

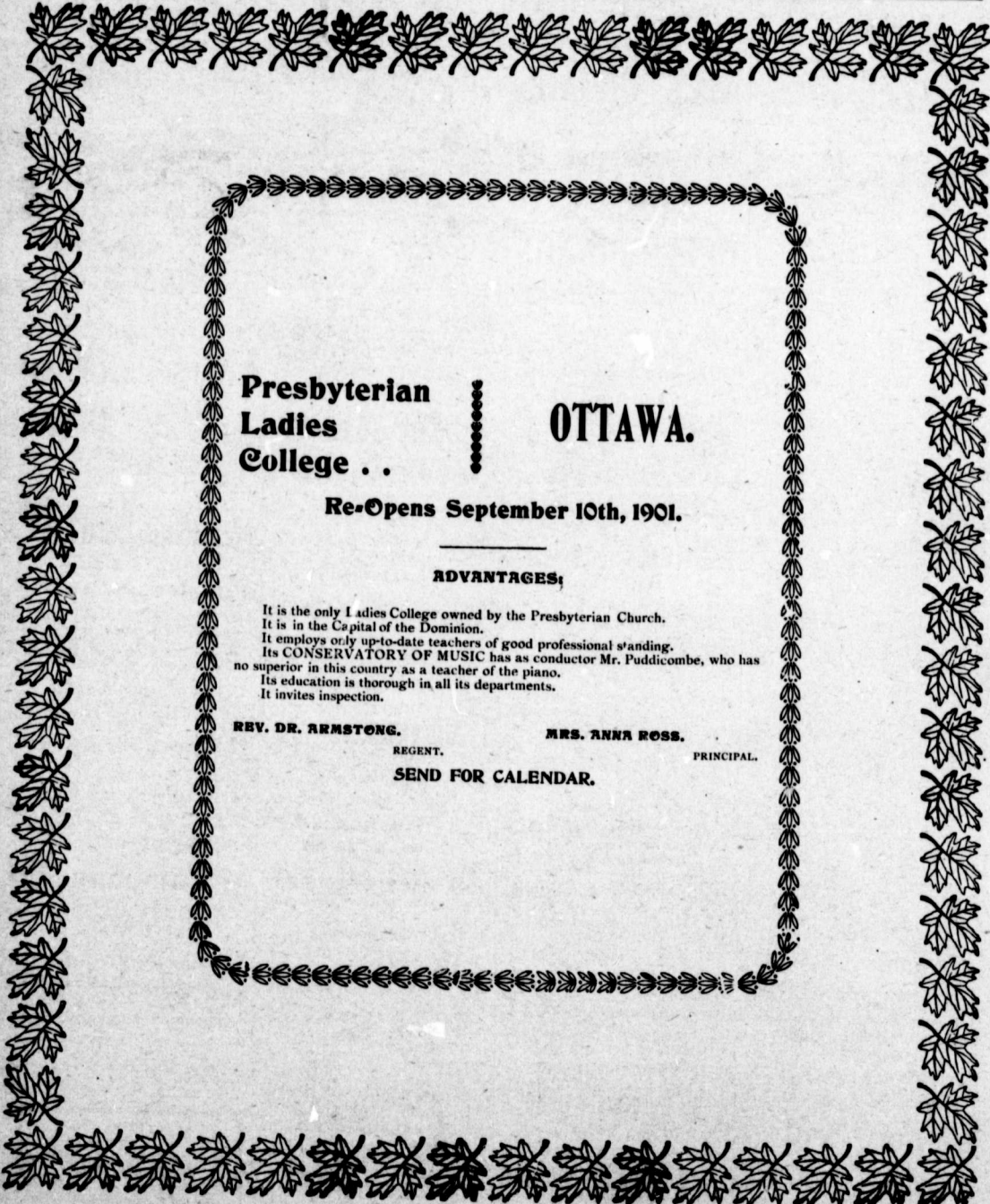
# Dominion Presbyterian

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**BIRTHS.**

At Gravenhurst, on July 2nd, 1901 the wife of John McNab, of a daughter (still born).

At Cornwall, on July 8, 1901, the wife of Fred Ross of a son.

On July 8th inst., at Maternity Hospital, a daughter to Mr. and Mrs. W. D. Morris, 61 Cartier street.

**MARRIAGES.**

In Harrison, at the home of Mr. and Mrs. A. E. Johnson, Flora street, by Rev. M. C. Cameron, B. D., on June 26, Miss Nellie Johnson to Mr. Henry G. Hannam.

On July 3rd, by the Rev. A. Logan Gregg, Ethel Miriam Stilwell eldest daughter of the Rev. R. J. Stilwell of Meaford, Ont., to A. Charles Allan of Toronto.

At the manse Summerstown, on July 4th, 1901, by Rev. J. Matheson B. A., Leonard Niles of Franklin County, N. Y., to Sadie Clary of Bangor, N. Y.

At Kirkhill, on June 26, 1901, by Rev. J. W. McLean, Archibald McKinnon, to Christina, daughter of Donald McGillivray.

At the residence of the bride's parents, on June 26th, 1901, by the Rev. N. Campbell, Neil Morrison, of "Spruce Hill Farm," to Margaret, eldest daughter of Alex. Gilchrist, Esq., all of Oro.

At the Manse, Vars, Ont., on July 10th, 1901, by the Rev. A. G. Cameron, Thomas Miller, of Nepean, to Caroline, daughter of John R. Johnston, of Manotick Ont.

**DEATHS**

On Sunday 7th inst., at 667 King street, Wm. Gordon, infant son of Mr. and Mrs. Albert Duncan, aged 4 months.

At Carleton Place June 26th, Albert Ewen McEwen, son of G. McEwen, assistant Postmaster, aged 26 years, 7 months and 12 days.

At his residence, Sandringham, Ont., Stormont, on July 3, 1901, Duncan D. Cameron, aged 66 years.

At Maxville, on June 12, 1901, Rev. Kenneth McRae, aged 70 years, a native of Bundaloch, Kintail, Ross-Shire, Scotland.

On June 27th, 1901, at his late residence, "The Highlands," Barrie Paul Henry Stewart, youngest son of the late Paul Stewart, for many years City Missionary, Toronto, aged 63.

At 1st Kensington Avenue, Toronto on Wednesday morning, July 10th, 1901, Adeline Sinclair, beloved wife of Dr. D. A. Sinclair, aged 58 years.

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## Note and Comment.

A Boer prisoner escaped from Bermuda as a stowaway on a vessel, and was captured on the boat's arrival at New York on Tuesday.

King Edward has issued a proclamation announcing that his coronation will take place in June next year. The day will be set apart as a national holiday.

At the opening exercises of the Christian Endeavour Society at Cincinnati on Saturday Secretary Baer reported 61,427 societies, and nearly 4,000,000 members.

Rev. Alexander Connell, of Regent Square Church, is being spoken of for the vacation pulpit of Claremont Church, Glasgow, in succession to Dr. (now Professor) MacEwen.

A statue of Rev. Dr. William Miller, Principal of Madras Christian College, spoken of as "The Arnold of India," was recently unveiled by the Governor of Madras, Lord Amphill.

Details are published in Belfast of a bog fire of gigantic proportions on the borders of counties Derry and Tyrone. A large number of farmers have in consequence lost their whole winter fuel supply.

The proposition to pay Sunday school workers is to receive a trial in a Detroit church. The Unitarian church last week voted a salary of \$200 for the coming year for the superintendent of the school.

A prayer-book was recently lost by an elegantly dressed lady in a Berlin confectioner's, and found—to the disgust of the owner. The book had three compartments, one for prayers, one for sweets, and one for—brandy!

The feeling against the Roman church in Spain is growing. In Portugal, too, there is a like movement. It is quite evident that the Roman priesthood—and Roman superstitions are losing their hold of the people of Europe.

An Ontario census enumerator wants \$10 to cover cost of a pair of trousers damaged by "a mongrel collic." Census enumerators who wear \$10 trousers ought not to be exposed to anything less than thoroughbred bulldogs.

Within the past sixteen years three Radical and two Conservative dailies have stopped circulation. The Edinburgh Review, the Edinburgh Courant, the Glasgow News, the Scottish Leader, and now the Glasgow Mail have in turn ceased publication.

At the morning service on the 16th ult., in Free St. George's the Rev. Dr. Whyte paid a beautiful tribute to the late Earl of Moray, who was a member of the session, and "whose name had passed into a proverb for faithful discharge of the duties of an office-bearer,

It was stated on behalf of the British Government in the House of Commons last week that all negotiations with the Boers were at an end, and that the burghers had determined to continue the fight for absolute independence. It was added that "the Government's resolution to see the war through was unshaken."

Lord Dufferin was seventy-five years old on June 21. Among the great men of the time he is reported by Englishmen as the most famous, for only to enumerate all the offices he has held would take up a great deal of space. He once described himself "maid-of-all-work to British Governments," and he has served the country in many parts of the world.

Rev. Dr. J. Wilbur Chapman, of the Fourth Presbyterian Church, New York, was stricken with heart affection at Winona Lake, Ind., on the 4th inst., where he and his family are spending the summer, and it was for some time feared that the attack might prove fatal. The friends of the rev. gentleman will be pleased to hear that he is now convalescent.

The long expected story by Ralph Connor author of "Black Rock" and "The Sky Pilot," begins in the July Magazine Number of The Outlook. The first two chapters of "The Man from Glengarry," contains an exciting account of the quarrels of lumbermen in the Canadian woods, and give promise of the vivid narrative to follow in the successive numbers of the outlook.

The Religious Intelligencer says: There are men who affect to consider political matters beneath their attention. "We seek a better country, that is a heavenly," they say. Of them it has been remarked that they who do not do what they can to make the country in which they now live a better county, they may stand small chance of ever reaching that "better country" of which they talk."

A second edition, revised and enlarged, of Sir Oliver Mowat's work on "Christianity and some of Its Evidences" has this week been placed on the market by William Briggs. At the time of its first publication the religious and secular press were united in their praise of the work as a clear, concise and convincing presentation, in brief compass, of the evidences in support of the Divine origin of the Christian religion.

The news that the contemplated visit of the Duke and Duchess of Cornwall to Capetown is to take place as arranged will give the greatest satisfaction both at home and among the loyal subjects of the British Empire in South Africa. It cannot be doubted that the visit of the Heir-Apparent and his consort will be made the occasion of an imposing demonstration of the strength of loyalist feeling in the Colony, and that it will exercise in every way a highly beneficial influence in the present juncture of affairs at the Cape.

The Bishop of London preaching at Oxford, recently, said they were living in alarming days. The confirmation candidates were going down in number, less young men of the upper class came forward for Holy Orders, and thousands in London went neither to church: nor chapel.

Sir James Grant, of Ottawa, addressed the Presbyterian General Assembly, at its recent session, on Tuberculosis. Dr. Grant has made a thorough study of the subject, and is doing much to disseminate helpful information about it. In his address before the Assembly he said "the annual death rate in Canada from this cause is 8,000, and that in Ontario the number of yearly victims is greater than the whole number of the Canadian Contingent sent to South Africa. The hereditary idea had been entirely abandoned, and the disease is known to be communicable and curable. There are as yet only two Sanitaria in Canada, and the greater part of the 8,000 sufferers are compelled to remain in their own homes to die and to communicate the disease to their loved ones as the ordinary hospital excludes such patients. The sanitarium plan should be advocated, and as a preventive the habits and modes of life which devitalize should be avoided. Cramming among young school children is, he thinks, a crying evil which paves the way for the fell disease. By careful hygienic measures, proper habits of life, the exclusion of consumptive immigrants, and by proper treatment of the disease and its incipient stages the disease may be successfully grappled with.

Mr. Henry J. Morgan, of Ottawa, writes to the 'Journal' as follows: "In your article some days since, on the monument to Laura Secord, which has been unveiled at Lundy's Lane, you refer to it as the first monument which has been erected to a Canadian woman in Canada. This statement is incorrect, as seemingly the honor of rearing such a monument to a member of the other sex, in this Dominion, belongs not to Ontario, but to Nova Scotia. On March 24, 1870, Mr. White, one of the members for Cape Breton, in the House of Assembly of that province, drew the attention of that body to an act of great heroism which had been displayed by a little girl, named Catherine Crowley, at Pugwash, in the county of Cumberland, which had cost her her life, and he moved that the government be authorized to erect a suitable memorial stone over her remains. The resolution was adopted, and in the same year a marble block, surmounted by a cross, and resting on a granite base, was duly dedicated to her in the local cemetery. On the cross are the words: 'In Memoriam,' and on the face of the stone the following inscription: 'Catherine Crowley lies beneath this sod, a victim of fraternal love. Having rescued a younger brother and sister from the flames of her parents' dwelling, she exclaimed: "Mother all is over with me now; but I have saved my brother and sister!" She expired twenty-four hours after, October 15, 1869, aged 12 years. "Greater love no man hath known." On the side of the stone is inscribed: 'This memorial was erected by the legislature of Nova Scotia.'



## The Quiet Hour.

### God Called Abram.

S. S. LESSON.—July 28th 1901; Genesis 12: 1-9.

**GOLDEN TEXT**—Gen. 12: 2. I will bless thee, and make thy name great; and thou shalt be a blessing.

Now the Lord had said unto Abram, v. 1 God recognizes the value of the individual, He calls Abram by his name; which call assures us that each soul has its separate worth in the presence of our Heavenly Father. So also Jesus, the good shepherd, calls His sheep by name and leadeth them out. (John 10: 3.) It is only as we realize that God is willing and able to enter into covenant relation with us separately, that our religion really begins. Then the soul knows itself alone with God. He who spake to the child Samuel is ready to speak to us and to hear our petitions as they rise; for God knows each child.

