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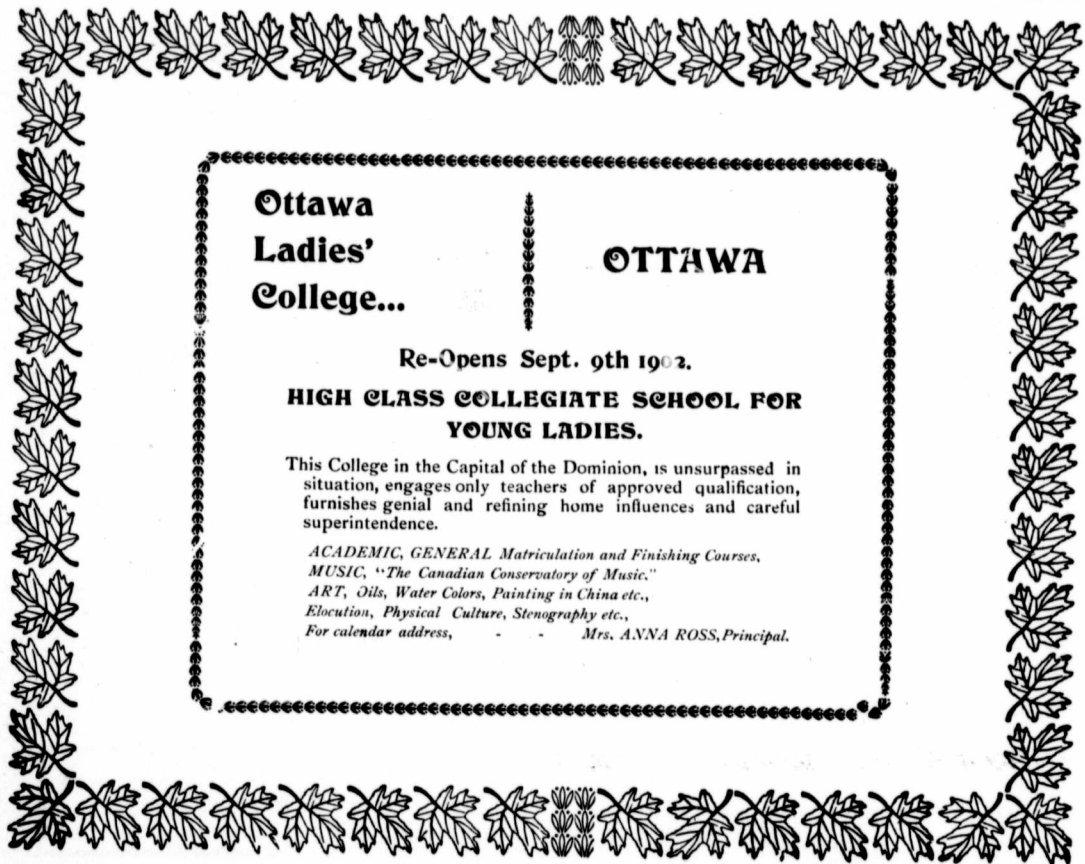
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At Windsor Mills, on Aug. 27, 1902, by the Rev. Chas. A. Tanner, assisted by the Rev. John U. Tanner, B.A., Lancaster, Ont., Rev. Wm. P. Tanner, of Sawyerville, Que., to Helen Louise (Nellie), daughter of Mr. Chas. Henderson, of Windsor Mills, Que.

On Wednesday, September 3, 1902, at the Manse, by the Rev. A. E. Mitchell, G. Albert Holbrook, to Lottie, only daughter of the late Joseph Wood Pearson.

On September 3rd, 1902, at the residence of the bride's parents, 667 Dovercourt road, Toronto, by the Rev. Principal Caven, assisted by the Rev. Samuel Carruthers, Mary Craig, daughter of Mr. and Mrs. William Kerr, to the Rev. Henry J. Pritchard, B.A., pastor of the Alexandra Presbyterian Church, Brantford, Ont.

At Beechgrove Church, South Onslow, Que., on Aug. 27, 1902, by the Rev. H. T. Kalem, B. A., Mr. William J. McKibbin, of Earley, Que., to Miss Mary Ellen Rutledge, of Torbolton, Ont.

BIRTH.

At the Manse, 300 Oxford street, to Rev. and Mrs. A. J. MacGillivray, a son.

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Note and Comment.

Six to eight dollars a month buys food, fuel, and clothing for a family of five persons in Japan.

Notwithstanding a deficit of \$60,000 last season the Philadelphia Symphony Orchestra will continue its concerts next season. The guarantors have already made good the entire amount of the loss.

Forty thousand workmen, belonging to forty different trades or callings, are on a strike at Florence. Six thousand troops have been concentrated in the city, to preserve order. Food is very scarce. The city newspapers have had to suspend publication on account of the strike.

The British and Foreign Bible Society reports an extraordinary increase in the sales of Malay Scriptures from Singapore. In the past few years the sales have averaged about 3,500 per annum, and in 1899 they were even less. But last year the number of copies sold exceeded 11,000, and in consequence several new editions have had to be printed.

A novel telephone patent has recently been granted to Edwin W. Smith, of Canada, for a telephone cabinet or hood, designed to take the place of the regulation silence booth in stations where space is extremely limited. It consists of a sort of diver's helmet of wood, which is attached to the telephone, and into which the user of the latter puts his head while he is talking.

President Roosevelt will receive the honorary degree of LL.D. from the University of Chicago during his visit to Chicago in the fall. October 3 has been fixed as the date of the ceremony. A special convocation will be called and the affair will be as elaborate as a full commencement, with the exception that the President will be the only man to receive a diploma.

Since the passage of the "Law of Associations," requiring religious bodies to secure Government authorization, there has been a great exodus of those unwilling to comply with the law. Great Britain, Holland, Switzerland, Spain and Belgium have been the principal refuges of the dispersed nuns and monks. One hundred and twenty Carmelite convents are now deserted, and hundreds of Dominican, Visitation and Poor Clare nuns have trooped out of the country. The departing nuns of St. Benedict were led forth by Adelaide, Duchess de Braganza accompanied by her daughters, the Archduchess of Austria and the Duchess of Parma. The Carthusian monks have gone to Spain and Belgium, and the Benedictines have found a home in England. The Capuchin-Franciscans, the Dominicans, the Trappists, the Oblates of Mary, and the Marist Brothers have applied for and received the necessary authorization.

Communication by Wireless Telegraphy has been established between Washington and Annapolis, (thirty-five miles), under the

auspices of the navy department. The Department has secured specimen apparatus of four different wireless systems. They are all to be tested, with a view of adopting the most successful for use in the navy. The Marconi system is not among those being tested, as negotiations with Marconi for sample apparatus failed. In this initial stage of the tests, the question of interference from stray currents, which is one of the principal purposes of the tests, remains undetermined.

Great Salt Lake for several years has been slowly but steadily receding. According to Director Murdock, of the United States Weather Bureau, it has now reached the lowest level recorded since observations have been taken by the department. Up to August 1 the lowest mark ever recorded was on July 11. Since that time the lake has receded four inches. The fall of the water since 1894 amounts to nearly six feet, and on the low, flat eastern shore this has resulted in a recession of the water line during that time of fully three-quarters of a mile. Speaking of this phenomenon, Director Murdock says: "Utah has been in a dry cycle for seventeen or eighteen years. In this period the precipitation has been much below the average. Precipitation sometimes moves in cycles of this kind and duration and I think a prolonged period of increased precipitation is nearly due. But it will take several wet years to bring the lake back to its former level."

Four years ago the Belgian Government offered a reward of \$10,000 for the discovery of a paste for matches, not containing white phosphorus, in order to mitigate the evil influences which the present manufacture of matches exercise upon the employees. The arbitrators, however, although they have tested several so-called harmless mixtures, have not yet discovered one that fulfills the required conditions, since all the mixtures so far submitted have been defective in inflammability, igniting on all surfaces or, in igniting, ejecting inflammable matter containing poisonous substances. The matter is of supreme importance to Belgium because match making is one of the staple industries of the country, but the mortality in the manufactories is very high, the prevalent complaint being phosphorus poisoning.

"The unexpected has happened," says the Belfast, I. Witness. A body entitled "The Catholic, (that is, Roman Catholic) Lay Representative Committee" has sprung into existence, apparently in connection with the Education controversy. Their Western branch has aroused the ire of the "Catholic Truth Society," so that we have the interesting spectacle of a conflict between laity and priests. The Catholic Truth Society demands that the other should say "whom they represent." The other replies that "the consequences of the denunciations which follow are quite too unpleasant to invite their occurrence." Moreover, this daring "Lay Representation Committee," suggests that a public meeting should be held, for which it guarantees half of the expense, in order to discuss the fol-

lowing resolution—"That this meeting while earnestly maintaining the principles of the Catholic religion, consider that there are lay rights which ought to be restored, and especially that representation for the parents and lay parishioners should be secured upon the managing boards of all Catholic schools." If Catholic laymen would vigorously and respectfully assert their rights within their own church, they might be able to inaugurate much needed reform therein.

Cassiers' Magazine is responsible for a rather good, or bad, story recently told illustrating the arrogance, ignorance, or whatever it may be called of the executive of some of the trades unions in dealing with their members. It appears that while a workman was engaged in guiding a cable into a conduit in a building that was being wired, his fingers were caught between the cable and the walls of the conduit. That the men at the far end of the conduit, unaware of their comrade's plight, continued to pull upon the cable, seeing which an apprentice lad ran to his assistance and pulled back on the cable. That a delegate of the union who had witnessed the affair and had expressed sympathy for the sufferer, reported him for violation of the rules of the order, and he was called to executive headquarters to explain his conduct. Notwithstanding that his fingers bore evidence to the extent of the accident he had undergone he was fined "for allowing an apprentice to do helper's work, to wit, assisting a journeyman drawing wire into conduits."

The Weekly Leader had this note: Professor M'Comb, of Canada, who recently contributed an interesting article to our columns, writes in the current issue of The Contemporary Review on the important question, "Do we need Dogma?" He is very hopeful concerning the future of theology, and says: Historical criticism, too, which has done so much to purge theology of accidental accretions, has also contributed very materially to its substance and strength. Agnostic despair of history is no longer possible. Professor Harnack being witness, the fire of the most stringent criticism has failed to dissolve such facts as these: (1) That Jesus claimed to be the Messiah, the prophetically announced Deliverer of God's people; (2) that the Logos doctrine of St. John cannot be traced back to Milo; (3) that the marvellous (if not the strictly miraculous) cannot be eliminated from the records without utterly destroying them. Men are asking to-day not: Is there a God; but, What kind of a God is He who is involved in all thought and life; what is the character of the Will behind the universe? Theology answers; Look at Jesus as He lives and breathes in the Gospel history, and you will find God; His reason and heart lie at the centre of all things; in Him you will discover the clue to the winding mazes of history, the baffling perplexities of thought, the dire mysteries of Nature. No doubt, we have here rather a faith and a conviction than a reasoned and a demonstrated conclusion. But truth can afford to wait.

The Quiet Hour.

The Death of Moses.

S. S. LESSON, DEUT. 34: 1-12.
SEPT. 21ST, 1902.

Golden Text—Ex. 33: 11. The Lord spake unto Moses face to face.

Connection—We now come to the last days of Moses. He had given his farewell address to the people, and his charge to Joshua, 31: 1-8. We have his parting songs in parts of chapters 32 and 33; and then the final scene which closes the earthly life of one who was poet, historian, warrior, law-giver, statesman, ruler, servant of God.

1. The plains of Moab; on the east bank of the Jordan, where they were encamped, Num. 22: 1. The mountain of Nebo; the highest peak of Mount Pisgah, a ridge of the Abarim range, 35: 49. Jericho; a city six miles to the west of the Jordan. The land of Gilead; the mountainous regions on the east of Jordan, extending sixty miles, from the Dead Sea to the Sea of Galilee. Dan; a city near the foot of Mt. Hermon. It is not visible from Pisgah, but Hermon is.

2. 3. Naphtali; in the far north of Palestine. Ephraim and Manasseh; in the centre. Judah; in the south. The utmost sea; the Mediterranean, 50 miles distant. The city of palm trees; so called because situated near a great forest of palms. Zoar. See Gen. 29: 23.

