

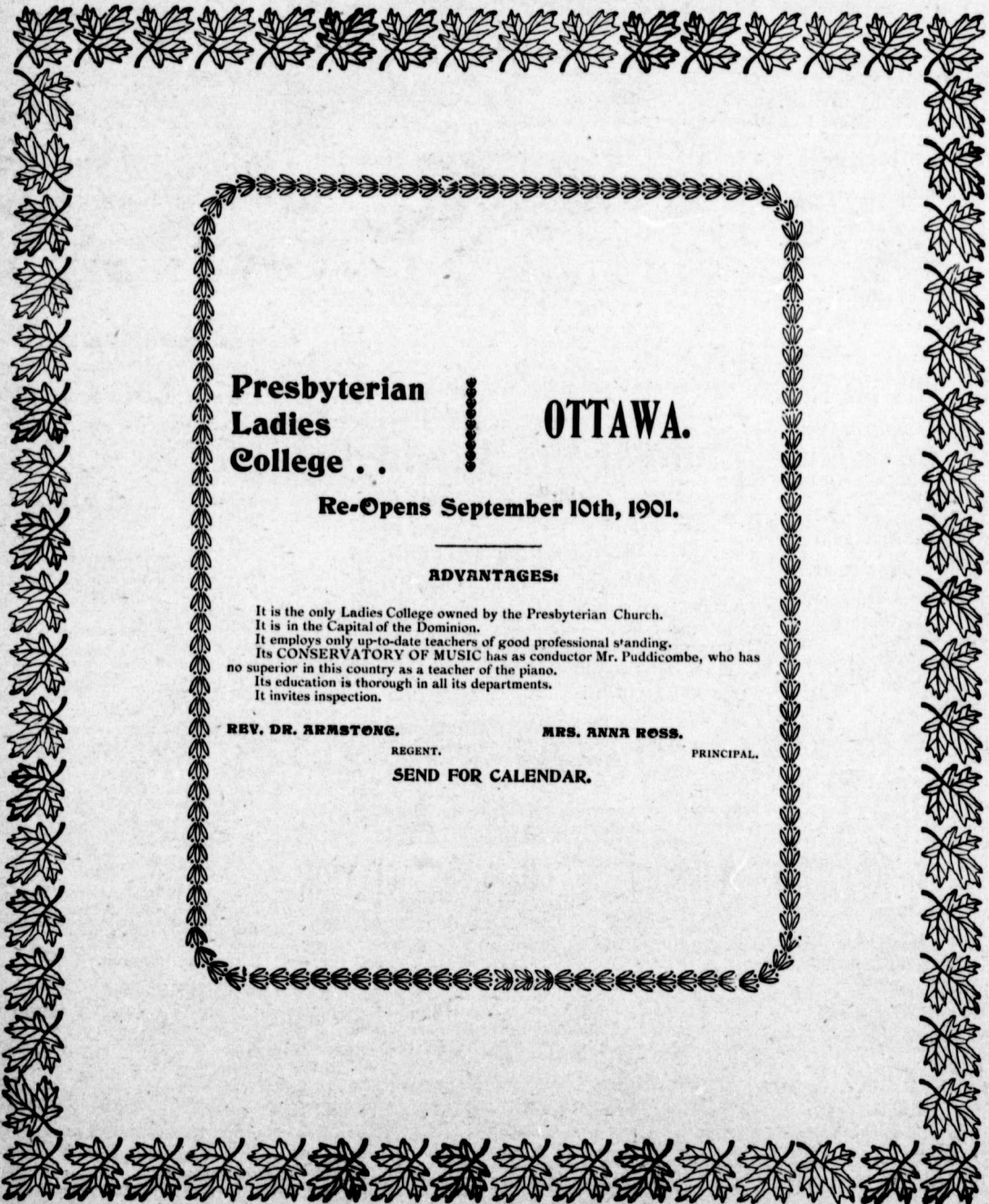
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DEBENTURES:

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

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 Trains leave Ottawa Central Depot daily except Sunday.
 6.10 a.m. Local, stops at all stations.
 9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20.
 8.00 a.m. Local, Sundays only, stops a all stations.
 4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
 4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
 6.40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

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

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 Place Viger Station 12.55 p.m., 10.30 p.m.
 All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 25.20 a.m. Express 4.10 p.m. Express 10.40 p.m.
 Leave Place Viger Station: Local 8.20 a.m. Local 5.45 p.m.

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Note and Comment.

The popularization of Canada on its conquest by the British in 1763 was 65,000 inhabiting a narrow slip along the St. Lawrence.

Mr. Andrew Carnegie's name has been brought forward in connection with the Lord Rectorship of St. Andrew's University, Mr. Stewart's term of office expiring this year.

Because King Edward is looking sad since his sister, the Dowager Empress's death, correspondents say that it is because he "is suffering from cancer of the tongue and that he cannot live many years." They do not concede natural fraternal feeling to kings.

It is said that it is because Boston never had a Tammany, or a boss to govern it from the other side of the Atlantic, that its tax rate has for a long series of years been much below New York's. Fortunate Bostonians pay only \$17 per \$100, while fortunate New Yorkers pay from \$23 to \$25.

We are glad to learn from Dr. Gray's "Campfire Musings" in the Interior that the report that appeared in the Associated Press that he had retired from the editorship of that paper was incorrect. He announces that he "is still at the old stand, keeping tavern as usual." This will be good news to the readers of the Interior. Dr. Gray is a unique personality and force in religious journalism, and when he retires we shall not soon see his like again.

Dr. Byle, the Bishop of Exeter, England, is evidently a keen admirer of Scott. At a prize distribution he handed a boy a copy of "Marmion." "Have you read it?" inquired the prelate. "Yes," said the boy. "Then," said his lordship, "read it again." This recalls the story of James Russell Lowell. "How are you, Russell?" inquired a visitor in the last days of his fatal illness. "I don't know, and I don't care," was the reply; "I'm reading 'Rob Roy.'"

Ottawa is naturally proud that it has come creditably through the Census ordeal, and now the city is beginning to look forward with interest and enthusiasm to the Royal Visit. The Duke and Duchess are to spend three or four days in the Capital, and it is important the city which is the seat of Government should present a good appearance. Ottawa is a fine city and it has all the vigor of giving life, with its natural and political advantages it should continue to improve through the coming years.

Lord Roseberry's recent speeches on the divisions in the Liberal party and his own relation to that political organization has created a tremendous stir. This is how a North of England Radical journal sums up the impression that was made by it: "Lord Roseberry has during the past week gone out of the list of political planetary lights. Nor do I think that if we have to take account of him hereafter as a comet he will create any appreciable disturbance of the great bodies of the political firmament. He

may be a very large comet. He may be as large, figuratively, as the Great Comet of 1861, the nucleus of which is set down at 400 miles, while the tail was tremendous, the whole travelling at the rate of 10,000,000 miles in twenty-four hours. "On June 30th," said the recorder, "it was suggested that we were in the tail—there being 'a phosphorescent auroral glare.'" Lord Roseberry seems to have become that—a mere gaseous glare.

Speaking at Northfield the other week the Rev. G. Campbell Morgan said:—I am sometimes asked if I believe in faith healing, and I always say absolutely 'No.' I believe in divine healing, which is a very different matter. I do not think there is any healing that is not divine. When I am ill I will get the best medical skill I can, and thank God for it every time, perfectly sure that under certain conditions and at certain points for certain reasons God can heal me without medical skill if He will to do it. What I object to in the nonsense talk of to-day is that God must heal me if I want it, whether He wills or not."

The Census has come, but we cannot say that it has gone, it is likely to be with us for some time the subject of much discussion, of varied enquiries, and even of jokes clever or otherwise. The net result is no doubt disappointing. Most people would have been glad to hear of larger gains in population. In Ontario there is not a large natural increase and as one class of our young men goes out to fill important positions in the United States and another gives heed to the exhortation "Go West, young man" we are bound to show a decrease unless we have great gains from other quarters. Some are disposed to say that it does not matter so much about numbers. We need quality. Well are we cherishing the forces which move for high quality of character.

Canon Westcott head master of Shelburne College giving an address at Llandoverly College paid a touching filial tribute to his father who died three days before. At the close of his speech he said:—I wish to do my duty, as I may, and follow in his steps as and I wish I could have spoken as he would have spoken to you, but in saying this at least I shall be giving you a true and last message from the departed. There is but one thing in life that can bring happiness—it is to follow Christ; there is but one thing in death which can bring peace and comfort—it is to be found in Him. As my father lay dying, speaking with the utmost difficulty, he asked that two prayers might be said. One was the General Thanksgiving, and the other was the "Prayer of Humble Access," from the Holy Communion. It seemed to be very beautiful and inexpressibly sad. After seventy years' of such devotion to God as has fallen to few men, he wished to thank God for His love and mercy that had followed him all his days. After seventy years of service he committed his soul to God in perfect childlike trust. May we in our turn die the death of the righteous, and may our last end be like his." One newspaper notice of the late Bishop

makes the following statement:—"One of staunchest churchmen, Dr. Westcott had won, by his intellectual gifts and moral earnestness, the admiration and respect of those who stand outside the Establishment. He was the most erudite Bishop of his time, as distinguished in Biblical scholarship as Bishop Stubbs in the field of English history. He was famous as the author of many theological works, and was a great advocate of missionary teaching, four of his sons, including the late Robert Basil, taking up work as missionaries in India. But the Bishop showed that a life spent among books does not necessarily unfit the student for duties demanding tact, judgment, and knowledge of human nature."

The same correspondent of the same journal (The Sunderland Daily Echo) had a recent experience of a heavy thunderstorm and this is the way in which he endeavors to do justice to his feelings:—"Spread out the thunder into its single tones," says one of Schiller's dramatic personages, "and it becomes a lullaby for children; pour it forth in one grand peal, and the royal sound shall awaken the heavens." Well, the thunder last night, and especially one "brattle" about midnight, was not spread out into its single tones, and so far from being a lullaby for children it awoke thousands of sound sleepers as though it had been the crack of doom. I cannot recall the equal of that terrible burst of noise. That it left the roof on the house seemed to be a miracle. Well, the storm doubtless did much good, though farmers with cut hay out will not be grateful for the torrential rain. I cannot help thinking, however, that Agricola has in many cases only himself to blame for loss sustained in this way. Hay that should have been got in was left out.

The death is recorded of Mr. James G. Clarke Editor of the Christian World. Mr. Clarke followed his father in the Editorship of this important journal in 1888 and has worked hard until he fell a victim to a malignant disease at the early age of forty-six. He received a university education before devoting himself to literature; as conductor in a paper and partner in a great business he displayed real and varied ability. The Correspondent of the British Weekly says "His ideal of an editor was that of a master-workman who leaves no detail unattended to. Mixing little in society he devoted himself to work and spared no pains to keep his paper abreast of the times. In religious matters he displayed a tolerance that has sometimes been mistaken for weakness. In politics he was not a 'Little Englander' and the live toilers by the Christian World during the present war has been a disappointment to some of the extreme sections of the Liberal party. Yet if ever a man hated war it was James G. Clarke, the most peace-loving man of mankind. But he loved freedom more than peace and recognized that this struggle with Boerdom was a fight for liberty and free institutions against a narrow and selfish oligarchy." There are many other tributes to the man's courage, modesty and Christian courtesy, and we may well say that a vigorous Christian worker has been called to his reward.

The Quiet Hour.

Jacob at Bethel.

S. S. LESSON for 8th Sept. : Gen. 28 : 10-22.

Jacob is anything but an improvement on Isaac. We have several pictures of him taken during the forty years since he was a lad playing with his brother Esau, and none of them flatter him. First is the picture of the twin baby boys, with Jacob's hand clutching Esau's heel. He was rightly named "Supplanter." Then there is the picture of the cunning young Jew, bargaining with a mess of pottage for his famishing brother's birthright. And there is the picture of Jacob, with kid skins covering his hands, impersonating hairy Esau, the heir, and thus stealing his brother's blessing from their blind father. It was the climax of impudent trickery, in which he was assisted by his deceitful mother, that would have brought the thunderbolt of generous, careless Esau's wrath down upon the trickster's head had he not fled like the mercenary craven he was. That is the basis of the present picture of Jacob, alone with nothing but a staff in his hand, fleeing from his home and fatherland.

Is it right to call Jacob a bad man? Is it reverent to speak so of one of God's patriarchs? Yes; for these are God's own pictures of him. They show of what unpromising material God will undertake to make a saint and a prince. Jacob was born with more of Rebekah's petty, intriguing nature than of Isaac's large hearted goodness. And the very nourishment in his mother's milk, and the influence of her scheming, cozening example, had added its acquired meanness to hereditary meanness to make Jacob a typical Jew, grasping, over-reaching, unscrupulous.

