

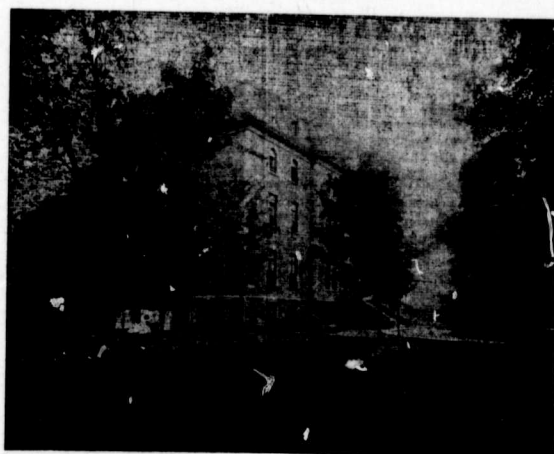
# Dominion Presbyterian

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Calgary, Lethbridge, 5 Sept.  
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Kamloops.  
Kootenay, Greenwood, 1st week Sept.  
Westminster, Chilliwack, 1 Sept., 3 p.m.  
Victoria, Victoria, St. A., 1 Sept., 10 a.m.  
SYNOD OF MANTONIA AND NORTHWEST  
Superior, Hat. Pottage, 11 Sept., 10 a.m.  
Winnipeg, Man. Coll., 11 Sept., 10 a.m.  
Rock Lake.  
Glenboro, Glenboro.  
Portage, Neepawa, 3 Sept.  
Minnedosa.  
Melita.  
Regina.

SYNOD OF HAMILTON AND LONDON.  
Hamilton, St. Catharines, 18 Sept., 10  
Paris, Paris, 11 Sept., 10 a.m.  
London.  
Chatham, Chatham, 11 Sept., 10 a.m.  
Stratford.  
Huron, Clinton, 11 Sept.  
Maitland, Treoswater, 18 Sept., 9:30 a.m.  
Bruce, Walkerton, 11 Sept., 10 a.m.  
Sarnia, Sarnia, 18 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.  
Kingston.  
Peterboro, Port Hope, 18 Sept., 2 p.m.  
Whitby.  
Lindsay, Lindsay, 18 Sept., 11 a.m.  
Toronto, Toronto, Knox, 1st Tues., ev., 10  
Orangeville.  
Barrie, Barrie, 11 Sept., 2 p.m.  
Algonia, Richard's Landing, Sept.  
North Bay, Emsdale, 19 Sept., 10 a.m.  
Owen Sound, Owen Sound, 18 Sept.  
Saugueny.  
Guelph, Guelph, Chas., 18 Sept., 10:30.

SYNOD OF MONTREAL AND OTTAWA.  
Quebec, Quebec, Chas., 11 Sept., 1 p.m.  
Montreal, Montreal, 11 Sept.  
Glenora, Ottawa, Bank St., 7 Aug., 10 a.m.  
Lan., Renfrew & Smith's Falls, 16 Oct.  
Brookville.

SYNOD OF THE MARITIME PROVINCES.  
Sydney.  
Liverpool.  
P. E. L., Charlottown, 7 Aug., 11 a.m.  
Pictou.  
Wallace, River John, 7th Aug., 10 a.m.  
Truro.  
Halifax.  
Lunenburg, Rose Bay, 4th Sept., 10:30.  
St. John, St. John, St. A., 16th Oct., 10 a.m.  
Miramichi, Dalhousie, 25th Sept., 10 a.m.

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Frederick Presley to Isabella May  
Drummond, both of Ashton.

At the residence of Mr. John  
Waters, Carleton Place, on Aug.  
8th, by Rev. Mr. Chisholm, Mr.  
Robert Doherty, of Nepean, to  
Sarah Graham, of Goulbourne.

In Renfrew, on Aug. 15, 1900,  
at the residence of the bride's  
father, by the Rev. A. C. Bryan,  
brother of the groom, assisted  
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Hugh Wallace Bryan, M.A.,  
classical master, Renfrew High  
School, to Eva May, eldest  
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Sarah Smith to Mr. Thomas  
Engles, both of Edinburgh,  
Scotland.

On Aug. 16, 1900, at the  
manse, Hintonburg, by the Rev.  
Robt. Eadie, Robert Hewton  
Johnson to Bertha Emma Arm-  
strong, both of Hull, Que.

