

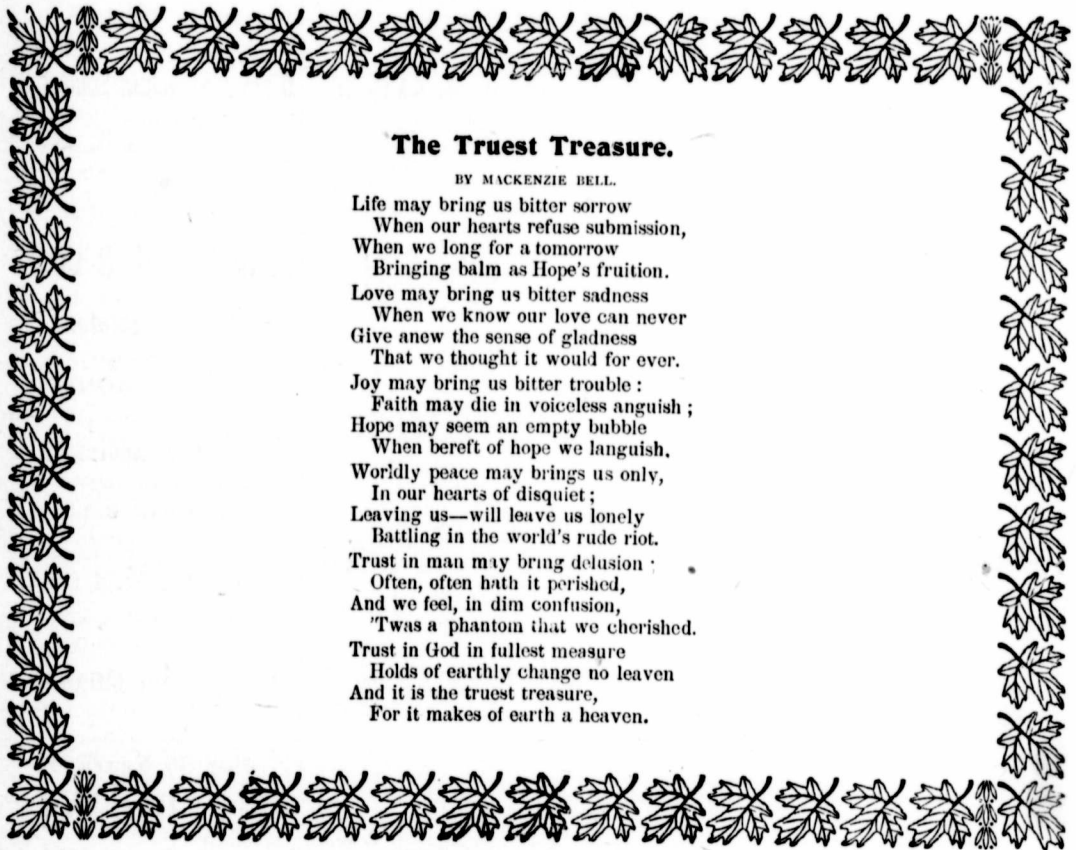
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 Hope may seem an empty bubble
 When bereft of hope we languish.
 Worldly peace may brings us only,
 In our hearts of disquiet ;
 Leaving us—will leave us lonely
 Battling in the world's rude riot.
 Trust in man may bring delusion :
 Often, often hath it perished,
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BIRTHS.

At 66 Third ave., Glebe, Sunday, August 9th, 1903, the wife of Geo. Easdale, of a daughter.

At the Maternity Hospital, on Wednesday, August 12th, 1903, the wife of Mr C Stuart Cameron of a daughter.

At Goderich, on July 26th, the wife of Mr. D. H. Ross, of a son.
In East Wawanosh, on July 22nd, the wife of Mr. W. G. Saiter, of triplets (still born).

MARRIAGES.

At the residence of Mr. and Mrs. James M. Taylor, Harrison, on July 28th, by Rev. M. C. Cameron, B. D., Miss Minnie Louisa, eldest daughter of Mr. Thomas Walker, to Mr. Harry W. Taylor, all of Harrison.

At St. John's Wood Presbyterian church, London, England, on July 18, by the father of the bride, Mr. George Irving Hope, to Lucy Mary, daughter of Rev. D. J. Monro Gibson.

DEATHS.

At his residence, in Hamilton, on the morning of the 4th of August, the Honorable Wm Proudfoot, lately one of the Judges of the High Court of Justice for Ontario, in his 84th year.

At the residence of his son-in-law, Angus D. Loynachan, Summertown, on Aug. 13, 1903, Thomas Charles Cooke, formerly of Argenteuil, Que., aged 70 years.

Drowned, in Algoma, on July 19, 1903, Ronald McKinnon, son of Dan McKinnon, formerly of Alexandria, aged 14 years.

At Winchester, on Aug. 1, 1903, Christy Robertson, relict of Daniel McDougall, formerly of Martintown, aged 75 years.

At 45 Shirley street, Toronto on the 14th August, 1903, Margaret Hepburn Ratcliffe, in her 86th year, relict of the late John Ratcliffe, Columbus, East Whitty, Ont.

At Manor, Assa., on May 4th, 1903 Mary Halliday beloved wife of James R. Anderson, and on July 27th, 1903, James R. Anderson, representative elder for Manor Presbyterian congregation.

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Note and Comment.

The Presbyterian Standard quotes the New York Sun as "casually" remarking, in the course of an argument, that John Calvin taught the doctrine of "universal infant salvation." This is unexpected testimony from such a quarter.

There happened in Belfast lately this circumstance: The City Council asked the Post Master General to have in that city a Sunday delivery of letters. Representatives of the Churches called on the Council to read the resolution. After the debate this was done by 28 to 7.

Among the young men that have gone to labor among the Galicians is Rev. Geo. Arthur, who was well-known in Halifax, N. S., when a student. Mr. Arthur is a P. E. Island "boy." He is a medical man, and will attend to the physical ailments of the Galicians as well as to their spiritual needs. The people are of the Greek Church, and the colony in which Mr. Arthur is at work embraces 3,000 people.

The late P. M. Arthur, Chief of the Brotherhood of Engineers, the best labor organization in America, perhaps because he was the best chief, was a faithful and consistent member of the Methodist Church. "To him," says the Presbyterian Standard, "more than to any other man is due the rigid rules of the Brotherhood on the subject of temperance, whereby thousands of lives have been saved that drunken engineers would have sent to their death. This is a valuable pointer for railway managers and railway employees.

On the fifth of July, amid national rejoicings, the corner-stone of the Huss Monument was laid in that old historic square, "Alstadter-Ring" in the city of Prague, Bohemia. Here, where over a score of Bohemian nobles were beheaded in 1621, and where for centuries a monument has stood to commemorate the downfall of Protestantism, on this historic ground will stand the monument to Huss. It is worthy of note that Liberal Catholics contributed largely to the erection of the monument. The Los Von Rom movement in the Austrian empire seems to be making itself felt everywhere in that country.

Fourth of July celebration usually prove costly affairs in the United States. The Chicago Tribune for a number of years, has kept a record of the casualties in connection with these jollifications which are decidedly suggestive. For the last Fourth of July the list of casualties from the principal cities and towns only, and not including the deaths from lockjaw and kindred effects were the following: deaths, 52; injuries, 3,665; losses from fire, \$400,625. The Herald and Presbyter remarks: "Had this been the result of a battle, it would have been considered a terrible affair. It hardly seems creditable for a civilized people." If the fire-cracker nuisance could be abolished this formidable array of casualties would be materially reduced and many a dollar saved to be expended in some more useful way.

The Christian Guardian draws attention to the fact that one of the greatest journals in the world, The Daily News, of London, has adopted the policy of refusing all advertisements of alcoholic liquors, and has proscribed the publication of betting and turf news. That is a splendid example, which the Guardian hopes our great Canadian newspapers will not be slow to follow. It is satisfactory to learn that wonderful prosperity has attended The Daily News since it adopted this policy. That means, we suppose, that the friends of good manners and good morals have given it increased and hearty support. It ought to "pay" in a Christian and civilized community to refuse to advertise evil. There ought to be a sufficient constituency, without truckling to that which upholds these things. There is, and they ought to make their presence and their power apparent.

Charles Dickens, in a letter written from Switzerland in 1845 to his friend and biographer, Forster, says: "In the Simplon, hard by here, where (at the bridge of St. Maurice over the Rhone) the Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick in the dust on the ground. On the Protestant side—neatness, cheerfulness, industry, education, continued aspiration, at least, after better things. On the Catholic side—dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I came abroad, that I have a sad misgiving that the religion of Ireland lies at the root of all its sorrows." Michael McCarthy, in his book, "Five Years in Ireland," cites many facts respecting the work of the Roman Catholic church in that country, which substantiates the view expressed by Charles Dickens.

It is rare to find a Roman Catholic priest, especially in Spain, testifying to the power of the New Testament over the human heart and life. But it appears that there is a priest by the name of Rev. Kenelm Vaughan, who believes in its converting power and is disposed to have it circulated extensively as a reformatory and saving agent. In a recent letter to the Catholic Times, an European journal, he gave a notable example of its efficacy in changing the heart and life of an incorrigibly impenitent man, and tells of his efforts to place it in all the leading towns of Spain for sale and distribution. Commenting upon Father Vaughan's story published in the Catholic Times, a Presbyterian journal says: "A narrative like this needs no extended comment. It has a voice peculiarly its own. It conveys a lesson which, not only Rome needs to learn, but which Protestantism must never forget. Let the Bible go on its converting errand. Let no obstacle be placed in its course. Let it have full sway in and out of the prison—in Spain and in Europe as well as in America, in heathen as well as in Christian lands."

The Presbyterian Standard reports the following interesting facts from South Africa, showing that among the Boer prisoners who were captured and sent to St. Helena, Ceylon, India and the Bermudas, a work of grace has been going on, so that no less than

175 young men during their exile have formed a purpose to become missionaries to the heathen. This movement was fostered by some ministers of the Dutch Reformed Church, who found in the prison camps an unusual opportunity for spiritual work. It seems that some ministers became voluntarily exiles that they might seize this opportunity for Christian service. In the spiritual awakening which was the result, many of these young Boer prisoners were not only converted, but resolved to give their lives to Christ for service in the missionary enterprise. These 175 young men who have returned to South Africa pledged for this work are most of them under twenty five years of age. They will be in training where they can continue their education, and the various Dutch churches of South Africa have undertaken to provide for their support. One congregation adopted twenty-one of these students, involving an annual contribution of \$2,500. All this betokens a new spirit in South Africa, and gives great promise for a speedy advance in the evangelization of the continent.

A writer in the Lutheran Observer, referring to several American cities, and the amount of crime with which they are characterized, expresses the view that, "from this time on the cities are going to dominate the country. As go the cities, goes the nation. They gather into themselves the worst elements of society." The outlook which this suggests he illustrates by citation of the following facts: "In Philadelphia there are seven and a half times as much crime to a given population, and in Pittsburgh and Allegheny City nine times as much, as in the average rural county of Pennsylvania. As evidence of the intelligence of some of the applicants for places on the police force of New York, one was asked to name five New England states. The answer was England, Ireland, Scotland, Wales and Cork." When asked to tell what they knew about Abraham Lincoln, some twenty thought he was President of the Southern Confederacy. About forty thought he was a Union general. One thought he was the great general who won the battle of Bunker Hill. Some thought he was assassinated by Guiteau. One thought the assassin was Garfield, and one thought the bloody deed was done by Ballington Booth. That is the kind of men who actually get into office under the spoils system, illustrating the degree of intelligence which until recently ruled New York City for many years." It is unlikely that anything of that kind occurs in Canada, nevertheless we cannot afford to be indifferent to the character of the men who are placed in positions of authority in our Canadian cities.

The Duke of Fife, who is son-in-law to King Edward, in making a speech on the occasion of some public ceremony a few days ago, remarked incidentally that for the past five years he had been a total abstainer from all intoxicating drinks, and that not because he had been ordered by his physicians to abstain, but because he believed it to be best for him. If all the titled personages of the British Isles should come to a similar conclusion and follow his grace of Fife's example, the blessing accruing to the nation would be incalculable.

Our Contributors.

The Lessons of the Sackcloth.

BY REV. A. J. MOWATT, D.D.