But God doesn't get all His material for saints from the cradle. He doesn't turn a man down because he was born a thief or a drunkard. Christ came to be a physician to the sick. He is the Shepherd of the lost sheep.

One of the workers in this office gives a night every week to the Merrimac Street Mission. A man is welcome there whether or not he wears a collar, or even a coat. He may be half drunk, but so long as he is not boisterous and abusive, they are glad to see him. He may be wholly degraded, or he may be a criminal fleeing from justice, yet out of that sort of mud diamonds have been dug, and are being dug. If you could hear the testimonies and see the bright, clean faces of some of the men who a few months or a few years ago were rescued through that mission from drunkards' lives, you would not be surprised that God was not discouraged with such unpromising material as Jacob.

When is misfortune good for you. Sometimes when a man thinks his misfortunes are driving him straight to the devil, they are driving him straight to God. No doubt Jacob felt God-forsaken, as, in obedience to his artful mother's scheming, he hurried off to Padan-aram, ostensibly to get for himself a better wife than the Hittite maidens made his brother Esau, but really to escape his brother's honest wrath for the trick he had practised on him.

Jacob was a home body, and he was homesick and heartsick as he pillored his head on a stone that night; as miserable a

fellow in his feelings, probably, as any outcast that ever passed your door.

But hard luck is not the worst thing that can befall a man who is doing wrong. The harder the way of the transgressor is, the more likely he is to want to get out of that way into the right one. What Vice-President Roosevelt has said about the danger of success applies to the individual as well as to the nation. And it applies especially to the man who is doing wrong.

Marrying a wife too good for him. A word might be said here about Jacob's choice of a wife. His mother, like a great many doting mothers, wanted him to have a better girl than she had been training him to deserve. The one part of a mother's business that is most neglected is making of her son the kind of a husband for some other woman that she coveted for herself. A great many husbands are spoiled in the making, in their mother's hands. It is not so often "the kind of pies my mother used to make" that breeds trouble in the new dove cot, as the kind of a man mother has made. She fosters her boy's vanity by telling him he is pretty, and his self-indulgence by making a pampered idol of him. She ingrains cruelty into his nature by the way she lets him abuse the cat and run over the servants. She intrigues to get him introduced into the kind of society that, with the money she lavishes upon his every whim, helps to make a rake and a brute of him. And then she is anxious to marry this self-abused, and sometimes diseased, lump of broken-down humanity to some pure girl whom she hopes will sober him up and make a man of him. To my mind, the spring of a tigress on a beautiful gazelle which she kills as prey for; her cub is merciful by the side of the heartlessness of some match-making mothers in contracting "good marriages" for their broken down sons.

Jacob's stairway is our highway. Jacob's dream of a stairway reaching from earth to heaven has become a reality. The ladder he saw has been planted by the side of every man who hears the gospel. Nathanael got a clearer vision of it than Jacob, when Jesus said to him, "Hereafter ye shall see the heaven opened and the angels ascending and descending upon the Son of man." The bottom rounds of this ladder are repentance, faith in Christ, and so on.

Men to-day are surprised to find God in places where he is not popularly supposed to be—outside of Sunday and outside of the church. A lawyer finds him sometimes when he goes to force payment of a claim against some unfortunate but God-fearing debtor. A judge is sometimes surprised to feel God's presence in the police court in the person of some artless child witness or some transparently innocent prisoner. Men who are trying to drive a hard bargain against their consciences, as Jacob did, suddenly find God standing before them. A swearer in a Pullman car found God there in the heart of a porter who reproved him. A young student, going to celebrate his birthday with some roistering fellow students and "college widows," found God in the street-car, through a woman and child that reminded him of his dead mother and himself; and he recalled and kept his promise to that dead mother to spend the eve of every birthday in a prayer meeting.

And Jacob, unexpectedly finding God in Bethel, took away with him something that shaped his whole after life. He took what every young man needs to take who is starting out in life—a feeling that, thoughtless and sinful man though he has been, henceforth God is going to be a factor in his life. This truth did not come full orb'd to Jacob then, but he never let go of it. The young man that does that is lost.

The New Covenant—A Lost Secret.*

BY ANNA ROSS.

VII. The Second Covenant Promise.—Teaching Life.

"They shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest." Heb.

"A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and give you an heart of flesh." Ezek.

These two promises are one and the same. The first promises the God given knowledge of God. The second, such an impartation of life that hearts of stone shall become hearts of flesh.

Now the only possible method of introducing life into hearts is to communicate what at the fall we lost, the true knowledge of the living God. Our Lord puts that past doubt in the words, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou had sent." The knowledge of God is life. To communicate the knowledge of God is to communicate life.

From the earliest days, men have wearied themselves to communicate the knowledge to their neighbors and their brothers. God now announces that in the glad Messiah days His covenant people shall cease from attempting that work, which, in merely human hands, can never be anything but failure. Yet the work shall be done. This marvelous knowledge shall be so taught that God Himself shall look upon His people and shall say of them, They know me. He sweeps away all human teachers, and yet He says, They shall be taught. This can mean nothing else but that He undertakes to be the Teacher. He undertakes so to manifest Himself to them that all shall know Him from the least to the greatest.

This is the covenant, but what are the facts? There are real believers who know so little of the measureless love of God that they are continually afraid that He will do them harm,—so little of His truth that they cannot get rid of the idea that His promises are larger than His purposes,—so little of His faithfulness that they have no settled conscience that He may be relied on to keep His promises at all,—so little of His wisdom, His prudence, that they are constantly afraid that He is making blunders in His management of themselves,—so little of His holiness that sin, O the pity and the shame of it!—that sin seems a rather small thing. Is that the kind of knowledge of Himself that God has covenanted to give to His people, "from the least of them to the greatest of them?"

That is Old Covenant knowledge of God. That is wilderness knowledge of God, quite competitive with endless murmurings and failure. God would not own that as His new covenant work.

If, then, He has covenanted to do the teaching Himself, and to give such a knowledge of Himself that His people shall know Him, how come it that they do not know Him?

Is it not simply because the church has forgotten that she holds such a covenant promise? He does not know it, she does not claim it, and so it lies a dead letter in her hands.

She is a hungry pauper, with a check for measureless wealth hidden among her rags. But she has either forgotten that it is there, or does not believe that there is any power in it, or does not know how to present it. So she goes about asking alms or lying down hopeless in her poverty when she might be drawing her millions.

The little book—The New Covenant, a Lost Secret—out of which these extracts are taken, will be ready in a few weeks. Any one wishing to order a copy can do so through the "Dominion Presbyterian." Price \$1.00, to be paid when the book is received.

Knowing God.

BY REV. FRANCIS E. CLARK.

This meeting may be the most blessed of all the year to all of us Endeavorers, if we only get at the heart of the lesson. Here is its great truth: it is not only possible to know about God, but it is possible to know God, to become acquainted with Him; then all good things will follow.

To know God! Ah! this is knowledge indeed. It brings wisdom beyond any university course, beyond anything that travel or genius can give; and it is within the reach of every poorest and least gifted stay-at-home.

To become acquainted with God! That means the best society! Emperors and nobles can have no such society as the humblest child of God, unless they, too, acquaint themselves with Him.

How can we become acquainted with Him?

Never, if we live thoughtlessly, selfishly, sinfully.

Never by simply praying a formal, routine prayer for some personal gratification.

But we can become acquainted with Him by using the Quiet Hour right. That is what this blessed hour is for—to acquaint us with God.

First. In the Bible. There we read our Father's letters to us, thoughtfully in the Quiet Hour, and thus become acquainted with Him.

Second. In the stillness we sit before Him, dwelling upon His nearness, His might, and His goodness, and thus become acquainted with Him.

Third. In Jesus Christ, the image of the invisible God, we see His supreme love, and thus best of all, come to know Him whom to know is life eternal.

Living and Learning.

BY REV. JOHN E. POUNDS, D. D.

There may be such a thing as love at first sight, but there is no such thing as acquaintance at first sight. We can know only those with whom we have lived as members of a family live together. The contact of the disciples with Jesus was daily, hourly. One may learn in a moment that God is, but it will take more than an earthly lifetime to learn what He is. It is the duty of youth to study His character, the business of manhood to encamp with the armies of the Lord and fight the foes of righteousness at His side, the joy and support of old age to meditate upon His goodness. And the result of this acquaintance is most blessed, for to know God is life eternal.

Cleveland, O.

Our Young People

Seeing the Invisible.

BY REV. JOHN F. COWAN, D. D.

"Trust your eyes," says the matter-of-fact man. "Don't trust your eyes," warns the mirage, the ocular illusions of the juggler, the clashing reports of eye-witnesses. It is only the trained eye that can be trusted, and eyesight that has been cultivated in harmony with a keen spiritual perception will see much that is invisible to the eye that is the window of a dull or dead soul. "I never saw such colors in a sunset," said a blunt critic of Sir Joshua Reynolds. "Don't you wish you might?" was the retort of the great painter who overheard the remark. And Sir Joshua actually taught the British public to see in sunsets what he saw.

In the eleventh chapter of Hebrews we have a long list of Old Testament worthies who, seeing the invisible, like Elisha, "By faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens." And these, with Paul and Stephen, and the New Testament worthies, are an encompassing cloud of witnesses to our struggles. There is inspiration in such companionship. There is strength in the example of One who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Daily Readings.

Mon., Aug. 26.—Divine companionship. John 17: 20-26
 Tues., Aug. 27.—Practising His presence. Acts 10: 24-33
 Wed., Aug. 28.—A quiet hour. Luke 6: 12-19
 Thurs., Aug. 29.—Acquaintance by obedience. John 9: 24-33
 Fri., Aug. 30.—God with us. John 1: 6-14
 Sat., Aug. 31.—Knowing God by the Spirit. 1 Cor. 2: 6-13
 Sun., Sept. 1.—TOPIC. *Spiritual acquaintance.* Job. 22: 21-23

A Prayer.

Lord, grant us eyes to see, and ears to hear,
 And souls to love, and minds to understand,
 And steadfast faces toward the Holy Land,
 And confidence of hope, and filial fear.
 And citizenship where Thy saints appear
 Before Thee, heart in heart and hand in hand,
 And alleluias where their chanting band
 As waters and as thunders fill the sphere.
 Lord, grant us what Thou wilt, and what Thou
 wilt
 Deny, and fold us in Thy peaceful fold:
 Not as the world gives, give to us Thine own:
 Inbuild us where Jerusalem is built
 With walls of jasper and with streets of gold,
 And Thou, Thyself, Lord Christ, the corner-
 stone.

--Christina G. Rossetti.

It is said that, one day, Michael Angelo the great Italian artist, went to call upon a friend, and, finding him away from home, took a bit of chalk and drew a circle on the door. When the owner of the house returned and saw what had been done, he said: "Michael Angelo has been here. No other man in Florence could have drawn so perfect a circle as that." Even so does the friend of God perceive God's hand in all His works.

In the Dark.

BY REV. J. G. BUTLER, D. D.

It was through spirit-trying experiences that Job learned to know God. But for such experiences many would neither seek nor find God. Soul thirst must be satisfied with creature good; God alone can satisfy hungering and thirsting for righteousness. In the light of Christ, Job's world and ours becomes an evangel of our Father's wisdom and power and love. Through the gospel, all who hear may sit in heavenly places in Christ Jesus, the peace of God which passeth all understanding keeping our hearts and minds. The Spirit of God dwelling in you, the dark valleys in your wilderness pilgrimage are flooded with the light of heaven, because you have learned to know God.

Washington, D. C.

How to Get Acquainted.

BY REV. J. WILBUR CHAPMAN, D. D.

There are many things to make us acquainted in this world.

First: an introduction. Then a third person stands between the two who come to know each other. In our acquaintance with Christ the third person is the Holy Ghost; we cannot know Christ except through Him.

Second: the same occupation stimulates acquaintance, and we are supposed to have the same occupation as the Son of God who said Himself, "Lo I come to do Thy will."

A man sincerely obedient will not pick out and choose what commands to obey and what to reject. He will lay such a charge upon his whole nature as Mary, the mother of Christ, did upon all the servants at the feast—"Whatever he saith unto you, do it!" Eyes, ears, hands, heart, lips, body and soul, do you all seriously and affectionately observe whatever Jesus Christ says unto you, and do it.—Brooks.

When a great good is to be obtained, the evil things we must encounter in acquiring it lose their importance. The remedy for the dread of losing the world, and the objects of the world, is to dwell on the recollection of those fairer scenes and better objects which faith, while on earth, can descry, and which piety will realize and enjoy in heaven. Why should we dread to part with a lesser for a greater good? Why should we cling so closely, so fondly, to what is fading, uncertain, unsatisfying, when we can exchange them for what is lasting, sure and all-sufficient?—Charles Lowell.