Get thee out, v. 1. For an affectionate child, it is a very hard thing to leave home. The first time we say farewell to kindred and country, it is with deep pain. It was no whit easier to Abram than to us. But faith is measured by the difficulty that it meets. If God asks us to "get out" from anything we like, if He asks us to make any sacrifice for Him, that becomes our chance to display our love and faith. No one can tell what an untried ship or an untried man can do. It is those who come out of great trials that stand before God.

And I will make thy name great, v. 2. Many seek for the possession of wealth, or pleasure or fame, thinking that this is greatness. God has in store for all His children a blessing which will far surpass all that earth can give. To be great in God's way is also to be happy and blessed.

And thou shalt be a blessing. This is the test of real greatness. According as we are a blessing to others, so do we fulfil God's plan. It is of the essence of greatness that it can only come by means of service. "Whosoever will be great among you, let him be your minister." (Matt. 20: 26.) Abram was not called for the selfish purpose of his own salvation, but in order that through him all nations of the earth might be blessed. God's gifts always carry responsibilities, and our best powers are developed only by unselfish exercise. "Even Christ pleased not himself." (Rom. 15: 3.) "The Son of man came not to be ministered unto, but to minister." (Matt. 20: 28.) "Your greatness and mine, the Christian ideal of greatness, is attained, not by depressing, but by elevating others, not by ridding them of their freedom and happiness, but by ministering to and promoting it."

So Abram departed, v. 4. One of the great acts of the world. "He went out not knowing whither he went." (Heb. 11: 8.) He left his home, not to seek a fortune, not to escape trouble at home, not to wage conquest. Abram went out because God had called him; and by this act of trusting obedience, he earned the magnificent title, "Father of the Faithful." It is what we give up for God's sake that distinguishes us from people of the world. The business man will make sacrifices, will leave home for the sake of money. When the Christian is willing to make the same sacrifices for the sake of Christ that men make for earthly things,

the Kingdom of our Saviour will soon come.

And he builded an altar, v. 7. How frequently we see these altars on the way of the aged patriarchs! Do they mark our road? It is vain to attempt to get on in our religion without prayer and communion with God.

And Abram journeyed, going on still, v. 9. This journey of Abram's has become the type of the Christian's pilgrimage. He walked by faith and not by sight. (2 Cor. 5: 7.) He did not see the actual abode of God; but his imagination realized that the battlements of the eternal city were not far away; and then he beheld by the eye of faith. (Heb. 11: 10.) We require to use our spiritual imagination in order that we may see the blessedness of the city of God; for when our journey is over we shall be admitted into the Palace of the King, if we walk in His path. Would that we all were more concerned about our safe arrival in the future world.

"Oh give me grace in every place  
In all things good and ill,  
To see the city far away,  
To see the lovely hill."

When Scoresby was selecting his men to accompany him in his Arctic explorations, he needed sailors that could stand the severest exposure, and had nerve to bear the worst trials. So every man who applied to accompany the expedition was made to stand barefooted on a great block of ice while the surgeon examined his body, and Scoresby inquired into his past history. Scores were rejected at once, as they had no nerve to endure the test. The men who stood the trial made up a band of the most glorious heroes. So sometimes God tries us when He has in store for us some great undertaking. Many faint and excuse themselves from the start. Some endure, and make the heroes and leaders of the church.

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well.—Alexander McLaren, D. D.

It is the glory of our age that the modern hero stands forth armed not with swords and spears, but weaponed with love and kindness, with service and sympathy.—Newell Dwight Hillis.

The test of religion, the final test of religion, is not religiousness, but love.—Henry Drummond.

We want no more powerful argument for missions than this, "Who loved me and gave Himself for me"—Himself, so infinitely much, for me so insignificantly little.—A. J. Gordon.

Eudamidas, a citizen of Corinth, died in poverty; but, having two wealthy friends, Arctaeus and Charixenus, he made a will, in which he bequeathed his family to them, to be taken care of as their own. And the two friends accepted the legacy. So Christ has bequeathed to His church the world to be converted. Let us accept the legacy.—Gotthold's Emblems.

## The New Covenant—A Lost Secret.

BY ANNA ROSS.

### iv. What is This Forgotten Secret?

It is a testament, or will; but it is also a covenant, or legal right given to certain privileged persons. It is a testament, because it is the bequest of our dying Redeemer to His people. But the thing He bequeathed to us was a New Covenant of partnership between us and God. "The Lord Jesus, the same night in which He was betrayed \* \* \* took the cup, when He had supped, saying, This cup is the New Testament in my blood. Drink ye all of it."

He had not spoken to them of His will before. But now, as He had them gathered round Him for that last feast of fellowship, He put the symbol of His dying bequest into their hands, and said, "Drink ye all of it." He was not afraid that the provision He thus made would prove inadequate, for He added, "Peace I leave with you, my peace give I unto you. Let not your heart be troubled, neither let it be afraid."

The scene suggests a dying father whispering to his children, "I leave you amply provided for. Do not be anxious."

Christ made a will before He went away. That is plain. He considered that will such ample provision for His people that He told them they were to have nothing to do with fear or trouble of heart, but that peace, His peace, was to be their continued portion, in the midst of the tribulation and tasks He bequeathed to them along with the inheritance.

What is this inheritance, the thought of which enabled our Redeemer to leave His disciples with the pending admonition: "Let not your heart be troubled, neither let it be afraid?" The inheritance Christ left to us was a new covenant of partnership with God. It was a document "ordered in all things and sure," drawn out by God Himself hundreds of years before, signed by His name, and attested by His oath. This document sets forth a covenant of partnership between God and His people constituting completely new terms made out in three promises.

But this document, though made out for so many centuries was a testament. It was a will. It had lain a dead letter all those years, for "a testament is of no strength at all while the Testator liveth." Now, Jesus Christ knew that the death which would turn that hitherto inoperative letter into a living covenant. Now He handed it to His disciples in symbol when He passed them the cup, saying, "Drink ye all of it. My dying bequest to you is a covenant of partnership with God that shall make all His resources your resources. Take hold of it every one of you. Thus, and thus only, shall you show the Lord's death—not merely the pain of it, nor the love of it—but the power of it and the glory of it—till He come."

This cup is the crowning glory of the Lord's Supper, as what it symbolizes is the crowning glory of Christ's salvation. The cup symbolizes the blood. Yes, and the remission which it has wrought. But it stands for unspeakably more than that, even for the new covenant of actual cleansing, insinuating of the knowledge of God, and filling with the Spirit of Christ. Not only remission, but *victory*!

Our Lord has bequeathed to us a new covenant of partnership with God, and its terms are so unspeakably generous that those who have fallen heir to it are described as "Heirs of God, and joint heirs with



Christ." In the following chapters we shall take up the three covenant promises to which each disciple of Jesus Christ has become entitled through the death of the Testator. We shall be like the peasant girl in Scotland. Our Elder Brother has died, and we are going to study His will and see what is our share.  
Presbyterian Ladies College, Ottawa.

The New Covenant a Lost Secret, by Anna Ross, Author of "The Man with the Book" or "Memoirs of John Ross, of Brucefield." The new book with this title is now in the printer's hands. Beginning with the present issue, extracts from its successive chapters will be given in "The Dominion Presbyterian" that readers may understand its drift and its style. Orders may be sent to this office. P.O. Drawer, Ottawa.

**Missions:—True Philanthropy—Philanthropy's Three Foes.**

BY AMOS R. WELLS.

Philanthropy, and especially the highest form of it which we call missions, has three great foes. They are worldliness, selfishness, and ignorance.

The true philanthropist meets the opposition of the world; because true philanthropy consists in doing for our brother what he *needs*, and not always, by any means, what he *wants*. He wants to be let alone, but missions are obliged to interfere with him. He wants his sins made safe for him, but missions make them impossible for him. He wants money, but missions make large demands on the money he has, and give him no exchange, but checks on the bank of heaven. He wants ease, and missions urge upon him the arduous life. No wonder the worldling opposes missions.

But missions are also opposed by the spirit of selfishness among Christians. This is because true philanthropy consists in doing for our brother what he *needs* to have done, and not, by any means, what we *want* to do. We might prefer to labor among the romantic groves of Siam, or in the shadow of the Himalayas. Our brother, however, may need us in Idaho or New York. We may prefer to pay our tenth and stay at home. Our brother may say, however, "I can spare your gold, but I must have *you*." In a thousand ways missions oppose our selfishness, and therefore are opposed by it.

And in the third place, missions are opposed by our ignorance. For true philanthropy consists in doing for our brother *what he needs*, and always *what God wants*. Now it is not always easy to find out just what our brother needs and God wants. Missions require the most careful study of the world and of God's will for the world. Missionary reading show us where the world's need lies, and it inspires us with the spectacle of a myriad men and women who have already gone forth—or stayed home—and have met that need.

And now how does our philanthropy stand these three tests—the test of courage, the test of unselfishness, and the test of wisdom?

I am not aware of a single supreme effort for the amelioration of the manifold miseries of mankind which has not been due to the inspiration of Christian enthusiasm.—Arch-deacon Farrar.

Nothing that man will ever invent will absolve him from the universal necessity of being as good as God is good, righteous as God is righteous, holy as God is holy.—Hare.

The one thought which should fill and fire every Christian church and worker is that ours is not a dead and absent Christ.

Our Young People

**General Topic—Missions True Philanthropy**  
—Gal. 6: 1-10.

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

For a' that and a' that  
It's commin' yet for a' that,  
That man to man the world o'er  
Shall brothers be for a' that.

With the excellent sentiments of this hopeful strain sounding in our ears we feel that any better definition of the meaning of the word philanthropy need not be attempted. However, let us be duly warned. Just as there is a species of kindness that is mistaken and a form of love that is not wise so there is a style of philanthropy, not at all uncommon, that is false and that really defeats its own object.

The kindness is all well meant and the love itself is true and deep—unfathomable perhaps as the ocean but the beneficial result is marred by indiscretion. So with philanthropy the heart may be sincere but if the mind be not adequately informed our love for our fellow beings may form nothing better than a species or sentimentality that mocks their fortunes and mars their lives. Whilst toiling cheerfully in love for the heathen abroad he who cultivates serious dislikes and decided aversions to neighbors and acquaintances at home cannot be congratulated on the score of his philanthropy—his is the counterfeit.

No philanthropy is true that is not well directed. Its object must be worthy and noble. It must be helpful and continue to help as long as its influence continues to exist. That is not true philanthropy the sole aim of which is the removal of ordinary responsibilities from the lives of men. This gracious virtue consists rather in strengthening men to bear these responsibilities when that is possible, and when that is not possible it displays itself by the manifestation of a love that cheerfully takes our place and bears them in our stead.

Such a love may be rare. Being more or less unnatural to the human heart it is not always easy to cultivate, but it is possible to do so on the part of all. Patience, effort and prayer are absolutely indispensable, and it is along these lines that triumph and success is always to be achieved.

The literature of Christian Missions furnishes innumerable and conspicuous examples of this heavenly grace. Where so many have so magnificently excelled it were almost invidious to mention names. But if such a liberty might be allowed the name of the Cotton Spinner from Blantyre, Scotland, might be selected for the sake of illustration and inspiration. Read his life—Mark it well. And in the calm and quietness of his lowly toil lay your heart close to his. If you catch his spirit you shall have received an invaluable lesson in the quality of true philanthropy.

But Christian Missions and Christian Missionaries all refer to Christ. In this as in all other spheres of excellence He stands supreme. He is the original missionary of whom all other are but self confessed poor imitations. His mission is the inspiration of all other forms of Christian Endeavour.

Shall we learn from Him the meaning and the manner of true philanthropy? Let us ask what means that steadfast look upon his face as he goes up to Jerusalem. What mean those tears in the Garden of Gethse-

mane, and above all that blood stained soil at the foot of His Cross.  
L'Amable.

**Daily Readings.**

- Mon., July 22.—Missions defined. Mark 13: 10; Isa. 55: 10-13
- Tues., July 23.—Benevolence vs. beneficence. Jas. 2: 15-17; Matt. 25: 41-45
- Wed., July 24.—Blessing ourselves. Ps. 41: 1-3; Acts 20: 35
- Thurs., July 25.—Obeying the Master. Luke 10: 30-37
- Fri., July 26.—Gains for the kingdom. Acts 4: 31-37; 11: 19-21; 16: 10-15
- Sat., July 27.—Jesus' type of philanthropy. Matt. 15: 30-36
- Sun., July 28.—Topic. Missions: true philanthropy. Gal. 6: 1-10

**Literary Notes.**

THE TURN OF THE ROAD, by Eugenia Brooks Frothingham, is the romance of a singer. Winifred Meredith, the heroine, is an American girl with a magnificent voice in which she sees her life-work, refusing love its place, though from her girlhood she has been passionately loved by a young lawyer. Winifred goes to Paris where she becomes perfected in the technique of singing, but she lacks one thing—the power to move her hearers. Her lover with great loyalty goes to Paris each year to see her, but she remains untouched by his devotion until a great misfortune befalls him, which shows her that she has really loved him always. Then, when love is to triumph over art, she appears for the first time on the American stage and "passionately tender, deliriously sweet, was her voice then; rapturous and triumphant, surging and soaring above orchestra and tenor in a very ecstasy of love. Hearing her, sordid men remembered the face of the woman they had first loved. Hearing her, worldly women saw the ideals of their girlhood looking out of the past with beautiful, reproachful eyes. Hearing her, both men and women with jaded senses knew only the pain and sweetness and passion of grand elemental emotions." The book is very well written indeed and appeals to both heart and mind. Houghton, Mifflin and Company, Boston.

Book News for July shows that Winston Churchill's "The Crisis," has taken the lead of the month in fiction and in miscellany "The Tribulations of a Princess." "The Helmet of Navarre," continues to have a large sale. In summer people are naturally more interested in fiction than in other reading matter, and those who are choosing books for a summer outing cannot do better than to look over Book News and from the reviews given therein decide what books they desire to read. John Wanamaker, Philadelphia.