4. Unto Abraham, etc. See Gen. 12: 7; 26: 3; 28: 16. I have caused thee to see it. His undimmed eyes (v. 7), in the clear atmosphere of the East, could see a long way, but, if necessary, God could miraculously increase his vision. Thou shalt not go over; because of his sin at Kadesh, Num. 20: 11-13. "The Lord hath put away thy sin," said Nathan to the royal transgressor; but 'thy child shall die, and the sword shall not depart from thy house.' The dying thief was pardoned, but he suffered in body the extreme penalty of his sin. Though the prodigal sits at his father's board, he can never be in health or vigor or overflowing joy."

5, 6. Moses... died there; in mount Nebo. The word of the Lord; the command of the Lord. 32: 49, 50. He buried him; that is, God buried him. How simply told, yet how sublime! Bethpeor; the "house of Peor," a Moabite idol. The place is not known. No man knoweth his sepulchre. Probably his burial place was kept a secret by God, that the people might not be tempted to worship their great leader. "Such a life as Moses lived must precede such a death as Moses died."

7. A hundred and twenty years old. He was forty years at Pharaoh's court, forty years in Arabia with Jethro, and forty years leading the people to the land of Canaan. And all the years were good years.

8. Wept for Moses. Now that he was gone, they saw how great he was, and how ungrateful they had been to him. Thirty days. The usual period of mourning was seven days (Gen. 50: 10), but for a person of rank the time was longer, Num. 20: 29.

9. Joshua the son of Nun; who had been appointed Moses' successor, Deut. 31: 23. The spirit of wisdom; insight, shrewdness, piety—qualities necessary for practical leadership. Laid his hands; to represent the communication of divine gifts, Num. 27:

19-23. Harkened unto him; as their leader in place of Moses.

10-12. Not a prophet... like unto Moses. Only Christ was greater than he, Heb. 3: 2-6. Whom the Lord knew face to face. God talked with him directly and not through the medium of any messenger, Exod. 33: 11. In all the signs and wonders, etc.; referring to the miracle which he wrought in delivering Israel from Pharaoh. That mighty hand, etc.; as seen in the history of the wilderness journey with its wonderful provinces.

The Joy of Contest.

It is of great assistance to our cheerfulness under the trials and difficulties of life to reflect that these experiences are testing the real quality of our inner life, and that we are showing how much genuine man or woman there is in us by the way we resist the temptation to moroseness, impatience or murmuring. A commander of a ship in a perilous storm feels the staying power of the conviction that he is at his post to conquer the storm and to bring his vessel safe to her port. Of course there is something objective and tangible about waging a contest with winds and waves. But that does not alter the real conditions of the problem. The contest that everyone has to carry on with untoward circumstances, with disappointment in those whom we had trusted, in the failure of cherished plans, and sometimes with the suffering and death of those we love, appeals to the motives that inspire the commander to show himself adequate to the emergency. And strangely enough you seldom find a man who is carrying on a contest and asserting himself against a storm of wind or a storm of trouble who is unhappy. There is a deep joy in the strife. As long as you preserve the aggressive militant temper you are not unhappy.—The Watchman.

Let Good Decide.

BY REV. JOSEPH PARKER, D. D.

Is there to be no self-care? Not a whit. I have never undertaken my own care without getting wrong; and I have never given myself absolutely over to the divine will without proving it to be right. I have to say "No" to my own sagacity every day; I have to hunger my own cleverness into submission. To my own mind it is clear that this might be done, that the other is possible, and that if certain events supervene then the issue would be solid and even glorious. But this is atheistic talk; I must take it, as it were, in writing, to heaven's court, and say, "Lord, this is what I have written; nevertheless, not my will, but Thine be done. If Thou dost say to me, 'Burn that paper,' I shall be sore of heart; it looks to me so well done, I have thought about it so much and so long; but if Thou dost bid me burn it, it shall be burned." Then I am a Christian man. But if I persist in carrying out my own programme and policy, see it all torn to pieces by the retribution of events, and then go whimpering to God with a sort of nominal and external penitence, I may expect to be driven from His throne.

Maintain Individuality.

Be yourself. Thank God for your individuality. If you have but one talent, do not be ashamed of it. Do not hide it. Do not neglect it. Double it. Make it go as far as you can. Do not envy the man who has greater ability than you have. You possess enough to be responsible for. Cultivate loyally what you do possess. Do not try to take another man's place. Fill well your own.

The late Dr. Broadus said: "The broad and busy field of human endeavor may be equally filled by successive generations, though no two individuals successively occupy the same space. Every one must strive, in simplicity and humility, and by the help of God's grace, to develop his individuality, to make the most of his inherited possibilities and providential opportunities.

It may be true, in the sphere of religious or political activity, that the present workers comprise no man equal to the great leaders of a former time. But let every man simply and faithfully do his best, and by God's blessing the world's work will still go on.

There is ripe wisdom in these words. The great trouble with many Christians is, they are not doing their best with the individuality they have. They are sighing for some other sort of individuality, and because they can't have it they will not use and glorify their own.

Prayer.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end.—Amen.—Book of Common Prayer.

Prayer For Martinique.

When our Lord stepped from the boat on the desert side of the sea, "seeing the multitude, He was moved with compassion, because they fainted and were scattered abroad, as sheep having no shepherd."

Where can we find just now such "multitudes, fainting and scattering abroad" as in the volcano region in the West Indies? Surely, if the Spirit of Jesus Christ is in us, we shall be moved with compassion toward them, and we shall hear the Master's voice saying, "The harvest truly is plenteous, but the laborers are few; pray ye therefore, the Lord of the harvest, that He will send forth laborers into His harvest." Martinique needs that prayer.

There is a promise that fits Martinique, and will sustain prayer. When Thy judgments are in the earth, the inhabitants of the world will learn righteousness. God's judgments are now in Martinique, now is the time, her inhabitants will learn righteousness.

—HOPE.

The Art Of Living With People.

BY REV. J. R. MILLER, D. D.

We find life's best school in living with people. Some one says, "It is better to live with others even at the cost of considerable jarring and friction than to live in undisturbed quiet alone." It is not ideally the easy way. It means oftentimes hurts, wrongs, injustices, many a woundirg, many a heart-ache, many a pang. It requires self-forgetfulness, self-restraint, the giving up of one's right's many times, the overlooking of unkindness and thoughtlessnesses, the quiet enduring of things that it would seem no one should be required to endure. Nevertheless, it is immeasurably better to live with people, though it is not easy, than to live alone.

Living alone nourishes much that is not good and beautiful in human nature. It promotes selfishness. It gives self-concitant an undue opportunity of growth and development. It permits us to do too much as we please, which is bad training for any of us; to indulge our own tastes, feelings and whims without limitation, without protest, since no one is near enough to us to be seriously affected by our selfishness. Then it deprives us of the opportunity for discipline and education which we can get only by living in daily contact with others. One never can grow into true nobleness of character, sweetness of disposition and beauty of life while living in solitude. "We need to have our sharp corners rubbed off, our little pet fancies punctured, and most of all to learn self-control, 'sweet reasonableness' and tolerance for other people's point of view."

Then we never can learn the lesson of love but by living with people. We may learn the theory of loving and be able to preach about it and write delightful essays on the subject, but that is different altogether from getting the lesson into our own lives. Nothing will teach us unselfishness but the practice of unselfishness under the pressure of necessity. We cannot learn patience with others save in experiences which put our patience to the test. The same is true of all the virtues and graces—they can be acquired only in practical life. People are the best means of grace to us.

It is important, then, that we learn the art of living with others. It should not be hard to live with those who are sweet, gentle, patient, thoughtful and unselfish—anybody ought to be able to get along with such pleasant people. But not all with whom we mingle are of this class. There are disagreeable people, those who are thoughtless, uncongential, exacting, quick tempered, unreasonable, sensitive, and our duty of living sweetly with others includes these, too.

It may help us if we will always remember, when we find it hard to get along with anyone, that this is only a new lesson in loving set for us. Of course it would please us if the disagreeable person should by some process be quietly changed into sweet reasonableness and Christlike agreeableness, so that there no longer should be any uncongentiality to fret us. But it is not probable that any such miracle will be wrought to make it easier for us to get along peaceably. Almost certainly the task set for us must be worked out without any perceptible amelioration of conditions. The problem is ours—we must meet it. It is ours to be Christians, which means Christlike, just where we find ourselves.

Philadelphia, Penn.



Our Young People

The Fulness of God; How Secured.

Eph. 3: 14-21.

The Christian Endeavor Prayer Meeting for September 21.

When men talk to us about receiving "the fulness of God," we are likely at once to think, "How impossible that is! How can I, a poor, weak, finite creature, receive the fulness of God, who is infinite in power and goodness and understanding? How can the thing made receive the one that made it?"

The difficulty is not warranted by the Scripture. It is nowhere said that man can receive all of God. That would indeed be impossible. Not even Christ received all of God. He Himself said that the Father was greater than He. And yet, of Him it is written that the fulness of the Godhead dwelt in him bodily.

No; to be filled with the fulness of God means only that you may receive all of God you have capacity for receiving. Touch an electric battery, and you will receive electricity—as much as your body can contain, but not by any means all that the battery contains. Dig a great reservoir, and make a trench between it and the ocean, and the reservoir will at once be filled with the ocean—as much of the ocean as it can hold, but not by any means all of the ocean.

The entire Christian life is summed up in this: first, in realizing that God may be had for the asking, and second, in constantly enlarging our capacity of receiving Him—His power, His wisdom, and His grace. We can widen our souls for His indwelling only by following the example of the Being who received God perfectly—so far as the human frame can receive Him perfectly—our divine Lord, Jesus Christ. Study His precepts and follow His example, upheld by His hourly companionship, and inspired by the strength that He alone can give. As you do this, you will attain to the measure of the stature of the fulness of Christ, and as God perfectly filled His well-beloved Son, so will He perfectly and blessedly fill up your life and make it glorious beyond your noblest dreams, and happy beyond your wildest imaginings.

Since all this is possible for each one of us, dare we be satisfied with anything else?

Our Members Testify.

Once a little boy was asked, "How many gods are there?" "One," he answered. "How do you know?" was the question. The boy answered, "Because there is only room for one." Surely there is no room then, in our hearts for anything but God, if He is to enter in His fulness.

St. Augustine urges us to fill the empty out of our fulness, that out of the fulness of God our emptiness may be filled. That is, if we want God to give Himself to us, we must give ourselves in holy service to others.

Disraeli once said that "the man who does not look up, will look down, and the spirit that does not dare to soar is destined, perhaps, to grovel." Nothing will exalt a life like a lofty ambition, and no aim can possibly be so lofty as the ambition to be filled with God.

To receive into our souls the fulness of God and retain that marvellous indwelling, we need the constant aid of the Holy Spirit of God himself. Ian Maclaren compares the soul to a sensitive film, and the Christ of the New Testament to some vision of loveliness which we do wish to photograph upon our souls. There can be no photograph without the light, and the light is the Holy Spirit of God, who comes to bring all truth to men.

Luther once quoted the words of Isaiah, who said that the heavens are the throne of God and the earth is His footstool. But Luther adds that Isaiah did not say that either heaven or earth is the abode of God because God, for whom all heaven and earth are not a fit dwelling place, has His abode in the obedient heart of man. For Christ said, "If any man love Me, he will keep My words, and we will make our abode with him."

No one pities a rose bush when it blooms. No one pities a bird when it sings. And so no one should pity a soul when it gives itself to God, even though this surrender keeps a man from doing other things and getting other things. Man was made for this—to give himself to God, just as the rose was made for blooming and the bird for singing. It is the crown of his life.

For Daily Reading.

- Mon., Sept. 15.—God in His church. Eph. 1: 15-23
- Tues., Sept. 16.—God in His Book. Jer. 31: 31-34
- Wed., Sept. 17.—God in His children. John 1: 9-16
- Thurs., Sept. 18.—The stature of Christ. Eph. 4: 7-16
- Fri., Sept. 19.—The Spirit unmeasured. John 3: 27-36
- Sat., Sept. 20.—Complete in Him. Col. 2: 6-12
- Sun., Sept. 21.—TOPIC. *The fulness of God; how secured.* Eph. 3: 14-21

The Many Inventions of Skepticism.

What shows more absurdity and perversity in human nature than the many inventions by which skeptical minds seek to get rid of a Creator and banish him from his creation?—admitting natural forces, but denying all supernatural control—gigantic steeds, yoked to a huge chariot, and pursuing a fixed path, with no hand on the reins! Here is an effect: is there no cause? Here is workmanship: is there no workman? To declare all this to be the result of accident, the work of Chance—"a fortuitous concurrence of atoms"—to affirm that Force is a sufficient cause, that matter is self-existent and eternal, or that all this symmetry and order and beauty come from the "reign of Law"—this is mere evasion. It is scientific fallacy and sophistry, with no jugglery. It is giving to "Chance," "Force," "Matter," "Law," or whatever may be its name, the attributes of Deity! A vague something is virtually erected into a god, and invested with those qualities and characteristics which can only be conceived as belonging to being. Attributes, such as pertain only to a person, demand a personality. Lyman Beecher must have had some such wild and senseless philosophy in mind when he told of a little negro boy crying violently because, as he said, he "couldn't find nowhere!"—From "The Gordian Knot," by Arthur T. Pierson.