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August 15th, by Rev. N. Shaw, B. A.,  
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## Note and Comment.

Queen Victoria is said to be looking in better health recently. The last time she appeared in public she had more color in her face, and lost that ashen look so noticeable last year.

A Tourist says that he has brought home a memorial from Sweden, which he has hung behind his desk as an hourly monitor. It is a wooden paper-rack, which carries the motto:—*En plats för kvar sak, kvar sak på sin plats*—which being interpreted, is, "A place for everything, and everything in its place!"

There will be 12 chicken-fattening stations in operation in the Dominion this year under Government auspices. Those in Ontario will be at Chatham, Whitby, and Lancaster. The stations operated by the Government last season at Carleton Place and Woodstock will this year be conducted by private enterprise.

The season at Northfield, Mass., has opened with a larger attendance at the great religious conferences than ever. The apprehension felt that the interest might decline after Mr. Moody's death was groundless. The attendance at the students' conference, just closed, was 600, from 132 different colleges, and the enthusiasm was great.

The Evangelical Free Churches of England are preparing for a simultaneous evangelistic campaign in 1901. Already some of the more prominent ministers have been assigned to the larger cities. Early in the year they will hold evangelistic meetings directed to the conversion of individuals, and the rousing of the country to the solemn claims of religious life.

When so much is being said about the probabilities of an early coal famine, it is comforting to learn that England has still 32,000,000 tons of coal unused and available. According to the past average rate of consumption, it will be over 500 years before this quantity is exhausted. The official returns for the last year showed a consumption of 157,000,000 tons in Great Britain and Ireland.

One can scarcely be surprised remarks the Morning Star, "the Turkish butcher is at it again" in Armenia—seeing what is going on in other parts of the world. From Bitlis, Asiatic Turkey, it was recently reported that 200 men, women, and children had been massacred in the Armenian village of Spaghank by troops and Kurds under Ali Pasha, the commandant of Bitlis. He is also said to have ordered the village to be burned.

A shop girl who knew General Hector A. MacDonald in the days when he was a draper's assistant in Inverness, draws his picture as follows:—"A braw loon, wi' en like glown' coal. And the great broad shoulders of 'im! He was mair like a smith than a draper. But, mind ye, there was naething surly about Hector, as we used to ca' him. He was terrible obleequin', aye offering to lift up or doon bundles for us lassies."

Count Lamsdorf, the new head of the Russian Foreign Office, is, a writer in the "Standard" says, a very prudent and moderate statesman. His love for France is as little excessive as his dislike for Germany. No policy of adventure is to be expected from so cautious a statesman, who is no friend of Pan-Slavism. His reputation in the Russian Diplomatic world is decidedly good, and his experience already extends over a period of thirty years.

Thirty years ago, the Catholic Church would not permit a copy of the Gospels to be circulated in Rome. In many places it still allows its priests to burn whatever copies of the Scriptures they may discover in the hands of its members. But to-day there is published at Naples, by a Catholic priest with the approval of his superiors an edition of the Gospel of Matthew to be cir-

culated at five cents a copy. Rev. Dr. Clark, of the Methodist mission in Rome, says that the publication of this book, with the approval of the Roman Catholic authorities, marks a new era in Italy. It is evident that the pope, being well aware that the Gospel is being circulated throughout the country, and is being read by many of the adherents of the Romish church, has permitted the printing of this book as a means of counteracting the influence of the Protestants.

The Black Mass is suggestive. It is a mass of black superstition. Yet it is celebrated by the Anglican Church, as for instance, at St. Michael's, London, recently, for the soul of a deceased brother. Says the London Christian Commonwealth: "After mass the celebrate left the chair, and at the sedilia changed his chasuble for a black cape with yellow cuffs, and then headed a procession with a crucifix; the tatafalque was sprinkled with holy water, and censed, while petitions were mumbled for the soul of the deceased."

Lord Roberts, the little man of seventy-two summers, is enshrined in the heart of every British soldier, and as he walked along the streets of Kronstadt last Sunday morning with his Bible and hymn-book under his arm, like a little schoolboy, followed only by his tall Indian servant, one began to realize the secret of Britain's greatness and Britain's blessing in having such a man in command of her army. He worships in the Baptist chapel." So writes a correspondent who represents the Canadian Y. M.C.A. in South Africa.

