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## Note and Comment.

The German drink bill is stated to be five times as heavy as the total cost of the army.

The Archbishop of Cantenbury exhorts the clergy to burn their sermons and never to preach an old one unless it is re-written.

Joseph Cook, the lecturer, died at Ticonderoga, N. Y., on June 25. The aim of many of his lectures was to show the harmony of the Bible with science.

Dr. Kenneth Harris, a Scotch physician, of 80 years, will describe a 400 mile tricycle ride that he has just completed from Land's End to Edinburgh, without tasting meat.

There is much building in Winnipeg. Last year the total value of buildings erected was \$1,500,000, but it is likely there will be an increase of at least half a million dollars this year.

An engine on the Canada Atlantic, in a run from South Indian to Ottawa, traveled at the rate of 92 miles per hour. The engine was of the Baldwin Atlantic type, and had four coaches attached to it.

The shipments of hay from Canada to South Africa are evidently so satisfactory to the Imperial authorities that they asked the department of agriculture to send 10,000 additional tons to be shipped from St. John not later than the month of August.

The congregation of the Brick Church, New York, will erect a church house as a memorial of their late pastor, Dr. Babcock, who recently met a tragic death while in a hospital in Naples. Towards the cost one member has contributed £10,000. The congregation will raise a fund of £50,000 for the widow.

Rev. Hector Frazer, of Halkirk, near Thurso, "father" of the Caithness Presbytery, died recently after a prolonged illness. He was a son of the famous Frazer of Kirkhill, and uncle of the late Dr. Donald Frazer, of London. Five years ago when he was seventy-two years of age, he celebrated his jubilee as minister of Halkirk, and at that time a colleague and successor was appointed. Since then he has practically retired from the ministry.

Professor Goldwin Smith has been retailing certain biographical incidents for the benefit of his many admirers in Toronto. As a boy he shook hands with the statesman who was Premier of England in 1801; he recalls well the popular rejoicings over the passing of the great Reform Bill of 1832; and he well remembers the servants in his English home lighting the fire with flint and tinder. The veteran described himself, in a pathetic reference to the disappearance of all his earthly associates, as "the last leaf on the tree."

A split seems to have occurred in the Christian Science "Church." One faction is now circulating a pamphlet entitled "Christian Science Uncovered," which is devoted, as it claims, to exposing Christian Science as conducted by Mrs. Eddy for money-making purposes.

The Chinese in the United States are preparing an organized fight to obtain the absolute repeal of the Chinese Exclusion Act. The Chinese ask for its repeal on the grounds of Fair play, and as a sort of reciprocity in return for the opening of the Chinese ports, and urge that Chinese immigrants should be granted as good a footing as the Japanese.

Our Church is about to sustain another great loss, says the London Presbyterian, in the removal of the Rev. A. Halliday Douglas, M. A., of Cambridge, to the Chair of Apologetics in Knox College, Toronto. Mr. Douglas is a thinker and scholar who is sure to make his mark. He has done excellent work at Cambridge and we can ill spare such a man.

At the convention of the Lord's Day Alliance at Hamilton the following officers were elected: Hon. G.W. Allan, Toronto, hon. president; Rev. Dr. Potts, Toronto, president; R.L. Bordon, K.C.M.P., Halifax; John Charlton, M.P., North Norfolk; Ralph Smith, M.P., Nanaimo, B.C., vice-presidents; Rev. J. G. Shearer, secretary; J. C. Copp, Toronto, treasurer. The next meeting will be three years hence.

The attractions of Canada as a tourist resort, says the Citizen, are becoming gradually known to our American neighbors and in coming years will surely be evidenced by the vast numbers who will visit those portions of Northern Ontario readily accessible from Ottawa—along the Ottawa, by the waters of Lake Temiskaming and Temagaming, to Lake Nipissing, North Bay and the French river, or along the Ottawa and Parry Sound railway through the Algonquin park and the Muskoka lakes. The resources of this yet imperfectly advertised country only require to be adequately set forth before those who seek recreation and health in their summer outing to ensure the extensive exploration.

The tourist in Canada will not have done his whole duty to himself if he omits a trip to the Saguenay River. Going by way of the St. Lawrence he finds along the route picturesque and otherwise interesting localities. Cacouna, River du Loup, Les Ebouléments, Bay St. Paul, Murray Bay, Cap l'Aigle, Tadousac—these and other places will attract and delight him. The continuous trip up the Saguenay to Chicoutimi is in every sense unsurpassed for scenic beauty anywhere in America. From Lake St. John—a beautiful sheet of water about forty miles in extent—the Saguenay flows, here gently gliding between verdant banks, there rushing between precipitous rocks 2,000 feet in perpendicular height, tossing

and foaming till at last it mingles its dark waters with those of the more placid and pellucid St. Lawrence. The source of the river is three hundred miles back of Lake St. John in Lake Miscoucaskame, and from there to Lake St. John it is known as the Ashuapmouchouan, or to use the short form, Choumouchan. Nothing can exceed its scenery from Lake St. John to Ha-Ha Bay, a distance of seventy miles.

The Committee of the House of Lords appointed to consider the accession declaration of the sovereign in regard to transubstantiation, reports that the language can be modified without diminishing its efficacy as security for the maintenance of the Protestant succession. The form suggested by the committee does not contain the phrases relative to idolatry, etc., which are so objectionable to Roman Catholics.

The death of Sir Thomas Galt removes one of the links with Toronto's past. His encounters, as a barrister, with Henry Eccles, forty years ago, are still spoken of at the Bar as battles of the giants. He went on the Bench in 1869, and continued to occupy a seat there until 1894. He was born in 1815, and was a son of the late Mr. John Galt, the Scottish novelist. He was appointed Chief Justice in 1887, and knighted in 1888.

Advices from the Atlantic coast indicate that the catch of salmon by fishermen's nets along the shores of New Brunswick and Nova Scotia, and especially in the estuaries of rivers like the Restigouche, Miramichi and St. John, will be extraordinarily large; so much so, in fact, as to make 1901 a record year. The authorities declare that the takes of fish have not been paralleled in the history of the salmon fisheries on our eastern seaboard.

"Claudius Clear" tells us in the "British Weekly" of last week that it was the deliberate judgment of the late Sir Walter Besant that outside of the covers of the Bible the book which has more than any other influenced the minds of Englishmen was the "Pilgrim's Progress." It was his opinion that while it survives and is read by our boys and girls two or three great truths will remain deeply burned into the English soul. The first is the personal responsibility of each man, the next is that Christianity does not want and cannot have a priest. "I confess," writes Sir Walter, "that the discovery by a latter reading that the so-called Christian priest is a personage borrowed from the surrounding superstition, and that the great ecclesiastical structure is entirely built by human hands filled me with only a deeper gratitude to John Bunyan." What a loss to the nation at the present time is the removal of such a writer, who could see so clearly into the heart of things; and who could write so bravely against abounding and popular superstitions.

## The Quiet Hour.

### Noah Saved in the Ark.

S. S. LESSON—July 21st 1901; Genesis 8: 1-22  
GOLDEN TEXT.—Gen. 6: 8. Noah found grace in the eyes of the Lord.

And God, v. 1. The Scripture account differs from the other accounts of the flood in that the fanciful reasons given by other nations, which ascribe the disaster to quarrels among the gods, are replaced in the Bible by the stately monotheism of Israel. All things are assigned to the one God. Not anger, but sin was the cause of the flood; and the story becomes a most eloquent plea for righteousness. God saw the corrupt state of the world (ch. 6: 12), and "it repented the Lord he had made man." Rather than continue sin, God would destroy the world. It was no slight thing for God to give up the earth to ruin, for He loved it as His own creation, had watched the beauties of His handiwork with great delight; but He is willing to sacrifice even His work to the cause of righteousness, as afterward He sacrificed His son Jesus Christ for the same purpose. What can a man love more than his child and his work? Yet, God sacrificed both for the sake of holiness, and in this way the flood became a proof of the infinite value of righteousness, than which there is nothing better in the world. "Be ye holy as I am holy," saith God; and he tells us over and over again that without holiness no man shall see the Lord.

#### God Remembered Noah v. 1.

"Such grace shall one just man find in His sight

That He relents, not to blot out mankind,  
And makes a covenant never to destroy  
The earth again by flood."

Noah's escape was due to God's care over him, but the care was shown because of Noah's righteous character. Often when the frail boat tossed on the surface of the waters, the lonely man of God thought that he was quite forgotten, and that there would be no end to his pilgrimage. But God remembered. The faithful Christian has much cause to thank the accuracy of God's memory, who has promised to forget nothing except our sins. "I will remember their sins no more." (Jer. 31: 14.)

And the ark rested, v. 4. Even the longest ocean voyage comes to an end, and the land heaves some day into sight. "For the vision is yet for an appointed time, but at the end it shall speak: . . . though it tarry, wait for it; because it will surely come." (Hab. 2: 3.)

A raven which went to and fro, v. 7. The raven failed to do what was expected of it. Noah thought it would fly away and bring back word about the earth, but it was so much taken up with feeding on the floating carcasses, that it remained near the ark, going to and fro. A picture of many a life-to-day which is meant to visit the promised lands and bring the message of joy and hope, but instead enjoys its own selfish pleasures. How many live for their own desires, and forget the claims of service! "If any man will come after me," says our Lord, "let him deny himself, and take up his cross and follow me." (Matt. 16: 24.) How many a person hurries to and fro like the raven, while men wait for the good news!

And pulled the dove into the ark, v. 9. This kind action of Noah may suggest a

lesson on the treatment of the animal creation. The fierceness of beasts is said to be man's cruelty, and in uninhabited places the animals are quite tame. In the Yukon, for example, one tells that there is a noteworthy tameness and absence of fear among birds and the smaller animals.

"It deserves notice, that at an extremely ancient period, when man first entered any country, the animals living there would have felt no instinctive or inherited fear of him, and would consequently have been tamed far more easily than at present."

### "Thy Rod and Thy Staff They Comfort Me."

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours unbroken sleep and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother—"Yea, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you!—John McNeil.

### In Many Parts

By the Late Maitlie D. Babcock, D.D.

God of the Dew,  
In gentlest ministry,  
As silently  
Would I some soul refresh anew.

God of the Sun,  
Far flaming heat and light,  
Be my delight  
On radiant errands swift to run.

God of the Star,  
To its stern orbit true,  
My soul imbue  
With dread, lest I thine order mar.

God of the Sea,  
Majestic, vast, profound,  
Enlarge my bound,—  
Broader and deeper let me be.  
—Sunday School Times.

A TRAVELLER once visiting the lighthouse at Calais said to the keeper, "But what if one of your lights should go out at night?" "Never! impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights of Calais lighthouse gave no warning, and some vessel had been wrecked." Would that all Christians felt as deeply the responsibility that rest upon them as lights in the world.

"He emptied Himself"—gravitation cannot act on emptiness.—Professor Drummond.

### The New Covenant—A Lost Secret.

BY ANNA ROSS.

III. How early the Church lost this secret.

A very serious explanation of this loss has recently become clear. The knowledge of this secret is not insured by having it mentioned in the Church Standards. If that would have kept it Presbyterians could not have lost it. It evidently depends directly upon the "shewing" of God himself. "The secret of the Lord is with them that fear Him, and He will shew them His covenant. In Isa. 58: 13, 14, we are distinctly told who are to receive this special "feeding with the heritage of Jacob our father." It is undoubtedly true that the heritage upon which Jacob set his heart was neither more nor less than this—the covenant of God with Abraham and He will shew them His covenant. To be fed with the heritage of Jacob is to have God so "shew" us His covenant that we shall enter into the joy and power of it as our own inheritance.

In the light of this thought, let us read the passage, and then we shall see how it is and why it is that the Church has lost the knowledge of the covenant. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." The mouth of the Lord hath spoken it! He that hath ears to hear, let him hear it.

Take notice, it is only to him who so honors the Sabbath that God undertakes to shew His covenant. Perhaps it is only to him who so honors the Sabbath that he can shew His covenant.