Our Contributors.

COMFORTING WORDS.

REV. W. D. ARMSTRONG, M. A., D. D.

O Son of God our Captain of Salvation,
Thyself by suffering schooled to human grief
We bless Thee for Thy sons of consolation
We follow in the steps of Thee their chief."

In this world of weakness, weariness, sorrow and toil it is a thing to be coveted to be a son of consolation—to know how to speak a word to him that is weary,—to speak the right word.

The Apostle Paul writing to the troubled Thessalonians winds up his counsels with "Wherefore comfort one another with these words." To "comfort one another" is the blessed privilege of every member of the brotherhood in Christ.

Comfort one another with words. In the deep hour of sorrow of what avail are words? It depends upon the words. The words of Luther we are told were "half battles."

The words that Paul would have us use are revelations of God of His glorious promises, of the triumphant Christ—of His second coming and the completed kingdom.

It is not mere sentimental sympathy but the great rock truths of the gospel that can speak comfort to the sorrowing soul.

Paul himself thanks God for the experiences that helped to make him a real comforter of others

Hear the strain in which he speaks of the effect great sickness and trial had upon him in this direction.

"Blessed be the God and Father of our Lord and Saviour Jesus Christ, the Father of Mercies and God of all *comfort* who *comforteth* us in all our affliction so that we may be able to *comfort* any that are in affliction, through the *comfort* where with we ourselves are *comforted* of God. For as the sufferings of Christ abound unto us even so our *comfort* also aboundeth through Christ. But whether we be afflicted it is for your *comfort* which worketh in the patient enduring of the same sufferings which we also suffer; and our hope for you is steadfast among that as ye are partakers of the suffering so also are ye of the *comfort*."

We have quoted this whole passage from the revised version not only because of the great principle it inculcates but that we may see how he lingers upon and re-echoes that word *comfort*.

What is needed is not a few spasmodic words of sympathy spoken at the time when words seem idle, but the great and comfortable truths of God lodged clearly and firmly in the heart and coming up in rock like power to sustain in the time of trial.

"The darts of anguish fix not where the seat of suffering hath been thoroughly fortified by acquiescence in the supreme will."

Under all circumstances God has given us great words to speak to the heart of the distressed. Is it sorrow for sin? then what words of pardon; of cleansing by the blood; of restoration; deliverance from the power and penalty and pollution of sin.

There comes sometimes to a man keen distress because his pathway in life seems to be inexplicably tangled. How soothing then to have someone speak to him from God great comforting words that set his feet again upon the rock. "All things work together for good to them that love God." "Why art thou cast down my soul—still trust in God."

The words that have power to comfort must always be such as turn us away from brooding on self to looking into the face of a loving God.

If I walk with my face towards the sun I have nothing before me but brightness. walking the other way the dark shadow of myself is always before me.

So turned from God, the heart is distressed with the dark shadow of self, but with the face Godward we dwell in the light of His countenance and have happiness and peace and joy.

There are some among us who need a special word of comfort from their brothers and sisters in Christ. They are the weak and timid ones conscious of weakness and defect.

Milton makes one of the fallen angels say to a companion:

"Fallen cherub to be weak is to be miserable." The Christian Apostle says: "When I am *weak* then am I *strong*." One of the most comforting words ever written is "My grace is sufficient for thee, for my strength is made perfect in weakness."

The very thought of our weakness and defects brings us more truly to realize the Divine helper.

So Phœbe Carey infers from her blindness.

"And sometimes in my house of grief,
For moments I have come to stand
Where, in the sorrows on me laid,
I felt the chastening of God's hand;
Then learned I that the weakest ones,
Are kept securest from life's harms,
And that the tender lambs alone
Are carried in the Shepherd's arms."

Christ was the great comforter. It is only in His Spirit and with His words we can speak real comfort to the heart of sorrow

"Let not your heart be troubled," believe in God—and believe in me

In my Father's house are many abiding places"

How often we have thanked God for this 14th chapter of John's gospel.

With its great *words* we have comforted ourselves in the night of bitter sorrow and with these words how often have we spoken the only possible comfort to the hearts of others. Why is it that there is such power in this chapter to soothe and bless to bring calm to the troubled soul?

It is because of its clear simple revelation of our destiny. "We are travelling home to God," home to the Father's house—to the Father's hear—to all that infinite love can provide for us. But it is more than the revelation of our destiny that we feel to be here. We are here brought as it were right into the heart of Christ at a time when He is face to face with the keenest sorrow, disappointment and death itself. And we feel in that heart the throb of a triumphant peace. The spirit of Christ becomes ours. Yes

we believe in God as all loving, all-wise, omnipotent Father. And we believe in Jesus Christ crucified and risen, triumphant over sin and sorrow and death, and our hearts are no longer troubled.

We look into life and recognize that we are pilgrims, and along the way we cheer one another with comfortable words.

Is any one cast unto the fiery furnace? He sees by faith: our like unto the son of man with him. In the dark and storm faith hears the voice coming over the waves "It is I be not afraid."

Bowed over the beloved dead with tears fast falling on the coffin lid we know One is standing beside us there and faith hears His whispered "weep not."

Taking the hand of God and submissive to His will and guidance we calmly pursue our pilgrim journey

We do not know everything, but we know all is well, we comfort ourselves, and we comfort others on our pilgrim journey. As we listen to and repeat the great words concerning a loving Father and a victorious Saviour we have sweet comfort and deep peace confiding in Infinite Love.

I know not if the dark or bright
Shall be my lot;
If that wherein my soul delight
Be best or not
It may be mine to drag for years,
Till's heavy chain;
Or day or night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone and mirth
Be strange to me
My bark is wafted to the strand
By breath divine,
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board;
Above the raging of the gale
I hear my Lord.

He holds me, with the billows might
I shall not fall;
If sharp 'tis short; if long 'tis light
He tempers all

Safe to the land—Safe to the land
The end is this;
And then with Him go hand in hand
Far into bliss.

Library For Western Missionaries.

In your issue of last week, I stated that a valuable library of Theological and other works could be purchased in the West for a little over \$200, their value being some \$1,500, and I asked for contributions to purchase these. If got, the Library will be divided, one half being retained in Calgary and the other in Edmonton for the use of ministers and missionaries in these two Presbyteries.

Mr. David Morrice of Montreal this morning intimated to me his readiness to contribute \$25.00 of the amount. I hope that other generous friends will aid in this matter, so that we may not lose the opportunity of securing these books. It is only open for a few days longer.

ROBT. H. WARDEEN.

Toronto, 2nd Sept. 1902.

The Christian Intelligencer: If one is seeking wrongs to right, or noble cause to espouse, he will find that in the last analysis the conflict of one age does not differ from another. It is the old fight between good and evil, only assuming different forms amid different conditions.

THE GREAT COAL STRIKE.

Lessons Drawn From an Incident of Bible History.

BY A PRESBYTERIAN ELDER.

The Chicago Interior of a recent date had a somewhat unique, and yet practical article on "The First Strike in History"—the "labour troubles" which resulted in the ten northern tribes of Israel, receding from the kingdom and setting up an establishment of their own in Samaria. They wanted concessions which Rehoboam refused, and then, under the rallying cry, "To your tents, O Israel," they declared their independence. Jeroboam played the part of agitator and "walking delegate" and he was the only man who made out anything of the strike. The people of the ten tribes, who resented the tasks and burdens laid upon them by Rehoboam, "built for Jeroboam the capital they had refused to erect for the surly feel descended from David and Solomon." The net result was that the people of the ten tribes gained nothing for themselves by the strike; Jeroboam had his ambition gratified; the ten tribes set up a second class kingdom and neither the kingdom of Israel nor that of Judah ever wielded the influence or won the respect which the parent kingdom attained under David and Solomon. "The strength of Israel was forever broken and her ancient splendor forever lost."

The Interior moralizes in the following fashion: "From that day to this, under every form of government and all changes of society, strikes have taken place. In nine cases out of ten they have arisen from a sense of injustice. They have been brought to a head by ill-mannered and violent speech upon the part of men conscious of power; and they have been fomented by other men whose sole hope of gain lay in the disturbing of present relations. But in the end neither of the original parties ever gains all it seeks. For years, for ages, for generations it may be, millions of wretched sufferers have cause to regret an outcome which might have been avoided by the soft answer, the gentle word, the patient consideration or perhaps exaggerated complaints; and a nation which ought to have led the progress of the world becomes a jest and a byword among stronger neighbours who see God's people destroyed by their own folly."

Does not the Interior's historic "parable" if we may so style it—illustrate very vividly the true inwardness of many a modern labor strike! The families of the strikers and the innocent public are the people who suffer most; the salaried leaders of the strike and the so-called "walking delegates" are the people who "rake in the shekels."

Just now we have a gigantic coal strike on in the United States. The coal barons, the Rehoboams of the piece, can probably stand the pressure; so can the leaders in the strike, the Jeroboams in the play, so long the salaries contributed from the wage earning of the strikers' hold out; but the innocent public are suffering, or at least will suffer before the curtain is rung down on the play; and by and by the strikers' families will feel the pinch, and the men will lose more in the few months of idleness they have chosen than they can make up in as many years, even if they gain or partially

gain their point. What a magnificent folly a labor strike is. There should be some better method of solving labor difficulties in a Christian country in this enlightened age. Unfortunately the Rehoboams and Jeroboams are not all dead yet.

We have no right to assume that the faults are all one side. There can be no doubt that, with some exceptions, the coal barons of the United States are a thoroughly selfish and heartless lot, caring little or nothing for the welfare of the men whose labor brings value to their investments. They have learned nothing from the lessons of the strike which rent Rehoboam's kingdom in twain and made a king of the shrewd and cunning agitator by the strike, the majority of people would have precious little sympathy for them. But, as already noted, the innocent public and the innocent families of the strikers, are the people who suffer most seriously, and this is a phrase of the question which the strike leaders should have considered if they wished to enlist the sympathy and support of the great public on behalf of the complaining miners who, without doubt, had substantial grievances that should be redressed. And then, since the inception of the strike, the miners have largely forfeited their claim to public sympathy by resorting to mob law and violence. If there was no Golden Rule in the attitude taken by the coal barons, there was surely no Golden Rule in the resort of sections of the striking miners to illegal and violent measures. The fact is the strike leaders, in ordering a strike have let loose a demon they cannot control—the reckless and unreasoning foreign element among the coal miners. It was the right of the coal miners if they were dissatisfied with the conditions under which they labored, to cease work; but they had no right to interfere by force with men who were willing to take their places, nor had they any right to destroy property. By such conduct they placed themselves in the wrong and materially weakened an otherwise good case. Passive resistance to wrong, would have been much more effective; it would have enlisted public opinion on their side and that in time would have told effectively on the coal barons.

Probably the coal barons will see the advisability of making some reasonable concessions to the miners, who, in turn, will be glad to accept something less, perhaps very much less, than they demanded. And then, possibly, both sides will see that their difficulties could have been settled by a little forbearance and consideration along the lines of the Golden Rule, which would have prevented the development of the violence and bitterness which has been evoked in the struggle, and which would have saved thousands of people the enormous losses which the strike involved. It was General Sherman who said "War is hell." How much better in principle is a modern labor strike?

Sparks From Other Anvils.

The Presbyterian Banner: Humor in the pulpit should grow naturally out of the subject itself and should come out upon its surface as the bloom comes upon the peach. It should steal into the sermon quietly and unobtrusively and be no more than a hu-

morous turn here and a gleam there. It should never be the coarse humor of the street, but the delicate refined wit of cultivated minds.

The Lutheran Observer: The man whose gifts and operations are in every way different from our own may be quite as useful as we, and with his different ways may do a work we could not do. In his choice of the Twelve, Christ himself illustrated the fact that there is no talent, temperament or individuality for which his kingdom does not provide room and scope.

Christian Advocate: What is the use of getting disheartened in the struggle of life? Is anything ever gained by faintness of spirit? The true policy is to steer right onward. To a believer in God this is the natural and easy course. As long as we feel sure that our Father's hand is at the helm we cannot be afraid of ills or accidents of any sort.