Doubt indicates no superior intelligence, for many of the greatest thinkers have been believers. A highly intellectual man may hear the marvelous music of Beethoven, and find it wearisome; or he may listen to the voice of the Master as he speaks from Calvary, and perceive nothing of its divine harmony. This reveals a deficiency—a lack of the perceptive faculties of the soul. To increase faith and enlarge the capacities of the soul require frequent reading of the Word and a constant prayer something like that of the Psalmist: "Lord, open thou mine eyes, that I may behold wondrous things out of thy law."—New York Times.

Our Contributors.

MacKay of Formosa.

When, through the columns of The Evangelist, of New York, I paid a tribute to the memory of the late Dr. G. L. MacKay, I had no wish to provoke a newspaper controversy. Controversy is distasteful to me. But upon my article the editor of The Westminster has made some remarks with which I must take issue. In my article I stated that the original draft of From Far Formosa was dictated to me by Dr. MacKay; but the editor says that "not one page of this alleged original draft appears in the book."

If his statement is true it is a serious reflection upon Dr. MacKay's ability, for it implies that after laboring most assiduously for nearly ten weeks, he could not, or did not, produce a single page for publication. The statement reflects upon the Doctor's judgment also, for the implication is that after being at charges for an amanuensis, and for board and lodging for more than two months in Woodstock, he threw aside, as worthless, every page he produced during that time. Surely the editor must think his readers are credulous if he expects them to believe that.

But the case does not rest upon presumptive evidence, nor upon my unsupported testimony. I have had an investigation made. At my request two competent witnesses have compared very considerable portions of the book, From Far Formosa, with what Dr. MacKay dictated to me. One of these witnesses is a minister in our Church, and the other a professional stenographer. (I have given their names to the editor of "THE DOMINION PRESBYTERIAN.") This is their finding:—"We have compared extended portions of the work From Far Formosa, with the shorthand notes taken by Dr. MacTavish at Dr. MacKay's dictation, and we find them almost identical, only such variations being discovered as a competent amanuensis would be expected to make when transcribing notes dictated to him." Now will any fair-minded man believe that "not one page of the alleged original draft appears in the book?"

The editor says that he compiled the book from fragments of letters, journals, addresses &c. (vide preface p. 4.) Again, in The Westminster of April 9, 1898, he said, "Even the thrilling story of Bangkok was given but a brief paragraph, and it was out of his public addresses and from fragments gathered in conversation that the chapter *How Bangkok Was Taken* was composed." If it were true that Dr. MacKay dismissed the story of Bangkok with a brief paragraph it would reflect upon his judgment, for it would indicate that he had not the good sense to give prominence to what was undoubtedly a splendid triumph of the Gospel over heathenism.

But was there only a brief paragraph in the story as Dr. MacKay dictated it to me? I requested the two persons referred to above, to compare my notes with the story in the book. This is their report:—"The chapter, *How Bangkok Was Taken*, is, with the exception of the first five lines, almost an exact transcript, sentence for sentence, and paragraph for paragraph, of what was given to Dr. MacTavish by Dr. MacKay." If the editor is not satisfied with this testimony, I make

him this offer:—I shall have a stenographer make a transcript of the whole chapter as it appears in my notebook. This he may print in his paper. Then his readers can make the comparison for themselves.

Another paragraph from The Westminster deserves to be quoted. It is as follows:—"By taking advantage of the powers allowed me as editor, and by adopting his point of view, and thinking along his lines, From Far Formosa was made in reality more truly and genuinely Dr. MacKay's book than if he had written every chapter himself." In ordinary men such a statement as that would savor of egotism. In the same article the editor stated that it was worth a great deal to see Dr. MacKay "shrink so from self-assertion." But it is evident that he would rather admire modesty in Dr. MacKay than cultivate it in himself. Dr. MacKay's modesty was the editor's opportunity.

The book is Dr. MacKay's not because the editor made it so, but because the Dr. himself made it so. As he paced up and down the room, dictating to me the story he often spoke in much the same manner as he spoke on the platform, therefore that direct, rugged and graphic style, so characteristic of him, appears on almost every page.

I do not deny that the manuscript was revised after it left my hands, but I claim that the notes which Dr. MacKay dictated to me, and of which I made a type-written copy, constitute the substance of the book. It must be remembered, too, that "the manuscript in its final form was revised by him" i.e. Dr. MacKay. (vide preface p. 4.) Such being the case, it will be seen how groundless is the claim of the editor that he compiled the book from fragments of letters, diaries, addresses, &c. He should have accorded Dr. MacKay that which was undoubtedly his due.

W. S. MACTAVISH.

Australia.

The great event in the political world has been the union of the states of Australia into a Commonwealth, and the meeting of the first parliament of the new Commonwealth, the heir to the throne, the Duke of Cornwall, officiating. The greatest event in the ecclesiastical life of the new Commonwealth has been the union of all branches of the Presbyterian church which was consummated at Sydney, New South Wales, July 24th. The meeting at which the union took place was held in the Sydney Town Hall in order that the largest possible number of spectators might be accommodated. The Right Rev. Dr. Cameron presided. Delegates were present from the Scottish and English Presbyterian Churches and also from New Zealand. All the Protestant Churches of Australia sent delegations with fraternal greetings. Great meetings were held on the evenings of Wednesday, Thursday and Friday, addressed by eminent men from Great Britain and from the various States of Australia.

Our Australian brethren are preparing to do great things in the Home Mission Field which is exceedingly large and needy; and also in that greater field which is the world. We very cordially congratulate our brethren and pray for their peace and prosperity.

Up the Rideau River and Lakes.

(BY REV. ROBT. AYLWARD, B. A.)

I was surprised to find so few passengers on board the "Rideau King" as she pulled out of Kingston at 1 o'clock on Friday, July 19th, bound for Ottawa, especially as this is one of the most pleasant trips open to the tourist in Ontario, and as to rates one of the most reasonable. The distance is 127 miles and the time taken is 27 hours. The canals which unite the many beautiful lakes were constructed as far back as 1830, by the British Government, at a cost of five million dollars. The enterprise was undertaken as a military safeguard and precaution, so that it navigation in the St. Lawrence should ever be interrupted this great waterway, in conjunction with the Ottawa river, might still furnish direct communication between Montreal and the Great Lakes.

The first place of interest, after leaving Kingston, is Kingston Mills. Here the river is spanned by a magnificent bridge built by the G. T. R. Company. The scenery at this point is delightful, and many come long distances in order that they may enjoy it. Passing by Washburn, Brewer's Mills and Seeley's Bay, we come at length to Jones' Falls, one of the most beautiful spots on the journey. Here, by courtesy of the captain, the passengers were allowed to disembark that they might visit the celebrated dam, one of the most famous structures of the kind in the world. This dam is 400 feet long, 301 feet thick at the base and 90 feet high. It is built of solid rock, and the work extended over five years (1827-32). The writer was fortunate enough to discover an old man who remembers all about it as though it were but yesterday, and according to him times were good in those days. Everybody for miles around was glad to take his part in hauling the rock and was well paid for his services.

Silver was the current coin and on pay days this useful metal was wheeled out in barrowfuls. A little farther on we come to a place called "The Quarters," so called because it was here that the headquarters of the construction staff were established. For real beauty this spot could hardly be surpassed and the sail in "The Quarters" is most enchanting. And now we begin to encounter the numerous lakes, all of which have a fascination and a history. That one there, for instance, is Lake Opinicon, or the Lake of the Wild Potato, and that point stretching far out into the water was once a famous gathering place for the Indians. The genial captain, who has been traversing these waters for over fifty years, had himself seen as many as one hundred canoes moored to the one spot, and has many a pleasant story to tell of days gone by and of races of men long since extinct. "Small pox and whiskey killed out the Indians," were his emphatic words. Passing on through Chaffey's Lock and past the towns of Westport, Smith Falls and Merrickville, we come at length, four miles from Ottawa, to a curious formation called "Hog's Back." The place gets its name from the shape of the large boulders over which the water dashes furiously. Appearances seem to indicate that at some time an earthquake occurred in this locality.

The steamer, at this point, enters a canal cut which is not left until she arrives at the capital. Among our fellow

passengers were Mr. E. Gus Porter, of Belleville, and his charming wife. Mr. Porter, it will be remembered, gained eminence and reputation as the successful counsel for the defence in the great Pontin trial, and one feels glad to have met with a gentleman so courteous and distinguished.

"The Vain Appeal."

The St. Marys Argus contributes its quota to "The Problem of Men" for the ministry, and asks some pertinent questions, of which this is a specimen: "Is not the danger that the young student is led to think that grammar and dictionary are all he needs to understand the Scriptures?"

Frankly, we do not think that this is specially the danger of Canadian students. There is always in the life of the individual man and of the church conflict between the "intellectual" and "practical" interests. There are no doubt times and cases when the church must send out a large number of men with little academic preparation. The Methodist Church did that in the early days in Ontario, and reaped a rich reward, but for life in the long run the churches must make a strenuous effort to keep up the ideal of scholarship. It is always a difficult problem to balance these two sides of life. As a growing country, our practical needs are great, varied and pressing, but the scholarly life also has its claims. Within the last four or five years six professors born and bred in the old country have received appointments to chairs in connection with the Presbyterian colleges of Canada. We believe that notwithstanding some cries of "Canada for the Canadians," these are all regarded as fairly good appointments. It may always be necessary, or at least expedient, to bring in good men from abroad to some of these positions, for the sake of healthful stimulus and variety, but surely not in this proportion. We need to grow some of our own teachers; and if we are to do that, some of our men must have a specially good course when they are young, and while a large proportion of busy pastors cannot be scholars in the technical sense, a good idea of scholarship must be maintained. In some colleges in the old lands, students get too much study, and too little preaching; with us, when our young men have to spend every summer in practical work, the danger, if there is any, is rather the other way. There is, we can assure the Argus, no danger of a very large proportion of our students spending too much of their time "poring over grammar, dictionaries and books of criticism." Grammars and dictionaries are useful tools; if the student needs "the Pentecostal gift of tongues," he will have to use them. We, like the Argus, want prophets, but we do not object to our prophets being like Paul, and having a good knowledge of grammar and dictionary. The fact is, the Canadian student has large opportunities of studying "the lexicon of life," and there are grammars and dictionaries, which, if he really learns to handle them, will fit him for packing his library in small compass, and dispensing with a lot of homiletical lumber. The faith that will not stand a little hard critical work had better get itself "born again" as soon as possible.—London Advertiser.

A Contrast.

The observant visitor to England is struck by the compactness of the country and the rich variety of its life. There are some things that one learns by leisurely stay in a particular place, other impressions come from a quickly changing view. Both forms of experience have their advantages: it is the latter style of travel and its resultant impression that forms the subject of the present article. In June last I had experience of such striking contrasts on two consecutive days. One day travel on the Great Western Railway, the next day on the Great Eastern, one day luxuriating in the rich architectural beauties and academic associations of the ancient city of Oxford, the next examining the charms of the comparatively new "watering place" Clacton-on-the-Sea. Each of these places about the same distance from London are but in opposite directions, though the distance is not great as we count distance in appearance and style they are as far apart as the East is from the West, one takes us back into the dim distant past the other is but of yesterday or rather of to-day. I took an express train from the Great Western Station Paddington, leaving at 10 o'clock, a.m.: this is a fine train and is really an express: it runs to Oxford, about 70 miles, in one hour and twenty minutes. I have engagement to lunch with a young friend who at this seat of learning has been devoting his energies to the study of classics and philosophy, he is the son of an old comrade and has passed from boyhood to manhood since our last meeting. In the meantime I have the pleasure of a chat with the Rev. Dr. Cheyne, the well known Old Testament scholar. He is not worrying himself about the severe chastisement administered to him by the *British Weekly* and other valiant defenders of orthodoxy, in fact does not know how many times he has been crushed and excommunicated. But he does know that good work in Old Testament language and literature is now done on this side of the Atlantic and is glad to acknowledge it. While sorry that the clergy as a whole take so little interest in this sphere of study, he is not anxious that results should be popularized too speedily as mistakes have been made and it is important that this work should be carefully done. Though one may think that this sounds strange from the lips of a scholar who has certainly not been sparing in speculation, we are bound to agree with this statement as well as with the other that the exact period in which we now stand is somewhat stationary if not re-actionary. To this I might add from my own brief experience of English life this summer that in some quarters the re action has set in before several things have been assimilated which we must really regard as proved.