Is it possible for a lover to let out to his bride elect the deeper secrets of his love for her, while she, during his own appointed trysting times, is dallying with other admirers? And is it possible for God to shew His richest secret of love to one who is spending the hours of His Holy Day "doing his own ways, and finding his own pleasure, and speaking his own words?" Because His people have ceased to keep His Sabbath as a tryst, He can no longer shew them the secret of His covenant.

If there is anyone reading this page who knows in his own heart that he does not spend the Sabbath sitting at Christ's feet watching for His secret teaching, then, my poor friend, you had better turn away from this Covenant study, for I do not think you will get anything out of it.

Misunderstandings and estrangements will arise, occasions will come when it seems as if not even love and forbearance can avoid a quarrel, but surely Christ has died in vain if his grace cannot save us from continuance of strife.—Hugh Black.

Take the list of prize fighters—those men of superb physique. In the cases of how many of them has a little glass of whiskey in the hands of some puny bar-keeper pulled down their mighty muscle into the gutter!

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

## Theory of Miracles,

REV. JOSEPH HAMILTON.

With the omnipotent One there can of course be no such thing as a miracle. We may well suppose that with Him all operations are alike easy. "He summons into being with like ease a whole creation and a single grain." And if we could witness the outgoings of divine power through all space and all time, probably nothing to us would seem miraculous. We can well suppose that many events that are miraculous to us now and new are but ordinary events to the angels. The sweep of their operation is so much wider than ours, and the period of their operation is so much longer than ours, that events which strike us as astounding and miraculous, may appear to them as casual and ordinary. All the same, however, it is right and reasonable for us to think and speak of miracles as such; to us they are really so; it is our limited field of view that makes them so. Let me illustrate. There is a leaf, hanging to the bough of a tree. That leaf teems with insect life. To the myriads of insects that inhabit it that leaf is really a world. Now, when the fall of the year comes on the leaves drop off. The supreme moment comes when this particular leaf drops off. With its myriads of insects—all so full of life, and motion, and enjoyment—this leaf-world falls into the dark river below. What a catastrophe for that little world. It is as great a catastrophe, relatively, as that of our own world will be when it is destroyed by fire. Now the drowning of that leaf world must seem to its inhabitants as a miracle. Why? Because they had never seen or known of such an event before. Those insects had lived but a single summer; their outlook was very narrow; they had no idea of the ruin which every autumn brings to countless worlds like their's. But to us such an event is no miracle. We have seen the same thing happening through many years, and happening to many leaves just like this. The event, therefore, which is an awful miracle to those insects, is but an ordinary occurrence to us. And just so, when the supreme hour comes in which this little world of ours will be destroyed, there are probably beings to whom it will appear as an ordinary event. To them this world may perhaps be no more than a leaf in a forest, and our world's whole existence may seem but a passing season. Even now and here, on this remote spot of earth, we have been able to observe that other worlds have burnt out. Quite lately, in that most strange and sudden glow of a star in Perseus we believe we had before us "the august spectacle of a world on fire." This, therefore, may be a common occurrence in the majestic sweep of God's great universe. So miracles on earth may be no miracles in heaven. Nothing can be a miracle with God. Here we have often but "the hidings of his power." It is right and reverent, however, for us to think and speak of certain events as miracles. For us there must be miracles "until the day break, and the shadows flee away." Mimico.

The electrician cannot charge your body with electricity while a single thread connects you with the ground, and breaks the completeness of your insulation. The Lord Jesus cannot fully save you while there is point of controversy between you and Him. Let Him have that one last thing, the last barrier and film to a life of blessedness, and glory will come filling your soul.—F. B. Meyer.

## Our Young People

**General Topic:—A Strong Weak Man—**  
Judges 16: 20-30.

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

Samson is a good example of the strong weak man. Strong on the one side of his nature he is weak on the other. Strong physically, astonishing and amusing the Philistines with extraordinary feats of strength; strong intellectually, the minister of justice and defender of his people, raised up by God Himself; strong socially, the popular and successful leader of the Children of Israel; he is at the same time a man of strange weaknesses. His actions are the fruit of impulses and emotions; and his life is a tangled skein of strength and weakness, wisdom and folly, mirth and passion. Worst weakness of all is his apparent ignorance of defect, Confident and hopeful beyond measure, like so many other strong men, he was often found unprepared, and so at last fell an easy prey before his enemies.

How many of us might be described in some such way. Strong in some virtues, weak in others. Generous but impractical; quick to devise, slow to accomplish; exact in all matters of duty; careless as to the calls of charity. Peter is strong in initiative, Philip is weak. John is trustworthy, Judas is the reverse. As none is perfect, none is strong all round.

However, one of the great lessons of history and experience is that our strength often lies in our weakness, and our weakness in our strength. The helplessness of the babe is its strength; its weakness makes an irresistible appeal for help. Samson's strength was the cause of his own destruction. It was on the score of courage that Peter most miserably failed.

The truth is the difference between our strength and our weakness is so little, in view of opposing forces, that often times it practically amounts to nothing at all. To ourselves the difference may seem infinite; but this is only the visions of the child who fancies the top of the trees are close against the skies.

When the embankment suddenly collapses and the lake sweeps down upon the village below; or when the awful avalanche comes thundering down the mountain, what avails the difference between a little more or a little less human strength?

So in the moral or spiritual world. In seasons of quietness and tranquility our stronger virtues appear to shine with resplendent lustre, whilst our weaker ones seem so faint and uncertain. We are proud of the one and almost ashamed of the other. But in the hour of sore temptation, when the principalities and powers and the spiritual hosts of wickedness are leagued against us nothing can save us; not our good principles; not our moral strength; not our fair virtues; not our discretion—nothing but the good hand of God. Then that sense of weakness which makes us summon to our aid divine strength becomes our true and only strength.

Oh how earnest and frequent, therefore, should be our prayer, "Lead us not into temptation." But if in the good providence of God we are led into temptation there is hope yet, for with the temptation He has promised to open up for us a way of escape. Let our prayer be, "Deliver us from evil."

It is in this way we realize the true connection between the two familiar petitions of the Lord's prayer, "Lead us not into temptation, but deliver us from evil."

L'Amable.

## Random Reflections.

The Hypocrite can be found in politics as well as in the pew.

The confession of Christ is found in a good life.

I know some men who are all run down by gossiping neighbors. I am not one who believes in telling a man he is a pretty good fellow, but all he needs is a little patching up. Patches on old garments only makes the rent worse. Jesus never said, ye must be patched up, but "ye must be born again."

One of the practical branches that should be added to our course of study in the public schools, is to teach young men how to hoe potatoes and plow corn, and young women how to play the piano, cook and sew.

It don't hurt any boy to know how to sew a button on his own trousers.

A person who has any common sense has none of it to spare.—Wm Barnes Lower, in *Herald and Presbyter*.

## Daily Readings.

Mon., July 15.—The weakness of strength. Luke 18: 18-27  
Tues., July 16.—Confidence that fails. I Cor. 10: 9-15  
Wed., July 17.—Humility that succeeds. Luke 18: 9-14  
Thurs., July 18.—Having one, having all. Luke 10: 38-42  
Frid., July 19.—The weak man strong.  
Sat., July 20.—When God is for us. Ps. 80: 13-21  
Sun., July 21.—Topic. *A strong weak man.* Judg. 16: 20-30

At the battle of Naseby, King Charles stirred by a noble impulse, led forward his horse-guards to do or die; but the Earl of Carnworth seized his bridle and stopped him, saying, "Will you go upon your death?" Had the king been indeed a king, as ready to stake his own life for his kingdom as he was to stake the lives of others, it would have gone hard with the man who sought to halt him, for in such a case no man is stopped by another unless he himself is more than willing. Such is Roosevelt's comment on this historical incident, and it is applicable to many a spiritual battle field.

Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Bishop Westcott.

There is nothing like prayer for producing calm self-possession. When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—Rev. James Stalker.

"I CAN confess Christ by my life; there is no need of words"; we often hear this said. But on the judgment day we want Christ to confess us in words, by declaring that we are His; and He has said that as we confess Him now, so He will confess us then.

## Our Contributors.

### The Religious Outlook in Germany.

#### What Is To Be Done.

REV. LOUIS H. JORDAN, B.D., BERLIN.

(Continued from last week.)

I would begin with the House of God, and those who regularly minister at its altars. It is to be regretted that thus far in Germany, there has not been more contact, and the exhibition of a larger mutual sympathy, between the clergy and the people. Nor are the latter so much to blame as the former: while, on the other hand, the clergy are in part the creatures of an obsolete and outgrown system. Certainly steps cannot too quickly be taken to remedy existing defects, and thus contribute towards the inauguration of a better and more promising future.

The causes which have helped to bring about the present unfortunate situation are very numerous, but I may mention a few of them. (1) Most of the clergy are men who have been brought up in country districts, they have been nurtured under the restraints of a very rigid religious discipline. Their training has for the most part been obtained at the smaller Universities. True, German students have the habit of moving about a good deal and a semester or two at Leipzig or Berlin is pretty sure to be included in the course of their preparation; but what do these men really learn about their new surroundings during such visits? Not to speak of the peculiar exclusiveness of all sorts of social functions in this land,—even of those that we would deem most modest, if not indeed commonplace,—the time of students is likely to be fully occupied in quite other directions. Of the inner side of city life,—its struggles, its disappointments, its distinctive ambitions, its triumphs,—they know very little. Hearing much of the excesses which reveal themselves in the great centres of population, they come to regard with suspicion and unveiled aversion things,—some things, at least,—of which they know at first hand absolutely nothing. This they are often found condemning what is good and bad without much discrimination: if it were needful, I could cite some surprising instances of German narrowness of theological view, though it is customary to credit such teachers with holding opinions of quite inordinate breadth. Hence some lines of conduct are denounced which in themselves are wholly innocent, and are very mildly alluring to those who are really acquainted with them. On the other hand, these leaders are often simply untouched by, and are profoundly unconscious of, those fierce and terrible temptations by which many of their people are confronted insidiously almost every day. In a word: the pastor and his people do not know each other! And so, when the shepherd leads, the sheep don't follow him. These clergymen know well, as the outcome of diligent study, the domains of History, Apologetics and Exegetics,—on any of these subjects they could pass a most creditable examination; but they don't sufficiently understand MEN, and so not a few of the thinking anxious toilers who listen to their sermons remain practically uninfluenced by them. Is this result singular? The very same catastrophe happened in the later experience of the early church, and it arose from the very same causes. On the one hand stood the

primitive christian teachers, and on the other the great mass of Jews, Greeks and Romans: and unhappily neither party quite understood the other. So, before very long, they began actually to hate each other. Denunciation took the place of persuasion and invitation, mutual distrust arose, and immediately the work of Christ's Church was imperiled and restricted, even where it was not permanently arrested. In the middle ages, we find the same thing. Unhappily the same mistake is bearing the same fruit still, and in other countries quite as certainly as in Germany; but the fact remains that the pastors of the land must in some way get into closer personal touch with their people, if the dangers of the present serious crisis are to be successfully surmounted.

Then (2) the Parish system of the Empire must be immediately overhauled and re-adjusted, and the number of fully ordained ministers must as rapidly as possible be doubled and even quadrupled. The huge size of many of the present charges is simply absurd. So extended are they and so altogether unwieldy, that it is next to impossible for a pastor to know more than the fraction of his people. What is to be thought of a Parish containing 100,000 souls, which yet has only a single church building, and the needs of which community have to be looked after by one minister and two assistants! Or take another Parish that contains 40,000 people the clergyman in charge of it told a friend of mine that of at least 38,000 of his flock he knew practically nothing. Parishes of 20,000 or 30,000 each are nothing extraordinary. A city pastor in Canada knows what it means to be rushed, and to have to seem to undervalue opportunities which he recognises to be of the very first importance: but what sort of chance has a man, under such conditions as prevail here, to discharge the demands that are ceaselessly made upon him? Even the pastoral visitation required in cases of absolute necessity is excessive. The burials and funeral addresses in a large Parish, in the course of a single year, reach all the way from 200 to 400 or 500. Is it any wonder that the tired worker is often at his very wits end, and that, far from inviting an aggressive spiritual campaign, he is always aware that already he is hopelessly overworked. And so,—as a quite opposite outcome,—the holy fire that glows in his own heart is not unlikely gradually to burn dim, if indeed it does not go out.