The Herald and Presbyter: The Sabbath is of divine origin and sanctity and necessity for the best interests of man. The wholesale attempts to destroy it are conspiracies against the throne of God, and although those guilty may for a time go unpunished, yet we know that it must be, and can be, well, in the long run, only with those who fear God and keep his commandments.

The Sunday School Times: Are we willing to see another side than our own? We all think we are; but are we? On the answer to this depends much of our usefulness and influence in our communities. There are not two sides to every question; but there is another side to many a question of which we are now seeing only one. And if we are on the wrong side, it is of far greater importance to us than to anyone else that we should consider the other side, and acknowledge our error. It was said of a certain man that he was always ready to see two sides of a question,—his own side and the wrong side. There are others who are as open-minded as he.

Interior: The average boy and young man seem to think that life is divided into two separate parts. One is the period dedicated to fun, wherein a fellow ought to have the very gayest time that he can possibly make out to have, and cut down study, thinking and work to the lowest limit by which parents, teachers and circumstances can be pacated. The other is the serious period, when a man must work hard, earn money, win respect, prove himself capable, persuade people to rely upon him and exhibit all the qualities of a respectable and solid citizen. . . . The Church is not altogether blameless for this mistake of the average young fellow. Half a generation ago Christians got in a fret about how the fathers had misrepresented the joyful spirit of the Lord's religion. Sermons and speeches galore lamented the way in which our ancestors insisted that pious young folks must never smile. So with mighty vociferations the young people have been told and told and retold that religion doesn't require them to wear long faces. It has all been true enough, but in view of some tendencies of the times it really does look as if we ought to hasten to attach to our anti-long-face addresses an epilogue just to state that neither religion nor sense advise anybody to trifle away the first twenty-five years of life in happy go-lucky frivolity.

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As the increased attendance at the churches on Sabbath shows, people are getting back from their summer vacations—let us hope, refreshed and invigorated in body and mind. With renewed vim they will address themselves to the demands of business, there need be no doubt on that point. But what about the Master's work? There is a call for workers in the congregational sphere of action—in the prayer meeting, in the Sabbath school, in the Y. M. C. A., in the evangelistic services. Are those who have secured rest and blessing during their vacation ready to respond to the Master's call by saying: "Here am I, send me?" While planning his business campaign, let no Christian forget to share in the campaign for the salvation of souls and the upbuilding of His kingdom to which the Master calls every one of His professed followers

What an inspiration to Christian ministers and missionaries and workers must be the promise of the Saviour in the "great commission"—"Lo, I am with you always." A realising sense of the continuous presence and protection and guidance and upholdance of the great captain of our salvation cannot fail to nerve the Christian to face duty and work and trial without shrinking, illustrating the beauty and reality of Paul's declaration: "The love of Christ constraineth us." What a magic word is "love" in such a connection. Why should not the professed followers of Jesus realise continuously the power and blessedness of the Master's promise in their daily lives? That promise is intended to impart courage and strength and faithfulness in the varied circumstances and difficulties in which Christians find themselves from day to day. Why should they ever forget it?

"The clerk of the weather," is one of the so-called smart phrases which frequently figure in the newspapers when weather conditions are referred to. There is nothing smart or clever in the use of such a phrase.

It is, on the contrary highly objectionable to all who are influenced by a proper degree of reverence for the Supreme Being, who is thus flippantly and irreverently referred to. Weather conditions are under the control of nature's laws, and the Creator is the author of these laws. The flippant use of the phrase, "Clerk of the weather," is, therefore, really an irreverent reference to the Supreme Being and His attributes of power and wisdom, which should find no place in a properly conducted newspaper. The use of such a phrase, we have no doubt, is often due to thoughtlessness. Thoughtlessness, however, is not excusable, any more than irreverence, when references are made to the attributes of the Supreme Being.

The Boston Transcript is of opinion that people take sports too seriously—that is, so much physical energy and scientific skill are thrown into them that they cease to be recreation and develop into toil of a violent character. Indeed, some sports have developed into veritable slugging matches, resulting in serious bodily injuries to the participants. There is no recreation in such sports so violently pursued. In many cases the sports develop into a display of brute force, unrelieved to a large extent by the element of scientific skill. Worse than this, many sports have become the football of the betting fraternity, whose alliance is generally with the liquor saloon—an association which cannot fail to be demoralizing. Christian young men who enjoy participation in many sports, well conducted, will have to cut loose from them, if they are to be the football of the betting and liquor-selling fraternity.

It is sometimes urged in defence of the moderate use of alcoholic beverages that they give healthful stimulus in literary work. Graham Lusk, an American medical authority of some prominence, admits that the weight of evidence is in favor of the stimulation of the flow of digestive juices by alcohol, but he takes care to point out that if too much alcohol be taken—where is the line to be drawn?—there is too great an irritation to the mucous membrane of the stomach with decreased activity and resulting dyspepsia. Then he adds: "Without doubt, alcohol reduces the power to do both physical and mental work. It reduces the power to learn." This is a point which should be noted by those who seek to spur their mental activity by alcoholic potations. It will have about the same effect on the intellect that the whip-lash has on a jaded horse.

The English people are at heart religious, though their habitual attitude of mind is, we admit, dutiful rather than devotional. Nevertheless, they desire to connect all the greater events of national and individual life with religion. They are proud of their history, proud of their institutions, proud of their political genius and of the effective compromise on which their government is based; but their enthusiasm for all these things, is something more than a mere "flush of righteous common sense," something more than an assertion of disciplined self-reliance. It is true, they desired at the coronation of

the King to reassert their confidence in the English Constitution, but they desire also to acknowledge their faith in the ultimate government of God.

The presentation of the Bible is, we think, one of the most impressive incidents of the whole coronation ceremony. It is brought from the altar, and given to the Sovereign with these words:—Our gracious King, we present you with this Book; the most valuable thing that this world affords. Here is wisdom; this is the Royal Law; these are the lovely oracles of God.—Spectator.
London, England.

I AM JEHOVAH YOUR GOD.

This is the phrase in the American revised version for the familiar one in our version retained by the English revisers, "I am the LORD your God." It expresses the most vital and essential, the most central and yet far-reaching of all facts in the sphere of the moral and spiritual; namely the being of one only living and true God, and, that He is the moral governor and lord of all. Nowhere is this doctrine and all that it implies so fully and imperatively taught and enforced as in the Old Testament scriptures. It is only by observation while we read, and by study, that we see how this knowledge lies at the foundation of all right character, lies at the very heart of all our life, is the one great regulat- ing principle of all conduct that is right in God's sight.

We are all too apt to suppose that only in what we deem the more important and weighty matters of life, can such a lofty doctrine be applied, and that the ordinary, common, everyday dealings and affairs of life are too trivial and insignificant to be affected by it. It is true that "some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others; but the word of God nowhere lends any sanction to the idea that sin, however small it may be thought, judged by human standards, is insignificant in His eyes.

Filial duty is an exceedingly important thing, but it is a very common opinion that the sense of it is being steadily weakened amongst us. It is commanded and enforced in the Old Testament upon all, on the ground that "I am Jehovah your God." Respect and reverence for old age, for the hoary head is conspicuously not so common such as it ought to be, and many, think as it once was and yet that too is commanded for the same weighty reason. "Thou shalt rise up before the hoary head, and honour the face of the old man, and thou shalt fear thy God, I am Jehovah," "Honesty is the best policy," that is true; but honesty is enforced by far higher claims in the scriptures, than policy. "Ye shall not steal, deal falsely, nor lie one to another," "I am Jehovah." Consideration for the poor is a matter of humanity only with many; with many it is no matter at all, but in the scriptures it is enjoined, because "I am Jehovah your God." Tale bearing and tattling are mischievous vices or habits, to be shunned for the ill-feeling they engender; but again in the scriptures they are forbidden,

for, "I am Jehovah." Character is under his care and a matter of concern even to Jehovah. Social purity, some loathsome reptiles in society hardly believe in; others uphold it on the ground of the good, the very existence of society; but again in the bible this is commanded, on ground which covers all social relations: "I am Jehovah." Paying wages to employees, and at stated times should be carefully attended to for the same reason. It is not an uncommon thing for thoughtless youth at least, to find occasion for fun in the natural defects of others, or take advantage of them, lameness, deformity, blindness. What is the law of God's word: "Thou shalt not curse the deaf, nor put a stumbling block before the blind; but thou shalt fear thy God: I am Jehovah.

This is the spirit of the teaching of God's word in every part of it, and these are illustrations of the letter as well as the spirit. From these it is obvious how searching, how far-reaching, how pregnant, a truth is that revealed in the Old Testament, how it lies at the very foundation of all law, that it is the vital central truth which is so far-reaching as to include within it the whole of our life and conduct down to the smallest jot and tittle.

THE DIVINE PURSUIT.*

Professor Mc. Fadyen is a man of ideas and he has expressed an important idea in the title of this book of devotional studies; it is given in the stronger translation of a Hebrew word in the well-known verse of the twenty-third Psalm: "Surely goodness and mercy shall pursue me all the days of my life."

This is well illustrated in the opening passage of the article from which the book takes its title. "God is the same forever; but that sameness is neither monotonous nor passionless; it is the constancy of a sleepless enthusiasm for men. "Goodness and mercy shall pursue me," says the Psalmist. God's love is earnest, as earnest as the deadly battle-hate—for the Hebrew word means that. He pursues us with the zeal of a foe, and the love of a Father; pursues us "throughout the length of days" with a divine impatience that is never faint, never weary. He is not content to follow us; He pursues us because He means to find us. Behind the loneliest man is a lovely apparition, nay, no apparition but angels twain, Goodness and Mercy, shielding and urging him on. Will he not turn round and look at them? For not to smite but to bless, are the hands uplifted behind him. Had the powers that pursue us not been goodness and mercy, they would have slain us long ago, as "cumberers of the ground." The lesson here is, we also must follow on, pursue to know the Lord. The book contains twenty-four of these short meditations and the reading of them suggests the thought that Knox College is fortunate in possessing a professor who combines critical skill with literary grace and devout reverence. For the ordinary reader these chapters present the attraction of brevity; one great thought linked with some familiar passage of Scripture is set forth in clear, striking style; while for the preacher they have the merit of suggestiveness, the idea is not exhausted, its

possibilities are opened up, and it is left to him to make other legitimate applications.

All through the book there runs the call to thoughtfulness as well as prayerfulness. We learn that our devotion is not a matter of mere feeling but the consecration of our whole being. The author asks the timely question: "Do the great watchwords of the Christian faith possess and compel men as once they did? The faith that can remove mountains is not ours; the charity which was once the greatest of the three abiding things, has sunk to almsgiving; the denial of self, which is the royal road to the Kingdom of God, has become the denial only of certain things we love. How easy it is to drag down the soaring thoughts of Jesus, or St. Paul, to our meaner level, and to empty noble words of their exalting and divine demands." The answer is suggested if not developed; we must re-think the eternal truths, the everlasting demands and our thought must be bathed in the spirit of prayer.

* The Divine Pursuit, by John Edgar McFadyen, M.A. Fleming, Revell Co., Toronto.

PRINCIPAL FAIRBAIRN ON THE ENGLISH EDUCATION BILL.

The English government is at present seeking to force, and is determined by its large majority to force upon Nonconformists in England, an Education bill, in the highest degree distasteful to them, both because they regard it as a violation of their civil rights, because they think it will be injurious to education in England, and above all, because, its effect, and intended effect will be, to give control almost entirely over education in a great part of the country, into the hands of the clergy of the English Church, in many cases ritualistic and anti-Protestant. The religious teaching of their children will be given by these men. Nonconformists will have to pay taxes to maintain this education, which so far as it is religious, they believe to be false, and abhor.

We quote the views of Principal Fairbairn on this measure, one of the leaders of thought in England and a most able and learned man.

We believe that clerical domination has ruined the Latin races in Spain and Portugal, in Italy and South America, the control of the clergy, has meant the stagnation of people, and the decline of the State; and in France we see the attempt at emancipation which began with the Revolution, still in process, with its painful oscillations from Republic to Empire, and Empire back to Republic again, and we are resolved that this domination shall not be allowed to ruin our race and State. And why should any party in the State think it can serve its interests, or the interests of the people confided to its care by flouting those who have proved their love of freedom, and their belief in the sovereignty of conscience by their refusal to conform? Surely their sense of obligation to a higher law than its own, ought to make the State all the more respectful to their rights.