"None might enter the King's gate clothed with sackcloth."—Esther 4:

Sackcloth was a coarse material out of which sacks were made. Hence its name. It was not suitable for clothing. Still, it was sometimes worn as clothing. When a man was so reduced in circumstances that he could not afford anything better, he wore sackcloth. Better even sackcloth than no clothing at all. And so the poorest of the poor wore sackcloth. Then it was worn by people who were in mourning. If a man lost the best friend he had, some one near and dear to him, or if some terrible calamity had happened to him, he put off his ordinary wearing apparel, and put on sackcloth. Sackcloth was a prison-dress too. Devotion again, when it wanted to be specially humble and virtuous, wore sackcloth. There was supposed to be a lot of virtue in wearing sackcloth next the skin, and the coarser the material the more virtue. Hence the wearing of sackcloth was quite common in the old days. Crape is the sackcloth of today. It has some of the coarseness but none of the cheapness of sackcloth.

The Law as to the Wearing of Sackcloth.

There was a law in force at the Persian Court, or an old court custom that had all the force of law, as to the wearing of sackcloth. People could wear sackcloth all they wanted to. Poverty could wear it. Sorrow could wear it. Crime could wear it. Disease could wear it. Devotion could wear it. But there was one restriction as to the wearing of it, and the rule could on no account be set aside or violated, and it was to this effect, that "none might enter within the King's gate clothed with sackcloth."

The Persians were very strict as to their laws. They might be very absurd and all that. It might be better to break them than keep them. Still, they must be carried out to the very letter, let the consequences be what they may.

You remember about the no-prayer decree and Daniel. A law was passed to the effect that no one was to pray for a month excepting to the king himself. It was aimed at Daniel. Well, Daniel prayed all the same. He opened his windows, and let all Persia see him on his knees at his devotions. So he was accused to the king of violating the no-prayer decree. And now the king saw what a mistake he had made, and what a trap Daniel's enemies had led him into. But he was helpless. He could make laws, but once made, he could not repeal them. He was supposed to be above such a thing as making a mistake, doing an unwise and impolitic thing. The divine right of Kings and popes is seen in all its absurdity and cruelty in the no-prayer decree. So Daniel had to go to the lions, and the King himself could not intervene to save him. But there was a divine power that could intervene.

And here is this court-law as to sackcloth. No matter how important the business a man might have with the King in his palace, no matter how much of interest to the King himself to have the man see him, and no matter how high his rank, he could not be admitted within the palace gates clothed

with sackcloth. And so poverty could not enter there. Sorrow could not enter there. Devotion could not enter there. A man accused of a crime could not make appeal to the King in person. "None might enter within the King's gate clothed in sackcloth."

Now, before you say hard things against the old Persian Court fashion, you had better see if we have nothing of the same sort here.

If you were in London, and wanted to pay your respects to the King and Queen at Buckingham Palace, would you go in the dress that happened to suit you? The beggar goes in his rags. The workman in his working clothes. The sick man in his hospital garb. The widow in her weeds. I see you going that way. Would you be received? I think you would find a court-customer after this tenor: "None might enter within the King's gate clothed with sackcloth."

Try it at the "White House." They say: "There is no red tape there. No absurd court customs there! No difference made there between gold lace and fustian, scarlet and sackcloth!" But if you tried it once, I do not think you would try it again. It would be the old story: "None might enter within the King's gate clothed in sackcloth."

You have a gate. It opens to you. It opens to your friends. You like to say: "There is one door that is always open, one door with the string always on the outside." But not so fast. Persian court etiquette has found its way even to your door. Let sackcloth come in hunger and need, in beggar's rags and widow's weeds, in prison garb and working clothes, and with cold politeness your servants will say in effect: "None might enter within the King's gate clothed with sackcloth."

And there is the Church door—what about it? How wide it is! Let any sort of want come making its loud appeal, and the doors of Erskine Church are flung wide open. Ah! I am afraid you will find old Persia right here. The minister, and elders, and managers, have all their hand on the door, and so often it is the old story over again: "None might enter within the King's gate clothed with sackcloth."

The Story of Siddartha.

Siddartha was an Indian prince of the long ago. His palace home was not far from Benares the sacred city of India. He was brought up within gates where sackcloth never once entered, and where everything of the sort was most strictly excluded. There was plenty of it outside the palace. The city was full of it. But there was none of it inside. And so, until he was nearly thirty years of age, he never saw want, and did not know that there was such a thing. So also with distress and disease, sorrow and pain, old age and death. Even the existence of such things was kept from him. It was held in his father's court that a prince royal should be kept strictly apart from everything that was not conducive to his pleasure. Such was Siddartha's bringing up: "None might enter within the King's gate clothed with sackcloth."

But the time came when he had to see more of life than there was to be seen within palace gates, and it made another man of him than the soft, weak, self-indulgent creature he was.

One day—so legend tells—when going

out by the eastern gate of the city to his pleasure garden, he met a decrepit old man. This old man was leaning heavily on his staff, trembling in every limb, his veins standing out on his emaciated body, his teeth loose or gone, and his voice broken or quavering. He was pained to see such a pitiful object. So he asked of his charioteer what it meant: "Is this condition peculiar to this man or to his family?" "By no means," answered his servant, for he knew more of life than his master. "This is old age. Suffering and toil have worn him to it, and now he is scorned by his kindred, and left without support. And this comes to all men; your father, your mother, every creature must come to this."

"Alas!" said the prince, "how ignorant and mistaken is man, who is proud of his youth, and filled with young life's intoxicating vanities, and sees not the old age that awaits him. Hurry back to the city! What have I to do with pleasure, who am destined to such an end?"

Another time, going out by the south gate to his pleasure-garden, he saw lying on the roadside a man seized with sickness. No one was with him taking care of him, and he seemed to be in an agony of dismay. Learning from the driver that this was no uncommon experience, he felt the incongruity of pleasure seeking, and so turned back.

He met, one day, a funeral procession, the dead man stretched on a bier. It was the first time he had seen death, although nearly thirty. He saw the mourners throw dust on their heads, and beat their breasts, and he heard their wailing cries. It was all new to him, and so sad. So he said: "Alas for youth which old age destroys! Alas for health which sickness invades! Alas for life which death ends! Oh that there was no old age, no sickness, no death! Let us go back. I cannot seek pleasures in the face of all that. I will meditate how to accomplish deliverance."

Thus sick of the pleasures he had been living his life in, and finding out how unsatisfying to a man's deepest wants is such a life, he told his royal father he must break with it, no matter what the cost. His father would not hear of it. He went so far as to offer to resign in his son's favor, rather than it should come to that. But of course Siddartha would not allow anything like that. The father, then, and the courtiers, set themselves to work to break the spell that was upon the prince, and to wear him back to the pleasures he had ceased to take interest in. So they made a grand oriental banquet, a brilliant affair. They hired men to sing and dancing-girls to perform before him, in hopes, as they thought to draw him from the skies. But they only sickened him all the more, and hastened what they thought to delay and avert. He withdrew from the giddy scene to his own chamber—to meditate there.

Some time after midnight, when all was quiet, the prince arose, and, unattended, visited the great banquet-hall, the scene of the night's revelry. He wanted to see for himself how things looked after the banquet was over. He found drunkenness sleeping off its debauch. He found beauty dishevelled. He found bitter things that filled his soul with disgust. This brought matters to a crisis with him. His mind was made up. There and then he put into effect his great renunciation.

On tiptoe he stole to his young wife's chamber, and took a long last look of her and the sweet babe beside her. They were dear to him, but even from them he must part.

Then he called his faithful charioteer, and

ordered his carriage. They drove out of the palace gates that shut behind them, and through the streets of the sleeping city, and far away where he was not known. Then he said to his faithful attendant this will do. He took off his ornaments, and his princely robes, and put on the sackcloth of the poor. He gave them to his servant, and told him to return to the city with them. With his sword he cut off his long locks, and flung them away. He was done with all he had been as a prince forever. Henceforth there was nothing for it but to toil or beg or starve. He was a wanderer and stranger among men, lost to all distinctions, practically dead and buried to all the past. He found the life he had chosen for himself a hard thing. But it was at least real. And he never once turned back. What became of him, you ask? He became the Buddha, the founder of the Buddhist faith, one of the great faiths of the world today. Such in brief is the story of Siddartha.

Siddartha's story has its lessons, the lessons of the tent, call them

The Lessons of the Sackcloth.

We are not indeed princes, nor our houses palaces. But is it not true that we try to keep out of our life the sackcloth? We say to want: "Want, we want none of you in our home, none of you in our life. There is plenty of you down the street, but stay there. Do not come where we are with your nakedness and hunger, your rags and wretchedness, your leanness and starvation."

And so we shut our door on want, and keep it far away from us. We let in fulness, however, and so our table is loaded with plenty, and indulgence eats and eats, and the wine flows freely, and wastefulness strews the floor with the crumbs that might feed Lazarus at the rich man's gate. But they do not. They feed the dogs, and poor hungry Lazarus lies to die of want. Ah! better the want outside than the wastefulness inside.

And then, do we not try to hide from ourselves the fact that one day we will take sick, and writhe with pain, and men will pass us by on the other side as they did the man on the road to Jericho, wounded and half dead? The priest will do it. The Levite will do it. Even your wife and children and friends will wish you were dead, and out of the way, for life is such a burden with you in it. I ask, do you ever let such a thought as that come into your life? No, no! "None might enter the King's gate clothed with sackcloth."

But you had better let the lesson of the sackcloth come to your soul. You are strong and well today. But, pain is saying: "Let me at him, and I will soon shew him what a poor weak man he is. Let me at his joints, and he will not run so fast, nor kick up his heels like a frisky colt, and play the fool the way he is doing, transgressing God's good laws."

And pain does come. You do not want him to come, but like an unbidden guest he comes. Some morning, the ugliest thing you ever saw, clothed from head to foot with the coarsest sackcloth, and loaded down with instruments of torture, such as racks, jack-boots, thumb-screws, and the like, is at your door. In terror you say: "Do not let the ugly thing in. No one wearing sackcloth has any right to enter here." But in he comes, and soon I hear your groans, and then I know the torture has begun.

And death comes. Will you let him in when he comes with his sackcloth and ashes? Will you go to your door, and say? "Welcome, death! I have been expecting you," or, will you not rather try to keep him out? Oh for the old Persian law to shut out the sackcloth!

But he comes. Yes, he comes once again. Erskine Church people have a good many visits from him of late. And he is not unwelcome. Thank God for that! His sting has been taken away. Heaven opens its doors as earth closes its, and you hear the welcome of the skies: "Home at last! Rest forever for another weary soul!"

One thought more as we close. You know about the Prince, the Prince of Life. One day in the long ago, Heaven's gates opened, and He stepped out into the darkness. For a moment all was lit up with the glory, and angels were heard to sing. But soon the gates were shut, and all was dark, and He was out in it. Clothed with the sackcloth and ashes from humanity, He found His way here—found His way to the want, the sin, the sorrow, the darkness, the death here. He was lost among the poor, for He was as poor as they were, and you could not tell the Prince from any one else. They wronged Him. They hated Him. They shut their doors upon Him. They flung Him their crusts to eat. They let him lie out on the cold hills. But out of His great remuneration, His sacrifice and sackcloth, came salvation to the poor. You know the story. It is the story of the Gospel. He put on your sackcloth, that your soul might put on His perfect righteousness. O blessed Prince! we love Thee, we believe in Thee, we follow Thee. What would our poor life be without Thy coming into it with Thy love and life and salvation!

Sparks from Other Anvils.

Lutheran Observer: The world hates a hypocrite, and in spite of outward approval and friendly relation, it disapproves of every concession on the part of a Christian that involves a sacrifice of principle.

Herald and Presbyter: A strong temperance sentiment in a State makes itself felt in every department of the life of the State. In Kansas, where prohibition has been in effect long enough to have educated a whole generation, the sentiment in favor of prohibition is stronger now than ever. A most interesting investigation has revealed the fact that the total number of newspapers in the State which actually publish liquor advertisements is but twenty out of a total of 754.

Christian Intelligencer: In the life of Jesus was given a human demonstration of the spirit of the divine life. His cross is a token from God that He offers His life to the world. Christ called it a consecration, but a consecration for the sake of men. "The good shepherd giveth his life for the sheep." Christ gave His in His services, in His teachings, in His death, in all that part of His life that men could see, that they might know that in all that part of it that they could not see He is still giving His life for the life of the world.