Yet further (3), there are various places where, for purely local reasons, the minister stands separated from his people, and so does not manage very effectively to influence them. In Prussian Poland, for example, just in so far as the clergy yield obedience to the mandates of the civil government, they are to that extent discredited in the eyes of those about them, who are seeking if possible to save themselves from complete national extinction. Even in Prussia itself, a too close association with the powers that be has been found to awaken many unforeseen and hurtful antagonisms, and thus greatly to impede and interrupt the church's distinctive work.

It is considerations such as the foregoing, and others which cannot now be specified, which make one somewhat apprehensive concerning the future of the religious life of Germany. The times of unparalleled plenty, which have of late so largely contributed to swell the material

resources of the country, seem likely to undergo a change for the worse before very long. Leading trade newspapers here are at present uttering some very gloomy forecasts. The recent failure of several Banks has not only severely shaken public confidence, but it has seriously crippled the projected action of various prominent financiers. It is beyond denial that the abundance of money which has been so characteristic of the last few years, the expensive habits that have been formed, the disposition to indulge in display, the spirit of pride and self-complacency that has become developed, and the practice of rigid mechanical conformity to established custom, will make the pinch all the more bitter and testing when it comes. How will the people stand the strain? Above all, how will the church meet and bear it? Will there be any sudden and unexpected surrender? Will there be any temporary eclipse of the faith? And what will the ultimate outcome be?

Personally I am profoundly convinced that what Germany needs today,—more than anything else, more than Army or Navy, more than the further multiplication of riches or the expansion of her Colonies,—is another Reformation. May it come to her during the quiet days of peace, and not in the face of confused uproar and stress and storm! Germany needs another Luther, and even a more thoroughgoing Luther than the first. Within the last four hundred years, notwithstanding all her magnificent achievements, this land has drifted far away from the old moorings. The great Reformer did not claim to speak as a man whose own life was faultless: he showed patience therefore towards shortcomings: but certainly there are many things in the life of the Fatherland today at which he would instinctively shudder. Nevertheless the general outlook, even though it will be admitted that I have painted in the darker shades with a very liberal hand, is illumined by the growing light of many an enlarging hope. Not all of those who crowd the pews and aisles of the Churches are careless about the things of Christ's Kingdom. A more earnest note than heretofore, though still faint, may be detected in many quarters. There is a restless spirit abroad,—happily in the Church, as well as outside of it: and men who have learned what it means to be thoroughly disenchanted of the world are inquiring where they can find Jesus. Many of them too are confessedly anxious to know Him through the enlightenment of a personal interview, and they are at last willing to become His disciples if He successfully authenticates His claims upon their allegiance. They have come to realize that religion is something more than an elaborate creed, and the maintenance of a respectable standard of daily conduct. They long to feel that their deeper spiritual life is being reached and nourished and strengthened. To me the present seems therefore to be the unique opportunity of the Church in this land. It has now the ear of thinking men who are seeking for the light. Surely the preaching of cold ethics may fairly yield place to the preaching of the cross. Surely the preacher himself will at last see to it that he gets into "close grips" with his people, lest he sacrifice an opportunity which comes but once in a lifetime. If on the other hand the Church should let the present occasion slip: if it should fail to

utilize this prophetic unrest, not using it to guide men's feet into the way of life; if it should attempt to meet this cry of the hungry by distributing anything else than spiritual bread, verily it shall one day stand accused of a gross and irretrievable oversight.

That some more worthy outcome of so interesting a situation is likely to transpire, there are abundant grounds for hope. Not only are the people somewhat aroused, but the pulpit is beginning to exhibit a new and more vigorous spirit. It is true that at a meeting of clergymen, recently held in Hanover, a formal set of resolutions was passed against yielding to the present craving for more evangelistic services and a more determined grappling with the needs of the Churchless masses; and it was claimed that this protest was necessary lest forsooth, should the existing pressure be submitted to, it would be likely to "undermine the authority of the ministerial office, disorganize Church life, and destroy the National Church"! But we must set over against this extraordinary deliverance the hearty reception lately accorded to Rev. F. B. Meyer, of London, when he delivered a series of addresses here on the deepening of spiritual life. The meetings were held in the Y. M. C. Building; and truly it was a significant sign of the times, and one of signal present promise, that a large number of the representative clergy of this capital, at the invitation of their Superintendent, openly conferred with Mr. Meyer, and greeted him with every indication of good-feeling. This could hardly have happened twenty years ago. The enterprises of the Inner Mission, besides, are everywhere being advanced with increased effort and increased enthusiasm. Its workers are proving the saviours, humanly speaking, of scores of men and women whom no other agency is so successfully reaching. The interest in Foreign Missions, likewise, is extending and deepening in a most encouraging way. And so instead of Rationalism gaining in Germany an ascendancy which it has never before held among the thinking classes of the people, Rationalism that will speedily merge into Skepticism, this widely-current prediction seems to have overshot the mark. Rather do I believe that something far better is in store for this host of eager and resolute thinkers, men who cannot ultimately rest content with partial and superficial results. And instead of men continuing to sacrifice everything that is truly worth while in their mad ambition to secure wealth and pleasure and rank, it seems more likely that Wisdom's voice shall yet be heard distinctly—in these streets, and that the safe restraints of Christian virtue will by and by transform the greed of temporal gain into loftier aspirations and the abundant realization of heaven-implanted hopes.

"The greed of grain is not confined to any one class or age. It is found in all pursuits of life and at all stages of development. It grows with years, and unless resisted, will master heart and brain. It is a foe to grace, and cripples, and often freezes out, piety. In our age it is especially manifest, and only constant watchfulness and a fixed determination can check and restrain its hardening and demoralizing tendency."

"The life of every day would be a pleasure if we would permit ourselves to thoroughly enjoy the work in hand."

### Notes on General Assembly Reports.

MR. EDITOR. In reference to the proceedings of the late General Assembly allow me to make a few remarks which to my mind explain much of the unsatisfactory spiritual condition of our Church and people referred to in the reports.

1st. The first grand cause is the general unwillingness both of pastors and people to be guided solely by the Word of God and to submit in absolute obedience in all things to His will as therein revealed. At the same time I acknowledge with thankfulness, there are many exceptions, but they do not sufficiently speak out.

2nd. *As to decline in church attendance.* God has appointed as his way of awakening sinners, the preaching of the Word—especially the gospel of Salvation through the substitutionary sufferings and death of Christ as the alone way of deliverance from sins and from the wrath of God against sin. Instead of expounding and enforcing the teachings of Scripture, however, many ministers now prefer to deliver literary essays or addresses on popular subjects; and ministers and people alike have largely relegated preaching to a secondary place and converted churches into concert halls. There naturally is not any obligation upon the conscience to attend such services. They "asked for bread"—the bread of life—and received a short literary address and some solos and anthems.

3rd. *As to Sabbath Observance.* God has commanded one whole day in seven to be sanctified to Himself, and in which both masters and servants are to rest from all worldly employments. Yet we see ministers and office-bearers openly and unblushingly using steamers, railways and street cars on Sabbath, and in other ways desecrating the day, and the church courts taking no action to reprove, punish or restrain such offenders! Need we wonder if, with such examples before them, young men and others go wheeling, boating, driving or walking on the Lord's Day; nor that, with the examples of the churches before them, some should prefer to attend some other concert room with even more advanced music. It is no excuse whatever to say that street cars are used for convenience of going to church. "To obey is better than sacrifice and to hearken, than the fat of rams;" and what of the motor men, conductors and others thus deprived?

4th. *The Sabbath Schools do not lead to church membership as they should.* Sabbath schools are not sufficiently under the direct control of the session, and while in very many cases the teachers are earnest and faithful according to their ability, yet in many other cases the teachers are either incompetent or careless, and the lessons unstudied either by teacher or scholar, but simply read off the lesson paper. The absolute authority of the Bible in all matters is not sufficiently enforced; the Shorter Catechism, although it may be memorised, is not regularly taught and explained, especially in the more advanced classes; and too much time is taken up with responsive reading and unprofitable hymn singing.

It is not sufficiently impressed by the minister from the pulpit that the duty and responsibility of religious teaching both by precept and example, rests with the parents, and that the Sabbath School can never be a proper substitute for such parental teaching.

I think the above facts are uncontrovertible and the results such as might be expected. Yours truly,

A SCOTTISH PRESBYTERIAN,  
Montreal, July 2, 1901.

### Presbyterian and Anglican.

What is the difference between an Anglican and a Presbyterian? A working man, when pressed on the point by his mate, declared that the one wore a white shirt above his coat, and the other wore it below. The difference is this: The three offices in the Church are doctrine, discipline, distribution—a threefold ministry, you will observe. The English Church asserts that the first belonged to bishops, the second to presbyters, the third to deacons—and these three differ the one from the other. The bishop is the crowning dignitary—and the other stars differ from this in glory.

The Presbyterian Church accepts the three classes of officials: bishops, presbyters, and deacons; but it insists that bishop and presbyter are two names for the same individual. Thus we have a twofold ministry. The minister and the elder have the same standing, but have different work; the one teaching, the other ruling. And what is the difference, you say, after all, between us and episcopacy? The difference is great: We draw no hard line between the clergy and the people—all are allowed a voice in the conduct of the church, and the Presbyterian Church seems specially to acknowledge the fact that all are priests unto God.

### Talk to the Young Minister.

The closing address of the Moderator of the Church of Scotland was full of sound and wholesome words. Taking as his subject—"The Minister in the Manse, in the Pulpit, in the Parish," he warned young ministers against incurring debt by elaborate furnishings of the manse. Doubtless he felt there was need for the admonition. Nothing but trouble and misery and loss of self-respect attend upon getting into debt. Remember that when the famous Sydney Smith entered upon his first parish he determined upon being somewhat impecunious, and the shadow of debt would not darken the rectory, and so instead of going to the cabinet-maker for his tables, &c, he purchased plain deal boards and put them together himself; and so with every other requirements for household purposes. He took care that they were all of the plainest and most inexpensive character. It is one great delusion for any man to suppose that it adds to his respectability to have his house beautifully furnished if the furniture is known not to be paid for, as it will very soon be known, if such is the case. Then with regard to pulpit work, Dr. Mitchell earnestly urged upon his younger brethren to continue studying, so as to fit themselves with increasing knowledge for the service of the pulpit; to preach simply and plainly, and to avoid the Higher Criticism so called, which abused the right of private judgment. Finally, he exhorted them to maintain friendly relations with other churches.

Old Lady—"My good man, are you a Christian?" Tramp. "Well, lady, no one could ever accuse me of having worked on Sunday."

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

Ottawa, Wednesday, July 10th, 1901.

"The Religious Outlook in Germany," by Rev. Louis H. Jordan, B.D., is completed in this issue, and will, we feel certain, have careful perusal by our readers. The picture drawn by the writer is a somewhat sombre one; but we have no doubt it is entirely in keeping with the facts of the case. Mr. Jordan is conversant with the facts; and writes from an intimate knowledge of the situation.

There are many explanations of the failure of the Church to interest the young people in spiritual things. Most of them contain truth; none of them contain all the truth. We shall only learn that in the presence of the Master. The light that is about Him will make it all clear, and will let us see what we may do to remedy the evil.

Self-seeking has spoiled more good plans for advancing the Kingdom of Christ than any other sin. When Satan wants to upset some plan that will greatly increase the working force of the Church, he sets one of those interested to thinking and scheming how much he can get out of it. Some of the best plans for promoting the spread of the Gospel in our own Church have been destroyed because one member wanted to get all he could of fame, or pleasure or profit out of it.

Better than thinking how to secure his rights as a workingman, is it to consider how best he can give his employer the best service possible while he serves him. The man who is always wondering who will next tramp on his toes is not long left in doubt. Had he gone on his way quietly, believing that no man wanted to tramp on them he would not have been hurt. Too great anxiety about securing all that is due to us often results in the loss of what we would have got, had we exercised patience.