What duties of citizenship have we failed to fulfil? We have done little to fill, something to empty, and much to ameliorate the life of our prisons. We have freely served

the State in Parliament and in our municipalities. We have helped to create wealth at home, prosperity in our colonies, and commerce between us and the nations of the world. We have contributed certain of the virtues distinctive of the English character, especially those that have most helped to win for it respect and trust. We have readily shed our blood in defence of freedom whether at home or abroad, and we have willingly sent our sons into those services which best illustrate English honor and justice. Why then should we be denied our fair share, that is, our full rights as free-born Englishmen, in the control of our people's education, especially where it so vitally affects our homes and our sons?

Literary Notes.

The *Bibelot* for September: (T. B. Mosher, Portland, Maine, 5c.) contains an address by J. W. MacKail on "William Morris"; the address is the tribute of an enthusiastic disciple and faithful friend. As the preface truly says, "The writer of the only complete biography of William Morris, Mr. J. W. MacKail is entitled to speak with authority. And in this more rapid survey of the man we seem to come very near to the heart of him; the real Morris to whose wonderful gifts as a great poet were added the skill of the untiring artificer, who in all things thought out or marked out by him remained a dreamer of dreams that will at last come true." On the front page is placed the following from William Morris: "Let the past be past, every whit of it that is not still living in us; let the dead bury their dead, but let us turn to the living, and with boundless courage and what hope we may, refuse to let the earth be joyless in the days to come. Go on living while you may, striving with whatsoever pain and labour needs must be, to build up, little by little, the new day of fellowship, and rest and happiness." Whatever their views of Socialism, all thoughtful readers will enjoy this fine sketch of a remarkable man's career.

Biblical Love Ditties: A Critical Interpretation and Translation of the Song of Solomon, by Paul Haupt, Professor in the John Hopkins University, Baltimore (Open Court Publishing Co., Chicago, 5c.) This is an interesting and readable essay which is worthy of consideration, whether one accepts the conclusions or not. The author questions whether the Song of Songs should be in the Canon, and says: The late Professor Franz Delitzsch, of Leipzig, one of the foremost Biblical scholars of the nineteenth century, and one of the most devout Christians I ever met in my life, stated in the introduction to his commentary on the Song of Solomon, that this book was the most difficult book in the Old Testament, but the meaning becomes perfectly plain, in fact too plain, as soon as we know that it is not an allegorical dramatic poem but a collection of popular love-ditties which must be interpreted on the basis of the erotic imagery in the Talmud and modern Palestinian poetry." The following is a specimen of the translation:

At night, as I lay on my pillow,
For him whom I love was I longing.
I will rise and fare forth through the city
Both through the streets that are wide and narrow.

I met men who fared forth through the city:
Have ye seen my beloved? I asked them,
But scarce had I gone a step further
When before me, lo! stood my loved one!
I clasped him and would not release him,
And then, lo! I said to my loved one:
Hang me close to thy heart like a signet,
On thy hand, like a ring, do thou wear me!

The Inglenook.

Frankie's Visit.

BY C. A. PARKER.

"The egg-man is coming, mamma!" cried Frankie Clark, rushing into the house. "He's most here." Then he rushed out again.

In a few minutes he came back, escorting an old man who carried a basket on his arm.

"Good morning, madam," said the egg-man, bowing politely, and setting the basket on the table. "The usual number, I suppose?"

Frankie climbed on a chair and watched while the eggs were being counted out of the basket into a pan which Mr. Clark had brought. When this was finished, the man picked up a very small egg and handed it to the little boy.

"There, sonny," he said, "I brought that for you."

"Oh, thank you!" cried Frankie, in delight. "Isn't it dear! I wish you'd bring all this kind, won't you, please?"

The egg-man laughed. "I'm afraid I'd lose your mother's custom if I did," he said.

Frankie turned the egg round and round admiringly. "You pick 'em out o' nests, don't you?" he said.

"Yes," replied the man, laughing again.

"I'd like to pick eggs," said Frankie, longingly. "You live on a farm don't you?" he added. "I s'pose they's lots 'o chickens and little bosses and sheeps there, isn't there?"

"Well, I have only a small place," replied the man, taking up his basket and hanging it on his arm. "There's a pile of chickens and two calves and a colt and six little pigs, cunning as can be. I don't keep sheep; but Mr. Stowe, on the big farm next to mine, has over three hundred."

Frankie sighed.

"I'd like to go to a farm," he said wistfully.

The egg-man's face lighted up.

"Let me take him home with me, madam," he said. "I'll take good care of him, and bring him back all safe and sound in a few days."

Frankie jumped off the chair.

"Oh, can I go?" he cried, looking up pleadingly into his mother's face. "Please say yes, mamma. Please do!"

Mamma hesitated.

"Are you sure it would be convenient for your wife?" she asked.

"Perfectly, madam. She will be delighted. She is very fond of children. Ours are all grown up and married. We are all alone."

Mrs. Clark still hesitated.

"He has never been from home over night," she said. "He would be home-sick I am afraid."

"No, I wouldn't, mamma," cried Frankie, earnestly.

The egg-man smiled. "I think we can manage about that," he said.

"I am going out to look after my horses," he added. "Perhaps you would like to speak with your husband while I am gone."

So Mrs. Clark went to the telephone.

Papa did not object. He knew the egg-man very well. It would be all right, only, of course, the boy would be home-sick, he said.

"Well, I'll get him ready as soon as possible," said mamma.

"Let him go just as he is, madam," said the egg-man. "I hose clothes are all right for the work he will have on hand for the next two or three days."

So mamma wrapped up a night-gown and another gingham waist, and Frankie kissed her good-bye and ran out to the wagon.

"Can I drive?" he asked, as he clambered in, without waiting for help.

"Well, I guess I'd better till we get out of town," said the egg-man, taking the lines. "Then you may."

Papa was on the lookout, for mamma has said that she would like to have them drive round by the office.

"Good-bye, papa!" shrieked Frankie while they were still half a block away.

"So you're going to leave us, my boy?" said papa when the wagon stopped.

"Yes, I'm going home with the egg-man, out to the farm," cried Frankie, his eyes shining with happy excitement. "I'm going to drive soon as we get out o' town. I'll be gone a long time, too."

"I'm going to pick eggs out o' nests, and feed the chickens and the little piggies. 'Nother man's got a whole lot o' sheeps, more'n a fousand. I'm going to see them, too."

"Well, I guess we'd better go. Maybe it might rain or be dark 'fore we get there. Good-bye, papa. Don't be homesick."

Papa laughed and kissed him.

"Good-bye," he said. "I suppose we shall be a little lonesome; and, if you are homesick, you must be a brave boy, and do not cry."

Then they drove away, and papa felt quite lonesome as he watched them.

About nine o'clock that evening there was the sound of wheels stopping at Mr. Clark's gate; and very soon a familiar little voice was heard, and familiar steps running up the walk.

Mr. and Mrs. Clark both started for the door, reaching it just as it was opened from the outside.

Frankie rushed at them, throwing his arms first around one and then the other.

"I'm so glad to see you!" he exclaimed. "Wasn't I gone an awful long time, though? I picked the eggs, and fed the chickens. The little piggies squealed just like this, wee-ee!"

"But I didn't see the sheeps, so I've got to go again. Then I guess maybe I'll stay all night. I didn't this time, 'cause I was 'fraid you'd be homesick to see me."

"Well, well!" exclaimed Mr. Clark. "This is a great performance."

"I'm very sorry, indeed, that you have been put to so much trouble," he said to the egg-man, who responded with a polite wave of the hand.

"Don't speak of trouble. It is all right. I intended to bring him home to night if he really wanted to come. He has enjoyed the day greatly, and so have we. My wife could hardly let him go; and as for me, the pleasure of his company was worth much more than the extra trip. Don't feel any uneasiness about it."

Frankie followed him to the door.

"Good-bye!" he called cheerfully. "Don't forget to feed the shickens. They'll be lonesome without me, I expect. Next

time you bring us some eggs I'll go home with you again."—Christian Register.

How to Encourage People.

It is a great art to know how to administer encouragement wisely. Perhaps the best you can do for any one who is in perplexity and difficulty is to manifest your faith in him. The secret of discouragement is self-distrust. The man thinks he has done all he can, or fears that he will fail. The friend who shows that he believes in him, sends him away with a new inspiration and confidence. It is a capital mistake to seek to encourage people by underrating their trials. You say to your friend, "Oh, that is nothing at all; you can do that easily enough;" and you have made his burden heavier. The difficulty is a real one to him. You cannot help him until you take his point of view, and see how hard the conditions are in his conception of them. Then you can encourage him, and you will do it by telling him that you understand the difficulty, but that you believe that he can conquer it. Then you have appealed to the man with the man. He knows that some one understands him, and the next time you meet him he will say by his glowing face, "I thank you. It was hard, but I did it. I did it because you believed in me, and that made me believe in myself."—The Watchman.

The Kingdom of Women.

In the province of Smolensk, Russia, is to be found a little state practically governed for the greater part of the year by women.

The state is about forty miles square, and is known as the "Kingdom of Women," because the entire male population of the district emigrates at a certain time each year to seek employment in other parts of the country, leaving the local government in the hands of their better halves. The scheme is said to work extremely well, and the financial condition of the little place appears to be excellent.

Only a Boy.

There is a striking story of a certain missionary who was sent out, on one occasion, to go to a little village in an out-of-the-way corner of India to baptize and receive into church fellowship sixty or seventy adult converts from Hindooism.

At the commencement of the proceedings he had noticed a boy about fifteen years of age sitting in a back corner, looking very anxiously and listening very wistfully. He now came forward.

"What, my boy! do you want to join the church?"

"Yes, sir."

"But you are very young, and if I were to receive you into fellowship with this church to-day, and then you were to slip aside, it would bring discredit upon this church and do great injury to the cause of Christ. I shall be coming this way again in about six months. Now, you be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half year, I find you still steadfast and true, I will baptize and receive you gladly."

No sooner was this said than all the people rose to their feet, and some, speaking for the rest, said, "Why, sir it is he that has taught us all that we know about Jesus Christ."

And so it turned out to be. This was the little minister of the little church, the honored instrument in the hand of God of saving all the rest for Jesus Christ.—Forward.

How Marjorie Found Fairyland.

BY MARGARET WALTERS.

"I know it's just stories," said Marjorie firmly to herself as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest, or something."

She had been reading in the meadow and leaned back against the oak-tree to think about it. Just then the saucy east wind snatched up her hat and sent it careering through the air at a great rate. At first she did not move, but as the hat sailed on and on a sudden hope took possession of her. Suppose the wind was carrying her hat to fairyland. In that case all that was necessary was to follow it.

It really did seem as if the hat was bewitched. It would settle to the ground and lie until she almost reached it, and then it was up and away again. Across the field, across the road, down the lane, it went, and at last it whisked suddenly over the high fence that shut in the little cottage that she had often seen. With a beating heart she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree.

"Please may I come and get my hat?"

"Oh, yes!" said the lame girl smiling brightly. "I would get it for you if I could."

But Marjorie did not see the bright smile nor the wistful look that followed her. She got her hat quickly and went out. She felt cross and disappointed because no adventure had been found by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," she concluded, "but I thought something might happen besides just common every day things."

"Still, you might have got to fairyland if you had known how, and better yet, you might have taken some one with you," said her mother.

"What do you mean?" said Marjorie.

"That little lame girl—her name is Laura Randal—has just moved here. She doesn't know anyone; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and sharing of treasures."

"I see, mama," said Marjorie, and a half-hour later she was ready to start on a visit to Laura. Now Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage, looked over the fence again, and said:

"May I come in, please?"

And again the lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may. We will read my story-books and have some fun, and after a while we will have a little picnic. My brother Harold is coming to help us eat. He's good at eating up everything that's left; and, besides, he's a jolly boy, he's just as much fun as a girl."

With this introduction Marjorie began unpacking her wares.

"We'll play I'm a pedlar," she said, "and you're a lady. Please, madam, may I come in and show my goods?"

"Yes," said Laura, "if you're a nice polite pedlar, and take off your hat, and scrape

pour shoes at the door."

Laura bought all of the books at fabulous prices, and seemed so eager to read them that Marjorie declared she would leave them there until every one had been read through. Then they made a comical scrap-book, cutting out all the pictures of people and animals, fitting new heads and bodies together, and what funny effects were produced!

Harold was on hand to take his share in the picnic, and, as the sun was setting, he and Marjorie said good-by, with many promises to come again.

"I had a beautiful time to-day," said Marjorie to her mother.

"Yes," said her mother, "the way to fairyland is very easy. You just enter the little gate of kindness and go straight on."—S. S. Times.