The afternoon was spent wandering round the various colleges admiring the noble buildings and splendid grounds; first the view from the circular roof of the famous reading room—the Bodleian Library—and then the detailed inspection of particular buildings. The first general impression is very powerful and it is not weakened but rather strengthened by closer examination. I cannot here attempt a detailed description of the various colleges and academic corporations, old and new. The effect of so much rich architecture massed together is highly

impressive and we cannot help but feel that it represents an important side of the higher life of England. The cry now is for more universities, and for powerful institutions in the great industrial centres that is no doubt reasonable but let us hope that the classic culture of Oxford will more and more be available for the whole of England. No doubt it was true that a large proportion of young men went there to have a "good time" in the social rather than the scholastic sense. But that is changing slowly as the number of real students is increasing. After taking a look at Mansfield College, a fine Congregational Institution, under the care of Principal Fairbourn and examining "the martyrs monument", and wandering by the river side where the various colleges have their clubs we feel that we have done a good day's work. On one street I see a young lady driving a motor car at what seems to me a dangerous speed, in another I have the chance of a ride in one of the modern machines for a small sum but not being in an adventurous mood, I decline. Near one of the colleges I am accosted by a poorly clad woman with a child in her arms, who under the pretext of selling a plant is really begging. So though while on the whole all we feel that the atmosphere is antique or mediæval all the elements of modern life are here. After this brief and varied experience, a quick run to the great metropolis brings the day—surely an interesting one—to a close.

Business takes me the next day to Clacton-on-the-Sea and the finest thing about this town is that it is really upon the sea, and there is a splendid breeze from the German ocean. There are of course old staid villages and interesting towns not far away but the "watering place" is very new, new hotels, new houses, new pier. There are streets of small houses, each house of the street being called a villa, and possessing a high sounding or poetic name; and all having "apartments to let." There are some fine lodging houses but in addition to these people who dwell in ordinary houses be they ever so small are prepared to squeeze themselves into a corner so that they may make a little extra money by letting their spare rooms. The season is short at such places and people must exert themselves to keep alive Alas! this common vulgar struggle "to make ends meet" how it haunts us everywhere, and sometimes we think it is seen at its meanest in some of these "summer places" where visitors are regarded as lawful prey, and where the toiler must look out that some quicker rival does not snatch his share of the profit. Ah well! these are general reflections. I would not speak ill of Clacton-on-the-Sea, there was really a delightful breeze there. It only cost a penny to go on to the pier, twopence for a perambulator with the baby in it, there are neat refreshment rooms where you can get a good cup of tea, &c., at reasonable rates. Some people of moderate means can get a small room there when they could not afford to go to a more fashionable place; the mother and the two children go for a month, the father, a clerk or something of that kind, joins them for the two weeks of his holiday and they forget the crowded streets of London for a little while. Many things here are cheap and showy but the sea how real it is and the breeze, how strong and clear!

W. G. J.

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REV. D. A. MACLEAN, B.D., Assistant Editor.

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Enthusiastic admirers have named the Buffalo Exposition "The City of Light," because of the prodigal display of electric lighting there every night. It certainly is beautiful, and when one stands in the Trium- phal Avenue, looking toward the great Tower, one admits that the mimic city is well named. But it is artificial, and only serves to suggest to the devout mind the surpassing beauty of that city whose soft radiance, brilliant yet pleasing, fill every part of it, so that there is no shadow at all; where every ray is warm with life, the life of Him who loves as no one else can love.

It is a cowardly thing to strike at another through a friend who happens to be associ- ated with that other. The friend will not retaliate, and it may be, will accept the ex- planation that he is not intended, but that his relative position at the time made this course necessary. It only needs some care in the choice of words at the time the attack is made to avoid the friend and to strike at the right party. We should like to see a little more honesty in this respect in dealing with matters in the Church that are open to criticism. Too often the real evil is not attacked, but some one incidentally connected with it, who cannot or will not reply, is made the medium through which a shaft is levelled at that which there is not the courage to expose directly.

There is a painful uncertainty in some minds whether the old Bible stories should be taught as we have been accustomed to teach them, or whether we ought to let it be understood that they are much like the fables we used to labor through in the early days of our school life. So long as there is not firmer ground to stand upon than we have yet been able to discover among those who would have us abandon our old be- liefs we prefer to stand where our fathers have stood. The theories of some of the destructive critics remind us of the theories propounded by the students of science some years ago. The scientific mists are clearing now, and most of the theorists are far out at sea. Better teach us as we have taught for some years yet,

THE DOMINION PRESBYTERIAN

THE CRISIS.

We are told that this is a critical juncture in the life of our Church, especially in regard to its ministry; men are wanted for the west and they for some reason are not forthcoming. Various questions are asked, some of them of a very serious nature, the most radical one we have met with being this: Does college training unfit men for this noble work, does it work up the spirit of self-sacrifice and service? If so let us do some searching and if necessary destructive work on the colleges. We are afraid that the question is crude in form and hysterical in tone. The man who does not know more about our colleges and students than this question implies is not well equipped for discussing the subject. We do not maintain that the colleges are perfect, far from it, if there is not some "dry rot" somewhere in them, they are fortunate institutions. We do not suggest that every student and young minister has revealed the loftiest height of fervour and Christian devotion. We gladly acknowledge that ministers, professors, news- paper editors, indeed all of us, need to be endowed with a new sense of responsibility and baptized afresh with the Holy Spirit's power. But on the other hand we do not see that there is much help in a style of dis- cussion which consists largely in shouting at the top of one's voice the startling and sad discovery that the church is utterly degenerate, unable to face the stern tasks and high duties of to-day. That the times are critical we do not deny, indeed some sober peo- ple think that there is real ground for alarm when the West increases with a speed large- ly out of proportion to that which obtains in the East, the change which this involves will beget new problems which will tax the wis- dom of statesmen and church leaders. But these things must be *calmly* faced. We must not lose our heads or hang down our hands in panic stricken weakness. In a re- cent military crisis in Britain volunteers of a new kind were called into the field under special conditions but the regular army was not disbanded, and no sudden revolution was wrought in the methods of administra- tion. So it must be with us, our church must rise to the occasion and take special means to meet special needs without casting aside or casting discredit upon methods that have been tested and proved by long ex- perience. It may be that men with a lower standard of general or theological education may render efficient service to the church under certain conditions and such service if it is received should be generously acknow- ledged, but this must be done in a way which will not lower the educational standard of the whole church. It will not do to lower our ideal of education at the time when it is being raised everywhere else. It is too late in the day to question the value of educa- tion, there are problems coming before the church with which only an educated minis- try can deal. We shall need to make our colleges more efficient and to encourage some of our students to work along special lines so that we as a church may be equipped for intellectual battle as well as practical work. Crises will come, for life is full of change and by the time you have settled one crisis it is likely that another will be upon you.

But one thing is certain, namely, that the church which does well the ordinary work, and faces with calm spirit and living faith the ordinary duties and regular ministries is the one that under the leadership of the Master will come triumphant out of the critical hours.

THE VALUE OF A COLLEGE EDUCATION.

Just one generation removed education was treated as one of the luxuries of life. All took a little of it, as all took a little sugar in tea when it could be obtained. For the many there was just enough of the school to enable them to get through life without discredit. The boy who could calcu- late simple and compound interest was considered to have had enough, and if he could manipulate stocks he was well edu- cated. Occasionally a genius went on, and passed through the high school, or grammar school of that day, and entered the Uni- versity. Such a course cut him off from the ordinary toil in which the rest of the family engaged, and gave him a place in a distinctively higher class.

There is considerable of that spirit lurk- ing in the minds of a certain class of stu- dents still. To attend college removes them from the ranks of the ordinary toilers, and if in their chosen profession they do not find a competence, the fact that they have attended college entitles them to a living in the hands of those who still be- long to the ranks of the workers. The idea has died out in all but some of the adde- brains who go to college, and as it is the only idea that finds somewhat cramped quarters in their minds, it will likely remain till death produces an absolute vacuum.

A college education does advance a man, but it advances him in his own class, it will not remove him to another. It will make of the farmer a better farmer, of the trades- man a better tradesman, of the shop-keeper a better shop-keeper, and of the professional man a man who shall stand higher in his profession. It will do this because it has developed the mind, and quickened the perception. The man looks over a wider field and appreciates it at a higher value. He has learned to eliminate swiftly what is useful to himself, and when it has been separated, to make the very best use of it.

We are recovering from the foolish idea that a college education is fitted only for the professions. There are B. A.'s behind the plough, and they draw as straight a furrow as the man alongside who has never left the farm. And as these two work side by side the world to the one is wide and practically limitless, but to the other is bounded by his own narrow life. So in the other walks of work-a-day life. The college bred man and his fellow who has not left home work side by side. The one is imitative the other in- ventive. The mind of the one runs in the old narrow groove that of the other is excur- sive, flashing here and there, maintaining the general direction and advancing along the right lines but ever seeking for something better than has been, for some improvement upon the methods of former generations.

We could wish that there were such changes in our college curriculum as should allow a young man to specialize in the last years of his college course. It is not absolutely necessary that every man who attends the University should place B. A. after his name. It is necessary that he receive something that shall be of service in his chosen calling. An accurate knowledge of Greek literature will not help the mechanic or the farmer, though some training in Greek will develop his mind. A course in applied science in the last years of his college life would be of benefit. So with the other callings. A little elasticity in the course, a little more reliance upon the judgment of the young man who is to be benefited, a little more stress laid upon the fact that it is an education we are after and not a degree would help those of the next generation to appreciate a college education at something more nearly approaching its true value.

OLD TESTAMENT STUDY.

The recent volume by Prof. George Adam Smith on "The Old Testament and Preaching" has attracted considerable attention and aroused strong feeling. A writer in the *Christian Leader* has attacked Prof. Smith and maintained that on his view of the Old Testament there is nothing left to preach. The following report of a minister's meeting in London, in connection with the most influential church of England—as the Wesleyan, or the "Old Body"—will show how the leaven of the "Higher Criticism" is working in that quarter. This is a subject that ministers and intelligent laymen have now to face in a calm, fearless, reverent spirit.

"The Rev. Dr. Beet addressed the London Ministers' Meeting on Monday, on the subject of Old Testament Criticism, especially in reference to Dr. George Adam Smith's recent book. This subject was arranged, very largely, on account of the articles in *The British Weekly*, which have recently appeared. The address was an elaboration by Dr. Beet of the article written by him in connection with the series referred to. An attempt was made to prevent the address and the discussion from appearing at all in the public press, but no one feels bound by these arbitrary and uncalled for understandings. There is little enough interest shown in these meetings now, without further limiting them. The Rev. James Chapman was in the chair, and declared that, for himself, he was prepared to go farther than was Dr. Beet. The Rev. Allen Kees protested against the manner in which attacks were concentrated on the merely incidental statements made by Dr. George Adam Smith, and demanded that the book should be regarded in broad outline. If that were done, he thought all would agree with the greater part of it. Whatever historical basis there was in the histories of the Old Testament, there was not a little which was simply legendary or typical; and he showed, by references to John Wesley and Adam Clarke, that the first Methodists did not hold the doctrine of inerrancy in the way in which it was held during the middle of the nineteenth century."

THE ANNUAL FAIR.

What shall the religious paper say of the annual fair except to condemn much that goes on there! One can find much to condemn in the Sabbath services, but it does not follow that we must speak words of condemnation every time we open our lips. In our judgment there has been a deluge of condemnation sweeping over all things, till not even the highest ground is above the bitter flood. There is something to commend in the world about us, and men and women would be encouraged to do better if we occasionally dwell upon those things that are not doomed to be destroyed.

There is much to commend in the annual fair. The harvest is gathered, the balance is struck for the season, the farmer knows where he stands, and he is glad of the opportunity to meet with his brothers of the plough and compare notes. Here he finds his opportunity. Words come slowly to the man who has not to wage wordy war every day, but whose occupation is physical rather than mental. The samples of all kinds of produce suggest comparisons, and criticism, and the intelligent farmer who will spend half a day in careful study at the annual fair will find it the best half-day's work he has done during the summer.

There has been a tendency of late to make money out of the annual fair. The easiest way to do this is to pander to the desire for amusement. Fun must be on broad lines when it is offered out of doors, and the fun offered at the annual fair is on very broad lines indeed. There is a danger that the original purpose of the organization may be forgotten in this desire to make the fair pay. It was originally educative, and it is still of value only as it retains its educative element. There is no fault to be found with pure fun if it be kept to its place. Pure fun does not include thimble-riggers and all of that ilk. These are parasites who will be removed as other filth is removed, as knowledge takes the place of ignorance. Let the best in our annual fairs be retained and developed, and there is good work for them to do.

"FROM FAR FORMOSA."

It is not our desire or intention to take part in the controversy between the Rev. Dr. MacTavish and the Editor of *The Westminster* with regard to the production of the book "From Far Formosa"; indeed we think it a pity that such a subject should be debated, as it were, over the grave of the departed missionary. But now that it has become a matter of newspaper comment we feel that we are compelled to grant space to the Rev. W. S. MacTavish for the statement of his case. His contention, as we understand it, is that although he did not regard the Rev. J. A. MacDonald's first presentation of the matter as strictly accurate he refrained from discussing the question in public. But that now when the Editor of *The Westminster* has made a vigorous and unfair attack upon him on account of a faithful tribute made to the memory of the late Dr. MacKay he is bound to reply. On these grounds the Rev. W. S. MacTavish claims the right to defend himself. This is not a particularly pleasant business and we do not

possess any first hand knowledge of the circumstances under which the book in question came into existence. Both parties have made clear strong statements and those who are interested have now an opportunity of forming an opinion on the merits of the case.