The July number of the Cosmopolitan is the Midsummer Fiction Number. Cyrus Townsend Brady writes of "The Prize Crew on L'Insurgente," and Bret Harte has a story called "A Mercury of the Foot-hills." Katrina Trask and R. K. Munkittrick have also each a story. Under the title "Old French Romances," Richard Le Gallienne writes of "Amis and Amile." The Cosmopolitan, Irvington, New York.

## Our Contributors.

Prepared for Each Other.

BY REV. T. FENWICK, WOODBRIDGE, ONT.

When Christ was about to leave the world and go to the Father, He said to His disciples: "I go to prepare a place for you." (John 14:2, 3.) This promise He has fulfilled. He is now seated at the right hand of the Majesty on high, preparing a place for all who shall believe on Him down to the end of time. As the Christian poet says:

"He is fitting up their mansion  
Which eternally shall stand,  
For their stay shall not be transient  
In that holy, happy land."

How He prepares it, we can here at best, very imperfectly understand.

But, in Scripture, we read also, of a people prepared for the place of which I have just been speaking. Paul says: "Which He had afore prepared unto glory." (Rom 10:23); "He that hath wrought us for the selfsame thing is God." (11 Corinth. 5:5).

In the passages which I have just quoted, there is, very probably, a reference to the building of Solomon's Temple. In 1 Kings, 6:7, we are told that "when it was in building, it was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was in building. The stones were prepared in the quarry for the places in the Temple which they were to occupy. Of course, the places were prepared for them. So, too, as is often said, "Heaven is a prepared place for a prepared people." It is true that we cannot enter it on the ground of our own goodness. Yet it is as true that "without holiness no man shall see the Lord." To one who has no delight in holy things on earth, a place in glory would be utterly unsuited. It would rather be a kind of hell to him. God asks, "How can two walk together, except they be agreed?" This shows that all men shall not spend eternity together. In Scripture, we read of some one who went "to their own place," Judas for example. The chief part of the bliss of heaven is the presence of Christ, He prayed His Father that all His people might be with Him where He should be, (John 17:24). He promised the penitent thief a place with Him in Paradise (Luke 20:3, 43). Paul desired to depart, and be with Christ (Philipp 1, 23). He sought to comfort with these words, those Thessalonians who were mourning for the loss of loved ones taken from them by death; "So shall we ever be with the Lord." (Thessal. 4:17).

For us to derive pleasure from a person or thing, it is absolutely necessary that there be in him, or in it, what is in harmony with our feelings. Suppose, for example, two persons go to an exhibition of pictures. One has no taste whatever for the Fine Arts as they are commonly termed. To him, the most wretched daub is as beautiful as the finest product of the artist's brush. With his companion it is the very opposite. He is so enraptured with what he sees, that he is little conscious of what is going on around him. The same is true in the spiritual world. He who delights in gambling, drunkenness, licentiousness, roguery, and the like could have no pleasure, for example, in reading the Bible, prayer, the house of God, the Communion Table, and the

prayer meeting. That it might be otherwise, is a most absurd thought. Not to engage in such acts as I have just mentioned, would very soon utterly weary him. He would, therefore, not have the least happiness in being forever with Jesus.

Let us now take the case of those three of our brethren of mankind in Toronto, whose awfully wicked conduct there, and the sad death of two, has, we can truly say, made every one who has heard of it, shudder. One was so greatly mangled in his efforts to escape from the officers of justice that he died next day, "making no sign." Another leaped from a height of about 30 feet in the prison where he was at the time confined, so severely shattering his skull, that he died shortly afterwards, utterly unconscious. He died in the very act of disobedience to the law of God, and went into His presence, his hands dripping and streaming, with his own blood. Now, I do not say that they have gone to the place of endless woe. Whether they have, or not, is a question which I leave with the Judge of all the earth. But I say that we have not the slightest reason to believe that it is well with them now. How can we warrantably believe that one was fitted to dwell with the Lord, whose whole life showed plainly that he had no love whatever to Him? "Tell me not how a man died; tell me how he lived." The remaining one is now in the Kingston Penitentiary, under a sentence of imprisonment for 21 years, but, most probably, he will, at the next Assizes, be sent to the gibbet for murder in his efforts to escape while he was being taken back to jail from his trial on the charge of robbery. Is it at all reasonable to believe that he loves the Lord; and that even though he should not truly repent, he shall be with Him, where He is, beholding the glory which His Father has given Him?

Truly, the way of transgressors is hard. Many believe that there shall be mercy in the other world for the most depraved in this. According to them, in the course of ages, hell shall become utterly a thing of the past. That doctrine has not the slightest real support in the word of God. Christ says: "No man can come unto Me, except the Father which hath sent Me draw him." But we read nowhere in Scripture of God drawing any, save in this world. Let God leave a man to himself, and the latter will grow worse and worse through all eternity. Satan is far more wicked to day than he was when he tempted our first parents. Every soul which he ruins, adds to his sufferings, and that he knows. But so bitter is his hatred of God that he delights when he succeeds.

The sufferings of the lost shall arise in great part from their own evil passions. In this world these are, by different causes, kept greatly in check. But in hell they shall have full scope.

Those who ungodly are  
Find hell begins on earth.

What an awful thought is that!

A word with thee, dear brother, in closing. How is it with thy soul? There are those who—as the Bible expresses it—"write bitter things against themselves." Then, there are those who think that they are Christians who really have "neither part nor lot in the matter." If thou be living in gross sin, the question is, at once, settled. The services of heaven would soon become an unutterable weariness to thee. Heaven, therefore, is

no place for thee. There are but two places in the other world. To the other, then, thou must go. Think on that. But thy life may to human view be blameless, yet thou mayest not be prepared for glory. If thou have no love to Him who laid down his life for the ungodly, no delight in His Word, His day, His house, His table, His people, and His cause, thou also art on the way down to the place of endless woe.

But rejoice! There is hope for thee. The blessed Saviour is standing with outstretched arms waiting to receive thee. He is faithful who has promised: "Him that cometh unto Me"—it matters not how great a sinner he may have been—"I will in no wise cast out." Lay thy sins on Him. Say with the Christian poetess, at least, in spirit:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!"

When thy time on earth comes to an end, He shall receive thee into His Father's house, where bliss, unalloyed and unending, shall be thy portion. But be not satisfied with merely good resolutions. Satan will be quite well pleased with thy making as many good resolutions as thou pleasest, provided they do not become acts.

### Through Fear to Rest.

REV. JOSEPH HAMILTON.

Though we be convinced that to draw near to God is our highest blessedness, there is at first an unwillingness to draw near. And this is natural. There is something about God that is terrible and full of dread. The human spirit shrinks from too close a contact with the Supreme. Clouds and darkness are about His throne, and we fear to penetrate through the clouds and darkness. We do not know as yet how calm is the higher atmosphere above the clouds and the storm. When you look at some high mountain that you have to climb you may be alarmed by the storm cloud that hides the majestic peaks from your view. Yes, but if you make the ascent and penetrate through the cloud, you may come to a higher region that is calm and fair. As you ascend you leave the clouds below. The base of the mountain may be in gloom while eternal sunshine settles on its head. So it is in our approach to God. The clouds and darkness that are round about Him may appal us for the moment, but they ought not to keep us back. If we have faith to press through the clouds and darkness we shall come into a region of rest and light. Where God Himself dwells there is eternal calm. There may be an outer realm of terror, but there is an inner realm of peace.

Mimico.

The physiological effects of absinthe drinking have (states "Health") been very closely studied in France, where the habit is regarded with grave apprehension by scientists and hygienists. The effects upon the nervous system are much more remarkable than those of the brandy habit, and resemble those of a narcotic poison. Absinthism has this in common with alcoholism, that it effects the digestive functions. In acute absinthism the patient loses power of recognition of most familiar objects and persons.

**The Lepers of Central India.**

BY REV. NORMAN H. RUSSELL, B. A.,  
MHOW, INDIA.

Bent, decrepit, and diseased, with gaugard, pain worn faces, and clothed in miserable rags, some crawling on hands and knees, some staggering along on crutches which they are hardly able to hold, lepers are to be seen on every crowded thoroughfare, at the gates of the temples, or on the market-place of all our larger cities in Central India.

One has to conquer repulsion even to stop and talk with them, for they are still more forbidding at nearer sight. The black, glazed stumps from which the toes have been rotted away, the maimed hands in all stages of decay, some with the first joints gone, some without fingers at all, and worse, the festering sores, bound with dirty rags, the scarred, decayed faces and blinded eyes—oh, how the weight of human suffering and human misery presses upon one's soul as he realizes the terrible condition of the lepers!

With their fatalistic ideas and the doctrine of transmigration, the Hindus regard the lepers as suffering the just result of their sin, either in this life or in some previous existence, and so no hand is outstretched to help them. There as elsewhere they are outcasts, wandering beggars, without friend or shelter. At times they are employed as watchmen over the fruit in the fields, but for the most part their disease forbids all manual labor and they are thrown on the cold charity of unfeeling India.

In the city of Ujjain (Central India), where they congregate in large numbers on account of its being a holy city, their haunts are the shallow alcoves by the river, through whose unprotected openings the damp mist pours in during the rainy season, and on whose inhospitable floors, with nothing to cover them but their thin cotton rags, they have to spend the long nights in the cold season. Even this miserable shelter is at times denied them, and out on the bare stones, or pressed up under the eaves against the wall, their fever-burned bodies seek some slight protection from the cold and rain. Perhaps there is none of the world's open sores more saddening or more typical of human misery than the lepers, especially in the ragged, dirty, poverty-stricken condition in which India's people have left them. Is it any wonder, then, that men have felt the sight of them haunt their dreams for days; that human nature turns from them in disgust; and that people have been known even to suggest that they should be committed to some lethal chamber and their miseries ended forever?

Like the peoples of the East, science and medical skill have abandoned the problem of leprosy to the incurable and impossible, and no hand is stretched out to save them but that of Christ. He, tho a Jew with all of the Jew's horror of the ceremoniously unclean, did not hesitate to put forth His hand and touch them to heal. And so it is to-day; the only heart that beats in sympathy with the leper is that of the follower of Christ. We may not be able to cure them, but we can lighten their sufferings, make life brighter, and bring them hope and joy for the life to come. We can gather them into homes and surround them with the Christ life; we can segregate and save their children; we can do with them as Christ did, and thus only shall the leper

problem be solved.

And what the lepers want is Jesus Christ and the Christ treatment—something of love and kindness, some one to care for them and bring them relief. There seems a peculiar hunger on the part of these poor souls for the Christ message, and a readiness to receive it, that is almost phenomenal. In two stations of the Mission to Lepers something has been done for them in giving food and clothing and a knowledge of God.

I remember well when the first applicants from among them were received for baptism. I was one of those who had the privilege of examining them. Strong and clear were their testimonies and unflinching their faith in the Christ whose followers were the only ones who had ever reached out to them the hand of love. The persistency with which these converts, dull witted on account of their disease, pored over their letters till they learned to read, their regularity at church service, their reverence for their Bibles, which they would wrap up so carefully in what little cloth they had to spare, their desire to proclaim the message and have others share in their joy, were sure signs that labor had not been spent on them in vain.

As yet, however, we have no hospital in Central India into which these poor sufferers can be gathered, nor is there any near enough to be of use even if it had room for the many who require help and shelter in our midst. There are in Central India probably five thousand lepers without a single place of refuge; they are still using the alcoves or sleeping out on the stones.

"The plan of the 'Mission to Lepers' seeks to help these unfortunates by segregating these people and their children. Nothing could be more ideal for the purpose than the neat and inexpensive leper hospitals erected in many parts of India by this mission. Hence they are fed and clothed, cared for, and instructed in the Gospel. Many and blessed are the touching incidents told in the history of these homes, of the souls brought to Christ, their earnestness and faithfulness. For instance, in one of these the story was lately told of how, when the agent of the Bible Society was visiting the asylum, the poor lepers went without food for a whole day that they might be able to give him something to spread the Gospel among their less fortunate countrymen.

\* The "Mission to Lepers in India and the East" is the only agency devoting its whole energy to work among lepers. It is now at work at sixty-two stations in India, China, Japan, Burma, Ceylon, and Sumatra.

THE PORTER OF BAGDAD AND OTHER FANTASIES, by Archibald McMechan, is a well bound, though unostentatious looking volume. The following lines from Lowell serve as a preface and also explain the title of the first fantasy:

When I was a beggarly boy,  
I lived in a cellar damp;  
I had neither a friend nor a toy,  
But I had Aladdin's Lamp.  
When I could not sleep for cold,  
I had fire enough in my brain;  
And builded with roofs of gold,  
My beautiful castles in Spain.

The sketches are two score in number and the titles are indeed a little fantastic; but the spirit in which they are written, is delightful as is also the style. Prof. MacMechan is a lover of nature; and a love of nature pervades the book. George N. Morang and Company, Toronto.

**McKay of Formosa.**

In a recent sermon on the death of the great missionary, Rev. Dr. Mowatt, of Erskine church, Montreal, said:

In his death the church loses one of her mightiest living spiritual forces. It is not saying too much to say of him that he takes rank among the mighties of the foreign field—the Pauls, the Careys, the Livingstons, the Duffs, the Geddies, and others might be named. In him we see that the day of great men in the church, great missionaries, real up-to-date apostles, is not past. Let us not say to-day, as we see the mighty standard-bearer succumbing to death, that we have seen the last of the Lord's worthies, that a race of spiritual pigmies is to follow. Let us not say that. Want of faith says that. That is not the way to honor the ashes of the brave. They who thus speak despised McKay, when, thirty years ago, he offered his service. Let us believe that the future is to see grander men, then even the apostle of Formosa, going forth, because fuller than he of the Lord and His Spirit; and to see, too, grander triumphs of the gospel in heathen lands than have been seen even in North Formosa, for the Lord of hosts is on His throne, and the cause of missions must go on to its ultimate triumph.