S. S. Times: It is not for every one to finish the work God has set him to do; but each one of us has a duty to do faithfully the work of the present hour. Each of us has a place in the plan and work of God, with whom a thousand years are as one day, and one day is as a thousand years. God may call us hence the next hour, to serve or honor him in another sphere. We must do our utmost and best in the present, ready to keep on or to move on as God may direct for the coming day.

Belfast Witness: If only arbitration can take the place of war in settlement of international disputes, no other political and social reform could accomplish so much for the welfare of mankind. As a religious organ "The Witness" bestows its heartiest

benediction on this Christian enterprise, "to seek peace and ensue it."

New Orleans Presbyterian: It would look as if an epidemic of lynching has struck this country of ours. North, South, East and West it rages. Not alone for the unspeakable crime but for other and less horrifying deeds, irregular justice is invoked. It is almost useless to argue patient waiting for slow paced justice, when certain crimes are committed. But it is time that a halt were called in this business of lynching, for no one can tell how far it will go or how completely it will dissolve the cement of social order.

To every man God, at some time, throws open the door of his grace and bids him enter. But woe to him who turns his back upon that open door, hardens his heart and refuses to enter. For him more stars are eclipsed than ever shown in the galaxies of night.

Literary Notes.

THE BIBLICAL DOCTRINE OF HOLINESS, by G. L. Robinson Ph.D., Professor of Old Testament Literature and Exegesis in the McCormack Theological Seminary, Chicago, Illinois. (The Winona Publishing Co., Chicago.) This booklet is from the pen of Professor Robinson, who was for a time at Knox College. It deals with an important subject in an interesting manner. We commend it to Biblical students, and especially to those who can think and examine the subject for themselves. The modern critic would, perhaps, find a lack of thoroughness, in that the historical method is not applied as severely as it might be; but as an introduction to the historical study of the idea of "holiness," and as a sketch of what is involved in the Christian idea of consecration and devotion it will serve a very useful purpose.

There can be no higher aspirations in life than to do the will of our Heavenly Father. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

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The Quiet Hour.

Death of Saul and Jonathan,

S. S. LESSON—1 Sam. 31: 1-13. Sept. 6, 1903.

GOLDEN TEXT—Prov. 14: 12. There is a way which seemeth right unto a man, but the end thereof are the ways of death.

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

Connecting Links—The intervening events are David's seeking safety by becoming a vassal of Achish, from whom he received Ziklag to hold as an outpost of his kingdom, chs. 27: 1 to 28: 2; the mustering of the Philistines for a great struggle, ch. 28: 4 and 29: 11; Saul's seeking counsel of the witch of Endor, ch. 28: 5-25; David's dismissal from the Philistine army with which he had marched, owing to the distrust of its leaders, ch. 29; and David's pursuit and slaughter of the Amalekites who had attacked Ziklag in his absence, ch. 30. In ch. 31 the narrative of the Philistine invasion, begun in ch. 28, is continued.

I. The Death of Saul, 1-6.

V. 1. Now the Philistines. The account of the Philistine invasion in ch. 28: 4 and 29: 11 has prepared the way for the description of the battle. The Philistines, a strong, warlike nation, were, at this time, Israel's greatest foe. The men of Israel fled. The battle was probably fought on the plain of Jezreel, a part of the great plain of Esdraelon, which runs across Palestine north of Mount Carmel and which has been called "the battle-field of Palestine." For other famous battles fought here, see Judg. 4: 13 and 5: 21; Judg. 7: 2 Kgs. 23: 29, 30. Shunem, where the Philistines were encamped, was on the north side of the plain (ch. 28: 4), and Mount Gilboa, on the north-western slopes of which Saul's camp was placed, lay four or five miles to the south. The chariots and horsemen of the Philistines (2 Sam. 1: 6) would give them a great advantage in a battle on level ground with Saul's army, which was composed of foot soldiers. The Israelites seem to have been driven up the heights of Mount Gilboa.

Vs. 2, 3. Upon Saul and upon his sons. For the names of these see ch. 14: 49. Ish-bosheth (2 Sam. 2: 8) another son of Saul's was not in this fight. Slew Jonathan. There was something seemingly about the death of this hero. He died fighting bravely, as was his wont (ch. 14: 11, 14), and he died a prince, his father still a king. Archers; literally, "shooters," "men of bows." The use of the bow was general among ancient nations. Hit (Rev. Ver. "overtook"—reached with their arrows). Saul was singled out as the chief warrior, and the missiles of his enemies were aimed specially at him.

Vs. 4, 6. Then said Saul. A wicked resolve. Suicide is a coward's refuge. (Compare Judg. 9: 54). These uncircumcised; a word of bitter scorn for those not Jews. Abuse me; with such indignities as barbarians, white, black and red in all ages have been known to inflict on foes. His armourbearer would not; perhaps because sore afraid of the anger of the people, but perhaps also nobly afraid to do wrong. Fell upon it; an unkingly and ungodly ending to the life of the God-chosen king. The Amalekite who found the king's body on the field, stripped it and brought the spoil to David in the hope of a reward, gave a different and lying account of Saul's death. (2 Sam. 1: 9, 10). His armourbearer. . . died with him. Either, being answerable for

the king's life, he feared punishment, or "falsely true" to Saul, he chose suicide with his master rather than life without him. So Saul died. This verse 6 is a vivid summing up of a sad day's work. All his men; his body-guard, who fell fighting round him. This would not include Abner, who, as general, would not be in personal attendance on the king.

II. The Humbling of Israel, 7.

V. 7. On the other side of the valley; that is, the northern side of the plain of Jezreel (see on v. 1). On the other side Jordan; the eastern side of the river. The population of Israel dwelt chiefly on the western side. The greater part of the north of Canaan on both sides of the river was thus seized by the Philistines.

III. The Triumph of the Philistines, 8-10.

Vs. 8-10. On the morrow. The desperate courage of Saul had probably prolonged the fight till nightfall. Not till morning did the Philistines know the extent of their victory. To strip the slain; a universal custom in the warfare of those days. They cut off his (Saul's) head. The king, though anointed of God, fared no better than the uncircumcised Goliath (ch. 17: 51), when, because of his unfaithfulness, God had forsaken him. To carry the tidings (Rev. Ver.) The king's head and his *armour* were the most eloquent tokens of the decisive victory (see 1 Chron. 10: 9). The head was finally fastened in the temple of Dagon (1 Chron. 10: 10). The house of Ashtaroth; the plural of Ashtoreth (the Greek Venus), the chief goddess of the Philistines. Perhaps the plural is used to denote the many images of the goddess. "The house" was probably the temple at Askelon. It was customary to place trophies in religious shrines. So David had put the sword of Goliath in the tabernacle, ch. 21: 9. Beth-shan; a city in the Jordan valley.

IV. The Gratitude of Jabesh, 11-13.

Vs. 11-13. Jabesh-gilead. Saul's deed of splendid patriotism (ch. 11) was now, after many long years, to bear fruit. Went all night. It was a march of twenty miles, and the task must be accomplished while the Philistines were asleep. Burnt them. This was not a usual Hebrew custom. It was adopted in the present instance, to prevent further insult to the bodies. The tamarisk tree (Rev. Ver.) some well known tree near Jabesh. David afterwards removed the bones to the family sepulchre at Zelah, 2 Sam. 21: 12-14. Fasted seven days; a sign of general mourning. Compare 2 Sam. 1: 12; 3: 35. For David's elegy, see 2 Sam. 1: 19-27.

Daily Bible Study—One Verse at a Time.

No. 17.

Psalms 103: 18.

BY MRS. ANNA ROSS.

"To such as keep His covenant, and to those that remember His commandments to do them."

Those who have an interest in the last clause of verse 17 are here distinctly described. It is not said that this clause is the portion of every one that fears God. It is not of every believer that it can be said with truth, God's righteousness is upon his children's children. Of many a real Christian it has been noticed, that the blessing seems to stop short with himself.

Those whose children are bound up with them in the bundle of life are here distinctly described. They are those,—

1st. Who keep (or lay hold of) His covenant. Those who do not know His covenant, who think little about it, or do not understand that there is anything specifically important about having covenant hold upon God—these are outside of this particular promise.

Those whose children are bound up with them in the bundle of life are those,—

2nd. Who remember His commandments to do them. God has given us commandments—more spiritual, deep-reaching commandments—than those delivered to the children of Israel. If we say we are taking hold of God's covenant and yet are forgetting these commandments, "we lie, and do not the truth." If we keep His commandments, and do those things that are pleasing in His sight, we shall so know God, that we shall be able to take hold upon His promises; and whatsoever we ask, be it for children, or for children's children, we shall receive of Him. There is a mighty connexion between keeping God's commandments, so knowing our God that we shall be able to lay hold of His covenant, and receiving whatsoever we ask. "What God hath joined together, let not man put asunder." "That, in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Jesus Christ" This passage may well be studied along with the 8th Psalm.

"And His righteousness unto children's children."

This is the clause that makes a parent's heart glad, and yet it is a joy with trembling.

David rejoiced in it, and yet David's house was a sad failure as to his immediate descendants. The blessing continued in his family, and was continually appearing and reappearing in princes after the true type, until the house was crowned with the coming of the Messiah, the prince, as a rod out of the stem of Jesse. But of none of David's own sons is it written that they were men after God's own heart. Can we expect to get more for our children out of the promise than David himself did?

It is not inconceivable that now, in the days of the complete Atonement, and the New Covenant, and the rent veil, and the Great High Priest, who has passed into the heavens for us, we may be able to get more out of God's promises than even King David did. Is it not worth while to carefully study this point? and not hastily to conclude that it is presumptuous to think of it. David's privileges, though wonderful, are not to be compared to ours.

This we know, that before David's time, Jacob prayed his whole household out of the kingdom of darkness into the kingdom of light, and God had, as it were, to move heaven and earth to accomplish the repentance and regeneration of his ten prodigal sons. Shall it be thought a thing incredible with us that God should do like wonders now, and yet greater things than these, in our Gospel day, to which the promise belongs, "I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring."

Watch.

There is nothing more innocent-looking than a charged electric wire, but few things are more dangerous. The other morning I saw a lamp-tender stop at a corner of a street, and let down the globe which holds the electric lamp. He looked at it, but he

did not touch it until he had taken a pair of rubber gloves out of his pocket, and put them on.

Then I remembered that a workman in that same city, coming in early morning to replace the carbons of the lamps, had been killed by the discharge of electricity remaining in the wires after the current had been shut off at the power house. He forgot the possible danger; he neglected the assured means of safety; and he paid the penalty with forfeit of his life.

It made me think of possible remainders of peril in the surroundings of temptations which we imagine we have wholly overcome. We all know that the smell of wine excites the sleeping alcoholic appetite. We may think that we are proof against the temptation to speak evil of our neighbors; but if we get into the circle of gossip and backbiting we may find our sleeping appetite for malicious sarcasm renewing. We may think that sensibility is dead, but the touch of an impure book or word or play will start it back to fearful life. We may have armed ourselves against unrighteous anger, but a moment's lack of vigilance in the face of some small provocation may give room for a storm of bitterness which we shall long repent.

We are sent into a world of temptations, and our business, like the lampighter's, requires us to handle matters in which a remnant of temptation may be found. Our only chance is never to touch the world without putting on the non-conducting gloves of prayer. If, standing at our side and knowing that we grow by overcoming, God does not at once and wholly answer when we pray, "Lead us not into temptation," He will surely answer when we add, "Deliver us from evil." And as the prudent lamp-tender puts on gloves for every lamp he handles we must protect ourselves by prayer in every new experience, not knowing where the remainder of Satan's power may lurk.

Heathen Bells.

BY LIDA ARCHER.

Little children, listen well,
Hear you India's deep-toned bell
Sending out its moans and sighs
From beneath its burning skies?
Here is Christ almost unknown;
Will he India's people own?

Then once more ring Africa's bells;
Loud and long the echo swells,
It comes from slave and martyr's grave,
From the Christian workers brave,
"To our poor benighted land
Come and bring a helping hand."

Now we hear a dozen more,
Some are ringing at our door.
Ebon hands have grasped the rope:
"For their freedom is there hope?"
And the red man's bell still tolls:
"Tell us, who can save our souls."

Still we hear the sad refrain,
Echoed o'er and o'er again:
"Send more helpers, if you can,
To Syria, China and Japan;
For our needs no tongue can tell,
Listen, children, to our bell."
Cedarville, O.