## THE DOMINION PRESBYTERIAN

### THE INTERPRETATION OF SCRIPTURE

There is an interpretation that does not depend on scholarship. Some of the profoundest scholars are apt in this line of interpretation, and side by side with them would stand some of the men and women who know nothing of the schools. It is that revelation of the inner meaning of a word that comes out in action. It is the transmuting of truth into life.

The other day a plain old man entered the home of one of our merchant princes, and found the great man in trouble. Sin had entered through the massive portal of his home, and one dear to him as his own life had fallen under its baleful touch. The old man saw and understood. He knew the remedy, but would this man take it at his hands. At least he could try, so laying his knotted hand on the shoulder of the man of wealth, he reminded him of One who touched and healed one on whom this sin had rested. It was simply done, so simply that no one could resent it. It was a life interpretation of the words—"all ye are brethren."

The world is hungering for this kind of interpretation. It cares little for the historical studies of which we hear so much. It has quite as much interest in the investigation of any other science as it has in the science of historical interpretation. But the world will stop any day to look a second time at the man whose life reveals truth, and who in daily act shows that he understands the teachings of the Word of God.

The interpretation that is given in the life of professing Christians is woefully contradictory at times. The employee visits the church in which his employer worships, and notes that among the leaders there is the man under whom he serves every day. He hears the loftiest interpretations of what life means presented, and notes that his employer listens with the keenest satisfaction. Naturally he expects that this line of life will be followed in the business of the next day; but he can detect no difference in the conduct of this man's business from that of his late employer, an utterly irreligious man. The same selfish, over-reaching, un-Christian spirit marks the actions of the one as of the other.

We have chosen the business man; but any other class of men would answer the purpose just the same: we should find the inditement equally true. We do not interpret Christ's word in our life. We give color a dozen times a day to the sneer that the Christian is like any other man for six days in the week and clothes himself in righteousness as with a garment, on the Lord's Day. There are simple truths that need to be seen before they will be accepted by the mass of men and women about us. We know them, and we accept them in theory, but do not interpret them in life. The world needs this interpretation more than it needs to know just when and by whom the Pentateuch was written.

### "SATAN'S SEASON."

An old minister calls the summer season, "Satan's Season". In the four months between May and October the Christian relaxes his efforts in aggressive work; and it is to be feared that he does not keep his own heart with so much diligence during the long, hot days of the summer. The phrase is an apt one, but it has a stronger claim to endure than that it comes readily to the tongue. It is too true.

Many families have spent their first Sunday in the summer resort where the next two months will be spent. How has it been spent? Would you care to do in your real home what you have done in the home of your adoption last Sunday? Of course there were few whom you knew, or who might be influenced by your example. There were more, perhaps, than you imagined. In your own home you are one among thousands, and few of these would bestow a second thought on you. In the home to which you have come you are one among a thousand to some of those in it. Your action becomes a standard, and you will be copied in the minutest particular.

No one can lower the standard of Christian living without feeling the influence in their lives. It leaves a mark that nothing will obliterate. Today's action furnishes the foundation for future action; and according to the foundation provided will be the stability of the structure raised upon it. It would be a pity to destroy the value of some careful building in the future by a foolish act today.

The maintenance of private devotion is apt to suffer during the summer season. In our own home we have everything arranged to suit us, and the few moments set apart for the spiritual life seem to fit in with everything else. In the summer resort, or temporary home there is no room for it. It seems out of place, and we edge it in anywhere we can find some spot for it. Too often it is edged out because it will not fit easily into the spot we have reserved.

Life cannot be maintained at its best unless it is well nourished. If the spiritual life be starved it is not capable of strong resistance even, much less of any aggressive work. In the usual summer resort there is need for a strong, well-nourished, aggressive spiritual life. The chief object is to pass the time. Men and women whose days and nights are full of planning and work during ten or eleven months of the year have laid care aside for one month or for two. For the first week the novelty of the situation is interesting, but it then becomes wearisome and the problem of the day is how to while away the time. That condition of mind is Satan's opportunity, and he isn't slow to seize it.

Why should we not make the summer season a recuperating time for the soul as well as for the body? The quiet and freedom from care give an excellent opportunity, and one hour a day for private communing with God would bring us back to our Christian work with a new



zest, and with better ability to carry it forward. Instead of allowing this to become, as it too often is, "Satan's Season," it may well be made a season for spiritual growth and development, that shall make us better able for all the rest of the year to meet and overcome the attacks of the Evil one.

### HOME MISSIONARIES NEEDED.

BY REV. J. ROBERTSON, D.D.

October 1st, 96 or 97 Home Missions in Western Canada are likely to be vacant, and a considerable number in Eastern Canada. Last winter between 50 or 60 stood vacant, no one caring for the shepherdless sheep, unless it may have been strangers who tried to lead them to their own fold. The Home Mission Committee is most anxious to provide more adequate supply, so as to prevent losses and lapsings, and it appeals to Canadians, as in the past, to come to its help. Canadians may be expected, other things being equal, for they are on their native heath, to do the best work, and hence the Committee appeals to them first. Should Canadians, however, through lack of missionary zeal, or patriotic ardour, or because too few in number, fail to come to the help of the Committee, then it is compelled to secure men from other quarters, if it can. The Committee wishes to give every opportunity to every Canadian, who has in him the promise of usefulness, to volunteer for this work—the Canadians first, others afterwards.

The Committee on supply, is likely to meet on the 16th July next, and all who wish to engage in this work will please apply to the Rev. R. H. Warden, D.D., Presbyterian Offices, Toronto. There will be room for ministers, licentiates, students, catechists. The country is new, fields are wide, and hence youth is preferable to age, and men of zeal and enthusiasm to men disappointed and soured. The need of an early meeting arises from the fact that, if Canadians in sufficient numbers cannot be secured, the Committee must institute enquiries elsewhere, and must do so in time.

Enquiries are being made continually about the salaries offered, and the mode of payment. The following statement will, it is hoped, make the case plain. Presbyteries send a list of their missions every spring to the Synods' Home Mission Committees, showing how much the people pledge themselves to contribute for the support of ordinances, and the amount of the grant needed from the Home Mission Fund. Provided amounts asked are reasonable, they are granted; if too large, they are reduced, or a grant for a student made, instead of one for an ordained missionary. Should any untoward event occur, crippling the people, and making it difficult to implement their promise, the Home Mission Committee may pass a supplementary grant. But since, on an average, the people contribute two-thirds of their salary, it is evident that if the missionary is inert, inept or insufficient there may be a shortage although the Home Mission grant is ample. In 49 cases out of 50, if the people have the money, the efficient missionary is paid in full. Mark the man who comes East with a tale of arrears. There is another side.

But what are the salaries paid, and how do they compare with those given by other churches? The table subjoined will answer:

British Columbia.	PRESBY.	METH.
	CH.	CH.
Ordained, unmarried missionaries	\$725	\$375
Unmarried, ordained missionaries needing a horse.....	775	375
Married missionaries, not needing a horse, but requiring house...	800	675
Married missionaries requiring a horse and house.....	850	675
Unmarried and undordained stud.	533	325
<i>Manitoba and the North West Territories:</i>		
Single ordained missionaries....	700	350
Married, where manse provided..	750	800
" " " not " "	800	650
Single unordained (students)....	500	300

The salary may not be princely, but it compares favorably with that of the Methodist church, and that, as far as I can learn, is nearest our own. But, it is asked, why not make the salary high, and men will flock to you? We don't want men with a passion for high salaries, but for souls. The Augmentation salary in Ontario is \$750 and a manse; the people think it too high. I think they are mistaken, and they starve the Augmentation Fund: make the Home Mission salary, even in the dearer West \$900 or \$1000 and the yearly revenue will contract instead of expanding, as now.

The attractions of the field are many. There is virgin soil, you lay your own foundations, and build on them. Have you a genius for organization? Here is room for its exercise in mission, Presbytery and Synod. Have you a taste and aptitude for evangelistic work? Where is there a better field for its exercise? Are you ambitious to do a large work for men, for the Church, for God? You can have your name writ large over half a continent. This a field for men of faith, men of hope, men of spirituality. There are tens of thousands in the West that are looking for light and leading; they have faith in the evangel of Jesus Christ, but they long for men who can make it plain; they are religious, they want to be fed, but they ask the kernel, not the hull. Would that our young men could see the opportunity and embrace it.

The responsibility resting on the Church and its ministers, as Christians and patriots, is difficult to estimate. When attending Princeton Seminary, more than thirty years since, Superintendents of missions used to come to secure recruits for the growing field in the Western States. The extent of the West, its resources, its immigration were set forth in vivid terms; and the peril to morals and religion, to law and order, clearly pointed out, unless the people were educated and evangelized. Wherever the man came from, the message was the same; but it fell on dull ears. One would think about it, another thought the tale was wonderful, while a third spoke of the great country the United States was. One or two would give in their names, not the brightest by any means, and the rest would stay in the East to tread on each other's heels in their eagerness to catch "eligible charges." Thus the present condition in the Western States was created, and generations cannot undo the mischief. Meroz comes into one's mind as he thinks of these men and their decision. A Christian citizen of Toronto characterized the country west of the

Mississippi,—two thirds of the United States—on his return from a visit lately as "the d—'s country." Is there not a lesson and a warning here for Canadians? Shall Meroz come to the lips of some patriotic Canadian as, thirty years hence, he thinks of what might have been? Let us save ourselves from this sore reproach.

62 Admiral Road, Toronto.

### Literary Notes.

PAGES OF PLEASURE is a little pamphlet issued by The Copp, Clarke Co., Toronto, which gives a list of some of the more recent publications of that house, with press notices and also occasional illustrations. For summer reading nothing could be better than the historical romances—"Mistress Nell," "The House of Egremont," "The Helmet of Navarree," "Richard-Yea-and-Nay," and best of all, "The Crisis." Love stories without the setting of history are also to be found in plenty, such as "Her Mountain Lover," "Sophia," and Crockett's new novel, "Cinderella." The list of books given in this pamphlet leaves abundant room for variety in taste, and we would recommend our readers to take a look at the books published by the Copp, Clark Company. Most of them are sold in both paper and cloth binding, and the printing is sure to be excellent.

"O for a Booke, and a shade Nooke  
either in door or out  
With the greene leaves whispring over hede  
or the street cries all about,  
Where I may read all at my ease,  
Both in the Newe and Olde;  
For a jollie Good Booke whereon to looke  
is better to me than Golde."

Old English Song.

THE CHIEF'S DAUGHTER, a Legend of Niagara, by Paul Carus, tells in a simple and beautiful style a story of the Oniaghrah Indians, who dwelt on the shore of the Niagara river, and who were "a people beloved by the Great Spirit." The legend is concerned with a sacrifice made annually in the waters of the river of the fairest and purest virgin of their tribe. "This sacrifice was not regarded as a sad or mournful event; the honor of being chosen as the heroine of the festival was greatly coveted by the young maidens." In the seventeenth century Father Hennepin goes among the tribe and succeeds in converting some of them to Christianity. The story then tells of the last virgin sacrificed. This small volume is neatly bound in yellow linen, the type is clear and the paper excellent, while the illustrations go to make up a very dainty little gift-book. The Open Court Publishing Company, Chicago.

BLACK MARY, by Allan McAulay, is a simple little tale of Scotland. James and Barbara Hepburn are brother and sister who live a quiet life on a farm. The story opens with the advent of a child who is sent to the farm from the West Indies with a letter from a man called Caleb Dickinson stating that the girl is the daughter of Anthony Hepburn, a younger brother, by a native woman. The old people accept her without question and do their best for her, growing to love her dearly as the years go by. The story tells of how Caleb Dickinson turns out to be her father and comes to claim her. The story is well told and is worth reading. T. Fisher Unwin, London, England.

## The Inglenook.

### Rob Roy.

He had a registered pedigree, but I never knew of his doing anything particularly heroic. He was only an intelligent, good-tempered, polite dog, and his strong points were his size, his perfect figure, and his beautiful, glossy coat.

His master was very careful about his food, and rarely allowed him anything besides dog-biscuit. But he dearly loved a bone; for the dear delight of a bone he would forget that he was a dog of high degree, and stoop to nosing about the litter-barrels in the back yard, where he found a great many savory morsels, which injured his figure as well as his fine glossy coat.

