his efforts in behalf of their spiritual welfare.

On another evening Mr. and Mrs. Graham held an "At Home" at the manse when about 200 of his parishioners were present and spent a most enjoyable social evening together. Mr. and Mrs. Graham are endeavoring themselves more and more to the warm hearted people of this charge.

Beaverton, Lake Simcoe, is every year becoming more and more popular as a summer resort. The village is pleasantly situated, the lake shore is safe for children, and the air is delightfully cool and bracing. Already it has been the scene of large Sunday school picnics from Cannington, Woodville, Lindsay and other places in Ontario and Victoria.

Mr. Hugh McNabb, who has been for thirty years an esteemed elder in the Durham church, passed peacefully away to his eternal rest on the 5th inst., aged 76 years. The funeral was very largely attended and the deceased's brother elders acted as pall-bearers. An appropriate memorial service was held in the church on Sabbath last conducted by the pastor, Rev. W. Farquharson, B. A.

The Sabbath school of Cooke's church, Markdale, picnicked at Nesbitt's Grove Tuesday afternoon last week. The weather was delightfully fine, there was a good attendance and it proved a very enjoyable outing for young and old. The Sabbath school suffers a great loss by the removal this week of its energetic superintendent, Mr. J. W. Whitby, who with his family are going to Dundalk to reside.

On Friday evening, the 6th inst., the Presbyterian church, Eugenia, was the scene of a farewell social gathering to bid good bye to Mr. J. R. Hogg and family, who are removing to Dennington, Assa. In behalf of the congregation the pastor, Rev. L. W. Thom, presented Mr. Hogg with a beautiful gold watch chain, and in behalf of the Ladies' Aid Society, Mrs. Meldrum, president, presented Mrs. Hogg with a handsome silver tea service. Their children, Miss Mamie and Master Willie, were also the recipients of loving mementos. The presentations to Mr. and Mrs. Hogg were accompanied by appropriate

addresses expressive of the high esteem in which they are both held; and also of the keenly felt loss to the congregation by their removal.

Mr. Hogg's removal is an almost irreparable loss to this congregation, he having held the offices of session clerk, congregational treasurer and secretary; choir leader and Sabbath school superintendent, attending to the duties of all with marked ability and unflagging zeal. Mrs. Hogg was also an active worker and for several years president of the Ladies' Aid Society. Mr. T. B. Carruthers has been elected elder to fill the vacancy, and also appointed choir leader.

Rev. W. G. Hanna, B. A., of Mount Forest, exchanged pulpits with Rev. L. W. Thom and conducted anniversary services in Chalmers church, Flesherston, on Sabbath the 1st inst. Large congregations were delighted with Mr. Hanna's edifying and soul uplifting sermons. The usual festival was held on Monday evening following, concluding with a short programme, the speakers being Mr. M. Richardson, Flesherston, Rev. W. Ayers, Point Edward, and Rev. Jas. Buchanan, Dundalk. Mr. Buchanan concluded with congratulations to pastor and people for their success in wiping out their church debt in connection with the Century Fund, but urged for something further, even if it meant a sacrifice, to aid the Common Fund.

Rev. W. F. Orr, after ordination, has been inducted into the pastorate of the church at Gore's Bay, recently a mission charge, but now elevated to the dignity of a self-sustaining congregation. The Rev. Dr. Findlay, Moderator of the Algoma Presbytery, and superintendent of Missions, presided, and there was a large attendance of the members of the Presbytery. Before the ceremony the members of the Algoma Presbytery were entertained to dinner by His Honor A. B. McCallum, judge of Manitoulin, and Mrs. McCallum, at their handsome residence; and the members of the Presbytery were loud in their praises of the hospitality of their host and hostess. The young minister enters upon his work with promise of great usefulness.

At the regular meeting of Orangeville Presbytery, on the 10th inst., Rev. R. Davey, of Maple Valley, was elected Moderator for the current half year. Calls were presented to three recent graduates, as follows: From Claude and Mayfield to Mr. Wishart; Farbut and Keldron to Mr. Wreath; Cheltenham and Mount Pleasant to Mr. F. W. Johnston. The first two declined and the last asked time to consider. Next regular meeting will be at Shelburne when a religious conference will be held. During the afternoon session of presbytery an adjournment was made to witness a largely attended marriage which took place in the church, the ceremony being performed by the pastor, Rev. R. W. Dickie, B. A., who was himself the subject of many congratulations, having just returned with his bride to occupy the manse.