The Golden Rule.

Paul's success lay in applying to every case the Golden Rule. He tried to do to every man as he would be done by. Every man likes to be understood, to be met fairly, to be appreciated. Paul's letters show how he had studied the character, the circumstances, the needs, the faults, of his converts.

Paul forgot himself in thinking about others. He gave his very best, even to the ungrateful,

Our Young People

Sun, Sept. 6.—The Allied Forces of Righteousness.

John 17:20-23; 1 Cor. 1:10-13.

What Our Scripture Suggests.

The unity of believers, Jesus said, would be a mighty evidence of the divine origin of Christianity. It would convince the world that he had been sent from God.

All want of brotherhood and fellowship among Christians grieves the Spirit of God. Unlovingness is the worst heresy.

A United Front.

In proportion as the forces of righteousness unite, evil loses ground. The more Christians seek for points of agreement, rather than points of difference, the more they have of the Spirit of Christ. We should remember Augustine's motto,

In essential things, Unity,
In doubtful things, Liberty,
In all things, Charity.

Christ prayed in the last hours of his earthly life, that all his disciples might be one. As we depart from this unity, we lose power; as we strive toward it, we gain strength. In foreign mission work, all denominations emphasize their agreements, and put aside their differences, with the result of triumphant advance.

We need not all be in the same regiment in order to take part in the same battle. There may be separate banners while all fight under one national flag. To keep a united front is the thing.

The Harmony of Holiness.

If all the saints of all ages could be gathered together, what a harmonious gathering it would be! Luther and Peter would have no dispute; it was the error of Peter's self-styled successors that made the Reformation necessary. The gospel always has been one, and always will be.

There are minor differences of opinion which separate the different denominations. But in the essentials all the evangelical churches agree. A saintly man or woman, trained in any church of them all, resembles other holy, humble, loving Christians so nearly that the denominational label is hardly noticed.

It is a good sign that the various churches have drawn together of late years. It is a sign of progress and of brotherhood. The church above is one, and the nearer we get to that condition of harmony here, the more heavenly our relations will be.

Our Common Dangers.

If the impulse of brotherhood did not draw the churches together to-day, the fear of certain common dangers might well do so.

A wave of indifference or hostility seems to have carried the working classes away from the church. They must be won back, not by any one church, but by all Christian agencies.

The word of God is the target for continued attack. The whole body of Christians must study and reverence it, and guard its truths, or all Christendom will suffer.

Sabbath-breaking is on the increase in our country. We all should stand shoulder to shoulder against it.

A false religion—Mormonism—is making fatal strides to power. Only a united work can avail against it.

Intemperance should be fought by the united efforts of all denominations. Unless we meet these common dangers with a combined energy of battle, the cause of Christ cannot advance.

The Glory of Growing Old.

Growing old and getting old are very different things. There are many in the world who get old but who never grow old at all. Growing old is a progress, like growing wise or growing good. As the years pass by some people they bring gifts, they add continually to their lives. As they pass others they are forever taking away something, subtracting from their lives.

One man loses physical powers; he cannot eat as much or sleep as well or enjoy his bodily life as thoroughly, and it is all a loss and a burden. Another man goes through the same experience and he discerns it to be God's voice saying to him: "You cannot now live as much in the body as you have been doing; you cannot get your pleasure that way; you must look to the mind and the heart and the soul for pleasure and interest and power in living." The first of these gets old and it brings nothing to him.

The second grows old and it is an enlarging, enriching, beautifying experience. Ageing is like every other way of life; if we take it from God, as God meant it to be taken, it is a blessing; if we miss the divine providence in it, it may be misery, and even a curse.—Ex.

Daily Readings.

Mon., Aug. 31	—The Church's Head.	Col. 1:18-23
Tues., Sept. 1	—Members of one body.	Rom. 12:5-9
Wed., Sept. 2	—Christianity's ideal.	John 10:33-38
Thurs., Sept. 3	—God's husbandry.	1 Cor. 3:4-9
Fri., Sept. 4	—All working together.	Neh. 4:16-23
Sat., Sept. 5	—Members one of another.	1 Cor. 12:12-25
Sun., Sept. 6	—Topic—The allied forces of righteousness.	19th 10-23; 1 Cor. 1:10-13

Silent Influence.

More than forty years ago at a great English school (and in those days that state of things was common), no boy in the large dormitories ever dared to say his prayers. A young new boy—neither strong, nor distinguished, nor brilliant, nor influential, nor of high rank—came to school. The first night he slept in his dormitory not one boy knelt to say his prayers. But the new boy knelt down, as he had always done. He was jeered at, insulted, pelted, kicked for it; and so he was the next night and the next. But after a night or two, not only did the persecution cease, but another boy knelt down as well as himself, and then another, until it became the custom of every boy to kneel nightly at the altar of his own bedside.

From that dormitory, in which my informant was, the custom spread to other dormitories, one by one. When that young new boy came to school, no boy said his prayers; when he left it, without one act or word on his part beyond the silent influence of a quiet and brave example, all the boys said their prayers.—The right act had prevailed against the bad custom of that little world. The boy who "dared to say his prayers" was Arthur P. Stanley afterwards the famous Dean Stanley of Westminster Abbey.

"Earth for work, heaven for wages; this life for the battle, another for the crown; time for employment, eternity for enjoyment."

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Aug. 26 1903.

LORD SALISBURY.

Another great British statesman has gone to his rest after a long life of varied and arduous service. Lord Salisbury died at Hatfield on Saturday, Aug. 22nd. For some time his health had been failing and at last under the burden of years and of disease, he passed away. For many years he held the important position of Prime Minister and he only relinquished that high office, now held by his nephew, when failing health made retirement from public service absolutely necessary. Since the removal of Lord Beaconsfield and Mr. Gladstone, no more prominent figure has passed from the sphere of English politics. Lord Salisbury came of ancient and aristocratic family that for centuries had played an important part in the public affairs of Britain. He was a man of strong character and determined will, who did not care for popularity but in his own way sought to serve the commonwealth. In his early days he was, owing to the state of family affairs, cast upon his own resources, and did a considerable amount of journalistic work. He discussed politics in a vigorous fashion in the Quarterly Review and elsewhere. No doubt this experience was a useful discipline to one who was destined to an important political career. His tongue was as vigorous as his pen, and some of his utterances caused Mr. Disraeli to speak of him as "a master of flouts and jibes." Later he became a trusted lieutenant of that adventurous statesman and worked well for the Conservative party, while in recent years he was the head, if not always the leader of the "unionist party." Lord Salisbury's greatest strength was in foreign politics and many of all parties regarded him, as a really great man in the realm of foreign affairs. He was well informed on all matters of foreign policy and really tried to live out the famous phrase "peace with honour." He was an aristocrat by feeling and sympathy as well as birth, and had little admiration for the great domestic reforms with which the great name of

THE DOMINION PRESBYTERIAN

Gladstone is connected. He did not always display tact, as was evident on one occasion by his reference to a cultured Hindoo as "a black man." Sometimes he ruffled the temper of the Irish by speeches, in a similar strain. But there was one thing that all were compelled to recognize, namely, the clear conviction and fearless courage of the man. He was not in politics for either gain or popularity, but because it was the privilege and duty of a member of the house of Cecil to serve his sovereign and his country. It is the glory and strength of Britain that in public life there is room for all the varied types of strong able men. For many years this man went on his way carrying out the policy that seemed to him the best for the country and if we cannot admire altogether his political temper or approve all the actions of his government, we can pay a sincere tribute to the man's great ability and high integrity. He was a loyal member of the established church, but we are sure, that he did not admire the vagaries of extreme ritualists. Outside of politics his chief interest seems to have been in physical science, chemistry was his hobby, a study to which, he devoted many quiet thoughtful hours. Lord Salisbury did not appeal to the imagination or stir deeply the heart of the British people, but it is recognised that a faithful and distinguished servant of the nation has departed to his rest.

KNOWLEDGE AND FAITH.

One of our Western ministers writing recently on "The Supreme Book" praises the apostle Paul because "he took nothing at second hand" but "took the Scriptures as they stood and mightily convinced his hearers that Jesus was the Christ of God." The same writer thinks we have too much critical study of the Bible and that this is lessening evangelistic zeal. There is, however, one thing quite certain namely, that critical study cannot be stopped though we are thankful to believe it may be rightly directed and wisely used. The late Pope appointed a commission to enquire into the Church's relation to Biblical criticism. We have no pope and we do not think it necessary to appoint a commission as the unofficial commission of thoughtful scholarly devout men will, under God's guidance, do the needful work. If Paul was not content with second-hand views is not that a reason why we should also seek first hand knowledge and personal vision? Paul in his own way reconciled knowledge and faith and we in our way must solve the same problem. Neither Paul nineteen centuries ago nor the Westminster divines three centuries ago could do our thinking for us and pack all truth concerning the Bible and human life into finished formulas. Paul in his day was a critic, he cast aside many of the Rabbinic traditions which threatened to enslave the mind and stifle the spirit. Because he had new and higher views of a positive kind he was able to take a critical attitude towards many things that he once regarded as essential. He would be the last one to allow that there was any real contradic-

tion between his intellectual activity and his evangelistic zeal. If any youthful ministers make the mistake of bringing into the pulpit technical discussions which they themselves only half understand by all means let such indiscretion be denounced. But surely it is not wise to talk as if all scientific study was a waste of time or a perverse carping at the Scriptures or to assert that there is a great gulf fixed between critical study and evangelistic zeal. The result of that would be twofold, and very truthful on both sides. Many pious people who have no time for historical studies would hastily conclude that the work of scholars is to be looked upon with suspicion and fear. On the other hand many intelligent young men would say if evangelistic zeal means obscurantism, shutting one's eyes to facts, denouncing the work of thorough-going faithful men, then we will have none of it. This divorce between knowledge and faith, between intellectual honesty and devotional fervour is to be dreaded and if possible avoided. There is no need either for unworthy compromise. Every man may be faithful in his own way and in his own form of work. As the poet says we are certain that if knowledge brings the sword knowledge will take the sword away. Or as it has been differently put only knowledge can heal the wounds that knowledge makes. It is not our business at present, to defend any particular results of criticism or to recommend any special methods of evangelistic effort. This one thought is sufficient now. The man who has living faith in the supremacy of the Bible will have faith to believe that real criticism of the most severe kind can only give us a nobler view of the Bible. In this region also knowledge and faith must be proved to be quite consistent. The minister who makes a right use of the accumulated treasures of knowledge that have been gathered around the Bible will be able in the richest sense to bring out of his treasury things new and old and quicken the faith of his people in the God who liveth and abideth forever. This should be the end and aim of all the ministers scholarly research, to show how, in this wonderful book, God reveals himself in many ways, using many kinds of speech and many forms of life in order to come near to men.

ARE WE EDUCATING MEN AWAY FROM RELIGION?

Any answer to such a general question will be subject to exceptions and modifications. In one way of course it is a matter of opinion; in another, however, it is a matter of fact. To answer it recourse must be had not merely to general impressions, but to the actual facts as they exist in college catalogues and the various programs of educational reformers. An examination of such sources of information will confirm the general impression that higher education is becoming less religious and increasingly lacking in religious inspiration.

Yet the first answer to our question which would be made by many persons would be in the negative. Are we taking

men away from religion? No. Is there not a growing religious spirit among college students. Certainly. Any person familiar with student life will bear testimony to the fact that the student body of our colleges and universities is not less indifferent to high thinking and clean living than ever, but that there is in it an appreciable increase of the religious spirit. Is there not to be seen a widespread tendency to establish biblical chairs in colleges and chairs of allied subjects in universities? Certainly. There are few colleges of any importance which do not make some special provision for this sort of instruction. Is there not in denominational colleges a growing custom of establishing quasi-denominational departments in which undergraduates are increasing in numbers and in efficiency.

It would be possible to add other arguments to these which would favor the view that college education now as never before is introducing the religious element into undergraduate life. Support is freely given by college faculties to Christian associations for men and women; Bible classes are conducted by members of the faculty; recognition is more than ever before given to religion as an integral part of life and therefore something to be studied in classes of sociology or anthropology. The very silence concerning the claims of historical Christianity may be interpreted as an evidence of a deepening conviction on the part of college men that religion is something other than assent to external propositions and is really the life of a soul with its God.