At length his master was obliged to muzzle him. At this he rebelled fiercely, pawing and scratching, and shaking his handsome head persistently, until he found that it was impossible for him to remove the objectionable straps; then he stretched himself at full length, with his nose on his paws, and sulked for some time, refusing to notice anyone who spoke to him.

After a while, growing tired of his own company, he went first to his mistress, who was very gentle to him, and leaning his beautiful head against her knee, looked into her face with his great limpid eyes, imploring her as earnestly as though he spoke in words to release his mouth from its bondage. His kind-hearted mistress was extremely sorry for him, but felt that she could not interfere with his master's discipline.

Then he tried by every roguish blandishment to influence Jack, the ten-year-old boy. But Jack could do nothing. His father carried the key of the muzzle, and he alone could unlock it.

When Rob Roy learned that neither entreaty nor blandishments could prevail, he sat for some time in serious thought. Then he arose, and looked defiantly at the helpless Jack, trotted off toward the garden with an air of resolution.

He was absent for some time, and his mistress had just decided to look him up when he came bounding across the lawn, wildly exultant, his head in the air, and every movement expressing insolent triumph. The muzzle was gone, and the most careful search failed to discover it.

While his mistress, Jack and the servants were busily looking in every hole and corner, Rob Roy capered around them impudently, his eyes and wide mouth full of mirth and boundless satisfaction.

But alas! his triumph was short-lived, for the very next day his master brought a new muzzle, stronger, heavier and tighter than the other, and fastened it securely around his powerful jaws. These were evil days for poor Rob Roy. Although he resorted to every means to rid himself of his torment, he was unable to do so. Several times he disappeared as he had on the first occasion; but he always returned with a hopeless, discouraged air, still wearing his muzzle.

For several days he moped sullenly, then he grew restless. The tight bands chafed and worried him. The new muzzle was not as light and easy as the first. At times he sighed heavily, with an air of hopeless resignation, or he would look reproachfully with wet, sad eyes at those around him, as though

he would say: "How can you be so cruel when I love you so much?"

At last it seemed that Rob Roy could endure his discomfort no longer. One day he took a sudden resolution. He stood for some moments looking into his master's face with a keenly reproachful expression. Then he turned away and walked dejectedly across the lawn toward the garden.

"How strangely he acts!" said his mistress, watching him. "I am afraid he will leave us one of these days and never come back." "It is not as bad as that, I hope," returned his master, laughing, "but he had thought of something. Let us follow him and see what he intends doing."

Very cautiously they crossed the lawn in Rob Roy's wake, and saw him hurry to a clump of bushes in a distant corner of the garden, where he began scratching the earth vigorously.

"He must not know that we are watching him," said his master. "Let us go back to our chairs, and wait for him to come to us."

Shortly after, they saw him crossing the lawn very leisurely, his ears and tail drooping in a spiritless way, while he carried, as well as he could in his muzzled mouth, a much-bedraggled object.

Without noticing his mistress or the curious Jack, he went straight to his master, and very humbly and gently laid at his feet the old muzzle, covered with dirt and mold, while his eyes full of piteous entreaty, seemed to say: "I hate to wear a muzzle, but if I must I prefer to wear the old one; the new one hurts me. I struggled until I pulled the old one off; I buried it, and now I have dug it up. Please put it on in place of the new one, and I will never try to pull it off again."

Of course his master complied with his request, and when the old muzzle was cleaned and replaced Rob Roy lay down with a sigh of satisfaction. I need only add that he was not obliged to endure his punishment long. As he grew older he became more fastidious in his tastes and more aristocratic in his habits, scorning alike the back yard and the litter-barrels; and for his good behaviour he was rewarded with occasional bones, as well as with freedom of his jaws.

### "What Shall it Profit,"

If I lay waste and wither up with doubt  
The blessed fields of heaven where once my  
faith  
Possessed itself serenely safe from death;  
If I deny the things past finding out;  
Or if I orphan my own soul of One  
That seemed a Father, and make void the  
place  
Within me where he dwelt in power and  
grace,  
What do I gain, that am myself undone?  
—William Dean Howells.

"What is an anecdote, Johnny?" asked the teacher. "A short, funny tale," answered the little fellow. "That's right," said the teacher. "Now, Johnny, you may write a sentence on the blackboard containing the word." Johnny hesitated a moment, and then wrote this: "A rabbit has four legs and one anecdote."

### The Real Eloquence of the Negro.

The Rev. John Jasper represented the highest type of ignorant eloquence. Frank Leslie's Popular Monthly for July contains an interesting account of the famous old preacher.

There were many other discourses, says the author, just as good as the "Sun-dog move" sermon, though not so well known. In every one he wrought himself up into a pitch that was astonishing. In preaching one Sunday on the final triumph of Christ's kingdom he soared aloft in his imagery. The audience, white and black, were wrought up to the highest pitch.

"An' Death," he said, "whar will Death be den? Chained—tied fas' to de golden chariot o' de Lawd. He will be groanin' an' stumblin' an' fallin'!" And taking up one foot in his hand, with the suppleness and the activity of a trapeze dancer, he hopped and hobbled and sprawled and fell around the pulpit until the congregation, run wild with the perfection of the acting, almost thought they were in the very presence of the chained Death, and the women shrieked and shouted and the men rose in their seats and shouted like wild.

In his speech John Jasper was denunciatory and as sarcastic as a man could be. He roasted his enemies alive. His strong point was his ability to ridicule his opponents. He could say more in a cynical grunt or a laugh or a wave of his long arm than most men can say in a paragraph.

Jasper could argue all day, if necessary, and none could beat him. He knew nothing of syllogisms, of their premises and their conclusions, but he proved what he said by staking upon it his own character.

"Et tain' so, frien's, go into de highways an' de by-ways an' de streets an' de hedges an' tell ev'ybody you meet dat John Jasper is a liar!"

### Small Courtesies.

One evening last week I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group; and he instantly arose and remained standing until I had taken my seat. The little action was automatic. The habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women.

Equally charming are the manners of the girls in the home. I speak of—gentle, soft-spoken, appreciative, considerate and reverential. To old people they are tender, to children kind, to each other lovely.

One cannot too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.

### Good Advice to Girls Who Travel.

The young girl who is travelling by herself should seek information from the train people rather than from her companions on the train. No girl in traveling should make confidants of strangers of either sex, disclose her name, her destination or her family affairs, or make acquaintances on the road. She may, however, show kind attention to a mother traveling with little children, amuse a wearied little one, and politely thank any one who does her an unobtrusive kindness. —Margaret E. Sangster, in the Ladies' Home Journal.

**Brave Fellows.**

At a monastery in Southern France, Americans and other visitors are proudly told the story of the exploit of a monk who was once one of the inmates of the convent. The monks belong to a mendicant order, and send out one of their members periodically on begging excursions. The hero of the story—it happened many years ago—had been out on one of those expeditions, and was coming back to the monastery, his purse well filled, when he was attacked in a corner of the wood by a highwayman, who pointed a pistol at his head.

The monk "came down" instantly crying for help and tossing his purse to the thief, who put it in his coat.

"Ah," gasped the monk, "take it! take it! But what a wiggling the prior will give me if he thinks I made no resistance! If you are a highwayman of the fine old school, you will do me a favor."

Certainly," said the thief. He was anxious to deserve the compliment "Anything you wish. What is it?"

"I want to prove to the prior that I defended myself heroically against your attack. Won't you please shoot a few holes through that coat?"

He pulled of his cloak and threw it down. The thief courteously pointed his pistol at it and pulled the trigger. There was no report.

"What's the matter?" asked the monk, "I must own to you, said the highwayman, "that I possess no such commodity as gunpowder."

"Well you're a queer highwayman. Then please slash the cloak a little with your dirk."

"I am also destitute of a knife," said the thief. "I have no weapon of any kind. I attack none but cowards and fools."

"You do, eh?" exclaimed the monk. Then I guess I'm as good as you. Come on."

He fell upon the thief, and smote him hip and thigh. When he had made quite sure that he had beaten the wretch into unconsciousness, he repossessed himself of the purse and went on his way to the monastery.

**How to Disregard Danger.**

Being intent on a greater thing is the best protection against being worried over a lesser thing. Indeed, that is the way that the truly brave are enabled to dare and to triumph over many dangers. We are never troubled about things that we do not think of. We cannot think of a little thing when our minds are more than full of a great thing. A brave young woman who gallantly risked her life in stopping a runaway horse on the street, and thus saved the lives of two endangered children, in Gloucester, New Jersey, modestly and unconsciously gave the secret of her bravery, and of all bravery, when she said, in telling of her feelings as she saw that runaway dashing down the street, with the children alone in the wagon: "I am afraid of horses, especially when they are going fast, but . . . I thought nothing of the horse, but was looking only for the children. . . . I never thought of getting out of the way, for I felt I must save the children." That is the way to risk one's life fearlessly, or to use one's life bravely. Be intent on something better than life, then you will not be thinking of whether you are to save your life or lose it. While it is yours, you are using it to the best advantage. S. S. Times.

A man with a family to support can never understand why all the old bachelors are not millionaires,

**The Crying Need of the Home.**

What is the crying need of the home? Not money. Not intellect. Not refinement. Not wisdom. It is love, and warm demonstration of love.

Life is such a little thing, a short space of years at best, and to live it through and to have missed love in childhood from father mother is the saddest thing in all the universe. Most people love their children. Few fathers and mothers would own to a lack of affection for their offspring.

But in many homes—shall I say in the majority?—there is a lack of the real living love and tenderness that fill the heart full to running over with love-words, kisses, fond caresses. The good-night kiss, the dear hand upon the little one's head and cheek, how these things expand the soul of the child and make it receptive to good influences.

To be a father or mother is to hold the keys of heaven and hell for the human race. The relation is a divine one, with infinite demands, and yet how often undertaken with no forethought, no sense of the awful responsibility. Wisdom, nobility, strength goodness and patience are needed by the parent, and above all, love.—Mrs. G. M. Ogilvie, in Woman's Home Companion.

**Wolves of the Sea.**

HERBERT BASHFORD, IN FRANK LESLIE'S POPULAR MONTHLY.

From dusk until dawn they are hurrying on,  
Unfettered and fearless they flee;  
From morn until eve they plunder and  
thieve—

The hungry, white wolves of the Sea!

With never a rest, they race to the west,  
To the Orient's rim do they run;  
By the berg and the floe of the northland they  
go  
And away to the isles of the sun.

They wait at the moon from the desolate  
dune  
Till the air has grown dank with their breath;  
They snarl at the stars from the treacherous  
bars  
Of the coasts that are haunted by Death.

They grapple and bite in a keen, mad delight  
As they feed on the bosom of Grief;  
And one steals away to a cave with his prey  
And one to the rocks of the reef.

With the froth on their lips they follow the  
ships,  
Each striving to lead in the chase;  
Since loosed by the hand of the King their  
band  
They have known but the rush of the race.

They are shaggy and old, yet as mighty and  
bold  
As when God's freshest gale set them free;  
Not a sail is unfurled in a port of the world  
But is prey for the wolves of the Sea!

**A Boy In Blossom.**

"Oh, grandpa," said Charlie, "see how white the apple tree are with blossoms"

"Yes," said grandpa, "if the tree keeps its promises, there will be plenty of apples. But if it is like some boys I know, there may not be any."

"What do you mean by keeping its promise?" asked Charlie.

"Why," said grandpa, "blossoms are only the tree's promises, just as the promises little boys make are only blossoms. Sometimes the frost nips these blossoms, both on the trees and in the boy."

"I see," said Charlie; "then you think when I promise to be a better boy I am only in blossom! But I'll show you that the frost can't nip my blossoms."

**Sparks From Other Anvils.**

Presbyterian Standard :—Christian Science is said to be growing as popular among fashionable people in England as Theosophy was a while ago. One pleasant thought with this is that fashions change. Last season it was telepathy and next it will not be Christian Science.

Religious Intelligencer :—One of the things which other Christian bodies may learn from the Presbyterians and Methodists of Canada is the wisdom of union. Since the several Presbyterian bodies became one, and the several Methodist bodies became one, they have prospered as never before. God has put the seal of His approval on their consolidation of Christian forces.