A NOTE FROM THE CONVENER OF THE GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

Copies of the Exercise for Children's Day (Sabbath, 29th September), have been sent out to the Superintendents of all our Sabbath Schools. It is especially to be desired that none should be omitted. If any have not received them, they will be furnished on application to Rev. E. Douglas Fraser, Presbyterian Sabbath School Publications, Confederation Life Building, Toronto. The Children's Day Exercise is supplied, in all cases, *gratis*, and in sufficient numbers for the use of teachers and scholars and of the friends who may gather with them.

The observance of the day has been becoming more and more general throughout the Church, and the contributions of the last two years to the Century Fund have been very generous.

This Fund is now closed, so far as Children's Day is concerned, and the General Assembly now asks the Sabbath Schools to contribute on Children's Day to aiding Sabbath Schools in new and needy districts, to obtain the necessary Helps and Papers.

This is a most important and inviting field. There are many schools to whom such help will give great encouragement. Indeed, it is in their early stages a necessity, just as the aid from the Home Mission fund is a necessity at the beginning. The contributions will be very carefully administered by the Sabbath School Committee, so as to encourage the idea of self-support, and it is anticipated that it will stimulate our Sabbath School work in many districts where hitherto it has languished for want of some such timely assistance.

In addition to the above worthy object, the great Schemes of the Church are also to be remembered on Children's Day.

Yours sincerely,
JOHN NEIL,
Convener.
Toronto,
August 22, 1901.

A Chinese Debate.

A few weeks since there took place a most interesting debate at the Rooms of the Young Men's Christian Association in Shanghai on the subject, "Resolved, that the Boxer uprising will be for the ultimate good of China." The six debaters were all educated young Chinamen. Of the three on the affirmative side, two were educated in the University of Tientsin and Queen's College, Hong Kong, and one at Emory College, Georgia. Of the three on the negative side, two (Messrs. Wong and Yun), were educated at the University of Virginia.

The New Zealand Presbyterians, Congregationalists and Methodists have united in the production of a single interdenominational journal. Each of the three denominations has an official section of the paper.

The Inglenook.

Imprisoned in a Moose Skin.

For more than a week the snow had been coming steadily down; and two men who had frequently hunted the great moose, in the vast forests that cover so much of the eastern provinces of Canada, were getting everything in readiness to start upon a hunt. Their toboggan, a sled with wide runners, was loaded with axe, blankets and provisions. The first morning after the storm ceased they got a ride with a woods team that was going to a lumberman's camp on Cain's River. A day's journey brought them to the shanty, where they gladly accepted such hospitalities as these dwellers in the woods could afford them. Many were the stories told of hunts and wood-life as they sat around the fire that night. One of the men who had come into the woods before the snow had fallen had observed moose tracks some miles distant from the camp near an open barren, and thought that moose might be found in that vicinity.

They were early astir next morning, and the two hunters, Peters and Jacobs, were off in the direction of the barren, while the stars were yet in the sky. After leaving the lumberman's road their progress was slow. The snow was light and between four and five feet deep. And though they had snowshoes, without which they could not have traveled at all, they still sank some distance, and the snow falling in on the shoe, loaded it up at every step. With the exception of an occasional stop to rest, and once to make a fire at noon, they toiled on. Occasionally, as they proceeded, "moose signs" appeared; these were twigs snapped off and saplings bent down: in the latter case the tops pointed in the direction the animal was traveling. This would be their only guide, as the snow falling since had effectually covered up all tracks.

Just as twilight was beginning to fall they came upon a track, and, though somewhat obscured, yet from the long strides it was evidently that of a moose. Finding a place where the spruce bushes were small and grew closely together, and the branches, now laden with snow, bent low, they concluded to camp for the night. Using their snowshoes as shovels, they scraped away the snow, and, cutting some dry wood, soon had a good fire, over which they cooked supper. Then, procuring evergreen boughs for a bed, they lay down, wrapped in blankets, with a high stone wall around them, and the stars shining down through the frosty air.

They breakfasted early, and, with blankets, axe, kettle and provisions lashed on the toboggan, were ready with the first break of day to follow the track they had found the evening before. After an hour's travel, fresh tracks began to appear, and the hunters were seized with the excitement of the chase and pressed eagerly forward. By the multiplying "signs" it was evident that they had happened upon what hunters call a "moose yard"—that is, a place where a number of moose congregate, and, if not disturbed, abide for the winter.

The two men now moved very cautiously, for the game is exceedingly wary. Stopping often to listen, and peering in every direction, with rifles in hand, they advanced till at length they spied, both at the same moment,

a lordly moose that had just rounded a clump of bushes, which had concealed his approach. His broad, palmated horns were lifted high in the air. An instant he stood gazing at them, and Peters raised his rifle to fire. But the "buck fever" made his aim so unsteady that he was obliged to wait till his nerves got quieter. Jacobs, who had been drawing the toboggan, dropped the rope, and, raising his rifle, fired. His bullet grazed the cheek of the animal, making the hair fly, and struck his shoulder. Instantly the moose turned and made for the barren.

Then began the wild race that taxes the hunter's powers and ingenuity. Running as fast as they could, the two men were soon out on one of those open plains—covered with moss in summer and ice and snow in winter—called "barrens." Here they had a good view of the fleeing moose. The snow was much firmer here than in the bush, and the hunters could travel much faster, but it was difficult for the moose, who went deep into the snow at every jump. Jacobs had thrown off his cap and outer wrappings, thinking to pick them up later. He was a rapid runner on snowshoes, and could with great dexterity spring over fallen trees or other obstructions. Then he hoped to get near the moose and give him a final shot before he could reach the line of trees on the other side. In this, however, he was disappointed. The moose bounded on, leaving marks of blood on the snow, but keeping quite out of range, till he was once more in the forest.

The sun was getting low, and the short winter day was wearing to a close, when Jacobs paused on the bank of a ravine, and, looking down, saw the moose trying to climb the opposite side. The animal's strength was too nearly gone for this, and several times he slipped back into the snow. The hunter raised his rifle and fired, the moose staggered and fell. When Jacobs reached him he was dead.

When the first feeling of exultation was over Jacobs looked back, expecting to see Peters in sight, with his coat and cap. But he was nowhere to be seen. Night was coming on. Jacobs looked about him and felt for his matches.

The hunter in the Canadian forest is seldom surprised, still more seldom does he lose his presence of mind. Jacobs, seeing a log near that had been broken into pieces in falling, carried it to the place where lay the moose, and, scraping away the snow with his snowshoes, by the aid of some birch bark soon had a blazing fire. He then set to work to skin the splendid animal that lay at his feet. This accomplished, using the skin as a shelter, he later broiled some of the meat. It was all the supper he could have unless Peters should be able to find him. Shivering with cold, he replenished the fire, but, having no axe, was unable to procure much fuel, and while he warmed one side the other was nearly frozen. Finding that he could not endure this, the hunter spread out the large moose-skin near the fire, hair side up, and, turning one flap over his head, he lay down upon it, and, rolling over and over, wrapped it completely about him, with his feet toward the fire. He was more comfortable now, and, being very tired, was soon fast asleep.

But where was Peters? He followed on as fast as he could, keeping Jacobs in sight until he and the moose reached the bush, when he had the track they had made. This was sufficiently plain as long as daylight lasted. On his way he met two Indians, who, when asked if they had seen Jacobs, answered that they had seen a man rushing through the woods like a "wendigo" (bad spirit) without clothes. The deepening twilight was making it more and more difficult to follow the trail. The toboggan would get entangled in the bushes, and when Peters had to make a detour to avoid a fallen tree it was difficult to find the track again. On one of these occasions, it having by this time become quite dark, he lost the track entirely, and after wandering around for some time was obliged to desist and camp down for the night. But he could not sleep, filled as his mind was with anxiety for Jacobs. He felt sure his friend had matches, but he knew he had no axe. A pack of wolves was known to be in the vicinity, and he feared what the morrow might disclose.

At the first gray of morning Peters was up and hunting for the lost track, which, as soon as found, he followed as fast as he could, hope and fear in turn prevailing. The sun was silvering the level line of the tree-tops, and the hoar frost was sparkling on every twig when Peters reached the brow of the hill overlooking the ravine where Jacobs had overtaken and finally despatched the moose. In a moment his eye took in the scene—the big carcass, the burnt-out fire and the rolled up skin, but nowhere could he see Jacobs. Raising a shout, he descended as quickly as possible, calling again and again. But only the echo from the wooded hills came back. Leaving the toboggan, he began a search by making a circle. He could find no tracks of any animals coming into the ravine nor any of Jacobs' going out, so he was safe from wolves somewhere. But where? Peters was greatly perplexed.

Returning to the place where the fire had been, he found the brands still warm, and as he stooped down to put them together he heard a muffled sound coming from beneath the skin. Instantly he seized it, and, in trying to lift it, discovered that the lost man was rolled up inside. To unroll it and get him out at once was impossible. The green hide was frozen stiff and hard. To chop him out with the axe would be sure to wound the one inside the folds of the frozen moose-skin. There was nothing for it but to make a big fire and thaw the hide, and then liberate the prisoner. And this Peters set to work to accomplish. He soon had a splendid fire, and as the skin began to thaw, using the ax-handle as a lever, he loosened the folds and was able to communicate with Jacobs, who, though he could breathe freely through the coarse hair that was between each layer of skin, yet was so pinioned that he could not move, and was bound so tight as to be very uncomfortable. Great was his delight when finally he was released. He could not tell how long he had slept, but with returning consciousness he had found himself fast, and became very anxious lest the wolves should find him before help arrived.

After a hearty dinner the two hunters cut up their venison, loaded it on their toboggan and began their march back to Cain's River. Neither of them will ever forget the night that Jacobs spent imprisoned in a moose-skin.—The Young People's Weekly.

To know the Lord Jesus is the only cure for worldliness.—Mark Guy Pearse.

The Little Seed.

Far down in Mother Earth a tiny seed was sleeping, safely wrapped in a warm brown jacket. The little seed had been asleep for a long, long time, and now somebody thought it was time to wake it up. This somebody was an earthworm that lived close by. He had been creeping about and found that all the seeds in the neighborhood had roused themselves. They were pushing their roots down into the earth, and lifting their heads up through the soil into the bright sunshine and fresh air.

So when the worm saw this little seed still sleeping, he cried, "Oh, you lazy fellow, wake up! All the seeds are awake and growing and you have slept long enough!"

"But how can I grow or move at all in this tight brown jacket?" said the seed in a drowsy tone.

"Why, push it off: that's the way the other seeds have done. Just move about a little and it will come off."

The little seed tried, but the tough jacket wouldn't break. All the time the worm was telling him how happy the other seeds were, now that they had lifted their heads into the sunshine.

"Oh, dear! oh dear!" said the seed, "what shall I do? I can't break this jacket, and I shall never see the beautiful sunshine. Besides, I am so sleepy I can't keep awake any longer," and he fell asleep again.

"The lazy fellow," thought the earthworm; "but it is strange that the other seeds shed their jackets so easily. Who could have helped them, I wonder?"

The little seed slept soundly for a long time. At last he awoke and found his jacket soft and wet, instead of hard and dry. When he moved about it gave way entirely and dropped off.

Then he felt so warm and happy that he cried: "I really believe that I am going to grow, after all. Who helped me take off my jacket, and who woke me, I wonder? I don't see any one near by."

"I woke you," said a soft voice close by. "I am a sunbeam. I came down to wake you, and my friends, the rain-drops, moistened your jacket, so that you might find it ready to slip off."

"Oh, thank you," said the seed, "you're all very kind. Will you help me to grow into a plant, too?"

"Yes," said the sunbeam, "I'll come as often as I can to help you, and the raindrops will come, too. If you work hard, with our help you will become a beautiful plant, I'm sure."

"But," said the seed, "how did you know that I was sleeping here? Could you see me?"

"No," said the sunbeam, "but my Father could. He looked on from his home in heaven, he saw you beneath the ground trying to grow. He called the rain-drops to him and said, 'One of my seed children is sleeping down there, and he wants to grow. Go down and help him, and tell the sunbeams to follow you and wake the seed, so that he may begin to grow as soon as he will.'"

"How kind he is," said the seed, "if he had not seen me sleeping here I should always have been a brown seed, I suppose. Who is your kind Father?"

"He is your Father, too; he is every one's Father and takes care of everything. Nothing could live without him."