Rev. W. J. McCaughan, formerly of St. Andrew's church, Toronto, who went to the Third Presbyterian Church, Chicago, has received a call to St. Enoch's Church, Belfast, his old home. Mr. McCaughan has not yet made any announcement as to whether he will accept or decline. But if he has not made for himself a better record in Chicago than in Toronto, there will be no deep feeling of regret expressed by the people of the Third Presbyterian Church, should he decide on returning to Ireland.

They have in Switzerland a "society for Protestant worship at summer resorts," which seeks to have a pastor at each "cure resort" for the season. Similar societies exist in Germany. Last year there were resort pastors in fourteen places in Switzerland, who held 169 Sabbath services, at which thirty-six German and twelve Swiss clergyman officiated. About 10,000 persons attended these services. An important part of the work of these pastors was in private, visiting the sick, conversing with inquirers, attending funerals, and comforting those in distress.

Field Marshall Count von Walderssee, appointed to command the allied forces in China, was born in 1832, entered the army in 1850, and served with distinction through the war with distinction through the war with Austria of 1866 and through the Franco-German war of 1870-71. In 1882 he became quartermaster-general, and acted as deputy chief of the general staff, on behalf of Field-Marshal von Moltke, on whose resignation he succeeded to the position of chief of the general staff. He has several times been mentioned for the chancellorship.

Some one has been saying that if ever a commander on the battlefield has a difficult and dangerous piece of work to do he prefers a Highland regiment to do it. That seems to be true, for the Gordons, at all events, have had rather more than their fair share of "hot work" lately. Has the oatmeal fare upon which those Highlanders have been reared anything to do with their physical prowess? If so, the day may come when they will be even as other degenerates, for a writer makes sad over the painful fact that "hallesome parritch" is going out of fashion. No doubt oatmeal is a most valuable article of food. Dr. Franklin has said that the same amount of work may be obtained from oatmeal costing seven cents, as from butcher meat costing eighty-five cents.

With a great deal of force a writer in the London Academy says: "It is as unwise to tamper with a Bible which an age could not have produced, as it is to meddle with cathedrals which our age could not have built." The reception given the Revised Version by the general public shows that men and women in general believe that the value of old and well established language-forms in a sacred book, is too great to warrant any needless alteration. The Revised Version is regarded as valuable as a commentary on the Common Version, but it is not accepted as likely to supplant it.

One of the latest "Catholic" institutions in the Church of England is the "League of the Holy Mass." It is to have no organization, no officers or committee, no meetings. Those who join the league simply sign a pledge as follows—*Promise*—"I undertake to hear Mass at least . . . in every week, and to receive Holy Communion at least . . . in every month." "Holy days of obligation" and Sundays are not to be included as the faithful are bound to hear mass on those days." The distinction between "hearing Mass" and receiving the Communion is significant.

The South African war drags along in guerilla fashion. It is said that the majority of the Boers are very anxious for peace. In fact it seems that hostilities are largely kept up by the foreigners who have nothing to lose, not even character; such soldiers are a curse to any army. A majority of the Boers were "disgusted with Kruger." They have discovered that he is neither ironer nor patriotic. He led them into all of their troubles, which he does not propose to share with them. He has unbounded wealth, and can go to Holland and live in comfort, while his deluded countrymen suffer the penalty of his inordinate ambition.

In a very interesting report to the Department of Trade and Commerce, received from J. S. Larke, Canadian agent in Australia, that gentleman states that, in his opinion, two of the present fleets of the Canadian-Australian line must be replaced by larger and faster ships, if they are to compete with the new steamships hailing from San Francisco. "Mr. Larke points out that the trade with Canada has decreased, and trade with the United States has progressed. He regards the freight rates as the key to the whole position. Trade has increased with those colonies and countries where freight rates are favorable, but has decreased with those where the freight rates are high.

Miss MacBrown, "young and pretty," and daughter of John Crosby Brown, a member of the great New York banking firm of Brown Bros., well known in two continents, is living down in Henry street, New York, in the heart of the slum district. Miss Brown graduated from a fashionable school, traveled abroad and returned to New York ready, it appeared, to enter society. Instead she entered the training school for nurses at the Presbyterian hospital in New York. She graduated as a trained nurse in 1897. From the hospital she went straight in her nurse's dress to the Nurses' Settlement house at 205 Henry street. There she has made her home ever since.