Yet the question still presents itself, Is the general tendency of college and university education anti-religious? And the second and more final reply is, Yes. If the facts which have just been stated are carefully sifted, it will appear that except in the case of the course in the Bible and in the theological departments of colleges and universities, all the agencies making towards a deeper religious life on the part of the student and all those agencies which are making him to-day more a man of faith than were his forerunners, and are strictly educational. They lie outside the curriculum and are almost exclusively personal in character. The Young Men's Christian Association, the Bible class, the religious meeting, the public address, all these may be a part of college life, but they are not a part of the college curriculum. They may exist in a institution whose instructors as a whole are thoroughly out of sympathy with religion as they understand it.

If one will take the trouble to examine the curricula of different colleges one would be astonished to see how matters of religion have become matters of investigation rather than of inspiration. A class in anthropology is not interested in religion as a force in a student's life, but in human life in general. It is more concerned with the origins of religion than with its results. So, too, while religion may be recognized in a historical classroom as one of the forces in human pro-

gress, the class-rooms which attempt to treat Christianity as anything more than a historical or even archaeological matter, are growing fewer. We should not expect, of course, to find men dealing with physical or biological sciences speaking much of religion, but unfortunately many teachers of such subjects are forced by questions more or less direct to take positions which, either rightly or not, are interpreted as indicating that the instructor is skeptical as to the worth of the claims of historical Christianity.

It is at this point that the church is reaping the results of the ill-advised controversy into which it entered with scientific men in the middle of the last century. However much we may desire to obscure the fact, the result of that controversy has been the at least temporary alienation of men of science from Christianity as a formal system of teaching. Having been told by leaders of organized Christianity that his results cannot be accepted by Christians, the man of science has felt himself compelled to stand by those things which he has found to be capable of proof. The fact that within the last few years there has been a steady approach of the two wings of thought to each other has not yet served to overcome the unfortunate consequences of these early years of struggle.

But this is not all. By the very nature of their work the physicist and the biologist and the chemist are led in different fields than that occupied by religion. Their attitude is by no means that of hostility, but it is not one of companionship. It is rather that of a more or less tolerant agnosticism.

If it be argued that colleges and universities should not employ such men, but rather those who are avowedly and aggressively religious, the only reply that can be made is that as a whole scientific investigators and scientific teachers of the highest rank are not deeply interested in the work of the church. They are noble men, they are in many cases religious men, but they are not interested in furthering religion in their teaching. We cannot now stop to justify this statement, but no man acquainted with the facts will deny it. However true it may be that in the small college the professors of various sciences will be found among the workers of church organizations, it is certainly not true in the larger institutions; and what is more symptomatic, this indifference to religion as such is rapidly spreading to the smaller colleges. A man cannot be trained under a teacher indifferent to religion without in some way sharing in that indifference.

What is true of the teaching of science is increasingly true of the teaching of ethics. In the old days ethics were taught in colleges by the president, who was practically without exception a clergyman. At present, except in the smaller colleges, the tendency throughout the educational world is towards the putting of the teaching of ethics in the hands of men who have had no theological training and who have had but a very general interest in religion as a basis of ethics. In former

days the college president while teaching morals endeavored to impress certain great fundamental ethical truths upon his class. He regarded his position in a way as that of a prophet. To-day, although the tendency has not yet become universal, it is none the less marked towards considering the study of ethics as a sort of historical discipline in which various theories of great teachers are studied and criticized. The university teacher is more interested in theoretical origins of morality than in enforcing moral principles. The question naturally arises, therefore, whether the purely scientific attitude towards moral questions is conducive to the development of a religious interest. Probably it is not.

In one particular the curriculum of the great modern university shows a marked lack in instruction bearing upon religion. In the old days nearly every college president gave a course known as "the evidences of Christianity." While such courses are now given in many small colleges and occasionally, doubtless, in larger ones, they no longer form an important portion of the college curriculum. If given they are elective, but more frequently omitted. There can be no doubt that such an omission is a serious mistake. In institutions where there is a divinity school it may not be necessary for some arts department to undertake such a course, but in all probability even there it should be made a strong undergraduate elective. In institutions where there is no divinity school it should certainly be given. It is a most serious oversight to allow young men to go out into the world without having considered the real basis upon which they may accept the essentials of Christianity.

Shall we say that this steady tendency towards omitting religious elements from the college course marks a gain or a loss? Unquestionably it is a loss. Christianity is really at the bottom of all true educational history. If the complete story of benefactions to educational institutions could be written, it would be found that in an overwhelming majority of cases such benefactions were the direct outcome of religious interest. To dechristianize our education is a reform against nature. If Christianity be what we believe it to be, its claims, its contents, and the ground for believing in it should form a part of every college curriculum. Anything like sectarian theology should of course be omitted; anything that would give offense to others than Protestant Christians should also be omitted; but a man should be trained religiously as well as intellectually during his college course. The sooner our educational institutions grapple with this problem of religious education the sooner will they train up a generation under the control of the fundamental principles of our faith. As it is, our institutions of higher learning are neglecting religion in their curricula and either with intention or not, are educating men and women away from religion.—Christendom.

It is with knowledge as with money, we gain more by the right use of what we have. Money hoarded is little better than the clods of the valley. Knowledge unused is dead capital.

The Inglenook.

King Edward and his Court.

BY REV. J. G. M'PHERSON, PH. D.

Albert the Good, shortly before his death, said to his son, then a lively and impressionable lad of twenty: "To dominate statesmen and to guide affairs were the object and boast of your mother's predecessors. In proportion as they represent and identify the crown with interest and forces will those who reign after her make their throne the seat of loyalty and power. I hope my son will remember that truth in his turn."

A dutiful son, King Edward from a youth has never failed to put his worthy father's advice into practice. He is the modernised version of Prince Albert. Carlyle first reminded his age that the word "King" meant etymologically nothing more than "Konig" ("the knowing man"). Left to himself, to his own time, to his own way, with a hand entirely free, the genius of our King assures him of finding the right instruments for producing the desired result.

A short time ago a most excellent work was produced by Mr. Escott, for thirty-seven years a leading-article writer on "The Standard," carefully criticising our King and his Court. We have read it with much pleasure and instruction, and to it we are indebted for some of our ideas. We would advise our readers to read this candid, well balanced, and highly literary work.

At first we cannot help thinking of our favourite Tennyson's words in "In Memoriam"—

How many a father have I seen,
A sober man among his boys,
Whose youth was filled with foolish noise,
Who wears his manhood hale and green.

These lines seem to fit in so really to the plain account of our King's private life. He has now reached the calm security of a table land of existence, whence he looks down upon past days and amusements or associates of his earlier days, who have now vanished. The nation's prayers during his most touching illness, when his Coronation had to be postponed, were in earnest, and our King gratefully appreciated them. He knew then the deepest affection towards him of the strongest-feeling people in the world.

King Edward has the rare tact of securing the confidence of the heads of the Empire without ever being betrayed into any inquisitiveness. He and his worthy consort began by making English society not only respectable, but smart, decorous, and entertaining. Regular church goers they are admirable examples to their subjects. And we in Scotland rejoice that they support the national Presbyterianism, by attending the parish church at Crathie. Our King shows a sound observant, detached, but responsible judgment; he exercises a wider and deeper influence than any other individual, and is at once an advantage and security to thousands who know nothing more of him than his name.

As to the Court, the ladies, of course, come first. At their head comes the Duchess of Buccleuch, the Mistress of the Robes. The Countess of Lyttou is the principal Lady of the Bedchamber, and her Majesty is far from exacting with her Maids of Honour. The Court is, above all things, representative. The first principle expressed in its

composition is that of antiquity of family descent. His Majesty's right-hand man, "guide, philosopher, and friend," Lord Knollys, is descended from one who held a somewhat similar office under Queen Elizabeth. And the widely tolerant sympathies, the far-seeing shrewdness, the practical sagacity, the superb common-sense of his ancestor have descended to him. No conscientious physician keeps his finger more carefully on the pulse of a patient who is being operated upon under chloroform than does Lord Knollys fix his attention upon those evidences of the hour that contain the most trifling instruction for his royal master.

The King's social advisers, in all departments, require not only an encyclopaedic knowledge of every personage of the hour, of all the interests or associations centred round each personage; they must be able to calculate the effect likely to be produced upon thousands by the royal demeanour towards the most casual aspirant to Court notice.

Our King has been trained from his earliest years to political criticism; his mind is stored with lessons learned from the greatest princess and stateswoman ever on a throne—his mother. "The fierce light beating on a throne" is not now so exacting, yet our King has still to be very circumspect, and in touch with all that is doing in his realm. The country's opinions have gradually mellowed down from extreme aristocracy to mild democracy; and the King is abreast of all. His encouragement of cosmopolitanism has helped him much. But his long-continued and earnest sympathy for the poor, in which his worthy consort nobly shares, has deeply touched the great heart of the nation.

The untailing feature of Court patronage is its fairness and universality; this his Majesty seems to insist upon in its varied spheres. The earnestness of the British character, itself a Puritan heritage, is reflected in the strenuous life of the sovereign; it is shown in most of those who have been his personal friends since youth. The "King's friends" has become an expression quite devoid of political significance. All classes and all kinds of political opinion welcomed his Majesty to our Scottish capital. The enthusiasm was even greater than that which made the welkin ring, forty years ago on the occasion of his marriage. He is a Stewart to the Scotch, and tenaciously they hold to that, with vassal-like devotion and unflinching respect. And King Edward recognizes that, and shows, in his own quiet and unostentatious way, how much he appreciates the sincere affection of his Northern home.

Not till the present reign began did the world-wide dominion occupy the nine millions of square miles which make it to-day a fifth part of the habitable globe. Our colonies alone cover an area eighty times greater than that of the mother country. The recent visit of the Prince of Wales (in his father's place) to these colonies has done much to weld them with affection to the home-land, and the King's hearty welcome to their Premiers has had a telling effect for good and progress.

There are strong personal links which connect with the Army, and more especially the Navy, with the King. He is ever found at the head of whatever is enlightened and progressive. These qualities are never ab-

sent from the air breathed by the sovereign in the most representative Court ever known to Christendom. Lord Dudley, who represents the Crown on the other side of St. George's Channel, has broken with the hampering traditions of the permanent officials and the organised prejudices of the "Castle" this will greatly pave the way for a hearty reception of the King when he visits Ireland. Mr. Chamberlain has imparted to his royal master the wish to signalise the present reign by the adoption of new methods in Colonial and Imperial matters.

After the long and noble reign of his revered mother, our King inherited blessings unequalled in the world. "Her Court was pure;" and her successor is honourably keeping up that high prestige. The late laureate's sublime lines, written half a century ago to Queen Victoria, can be handed down to our King Edward—

And statesmen at his council met
Who knew the seasons when to take
Occasion by the hand, and make
The bounds of freedom wider yet.

By shaping some august decree,
Which kept his throne unshaken still,
Broad-based upon his people's will,
And compass'd by the inviolate sea.

—London, Eng., Presbyterian.

The Cricket and the Lion.

One day the lion was out walking in the wood. As he was stepping near an old rotten log he heard a tiny voice say: "Oh, please don't step there! That's my house and with one more step you will destroy it."

The lion looked down and saw a little cricket sitting on the log. He roared: "And is it you, weak little creature, that dare tell me where to step? Don't you know that I am king of the beasts?"

"You may be king of the beasts, but I am king of my house; and I don't want you to break it down, king or no king."

The lion was amazed at such daring.

"Don't you know, you weakling, that I could smash you and your house and all your relatives with one blow of my paw?"

"I may be weak, but I have a cousin no bigger than I who can master you in a fight."

"Oh, ho! Oh, ho!" laughed the lion, "Well, little boaster, you have that cousin here to-morrow and, if he does not master me, I'll crush you and your house and your cousin all together."

The next day the lion came back to the same spot and roared: "Now, boaster, bring on your valiant cousin!"

Pretty soon he heard a buzzing near his ear. Then he felt a stinging. "Oh, oh!" he cried. "Get out of my ear!"

But the cricket's cousin, the mosquito, kept on stinging and stinging. With every sting the lion roared louder and scratched his ear and jumped around. But the mosquito kept on stinging and stinging. The cricket sat on the log and looked on. At last he said: "Mr. Lion, are you satisfied to leave my house alone?"

"Yes, anything, anything," roared the lion "if you will only get your cousin out of my ear!"

So the cricket called the mosquito off and then the lion went away and never bothered them any more.