Hamilton.

At the meeting of Hamilton Presbytery Rev. D. Robinson's resignation of the pastorate of St. David's was laid on the table, and it was decided to cite the congregation to send representatives to the next meeting of Presbytery.

The ordination of Rev. J. C. Harcourt will take place at Blackheath on Sep. 4th. Rev. Dr. Fletcher will preside, Rev. D. McDonald will preach, Rev. Dr. Laing will address the minister, and Rev. R. Mackay, the congregation.

Hamilton Presbytery decided to combine the Locke Street church and the Barton church, one minister to attend to the duties. The Presbytery will attend to pulpit supply for six months. Rev. J. C. Jansen will discharge the duties for one month.

Calls from the Nelson and Dundas Road congregations to Rev. T. C. Fraser, and from the Beverly congregation to Rev. J. A. Mackenzie were sustained.

A call from the North Pelham church to Rev. Rev. Peter Reith, was laid over till the next meeting.

A committee was appointed to arrange for services at Fenwick.

Rev. Dr. John G. Paton, the famous missionary, will speak in MacNab and Central Presbyterian churches, Hamilton, on Sunday, Aug. 5th. Rev. A. MacWilliams, of Wentworth church, Hamilton, wife and family, will spend the remainder of the summer at Burlington.

Brockville Presbytery has within its bounds nineteen ministers and two students. The two groups of mission stations at North Augusta and Morton are being supplied respectively this season by Messrs. Brown and Taggart of Queen's College, and both are doing excellent work.

Eastern Ontario.

Rev. J. McLaren, of Plantagenet, occupied the pulpit of the Presbyterian church, Vankleek Hill, last Sunday.

At Kirk Hill on the 15th inst., Rev. J. W. McLeod, of Howick, Q., preached to a large congregation.

Rev. A. Robertson, Mills Isles, Que., has been unanimously called to Marmora, and the call has been sustained by the Kingston Presbytery.

Rev. Walter C. Bennett, B.A., Almonte, has been preaching very acceptably in the Presbyterian churches, Cookstown, Thornton and Ivy, on 15th and 22nd inst.

On Sunday last Rev. R. Young, of St. Andrew's church, Pakenham, and Rev. Mr. Conn, Blackency, exchanged pulpits for the day. Both congregations were pleased and edified.

Rev. J. J. Cameron, Athens, has tendered his resignation of his pastoral charge. His congregation will be cited to appear in their own interests at the September meeting at Kemptville.

Rev. Dr. J. F. Smith, a graduate of Queen's University, has just returned from India, where he was laboring as a missionary, on account of failing health. Dr. Smith will shortly enter the Canadian Ministry.

Chesterville, forming for some time a portion of Rev. J. M. Kellock's charge, has grown so large on his hands as to be able to stand alone. Brockville Presbytery has granted the congregation liberty to call a minister.

The Sacrament of the Lord's Supper was dispensed at St. Elmo on a recent Sabbath. Rev. H. D. Leitch was assisted by the Rev. K. McDonald, of Williamstown, who was pastor of this congregation about twenty-five years ago.

A number of parishoners recently waited on Rev. D. D. McLennan, of Apple Hill, and presented him with a purse of \$75. The presentation and address, which was made by the Jamieson Campbell, Esq., was feelingly replied to by the recipient.

Rev. Dr. Armstrong, of Ottawa, attended the last meeting of Brockville Presbytery, and was in the interest of the Ottawa Ladies' College. He cordially commended the college to parents who were looking for a thorough education for their daughters, and was accorded an attentive hearing, as well as a generous response to his appeal.

At the recent meeting of Glengarry Presbytery Rev. H. D. Leitch was elected moderator for the next six months. Rev. A. Graham gave notice of a motion he will make next September to change our present method of paying the expenses of commissioners to the General Assembly. Conveners for Standing Committees were appointed as follows: Church Life and Work, Rev. J. D. Maclean; Home Missions, Rev. A. Givan; Statistics, Rev. D. McLaren; Systematic Benevolence, Rev. A. Graham; Sabbath Schools, Rev. H. D. Leitch; French Evangelization, Rev. J. Hastie; Y.P.S.C.E., Rev. J. McKinnon; Examination of Students, Rev. Dr. MacNish.

Winnipeg and West.