Lutheran Observer :—That is a most apt illustration of sin that represents it as being, before the moment of commission, like the image used in the Inquisition, which seemed beautiful and desirable, but which, when touched, drew the victim into its crushing embrace, piercing eye and heart and limb. Sin may present its allurements, but when it is finished it bringeth forth death.

Universalist Leader :—People go to church to have their faith strengthened, not weakened. They want help to solve some of their life-problems, instead of having new problems thrust upon them. They turn to the minister as the man who knows something; and they want to know what he knows, not what he doesn't know. And the minister who is sure of something, even though that something be small, if he is sure of it, in his own experience and in his own judgment, it is going to do people good to hear him speak.

Christian Observer :—The untaught heathen reverence the moon, sun, stars, beasts, reptiles, and insects as sacred. They pay homage to these as to the divine. How we pity their superstitious ignorance, and yet we find a like gross fanatical ignorance among some of the professed followers of Christ. Some of these pay homage to relics, so-called sacred places, or the elevated wafer. So we can see that men, in their natural state, and in proportion to their lack of correct knowledge, reverence the creature instead of the Creator.

Sunday School Times :—Knowledge is not always power. Many a college sophomore is master of more facts than Moody ever gained, but how great was the power of the great evangelist through his God-given wisdom! And it depends on the sort of knowledge we gain whether the power it offers be good or evil,—as we may see, for instance, by contrasting Thomas Paine with John Wesley. As Cabellero says, "Intelligence is a luxury, sometimes useless, sometimes fatal." But wisdom is a different matter. Wisdom is always power, and it is an unailing power for good.

Methodist Record :—"As long as a boy sits at my table he must sit in my pew," was the saying of a Christian father who required his sons to attend church regularly. Now that father is dead, and his sons still sit in, and they are pillars in the church. Some parents foolishly think that if they compel a boy to attend church, it will give him such a distaste for religion that when he becomes of age he will never go to church at all. As well think that if a boy is compelled to attend day school, he will grow up with such a distaste for education that he will insist on being an ignoramus when he becomes of age. As well think that if a boy is made to work, he will grow up with such a distaste for work that he will never do any work at all after he becomes of age.

# Ministers and Churches.

## Our Toronto Letter.

The disregard that even those high in public place have for Lord's Day was shown a week ago last Sunday, when orders were given that the 48th Highlanders should be carried to Buffalo on the Lord's Day. There was no absolute necessity for it, and had there been even a small desire to preserve the sacredness of the day, the Minister of Militia need not, indeed would not have travelled himself to visit the Exposition, nor would he have given the order to entrain the troops for Buffalo. That one act will do more to demoralize the thought of the people with regard to the Lord's Day than all the efforts of a Company to run their steamer on a Sunday. We know why the Company are so anxious to run. It is a question of dividends. We must suppose that the Minister acted as he did in simple disregard of the Sabbath. It suited him to act as he did, and he was going to act as he pleased, whether it were lawful or not. And he did.

While it would be folly to hold a Government responsible for such an act, it would be quite within the power and the right of the people to give that Government of which the Minister of Militia is a member to understand, that if such are the men chosen to fill important positions, the support of the people will be withdrawn. With the party lines that are drawn we have little sympathy. Generally speaking, they are marked by shrewd estimate of the public sympathy, and have little principle behind them. What will secure place and power for our party, is much more effective in council than—that will be for the greater benefit of the people. We should like to see some division upon moral questions, and would heartily support that party that should stand out for the right, irrespective of the old party lines.

One did not wonder that the Steamer Argyle was allowed to leave port with her load of passengers. It would seem strange to listen to the cheers with which the Highlanders were sent off, while the officers of the law were forbidding the steamer to leave the dock. Will the Ontario Government fulfil its promise to the Lord's Day Alliance with respect to the stopping of all steamers carrying passengers from Toronto on the Lord's Day? Or was it merely a shift to gain time? We hope it was not. We have been accustomed to think better things of the member of the Government who gave that promise than to suppose that he deliberately deceived those who accepted his words as honest.

The attitude of the Lord's Day Alliance will be commended in this matter. For years the Alliance has allowed itself to be forced into the false position of public prosecutor in matters where the law was clearly broken. It has drawn upon itself the abuse of the scurrilous section of the press that panders to the worst element existing amongst us, and it has laid itself open to the charge of being more fond of litigation than of what is supposed to be the policy of Christian men and women. We are glad to see that it has declined to prosecute, and that it has clearly indicated the parties who are responsible for the maintenance of the law in this respect. Will those parties act?

The Toronto Presbytery held a three hour's seditious last Tuesday, 2nd inst. It chose the Rev. J. W. Rae Moderator for the next six months, to succeed the Rev. J. A. Turnbull, who has held the office for a year. Considerable time was spent in discussing the recommendations of a committee, but these were finally adopted, much as they were presented. In the course of the discussion the question was raised as to the legitimacy of any Presbytery delegating its power to a commission. The custom has grown to some extent, but there would seem to be nothing beyond analogy to support it, so far as Presbyteries are concerned.

Port Credit and Dixie congregations came up with an unanimous call to Mr. Fulton, J. Worth B. A., a licentiate of Montreal Presbytery, and a member of this year's graduating class in Montreal College. These congregations are not strong, either in numbers or in financial strength, yet they have promised a stipend of \$810 per annum to their minister.

There is a good prospect of Mr. Worth accepting the call, and should he do so, the Presbytery will meet at Port Credit on the 16th August next for his ordination and induction. That will make the eleventh induction in this Presbytery within the year.

## THE DOMINION PRESBYTERIAN

On Thursday of last week the Presbytery met in Sutton and ordained and inducted Mr. K. McKerrall B. A., into the pastoral charge of the Sutton, Egypt and Pefferlaw congregations. Mr. McKerrall has a wide field, and an important section of it must be neglected unless he is given a helper for at least three months. The popular Jackson's Point summer resort is not much more than a mile away, and hundreds spend the months of July and August there, Roach's Point is about eight or nine miles distant to the west. Were the Presbytery to appoint a student to help Mr. McKerrall during the summer months, or for three months even, these two important points could be easily worked, and many of those who now get out of touch with the church services during the summer time could be held. The settlement of Mr. McKerrall marks a step upward for this charge, which was pretty well disheartened three years ago.

### Western Ontario.

The Rev. Mr. Ross, Guelph, officiated in Knox pulpit, Galt, on Sabbath last.

Knox College, Toronto, has appointed Mr. S. T. Church as lecturer in the subject of practical elocution.

Rev. Mr. Wilson, of Newbury, conducted the services in St. Andrew's church, Kippin, last Sabbath.

Rev. Dr. Waits, Owen Sound, returned from a trip to the maritime provinces on Saturday, and occupied his own pulpit last Sabbath.

Rev. Dr. Hamilton, of Motherwell, has purchased a residence in Stratford, with a view to making that his home after he retires from the ministry.

The lawn social, held by the Londesboro Presbyterians on the night of the 1st, was a grand success. The weather was all that could be desired and the attendance very large. The total receipts were \$114.

Rev. W. J. Clark, of the First Church, London, is at present enjoying his holiday in British Columbia. His pulpit will be occupied the next four Sabbaths by Rev. Mr. Cummings, of Nanaimo, B. C., and the succeeding four Sabbaths by Rev. Wylie Clark, of Brampton.

Rev. Thomas Wilson, pastor of the King Street Presbyterian Church, will leave after the second Sunday in July for Muskoka, where he will remain five or six weeks. His pulpit will be occupied during his absence by Mr. Robert McDermid, who graduated from Knox College in April.

Rev. J. G. Stuart, pastor of Knox Church, London, will leave next week for Gananoque. He will be absent for the balance of the month of July, and will visit Picton and the Thousand Islands during his trip. His pulpit will be filled by Rev. Henry Gracey, of Gananoque, whose place will be taken by Rev. Mr. Stuart.

The vacation of Rev. A. J. MacGillivray, of St. James' Church, London, will be spent near Sarnia and on the lakes. Rev. Mr. MacGillivray also expects to supply in the Central Church, Detroit, and in Toronto. His pulpit in London will be filled by Rev. Dr. Talling, at one time pastor of Old St. James'; Rev. J. McDowell, of Second Avenue Church, Detroit, and Rev. J. A. Turnbull, L. L. B., of West Church, Toronto.

Says the Advertiser: Rev. Dr. Johnston, pastor of St. Andrew's Church, London, will as in former years, endeavor to combine rest with preparation for the winter's work. He is at present taking part at the world's Christian Endeavor convention at Cincinnati, and will also be in attendance at the conference at Lake Orion, Mich., after which he will join Mrs. Johnston in Northern Ontario. Rev. Thomas Eakin, M. A., of Guelph, will preach in St. Andrew's for three Sabbaths of July, and Rev. James S. Scott, B. D., of Brantford, for two Sabbaths of August. Both are successful and able preachers, and Rev. Mr. Scott who is well known in London, has added to his equipment by extended studies in Germany and travels in Palestine. Rev. Dr. Johnston will resume his work in St. Andrew's on Aug. 18.

Presbyterianism is forging ahead on the Pacific coast. At the Synod meeting, Rev. W. Leslie Clay, of Victoria, the new Moderator, reported an increase in church sittings of 749, families 262, and membership 150. For ordinary congregational purposes there was an increase of \$5,000, and for missionary purposes, \$4,500. The total revenue of the church showed an increase of \$15,000.

### Eastern Ontario.

Rev. Mr. and Mrs. Duncan, of Woodville, have gone to Muskoka. Mr. Duncan may visit Winnipeg before returning.

Rev. A. K. McLeod, of Brighton, has been preaching very acceptably to the local lodge of A.O.U.W. in St. Andrew's church.

The Rev. D. McKenzie, of Toronto, and Rev. E. W. McKay, Madoc will occupy the pulpit of Woodville church during the absence of the pastor.

Rev. L. Beaton, of Moose Creek, is spending the summer holidays in Nova Scotia. He is accompanied by his sister-in-law, Miss McMillan.

Beaverton, Lake Simcoe, is becoming a favorite summer resort for preachers and teachers. Mr. A. F. Burchard, teacher, Cornwall, is spending his holidays there.

Rev. D. M. Martin, of Cannington, preached in Kirkfield and Bolslover on Sunday, the Rev. Mr. Smith, of Kirkfield, occupying the pulpit of Knox church for Mr. Martin.

Rev. R. Young, Pakenham, gave an instructive address to the children of the Sabbath School on a recent Sunday morning. Mr. Young preached in St. Andrews, Armprior, last Sunday.

Mr. Essoo, a native of Persia, and a medical student of Queen's University, Kingston, gave a very interesting and instructive address on the manners and customs of the people in Persia at Richmond, recently.

Rev. Mr. and Mrs. D. M. Martin, of Cannington, will spend a couple of months at Ethel Park, Beaverton, Lake Simcoe. Here also are Rev. D. Y. Ross, and family, of St. George. Mr. Ross is the fortunate owner of a pretty cottage on the lake shore.

The Fairfield Presbyterian Mission church is always noted for the excellent entertainment given every year. On Thursday night of last week their reputation was again made good, for the garden party was a great success. Tea was served outside the church, and the program given inside. St. John choir, Brockville, supplied the music, and of course it was good. Mr. Strachan and Mr. Burnett, were the speakers. The proceeds were something less than \$100.

The picnic held under the auspices of the Ladies, Aid of the Avenmore church on Dominion Day proved a very gratifying success. An enjoyable afternoon was spent. Addresses were delivered by Messrs. R. A. Pringle, M.P., John McLaughlin, M.P.P., Rev. Mr. Miller and Dr. Munro. Mr. W. B. Northrop, M.P., who was the guest of Mr. Pringle and accompanied him to the picnic, was invited to speak and gave an admirable address. Mr. Duncan McDermid filled the position of chairman most efficiently.