Apostle of Formosa, the wish of years ago is fulfilled to thee, that when the day of service would be over, it might be granted thee to find a resting place amid the scene of thy labors, within sound of the surf of the Pacific Ocean beating on the shore, and under the shade of the bamboo! Rest, noble warrior of the cross; thou hast fought a good fight, and for thy head is the star-gemmed crown. If the hero of a hundred battles is honored, and the conqueror who has taken cities by the powers of arms, then thou art honored, for thou hast won cities to be for Thy King, and triumphed with a great triumph.

**Literary Notes.**

JOSEPH PARKER, D. D.: his Life and Ministry, by Albert Dawson. Boston: Pilgrim Press. The author of this attractive little book was formerly private secretary to Dr. Parker, but is not now connected with him, so that he has the double advantage of intimate acquaintance and complete independence in preparing his sketch. Dr. Parker makes very different impressions on different people, and there is a great deal of criticism and suspicion of him which is based upon slight information. But we have proverbial testimony that the valets of heroes do not worship them, and it must be about as hard to win unflinching admiration from a private secretary. Dr. Parker has accomplished this, and the book is the product of one who believes in the genuine greatness of the subject. The sketch makes no pretense of completeness or critical judgment, but aims to give an intimate glimpse of a notable figure. This aim it accomplishes in a discriminating and fascinating manner. Page 176. Price 75cts. net.

THE SUNDAY BOOK, by Elizabeth Bainbridge Boies, Boston: Pilgrim Press. Parents are more puzzled about the proper use of Sunday afternoon than about any other minor problem in the training of children. Any sensible help to the solution of the difficulty is always welcome. Such a help is found in this attractive and inexpensive little book. Its welcome is certain to be deep and hearty wherever it goes. Price 25c net.



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

Ottawa, Wednesday, July 17th, 1901.

Following the custom of former years—once observed by many of our contemporaries—there will be no issue of the DOMINION PRESBYTERIAN the first two weeks of August.

The man who knows what he needs is in a fair way to get it. What he needs may not be what he wants. He may want coffee when he needs rhubarb. If he knows that he needs the latter he is already half way to the cure of his present distress. The trouble in many of our congregations has been that we have been trying to supply wants rather than needs. The young people want a man who can preach brilliantly. What we all need is a man, young or old, who can preach simply, who can see clearly, and then tells us what he sees. By the time a man has preached to us for a month we come to know whether he can see what we need or not.

The New York Evangelist of July 4th contains a well written article by the Rev. Dr. MacTavish, of Deseronto, on the late Dr. G. L. MacKay, the renowned Formosan missionary. The writer of the article was well acquainted with his subject, inasmuch as he and Dr. MacKay worked together in Woodstock when the manuscript of "From Far Formosa" was prepared. The story of Dr. MacKay's life was dedicated to Mr. MacTavish, who acted as amanuensis. The following sentences form the concluding portion of the article: "The sermon which he preached before the General Assembly of the Presbyterian Church in Canada in 1895 was dedicated to me in my study. The shorthand notes of this sermon, as well as of the original draft of From Far Formosa, I have still in my possession. They are among the things I highly prize, and as I look upon them now, I think of him not only as the brave, intrepid self-denying missionary, but as a most delightful companion.

## THE DOMINION PRESBYTERIAN

### THE RELIGIOUS MAVERICK.

In the western cattle country it sometimes happens that a cow deserts her calf, or some accident happens to her and the calf is allowed to grow up as best it can, if it can keep clear of the wolves. At branding time there is no mother to claim the orphan, and as it cannot be determined to what outfit this particular calf belongs, it is allowed to go unbranded, and is dubbed a "maverick."

There are a good many mavericks in the religious herd today. Every young missionary is familiar with the words. "I don't belong to any Church. Would just as soon go to yours as to any other." The missionary, if it is not his first field, will not put his brand on that man or woman for some considerable time. The one who says this is rather proud of it, and will get off something about the need of union, especially in our missionary work. This sounds so good that the young man thinks he has come across a broad-minded helper, and begins to build upon him. He puts him into office, and the people elect him to responsible positions. As a rule such a man is too narrow to hold a brick. One section of it will find no support, and will break off before the summer is over.

The man of strong conviction is the man upon whom to build. He may be too honest to say, "I would just as soon go to the Baptist Church as to the Presbyterian." He may not be too narrow to worship with his Baptist or Methodist brethren, if there is no congregation of his own denomination within reach. He may become one of the best props of the Church of his adoption. But at heart he is a Presbyterian and will gravitate there instinctively if the Church of his fathers is brought within reach.

But the religious maverick is sometimes found within the Church. We came across one in a session of one of our strong congregations recently. After a plain Gospel sermon by a young minister who was preaching for a call, (the church had no minister at the time,) he came forward and entered into conversation. In the course of it he remarked that he had enjoyed the sermon. The young minister began to murmur some acknowledgement, but the worthy man continued—"But then, I can sit down and enjoy a sermon by Dowie of Chicago, or Mrs. Eddy of Boston. That man is one of the elders in an important congregation. Nominally he is an elder, really he is a religious maverick.

Such men do not enrich the Church. They can never be counted in when you are estimating your strength. If you put them in an important position, as was done with this man, they are a serious source of weakness. They invariably yield when the slightest pressure is brought to bear at that point. Imagine a young man coming to the elder of whom we have spoken with a difficulty about the church he ought to join! The maverick would say "There is really no difference—take your choice!"

We are not inculcating narrowness, or advocating denominatism. We are simply asking that the men chosen for important

positions, or indeed any position in the Church, shall be men of honest conviction. If a man inclines to the Congregationalist Church, we would give him the most cordial commendation to the nearest minister of that Church. We should lose none of our strength, and the Church to which he really belongs would gain something by the fact that we had driven the maverick over to the herd to which he really belonged. We could not put our brand upon him; they might brand him immediately. There is no place for the maverick in the religious life of this intense age. We want to know where a man belongs.

### TO SUPPRESS OR TO CONTROL.

This is the question that our Temperance bodies are debating at present. Suppression seems impossible at present, shall they then continue to demand that the liquor traffic be suppressed, or shall they turn their strength into an effort to secure better control of the manufacture and sale of intoxicants?

The question was debated at the recent meeting of the Dominion Alliance at Toronto. One of the most earnest workers in the temperance ranks presented a resolution favoring control. The Alliance voted it down by a large majority. Now the Alliance knows its own business, and has a pretty good knowledge of what it is aiming to secure. The rest of the religious world may be just a little puzzled at times to know where the political color blends into the philanthropic, but those who are within the circle know. We presume, therefore, that they had good reason for the defeat of this measure, that would carry the large majority of the religious world, we venture to think.

Certainly the control of the traffic by Government is not the goal of the hope of the temperance people of Canada. It is, we believe, far on the road to it, and whether it will be better to continue the demand for Government control, is open to question. We give place to none in our desire for the prohibition of the manufacture and sale of intoxicating beverages. We do think it would have been wise to give the most careful consideration to the proposal that was made before defeating it. Perhaps that was done!

We read an article last week which reviews the situation in our Canadian Sabbath Schools. It gave us a bad taste in our mouth for the rest of the day. We know the writer, and know that he is interested in Sabbath School work, and that he is greatly exercised over the lack of interest displayed by other men. But will he help it by pouring out bitterness and scolding upon us? We do not think so. There is something to commend in our Sabbath School work. Let us hear more of this, and in the spirit of Paul, let those interested then go on to show us a still more excellent way.

Rev. Dr. George, who has served four terms as principal of the Montreal Congregational College, has sent his formal resignation to the authorities of the college. He has accepted a position in the Chicago Theological Seminary.

An Ottawa elder writes: It was suggested at the meeting of the Presbytery of Ottawa, last Tuesday, that the Moderator should follow the example of the Moderator of the higher courts of the Church by wearing the robes of office. Why not? Surely if it is the right and proper thing for the Moderator of the General Assembly it should be the same for the Moderator of Presbytery? Indeed, in some Presbyteries, if we are not mistaken, this is the rule.

John W. Peters, the minister of a country charge, with three services every Sunday, and an average of two prayer-meetings each week, will continue at his post this summer. There was much sickness in the congregation last winter, some of it in his own home. He gave away more than he could afford to help the sick as he visited them, and his home expense was increased by the illness of his children. He is worse run down than ever before, but will remain at his post. Perhaps we shall hear next winter that he has lost his grip, and his congregation would like a change.

#### Literary Notes.

HARPER'S BAZAR for July has its usual bright and varied table of contents. Under "Studies of Great Women" Margaret Deland writes of Charlotte Corday. That clever writer, Elizabeth G. Jordan, has another of her convent stories, quite delightful in its simplicity. Margaret Wilson has also a good short story, "Through a Child's Eyes;" and another instalment of the new serial, "Bigsby's Daughter," is given. "The Layette of a Royal Baby" tells of the clothing provided for the little Italian Princess who was born on the 1st of June. There are the usual number of pages devoted to fashions—Midsummer Fashions, Gowns of Summer Fabrics, Fashions for Girls and Boys, Gowns for the Sea-shore, Summer Hats, etcetera. Harper and Brothers, New York.

THE opening article in the Studio for June is on "The work of Jean Francois Raffaelli," by Gabriel Mourey. The writer, calls this artist "The Painter of the Poor," for "his preference has always been towards the out-cast and the unfortunate. And the same with the backgrounds to his pictures. His landscapes are suburban landscapes, with bare, litter-strewn grass and anaemic trees fringing the muddy roads; with a horizon of high factory chimneys, and strange little gardens, lovingly tended by small, retired shop-keepers; with poor cottages built of refuse—all this observed with a melancholy eye which fully grasps its sad, significant beauty; all this transcribed with a skilful brush which unerringly fixes both color and character without conventionality or trickery of any sort, but with just that precision, just that marvelous knowledge of what to leave out, that faculty of generalisation which mark the highest art work and invest it with a human interest, a philosophic charm of its own." Frederick Wedmore writes of "Recent Etching and Engraving," giving many illustrations. Another well illustrated article is that on "Some Recent Examples of the Jewellers' Art in France." The article, "On Some Water Colour Pictures, by Miss Eleanor Fortescue-Brickdale," is of special interest, as the writer discusses at some length what the qualities of a genuine woman-artist are. The Studio, London, England.

### The Chieftan's Bugle Call; or the Supply of Vacant Missions and Congregations

EDITOR DOMINION PRESBYTERIAN:—Dr. Robertson's call, in the church papers of last week, for about 100 men for the supply of fields in Western and older Canada, is well fitted to produce serious ponderings in the hearts of all who think at all deeply upon the problems which the Presbyterian Church in Canada has to consider and solve. The fact that such an urgent call—accompanied with such a tone of anxiety—is necessary, and that such uncertainty attaches to the result of the call, are sufficient causes for serious reflection and "great searchings of heart" in a church equipped with 5 Colleges, ministers to the number of 1300 and 260 students preparing for the ministry.

I have no certain hope that anything I will set forth on the subject will lead to immediate relief or reform: but as measures of reform require time for "simmering" (especially among Presbyterians), it may be that the setting forth of a few thoughts may start, or intensify, the simmering process, and that results shall follow some time later. Kindly give space for the following propositions:

1. There is sufficient material in the church for the present distress; and if the material be utilized there need be no looking abroad for men.

A change of method, a change in mode of procedure is needed more than men.

A proper distribution of the laborers in sight would meet the present distress fairly well, and would be a means of grace to the church.

We make rearrangements of fields, why not of men?

2. The Presbyterian Church in Canada has a goodly number of the kind of men required for the growing times that are upon us—men suitable for the work in the West, in New Ontario and Old Quebec, men possessing "youth," "zeal," "enthusiasm," and who as yet are not "disappointed" or "sour-ed." Who among those attending the last General Assembly can be in doubt that we have the men?

3. The Church's theory and government favor the employment of such men where they are most needed, and where they will be of greatest benefit to the church. The theory is that the minister belongs to the church; that the church, as a whole, has greater rights in him than the particular congregation. Through her government the church has power to loose a man from one place, to translate him to another, and to appoint him to a field or work; or to designate a man not settled, to particular Presbytery or field.

4. This, I venture to say, may be done on a fairly large scale with much benefit to the church. How? The Home Mission Committee (Assembly's), composed of men from every section of the church, knows the men in each Presbytery who are suitable for the work. (The Superintendent alone could select scores.) Let the Committee extend a call to these men, by name, through the Presbyteries (and surely such a call would have as much weight as that of a particular congregation.) Let the Presbyteries in the exercise of the episcopal power vested in them, loose these men from their present fields, and translate them, for appointment, to the shepherdless districts. What of the congregations rendered vacant? They will very soon be supplied by men possessing the power, the gifts and experience which those leaving them will have 10, 15 or 20 years hence. These congregations shall not suffer, nor remain vacant.

This one step would lead to a readjustment of the young, the experienced, and the middle aged (yes and the aged) ministers of the church, and to the employment of talents that now, of necessity, lie dormant or idle.

4. The arrangement, in addition to giving suitable supply to the shepherdless congregations, would go a long way in removing what is fast becoming a scandal in the church, which tends to lead men, who have rendered faithful service in the church to become "disappointed," not to say "scoured," which if not stayed, threatens the support of various schemes of the church, and which I verily believe (and know) has something to do with the decrease in the attendance at Theological Colleges. These things are upon us.

If the heroic Superintendent's bugle call (sent forth as it is with an earnest and sad heart) does not meet with a ready and worthy response, then surely the church should step in exercising her lawful authority, and using the means, the men, ready to her hand to save ourselves from disgrace and our growing country from ruin.