At the last meeting of Winnipeg Presbytery, held in Manitoba college, arrangements were made for carrying on work in local missions as follows: Prairie Grove, Rev. A. McFarlane; Beausjour, Prof. Hart; Beverley Street, Winnipeg, Rev. Dr. Patrick; Glenlea, Rev. J. C. Muldrew; Headingly and Rosser, Rev. James Lawrence; Martin Luther Icelandic church, Rev. Dr. Bryce; Oakville, Dr. Bryce; Posen, Rev. Jas. Carswell, for the south end of the field, and Rev. A. S. Thompson for the north end; Springfield, Rev. J. H. Cameron; Stuartburn, Rev. Joseph Hogg; Arnaud and Tinbeck, Rev. G. W. Faryon; Sunnyside, Rev. H. J. Stirling, White-mouth, Rev. Prof. Baird; Lowe Farm, Rev. J. C. Muldrew; East Selkirk, Rev. J. M. Gray.

In view of the resignation of Rev. G. W. Faryon from the Dominion City church, it was agreed that Rev. Dr. Patrick should visit the congregation on July 22, and make a statement in regard to the matter.

Rev. Dr. Bryce reported that Mr. R. A. King, B. D., had returned from Scotland, and was prepared to enter upon his duties as pastor of Beverley Street church.

Rev. N. Stevenson was reported as having accepted a call to Gretna, and arrangements were made for inducting him on Monday, July 30.

Rev. Mr. Rochester, of Rat Portage, whose useful ministry in Toronto has not been forgotten, delivered excellent discourses to large congregations in Knox church, in this city.

Dr. Thorburn and Mrs. Thorburn of Ottawa, are guests of Rev. Dr. Bryce, Winnipeg.

Canada Atlantic Railway

TIME CARD

In Effect February 26, 1900

8 Trains daily between
Ottawa and Montreal, 8

FAST SERVICE MODERN EQUIPMENT

Trains leave Ottawa, Central Depot
(daily except Sunday)

6.10 a.m.—Local stops at all stations, arrives Montreal
9.50 a.m. Rockland Branch.

8.45 a.m.—Limited, stops at Alexandria, Glen Robertson
and Coteau Junction only. Arrives at
Montreal 11.15 a.m. Hawkesbury Branch,
Sunday stops at all stations, arrives 11.35
a.m.

4.20 p.m.—Limited, stops at Alexandria and Coteau
Junction only, arrives Montreal 6.50 p.m.
All points south of St. Lawrence River, New
York and Boston, etc.

6.35 p.m.—Local stops at all stations, arrives Montreal
9.45 p.m.

Between Ottawa and Arnprior, Renfrew, Pembroke,
Madawaska and Parry Sound:

8.15 a.m.—Express, for Pembroke, Parry Sound and
intermediate points.

1.00 p.m.—Mixed, for Madawaska and intermediate
points.

4.40 p.m.—Express, for Pembroke and intermediate
points.

Trains arrive Ottawa from Montreal at 11.20 a.m.,
12.10 p.m., 6.35 p.m. and 9.15 p.m. on Sunday. From
New York, Boston and all points south of St. Lawrence
River at 11.29 a.m.

Trains arrive from the West, from Parry Sound and
Pembroke at 5.35 p.m. From Pembroke at 11.10 a.m.
From Madawaska (Mixed) at 3.00 p.m.

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

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

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

General Offices, Central Chambers, Elgin Street,
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C. J. SMITH, J. E. WALSH,
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Timber, Lath and Shingles. Sash
Doors, Blinds, Mouldings, and all kinds
of house finish.

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WRITE FOR PRICES

British and Foreign.

Glasgow will have a municipal telephone service for 5,000 subscribers at \$27.50 a year each.

Rev. John Miller, senior minister of Methven U. P. church, and father of the Perth presbytery, died last week.

The Rev. Thomas Gray, Presbyterian minister of Manchester, has four sons fighting under Lord Roberts in South Africa.

Chalmers Congregation, Glasgow (Rev. D. Lewis, minister), have decided to erect a pipe organ to replace the one at present in use.

Rev. John Forrest, of Portland Road church, Kilmarnock, died in Glasgow on the 2nd inst., after undergoing a surgical operation.

A London clergyman reports that among the baptisms at a certain church, one child received the three Christian names of Valerie Pretoria Mafeking.

At Dingwall presbytery Mr. McQueen gave notice of a motion for next meeting moving disapproval of overture from Assembly ament union.