Rev. J. H. Higgins, B.A., of Hallville, died on Friday, June 28. Mr. Higgins has for the last twelve years been pastor of the Presbyterian congregation of Mountain, having been for several years the senior pastor of that locality. The funeral took place on Monday, July 1, the services being under the direction of the Brockville Presbytery. In the absence of the moderator, Rev. H. Cameron, B.A., presided, and the Rev. Prof. J. Scrimger, D.D., preached, and Rev. G. McArthur, B.A., addressed the mourners in behalf of the Presbytery.

The members of St. Andrew's Church, Brighton, took leave of Mr. Robt. Macklam, their oldest member and a greatly esteemed elder, by presenting him with an affectionately worded address, signed on behalf of the congregation, by Rev. A. K. McLeod, pastor; Mr. C. H. Becker, superintendent of S.S.; and by Maggie Moffatt, president of the Ladies, Aid. Mr. C. H. Becker spoke briefly, voicing the regret of the session and Mr. G. E. Newman that of the managers at the loss of Mr. Macklam, who is removing from the town in which he resided for sixty years.

On a recent evening a number of the members of the Bryson Temperance Union under the Presidency of Rev. R. Williams, held a public temperance meeting at Dunraven on Calumet Island. They enjoyed a pleasant drive, a profitable meeting, and over thirty names were added to the pledge roll.

Rev. Dr. Bell, of Chatworth, Minn., preached to his old congregation on a recent Sunday at Portage La Prairie. There was a large turnout of old timers to hear and see Mr. Bell. He was sent here in 1875 as a missionary and remained for fourteen years as pastor of the congregation. On revisiting this field he was warmly welcomed by many old friends.

**Northern Ontario.**

Revs. Graham, of Dornoch, and Matheson, of Priceville, exchanged pulpits last Sabbath week.

Rev. J. Black and wife, of Holland Centre, will holiday at Rochester, Boston, and other points across the line.

Work is progressing favorably on the new manse at Chatsworth, and the new church being built at Keady. A fine bell, the gift of the late D. Gilchrist, will be hung in the belfry of the latter.

Previous to leaving for Assembly Rev. James Buchanan, of Dundalk, was given a tangible expression of the good-will of his congregation there by a purse of \$33, accompanied by a short appropriate address.

The Sabbath School at Proton Station, invited the Instodge and Bethel Methodist schools to join them in their annual picnic on July 1st, which was accepted, and a kindly Christian feeling engendered thereby.

Rev. P. Fleming, of Maxwell, is in demand for special services just now. On Sabbath last he preached the annual sermon to the C.O.F. Court at Maxwell, and on Sabbath next will address the Orangemen at Feversham.

Rev. J. Little, of Chatsworth, conducted anniversary services in Chalmers Church, Flesherton, last Sabbath. The usual festival in connection therewith was dispensed with this year and free-will offerings taken on Sabbath instead.

Knox church Sabbath School Normanby, joined with S.S. No. 1 for a picnic on the 14th ult. There was a very large turnout and a pleasurable day spent together. An excellent programme was rendered, Rev. Mr. Campbell, presiding.

Dr. Fontain, of California, occupied the pulpit of Temple Hill church, Rocklyn, on a recent Sabbath, and a few evenings later delivered a lecture on Palestine in the same place. Rev. J. Goforth, missionary, occupied the pulpit on Sabbath last.

The C. E. Society of Chalmers Church, Flesherton, have elected the following officers for the ensuing six months: Pres., Miss Ellie Stewart; Vice-Pres., Mrs. Joseph Blackburn; Rec.-Sec., Miss Hamilton; Cor.-Sec. and Treas., Mrs. Blackburn.

The semi-annual meeting of the Orangeville Presbyterian W.F.M.S. was held in the Presbyterian church, Shelburne, on the 12th ult., and was fairly well attended by representatives from about ten congregations. Mrs. Pyke, returned missionary from China, was present, and gave an interesting address. Mrs. (Rev.) Anderson, of Shelburne, delighted the audience with her sweet singing.

**Ottawa.**

Rev. J. R. Conn, M.A., Blakeney, has been visiting friends in Ottawa.

In the absence of Rev. Dr. Moore, Rev. Thurlow Fraser preached morning and evening in Bank street church.

At the communion services in St. Paul's church Rev. Dr. Armstrong dealt with the subject of "National Righteousness."

The Rev. Dr. Bayne, of Pembroke, will preach morning and evening in St. Paul's church, Ottawa, exchanging with the pastor, Rev. Dr. Armstrong.

Owing to illness Rev. George Crombie was unable to take the services last Sabbath at the Glebe church for Rev. Mr. Milne, who is taking his holidays.

The communion services in Mackay Church last Sabbath morning was well attended. The pastor, Rev. Norman MacLeod, conducted the impressive services of the day.

General regret is expressed in Brockville over the departure of Mr. and Mrs. Ferguson and family, who will take up their residence at No. 4 Cliff street, Ottawa. The local press makes mention of Mrs. Ferguson's many amiable qualities, and of the valuable assistance she gave to the choir of St. John's church. The loss that Brockville sustains in her removal to the Capital will be Ottawa's gain.

**Quebec.**

At the annual meeting of Chalmers Church, Lingwick, Que., there were present the Rev. Messrs. M. McLeod, of Marshboro; D. McLeod, of Hampden; R. McLeod, of Ripley, Ont.; J. Buchanan and J. McKenzie, of Scotstown; A. K. McLennan, of Boston, as well as the pastor, Mr. McQueen. Addresses were given by the different ministers, several of whom were well

known to Lingwick in its earlier days, bearing testimony to the great progress made by the congregation within the past few years. A report of all the committees of the church was read. The different societies are doing good work. The Sabbath school has increased in numbers, the Ladies' Aid has been very successful in raising money for various objects, and a mission band has been formed. Not only are the church and the manse free from debt but there is a neat surplus on hand.

**Scholarships for Ewart Missionary Training Home.**

This Institution is doing a work which calls for a greater measure of support than it has hitherto received. It is intended to train Christian women for more effective service in the advancement of Christ's Kingdom.

It is under the supervision of a joint Committee whose members are appointed by the Foreign Mission Committee and by the Board of the W. F. M. S. It was designed primarily to prepare lady missionaries for the Foreign Field. It was felt that those employed in the difficult work of leading the Heathen to Christ, needed some practical training for it, and such instruction as would enable them to handle divine truth intelligently. Good work has already been done in this line by the Home, and six of those trained in it, are now engaged in the Foreign Field.

But from the first it was intended that the training of the Home should be open to all young women desiring to prepare themselves for higher usefulness either at home or abroad. The lectures and the practical instruction given have always been free to all, and no fee or charge has ever been made for these privileges. The courses of lectures are given chiefly in Knox College, and cover a wide range of Biblical, theological and practical instruction. The lectures extend over six months, and the practical training is intended hereafter to continue four months longer. The complete course requires two sessions, and though the lectures are entirely free, those who take the full course are necessarily involved in a considerable outlay for board and for incidental expenses, which they require to meet themselves. And as many young women who need such a training, and are most likely to profit by it, are by reason of their limited means, deterred from taking the course, the Joint Committee are very anxious to be able to offer scholarships to aid promising students who wish to take the instruction offered in connection with the Training Home.

I am glad to say that one or two scholarships have already been secured, and the Joint Committee are anxious that the liberality of Christian friends might put them in a position to offer six or seven scholarships to deserving students to aid them in meeting the expenses of the Home. We would like to receive scholarships of \$50.00, \$75.00, or \$100.00, as the donor may feel inclined to give. These may be designated for young women preparing for work among the heathen, or giving without reserve. Care will be taken that they are given to none whose character and diligence do not give promise of Christian usefulness.

Will not the wealthy members of our Church lay this appeal to heart? And even where wealth is denied, why should not a number of elect ladies, interested in this Training Home, combine to offer such Scholarship as their means will enable them to give? In so doing, they will help on a work full of promise for the future.

WM. MACLAREN,  
Chairman of Joint Committee.  
57 St. George St. Toronto.

The fascinating story of the work of Wm. Duncan among the Metlakahla Indians of Alaska is told as one of the miracles of missions by Dr. Arthur T. Pierson in the July number of the Missionary Review of the World. Illustrations from photographs accompany it, and give vividness to the narrative. The work among the Alaska miners is described graphically by Dr. S. Hall Young who has labored long and successfully in the gold regions and elsewhere. An article by Archdeacon Phair, of Winnipeg, tells of the difficulties and encouragements of work among the Indians of Canada. The Islands of the Seas are the theme of an excellent article by Dr. Samuel McFarlane, of England, who writes on "Pioneering Among Cannibals," and other articles of interest are "The Yellow Peril," and "Chinese Fanaticism"; "Hymns of Native Christians," "Colleges in India," "Missions to Lepers," etc. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

**British and Foreign Items.**

Ireland is growing in popularity as a resort for summer tourists.

The Duke of Cornwall's collection of stamps is said to be worth £100,000.

Ireland produces 140,000,000 yards of linen per year to England's 45,000,000.

Kaid Maclean rarely dons European clothes. He prefers the Moorish costumes.

South Australia allows no religious instruction at public schools in ordinary hours.

The population of the United Kingdom passed that of France for the first time in 1892.

The Christian Fellowship Association are holding open-air meetings at Innerleithen.

Dunblane is rich in its historical settings, but not more so than in its fine natural beauty.

The Duke and Duchess of Connaught will probably spend September at Abergeldie Castle.

Dr. Logan Campbell, Mayor of Auckland, New Zealand, was born in Edinburgh 84 years ago.

The births registered in London during the year 1900 numbered 1,308,688, or 28.6 per 1,000 of the population.

The public-houses of London, if set side by side, would reach a distance of something like seventy-six miles.

Over 7000 men deserted from the French army last year. Great Britain's record for desertion is under 300 in one year.

There was buried in Hamilton Cemetery the other day Mrs. Anne Buchan, widow of the first Free Church minister of Hamilton.

Mr. Andrew Carnegie has offered the congregation of Abbeyhill United Free Church an organ to cost between £500 and £600.

A memorial tablet to the Rev. Mr. Wright, a former minister, was inaugurated on the 9th ult., in Swinton United Free Church.

The various Presbyterian bodies in Australia have just united, the united church comprising some 500 clergy, and 400,000 adherents.

Lord Salisbury now holds the record as having been Prime Minister longer than any other statesman since the Reform Act was passed.

While in Scotland in the autumn the King is to divide his time between Balmoral and Mar Lodge. He has taken Abergeldie shootings and fishing.

It is just fifty years since the first Y. M. C. A. was established, and now the organization has spread to 1,500 places in various parts of the world.

The punishment for bigamy in Hungary is compelling the man to live with both wives in one house. How cunningly cruel the Hungarians must be!

The Rechabites are making considerable progress in Britain. The Order has 170,000 adult and 100,000 juvenile members an increase of nearly 30,000 in the past year.

The five largest cities of England, exclusive of London, are as follows:—Liverpool, 684,947; Manchester, 543,069; Birmingham, 522,182; Leeds, 428,953; Sheffield, 380,717.

Hon. John Mackenzie, New Zealand, late Minister of Lands and Immigration, who was made a K. C. M. G. by the Duke of Cornwall on his visit to Wellington, is a Ross-shire man—born at Ardross in 1838.

In Philadelphia one of the principal gambling houses has an automatic organ that plays hymns while the patrons play poker. The innocent police, sauntering by, think there is a private prayer meeting.

A marriage has been arranged between Wm. MacIntosh Macleod, D. D., youngest son of the late Norman Macleod D. D., of the Barony Parish, and Constance Helen, widow of the late Cecil Scott Arkcoll, of Curie Park, Hurstmonwex.

At Thrum's there died on the 17th ult. Mr. David Mealmaker, a member of the Town Council and an ex-Bailie of the burgh. He was a member of the Town Council and an ex-Bailie of the burgh. He was a member of the original Auld Licht Kirk of "Thrum's," but latterly joined the United Free Church.

**The Secret of Victory.**

Send me the names of ten or more earnest Christians, mentioning this special offer, and I will send you, free, a booklet, "Pentecostal Messengers," or "Goodbye's Commentary on the Thessalonians," which explains this subject. Address Mr. W. W. KNAPP, office of God's Revivalist, CINCINNATI, O.