This placing of men, young, middle-aged and mature in years and experience—by the church, in the field or work for which they are suited, and where they would do good work, would (in the estimation of many) be no departure from primitive or apostolic methods, but rather a return to them. (See an article by Rev. Dr. Murray, of Kincardine, on settlement of vacancies.) If such calls as the present go unheeded, and if the church allows the present drift to continue in its course, then it is not hard nor unsafe to predict that grave crisis are in sight which cannot but affect colleges, church and country. The time for action has fully come and the wise will lay it to heart. Shall we? We have the theory; we have the government; we have the material right at hand. Shall we use them?

VIA MEDIA.

15th July, 1901.

TABLE TALK for July gives many seasonable recipes for ices and other dishes in demand during the hot months. The menus for July are excellent and should prove most helpful to house-keepers. The number contains several articles of a more general nature such as those on "The Use of Growing Plants for Table Decoration," "The Cost of Living in a Professor's Family," "Gas Stoves and Their Advantages" and the "American Ostriches." Table Talk Publishing Co., Philadelphia.

The July number of The Bibelot contains some of the poems of Amy Levy, the brilliant young girl who died by her own hand in 1899. The tragedy of her death makes even more interesting to us this collection of poems, which include "A Minor Poet" and a number of very beautiful lyrics, of which we give the following, called "In the Mile End Road," called by the editor "a flawless little jewel which for the moment lifts and leaves us at the level of great singers."

How like her! But 'tis she herself,  
Comes up the crowded street,  
How little did I think the morn,  
My only love to meet!

Whose else that motion and that mien?  
Whose else that airy tread?  
For one strange moment I forgot  
My only love was dead.

Amy Levy is perhaps best known to the majority of people from the poem, "Broken Music," written of her by Thomas Bailey Aldrich. The Bibelot, Thomas B. Mosher, Portland, Maine.

## The Inglenook.

### Serena's Offering.

BY MARGARET E. SANGSTER.

Serena Lathrop was not a poor woman. All her life she had been very comfortably provided for, and the recent deaths of an aunt and a cousin who had left her generous legacies had made her very well-to-do indeed. But unfortunately Serena was at heart a pauper.

She hated to give a cent away. When the collector for the Woman's Board of Foreign Missions went on her annual round through the church she always left the call on Miss Lathrop to the last. She dreaded the icy greeting she was sure to receive, the chill demeanor of the lady and the remarks, never omitted, on the waste in carrying out missionary effort. Lately Miss Serena had been heard to say that she believed the trouble in the Far East was wholly due to the missionaries and their mistakes and that she should hereafter cut down her subscription. It had never exceeded a dollar a year, so that fifty cents was all that Miss Jennie Raeburn, who was collector had any reason to expect.

"I believe," said Miss Jennie, faltering on Miss Serena's doorstep, "that I'll just add fifty cents to my own collection and not go to Miss Serena at all." Then another thought came over her mind. "What right have I, on the Lord's own errand, to be faint-hearted and feeble? I am behaving like a coward. I am ashamed of myself for being so timorous when the Lord has sent me forth."

She rang the door bell and was ushered into Miss Serena's stately, stiff and formal drawing room. The carpet was rich and thick with huge medallions of flowers on a crimson background at regular intervals. Sofa and chairs were upholstered in green rep, after a bygone fashion. Every chair was covered with a large crocheted tidy and on the sofa were three. A round table, marble, stood in the center of the room and on the mantel were a French clock and two large china vases holding bouquets of pampas plumes. The walls ornamented with ancestral portraits and the whole room was eloquent of order and cleanliness, a very temple of conservatism.

"My dear Jennie," said Miss Serena, coming forward most graciously, "how very glad I am to see you! I have been watching for you all the week. Of course you have as usual come to represent the Woman's auxiliary. I have belonged ten years and I've given only ten dollars in that time. I have been considering the matter and feel that I've made a great mistake. I owe the society a good deal by way of a back debt. Here is my offering." And into the hand of the astounded Jennie she slipped ten shining gold pieces, fifty dollars in all.

"Why, Miss Serena!" gasped Jennie in sheer incredulity and amazed delight.

"I may as well tell you all about it dear, I've had a change of heart," said Miss Serena. "Come to my room and have a cup of tea and I'll explain."

"You see, Jennie," she went on a little later as she poured the boiling water over the fragrant Ceylon tea, "I have never been enthusiastic over church work and missions have not appealed to me, I have been

honest but nothing more. Now, of late I have been convinced that there was a mistake, that good money was thrown away in sending missionaries to the barbarians in China and the strange, queer people in India, and I've been saying that what I gave I'd give right here in my own town where I could see it spent. But the other day I was reading of the missionaries who had been martyred this summer, men, women, even children, and though I felt they'd brought it on themselves going off among such desperately bigoted and superstitious folks, I couldn't get away from the thought of them. The more I tried, the more I couldn't. Against my judgment and against my will something said to me, 'Serena Lathrop, you are a mean, selfish thing. You could never have done it. They've broke the alabaster box. You've never even given the price of a tin box of perfume to the Lord, let alone alabaster.'

"I kept a-musing and I went to bed and fell asleep. And, Jennie, on my bed I dreamed a dream."

Jennie said nothing, but her big blue eyes never moved from Miss Serena's excited face. That face usually immobile was strangely stirred. The cheeks were flushed. The eyes shone. Miss Serena looked twenty years younger.

"I dreamed that I was a child again and that my mother had sent me on an errand and I had lost my way. I wandered up and down, but I could not find the path. By and by I seemed to be in a boat floating across a lonely sea. I still know that I wanted to find my home, but I could not. On sea or land I was just a lost child. At last the boat grated on a strange shore and I stepped out on a grassy plain, all smooth and flowery and there were shining forms moving softly about and in the distance I heard sweet music, singing and the tinkling of harps.

"The shining ones were not all grown up people. Some were children like me and one, a dear, small brown eyed maiden came and said: 'I am Okara San. Don't you know me? Come with me and I will take you to our Lord.'

"Okara San was a little girl Miss Suydam's Sabbath class supported years ago. She died when she was fourteen.

"We went a little way and I did not seem now to be a child; you know how the scenes change in a dream. I seemed a young lady twenty years old or thereabouts. The wee Japanese floated away and in her place there appeared a tall and graceful Hindu woman in a white and gleaming robe.

"'Come with me, Serena,' she said, 'and I will guide you to our Lord.'"

"She had a wreath of flowers on her head and flowers in her hands. She glided quickly by me and when I said, 'Have I ever known you?' she answered: 'Friends of yours have known me well. I believe you did not care for the Hindus, in the land where some people ever walk with blind eyes and begged souls.'

"I dropped my head in shame. I remembered my cold disdain of the Hindus and my niggardly gifts. But I walked on. Presently my conductor left me and a group of lovely persons came gently around me. Again I was neither child nor young girl,

I was myself, an elderly woman with grey hair, and stubborn ideas that were like a rock. But all the while, under it all, I knew that I was a lost child and I wanted to find my mother.

"Shall we take her to our dear Lord Christ?" said one to another.

"Their eyes were like stars. Their faces were beautiful. They were like those who had gained the victory and were safe forevermore. And, Jennie, I knew them, for some of them I had met and some of them I had heard speak in missionary meetings and a still and solemn voice whispered in my spirit: 'These are they which have come out of great tribulation and have washed their robes and made them white in the blood of the lamb. They were martyrs of the cross. I stood before them with empty hands, ashamed and silent.

"From somewhere out of the golden mist which hung over a walk of blooming roses and lilies, suddenly my mother appeared. She looked very wistful and remote, as if she were much displeased.

"'Ah, Serena!' she said. 'Is it you? But you are not fit to be here. Nay, friends, do not take her yet to our Lord. She does not care to help him find his sheep that are lost.'

"And all around me the air grew more and more chilly and the flowers faded and the faces of the saints disappeared. And I heard a voice far away saying: 'Other sheep I have. Them also I must bring, that there may be one flock and one shepherd.' And then, Jennie, I awoke."

Miss Serena's dream wrought in her a steadfast repentance. She was not one to do anything by halves. It seemed to her that she must make up for lost time, so she began to read and study, she attended the meetings, she ceased to discriminate between God's wanderers in America and in the lands across the sea. In a vision of the night her Saviour had spoken to her and she was obedient to his commandment.

Jennie, too, had learned a lesson of trust that was not in vain.—Selected.

### Bitter Words.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile of sunshine may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so kind words and gentle acts and sweet dispositions make glad the spot called home. No matter how humble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumult of the world; and home, if it be ever so lowly, will be the dearest spot beneath the circuit of the sun.—Great Thoughts.

It is a fact not generally known that nearly all of the common lizards change color like the chameleon, but the change is less rapid. The ordinary fence lizard will be black after remaining upon black soil for about half a minute, but upon an old-fashioned rail fence the animal soon assumes the motley gray hue of a weather worn rail. Upon a green leaf the same lizard will take on a decidedly greenish tint. The change of color, both in the chameleon and the common lizards, appears to be nature's subterfuge for the protection of the animal.

Men who do not give God His own are sure to have much trouble. Thieves and robbers are always guilty.



**Scenes at a Goan Marriage.**

A correspondent of the "Times of India," writing from Pangim, gives a description of the scenes witnessed among the Goanese. The writer says that the marriages there are generally during May. The marriages take place at the parish church of the bridegroom, and are generally celebrated in the evenings, at about six o'clock; the bride and a few of her friends coming from her own village, either direct to the bridegroom's church, or arriving a day previous and putting up at the residence of her parents' friends or relatives. She is, of course, richly dressed, and in European style; while the bridegroom dons his evening dress. After the celebrating of the wedding and signing the marriage register books, all proceed to the bridegroom's house, where presents are exchanged and cake and wine served. At nine p. m. there is a grand ball, and no fewer than 400 persons were present at the wedding to which I was invited. There were a few Europeans, one of whom was the Chief Justice. The music was excellent, and dancing commenced in right earnest, precisely at 10 o'clock. The ladies danced so gracefully their quadrilles and waltzes, that I was really astonished at the progress made during the last 30 years. The young men are also good dancers, and have considerably improved in the knowledge of the etiquette of the ball room; in fact it looked to me as if I were in Parisian society.

The bride and bridegroom here enjoy their honeymoon in the bridegroom's own house, and about a fortnight or a month after marriage the bride and bridegroom are asked to a party at the residence of the bride's parents, where the couple remain a week or so. This wedding party is called the "torn-avoda," or the return-ball. There were no fewer than 40 machillas at the wedding I attended, and as they each carried four bearers, their number amounted to 160 persons, who had to be fed and supplied with country liquor by the bridegroom's people. The noise made by these men, who were located in front of the bungalow, or pandal, is deafening, especially after they have had a few glasses of cajulo; sometimes on such occasions, it is necessary to call the aid of the police or village patel to get the men to keep silence. It is customary here to give dowries, which vary from Rs. 5,000 to Rs. 20,000, according to the wealth of the families, but it will scarcely be believed that the dowry is paid down in cash to the bridegroom before the wedding, and he provides the bride's trousseau and jewels. The dowry has to be returned to the bride's family in case of the lady's death without leaving issue, and what is worse, the lady has generally to go back to her parents' house with only the dowry she brought, in the event of her husband's death, without surviving issue. Hence men, as a general rule, do not marry girls advanced in age, lest there should be no children by such a marriage! Probably this absurd practice will be changed ere long, and we shall be soon hearing of really love-matches, arranged by the young people among themselves, and not by their parents, and without the cursed dowry.

"Four things a man must learn to do  
If he would make his record true:  
To think without confusion clearly,  
To love his fellow-men sincerely,  
To act from honest motives purely,  
To trust in God and heaven securely.

The secret of the success of some men lies in doing a thing first and talking about it a few days later.

**Some Fields for Future Explorers.**

Sir Henry M. Stanley, in the "Windsor" points out certain exploring tasks in Africa of an interesting character which might well invite young men of means and character to undertake them. Those who are fond of Alpine climbing, and aspire to do something useful and worth doing, might take either of the snowy mountains, Ruwenzori, Kenia, Mfumbiro, and explore it thoroughly. There are peaks also in the Elgon cluster north of the Victoria Nyanza over 14,000 feet high, which might well repay systematic investigation. It is not, Sir Henry says, the tourist who runs up a mountain and starts for home to say that he has done it that is wanted, but the intelligent explorer who undertakes to make his mountain his special study, and will give us a full and accurate monograph of these lofty heights which in the not distant future are destined to be often resorted to for the recuperation of the wearied lowland toilers in the tropics.

British East Africa contains two sections about which we are very ignorant. One embraces all that region lying between the Jub River and Lakes Stephanie and Rudolf. The other extends from Lake Rudolf to Fashoda on the one hand and Southern Abyssinia on the other. A thorough knowledge of these two regions would throw much needed light on the main routes taken by the ancient migrants from Abyssinia. Two exploring expeditions, well conducted, would settle the sources of the Jub and the Sobat, define the northern reach of the Mau Plateau and the southern limits of the spurs extending from the mountainous mass of Abyssinia. Between these some interesting lakes ought to be found.

Another region which is very promising is that which extends between the Tanganyika and Albert Edward Lakes. A knowledge of its geography and hydrography is very much needed. A dozen explorers have touched the edge of the region, but only one can be said to have crossed it. His intelligent observations have rather excited than allayed interest. We wish to know where is the separating line between the head of the Kivu Basin and that of the Albert Edward. We are told of active volcanoes and clusters of mountain peaks of unusual height. A thorough investigation of this part would discover the south western sources of the Nile and the eastern sources of the Congo. The people inhabiting the region would be found to be among the most interesting of any in Africa.

**Influence of Music.**

Orpheus with his lute made trees,  
And the mountain tops that freeze,  
Bow themselves, when he did sing:  
To his music, plants and flowers  
Ever sprung, as sun and showers  
There has made a lasting spring.

Everything that heard him play,  
Even the billows of the sea,  
Hung their heads, and then lay by—  
In such music is such art:  
Killing care, and grief of heart,  
Fall asleep, or, hearing, die.  
—Shakespeare.