A Little Boy's Conscience.

There once was a dear little, bad little boy,
With a mother kind and true,
Who tried to impress on the little man
That doing right was the very best plan,
In the wisest way she knew.

She told this dear little, bad little boy
Of the conscience that dwelt within,
That would pain him when he had been unkind,
And throb and ache when he did not mind
Her warnings, and keep from sin.

One day this dear little, bad little boy,
Watched his mother out of sight,
Then he ate a mince pie out of its shell,
Two-thirds of a cake and a glass of jell,
When he knew it was not right.

And soon this dear little, bad little boy
Felt sad, exceedingly sad.
When his mother came home she found him sick,
And he cried, "Bring the ginger, hurry, quick,
For my conscience hurts so bad."

Some Thinking.

Near the end of the season our boy announced the height of our maple tree to be thirty three feet.

"Why, how do you know?" was the general question.

"Measured it."

"How?"

"Foot rule and yard stick."

"You didn't climb that tall tree?" asked mother, anxiously.

"No'm. I just found the length of the shadow and measured that."

"But the length of the shadow changes."

"Ye'sm. But twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground and when its shadow was just as long as the stick, I knew that the shadow of the tree would be just as long as the tree, and that's thirty three feet."

Do Not Worry.

The nonchalance of wild animals on their escape from danger is a prominent element in their happiness. When the danger is past, immediately they give themselves no more concern about it. We had an illustration of this one bright moonlight night. We were sitting around the campfire ready to retire, and in silence, when on the mainland we heard two dashes into the water, one quickly following the other, and in a moment such a fierce and angry howl of wolves as we have seldom heard. The pack had been in chase of two deer, which took to the lake, and the hungry wolves were giving voice to their baffled hunger and rage. One of the deer came over to the island and one swam across to the further

Baby's Own Tablets.

For Weak, Sickly and Fretful Children of All Ages.

If the children's digestive organs are all right, the children are all right. They will be hearty, rosy, happy—and hungry. Get the little ones right, and keep them right by the use of Baby's Own Tablets. This medicine cures all stomach and bowel troubles, nervousness, irritation while teething etc. These Tablets contain no opiate or poisonous drugs and mothers who try them once will not be without them while they have little ones. Mrs. D. E. Badgley, Woodmore, Man., says: "When our little girl was about six months old she caught a bad cold, and was much troubled with indigestion and constipation, and very restless both day and night. One of my neighbors brought me some Baby's Own Tablets and in a few days my little one was regular in her bowels and rested well. I found the Tablets so satisfactory that I now always keep them in the house and have since found them valuable when she was teething. I can truly recommend them for the ills of little ones."

Children take these Tablets readily, and crushed to a powder they can be given with absolute safety to the smallest infant. The Tablets can be obtained at all drug stores or you can get them post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

shore. They were no sooner on land again than they quietly began feeding, and we sat and listened for an hour to the plash of their feet as they waded along the margins cropping the succulent shoots and lily-pads.

A human being in such peril would have brooded over it for hours, and have recalled it with shuddering for years. Any one can see the above trait on approaching a bird's nest. The little parents are in great distress for the time, but retire beyond their view and in a moment they are calm. Only men and women brood over the distressful past, or look forward with apprehension to the future. They cherish the memory of past pleasures of every kind, and look forward with such joyous anticipations as to exceed in the pleasure of anticipating the pleasure of the reality, if happily the reality do not vanish like a mirage as they approach it. If they have more pleasure, they have also more pain, and with them both are more enduring. When little is given, little is required; but the deer are in this wiser than we.—William C. Gray, in "Musings by Campfire and Wayside."

About Eskimo Dogs.

Eskimo dogs are as good fishermen as they are draught animals. Though they do not like cold water, one will stand breast-deep in it motionless, until a fish comes in range, when he will dive like a seal and come up ten or fifteen feet away with the fish in his mouth.

When the Eskimo treats his dog cruelly, as is often the case, the dog runs away and joins some pack of arctic wolves. Most of them have some strains of the wolf in them. But it is not so much disgrace to be related to a wolf as it is to act like one when you are not related.

Ministers and Churches.

Our Toronto Letter.

Toronto's great annual Industrial Exhibition has been in full swing for some days, and crowds of visitors from all parts of the Dominion, from the United States, but chiefly from Ontario, throng, and at certain points almost block our streets. To many, the most interesting part of the Exhibition is the sight of the thousands of comfortable looking, well fed, well dressed, prosperous, contented, happy people, who annually at this time, collect here from all parts. Everything promises fair to make this a record year at the fair. It was auspiciously opened by Lord Dundonald who made an excellent speech, was well heard, and who has already made a most favourable impression in the city. He has been banqueted by the National Club, to whose members and to the country he has been giving his views on military matters in Canada. He also received from the combined local Scottish societies of all kinds a thoroughly Scottish, hearty welcome and address, read and presented by President Kennedy of St. Andrew's Society. His appearances shew him to be not only a soldier of high reputation, but also a most felicitous public speaker. It is worth noticing as indicating, a trait of character, that he directed the attention of the members of the Scottish societies to the matter of practically helping the inhabitants of the Highlands and Islands of Scotland to work and make homes in our land of ample space and plenty.

But to turn to matters ecclesiastical, or semi-ecclesiastical. There is no man in our Church who has been better known for a generation past at least, or given it more single-minded and devoted service than Rev. Principal Caven. It would not be easy to estimate all that our Church owes to him as a preacher, Principal of Knox College, and a wise guide and counsellor in our Church courts, not to speak of his reassuring but elevated Christian character. He was inducted into his first charge at St. Mary's, Ontario, on Oct. 7th 1852, so that next month will be his ministerial jubilee. It is to be duly celebrated under the care of a committee of the Presbytery of Toronto, and Knox College also will take steps to shew its appreciation of its honoured Principal and his long and faithful service. It was hoped that the corner stone of the projected Caven Library building might have been laid on this occasion, but the undertaking is not yet sufficiently matured we understand, for this to be done. It will be a matter for gratitude throughout the whole Church that the learned Principal, although now over the three score and ten, yet retains all his mental faculties unimpaired and so large a share of physical health and strength.

It is naturally a matter of interest here, as well to those more immediately concerned that Rev. Dr. Johnston of London, it is reported, is to be called to the important charge of St. Andrew's, Winnipeg. Should the report be correct, and he accept, it would offer a splendid field for the exercise of his strength, evangelical fervour, and missionary zeal.

Before another issue of the DOMINION PRESBYTERIAN, Rev. W. J. Clark will have given his decision to the London Presbytery on his call to St. Andrew's, Vancouver.

Professor Francis R. Beattie, so well known in Canada as a Professor in the Theological Seminary at Louisville, Kentucky, as a graduate of Toronto University, and Knox College, a preacher and author, has been in the city which evidently has never lost its attractions to him.

Among other recent Canadian clerical visitors to the city, from those who have found work and homes on the other side, but who like to come back, has been Rev. J. B. Edmondson of Belvidere, New Jersey, formerly of Almonte. He preached in St. James Square church on the last Sabbath of August to good congregations, and finds New Jersey climate agree well with him.

It will also be a matter of great interest to our Church at large, and especially to the many personal friends of the late Principal King of Manitoba College, to know that, a work on Biblical Theology for which he had prepared a great part of the materials before his death, is in the press and will soon be published. Dr. King had many of the qualities of mind, judgment and scholarship which fitted him to prepare such a work, and it is sure to be marked by calm, sober, well weighed judgments on the subjects treated. The western people think the present

an auspicious time to put into execution a proposal, which, since his death has been lying in abeyance, but not forgotten, to found a Chair in Manitoba College, which he did so much for, which indeed he saved to our Church, to commemorate his memory. The initial steps have been taken to raise \$50,000 for this object, and from the spirit and manner in which it is gone about, success is certain. No better way could be taken to keep alive the memory in the Church of one who served it so long and so well, and with such entire and single-hearted devotion.

A thoroughly interesting and if well carried out, most useful series of books should be that begun by the Morang publishing house of this city, entitled "The Makers of Canada." The first is to be a "Life of Sir Wilfrid Laurier" by Mr. J. S. Willison; a second being prepared is a "Life of Sir Oliver Mowat"; a third is a "Life of Rev. Dr. Robertson" our late missionary superintendent, on which Rev. Charles W. Gordon of Winnipeg is now at work. A biography of Lord Strathcona, the best known Canadian now in London, by Beckles Wilson has also appeared, and cannot but convey an inspiring lesson to all young men, Canadian or otherwise. Arrangements, it is understood, are being made for a "Life of the late Principal Grant, to be included in the series, without which indeed it could not be complete. Literary activity in Canada has received a great impetus in recent years, and this series to which we have referred may not only increase this, so much to be desired, but stimulate and nourish patriotism as well. We hope the undertaking may meet with complete success.

The meetings of the General Conference of the Methodist Church now being held in Winnipeg, and of the General Synod of the Anglican Church in the Dominion, going on in Montreal, are sure to be of great interest and of real importance to the cause of religion in the country. Many subjects of vital consequence to the bodies themselves and the general wellbeing of the country are sure to be brought up and carefully considered, and methods of work canvassed, and it will be strange indeed, if we as Presbyterians, cannot learn some useful lessons or get some useful hints from the proceedings of these two assemblies, and the reports of their work and discussions of great public questions which they, as well as we, have to deal with. The meeting of the Reformed Episcopal Synod under the presidency of Bishop Fallows of Chicago, has just been held here, and among other things done was the adoption of a new Catechism, compiled by Rev. Mr. Whitten of Barrie, and a resolution to publish a Church paper. It is of interest to notice the visit to Toronto, of Bishop Lofthouse, recently appointed to the new Diocese of Keewatin which extends west from Hudson's Bay, say 700 miles, and up into the North 1500 miles and upward. He has spent over twenty years among the Esquimaux and other Indian tribes. A little over forty years ago the gospel began to be preached by the Church of England among the Indians at York Factory and on Hudson Bay, and the bishop tells us that, now there is not an Indian on its shores who is not at least a professed Christian. The Church of England deserves all honour for its long, patient, faithful work among and for the benefit of the native races of the Dominion.

Trades and crafts of all kinds made a brave show here on Labor Day. It is estimated that not fewer than 5,000 men were in the procession, besides an immense number of delivery wagons and vehicles of all kinds, many of them, most of them indeed, had their horses gaily bedecked in a great variety of ways. It did a Canadian's heart good, to see such a multitude of well fed, well dressed, respectable looking toilers at all kinds of trades and manual labor.

Sir Edmund Barton, premier of the Australian government, has been here and feasted, and making an important speech. Altogether he has made and left behind him a very good impression of our brother empire-builders on the other side of the globe. Speaking of the Conference of Colonial premiers he said: "We are all very well satisfied with its results. I think it was a most important and most significant gathering, and if as much progress is made in each successive Conference, we shall be doing well for the solidarity and strength of the empire."

The firemen's fund raised on the occasion of five of the brigade losing their lives in a recent fire is now complete, and amounts to upward of \$53,000.

Private schools of all kinds are reopening, with the best prospects after making changes and improvements in their premises and staffs.

Among other notabilities who have lately

favoured Toronto with a visit are, Dr. and Mrs. Burnett Smith (Annie Swan), the well-known Scottish novelist. They have come from a trip to our Northwest with which they have been greatly pleased.

Ottawa.

Dr. Herridge has returned, and occupied his own pulpit at both services on Sabbath last.

Rev. Dr. Campbell of Penetanguishene, preached in Erskine church to his old congregation while in the city.

Rev. A. E. Mitchell and family, who have been summering at Chelsea, have returned to the city. They consider Chelsea an ideal place for a restful holiday.

Stewarton auxiliary to the Woman's Foreign Missionary society held its regular monthly meeting on Friday. Miss Stewart, president, occupied the chair. Arrangements were made for the annual thank offering meeting and for the packing of the box of clothing to be sent to the Alberni mission school.

At the monthly meeting of the Globeauxiliary, a paper on "Martin Luther," prepared by Mrs. Shuttleworth was read by Mrs. W. Smith. Mrs. J. S. McEwan, who had spent the past summer in the Northwest, described a visit to an Indian school at Regina, and also to an Indian reserve a few miles away. Mrs. Crombie of L'Orignal, a former member of the society, was present and opened the meeting with prayer. Mrs. Milne presided.

Western Ontario.

Knox church congregation, Owen Sound, held its annual excursion to Collingwood last week.

Rev. A. L. Budge, of Mandamin, conducted anniversary services at Marthaville on Sunday evening last.