Many Appetizing Dishes.

Can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

Alexander and Bucephalus.

One day King Philip bought a fine horse called Bucephalus. He was a noble animal, and the king paid a very high price for him. But he was wild and savage, and no man could mount him, nor do anything at all with him.

They tried to whip him, but that only made him worse. At last the king bade his servant take him away.

"It is a pity to ruin so fine a horse as that," said Alexander, the king's young son. "Those men don't know how to treat him."

"Perhaps you can do better than they," said his father, scornfully.

"I know," said Alexander, "that if you would only give me leave to try, I could manage that horse better than any one else."

"And if you fail to do so, what then?" asked Philip.

"I will pay you the price of the horse," said the lad.

While everybody was laughing, Alexander ran up to Bucephalus, and turned his head toward the sun. He had noticed that the horse was afraid of his own shadow.

He then spoke gently to the horse, and patted him with his hand. When he had quieted him a little, he made a quick spring and leaped upon the horse's back.

Everybody expected to see the boy killed outright. But he kept his place, and let the horse run as fast as he would. By and by, when Bucephalus had become tired, Alexander reined him in, and rode back to the place where his father was standing.

All the men who were there shouted when they saw the boy had proved himself to be the master of the horse.

He leaped to the ground, and his father ran and kissed him.

"My son," said the king, "Macedon is too small a place for you. You must seek a large kingdom that will be worthy of you."

After that, Alexander and Bucephalus were the best of friends. They were said to be always together, for when one of them was seen, the other was sure to be not far away. But the horse would never allow any one to mount him but his master.

Alexander became the most famous king and warrior that was ever known; and for that reason he is always called Alexander the Great. Bucephalus carried him through many countries and in many fierce battles, and more than once did he save his master's life.—Selected.

The Christian Scientist.

The papers tell us that 15,000 followers of Mrs. Mary Baker G. Eddy made their annual pilgrimage to Concord, N. H., and saw at some distance, the founder of their faith. It is one of the most remarkable phenomena of the times. The lady appears to have been arrayed with an aim towards spectacular effect: "attired in royal purple and white silk and over all a magnificent cap of white ostrich feathers, with black tips, that fell almost to her knees. The effect was ethereal. It was such as might be expected in a great spiritual leader, and seemed to awe the people." So says the imaginative reporter, whose ideas of a spiritual leader may not be drawn from John the Baptist or the New Testament. Mrs. Eddy made a short address, composed largely of passages of Scripture. "To-day," she said, "is fulfilled the prophecy of Isaiah, and the ransomed of the Lord shall return and come to Zion with songs and ever lasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." After the address her coupe appeared with coachmen

in livery, and the "spiritual leader" took a short drive, passing through long lines of her devoted adherents. Like Mr. Dowie, the prophet, Mrs Eddy seems well aware of the influence of rich and costly garniture. Camel's hair and leathern girdles are antiquated outfits. The two systems are alike, too, in the profitable returns that accumulate to the leaders.—The Interior.

A Boy's Essay on Bears.

Bears are of many sigsises and all big. The chief kinds are the grizzly bear which is black; the sinnermon bare which is good and gentle; the white bear which bleaches its skin to hide in the snow and make a rug, and the black bare which is common and is careful of its cubs. Bears fight bees for honey, which is mean because the bees are little. Once a bare fovnd some currant jelly sitting on a garden bench to dry, and he ate it, and the lady hadn't any more, which was greedy. Bears are pigs.—Exchange.

A Queer Little Cradle.

There's a queer little cradle in each little flower
Where the wee seed babies are sleeping,
Though so small, they are growing hour by hour,
And the nurse-flower watch is keeping.
All around and about are the stamen trees
Where the gold pollen cakes are growing,
And the birds and the butterflies shake these trees
And the seed-babies think that it's snowing.

But the snow in flowerland is yellow snow,
And the wee seed-babies loves it,
And it eats and eats, and this makes it grow,
While the nurse flower smiles above it.
—Silver Cross.

A certain West Philadelphia family has an invariable rule that the children shall take turns in saying grace before meals. This grace follows a set form, but at the Sunday dinner, when papa is at home, an extempore addition or enlargement is required. The household had been suffering from a long succession of incompetent cooks, and the other Sunday as the family assembled at the table the mother lamented that she feared the dinner was spoiled, and that unless a good cook could be obtained immediately a contemplated trip to the country would have to be abandoned. It was little Ernest's turn to say grace, and he echoed the prayer of all present: "Bless, O Lord, this food for our use, and us to Thy service, for Christ's sake. And, Lord, please send us a good cook before Friday."

A Phosphorescent Crab.

There was recently added to the aquarium at Calcutta a gigantic crab, about two feet in diameter across its shell, and having legs three feet long, which was captured in a drag net in the Indian Ocean about a mile from the shore and at a depth of 45 fathoms. After being placed in a large tank it devoured the fish and smaller crustaceans that were its fellow-prisoners, and later, in the evening, surprised its keepers and visitors by emitting a white phosphorescent light, strangely illuminating the gloomy corner where it had concealed itself between two boulders.

In a recent speech in London to working people John Burns, the famous labor leader, laid earnest stress upon the enormous evils

OF INTEREST TO MOTHERS.

A Safeguard for Children Cutting Teeth in Hot Weather.

The time when children are cutting teeth is always an anxious one for mothers and when this occurs during the hot weather solicitude often deepens into alarm. So many ills that often result fatally are liable to ensue that every mother will be interested in a medical discovery that robs this period of many dangers. Mrs. R. Ferguson, of 105 Mansfield street, Montreal, Que., gives her experience for the benefit of other mothers. She says: "My baby has always been small and delicate, and suffered so much last summer with his teeth that I did not think he would live. The medicine the doctor ordered for him did not do him much good. Then he was attacked with dysentery and a very hot skin and cough. I sent for Baby's Own Tablets, and they did him a wonderful amount of good, and he is now getting on splendidly."

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

of drink. He recounts, with facts and figures, the overcrowded housing conditions of London, the amount of pauperism, the great though decreasing amount of criminality, the prevalence of betting, the tendency toward increased isolation of rich and poor. "But," he added, "I deem it my duty to say that but for drink and its concomitant evils our problem would be smaller and our remedies more effective."

A Novel Railway System.

The only suspended electrical railway system in existence is soon to be opened in Germany. It has been built between Bar men, Elberfeld, and Wohwinkel, and runs for most of the way over the river Wupper. It was found impossible to make a surface railway of the line, as there was no available land to spare for it, and an underground road would have been too costly; so the plan of a suspended system above the river was decided upon as a way out of the difficulty. It is believed that the suspended railway system will solve the problem of high-speed passenger traffic abroad, and already there are projects on foot for a hundred-mile-an-hour suspended line between London and Brighton. Harper's Weekly for July 11 publishes a page of photographs showing the system in operation.

Odd pieces of lemon dipped in silver sand and rubbed well on the outsides of copper pans and moulds brighten them beautifully, but the pans and moulds thus treated should be well rinsed in soap and water and thoroughly dried after the process before being put away.

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Ministers and Churches.

Ottawa.

Rev. Prof. Jordan, D. D. of Queen's University who is always a welcome visitor in Ottawa preached in St. Andrew's church on the last two Sundays. He is expected to take charge again next Sabbath.

Mrs. Gardner, the active and energetic President of the Ottawa Presbyterian Society (W. F. M. S.), visited Bristol on Tuesday, August 11th, and gave an able and instructive address on Foreign Mission work to the ladies of the congregation.

Rev. D. M. Ramsay, pastor of Knox church, is expected home this week from Chataqua, N. Y., at which famous summer resort and centre of evangelistic training, he has been spending his vacation. Doubtless he will come back heart-stirred as well invigorated in body and mind, and bring to his people valuable lessons in Christian work. Mrs. Ramsay and children spent the vacation in London and vicinity.

Rev. W. D. Kerswill, D. D., Professor of Old Testament Theology in Lincoln University, Lincoln, Pa., occupied the pulpit of Knox church during the past four Sabbaths in the absence of the pastor, Rev. D. M. Ramsay. Prof. Kerswill preached excellent sermons which drew large congregations—at least, large for the summer months when so many people are out of town. He is a native of Middlesex, Ont., and has been a resident of Pennsylvania for ten years, but delights to come back to his native heath to enjoy his vacations, which he does not spend in idleness. Prof. Kerswill received his degree of D. D. from Montreal Presbyterian College. He left Monday on his return to his home, via Toronto, carrying with him the hearty good wishes of Knox church people.

Toronto.

Rev. J. Jones Lawrence of Albany preached in St. James' Square Church, last Sunday.

Professor Ballantyne, of Knox College, preached last Sunday in Bloor street church.

The Rev. D. R. Drummond, of St. Thomas, preached in Old St. Andrew's church on Sunday.

Rev. Dr. Black, pastor of New St. Andrew's church, who has been on his vacation, occupied his own pulpit again on Sunday.

The annual picnic of the Sunday school of New Beach church, of which J. W. Bell is pastor, took place last Thursday.

A Gaelic sermon was preached by the Rev. Kenneth MacDonald, B. D., in St. Giles' church, Oak street, last Sabbath at 3 p. m.

Rev. Principal Caven has gone on a visit to relatives in Ayr, Waterloo county, he having so far recovered from his recent illness, his health of friends will be pleased to learn, as to be able to make the railway journey without any ill effects.

Eastern Ontario.

Corner-Stone Laid at Balderson.

Rev. Mr. McColl of Toronto, preached in Knox church, Cornwall, the two last Sundays.

Rev. Mr. McDiarmid, a former pastor of the Russell church here, and now of Montreal, paid a visit here last week.

Rev. T. A. Sadler, Russell, on Sunday evening gave a very interesting talk about the places of worship he had visited in the Old Land.

Rev. R. McKnight has been supplying most acceptably the pulpit of Warkworth during the vacation of the pastor, Rev. J. F. MacFarland.

Rev. D. J. McLean and Mrs. McLean of Arnprior left on Saturday of last week to spend a few weeks' holidays at Sault St. Marie, Ont.

Rev. H. H. Turner and Mrs. Turner are at present holidaying at the homestead. Rev. Mr. Turner preached in St. Andrew's church last Sabbath morning.

A call has been extended by Knox church, Jarvis, rendered vacant by the resignation of Rev. G. A. McLennan, now of Norwood, to Rev. T. Nixon, late of Smith's Falls.

The congregations of Omemeke, Lakevale and Mt. Pleasant have extended a very unanimous call to the Rev. J. M. Whitelaw, of Kinneair's Mills. The Presbytery of Quebec will meet on Sept. 8, to consider the call. Rev. Mr. Potter will prosecute the call on behalf of Peterboro Presbytery.

Service was conducted in the Alexandria church, Sunday evening, by the Rev. W. A. Morrison, of Dalhousie Mills. The text was well handled and the discourse was full of earnest entreaty to the end.

The pulpit of the First church, Brockville was occupied on the 16th inst., by Rev. Alex. Laird, of Cooke's church, Kingston. In the morning he spoke on "The Way of Jesus," basing his remarks on the 2nd verse of the 9th chapter of Acts: "If He found any of this way." Christian men and women, at that time were spoken of as people of the way of Jesus. In this there were three great principles one noticed:—Faith—the grasp of the way; repentance—the entrance to the way, and the cost of the way, the true emblem of which is the cross—sacrifice. His evening subject was "The pearl of great price." Both discourses were able expositions of the scripture, and were much appreciated by the large congregations in attendance.

The congregation of the Balderson church are to be congratulated on having such an ideal day on Friday last, when the corner-stone of their new church was well and truly laid, by Mrs. Robert Whyte, the eldest communicant. Hon. Senator F. T. Frost of Smith's Falls, had been asked to lay the stone, but found it impossible to be present. Rev. J. McLraith the pastor, presided and Rev. D. Currie, Knox church, Perth; Rev. John Ferguson, Kingston; Rev. D. M. Buchanan and Rev. Mr. Nicholls of Lanark took part in the services. The church will be very handsome, built of sandstone, and will cost between \$6,000 and \$7,000. Originally the Balderson charge was a mission of St. Andrew's, Perth. In 1877 the charge of Balderson and Drummond was organized, with Rev. Mr. Bailey, a student as minister for six months. Rev. Mr. Geddes, Rev. J. G. Stuart, now of London, and Mr. McLraith the present pastor have all did faithful work there. A pleasant so id gathering took place in the evening, when an impromptu programme was enjoyed by many. Among the speakers were the Rev. C. A. Heaven, Rev. Hard, Rev. Wallace, Rev. Buchanan, Rev. Ferguson, Rev. Currie, Messrs. A. C. Shaw, J. M. Balderson, D. Kippen, Dr. P. C. McGregor, and N. G. Dickson.