The Rev. James Pringle, late assistant to Rev. Hugh Rodger at Southampton, has been appointed assistant to Dr. Monro Gibson at St. John's Wood.

Rev. John Paul, B. A., Struan, Perthshire, has by a large majority been elected assistant to Rev. A. Montgomery Lang B. Sc., High Parish Church, Paisley.

Rev. Dr. J. A. Symington, at present assistant to Rev. Dr. Grant, St. Mark's, Dundee, has been appointed assistant to Rev. J. F. W. Grant, St. Stephen's, Edinburgh.

Victoria Road Congregation, Kirkcaldy, have resolved to present a call to Rev. John Lewars, M. A., Lesmahagow, to be successor to Rev. George Johnston, now at Cathcart.

It is stated that out of 2,890 ordained Congregational ministers in England and Wales no fewer than 2,480 are total abstainers. Twenty years ago the proportion was only about thirty per cent.

The Rev. John Tulloch, B. D., son of the Rev. Dr. W. W. Tulloch, of Kinning Park, and grandson of the late Principal Tulloch, was ordained and inducted last week by the Presbytery of Kelso to the parish of Stichill.

The Alexander Whyte essay prize, open to licentiates of the Free Church of Scotland of not more than four years standing, has been awarded to Rev. A. B. Macaulay, M. A., Forfar. The subject of the essay was the Theology of Augustine.

The Rev. Dr. Ross Taylor, Moderator of the General Assembly, laid the foundation stone of new Crailing church, in memory of Samuel Rutherford who was born at Nisbet, near Jedburgh, and had a great part in framing the Shorter Catechism.

The Rev. James Muir, M. A., of Kilbirnie, brother of the Rev. William Muir, B. D., B. A., Blairgowrie, has been called to the pastorate of Melville Free church, Aberdeen, as successor to the Rev. William S. Swanson, who was recently translated to Paisley Road, Glasgow.

Rev. John Ure, M. A., of Woodside church, Aberdeen, has just introduced the telephone into his church, for the benefit of members of the congregation who are afflicted with deafness. Mr. Ure, is the first in the North to adopt this means of helping those who are too deaf to enjoy the service, and the "invention," when tried the other Sunday, worked most satisfactorily.

STOMACH TROUBLE

Makes THE LIVES OF THOUSANDS
OF PEOPLE MISERABLE.

Mrs. John Holland of Tarantum, P. E. I., Gives Her Experience for the Benefit of Similar Sufferers. Dr. Williams' Pink Pills Cured Her After Other Medicines Failed.

From the Watchman, Charlottetown.

Mrs. John Holland, of Tarantum, P. E. I., is well known and highly respected in the community where she resides. For some years her life was one of misery and suffering, having been an acute sufferer from that common foe of humanity, dyspepsia. A reporter, hearing of her restoration to health through the agency of that wonderful remedy, Dr. Williams' Pink Pills for Pale People, called upon Mrs. Holland to obtain particulars, which were cheerfully given as follows:—"About four years ago I became very ill, I was attacked with a distressing pain in my stomach, accompanied by flashes of heat and cold. These attacks were generally preceded by a sleepiness and stupor which required constant exertion to keep awake. I had little or no appetite and food lay as a stone on my stomach. As time passed, I was growing worse, vomiting of food set in, with sudden changes of heat and cold in my feet. I was so reduced in strength as to not be able to walk any distance without resting. To work I dare not attempt. I began to feel that I could not live very long in my present condition. I was reduced in weight to 115 pounds. Two years ago I began using Dr. Williams' Pink Pills. Before this I had tried various advertised medicines, but without any benefit resulting. I was using the second box of the pills before I felt any benefit, but from that my recovery was rapid. I used in all five boxes of the pills, and have never felt better in my life than I do at the present moment. All the disagreeable sensations that accompany dyspepsia have vanished; I can enjoy my meals with relish, and my weight has increased from 115 to 139 pounds. It is now more than a year since I discontinued the use of the pills, and as I have not had the slightest touch of the trouble in that time, I feel safe in saying that my cure is permanent. I would strongly advise others suffering from stomach troubles to give Dr. Williams' Pink Pills a fair trial." Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark: Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Soiled floor-mattings should be washed in cold salt water, a pint of salt to a gallon of water, a soft cloth being used instead of a brush in applying the wash. Water and corn meal will cleanse especially bad places.