Mr. W. C. Matthews, manager in Canada for R. G. Dun & Co., who has just returned from the West, says of business prospects in British Columbia, that trade for the time being seemed somewhat depressed owing to labor troubles and an over supply of goods on the market. There were brighter prospects, however, in the near future as the surplus goods were being rapidly consumed, and mining development was resuming its old time activity. In Manitoba the prospects were good, despite the light crop of the present year. The improvement in Winnipeg was the most marked and there was no reason to suppose that the light crop would materially affect trade conditions. The Territories were having the best crop and the best ranching prospects enjoyed for years.

## The Quiet Hour

### The Good Samaritan.

BY WAYLAND HOLT, D. D.

v. 25. He asks the most momentous possible question. It is worth while to notice the apostolic answer to a nearly similar question after the crucifixion, resurrection, ascension of our Lord. (Acts 16: 30, 31.) This answer the redemption wrought for us by Jesus has made possible. Notice the respect in which Jesus holds the *Written Law*. Certainly our Lord never gives the least hint of the notion that the Law was a kind of romance conjured by priests, and foisted upon the people by falsely attaching to it the name of Moses. What the lawyer quotes is a summary of Deut. 6: 5; 10: 12; Lev. 19: 18. Dean Farrar says, "as the passage from Deuteronomy was one of those inscribed in the phylacteries (little leather boxes containing four texts in their compartments) which the scribe wore on his forehead and wrist, it is an ingenious conjecture that our Lord, as He spoke, pointed to one of these."

When the demands of the Law press, as they did now on this lawyer, it is still the common attempt to seek to justify *one's self* before it. But it is the steady teaching both of conscience and of Scripture that this is impossible. This lawyer felt that he had not kept the law that he had so well enunciated. Condemned as we all are by the Law, our refuge is Jesus Christ. "Neighbor," in the original, means, literally—one near.

v. 30. Jericho was 3,500 feet lower than Jerusalem. The distance about twenty miles. Much of the road lay through a deep ravine. It is to this day the haunt of robbers. The whole tenor of the parable implies that this man, so set on, was a Jew.

And by chance a certain priest was going down that way (v. 31.) By coincidence. Dean Farrar says "the word 'chance' does not occur in Scripture, that is, in the original." This is a good note of Bengel. "Many good opportunities are hidden under that which may seem accidental." The "priest" had probably just gotten through with his duties at the Temple, and was now going home to Jericho, a city of residence for priests. Perhaps, too, he was afraid of ceremonial defilement. The "Levite" was one of the lower officers of the Temple. "Saw" "having seen," indicating a particularizing look. He had curiosity but no pity.

The "Samaritan" was a special outcast to a Jew. Their worship Christ declared erroneous (John 4: 22). I have never found a better condemnation of the whole teaching here than this. "Christ contrasts the Samaritan with the priest and Levite, not to honor Samaria, nor to despise the priest and Levites, but to teach that the most despised outcast who fulfills the law of love is better than the most honored minister of religion who disregards it." "Moved with compassion"—never forget that an essential and constant element in real religion is humanity.

Notice the gracious action of the Good Samaritan (a) he did not stand aloof, and try to do things at arm's length, (b) He was full of the needed service—"he bound up his wounds"; it is not at all unlikely he tore up his own garments to do it, and notwithstanding it was hand-soiling service, he did it. (c) He did *medicinally* the best he could—

"pouring in oil and wine"—the usual remedies for wounds; notice especially, as against the folly of so-called Christian Science, our Lord's implied endorsement of the use of medical means. (d) He sacrificed his own convenience—"set him on his own beast"; it must have been heavy work to lift the wounded man, and while he rode, the Good Samaritan walked. (e) He gave him shelter—"brought him to an inn." (f) He kept on in personal service—"took care of him"; through the night he was ready with nursing. (g) He helped with money—"took out two pence"—as money went then, two days' wages, so not an insignificant sum. (h) He used forethought for him—"Whatever thou spendest more, I will repay." Learn (1) the value of *personal service*—the Good Samaritan did not delegate to a committee. (2) The value of whole service—there was no half work about it. (3) And his heart went with his service; there was no withholding of tender word and touch—he had "compassion."