"How can I thank him?" said the seed. "What can I do that will please him very much?"

"Grow into the best plant that you possibly

can," said the sunbeam; "that will please him most of all."

So the seed grew into a beautiful vine. He climbed higher and higher toward the heavens, from which the Father smiled down upon him to reward his labor.—Through the Year.

Joy Cometh in the Morning.

I buried my bulbs in the garden,
'Twas night of the year;
The sky was overshadowed with weeping,
The garden was drear;
I gave the brown bulbs to earth's keeping
And left them there somberly sleeping,
Till day should appear.

The cold rain beat down on my garden;
Ah, pitiless rain!
My bulbs—would they perish ere waking,
My planting in vain?
The tempest swept on without breaking;
My faith for fair flowers was shaking;
I wept in my pain.

Gray dawn slowly crept o'er my garden;
I sought it with sighs,
Lo! there through the soft mould appearing,
Glad sight for sad eyes,
Green life to the daylight appearing,
O foolish heart, what of thy fearing,
Thy faithless surmise?

When springtime was warm in my garden,
What splendor was there;
White chalices heavenward turning,
O, royal cups fair!
Tall lillies, in golden hearts burning,
Beneath the glad sunbeams' fond yearning,
Their sweet incense rare.

Weep not o'er the tomb in thy garden,
O soul, sore bereft!
Though sorrow thy spirit is shaking,
Strong comfort is left;
The seals of the dread tomb are breaking,
Behind their grim guard life is waking,
Thy darkness is cleft.

Eternity lighteth thy garden;
Look up, tear-dimmed eyes!
Forget the lone night of thy weeping;
In morn's sweet surprise;
Thy dear ones thou hast from their sleeping;
Death held them delayed in his keeping;
Lo, none but Death dies!
•—Ada Melville Shaw, in the C. E. World.

Wars of the Future.

"An Old Officer," writing in the *Deutsche Revue* on the question, "Will the progress of science in the production of weapons tend to prevent wars or make them rarer?" proves that losses in killed and wounded decrease in proportion as the weapons of war improve.

At Torndorf and Runersdorf, the two bloodiest battles of Frederick the Great's wars, 43 per cent. of the combatants were killed or wounded. The most sanguinary conflicts in the Napoleonic wars were Aspern, with 33 per cent.; Borodino, with 25 per cent.; Eylau and Waterloo, with 24 per cent., and Leipsic, with 21 per cent. In the war of 1866 the greatest and bloodiest battle, was Koniggratz, when the loss was 7½ per cent. In 1870-71 the greatest loss was 16 per cent., at Mars-la-Tour, then Worth, with 13½; Sedan, with 12, and Gravelotte, with 8 per cent. These figures represent the losses on both sides.

The losses in the Transvaal war cannot yet be ascertained with certainty, but it is already evident, he says, that the English are disappointed with the effects obtained by the much-talked-of lyddite and machine guns. The writer gives careful figures showing the losses in various wars from illness and disease, and comes to the conclusion that in future more is to be feared from disease than from firearms.—*Pall Mall Gazette*.

Position of the Head in Sleep.

Custom has imposed the use of the bolster and the pillow, but it does not of necessity follow that they are advantageous or conducive to sound sleep. Physiologically, we are entitled to entertain a doubt, seeing that physiologists are still unable to state authoritatively whether the brain in sleep is congested or anemic. The general experience is that the lower the head the deeper the sleep, and vice versa. Apart from morbid conditions which render it impossible to some persons to sleep with the head low, conditions which vary ad infinitum from the mere preference for a thick bolster to positive physical causes, and, possibly, physiological conformation, render the head-low position in bed intolerable to some. It is urged against the use of these supports that they inflict a constrained position of the neck, which interferes with the passage of blood to and from the brain, and contracts the thorax. On the other hand, unless one lies on the back it is obvious that the neck must be uncomfortably curved in the absence of a pillow, far more so than would result from even a very thick bolster. On the whole, it would seem that in order to obtain sleep as deep and as reposeful as possible, we ought to aim at having the head as low as is consistent with actual comfort. To submit to absolute discomfort in view of a problematical and much disputed advantage is not an experiment that will commend itself to the majority of mankind.—*Medical Press*.

Nuts And Fruits For Brain Work.

Dr. Sophie Lepper, the English food specialist, says, in speaking of the peculiarities of various foods:

Blanched almonds give the higher nerve or brain and muscle food; no heat or waste. Walnuts give nerve or brain food, muscle, and waste.

Pine kernels give heat and stay. They serve as a substitute for bread.

Green water grapes are blood purifying (but of little food value); reject pips and skins.

Blue grapes are feeding and blood purifying; too rich for those who suffer from the liver.

Tomatoes. Higher nerve or brain food and waste; no heat; they are thinning and stimulating. Do not swallow skins.

Juicy fruits give more or less the higher nerve or brain, and some few, muscle food and waste; no heat.

Apples supply the higher nerve and muscle food, but do not give stay.

Prunes afford the highest nerve or brain food; supply heat and waste, but are not muscle feeding. They should be avoided by those who suffer from the liver.

Oranges are refreshing and feeding, but are not good if the liver is out of order.

Green figs are excellent food.

Dried figs contain nerve and muscle food, heat and waste; but are bad for the liver.

The great majority of small seed fruits are laxative.

All stone fruits are considered to be injurious for those who suffer from the liver, and should be used cautiously.

Lemons and tomatoes should not be used daily in cold weather; they have a thinning and cooling effect.

Raisins are stimulating in proportion to their quality.—From Christian Work.

It is by following Him that thou shalt learn to know Him.—George Matheson.

Ministers and Churches.

Our Toronto Letter.

The rest season is almost over, and this week many of the manse doors will be open again. September will be well under way before the plans that have been formulated in the closing weeks of the vacation are in shape to be applied. But there will be plenty to occupy the minister, who has the sick ones to visit, and the homes where sorrow has entered during his brief absence to enter with some light and comfort. Then, in even the best organized congregations, there are delinquents to look up and get into line again, and it will take a good month's work at the end of it the wheels are working smoothly once more.

This week the committee on the revision of the Psalter has been sitting in Knox College. Many of our readers may not have been following this movement closely. It originated in a desire to secure such a version of the metrical Psalms as should commend itself to all branches of the Presbyterian and Reformed churches in America. It is not easy to learn just where this movement originated, but our own church was invited to join in its promotion in 1876. Three representatives were appointed, the Rev. W. J. Dey, M.A., of Simcoe, the Rev. Prof. Scrimger, D.D., of Montreal College, and Mr. R. Murray, of Halifax, and these have since served on this committee. There were representatives present from the Presbyterian Church in the United States, North; the United Presbyterian Church in America; the Reformed Church in America (Dutch); the Christian Reformed Church; the Reformed Presbyterian Church (Synod); the Reformed Presbyterian Church (General Synod); and the Associate Presbyterian Church, or Seceders.

In these churches there are several versions of the Psalms used. The United Presbyterian has one version, and it is said to be the best of all; our own church uses Rouse's version; the Reformed Church has its own version; the Christian Reformed has, of course, its own Holland version. It would surely be a desirable thing to secure one version that would be cordially adopted by all these bodies.

The committee has already held five meetings, the first for organization and adoption of a plan of action. This was at Philadelphia in 1867. Of the four meetings that have since been held one has been at New York, one at Asbury Park, one at Philadelphia, and this one at Toronto. They have met here at the invitation of the Canadian representatives, and the College authorities put Knox College at their disposal during their stay in the city.

Mr. Doy, one of the Canadian representatives, has been the Acting Chairman since the second meeting of the committee, though Dr. Craven of the Presbyterian Church, North, is the nominal chairman. The meetings have been characterized by the utmost harmony, and an excellent spirit has pervaded the discussions from the commencement. The work of the committee is far from complete as yet. They hope to reach the conclusion of the 80th Psalm before adjournment on Thursday or Friday of this week, but that is only the first revision. All the work will be carefully revised a second time before it is given out to the churches.

Crowds are expected next week to attend the Toronto Exposition. Already the advance guard has reached us and the promise is that the accommodations of the city will be tested more severely than ever if all are to be comfortably housed. This is coming to be the outing of Ontario, and thousands look forward to it every year. The city should recognize the fact, and make some effort to present itself in pleasant habit. As a rule our streets are broken up at that time. Contractors who have been dawdling all the year get a move on the week before the Exposition, and keep it up till the close of it, and as a consequence streets that should be trim and neat are filled with unsightly masses of stone and earth and material for further improvement. Why could not our city fathers place a penalty upon any contractor who would open the pavement in any one of our principal streets during Fair week, or who would not have his work completed on the street before that date.

Knox College closed her doors during the summer months, and dreary enough has she looked. She has opened them again, and ministers who are spending a few days in the city will be glad to know that there is accommodation

for them there. The steward is once more in attendance, and the man who wants a quiet time, away from the dust and the din of the downtown streets, may find it in the cool college corridors and rooms.

Western Ontario.

The Rev. Prof. Beattie officiated in Knox church, Guelph, on Sunday.

Rev. Dr. Mackay, of Toronto, is inspecting Indian missions at Rolling River, N. W. T.

Rev. A. S. Grant has just left Toronto, taking his family with him to reside in Dawson City.

The Presbyterian church, Walkerton, was lighted by electricity last Sunday evening for the first time.

Rev. J. J. Elliott, of Midland, and Rev. H. A. Macpherson, of Knox Church, Acton, exchanged pulpits for a couple of weeks.

Rev. H. A. Macpherson, Acton, has been appointed Moderator of Rockwood and Eden Mill churches during the vacancy.

Rev. A. Gandier preached in Fort Massey church, Halifax, on Sunday morning last and Rev. A. Laird in the evening.

The Rev. Mr. Watson of Colborne, preached at Sharon recently. The Rev. Mr. Chapman occupied Rev. Mr. Watson's pulpit.

Late letters from Rev. D. G. Cook, Bonanza, Yukon, report him well and the work progressing in that far off Home Mission territory.

The Rev. Alexander Macgillivray, of Bonar Presbyterian church, Toronto, preached in the Orillia Presbyterian church, last Sunday evening.

Rev. M. N. Bethune, late of Aylmer, occupied the pulpit of Knox Church, Beaverton, last Sabbath. Mr. Bethune was once pastor of Knox Church.

The Rev. Dr. Talling, Toronto, occupied the Central Church pulpit on a recent Sabbath, delivering admirable discourses, says the Galt Reformer.

Harvest home services, the first recorded, were held in Vyner church, Rev. A. L. Badge, pastor, on the 18th inst., and the annual social was held Monday evening.

St. Mark's Presbyterian Church, at the corner of King and Tecumseh Streets, Toronto, will be conducted as a mission for the next three years, and be supplied with a minister from time to time by Toronto Presbytery.

Rev. A. C. Wishart, B. A., pastor of Knox church, Beaverton, left for a month's holidays. He intends spending part of the time in Muskoka and the remainder in western Ontario taking in the Pan-American on his way back.

Rev. Dr. Fraser Smith, of Bradford, and Rev. J. E. Smith, B. A., of Essa, Ivy and Town Line, exchanged work on Sunday, 25th August. Dr. Smith, who has been spending his holidays at Dornoch with his parents, is expected home on Monday next.

Rev. Robt. Aylward, B. A., resumed his ministry in St. Paul's church, Parkhill, last Sunday. In the morning he preached a vigorous sermon on the "Deliverance of Peter from the hand of Herod." In the evening his discourse was founded upon Isaiah 27: 16.

Rev. D. C. Hossack, Parkdale, who recently left the ministry to practice law in Toronto, has severed his connection with the legal profession and has decided to accept a call extended to him from Deer Park Presbyterian church. The induction will take place shortly.

Rev. R. N. Grant, D. D., returned to his own pulpit on Sabbath after a holiday spent in England and Scotland. During his absence Rev. C. H. Cooke, an old Orillia boy, preached for some Sabbaths at Orillia. His services were greatly enjoyed, and all speak highly of his pulpit ability.

The excursion to Barrie, under the auspices of the Orillia Sabbath School Teachers' Association, was well attended, and would have attracted a considerably larger number had it not been for the rain, which began to fall just before the hour named for the boat to sail. Returning home from Barrie the weather was delightful, and the sail was much enjoyed.

The Rev. J. D. Edgar, of Cayuga Church, met with a serious and painful accident on Tuesday of last week. He was assisting in moving his household goods to a wagon, when he lost his balance and fell heavily to the ground, striking upon his shoulder. The collar bone was broken and the left arm and shoulder were

severely bruised. Dr. Kerr was called in attendance, and under his careful treatment the reverend gentleman is improving. He will, however, be confined to the house for some time.

The pulpit of St. Andrew's, Peterboro, has been filled during the month of August by Rev. J. W. Falconer, B. A., of Sydney, N. S.