## World of Missions.

### The Church of the Waldenses.

The Waldensian Church in Italy makes steady progress. A map indicating its stations shows that the whole country is being dotted over with congregations and places of preaching. Besides the mother church in the valleys with its 15 parishes, and those of Pinerolo and Torino, there are 48 ordained pastors, 8 evangelists, 11 teacher evangelists, 65 teachers, and 12 colporteurs at work. In the Church there is a membership of 5,310. The regular hearers are 8,250, and occasional hearers 79,665; 4,083 pupils are in the Sabbath schools, and there are 3,387 day and evening pupils. At the head of the work stands "The Board of Evangelization," of which Dr. Matteo Prochet, well known in this country, is president.

### A Trial to Missionary Flesh.

Dr. A. S. Wilson, a missionary of the American Presbyterian Church at Kodoli, India, writes: "This famine has thrown us into personal contact with the people as never before, and we have tried to make the most of our opportunities and are hoping for great results. There is a side to this personal contact which I have not seen emphasized anywhere, but which is very real to us. Old missionaries say they never had to fight vermin as in this famine. When you came in from a distribution of clothing or grain, tired in body and spirit, but inclined to feel good at the thought of the suffering you have relieved, it is a little disquieting to find that your clothing is full of fleas and bedbugs. But this is our daily experience, varied by occasionally finding what Bill Nye called 'restless little stowaways' in our hair. We have learned to control the first feeling of utter loathing which used to seize us on making these discoveries, and we try to be philosophical, but it is pretty tough on the children, who sometimes manage to get their share of the 'white man's burden.'"

### Protestantism in France.

A well-known French pastor, R. Saillens, recently in London, has been giving his views upon the present situation in France. He says that there is an unmistakable revival of church-going and external Catholicism in France just now, and that this is due, not to any serious belief in the Catholic creed, but to the sheer despair which has seized many parents in view of the results upon their children of a Godless education. The average Frenchman confounds Christianity with Romanism, and he has been taught from infancy that Protestantism is synonymous with rationalism and the negation of Christianity. He sees that the negation of Christianity has produced disastrous results upon morals, and to save these he imagines he must do homage to Catholicism, and invite the priest to exercise his functions. There is in France at present a fruitful soil for the truth, if only the sowers could be confederated. Single-handed work is too slow; a combined movement is needed.

### The Secret of Victory.

Send me the names of ten or more earnest Christians, mentioning this special offer, and I will send you, free, a booklet, "Pentecostal Messengers," or "Goodbey's Commentary on Thessalonians," which explains this subject. Address M. W. KNAPP, office of God's Revivalist, CINCINNATI, O.

## Health and Home Hints.

Set a small box of lime in the pantry, and it will help to keep it dry and the air pure.

Exercise will do for your body what intellectual training will do for your mind—educate and strengthen it.

Soda should never be used for flannels; and if they are kept in good condition they should be neither mangled nor ironed.

All furniture should be cleansed occasionally with warm water and soap; it must afterwards be rubbed perfectly dry, and then polished.

Stocking mended with silk instead of the ordinary wool will not chafe tender feet. The silk should be almost as thick as buttonhole twist, and as it lasts a long time it is not as extravagant as it sounds.

It has been positively ascertained by expert chemical analysis that rice contains more nutritive elements than any other grain. It will sustain life better and longer than any other cereal, a fact well-known throughout the Eastern countries from time immemorial.

Lamb kidneys are a good breakfast dish, too. They may be stewed, peeled, and cut up the day before they are needed, and quickly heated in a rich sauce made of stock or beef extract, Worcestershire sauce, chopped parsley, and lemon juice. A quantity of mushrooms, either canned or fresh, are a pleasant addition to the whole.

July home breakfasts.—A light meat which may be served for the morning meal if it seems impracticable to dispense with it altogether, is liver and bacon, prepared by cutting the thin liver into pieces the size of a silver quarter, and putting them on small skewers furnished by the butcher, alternating each bit with one of still thinner bacon, of the same size. When the skewers are full they are to be turned in a hot, dry frying-pan until the meat is brown, then they are to be laid on strips of toast, with the same garnish of parsley and lemon called for by so many dishes.

Rhubarb Jelly.—A very pretty as well as agreeable and refreshing jelly is made from rhubarb, with the addition of a little gelatine and the rose-colored tint that comes with commercial gelatines like Knox's. Stew the rhubarb until tender, adding water barely to cover, and strain through cheese cloth. Add an equal quantity of sugar by measure and a tablespoonful of the granulated gelatine to each half pint. Dissolve a pinch of the rose gelatine in a very little water, and add to make the color as desired. Stir over hot water until sugar and gelatine are perfectly dissolved; then strain and mold. Serve very cold. This jelly goes very nicely with flaked rice, tapioca or cream of wheat.

Gooseberry Shortcake.—Make a shortcake of the biscuit order, but light and short, remembering that much handling destroys its lightness. A level teaspoonful of baking powder to a cupful of flour, and a bit of butter as large as an English walnut, give the right proportions. Add a pinch of salt and mix with milk, using a knife, to a very soft dough. Turn upon the board and gently put it into shape, and bake in one or two flat cakes as crust is preferred, or otherwise. Butter while hot, splitting if one cake only is used, and fill with the gooseberries, stewed and sweetened while the shortcake is baking. Put together and cover with the fruit. Serve with cream and sugar. Green currants and gooseberries, as well as ripe ones, and stewed rhubarb, all make very acceptable shortcakes after this rule,

## Why Women Have the "Blues."

"Why do so many women have melancholia?" repeated the doctor, who has a large practice among the "depressed" and "nervous" feminine population. "Because they don't care to avoid it. Because they absolutely disregard the rules of mental and physical well-being. Because they would rather eat what they like and suffer indigestion and the blues afterwards than to eat what is good for them but doesn't tickle their palates. Because they'd rather sit about on soft cushions than take a tramp six miles through the open air. Because they haven't enough to occupy their minds and their hands."

Then the doctor paused to take breath, and began again somewhat less aggressively: "It is never the women who have cause to feel blue," he said, "who indulge in blues. The women who have shiftless husbands, hard-hearted landlords, sick babies and all the usual accompaniments of poverty never grow so depressed that they have to be treated for it. They are too busy. It's the woman with an adoring family, social position and a comfortable income who doesn't find life worth living. It isn't the servant girl who gets up at six to kindle the fire and who slaves all day who indulges in melancholia, but the daughter of the family who arises at eight, dawdles over her breakfast, reads a little, practices a little, shops a little, craves excitement with all her heart, and is melancholic because she doesn't have it.

"There is no habit which grows upon one so rapidly," went on the doctor. "It becomes a disease in a very short time. My own plan, whenever I feel an attack coming on is to put on my walking boots and tramp vigorously as far as I can. It is simply impossible to exercise and feel blue at the same time. Of course, a general care of the health is necessary, and work is the chief factor in effecting a cure. Every woman who has a tendency to melancholia should have an occupation which, if it doesn't entirely absorb her, will at least keep her busy. And she should give her mind up to practical rather than theoretical affairs. She should study how to put an extra shelf in a cupboard or how to stop a squeaking door, or how to make an overshoe that won't come off at the heel, rather than the teachings of the theosophical school or the philosophy of Herbert Spencer. Ordinarily good health, plenty of exercise, plenty of work, and an interest in the affairs of this world are the great preventives and cures of melancholia." —London Doctor.

### Cutting Our Wings.

Plato says that we all once had wings and that they still tend to grow out in us, and that our burnings and aspirations for higher things are like the teething pangs of children. We are trying to cut our wings. Let us not despise these teething seasons; though the wings do not become apparent they may be starting under many a rough coat, and on many a clumsy pair of shoulders.—H. B. Stowe in "Old Town Folks."

Do you remember some of the books you read, but did not allow to lie on the table where others of the family would see them?

"Blinks has a perfect mania for condensing everything. Did you hear how he proposed?" "No." "He held up an engagement ring before the girl's eyes and said 'Eh? And what did she say?'" "She just nodded."

**Presbytery Meetings.**

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

**SYNOD OF MANITOBA AND NORTHWEST**  
 Brandon, Brandon, 5th March.  
 S. parior, Fort William 2nd Tuesday March, 1901.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Manitou, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 8 p.m.  
 Minnesota, Shovel Lake, March 3, 1901.  
 Mollita, Carnduff, 12 March.  
 Regina.

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

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

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

Whitby, Whitby, 16th April.  
 Lindsay, Woodville, 25th June, 11 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Orangeville, Tuesday in May prior to the week of synod meeting.  
 Barrie, Barrie, March.  
 Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.  
 Algoma, Simsbury, March.  
 North Bay, Huntsville, March 12.  
 Sauguen, Knox, Harrison, March 12, 10 a.m.  
 Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Quebec, March 12, at 4 p.m.  
 Montreal, Last Tuesday of June.  
 10 a.m.  
 Glenarry, Alexandria, 2nd Tues. July.  
 Lanark, Renfrew & Carleton Place, April 16, 11 a.m.  
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
 Brockville, Cardinal, 2nd Tuesday July 3p.m.

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

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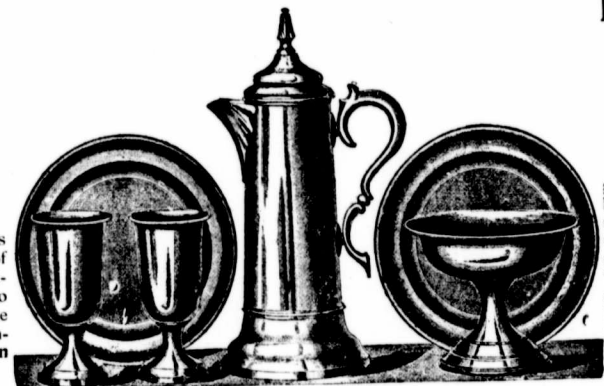
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**FREE - -**  
**For a Few**  
**Hours' Work**

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



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

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

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

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**BIRTHS.**

At 'Burside Cottage,' Brownsburg, Que., on June 30, 1901, a daughter to Mr. and Mrs. A. McQuat.

**DEATHS**

In Wingham, on June 22nd, Mary relict of the late Duncan McTavish, aged 61 years.

At Ottawa, early on Thursday morning, July 4, 1901, Amelia, wife of ex-Mayor F. McDougal.

In London, Ont., on July 1, 1901, Mrs. Margaret Gibson Caldwell, in her 75th year.

At his residence, lot No. 17, in the 7th concession of the Ridge, West Hawkesbury, Co. of Prescott, Ontario, on Friday, June 28, 1901, Roderick McCrimmon, in his 81st year.

At Winnipeg, on June 26, 1901, Caroline Jennings, beloved wife of Mr. George Laing.

At New York, on June 24, 1901, Freddie, eldest son of Fred. Harriman, late under-steward to Lord Aberdeen, at Government House, Ottawa.

**MARRIAGES.**

At the residence of the bride's parents, Fitzroy, 26th inst., by Rev. D. J. McLean, M. A., of Arnprior, Catherine E. Sims, daughter of Mr. John Sims, to Mr. Wm. S. Thompson, of Ottawa.

At the residence of the bride's parents, Blakeney, 25th inst., by Rev. J. R. Conn, M. A., Miss Jean Merlees, to Mr. Alex. H. Stewart, of Swanton, Vt.

At the residence of the bride's parents, on July 3, 1901, by the Rev. A. C. Reeves, B. A., Wilbert George Henry Brown, of Lindsay, Ont., to Isabella Dean Cumming, second daughter of Robert A. Cumming, Campbellford, Ont.

On July 3, 1901, at 120 Florence street, Ottawa, by the Rev. Mr. Herbison, Miss Georgina, only daughter of the late Robert Cowie, of Perth, to John Headley, of the Ottawa Electric Railway.

At Knox Church manse, on the 29th June, by the Rev. Jas. Hastie, Fred. Sheppard to Margaret M. daughter of Frank Branchaud.

At the home of the bride's mother, Colborne township, on June 26th, by Rev. Jas. A. Anderson, B. A., Mr. Thomas John McBride, of Essa township, Simcoe county, to Miss Dora E., only daughter of the late late Alexander McNeil.

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