Some English tourists, once went to visit the site of the decisive battle of Bannockburn. A weaver from the adjoining village, happening to be near the Bore stone (in which Bruce planted his standard), volunteered to show the different points of interest. His offer was accepted, and the scene of the conflict was clearly explained. When the party left, one of them pressed some money upon their kindly guide. "Na, na," said the native, with sturdy pride, "keep your siller. The battle's cost ye enough already.

**Sparks From Other Anvils.**

Christian Guardian: We have known cases in which parents have been converted and have become members of the church because the minister has refused to baptize the child until the parents were spiritually qualified to discharge their part of the sacramental obligation.

Methodist Times: The absence of sacramental forms has not saved our Quaker brethren from formalism and declension. And to-day, not a few of the comparative handful of Quakers left are actually rushing into the High Church party. One extreme begets the opposite extreme.

North and West: But comfort may be secured without sacrificing conventionality. No doubt God is just as well pleased with worship conducted in the right spirit by a minister clad in a shirt waist as a surplice, but anything in the appearance of the minister that jars upon the sensibilities of a worshipper detracts from the effectiveness of the service.

United Presbyterian: The longest day of the year is past. There will now for a season be more of shadow and less of sunshine. But each day will have twenty-four hours. The shortening days bring us to the season of maturity and gathered fruits of our labor. There are compensations in the changing seasons, and opportunities peculiar to each.

Herald and Presbyter:—It is a lofty honor to be co-laborers with Christ. It is a privilege to be coveted and highly prized wherever enjoyed. The ropes are within our reach. We can put out upon them the strength that we have. God does not demand more from us. Let us do with our might what our hands find to do. If we can not go down into the pit, we can help hold the ropes.

Presbyterian Banner: Just now the stale taunt that the devil never takes a vacation is being revamped and worked off, especially on ministers. We have no personal acquaintance with the devil and know not what his habits are in this matter, but we are sure he would be more efficient as a devil if he did take a vacation. Jesus went apart and rested a while, and it will be safer for us to follow his example.

Methodist Recorder: Love is not self-centered, it is not a selfish principle. Nor is it quiescent or indifferent. Love is the soul of action, the essence of service. Disinterested deeds are only love made visible. Love acts not only upon appeal, but it is forever appealing for help. Love differentiates itself in brave deeds, in patient endurance, willingness to bear reproach, in undertaking for others, in dying, if need be, for them. Love is not easily provoked, thinketh no evil. Love beareth all things, believeth all things, endureth all things. Love is the sum of all the virtues.

Presbyterian Standard: There are always people who cannot mind their own business. One reason is that they have no business and the other that they have no mind. When one has an adequate work of his own to attend to, he has no time for the pulling down of the work of others. When the hands are full the tongue is silent, but when an empty head is joined to empty hands, the tongue is brought into most active exercise and puts the clatter of a cotton mill to shame. The only cure is to employ the hands and the brain and thus give the tongue a rest.

## Ministers and Churches.

### Our Toronto Letter.

The season of picnics is sometimes the season of sad experiences. Not often, however, when one considers the possibility of accident with several hundred children running loose, and each desirous of emulating the boldest spirit there. The West Church Sabbath School was one of the unfortunate ones this year. Among their own members were two strangers, the guests of some of the children who regularly attended the school. One of these, a lad of eight years, went paddling in an apparently shallow lagoon on the Island. Suddenly he disappeared, and the other stranger, who was sitting on the bank, ran into the water with all his clothing on, and caught the drowning boy as he came up again. But he too stepped on the edge of the treacherous hole, and both disappeared. They do not seem to have risen again, and their bodies were not recovered till some half-hour after. The lad who went in after the drowning boy was the only son of a widow, who was spending some time in the city, and trying to make his way here. It is easy to moralize when the disaster has occurred, but little could have been done to have prevented it. With the utmost care death slips in and carries off the one he has marked for his own.

The work in the western part of the city is progressing. The Bonar congregation opened another section of their church on Sunday last. There is one of the most vigorous Sabbath Schools here that is to be found in the city. It had long outgrown the capacity of the former building, already enlarged, and the Managers determined upon a considerable extension. This has been completed, at a cost of \$5,000, and last Sabbath the addition was opened. The pastor, Rev. Alex. Macgillivray, took the morning service, and the congregation observed the sacrament, a most fitting opening for the new part of the building. At the afternoon service addresses were given by the Rev. W.G. Wallace of Bloor St. Church, and by Mr. John Winchester, K. C. of the Parkdale Presbyterian Church. In the evening the Rev. Dr. R. H. Warden, the Moderator of the General Assembly, preached. The congregations were large, and the congregation manifested the most helpful spirit in view of the heavier obligations. The work here progresses rapidly, with little noise, but with unbroken continuance. Mr. Macgillivray and his loyal people are to be congratulated upon the good work done, and upon the good prospect of enlarged opportunity.

The neighboring congregation of Fern Avenue is also filling up. The northern section of the Parkdale division of the city, as indeed the whole western section, is so full that it is next to impossible to obtain a house to rent there. The congregation of Fern Ave. has been alive to the increased population and its spiritual need, and in consequence has grown considerably during the last year. The work of these outlying fields is very trying, and we are not surprised to learn that the Rev. Mr. Graeb, the pastor of Fern Avenue, has been obliged to take a few weeks rest. During the month of August also he will exchange with the Rev. J. R. Johnston, of Preston. Mr. Johnston is well known in Toronto and will be cordially welcomed by his many friends here.

At the last communion service at the Dovercourt Church there were seventeen new members received by the session, and welcomed by the congregation. The serious problem of providing increased accommodation for the rapidly growing congregation must be faced by the people here in the near future. Already it is impossible to carry on the work of the Sabbath School as successfully as it might be done, because of the too cramped quarters. The period is a critical one in the history of any congregation, and at no time is a helping hand from a stronger sister more welcome than when passing the difficult ridge that separates the strong from the weak. It would be a generous thing to hold out a helping hand without waiting to be asked.

We are told that the other steamboat lines are playing a waiting game while the test case against the Steamer Argyle, which carried passengers out of Toronto on the Lord's Day, is being argued. They would like to do the same thing, but do not care to try the fire till they see whether it will burn their smaller sisters. This reveals the gravity of the occasion, and we hope those concerned in the prosecution will take note of it. The Lord's Day Alliance is

mentioned as the prosecutor. It is not. The case is taken up by those whose duty it is to see that the law is enforced. The Lord's Day Alliance has taken its proper position with respect to this matter. That Society is not the public prosecutor, much as some would like to force it to take up this position. It will throw its whole influence on the side of those who seek to have the law respected, but its place is to assist.

The summer preacher is with us, and on the whole he is a very pleasant fellow. Of course he is not equal to the pastor; that goes without saying; but he is the best substitute that is to be found. He has a hard time of it. He faces a few people scattered over a large church, fanning as if life depended on the effort. In one seat he catches an inspiring glance from one evidently listening, and after dwelling as long as possible in that vicinity he goes on the hunt for another good listener. The bare seats and the succession of indifferent faces takes it out of him, but off in another corner he will often find another face that gives him courage to keep on till the end of the sermon. Then as soon as he pronounces the benediction every soul of them turns his or her back on the preacher. He deserves better at our hands than this. Of course he is paid for it, but money doesn't go far in settling this account. A simple, "Thank You," weighs more than all he will get for his month's work.

### Eastern Ontario.

Rev. J. L. Millar has been elected Moderator of Glengarry Presbytery.

The next regular meeting of Glengarry Presbytery will be held in Lancaster, on Sept. 9.

Rev. W. J. Smith, of Collander, has been elected Moderator of North Bay Presbytery.

Rev. H. Carmichael, M. A., Dunbar, has been elected Moderator of Brockville Presbytery.

Rev. G. C. Little, of Corbelton, has been called by Victoria Harbor and associate charges.

Barrie Presbytery has sustained the call from Collingwood to Rev. J. A. Cranston, Rockwood.

Next regular meeting of Barrie Presbytery will be held at Midland on 17th Sept. at 3 p. m.

Barrie Presbytery has granted leave of absence for two months to Rev. L. McLean, of West Nottawasaga.

Rev. J. W. Tanner, Lancaster, preached an appropriate sermon to a large congregation of masons and their friends.

Brockville Presbytery is about organizing a Young Peoples Presbyterian Society, and appointed a committee having this object in view.

St. Andrew's congregation, Lindsay, has increased the salary of its pastor, Rev. J. W. McMillan, from \$1,500 to \$2,000, and in addition presented him with \$200 towards defraying his expenses to Europe.

Revs. J. Cormack, G. Weir and H. D. Leitch were appointed a committee by Glengarry Presbytery to draft a plan for a series of special services to be held throughout the bounds for the deepening of the spiritual life of the congregations.

Communion services were observed in St. Andrews, Carleton Place, on Sunday, when thirteen new members were added. Rev. Mr. Hutcheon, of Almonte, conducted the preparatory services on Friday evening, when three adult baptisms took place.

Last meeting of Brockville Presbytery was held in the pretty town of Cardinal, and the young ladies of the church entertained the ministers and elders present at a tea served in the school room. It was a very pleasant affair and was greatly enjoyed.

At last meeting of Brockville Presbytery it was reported that the Presbytery had contributed generously to the Century Fund both Debt and Common. About \$10,300 has been subscribed to the latter and all except \$2,000 has already been paid in cash. Of this amount more than \$4,200 has been subscribed by the Brockville churches.

At the last meeting of North Bay Presbytery arrangements were made for the induction of Rev. R. McKibbin at Loring, and the Rev. A. Henderson at Magnetawan. A very successful Presbyterian Sunday School Convention was held, when S. S. workers were present from nearly all the Schools within the bounds. The meetings were noted for the absence of oratorical fireworks, and the very earnest and practical manner in which the vital questions were considered.

A pleasant event at last meeting of Owen Sound Presbytery was the presentation of a purse containing \$100 in gold to the venerable Rev. Robert Rogers whose jubilee as a minister of the church was celebrated a few months ago. Mr. Rogers occupies a high place in the esteem of his co-presbyters who wish him great comfort in his declining years.

Arrangements are being made for a series of missionary meetings, to be addressed by Rev. J. Goforth of China, during September, and also a series of Home Mission meetings later on. Rev. J. Cormack reported that Glengarry Presbytery had subscribed \$13,347 towards the Century Fund, of which amount \$11,200 has been already paid for the Common Fund.

Regret is expressed at the announcement of the resignation of Rev. Dr. Waits, of Knox Church, Owen Sound, where he has ministered to a large and attached congregation for the past thirteen years. Dr. Waits intends taking up his residence in England in the hope that the change may be beneficial to the health of his wife, who is a confirmed invalid.

### Ottawa.

At the recent communion in Knox Church six names were added to the roll.

Hon. William Mulock, Postmaster General, of Canada, is now in London on his way home from Australia.

Many of the Sabbath Schools in this city, are now meeting at 10 o'clock in the morning, instead of the afternoon.

Dr. Geo. Baptie, of this city, has been appointed coroner in place of Dr. Freeland, who was recently appointed collector of inland revenue for the port of Ottawa.

Rev. Dr. Bayne, of Pembroke, was the preacher in St. Paul's last Sabbath. The Doctor is a vigorous preacher, and presents the message in an attractive form. He is always welcome to Ottawa pulpits.

At the last meeting of Ottawa Presbytery, in the absence of Rev. J. W. H. Milne, Moderator, Rev. Wm. Patterson, of Buckingham, was called to preside, and right well did he discharge the duties of the chair.

The annual outing of the scholars of Bethany Sunday School to Britannia was a great success. Special cars conveyed the picnic party to the grounds. They were in charge of Rev. J. Eadie, J. A. Bullman and R. J. Brown.

Mr. Wm. Moore, son of Rev. Dr. Moore of the Bank St. Presbyterian Church, has been promoted to a first lieutenancy in the Royal Garrison Artillery stationed at Malta. Mr. Moore entered the service a little over a year ago.

The Almonte Gazette, in noticing the laying of the corner stone of the new Erskine Church, makes reference to the "cut" of Rev. A. E. Mitchell which appeared in the Citizen. It certainly failed to convey any adequate idea of the pleasant personality of the popular pastor of Erskine Church; but the "Artist" will be forgiven if he promises "not to do it again."

The proper observance of the Lord's Day came up for discussion in Ottawa Presbytery, when the following resolutions were unanimously adopted: "That this presbytery records its strong denunciation of Sunday excursions, and appoints a committee to take such action as to them may seem judicious in the premises for the protection of the Lord's Day; and that the committee be instructed to co-operate with the Lord's Day alliance and also to use the public press so far as possible, and to expose any iniquitous proceedings that may be carried on in connection with Sunday excursions." A strong committee of ministers and elders was accordingly appointed with Rev. Dr. Moore as convener.

Standing committees with the following conveners were appointed by Ottawa Presbytery: Church Life and Work, Rev. T. A. Sadler, Russell; Home Missions, Rev. Dr. Armstrong, Ottawa; Augmentation, Rev. D. M. Ramsay, Ottawa; Sabbath Schools, Rev. R. Eadie, Hintonburg; French Evangelization, Rev. Wm. Patterson, Buckingham; Statistics, Rev. Jas. Taylor, Aylwin; Students' Exercises, Rev. D. J. Scott, East Templeton; Church Property, Rev. Dr. Moore, Ottawa; Young People's Societies, Rev. J. McNicol, Aylmer; Foreign Missions, Rev. J. D. Morrison, Bristol; Supply of Vacancies, Rev. A. E. Mitchell, Ottawa; Examiners for Licenses and Ordination, Greek and Latin, Rev. D. M. Ramsay; Hebrew, Rev. J. McNicol; Philosophy, Rev. Dr. Armstrong; Theology, Rev. J. W. H. Milne; Church History, Rev. J. D. Morrison; Personal Religion, Rev. Dr. Moore.