The Rev. Dr. Dickson was in his pulpit in the Central Church, Galt, Sunday morning, the Rev. Dr. Scrimger, of Montreal, preaching in the evening. Dr. Dickson is somewhat indisposed, but not seriously.

The St. Andrew's church, Guelph, auxiliary of the W. F. M. S. held its monthly meeting on Thursday afternoon at "Sunnyside," Mrs. Chas. Davidson's. There was a large attendance and an interesting programme. A pleasant item was the presentation of a "Life membership certificate" to Mrs. Kenneth Maclean by the members of the auxiliary.

A farewell testimonial was given to Mr. F. G. Simpson, organist of St. James' Church, London, on Tuesday evening. Mr. Simpson leaves soon for Minneapolis, Minn., to study osteopathy at the Northern College of Osteopathy, one of the foremost institutions of the kind. The congregation of St. James' and Mr. Simpson's many friends regret his leaving very much, as he is a musician of marked ability, and a capable and thoroughly conscientious teacher. However, he carries with him the best wishes of his many admirers.

On Thursday, 15th inst., Rev. J. A. Cranston, M. A., recently of Rockwood, was inducted into the pastoral oversight of the Presbyterian church at Collingwood. His predecessors have been Rev. R. Rodgers, of Owen Sound (retired); Rev. Dr. Campbell, of Victoria, B. C., and Rev. Dr. McCrae, of Westminster church, London. The induction was under the care of Barrie Presbytery, Rev. Dr. McLeod, of Barrie, presided. Rev. J. A. Ross, of Churchhill, preached the sermon. Rev. J. Rollins, of Elmvale, addressed the minister, and Rev. C. D. Campbell, of Stayner, the people. Rev. C. J. M. Glassford, of Guelph Presbytery, and Rev. Mr. Matheson, of Orangeville Presbytery, were also present. The call to Mr. Cranston was hearty and unanimous, and he enters on the duties of his new pastorate with a zealous congregation of Christian workers to assist him. A public reception to Rev. Mr. and Mrs. Cranston was tendered on Monday evening. Mr. Cranston has already achieved the reputation of a hard working and conscientious minister, and his many friends confidently believe that in Collingwood his work will continue to be of the highest order. Mr. Cranston's popularity in this, his old district, needs no comment; the Guelph Presbytery was sorry to lose him. Several from Galt were present at his induction at Collingwood.

Montreal.

A new church will be opened at Leclaire, Sheet Harbor congregation, on the first Sabbath of September.

The Rev. A. Wynne Thomas, of Wales; preached at both services in St. Andrew's church, Westmount on Sunday.

Rev. J. R. Dobson, of St. Giles' Presbyterian church, Montreal, has been tendered a call from St. John's church, Moncton, N. B.

The Rev. G. C. Heine, pastor of Chalmer's church, Montreal, and Mrs. Heine have returned from a month's stay at Murray Bay. Mr. Heine occupied his own pulpit on Sunday.

The death of the Rev. John Jones, who had retired from active duty for some time, but who had at one time occupied the pastorate of Chalmer's church, Montreal, removes a citizen well known and thoroughly respected. The Witness gives the following brief note of his life:—Mr. Jones, who was born at Llanerchymedd, Anglesey, Wales, in 1835, came to America in 1855, and graduated from Princeton College in 1862. He was called to Cote des Neiges Presbyterian church the same year and to Brockville First Presbyterian church the year following. He resigned his charge in 1866 in order to take a trip to the Holy Land and afterwards settled in Montreal, where he built up the Mile End Mission (now Chalmer's church) and the congregation of the Taylor church.

Rev. Prof. MacLaren, father of the pastor Rev. D. MacLaren, preached at Alexandria recently.

Northern Ontario.

Rev. Dr. McLaren, of Rocklyn, holidayed last week at the Pan American.

Rev. T. A. Nelson, of Desboro, with his wife and friends of the same place, holidayed at Balmly Beach, Owen Sound.

In the absence of Rev. P. McNabb, of Kilsyth, who was taking a vacation, his pulpit was supplied by Mr. W. K. Ireland.

Knox Church Sabbath School, Owen Sound, recently ran an excursion to Midland on the steamer *Majestic*, which netted the school \$170. The day was fine, which made the outing a very pleasant one.

Rev. John Little of Chatsworth, has been invigorated by his annual four weeks' holiday, two of which were very pleasantly spent at Griffith's Island, accompanied by Mrs. Little and one of his elders, Mr. A. Pringle.

Rev. Wm. Graham, of Dornoch, holidayed at the old home, near Shelburne. Rev. Dr. Smith, of Bradford, supplied Mr. Graham's pulpits on a recent Sabbath, having during the week visited his old home and friends in and about Dornoch.

A few Sabbaths ago Rev. P. Fleming preached a special sermon to his congregation at Maxwell, his theme being, "The true object of human glory," founded on Jer. 9: 23, 24. Instead of the usual entertainment for needed funds a special collection was taken up to cover recent shed improvements.

The Esplan Church pulpit was occupied by Rev. Jas. Buchanan, of Dundalk, on the 2nd inst., when after an appropriate sermon the congregation elected two new elders in the persons of Messrs. John Russell and Malcolm McTaggart, sen. On the Sabbath following Rev. Mr. Aull, of Palmerston, occupied the pulpit and dispensed the communion.

The Cedarville congregation held a very successful garden party on the church grounds a few weeks ago, the proceeds amounting to \$70. In addition to field sports an enjoyable programme of music, recitations and speeches was rendered. Rev. Mr. McDonald and wife, of Dornoch, formerly of Cedarville, were the guests of Mr. and Mrs. Rogers.

Rev. Wm. Farquharson, of Durham, is on his annual holidays visiting his old home in Kent County. His pulpit was occupied during his absence by Rev. R. Rogers, of Owen Sound, who says the Durham Review, preached two able sermons. Notwithstanding his 84 years he is still vigorous, can rise into eloquence as occasion demands, and tackles a controversial subject with youthful keenness. Rev. Mr. Forest is supplying for two Sabbaths.

The corner stone of the new church at Tarnbert were laid on the 9th inst. in the presence of a large assemblage. Rev. H. Crozier, of Ashorn, laid the congregational stone, and that of the Sabbath School was laid by Dr. Barr, M.P., of Shelburne. After tea was served an enjoyable programme was rendered in the Methodist Church, Dr. Barr, Revs. Crozier, Patterson, Cockburn and McIrvine, taking part. The pastor, Rev. Mr. Shepherd, and his wife are now on a holiday at Whitby.

Rev. Dr. Waits, who resigned the pastorate of Knox Church, Owen Sound, preached his farewell sermon on Sabbath evening two weeks ago, the text for the occasion being Col. 2: 5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order and the steadfastness of your faith in Christ." In the course of his address Dr. Waits stated that the congregation during his pastorate had grown from 350 to over 600 members; he had married over 300 couples, and had officiated at the burial of over 500, those who had passed away. Dr. Waits has sailed for Northampton, Eng., a city of about 100,000 population, where he has been appointed to an important pastorate, the only Presbyterian congregation in the city.

Mr. Joseph Blackburn, of Flesherton, who by the way, is our correspondent there, says the Durham Chronicle, has been an invalid for about twelve years. We notice by last week's Advance that a special telephone is to be put in connecting his residence with the Methodist church, in order that he may enjoy the benefit of Sunday services at his own home. The idea seems to have originated in the fertile brain of Mr. R. N. Henderson, and though Mr. Blackburn is a devoted Presbyterian, we know him well enough to believe he can feast on a Gospel message from whatever source it comes. We are glad to know that the good people of the

place are bringing the church to him since he cannot go to the church. Mr. Henderson, too, deserves credit for putting the idea into effect.

Eastern Ontario.

Rev. W. W. McCuaig, Port Hope, preached in St. Paul's church, Peterboro', Sunday.

The Rev. Alexander McGillivray, of Toronto, preached in St. Andrew's Church, Williamstown, last Sunday, morning and evening.

Rev. W. MacMillan, of Toronto, preached the annual sermon to the Ancient Order of Foresters at Stratford, on the 18th inst.

Rev. D. McKenzie, Kirkhill, arrived home this week after spending a pleasant holiday with friends in the Maritime provinces.

Dr. McGregor, of Almonte, conducted the services in the Middleville church on Sunday, in the absence of the pastor, Rev. W. S. Smith.

Mr. W. Hough conducted the service in the Presbyterian church, Avonmore, last Sunday morning, and Rev. D. D. McLennan of Apple Hill in the evening.

The services in the First Presbyterian church, Brockville, were conducted by Rev. C. H. Daly, of Lyn, the pastor, Rev. R. Laird, taking Mr. Daly's appointments at Lyn, Caintown and Malorytown.

A meeting was held in the First Presbyterian church, Brockville, recently, of the Christian Endeavor Union to prepare for the great meetings to be held here. The following chairmen were elected for the different committees: Reception, H. S. Seaman; billeting, W. Shaver; social, P. Grant; decoration, D. W. Hayes; musical, W. S. Jones; press, C. Young.

In the Royal Victoria Hospital, Montreal, the death took place of Rev. James Bennett, pastor of St. Andrew's Presbyterian church at L'Orignal. Mr. Bennett had been in failing health for about a year past from an affection of the throat. He was born in Scotland in 1850, came to Canada at an early age, and graduating from Kingston University, entered the ministry. He was first pastor for some time of the Cote des Neiges church, and afterwards of St. Andrew's at L'Orignal. Rev. Geo. Cowan Maclean, of this town, preached for Rev. Mr. Bennett from March last till he was inducted as pastor of St. John's congregation.

Ottawa.

Rev. J. A. Macfarlane preached in St. Paul's Church, Ottawa, on Sunday.

The French Presbyterian church on Wellington street, Ottawa, will be completed in about a week. Rev. Mr. Seylaz will be the pastor.

Rev. W. G. Hanna, of Mount Forest, has left for home after supplying Knox church for a month. Mr. Hanna's services were much appreciated.

Mr. Geo. Haddow, one of the Chief Census Commissioners, for many years an elder of the congregation at Dalhousie, N. B., has come to reside in Ottawa. Mr. Haddow is the father of Rev. Robert Haddow.

For the past five Sundays St. Andrew's pulpit has been occupied by Rev. Prof. Jordan, D. D., of Queen's College, Kingston. Dr. Jordan will complete next Sunday a series of sermons on "The Lord's Prayer." Rev. Dr. Herridge returns to the Capital next week, after an absence of two months.

Quebec.

On his departure for Shawville the members of his late congregation, La-hute, entertained the Rev. N. Waddell at a farewell supper and gave him a purse of \$160.

The Rev. David Hutchison, B.A., B.D., of St. Therese, Que., who is visiting his parents, Mr. and Mrs. James Hutchison, occupied the pulpit of the Balsover church last Sunday. His many friends in and around Balsover, who have watched with interest his career through college, and his more recent success, were pleased to hear and to see Mr. Hutchison again.

The Kirkintilloch Gazette of 3rd inst. contains the following reference to a respected minister from Canada at the present in Scotland: The Rev. Andrew Rowat, minister of the Presbyterian church at Athelstone, Can., officiated in the pulpit of the Parish Church on Sunday and also took the Waterside service in the afternoon.

He gave two interesting addresses. On the previous Sunday evening Mr. Rowat officiated in the United Free St. Andrew's Church. The rev. gentleman is a cousin of Councillor John Cochran and is the son of a Waterside man. He finished his course in Glasgow University about 32 years ago and was a frequent visitor to Kirkintilloch at that time. Since coming over on his visit Mr. Rowat has received the welcome news that his son Mr. D. McKay Rowat, Huntingdon, has passed at the top of the list at the recent oral and written notarial examination at McGill University, Quebec.

British and Foreign Items.

The death is announced of Mr. James Greville Clarke, editor of the Christian World.

The Rev. John Fairclay, of Govan, has been elected assistant to the Rev. John Beveridge, Bell Street U. F. Church, Dundee.

The office-bearers of Regent Square Church, London, have unanimously decided to recommend to the congregation the introduction of an organ.

The Rev. A. Alexander, of the McCheyne Memorial Church, Dundee, has received a call from St. Andrew's Church, Liverpool; and the Rev. J. Cameron, of Govan, Glasgow, has been invited to succeed the Rev. J. Peddie as pastor of St. Andrew's Church, Birkenhead.

Most of the London ministers are at present out of town. In Mr. Connell's absence at Regent Square the pulpit will be supplied for two Sundays by the distinguished preacher, Professor Martin, of New College, Edinburgh. Dr. Pentecost is conducting the services at Marylebone, and at St. John's Wood the pulpit is being supplied by the assistant, Mr. Stuart Robertson, formerly assistant to Dr. Watson, of Sefton Park.