Western Ontario.

Rev. W. E. Knowles, of First Church conducted the services in his own pulpit on Sunday.

Mr. Ketchen, of Knox college, Toronto, will occupy the pulpit during Rev. Dr. Battisby's absence.

Rev. Mr. Ross, of Peterborough and Rev. A. McGregor, occupied the pulpit of Knox Church, Acton, the last two Sabbaths.

Rev. A. Y. Haist, of St. Andrew's church, Chatham, occupied the pulpit of Knox church Stratford, last Sunday at both services.

Rev. F. J. Maxwell, of Ripley, has filled the pulpit of the Knox church, Dundas, with great acceptance during the past three Sundays.

At the morning service at Cayuga last Sabbath, two new elders were ordained. Rev. A. Leslie Howard, M. A., preached both morning and evening.

At a meeting of the congregation of the Forest Church on Thursday evening a most unanimous call was given to Rev. A. L. Burch, B. A., of St. Ann's, Ont.

Word has been received in Stratford that Rev. M. L. Leitch, pastor of Knox church, that city, is ill with typhoid fever in a Glasgow hospital. The attack is a light one.

Rev. Mr. Davidson, of Toronto, preached in the Bradford Church on Sunday, and also in the country appointments. His sermon in the evening was based on Christ's words to His Disciples: "And if I be lifted up will draw all men unto me."

Rev. J. S. Henderson, of the Carmel church, Hensal, has accepted a call from St. Andrew's church, New Westminster, B. C. The stipend promised is \$1,200 with a manse and month's holidays. Mr. Henderson has been at Hensal for the past 15 years. Rev. E. H. Sawers, Brucefield, will declare the charge vacant on the 23rd inst., and act as moderator of session during the vacancy.

Rev. A. McMillan, of Toronto, who is spending his holidays in Bayfield, preached in the Presbyterian church on Sunday last to large congregations, who listened with both pleasure and profit to his elegant discourses. On Monday evening Mr. McMillan lectured on the life and writings of J. M. Barrie and gave several selections from his works which delighted his large audience.

At a special meeting of the Presbytery of Guelph in Chalmers church, Guelph, on August 11, the call from Knox church, Acton to Rev. J. C. Wilson, of Stouffville, was heartily sustained and was transmitted to the Presbytery of Toronto for final action at the next regular meeting on Tuesday, Sept. 1. The call is a very unanimous one and Knox church is to be congratulated on its effort to avoid the evils of a long vacancy.

On Sabbath, August 16, Rev. E. Cockburn preached his farewell sermon to a large congregation in the Paris church. On Monday evening a social and farewell were held in the church, at which Mr. Cockburn was presented with an address and a handsome set of library furniture. Mrs. Cockburn was also presented with an address and a beautiful case containing silver table cutlery. Mr. and Mrs. Cockburn will remove to Toronto this week, and take up their residence at 71 Brunswick avenue.

Last Sabbath Rev. J. S. Henderson preached farewell sermons to large congregations. At the evening service the attendance was so large that many were unable to obtain seats. On Monday evening a large number of the members and adherents met to say good-bye to the pastor and his wife, and to give some tangible expression of their esteem for them. Mr. Henderson was presented with a beautiful silver cabinet, Mrs. Henderson with a silver tray, and Master Roy Grant with a silver vase. A number of addresses were given as well as music by the choir, and a very pleasant evening was spent. Mr. Henderson left by the evening train on Tuesday last, and a large number of friends assembled at the station to see him off.

Northern Ontario.

A new organ costing \$1,500 is to be installed in Knox church, Midland next month.

Rev. J. R. Fraser, of Uxbridge, preached in St. Andrew's church, Beaverton, on Sunday.

Rev. M. McKimmon, formerly of Canington and Eldon is spending a few days with his family and friends at Ethel Park, Beaverton.

Rev. F. W. Clark of London was the guest of Mr. F. W. Merchant at Leith and conducted service in the Presbyterian church at the village last Sunday.

The improvements in the interior of Knox Church, Owen Sound, are being pushed forward as rapidly as possible. The whole building is being thoroughly renovated.

Rev. Dr. Herridge, of St. Andrew's, Ottawa, lectured in Knox church, Midland, under the auspices of the W. F. M. S. Auxiliary on August 10. The chair was occupied by Rev. J. J. Elliot, and the lecture, on the theme "The Conduct of Life," was a fine effort and greatly enjoyed. At the close Dr. Herridge paid a fine tribute to the splendid resources of the Dominion and made a strong appeal to the patriotic spirit of his hearers.

The new Lake Joseph church, Muskoka, was opened on Sabbath, Aug. 9th. The service was conducted by Rev. Dr. Carlyle, of Pittsburg, and Rev. Donald McKay, of Bala, the former preaching from the text, "All things work together for good to them that love God." In the evening Rev. Dr. Grant, of Orillia, officiated, taking for his text "They that know God shall be glad, they shall do exploits." The day will long be remembered by the large number of American and Canadian tourists and settlers who were present. The offering amounted to \$215, which, along with former subscriptions, leaves the church as it stands with but a nominal debt.

Beautiful Muskoka.

The Grand Trunk Railway System has the advantage of having one of the most beautiful lake districts in the world, for by its line alone can the delightful Muskoka Lakes be approached. Notwithstanding this, the best of accommodations as to train service, comfort and convenience of passengers, are to be found.

The journey to Muskoka is one of the most beautiful imaginable. Every inch of the way offers scenes of picturesqueness and beauty, from the smiling farm lands outside Toronto, to the emerald shores of Lake Simcoe and Couchiching and later to the rugged and wild stretches of land on this side of Muskoka Wharf.

Beautifully printed, illustrated, descriptive matter sent to any address on application to J. Quinlan, G. P. A., Montreal.

Maritime Provinces.

Mr. Eldridge Kirker has been laboring with acceptance as a catechist at Salina, St. John Presbytery, during the summer.

The Rev. John Murray, late of the Shubenacadie, has been called to Clifton, P. E. Island, a congregation of which he was pastor some 20 years ago. It is hoped he will be settled in September. Mr. Murray will be a valuable addition to the Presbytery of P. E. Island.

On Thursday, the 13th August, in St. Andrew's Church, Sydney, at the close of the morning session of the Sydney Summer Sunday School, the Presbytery met informally. Rev. Clarence McKinnon, Moderator, in the chair. Rev. J. F. Forbes read an address which has been beautifully engrossed and Rev. T. C. Jack presented to Rev. E. B. Rankin, their late clerk, a silver salver as a token of esteem. The salver bears the following inscription: "Presented to Rev. E. B. Rankin, 8 years clerk. From Sydney Presbytery, August 12th 1903."

British and Foreign News.

During the last year 130 inmates of the Ongole (India) Faith Orphanage united with the Ongole church by baptism.

Rev. Dr. William Ross, an eminent Scotch minister and missionary, preached on Sabbath morning at the Church of the Strangers, New York.

There is to be a Buddhist conference in Osaka, Japan, in April next. The missionaries say it will be useful in stirring up the entire question of religion.

The census report of India says: "The principal feature in the last ten years is the enormous increase in native Christians, amounting to almost 200 per cent.

Sixteen million dollars was the aggregate given to the public libraries in the United States last year, and more than two thousand new libraries were opened.

Scotland to the front again! Alderman Sir James Ritchie, the brother of the British Chancellor of the Exchequer, will be the next Lord Mayor of London.

The promoters of the Marriage with a Deceased Wife's Sister Bill have at length bowed to the inevitable and dropped the measure for this session of Parliament.

Rev. James Orr, D. D., of the Free College, Glasgow, has occupied the pulpit of the East Liberty Presbyterian Church, Pittsburg, Pa., during the last two Sundays.

At the annual meeting of the Japan Mission of Methodist Protestant church in April last there were reported 17 pastors with 19 charges and 35 appointments and 722 members.

New Zealand has made illegal the smoking of opium, prohibited its importation in any form suited to smoking, and admits it in any other form only under careful restrictions.

The Rev. W. P. Paterson, D. D., Professor of Systematic Theology in Aberdeen University, was on the 20th ult., appointed to the vacant Chair of Divinity in Edinburgh University.

There are now in Uganda, Africa, 1,070 church buildings, a Sunday school of over 50,000 a church attendance of over \$100,000, and the first baptism occurred about twenty years ago.

Earl Grey states that in Scotland nine counties have adopted his Public-House Trust scheme. Although this movement was started only two years ago, there are over 100 houses already under the Trust management.

The Czar of Russia has given £500 towards the memorial to be erected in Princes Street Gardens, Edinburgh, to the Scots Greys who fell in the South African War. The memorial is estimated to cost £3,000.

The Duke of Cambridge is now the only survivor of the notable persons who took an official part in welcoming the present King when he accompanied the late Queen to Dublin during their first visit to Ireland in 1840.

It is proposed to celebrate the centenary of the visit to the poet Wordsworth and his sister Dorothy to Hawick and Mosspace. This occurred on Sept. 23rd, 1803. Wordsworth and his sister breakfasted with Sir Walter Scott, who afterwards pointed out to them the beauties of the Border scenery, with which they expressed great delight. The poet and his sister afterwards drove to Mosspace Inn, an old half-way house between Hawick and Langholm, which was rebuilt three years ago.

The summer graduation in Aberdeen University took place on the 23rd ult. After the graduation a bronze tablet to the memory of Professor H. Alleyne Nicholson, of the Natural History Department, was presented to the university.

The death is announced of the Rev. J. J. F. L. Fergusson, M. A., Presbyterian clergyman, of Richmond, Australia. He was born in the Free Church manse of Ellon on 13th May, 1859, and was educated at the Grammar School and King's College, Aberdeen, where he graduated in 1881.

Since the capture of Khartoum several years ago, the English authorities have refused to allow missionary work there on the ground that the Moslem population might be dangerously excited by it. At last permission has been given to open a Christian school, although evangelistic work is still forbidden.

Among the graduates of Princeton Seminary was a Japanese student for the ministry. Converted at home, through the foreign missionary and educated in America, he is to return to his fatherland as a messenger of the gospel. Thus is being fulfilled to Zion the prediction, "And the sons of strangers shall build up thy walls."

It is a beautiful custom of the Moravian church, in Germany, to charge itself with the care of the children of its foreign missionaries. These children are gathered for their education in a large boarding school, but when the vacations occur each young person is received into some family and is treated as one of themselves.

On the 20th ult. there died in the parish of Torosay, Isle of Mull, Argyllshire, Mrs. Kate Livingstone or Quinney, whose age is computed at no less than 100 years. Mrs. Quinney who has been bed-ridden during the last few years of her life, was several times visited by Dr. Livingstone, the great African traveller, her father, a weaver, having been first cousin to the father of the missionary.

The University of Edinburgh has conferred the honorary degree of L. L. D. on the Hon. Sir Andrew Fraser, K. C. S. I. Lieut-Governor of Bengal; Mr. Simon Somerville Laurie, lately Professor of the Theory, History and Practice of Education in the University of Edinburgh; the Hon. Sir Henry Norman MacLaurin, Chancellor of the University of Sydney, and the Hon. Mr. Justice Rampin, High Court, Calcutta.

Jubilee of Knox Church, Westport.

The fiftieth anniversary of the founding of the Presbyterian cause in Westport was fittingly celebrated there on Aug. 9th and 10th. The pastor, the Rev. A. C. Bryan B. D., being assisted throughout the special services by the Rev. D. Y. Ross M. A., a former minister of the church. An impressive communion service was held on Sabbath morning Aug. 9th, when the largest number in the church's history sat down at the table of the Lord. In the evening the auditorium of the church as well as the school room was filled with a large and attentive audience. The sermons preached by the Rev. D. Y. Ross on both occasions were most appropriate and effective, while the special music rendered by the choir was of remarkable excellence. On Monday evening the ladies of the congregation served a jubilee supper which was followed by a suitable programme in the church. Speeches were delivered by the Rev. Robert Laird, M. A. of Brockville, Rev. A. Eagleson, (Methodist) of Westport and Rev. D. Y. Ross of St. George. A historical sketch of the congregation was read and a financial statement given. The choir also as on Sabbath delighted the audience with their excellent music. The unique features of the program however were: 1 The reading of letters from many who had once been members of the congregation, and who now sent kind greetings as well as substantial offerings to the Jubilee Fund. 2 The burning of the White Elephant. Four of the managers brought him in on a bier to the platform. The released mortgage was next placed upon his back and then in the presence of all the match was put to him and he expired in flame to the tune of the Long Metre Doxology. It is safe to say that whatever part of the Jubilee celebration may be forgotten in years to come the burning of the elephant will be remembered by old and young.