## Western Ontario.

Rev. Dr. Dickson, Galt, has gone to Ocean Grove.

The Rev. Dr. Jackson, of Cleveland, is visiting in Galt.

Rev. E. B. Horne, Brantford, has been called to Watford.

Rev. R. Pogue and family, of Hespeler, are holidaying on the Georgian Bay.

The next meeting of Stratford Presbytery will be held at Motherwell on 3rd Sept.

Dr. Hamilton, Motherwell, has been elected Moderator of Stratford Presbytery.

Rev. J. R. Gilchrist, Waterloo, was the preacher in Knox church, Galt, last Sabbath.

Rev. D. McRae, of Victoria, B. C., was a visitor at the meeting of Hamilton Presbytery last week.

Rev. Mr. Brown, of Bothwell, preached to large congregations at the First Presbyterian church, Chatham.

Rev. J. L. Simpson, Thornbury, has been visiting in Chatham, where he was the guest of Mr. Kenneth Campbell.

Rev. Daniel Stalker, B. A., of Calumet, Mich., called upon friends in London last week. Mr. Stalker is spending his holidays at his former home near Glencoe.

At a meeting of the Hamilton Presbytery, the resignation of Rev. Dr. Abraham of Burlington was accepted, also that of Rev. W. M. Cruickshanks of St. Ann's and Welland.

Stratford Presbytery agreed to ask next General Assembly for leave to receive Rev. Mr. Forbes from the Congregational church. Meanwhile Mr. Forbes will be given work in the West.

Because he protested against the church members' forms of amusement, and when they didn't heed he said it was like "casting pearls before swine," Rev. Mr. Bethune, pastor of the Aylmer Presbyterian church has resigned.

The Acton Free Press tells of a pleasant event that took place last week at the residence of Mr. Hugh Wallace—"the old manse and glebe, the happy home of the first three ministers of the congregation"—when at a large gathering of members and friends of Knox church, the much esteemed minister, Rev. H. A. Macpherson, was presented with a beautiful chestnut colored driving mare, buggy, harness, knee spread, whip and every other convenience for a good turn out. The present was a spontaneous expression of good will towards the minister of Knox Church—and is a valuable gift. Mr. David Henderson, M. P., presided and Reeve Williams made the presentation. An address by Rev. Mr. Blair, and a good musical programme contributed to a delightful evening's entertainment.

The following are the Standing Committees in Owen Sound Presbytery for the ensuing year: Finance, Rev. D. Currie, Mr. T. A. Nelson, and Elder from Desboro; Home Mission, Rev. J. S. Davidson, Dr. Waits, Rev. S. Acheson, and Elders of Warton and Knox, Owen Sound; Augmentation, Rev. J. Little, Dr. McLaren, Rev. D. Currie, and Elders of Chatsworth and Keady; Sabbath School, Rev. Dr. Fraser, Messrs. Smith, Black, and representatives of S. S. Districts; Church Life and Work, Rev. A. Thompson, Messrs. Hunter, Black, and Elders of Temple Hill and Knox, Sydenham; Sabbath Observance, Rev. J. L. Simpson, Dr. McRobbie, Messrs. A. Thompson, Sibald, and Elder of Kilsyth; Young People's Societies, Rev. T. Smith, Little, Thompson, and Elders of Hepsworth and Chatsworth; Systematic Beneficence, Rev. D. Currie, Dr. McRobbie, Dr. Somerville, Messrs. Rodgers, Duncan, and Elders of Kemble and St. Paul's, Sydenham; Foreign Mission, Rev. Dr. Fraser, Dr. Somerville, and Mr. McNabb; Remits, Rev. Dr. Somerville, Messrs. Eastman, McNabb, and Elders of Meaford and Division Street; Statistics, Messrs. Rodgers, Smith, and Elders of Johnson; Examiners, Rev. Dr. G. G. McRobbie, Messrs. Acheson and Duncan; Church Schenies, Home Missions, J. S. Davidson; Augmentation, J. Little; Foreign Missions, Dr. Fraser; A. and I. Ministers, S. Acheson; W. and O. Fund, J. L. Simpson; Colleges, S. H. Eastman; French Evangelization, T. A. Nelson; Assembly, T. Smith. First named in each committee is the convener.

It is announced that the new Dominion observatory will be built on the grounds of the Experimental farm, Ottawa.

## Quebec.

The Rev. D. Strachan, Brockville, will supply Chalmers', Quebec, during August.

The Presbytery of Quebec will meet in Sherbrooke, on the 10th, Sept., at 8 p. m.

Rev. A. Stevenson has been appointed Moderator of Quebec Presbytery for 12 months.

The Rev. W. Shearer is recruiting at Matane, by the cool breezes of the Lower St. Lawrence.

The Rev. D. Tait is spending a few weeks in Ontario, and is to preach in Toronto and Brockville.

The congregations of Marsboro rendered vacant by the illness of Rev. N. MacKay, is extending a call to the Rev. Mal. MacLeod, late of Scotland.

The address of Rev. George Cuthbertson, of Toronto, for the next few weeks will be Chicoutimi, Que. He supplies the pulpit of that interesting mission charge until 1st. September.

Mr. Waddell's induction takes place at Shawville next Monday at 2 o'clock. Rev. Mr. McLeod, Billings Bridge, will preach the sermon and Rev. Mr. Whillans of Bryson, Rev. Mr. Sneddon, of Fort Coulonge, Rev. Mr. Morrison, of Bristol, will take part in the ceremony.

The Conveners of the Quebec Presbytery's Standing Committees are:—Augmentation, Dr. Kellock (Richmond); Church Life and Work, Rev. J. M. Whitelaw, B. B., (Kinneair's Mills); French Work, Rev. D. Tait, B.A. (Quebec); Young Peoples' Societies, Rev. G. E. Walker, (Valcartier); Statistics, Rev. J. R. MacLeod, (Three Rivers) Home Missions, Rev. Wm. Shearer (Sherwood.)

The hearty call of the united congregations of Shawville, Starks Corners and Portage du Fort to Rev. N. Waddell, of Lachute, has a bumper side. It is intended that the minister will live at Shawville, but no suitable house is obtainable, and so the correspondent of a local paper suggests that the proper solution of the difficulty would be for the congregation to erect a tent in Dagg's grove for the minister for the summer and get to work at once and put up a house and have it ready for the cold weather.

The Advance gives an account of the celebration by the Presbyterians of Wakefield and Masham of the seventeenth anniversary of the faithful and efficient ministry of the Rev. Wm. Gamble. On Sunday morning in the Wakefield church about 600 people listened to a very inspiring and instructive discourse delivered by Rev. Dr. Moore of Ottawa. In the afternoon Dr. Moore preached in the Masham church to about 400 people, sermons at both places will long be remembered by those who heard him. On the following day (Monday) the united congregations of Wakefield and Masham held their annual picnic. Dinner was served from 12 to 2, after this the people gathered to hear addresses from the several clergymen who had come to pay their respects to Mr. Gamble. Rev. James Taylor of Aylwin spoke first, he was followed by Rev. A. Logan of Chelsea, then came Rev. W. Pyke, meth. minister, who was succeeded by Rev. W. M. Ramsay of Knox church, Ottawa. Mr. Ramsay (let me remark in a side whisper into your ear) is a growing man in the Presbytery of Ottawa—growing in power, in influence and in the respect of his ministerial brethren and of the people at large. Following Mr. Ramsay's address, came one from Rev. Mr. Bell, Anglican, Rev. Mr. St. Germain, French Presbyterian, winding up with a few congratulatory remarks from Dr. Moore by way of bringing the speechifying to a close. The rest of the day was happily spent in social enjoyments and intercourse.

Chatham Presbytery met in Blenheim on July 10th. Dr. Battersby in the chair. Committees were appointed to enquire into the nature of the deeds of the various church properties within the bounds. A committee was appointed to report as to the best mode of securing the spiritual benefit expected from the Century Fund movement. It was decided to meet henceforth every two months instead of four times a year. Messrs. Tolmie & Sutherland were appointed to sell the Windfall church it an agreement could be made with the people of the Methodist church there. And it was agreed to hold the next regular meeting in Ridgetown, on 10th September at 10 a. m.

## Northern Ontario.

The next meeting of Owen Sound Presbytery will be held at Owen Sound on 3rd September at 10 a. m.

On report of Dr. McLaren to the Owen Sound Presbytery an additional laborer is to be appointed to the Indian Peninsula Mission field.

The Owen Sound Presbytery presented the Rev. Robert Rodgers with a purse of one hundred dollars in commemoration of his jubilee as a Gospel minister.

The dates for the regular meetings of Owen Sound Presbytery were fixed for first Tuesday at 10 a. m., of the months of March, July, September and December.

At the last meeting of Owen Sound Presbytery the members accepted an invitation from the ladies of Division Street Church to lunch and tea with the members of the Woman's Foreign Missionary Society of the Presbytery. A pleasant social hour was spent.

## THE NEW ERSKINE CHURCH.

CORNER STONE LAID BY THE MODERATOR.

Before over five hundred people, Rev. Dr. Warden, moderator of the Presbyterian General Assembly, laid the corner stone of the new Erskine Presbyterian church on Concession street. There was a large attendance of ministers.

Rev. Mr. Mitchell, the pastor, acted as chairman. As one of the oldest elders of the church, Mr. Geo. Hay represented the laymen.

Rev. Joseph White, the first minister of the church, opened the proceedings with prayer. The choir then sang the anthem, "Trust in the Lord and do Good." Mrs. McJanet and Mr. J. E. Miller were the soloists.

Rev. Mr. Mitchell said that they had hoped to have the corner stone laid while the Assembly was in session, but bad weather had interfered. No one could represent the assembly better than Dr. Warden. He thanked the McLaren estate for giving the site at a reduced cost. He also commended the architect, also a McLaren, and a son of a Presbyterian minister.

Rev. Dr. Warden was then presented with a handsome silver trowel in the name of the congregation by Mrs. Mitchell, wife of the pastor. The stone was placed by the moderator in the name of the Father, the Son and the Holy Ghost. The stone is inscribed "1901." In the stone were placed copies of the Ottawa daily journals and church papers, a history of the congregation, the board of managers and session, several new coins that were saved from the corner stone of the old church on Preston street.

Rev. Dr. Warden, in his address, said he regarded it as an honor to lay this corner stone. He sympathized with the congregation of Erskine church. He was aware of the many trials the congregation had undergone. He congratulated them on the manner in which they had held together under such circumstances. He had not been making very frequent visits to the capital of late. At the time of the General Assembly was his first visit for three years. He could not help being struck with the great strides the city had made. He was much impressed at the sight of its beautiful streets, which were kept so clean, and its electric railway system, which was the best on the continent. He also referred to handsome public buildings and residences, but he was glad to be able to say that the church edifices were none behind the other buildings in architecture or beauty. Erskine congregation had a strong beauty. Erskine congregation and liberality of other claim on the sympathy and liberality of other city churches. The congregation was largely composed of working people and he trusted that those whom God had given ability would feel it a privilege to lend a helping hand. Dr. Warden concluded by hoping that Mr. Mitchell would have the hearty co-operation of his congregation, and that the building would be erected without accident or loss of life.

Dr. Moore then led in prayer; Mr. Geo. Hay spoke as representing the eldership; and Rev. Mr. Patterson, act g moderator, appeared for the Presbytery brought the speaking to a close. He said it was not fine structures nor highly paid singers nor eloquent preachers that made a church prosper, but a people moved and filled with the Holy Spirit. He urged the people to realize that by that way only could the best work be done and the church have success.

The interesting proceedings closed by the Moderator, Rev. Dr. Warden, pronouncing the benediction.



## World of Missions.

### The Sunday of Converted Cannibals.

REV. JOHN G. PATON, D.D.

The New Hebrides' converts, of which we have now eighteen thousand, keep the Sabbath day sacredly to God's worship. All cooking is done on Saturday preparatory to the Sabbath, so that Saturday is called the "preparatory" day. Worship begins at each station soon after daylight in the morning of Sunday. Every convert is found in his or her appointed seat at the hour of worship, unless confined to a bed of sickness. None of the converts spend the Sabbath day in visiting friends, or turn their backs on the churches where others assemble for worship, as I saw multitudes last Sabbath, in conveyances and on bicycles, spending the holy day in pleasure and amusement. Are they not heaping up wrath against the day of wrath and righteous judgment of God, who said: "Remember the Sabbath day to keep it holy?"

If our Island converts saw the way in which many professed Christians keep the Sabbath in Britain, in Canada and in America, they would doubt if they were Christians at all, and, if possible, would plead with them to accompany them to the church and the Sunday School, that they might enjoy the happiness which they find in the worship of the dear Lord Jesus, on His own day.

I have myself met with very many people who dated their first step into sin and ruin on that Lord's Day which they spent with their companions and friends, in seeking worldly pleasure and amusement.

This is the message of the Cannibals to Canada.

The Pundita Ramabai opened her refuge at Poona, India, with two widows who were allowed the option of attending daily prayers with their benefactor. We are told at the Ecumenical Conference that she had 640 girls in her charge, but famine year materially altered those figures. There were at last accounts, 200 at Poona and over 1700 at the Khedgaum farm, where the evangelistic influence is pronounced and several hundred of the girls compose the church which Ramabai has named Mukti (salvation).

A Korean woman walked 33 miles with a heavy child on her back to attend the class at Pyeng Yang, last March. Another case, reported by Mrs. Hunt, is a young girl whose mother-in-law said that unless she would sew and wash on Sundays, she should not eat. Accepting the challenge, for four months she honored the Lord's Day, sometimes fasting entirely, sometimes receiving hospitality from Christians. The death of her husband now permits the girl's return to her own parents.