There is no use, says the London Presbyterian, blinking the fact that the different Twentieth Century funds, except that of the United Methodistists, are in a bad way. The Wesleyans aimed high, and have received £657,000, but seeing that the leaders of Methodism say that it will be a disaster if the million guineas are not reached before the end of the year, there is abundant room for anxiety and for effort. The Baptists aim at £250,000, but the amount received amounts to only £100,000. The Congregationalists set before themselves the task of raising \$525,000, but much remains to be done. One cannot help feeling that money-raising may not, after all, be the happiest way of inaugurating the new century.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Isle aux Coudres extension," will be received at this office until Tuesday, September the 10th inclusively, for the construction of an extension block to the present pier at Isle aux Coudres, County of Charlevoix, Que., according to a plan and a specification to be seen at the office of Ph. Beland, clerk of works, Quebec, on application to the Postmaster at Isle aux Coudres, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for eight hundred dollars (\$800), must accompany each tender. The cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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

By Order,
JOS. R. ROY,

Acting Secretary,
Department of Public Works,

Ottawa, 11th April, 1901.
Newspapers inserting this advertisement without authority from the Department will not be paid for.

World of Missions.

Japanese Students at Yale.

A recent number of the Japan Mail gives an interesting statement concerning students from that country who have studied at Yale University. The number of these students during the past thirty years is 100, and some of them, who graduated years ago, have occupied very high positions in their native land as members of the Imperial Cabinet, Parliament, as foreign ambassadors and professors in universities. At present there are seventeen Japanese students at Yale, all of them having been prepared by the mission school in Japan. With the exception of two or three, these young men are professing Christians.

Catholic Superstition.

Great superstition yet has a place in America, as the following statement shows: "A large rack in the basement of the church of St. Jean Baptiste, in New York City, was filled the other day with crutches, trusses, supports, and braces discarded by poor sufferers from various infirmities who had departed from the church declaring that they had been cured at service held in honor of St. Anne. At the dedication of the new crypt a piece of the bone of one of the many forearms of the virgin known to Catholicism was displayed, while a priest from Montreal was present with a thumb bone of St. Anne. The influence of these relics was held to be sufficiently powerful to heal the diseases of many of the sick people who crowded in. Fully three thousand people sought entrance to the building. Archbishop Corrigan led a procession of priests around the church, bearing the relic with them, touching the blind, rubbing the limbs of the palsied, and allowing the deaf to press the relic to their ears.

Worshipping the Road.

Dr. Hager writing from Hong Kong, says: "In the early hours of the morning twenty or more women were gathered around a triangular piece of ground, fifteen or twenty feet on each side, where three roads meet. They had lighted tapers, burning candles, and offerings for the god of these cross-roads. Some had also divining blocks, by means of which they were asking the god for a blessing on the future, or rather divining what that future should be. 'What are you doing here?' I asked of one of the women. 'Worshipping the cross-roads,' she answered. And for the moment I felt the awful weight of heathen night and superstition upon me. Is it possible that these poor, deluded women can suppose that these cross-roads can bring them any good? Alas! it is but too true. And then they knelt before a triangular hillock as if their eternal existence depended upon their worship. I pass the picture on to you, dear friends. Have we done enough for China? If I had my camera with me I should have photographed that scene and then sent it to all Christian women of the world, to show them what heathenism is, and what remains to be done.

Both Houses of the Australian Parliament open their proceedings with prayer. In a few sentences the blessing of God on the deliberations is asked and then the Lord's Prayer is offered. Archbishop Carr of Melbourne is the only person of note objecting.

Health and Home Hints.

A Welsh rabbit that is made without liquor has a teaspoonful of cornstarch stirred smooth in a tablespoonful of melted butter. Stir in a half-cupful of thin cream, and as the sauce thickens add half a pound of cheese cut fine, a quarter of a teaspoonful each of salt and mustard and a little cayenne.

Many people complain that tea makes them nervous and dyspeptic. That is generally because the tea is not made properly. It should not be allowed to "stand" more than four or five minutes, and all the liquid should then be poured off. Nine people out of ten add water to the teapot after the first supply has been drawn off. This is a mistake.

Tea is always acceptable in the afternoon. If one is very hot it induces a gentle perspiration, which has a cooling effect. There need be no difficulty in having it rightly or wrongly infused, because you may prepare it when convenient, and when ready pour it into other pots, and it can be kept warm without deteriorating in flavour or quality. Tea spoils by allowing the leaves to remain in the pot after the proper time of infusion.

To soften water for toilet use keep a lump of rough Fuller's earth in the water ewer, empty it all out once a week, and put in fresh Fuller's earth. If this fails use oatmeal. Keep a tin of medium oatmeal in your bedroom, have a piece of muslin, place a handful of oatmeal in it, and tie it up with a string. Throw this bag into the washing water and squeeze it out a couple of times. The same bag of oatmeal will serve for a couple of days, and then should be removed. The same muslin will last some time. This treatment has a very good effect on the skin.

Spiced Peaches.—Peaches intended for pickling should not be too ripe. Select fifty perfect ones, peel them, cut them in halves and remove the stones. Put into the preserving kettle a pint of cider vinegar, one and a half pounds of granulated sugar and six or seven small spice bags, each containing a few cloves, a few pieces of whole mace, stick cinnamon and green ginger. Tie them carefully with a heavy thread. A circular piece of cheesecloth about three inches in diameter is the best for the purpose. As soon as the sugar melts add the peaches; boil them until they are tender. When putting into cans leave a spice bag in each jar. Pears may be pickled in the same way. Surplus juices from pickling, preserving and canning peaches and other fruits should be carefully saved for pudding sauces, mince pies, etc., later in the year.

Spiced plums, watermelon rind, cantaloupe, quinces, cherries, pears and peaches are all delicious, and may be similarly prepared. Boil together two cupfuls of vinegar and four pounds of sugar. Mix two teaspoonfuls of cinnamon, one-half teaspoonful of ground mace, one teaspoonful of ground cloves, one half ounce of ginger root and two teaspoonfuls of allspice. Put into four muslin bags, each made of a small square of the cloth tied tight with a cord, and drop them into the vinegar. When it boils, add seven pounds of the fruit, and as soon as that boils turn carefully into a stone jar. Let it stand in a cool place over night. For nine consecutive days drain the liquor from the fruit, scald it and pour it over the fruit in the jar. On the last day boil the vinegar down until there is just enough to cover the fruit, turn the fruit into it, and when the whole boils, put into jars.

A Run Down System

SHOWS THAT THE BLOOD AND NERVES NEED TONING UP.

THIS CONDITION CAUSES MORE GENUINE SUFFERING THAN ONE CAN IMAGINE—HOW A WELL KNOWN EXETER LADY OBTAINED A CURE AFTER SHE HAD BEGUN TO REGARD HER CONDITION AS HOPELESS.

From the Advocate, Exeter, Ont.

"A run down system!" What a world of misery those few words imply, and yet there are thousands throughout this country who are suffering from this condition. Their blood is poor and watery; they suffer almost continuously from headaches; are unable to obtain restful sleep and the least exertion greatly fatigues them. What is needed to put the system right is a tonic, and experience has proved Dr. Williams' Pink Pills to be the only never-failing tonic and health restorer.

Mrs. Henry Parsons, a respected resident of Exeter, Ont., is one of the many who have tested and proved the value of Dr. Williams' Pink Pills. For many months she was a great sufferer from what is commonly termed "a run down system." To a reporter of the Advocate she gave the following story in the hope that other sufferers might benefit from her experience:—"For many months my health was in a bad state, my constitution being greatly run down, I was troubled with continual headaches, my appetite was poor and the least exertion greatly fatigued me. I consulted a physician but his treatment did not appear to benefit me and I gradually became worse, so that I could hardly attend to my household duties. I then tried several advertised remedies but without result, and I began to regard my condition as hopeless. A neighbor called to see me one day and urged me to try Dr. Williams' Pink Pills. Having tried so many medicines without receiving benefit, I was not easily persuaded, but finally I consented to give the pills a trial. To my surprise and great joy I noticed an improvement in my condition before I had finished the first box and by the time I had taken four boxes of the pills I was fully restored to health. I no longer suffer from those severe headaches, my appetite is good, I can go about my household duties without the least trouble; in fact I feel like a new woman. All this I owe to that best of all medicines, Dr. Williams' Pink Pills, and I would strongly urge other sufferers to give them a trial."

Dr. Williams' Pink Pills are recognized the world over as the best blood and nerve tonic, and it is this power of acting directly on the blood and nerves which enable these pills to cure such diseases as locomotor ataxia, paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. Dr. Williams' Pink Pills are sold by all dealers in medicine or can be had by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Presbytery Mtgs.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Red Deer, 3 Sept., 3 p.m.
Kamloops, Enderby, 4th Sept., 10 a.m.
Kootenay, Cranbrook, B.C., 27 Aug.
Westminster St. Andrew's, Westminster, Feb. 12.
Victoria, Victoria, 3 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 3th March.
Superior, Keewatin, 10 Sept., 10 a.m. March, 1901.
Winnipeg, Man. Coll., 16-19
Rock Lake, Manitow, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm.
Minnedosa, Shoal Lake, March 5, 1901.
Medina, Carleton, 12 March.
Regina, Regina, 3rd Sept.

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, Ridgeway, 10th Sept., 10 a.m.
Stratford, Motherwell, Sept. 3, 1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wexeter, March 5, 10 a.m.
Bruce, Port Elgin, 10th Sept., 10.30 a.m.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12, 8 p.m.
Peterboro, Port Hope, 12th March, 1.30 p.m.
Whitby, Whitby, 16th April.
Lindsay, Cannington, Sept. 17, 11 a.m.
Toronto, Toronto, Knox, 1st Feb., ev, mo.
Orangeville, Tuesday in May prior to the week of Synod meeting.
Barrie, Midland, 17 Sept., 3 p.m.
Owen Sound, Owen Sound, 3 Sept. 10 am 9th, 10 a.m.
Algoma, Little Current, 2 Oct.
North Bay, Huntsville, March 12.
Sauguen, Knox, Harrison, March 12, 10 a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
Montreal, Montreal, Knox, 17 Sept. 8.30 a.m.
Glengarry, Lanester, Sept. 9.
Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 am.
Brockville, Cardinal, 2nd Tuesday July 3p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 29th, 10 a.m.
Inverness, Whyteconough, 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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Reserve Fund - - - 1,700,000.00

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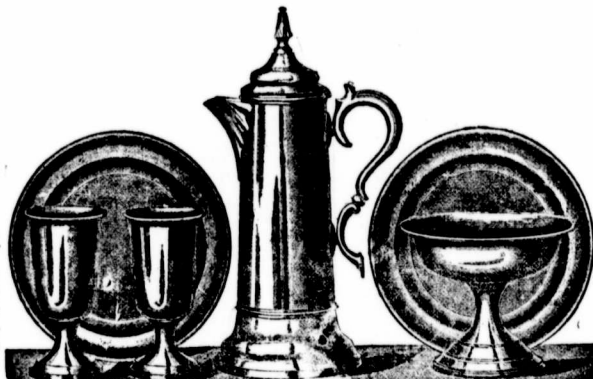
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For a Few
Hours' Work

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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.

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Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$1.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

THE DOMINION PRESBYTERIAN
OTTAWA ONT.

DEATHS

Accidentally drowned near Mattawa, on August 11, 1901, George H. Douglas, youngest son of Mr. John Douglas, Toronto.

At his residence, Oak Lodge, Toronto, Ont., Aug. 22, 1901, the Hon. Sir George William Burton, late Chief Justice of Ont., aged 83 years.

In Brooke, on Aug. 15th, Archibald McLachlan, aged 82 years.

At Huntsville, on August 24, Sir Frederick A. Robinson, Bart., of 18 Roxborough street west, Toronto.

At 144 Grace street, on August 25, Mary Jane, wife of William Wharin, aged 67 years.

MARRIAGES.

In St. Andrew's, Church, Lanark, on Aug. 20, by Rev. D. M. Buchanan, Mr. Will J. Usher of Ottawa, to Nellie, fifth daughter of Mr. James Pepper, Sr.

In London, Ont., on Wednesday, Aug. 14, 1901, by the Rev. Wylie C. Clark, at the residence of the bride's sister, Mrs. F. G. Tullett, 672 Elias street, Mary (Mayme) E. McQueeney to George W. Stark.

In Toronto, August 7th, 1901, by Rev. Samuel Carruthers of Dovercourt Presbyterian Church, Lillie, daughter of Alex. Hamilton of Montreal, to James Watt of Toronto.

At the residence of the bride's father, Walkerton, on August 6th, 1901, by the Rev. Mr. Macgillivray, Newmarket, Agnes May, eldest daughter of Norman Robertson, Esq., to William MacNair Shaw, barrister, Walkerton.

BIRTHS.

In Galt, on August 22, to Mr. and Mrs. Hugh McFadyen, a son.

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