Dr. J. M. Robinson, formerly of Moncton, has resigned his charge of St. Andrew's church, Rossland.

Rev. John McInnes, of Thamesville, Ont., formerly pastor of Knox church paid a short visit to Elora last week.

Messrs. Hay, Munro, Weir and Hammond were appointed to support the call before the Presbytery of Guelph.

Rev. Joseph McCoy, formerly of Chatham, now pastor of Vernon congregation, is taking steps to establish a Ladies' College in British Columbia.

A pro re nata meeting of Stratford Presbytery was held at the session room of Knox church on Sept. 4th, with Rev. Mr. McCauley of Mitchell, moderator, in the chair.

Rev. Dr. Johnston, of London conducted anniversary services on Sunday afternoon, Sept. 4, at the Komoka Church, and in the evening Rev. Dr. Hector Mackay, of London Junction presided.

On motion of Revs. Messrs. Leitch of this city and Cowan of Shakespeare, the call was sustained and ordered to be transmitted to Guelph Presbytery of which Mr. McKinnon is a member.

Rev. M. P. Talling, M. A. Ph. D. Toronto, has been supplying the pulpit at Oshawa with much acceptance, during the absence of the pastor, Rev. I. Hodge on his vacation.

At the meeting of the Presbytery of Hamilton held in St. Catharines on the 2nd, the call to R. W. Dickie from Knox church, Hamilton was withdrawn, and Rev. R. Martin of Erskine church was appointed moderator.

The Rev. George Grant, late of Demerara, after a few days of pleasant rest with Halifax friends, has proceeded to Picton. There is every reason to hope that his health will soon permit of his resuming work in the Home Mission field.

Rev. Mr. Haig of Millbank presented a call from Millbank and Wellesley congregations in favor of Rev. Neil D. McKinnon of Glenallan. Mr. McKinnon is promised the guarantee of a stipend of \$900 and a month's holidays each year.

Mr. D. J. Davidson, B. A., of the Presbyterian Volunteer Union for Foreign Missions, occupied the Bradford pulpit on Sabbath evening and gave an able address on behalf of Foreign Missions. Mr. Davidson's visit is calculated to and will no doubt arouse a deeper interest in Foreign Mission work in this neighborhood.

Rev. R. L. Campbell, M. A., and Mrs. Campbell and family, have returned to their home at Dromore. His services at Knox church have been highly appreciated by the congregation, and should he ever visit Owen Sound again he will be heartily welcomed.

Mr. McKinnon, has created a very favorable impression upon the two congregations, as is shown by a practically unanimous call. He is an excellent speaker and possesses in a marked degree the qualifications for a successful ministry, and should he accept the call will be a decided acquisition to Stratford Presbytery.

The ceremony of inducting Rev. T. R. Shearer, B. A., into the charge at Melbourne and Riverside last Thursday was attended by a fairly large congregation and by several members of the London Presbytery. Rev. Mr. Lawrence, of Cowal, moderator of the presbytery, presided. Rev. Hector Mackay of Pottersburg, preached the sermon. Rev. James Wilson, of Glencoe, addressed the minister, and Rev. A. J. McGillivray, of St. James' Church, London, the congregation. Revs. W. J. Clark, Thomas Wilson, J. G. Stuart, of London, and Rev. Angus Graham, of Petrolia, and Dr. McDonald, of Mossa, also were present. A reception was held in the evening.

"Ministers and elders of 50 years ago" was the subject of Dr. McKay's remarks in Chalmers' church, Woodstock on Sunday evening. In general he believed religion had made great advance during this half century. The comprehensiveness and the experimental character of Christianity is much better understood now than it was then. The preaching now is less dogmatic and more practical. At the same time the old preacher was more courageous and heroic than the majority of to-day. Prevailing sins were fearlessly denounced and sinners expostulated with in a manner that is not too frequently heard in the present day. "It is not true," said the preacher, "that there is no discipline in the church to-day. Offenders are not exposed or dragged before the church as in days gone by but there is in sanctified conscience on the part of Christian people that constitutes the very highest power of Christian discipline." Sabbath desecration and intemperance were two chief subjects of discipline in the early church, and to the fearless denunciation of these sins we owed in no small measure the material and religious progress of this country.

Maritime Provinces.

In consequence of the call recently extended to Rev. W. J. Clark from St. Andrew's Church, Vancouver, a congregational meeting of First Presbyterian Church was held for the purpose of taking action in the matter. An earnest effort will doubtless be made to retain Mr. Clark, who is so highly appreciated by all, and has done so much to place in its present high position the church of which he has for the past twelve years been the honored and beloved pastor.

There was a feast of fat things in store for the people in Truro and surrounding country last week. The old historic First Church was the scene of important meetings. The annual gathering of the F. M. S. was held during three days of the week. The Presbytery of Truro commenced on the evening of the 3rd Sept., and in conjunction with the W. F. M. S. designation services were conducted in connection with the departure of the Rev. D. G. Cock, missionary to Indore. Rev. E. Smith addressed the missionary and Rev. W. H. Sedgewick the people. On the evening of the following day the Rev. G. B. McLeod was installed as the new pastor of the congregation.

The fourteenth annual meeting of the Sydney Presbytery was held at St. James' church, Whitney Pier, August 14th. There were 45 officers and delegates present, and 4 from Mission Bands. The meeting was opened by devotional exercises conducted by the President, Mrs. L. A. Moore, Mrs. MacNeil, Sydney; Mrs. Carmichael, Dominion; Mrs. Macleod, Sydney, and Mrs. Forest, North Sydney, taking part. The reports for the year were very encouraging. There are at present in our Presbytery thirteen auxiliaries with a membership of over 300. Four new auxiliaries were added during the year. The total amount raised was \$756.32, North Sydney being the banner. The reports read from Mission Bands show that mission work among the young people is greatly increasing. An excellent report on Young People's work was read by Mrs. Rosborough, Secretary Y. P. W.

Rev. Dr. Johnston, at a meeting of St. Andrew's Church, London, congregation last week was granted leave to attend Knox College at Toronto and teach classes in homiletics and pastoral theology. It was moved by Mr. A. Fraser, seconded by Mr. R. A. Little, that the application of the senate and board of Knox College, which requested the services of Dr. Johnston, be granted. The meeting was largely attended and the above motion was passed unanimously. Mr. Malcolm Rowland, chairman of the board of management, occupied the chair. Short speeches were made by members of the congregation and by the pastor.

Winnipeg.

The Free Press says, that the congregation of St. Andrew's church, Winnipeg, is trying to secure Rev. Wm. Patterson, Philadelphia, formerly of Cool's Church, Toronto, for their pastor.

CORNER STONE LAID.

The corner stone of the new St. Stephen's church was laid on the 3rd instant, with fitting and impressive ceremonies. Although the hour was an inconvenient one for many who desired to be present, yet there was a large attendance.

Rev. C. W. Gordon, pastor of the church gave a short review of the church history and referred in most feeling terms to the work of Mrs. Murray, from whose Sunday school class this congregation arose, and to the Reverend Dr. King, whose mighty influence was one of the most powerful factors in its up-growth. "Our beloved Dr. King is not with us here in the body," he said, "but we have thought it fitting that this stone be laid by his daughter, Mrs. Gordon."

Mrs. Gordon, with a silver trowel then performed the laying of the stone, and Mrs. Murray, with a stroke of a beautiful ebony mallet, declared the stone well and truly laid, and a box was placed in a receptacle in the stone, containing the records of the church, and a scroll on which was written the date and the names of the Governor-General, Lieut-Governor, and the Mayor of the city.

Rev. Dr. Kilpatrick then offered the dedicatory prayer and the congregation proceeded to the old church building, where addresses were delivered by Rev. Dr. Bryce, and Rev. Dr. Parick.

Dr. Bryce congratulated the congregation upon their new venture now assured of success. He said a new church was a castle of defence in its vicinity, and referred to the great destiny of the west and the need for aggressive and fervent Christianity to build up here a people for God, and declared that the whole church of Christ rejoiced this evening over the building up of a new home for its people.

Rev. Dr. Parick also congratulated the people and the pastor upon the grand occasion they celebrated. He said that a beautiful church was in itself of great moral worth, but "it is the spirit that quickeneth," and he trusted to see fervent, active work continued in the new St. Stephen's. He referred to the work done in Dundee by the church of which he was pastor there, in establishing reading rooms, gymnasium and classes for women, and hoped to see the work of the church here developed to its fullest extent. The church has in the west a great mission work to do, and any church which freely took up this work would be amply repaid. He exhorted the congregation to take up the burden of labor imposed on them as a church of Christ, and not to weary in well-doing.

Mr. Gordon replied for the congregation, promising that St. Stephen's would be loyal to her God and to the work of the church.

At the conclusion of the service refreshments were served by the ladies of the congregation.

SUMMARY OF THE HISTORY OF THE CHURCH.

Mrs. Murray's Sabbath School class begun Oct. 29, 1887.

This school removed to Langside street in 1889. Mr. Mathews, superintendent.

Removed to Portage avenue, Thos. Young, superintendent, and a mission established by Knox church in 1890.

First building erected, 1892.

First service, Sunday, Oct. 16, 1892.

Congregation organized by Rev. Dr. King, with 24 members, Sept. 28, 1893.

First communion, Oct. 19, 1893.

Rev. C. W. Gordon called, April 28, 1895.

Corner stone of new building laid, Sept. 3, 1902.

Presbytery of Owen Sound.

The Presbytery met in Division street Hall on Tuesday, September 2nd, and was opened with devotional exercises led by Mr. Acheson.

Rev. Dr. Somerville reported that he had moderated in a call in Chatsworth to Rev. Finlay Matheson, salary \$800, manse and three weeks' vacation. Messrs. Cromar and Mitchell represented the congregation of Chatsworth. The call was sustained, and provisional arrangements made for the induction of Mr. Matheson at 2.30 p. m. on 16th September. Mr. Currie to preside, Mr. McAlpine to preach, Mr. Eastman to address the minister, Dr. McLaren to address the people, and Dr. Somerville to narrate the proceedings in the call.

Mr. Davidson presented the report on Home Missions, showing progress in all our fields. It was agreed to apply to the Home Mission committee for the grants promised—Indian Peninsula requiring only \$13 for the half year, and Lion's Head \$50.

Dr. Somerville reported for the committee appointed to revise the standing orders of Presbytery. The report was carefully considered, and after some amendments were adopted and one hundred copies ordered to be printed for the use of members.

Rev. Thurlow Fraser, the newly appointed Missionary to Formosa, was present and gave a brief address, at the close of which Dr. Somerville led the Presbytery in prayer, commending the missionary and his work to the care of God.

Dr. Fraser resigned his position as convener of the Sabbath school committee, and Rev. Mr. McAlpine was appointed in his place.

Mr. Eastman reported for the committee appointed to visit Daywood, &c., in connection with Mr. Smith's resignation. The report was received and the following resolution adopted: That the Presbytery express satisfaction with the hopeful nature of the report presented by Mr. Eastman, its cordial appreciation of the fact that the congregation have initiated steps looking forward to a union of Daywood and Johnston congregations, and to express the hope that such a union may be consummated at an early day in the interest of the cause of Christ in the community.

The committee was continued.

The Presbytery expressed general approval of the Aids to Family Worship sent down by the General Assembly for the consideration of Presbytery, and recommended that appropriate Scripture selections be connected with each prayer, and that a table of daily lessons covering the whole of Scripture be incorporated in the book when finally issued.

The Presbytery then adjourned to meet in Chatsworth church on the 16th day of September, at 2 p. m., and the meeting was closed with the Benediction.

J. SOMERVILLE, Clerk.

The Manitoba College "Summer Meeting."

Early in August there was held in Manitoba a conference which lasted a week in which great themes were discussed by leaders of thought. Professor Baird gave a sketch of the life and work of Chrysostom. Christ as the Son of Man and as the Son of God, was thoughtfully and reverently discussed. Dr. Bryce dealt with the Geology of Canada, showing how the continent took its present shape. Dr. Du Val read a paper on the Social Teaching of our Saviour. The discussion was lively, Dr. Pitblado and others taking part in it. Rev. C. W. Gordon read a paper on home missions, and the agency of work in some parts of the field was dwelt on. Dr. Bryce expressed the conviction from thirty-one years of home missionary work, that what was needed was red-hot, earnest, determined men, educated men, full of enthusiasm, with manliness, power of adaptation and full of the Spirit of God. He believed there were such in the colleges, who only needed to be given the opportunity. The relation of the Church to politics was discussed. The sentiment of the meeting was fairly conducted by C. W. Gordon: "The question for ministers and every man is this? We are here as citizens to make the public and private life of the country as high and pure and good as we can help to make it. We should refuse to keep silence about wrongs and do all we can to make political life pure." Dr. Kilpatrick dealt with Christ's Doctrine of God. Other subjects of living interest were discussed, and the Conference as a whole was felt to be profitable.