The population of South America is estimated at 38,000,000. There are 21,800 schools, with 1,290,000 scholars, and 131 institutes of higher learning. There are 35 missionary societies at work throughout the continent, which employ 255 ordained missionaries, 199 laymen, and 100 women other than missionaries' wives. There are about 650 native helpers. In all this vast mission field there are only 6 medical missionaries. There are 170 mission schools with about 1200 students in attendance, and 14 institutes of higher learning, with 900 students in attendance. The Gospel work among the incoming European Catholics and their children is peculiarly encouraging.

## Health and Home Hints.

If your cheeks are plump, only sinking in in one place, it is caused by a loss of teeth.

PEAS AND BEANS are the most nutritious of vegetables, containing as much carbon as wheat, and double the amount of muscle-forming food.

Physicians assert that baked potatoes are more nutritious than those cooked in any other way, and that tried ones are the most difficult to digest.

It is the general opinion that if a door be opposite a window you must not open that window for fear of draughts. But that is just the window that is best placed for being opened, as it thereby insures a perfect renewal of the air by causing draughts.

Table linen should always be mangled or ironed very damp, in order to give it a nice stiffness and gloss. Collars, cuffs, &c., keep the stiffness much better if dried thoroughly before starching. Rubbing each article separately with soap while starching aids the smoothness and gloss when ironing. Lump borax gives a better gloss than the powder.

**RICE BALLS:** To one pint of boiled rice add, while still hot, one-half of a cupful of thick white sauce (using two tablespoonfuls of flour to a cupful of milk), the well-beaten yolk of one egg one-half of a teaspoonful of salt, three tablespoonfuls of grated cheese and a dish of cayenne. Set aside until cold then mold into small balls, dip each into slightly beaten egg, roll in fine bread crumbs and fry in smoking hot fat.

**BROILED BACON:** A thin slice of quickly broiled ham often proves tempting on a hot morning, hence it is suggested for breakfast several times during the month. The same is true of bacon, but the latter needs great care. It should be cut in wafer-like slices and chilled to make it firm then dropped into a smoking hot frying-pan. It will curl almost instantly and within half a minute will be slightly colored and when lifted to a hot plate will be found to be crisp as possible. Free the meat from skin, bone and fat and pack it in the mold, sprinkling with salt and pepper.

**JELLIED CHICKEN:** Select for this a fowl rather than a chicken as the long cooking will make it tender. Singe, clean and cut it up as for a fricassee, put in a kettle with one-half of a small onion, stick with a clove and one stalk of celery, cover with boiling water and simmer until the meat falls from the bones, adding one teaspoonful of salt when half done. Take out the chicken and cook down the liquor to three-quarters of a cupful then strain it and skim off the fat. Lightly butter a mold and decorate the bottom and sides with slices of hard-boiled eggs.

A HOT WATER BOTTLE is a necessity, a positive essential in every family. It is not only a comfort, but a soother of pain, and under certain conditions a life saver even. No house should be without it, especially in its improved form which obviates all former defects, and presents many advantages. The new bottle is a hollow disk and adjusts itself to all parts of the body, and lies on it without holding or bandage. It is only half the thickness of the ordinary bottle when filled, making it easy and comfortable to lie on. By buttoning the two ends together it gives to one-half of it an upright position to serve as heater to the feet, or any part of the body desired. Soft, light in weight and pliable, it is a great improvement on the old-time hot water bag.

## A Child's Suffering.

### HER MOTHER FEARED SHE WOULD NOT REGAIN HER HEALTH.

SHE WAS FIRST ATTACKED WITH RHEUMATISM AND THEN WITH ST. VITUS DANCE—SHE WAS UNABLE TO HELP HERSELF AND HAD TO BE CARED FOR ALMOST LIKE AN INFANT.

From the Sun, Orangeville, Ont.

Among the much respected residents of Orangeville is Mrs. Marshall, who lives in a pretty little cottage on First street. For some years her twelve year old daughter, Mamie, has been a sufferer from rheumatism combined with that other terrible affliction—St Vitus' dance. In conversation recently with a reporter of the Sun Mrs. Marshall told the following story of her daughter's subsequent restoration to health:—"At the age of eight," says Mrs. Marshall, "Mamie was attacked with rheumatism from which she suffered very much, and although she was treated by a clever doctor her health did not improve. To make her condition worse she was attacked with St. Vitus' dance, and I really gave up hope of ever seeing her enjoy good health again. Her arms and limbs would twitch and jerk spasmodically, and she could scarcely hold a dish in her hand, and had to be looked after almost like an infant. While Mamie was in this condition a neighbor who had used Dr. Williams' Pink Pills with beneficial results in her own family advised me to try them in Mamie's case. I had myself often heard these pills highly spoken of, but it had not occurred to me before that they might cure my little girl, but now I decided to give them to her. Before she had completed the second box I could see a marked change for the better, and by the time she had taken five boxes all trace of both the rheumatism and St. Vitus' dance had vanished, and she is now as bright, active and healthy as any child of her age. Some time has elapsed since she discontinued the use of the pills, but not the slightest trace of the trouble has since made itself manifest. I think therefore, that I am safe in saying that I believe Dr. Williams' Pink Pills not only restored my child to health, but have worked a permanent cure."

Rheumatism, St. Vitus' dance and all kindred diseases of the blood and nerves, speedily yield to Dr. Williams' Pink Pills and the cures thus effected are permanent, because this medicine makes rick red blood, strengthens the nerves, and thus reaches the root of the trouble. These pills are sold by all dealers in medicine, or will be sent post paid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams Medicine Co. Brockville, Ont.

A son of Rev. Andrew Murray is one of three young ministers who have lately gone from Cape Colony to carry the gospel to Nyasaland.

Premier Roblin says Manitoba will have 50,000,000 bushels of wheat to export and in the other provinces conditions are equally favorable to optimists. Over the line, crop reports are generally of a favorable character, notwithstanding the extraordinary weather of last week. The wheat crop is practically safe, and some estimates run as high as 700,000,000 bushels. While this seems an exaggerated figure, there is little doubt that the crop will be the largest on record.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary. Strathcona, 19th Feb, 10 a.m.  
 Kamloops, Kamloops, last Wednesday of February, 1901.  
 Kootenay, Rossland, February 27.  
 Westminster, St. Andrew's, Westminster, Feb. 26.  
 Victoria, St. Andrew's, Nanaimo, Feb. 24, 1901.

**SYNOD OF MANITOBA AND NORTHWEST**  
 Brandon, Brandon, 5th March.  
 Superior, Fort William 2nd Tuesday March, 1901.  
 Winnipeg, Man. Coll., 16th March.  
 Rock Lake, Manitow, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 8 p.m.  
 Minnedosa, Shoal Lake, March 5, 1901.  
 Melita, Carnduff, 12 March.  
 Regina.

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox, 12th March.  
 Paris, Woodstock, 12th March.  
 London, 1st Tuesday, April, 1 p.m. to finish business, First 4th.  
 Chatham, Bismarck, July 9th, 10 a.m.  
 Stratford, Stratford, 2nd Tuesday May, 1901.

Huron, Clinton, 9th April.  
 Sarnia, Sarnia.  
 Maitland, Wroxeter, March 5 10 a.m.  
 Bruce, Paisley, 3th July, 10.30 a.m.  
 Brandon, Brandon, 5th March.

**SYNOD OF TORONTO AND KING TON.**  
 Kingston, Chalmers, Kingston, March 12, 8 p.m.  
 Peterboro, Port Hope, 12th March, 1.30 p.m.

Whitby, Whitby, 16th April.  
 Lindsay, Woodville, 25th June, 11 a.m.  
 Toronto, Toronto, Knox, 1st Tuesday, May, 10 a.m.  
 Orangeville, Tuesday in May prior to the week of Synod meeting.

Barrie, Barrie, March.  
 Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.  
 Algoma, Sudbury, March.  
 North Bay, Huntsville, March 12.  
 Sauguen, Knox, Harrison, March 12, 10 a.m.  
 Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Quebec, March 12, at 4 p.m.  
 Montreal, Last Tuesday of June, 10 a.m.

Glenagarry, Alexandria, 2nd Tues. July.  
 Lanark, Renfrew & Carleton Place, April 16, 11 a.m.  
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
 Brocville, Cardinal, 2nd Tuesday July 3p. m.

**SYNOD OF THE MARITIME PROVINCES**  
 Sydney, St. A. March 26th, 10 a.m.  
 Inverness, Whycomagh, Mar. 19 1901 11 a.m.  
 P. E. I., Charlottetown, 5th Feb.  
 Pictou.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 19th March.  
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.  
 Lunenburg, Rose Bay.  
 St. John, St. John, St. A.  
 Miramichi, Chatham, 26 March, 10 a.m.

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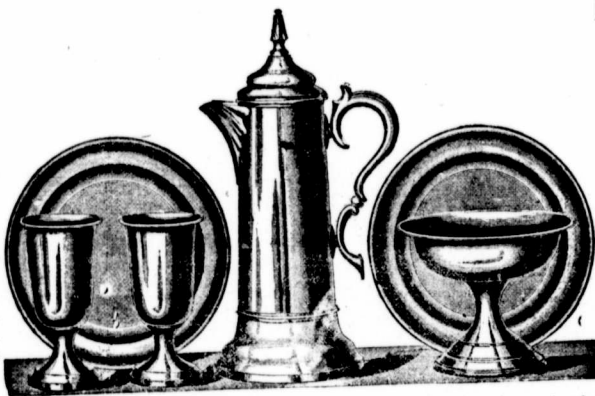
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**Hours' Work**

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



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

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

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

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

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

**Ottawa Northern & Western RAILWAY CO.**

(Ottawa and Gatineau Railway)  
 Summer Time Card, taking effect Monday, May 13th, 1900. Trains will leave Central Station as follows:  
 a Train No. 1 leaves Ottawa... 5:00 p.m.  
 b Train No. 2 arrives Ottawa... 8:45 a.m.  
 c Train No. 3 leaves Ottawa... 8:00 a.m.  
 d Train No. 4 arrives Ottawa... 6:15 p.m.  
 e Train No. 5 leaves Ottawa... 1:30 p.m.  
 f Train No. 6 arrives Ottawa... 8:10 p.m.  
 g Train No. 7 leaves Ottawa... 9:30 a.m.  
 h Train No. 8 arrives Ottawa... 7:45 p.m.  
 a Daily except Sunday.  
 b Daily except Saturday and Sunday.  
 c Saturday only. d Sunday only.

**F. W. RESSEMAN,**  
 General Superintendent

**PAGE & CO.**

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 Choice Family Groceries  
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**The New Capital Ice Co.**

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**PURE ICE**

From above Chaudiere Falls  
 Office: Cor Bank & Wellington Sts.  
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A Special Grey Cheviot Spring Coat for

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All the latest patterns.

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 We are agents for Good Form Closet Sets

**DON'T NEGLECT**

To write for our New Catalogue if you are interested in the selection of the best school in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. WINTER TERM from JAN. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address  
**W. H. HAW, Principal.**



**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Burlington Channel Works, Ont" will be received at this office, until Friday, 9th August next, inclusively, for the renewal of the superstructure of west end of south pier and sheet piling channel side of piers, at Burlington Channel, Wentworth County, Ont., according to a plan and a specification to be seen at the office of H. A. Gray, Esq., Resident Engineer, Confederation Life Building, Toronto, Ont.; on application to the Postmaster, at Hamilton, at the Resident Engineer's Office, Room 111, Merchant's Bank Building, St. James St., Montreal, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank payable to the order of the Minister of Public Works, for ten thousand dollars (\$10,000), must accompany each tender. The cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of the tender.

The Department does not bind itself to accept the lowest or any tender.  
 By Order,  
**FRED GELINAS**  
 Secretary.  
 Department of Public Works,  
 Ottawa, 13th July, 1901.

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

**CANADA ATLANTIC RY.**

**8 Trains daily between MONTREAL & OTTAWA 8**

On and after Oct. 14th and until further advised train service will be as follows.  
 Trains leave Ottawa Central Depot daily except Sunday.  
**6.10 a.m.** Local, stops at all stations.  
**9.00 a.m.** Limited, stops Cotouau Jet. only, arrives Montreal 11.20.  
**8.00 a.m.** Local, Sundays only, stops at all stations.  
**4.20 p.m.** Limited, stops Glen Robertson, Cotouau Jc. only, arrives Montreal 6.10 p.m.  
**4.20 p.m.** New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.  
**6.40 p.m.** Local, stops at all stations.

**TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.**

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

OTTAWA TICKET OFFICES:

**Central Depot Russell House Block.**

**Ottawa and New York Railway.**

NEW ROUTE NOW OPEN.

**TRAINS LEAVE OTTAWA CENTRAL STATION.**

**7.40 A.M.** Express-Stops at intermediate stations. Arrives Cornwall 9.21, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.  
**5.30 P.M.** Express-Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.  
 Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.  
 Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.  
 Office, 39 Sparks St. Tel. 18 or 11.80.

**CANADIAN PACIFIC.**

From Ottawa.

Leave Central Station 6.15 a.m., 9.05 a.m., 4.25 p.m.  
 Leave Union Station 4.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.45 a.m., 3.45 p.m., 10.30 p.m.  
 Place Viger Station 12.55 p.m., 10 p.m., 11 Daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.55 a.m., 4.10 p.m., 6.15 p.m., 10 p.m.  
 Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa

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

OTTAWA TICKET OFFICES:  
 Central Station. Union Station  
**GEO. DUNCAN.**

City Ticket Agent, 42 Sparks St.  
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**Canvassers Wanted!**

**The DOMINION PRESBYTERIAN**

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

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**THE PROVINCIAL**

**BUILDING & LOAN ASSOCIATION.**

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. ASSETS OVER \$750,000.00.

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

**DEBENTURES:**

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:  
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per centum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."  
 In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from  
**E. C. DAVIE, Managing Director.**  
 TEMPLE BUILDING, TORONTO May 31st, 1900.