The congregation of Westport and Newboro was organized with 21 members on Aug. 7th 1853, by Rev. J. McMurray of Brockville and at the instruction of the Brockville Presbytery. For several years the field was ministered to by students, but in 1857 the first minister Rev. Archibald Crawford was called. He had for his

parish the whole of North Leeds and part of Frontenac and the record shows that he proved a diligent faithful and successful pastor. In 1859 the first church, a small frame one was built on a site generously given by the Hon. Geo. Crawford of Brockville. It cost \$400 and much gratuitous labor. The Rev. Andrew McVilvie was the successor of Mr. Crawford and began his ministry in 1862. During his brief pastorate the church was pewed, a pulpit erected and the debt wiped off the congregation. Then came a long interval of over 10 years, during which the church suffered for the lack of gospel ordinances. In 1875 the Rev. J. J. Richards of Princetown University was settled as ordained missionary over the charge. This was the beginning of a better era. During the six years of his pastorate much splendid foundation work was done and the congregation greatly strengthened both at Westport and Newboro. Mr. Richards' strength lay chiefly in his pulpit work. Many of his sermons are remembered to the present day by the people. Mr. Richards was succeeded by the Rev. D. Y. Ross in 1881. For 12 years Mr. Ross was the minister in charge and his life was a most strenuous one during all that time. A new church at Newboro, the church at Westport enlarged bricked and renovated within, the manse enlarged and improved, the congregation raised to be an augmented charge. A large Sabbath school was built up, and the church membership greatly increased. These are some of the achievements of those 12 years:

In 1893 the Rev. S. S. Burns B. A., was ordained and inducted into the charge. His pastorate was a short but happy one. Both financially and spiritually the congregation prospered. In Feb. 1896 the church building was wholly destroyed by fire, a great blow to the congregation. But with great loyalty and zeal the people rallied around their pastor and with the assistance of many kind friends erected within the same year the present beautiful and commodious building costing over \$6,300. The church was opened in December by the late Principal Grant. In June 1897 the Rev. A. C. Bryan B. D., the present pastor was settled over the congregation. Under him and by means of the Building Fund of 1896, the Century Fund of 1900 and the Jubilee Fund of 1903 the heavy debt that was on the congregation from the building of the church has been entirely wiped out. Two years ago the charge came off the Augmentation Fund and is now self-supporting. The membership also, despite heavy losses from death and removal has steadily increased up to the present and the revised roll shows 132 names upon it. Such is a brief sketch of the past 50 years in this church's history.

The future is in God's hands. But never has the congregation been stronger, more united and more hopeful than at present.

If Your Physician.

Prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

The "Daily Telegraph's" Copenhagen correspondent telegraphs—Queen Alexandra is expected here on a visit to King Christian at the end of August.

"The Venetia of Canada."

One hundred and forty-five miles north of Toronto on the Grand Trunk Railway System and favored by excellent transportation service is the gateway to a perfect scenic fairy-land known as the "Lake of Bays" region. It is situated at an altitude of over 1,000 feet above the sea level, and is the very spot to invigorate exhausted physical nature, the purity of the air being remarkable.

To spend a two weeks holiday among such delightful scenery is a boon long to be remembered. The perfect restfulness, the stillness everywhere, the majestic landscapes of rocks, forests and water, stretching in panoramic beauty, cannot fail to impress the tourist and in future days, in visions and dreams, they will come as an inspiration amid life's busy scenes when one's thoughts will revert to the radiant and ceaseless loveliness of nature's lavish and as exhibited everywhere.

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Cocoa butter is an excellent food.

Tight belts and tight sleeves will often cause red hands.

For profuse perspiration boracic acid powder is helpful.

Singing and clipping will strengthen and cause the hair to grow.

A good tonic of salt water for the hair should contain a teaspoonful of salt to a tumbler of water, and should be applied to the hair two or three times a week.

To prevent eggs cracking when boiling, pierce a small hole in the large end of the egg with a needle.

A quick and easy way to skin beet-root is to put in cold water as soon as it is cooked. Then draw the hand gently down each one, and the skin will drop off at once.

To Prevent Milk from Burning.—Rinse out the saucepan with cold water before putting in the milk.

Cream Pie.—Mix one tablespoonful of corn-starch with one cupful of granulated sugar and one egg yolk well beaten. Scald a pint of milk in a double boiler; pour it slowly over the other materials, stirring constantly. When well mixed turn into an under crust, and bake. Beat the white of an egg with two tablespoonfuls of powdered sugar, and heap on the top of the pie when it comes from the oven; return and brown the meringue slightly. Bake the pie in a moderate oven.—Selected.

Snow Omelet.—Beat the yolks of four eggs, add four tablespoonfuls of milk or water, a little salt and pepper. Beat the whites very light, and cut them into the yolks. Melt one dessertspoonful of butter in a frying-pan; when it bubbles, pour in the omelet, and spread it evenly over the pan. When slightly brown underneath, sprinkle over the surface one tablespoonful of grated cheese, chopped ham or parsley, place the pan in the oven to dry the omelet a moment, turn onto a hot platter, and serve at once.—Table-Talk.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily soar and generally contain "wood alcohol," a deadly poison.

World of Missions.

Presbyterian Synod in Belgium.

Rev. G. R. S. Reid, M.A., of Brussels, contributes to the London (Eng.) Presbyterian the following interesting facts. He says:

The annual meeting of the Synod of the Eglise Missionaire Belge took place recently at Liege. The proceedings resembled those of our own Scottish Assembly on a very reduced scale. The attendance of members was about fifty, and delegates were present from Scotland, England, France, Switzerland, Holland, and Germany. The meetings lasted three days, and each day the whole company sat down to dinner between business.

The first evening, as usual, was given up to a conference on the general work of the Church. The second day was occupied with financial reports, and accounts were given of the various publications and agencies employed. On the third day delegates were received, and on the present occasion all the noted delegates were able to speak in French, the language of the Synod. The Rev. J.H. Mackay, of Flushing, represented the Established Church of Scotland, and Rev. G. R. S. Reid the United Free Church. Rev. Dr Mathews was present as representing the Presbyterian Alliance, and gave some counsel which should help to keep this young Church on regular Presbyterian lines. The service of the Lord's Supper brought the proceedings to a close on the last evening.

In a Roman Catholic country a missionary evangelical body has naturally many difficulties to cope with. It is true that many prejudices which formerly existed against Protestantism have now disappeared. The people, on the whole, are not badly disposed towards the Protestants. But this applies mainly to great industrial centres, where the Gospel has been preached for a long time, and not to country districts, where it is often entirely unknown. Yet the amount of free thought and unbelief is enormous. Materialism in life and thought alike is increasing, and indifference to religion is the general attitude of the people. It requires a great effort to arouse them to a sense of their spiritual need, and it is difficult to awaken their interest.

Then there is the opposition of the priests to reckon with. Although many are becoming detached from the Roman Church, it still retains a great hold by its wealth and power, its pressure and threats. The priests forbid their people to attend any Protestant meeting whatsoever, and they use every means to regain those who are coming under the influence of evangelical Christianity. In connection with this body there are now thirty-four pastors, three evangelists, and thirteen Bible readers and colporteurs at work. The majority of the pastors are Swiss, but there is the prospect of a native ministry in the future. In most cases their salary does not exceed £100 and one cannot help admiring their devoted and self-denying labours. They deserve the utmost sympathy and encouragement from larger Protestant communities. Being a missionary Church, they depend largely on the support of friends outside. Our two Scottish Churches each contribute something, but one could wish that the amount was larger. There are few fields where the harvest is more hopeful and where the labourers require to be supported by the prayers and sympathies of Christian friends.

Had to Leave School

The Pitiable Story of a Young Girl.

Every Mother of a Growing Girl Will be Interested in the Story as Told by the Young Lady.

Miss Laura Dumontier is the daughter of a well to do farmer in St. Cuthbert, Quebec. The circumstances under which she was forced to discontinue her studies and leave school will be of interest to all mothers of growing girls, and Miss Dumontier consents to make them public for the benefit her experience may be to others. She says: "At the age of twenty I was sent to a convent school in this parish. At that time I was as healthy as any girl of my age. At the end of a couple of years, however, I felt my strength leaving me. My appetite grew poor, and I suffered from severe headaches. I nevertheless continued my studies until October, 1901, when I became very ill and was forced to leave school. The headaches that had bothered me became almost constant. I suffered from pains in the back and stomach and the least exertion would leave me almost breathless. A doctor was called in and he said I was suffering from anaemia, and was in a very dangerous condition. He treated me until February without the least beneficial result. Then another doctor was called in, but no better results followed his treatment. My parents were now thoroughly alarmed and two other doctors from St. Barthelemi was called in, and after consultation their verdict was that my trouble had reached an incurable stage. I was greatly disheartened and did not expect to live long when one day one of my friends asked me why I did not try Dr. Williams' Pink Pills. I had lost confidence in all medicines, but was willing to try anything that might help me, and my father got me a supply of the pills. When I had used a couple of boxes it was very plain that the pills were doing me good, and after I had taken them a couple of months I was once more enjoying the blessings of good health. I feel that Dr. Williams' Pink Pills have saved my life and I gladly give my experience in the hope that it may be of benefit to some other young girls."

No discovery of modern times has proved such a blessing to young girls and women as Dr. Williams' Pink Pills. They act directly on the blood and nerves, invigorate the body, regulate the functions and restore health and strength to the exhausted patient when every effort of the physician proves unavailing. These pills are sold by all dealers in medicine, or may be had by mail post paid at 50 cents a box, or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont. Remember that no other medicine can take the place of these pills, and see that the full name, Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box.

What we are is the lens through which we look at other things. No matter what our focus if our lens be wrong our convictions from that which we see will be wrong. Distorted knowledge comes from distorted vision. The lens through which we see things determines our convictions of the things seen.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Vernon, 28 Aug.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage, Neepawa, Tues. 1 Sept.
Brandon, Brandon,
Superior, Port Arthur,
March,
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Baldus, 8 July.
Glenboro, Glenboro,
Portage, P. La Prairie, 14 July, 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Wolita, at call of Moderator.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 1 Sept. 10 a.m.
Paris, Knox, Woodstock, 2 July 11 a.m.
London, London, 8 Sept. 10.30 a.m.
Chatham, Chatham, 8 Sept. 10 a.m.
Stratford, Stratford 12 May,
Huron, Clinton, 1 Sept. 10.30 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Whitechurch 15 Sept. 9.30 a.m.
Bruce, Cargill, 1 Sept. 10.30 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Peterboro, 8 Sept. 9.30 a.m.
Whitby, Whitby, 20th Oct.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Uxbridge, 17 March. 11 a.m.
Orangeville, Orangeville, 5 May.
Barrie, Barrie 7th July 10.30 p.m.
Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March.
North Bay, Barke Falls, 14 July. 10 a.m.
Sauguen, Palmerston, 8 Sept. 10 a.m.
Guelph, Guelph, 15 Sept. 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, Chalmers Church, 8th Sept., 4 p.m.
Montreal, Montreal, Knox, June 30, 9.30 a.m.
Glengarry, Vankleek Hill, 8 Sept. 11 a.m.
Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
Ottawa, Ottawa 1 Sept. 10 a.m.
Brookville, Brockville, 7 July. 4 p.m.

SYNOD OF THE MARITIME PROVINCES

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

P. E. L. Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 14th May, 7.30 p.m.
Truro, Truro, 10 May 10 a.m.
Halifax, Chalmers Hall, Halifax, 11th July 2.30 p.m.
Lunenburg, Lunenburg 5 May 2.30
St. John, St. John, Oct. 21.
Miramichi, Bathurst 30 June 10.30

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- (1) This 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 \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

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Card of races prepared, the best ever announced in Eastern Canada. Trotting and running every day.

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