Health and Home Hints

BREAKFAST EXPERIENCES.

BY ADELAIDE G. MERCHANT.

"Breakfast!" exclaimed Mrs. Wilmer who was visiting Mrs. Peters, from a neighboring city; "if any of you have ideas on the subject, please let me have them. That meal is a perfect bugbear to me."

"If you had two hungry boys to feed," replied Mrs. Price, "you would have no trouble except to get enough of it."

"That is just the trouble," rejoined Mrs. Wilmer; "my husband is not hungry. He does not want any meat for breakfast, and he hates made-over dishes, hash, etc."

"I have known men who scorned 'hash,' but would eat a 'mince' with great relish," remarked Mrs. Ripley dryly. She was older than the other ladies present, and had at one time kept boarders in the city, though now she lived in this small town.

"Just what do you mean?" asked Mr. Wilmer, with interest.

"Chop your bits of cold meat very fine, season pretty highly, add a little Worcestershire sauce, if you like. Make it quite moist with gravy left from your roast; if you have none, be extravagant and use a spoonful of cream. Boil some eggs hard, heat your mince hot, pile in the center of a hot platter, be sure it is hot; arrange the sliced eggs around your meat. Give it to the man, with a muffin, or some toast and coffee, and I'm mistaken if he doesn't eat it."

"It does sound appetizing," said the young housekeeper.

"Your boys, Mrs. Price," continued Mrs. Ripley, "perhaps will not mind if the meat is a trifle coarser and the platter not quite so hot, but delicate appetites must be given consideration, and really this dish is not so much trouble as it sounds."

"My great dependence for breakfast is eggs," said Mrs. Peters, who had not spoken before.

"Oh, that is very well for you, who can always have them fresh," replied the visitor.

"But, then one soon gets tired of eggs, always boiled or fried," remarked another of the company.

"But there are so many ways to cook eggs," exclaimed Mrs. Peters. "One can vary almost indefinitely."

"Tell me some of them; you know I am quite an inexperienced housekeeper."

"Baked or shirred eggs, as some call them, are easy and appetizing," was the answer. "Butter slightly an earthen plate you are not afraid to put in the oven. Beat the whites of the eggs stiff and pile on the plate. Drop the yolks at regular intervals into the beaten whites, add salt and a bit of butter to each; bake until the yolks are cooked, which will take only a short time. Eggs may be cooked in the same way without beating the whites; the latter plan gives a prettier appearance."

"That is what I want, something that looks tempting," interrupted the young housekeeper.

"Then scrambled eggs, everybody knows how to cook."

"Please tell us your way," interposed Mrs. Price; "I find something I know less than I think I do."

"Beat the eggs slightly, adding a spoonful of milk for each egg. Pour into a hot spider and stir until the whites are set, seasoning of course. They should be served the moment they are done. A variation of this is to serve on toast, a spoonful

on each slice. Then there is the infinite variety of omelets."

"Oh, yes, I can make an omelet. I learned that in cooking classes," exclaimed the city lady.

"Try adding a little chopped chicken or cold boiled ham; spread on the omelet just before turning over. Another variety is to spread with jelly in the same way. Any kind of cold meat chopped fine can be used."

"Let me add a word," said Mrs. Peters. "To have your breakfast a cheerful and well served meal, make a rule that the family all sit down together, not come down at different times, when the food is cold and unappetizing, or what is more trying demanding something special."—Advance.

World of Missions.

Revolutions in the Black Republics.

Hayti and San Domingo have been subjects to sudden revolutions, which, like most of the changes in these two republics, turn partly upon the perpetual conflict between the black and mulatto factions, and partly upon the struggle between ambitious and ignorant politicians. San Domingo has been prosperous and comparatively quiet until very recently. Juan I. Jimenez was elected president in 1899 for four years under a compromise, which left the vice-presidency and the probable succession to Horatio Vasquez. In the last week in April the latter began the usual revolt in south San Domingo; in a week occupied all the country outside of the capitol, where he has been since peacefully in control. President Jimenez sought an asylum in the French legation and later left the city.

A similar movement has taken place in Hayti, whose president, General Tiresias Simon Sam, was elected in 1896 for a term of seven years. A normal election would not have taken place until next year, but in view of disturbance which has already taken place, a meeting of Congress was called for May 12th to elect a president. Three candidates were prominent, one having the support of President Sam, who handed in his resignation. A disturbance ensued, and Congress was dissolved. Fighting occurred on the streets, but has been terminated by a provisional presidency under Boisrond Canal, who was elected president in 1896. The practical result will be the election of a new president, but stable conditions in either end of the island are believed impossible unless sugar enjoys special privileges in the American market.

The missionary societies at work in Hayti are the American Baptist (Consolidated), the African Methodist, the Protestant Episcopal and the Jamaica Baptist. In San Domingo are the African Methodist, the English Baptists, and the Wesleyan Methodist. In 1896, 25,000 Protestant communicants were reported in the whole island. Many of the people are Voodoo worshippers.—The Missionary Review of the World.

Not "Given," Only "Left."

"So Mr. Jones gave £500 to missions at his death, did he?" was asked of a minister the other day. The answer was: "I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it." The distinction needs to be kept in mind; one only "gives" when living; he

"relinquishes" at death. There is plenty of Scripture commendation for giving, but none for relinquishing what the stiffened fingers of death can no longer hold.

Love of God and love of country are the two noblest passions in a human heart. And these two unite in Home Missions. A man without a country is an exile in the world, and a man without God is an orphan in Eternity.—Rev. Henry van Dyke, D. D.

Think Healthy Thoughts.

There is plenty in life that is unpleasant and disagreeable, and we all have our sufferings and trials, but it is not healthy for the mind or body to dwell upon them or to emphasize their importance. They form a larger or smaller part of our existence, according to our way of looking at them. It is commonly said that no man or woman can be perfectly happy in this world: for if all that was necessary to make one happy fell to his or her lot, unhappiness would creep in through seeing the suffering and sorrow of others. This contains a world of wisdom in it, like many other proverbs and common sayings, and it emphasizes a quality of our nature that we cannot dispense with. Sympathy for and with others must always affect our lives, and the moments of our highest mental exaltations and triumphs must ever be tinged with the thought that others cannot share equally our supreme happiness.

This sympathy with the world of people around us serves as many valuable lessons, and we would not eliminate it from our lives if we could. For by forfeiting the sympathy of others we would lose the most precious things of life. We add to our sorrows by being keenly alive to the sufferings of others, but we gain thereby a human love and sympathy that greatly lessens our own burdens. But we have no more right to be prodigal with our sympathies and emotions than we have with our fortune. It is as much our duty to hold our powers of sympathizing with others under control as it is to curtail our passions. Excessive expenditure of nervous energy for others is a crime upon our own natures, and we have no authority to justify us in its commission. Yet the man or woman who sees only the gloomy side of life will waste energy and emotions in this way if there is no other channel through which they can be expended for self. A clear comprehension of the sufferings in the world is necessary for our well-being, but undue brooding or emotional sympathy over them will accomplish nothing but evil. We merely add to our own burden without lightening in any degree whatsoever that of the world.

He who cannot keep his temper, or be self-sacrificing, cheerful, tender, attentive at home, will never be of any real and permanent use to God's poor abroad.—Charles Kingsley.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung Maladies. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address.

Rev. EDWARD A. WILSON. Brooklyn, New York

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, olds, 1 Sept. 4 p.m.
Kamloops, 1st Wed. March, 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Mc'den, 2 Sept.
Glenboro, Glenboro.
Portage, Portage la P., 2 Sept., 7 p.m.
Minnedosa, Yorkton, 8th July.
Melita, at call of Moderator.
Regina, Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catherine's, 2 Sept., 10 a.m.
Paris, Woodstock, 9 Sept., 11 a.m.
London, London, 9 Sept., 10.30 a.m.
Chatham, Chatham, 9 Sept., 10 a.m.
Stratford,
Huron, Brucefield, 14 Oct. 10 a.m.
Sarnia, Sarnia, 23 Sept. 11 a.m.
Maitland, Brussels, 16 Sept. 11 a.m.
Bruce, Port Elgin, 9 Sept. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 1st July, 11 a.m.
Peterboro, Hastings, 16 Sept., 10 a.m.
Whitby, Whitby, 15th July, 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Beaverton, 16 Sept.
Orangeville, Orangeville, 9 Sept.
Barrie, Almdade.
Owen Sound, Owen Sound, 2 Sept. 10 a.m.

Algoma, Blind River, Sept.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Saugen, Clifford, 24 June, 10 a.m.
Guelph, Guelph, 16 Sept., 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 9 Sept., 2 p.m.
Montreal, Montreal, Knox, 16 Sept.
Glengarry, Lancaster, 8 Sept., 10 a.m.
Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues Nov.
Brookville, Kemptville, 9 Sept., 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Wlycoconagh, 2 Sept., 11 a.m.

P. E. I. Charlottown, 4 Nov.
Pictou, New Glasgow, 1st July, 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Mild, Musg'dob't, 16 Sept., 2 p.m.
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

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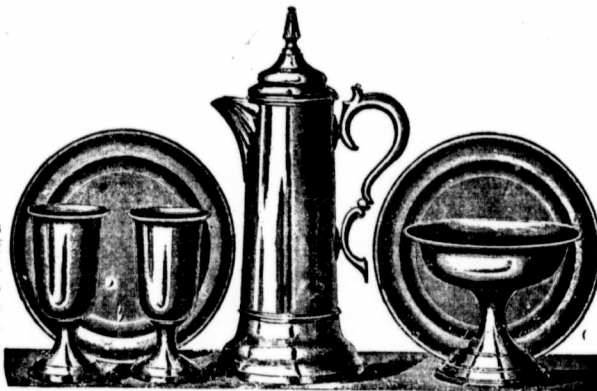
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b	"	104 arrives "	6:00 p.m.
c	"	105 leaves "	1:30 p.m.
c	"	106 arrives "	8:00 p.m.
d	"	107 leaves "	9:30 a.m.
d	"	108 arrives "	6:45 p.m.

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a	Train 109	leaves Ottawa	5:10 p.m.
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Envelopes to match each line. Our special water marked papers—used by the most successful concerns. If your dealer cannot supply you send here direct. Lowest quotations for quantities.

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Manufacturing & Wholesale Stationers 43-49 Bay Street

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R. A. BECKETT - Man
Pure Ice—Prompt delivery.

ESTABLISHED 1873
CONSIGN YOUR
**Dressed Hogs
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Butter to**
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Progressive cheese and
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Prompt delivery Phone 935

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New Train Service BETWEEN

OTTAWA & MONTREAL

4 Trains daily except Sunday
2 Trains Daily

Lv. Ottawa 8:30 a.m. and 4:15 p.m. daily except Sunday, and 8:30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pintsch gas.

4:15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.

Trains arrive 11:30 a.m. and 7:10 p.m. daily except Sundays, 7:10 p.m. daily.

MIDDLE AND WESTERN DIVISIONS.

Arrprior, Renfrew, Egauville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8:25 a.m. Thro' Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

1:00 p.m. Mixed for Madawaska and intermediate stations.

4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.

Trains arrive 11:15 a.m., 2:45 p.m., and 4:05 p.m. daily except Sunday. Railroad and steamship ticket for sale to all points.

OTTAWA TICKET OFFICES:

Central Depot, Russell House Block
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New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7:40 a.m.
Arrives New York City 10:00 p.m.

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Leaves Ottawa 5:30 p.m.
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Phone 18 or 118.

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"IMPERIAL LIMITED" Tri-Weekly
East Service from Montreal and Ottawa
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Depot, 2:40 and Union Stn. 3 p.m. SUNDAYS,
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Improved Montreal Service

VIA SHORT LINE
FROM CENTRAL STATION

Leave Ottawa a3:30 p.m., aa 8:45 a.m.,
aa1 p.m. aa Imperial Limited 2:05 p.m.

FROM UNION STATION

Leave Ottawa a 1:13 a.m., aa 8:15 a.m.,
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UPPER LAKE STEAMERS leave
Owen Sound at 5:30 p.m. every Tuesday,
Thursday and Saturday for the
Soo, Port Arthur and Fort William,
connecting at later points for Winnipeg
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