Turpentine in which is dissolved as much camphor as it will take up is pre eminently the dressing for lacerations, bruises and cuts. Its antiseptic action is equal to that of carbolic acid; it speedily stops bleeding. Few if any ulcers long resist its continued application.

Health and Home Hints.

Iron pillowslips lengthwise instead of crosswise if you wish to iron the wrinkles out instead of in.

Two bottles should be kept for a bottled-fed baby. The one not in use should be filled with cold water and soda.

Do not give sick people fried foods or anything highly seasoned. Avoid hot bread and biscuits and strong tea and coffee.

A continual change in the bill of fare is desirable; one tires of the same dessert if seen too often, no matter how delicious it is, unless possibly ice cream be an exception.

If part of a dish is left over, wait a day before serving again, and let weeks elapse before preparing it again. In this way the table will always present a pleasant surprise.

Three tablespoonfuls of rice may be substituted for tapioca in the "tapioca meringue pudding." Soak the rice over night in cold water, and add milk, eggs, etc., in the morning.

A strip of flannel or a soft napkin, folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child which has the croup, will surely bring relief in a few minutes.

The little salt bags (ten cent size) make roomy mittens for sweeping; they will also be found serviceable when removing dishes from hot ovens, as they protect both wrists and hands, which a holder often fails to do.

Save soapsuds if you have a garden, for they form a very useful manure for flowers, as well as shrubs and vegetables. It is well to have a sunk tub in every garden where the soapy water can stand till required for watering.

Corn Pone.—To make corn pone, put one pint of meal into a bowl; pour over sufficient boiling water just to moisten it; it must not be wet. Cover, and when cool add a tablespoonful of shortening, melted, and two eggs lightly beaten. Add a pint of thick, sour milk to which you have added a teaspoonful of soda dissolved in two tablespoonfuls of water and mix thoroughly. Turn into a shallow pan and bake in a moderately quick oven for half an hour.

To make spanish eggs. Put a generous tablespoonful of butter in an earthen plate and place it over a moderate fire; add to the butter a teaspoonful of chopped onion, the same amount of chopped parsley, a tablespoonful of chopped green pepper, add salt and pepper. When stirred well together break in four eggs, one at a time, keeping the yolks whole. When they are cooked upon one side turn them over carefully so as not to break the yolks, and by the time the last one is turned they should be done. Serve as soon as possible in the dish they are cooked in. Eggs cooked in this way will be found delicious.

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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal" will be received at this office until noon Friday, 25th August, 1900, for the construction of about thirteen miles of Canal between Kirkfield and Lake Simcoe, which will be divided into two sections.

Plans and specifications of the work and forms of contract can be seen at the office of the Chief Engineer of the Department of Railways and Canals at Ottawa, or at the Superintendent Engineer's Office, Peterboro, where forms of tender can be obtained on and after Tuesday, 24th July 1900.

In the case of firms there must be attached the actual signatures of the full name, and the nature of the occupation and place of residence, of each member of the same, and, further, an further an accepted bank cheque for the sum of \$1,000 must accompany the tender for each section; these accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the parties tendering decline entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,
L. R. JONES, Secretary.

Department of Railways and Canals,
Ottawa, July 16th, 1900.

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



SEALED TENDERS, addressed to the undersigned, and endorsed "Tender for Post Office, &c., Picton, Ont.," will be received at this office until Friday, 3rd August, 1900, for the construction of a building for Post Office, Customs and Inland Revenue offices, &c., at Picton, Ont.

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

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures. Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party declines to enter into contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the check will be returned.

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

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

Department of Public Works,
Ottawa, July 17th, 1900.

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



SEALED TENDERS addressed to the undersigned and endorsed Tender for Post-Office, etc., at Sarnia, Ont., will be received at this office until FRIDAY, 3rd of August, 1900, inclusively, for the erection of a Building for a Post-Office, etc., at Sarnia, Ont., according to plans and specification to be seen on application to Mr. John R. Watson, Front street, Sarnia, and at the Department of Public Works, Ottawa.

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

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

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

By Order,

JOS. R. ROY, Acting Secretary,
Department of Public Works of Canada, Ottawa, July 13th, 1900.



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In Ontario—Ottawa. In New Brunswick—Bathurst, Dorchester, Fredericton, Kingston (Kent Co.) Moncton, Newcastle, Sackville, Woodstock. In Newfoundland—St. John's. In Cuba, West Indies—Havana. In United States—New York, 6 Exchange Place, Republic, Washington State.

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