v. 36. "It is not place, but love, which makes neighborhood." Go—instead of questioning and waiting, do. "Whoever is in need is my neighbor." Dean Alford's interpretation is not amiss. All acts of charity and mercy done here below are but fragments and derivatives of that one great act of mercy which the Saviour came on earth to perform. And as He took on Him the nature of us all, being 'not ashamed to call us brethren,' counting us all His kindred, so it is but natural that in holding up a mirror (for such is a parable) of the truth in this matter of duty, we should see in it not only the present and prominent group, but also Himself and His act of mercy behind."

What shall I do (v. 25). The tense of the verb suggests the idea that the doing of some one thing would win eternal life.—In the law (v. 26). The order of the words gives emphasis to the law as something that should have been familiar to the lawyer.—Thou shalt love the Lord thy God (v. 27). This passage the Jews wrote in their phylacteries and repeated twice a day.—This do (v. 28). The tense here implies continued doing, and it is thus opposed to the suggestion in the lawyer's question.—An inn (v. 34). The word here is used nowhere else in the Bible. It is different from the one Luke 2: 7, and perhaps refers to a place where better accommodation could be had than at some of the mere lodging places for travellers.—I (v. 35). The pronoun is made emphatic.—Do (v. 37). The verb here is in the same tense as in verse 28, and different from that used in verse 25, and suggests repeated doing.

### A Failure.

BY ORA SHEFFIELD.

"Her life was a failure," so they said,  
With pitying word and sigh,  
"But scanty measures of daily bread,  
A roof to shelter her aged head,—  
"Was better that she should die!"

But the angels looked with other eyes  
On the page so blurred with tears,  
And they read the page of sacrifice,  
That others, upborne by her, might rise  
Throughout all the weary years.

"A failure!" the earthly verdict cast:  
But many a sweet surprise  
Awaits the "failures" when life is past,  
When the last are first, and the first are last!  
And we see with angel's eyes.

### A Large Prayer.—v. A Chain of Consequences. No 1.

Ephesians. III 14-21.

BY ANNA ROSS.

The first petition in this prayer occupies a part of one verse. The proposed consequences of the granting of it fill the next three verses, and each of these developing consequences is marked by the introductory conjunction of sequence, that. Let us read the prayer and mark each successive consequence, each introduced by this significant conjunction.

Petition: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." First consequence, "That Christ may dwell in your hearts by faith." Second consequence, "That ye may be able to comprehend what is the breadth and length and depth and height of the love of Christ which passeth knowledge." Third consequence, "That ye may be filled with all the fullness of God."

These are large consequences that are to flow out of the granting of this large petition, meted out according to a large measure. Evidently Paul does not anticipate that this "strengthening with might by indwelling Omnipotence" is going to prove any mere wave of emotional comfort. Comfort? Yes, surely. But consequences as far ahead of mere emotional comfort as the inflowing of a tide of life and health is ahead of the soothing of a mere opiate.

First consequence: "That Christ may dwell in your hearts by faith." We would expect this, for the special work of the Holy Spirit is not to bear witness of Himself, but to reveal Jesus Christ to the soul. "He shines into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

That Christ may dwell, may abide. "Lord with me abide." This is the eager cry of the soul that has tasted in the faintest degree the preciousness of the companionship of Jesus Christ. What Paul asks and expects to result from this strengthening with might is that the companion presence of the Lord Jesus shall become an abiding presence, and this shall be accomplished "by faith," continuous companionship through continuous, Spirit-wrought believing.

It is very simple, yet it is a secret. But it is a secret that God is waiting to reveal. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." It is a secret, a mystery, but it is one that God would make known, and it is learned by faith, by simply believing what God has said about Jesus Christ, believing the "report."

The secret shines out of the following conversation "Do you ever get discouraged?" "No never," with the heart in the words. "How is that? That is a secret that should not die with you." The answer came in a different tone, the tone of one who spoke in the realized presence of a present God.

"Because Jesus Christ my Lord is God the Creator and because God means every word He says."

"Jesus Christ, God the Creator. My Lord," that was Christ dwelling in the heart, and it was done "by faith" through believing that "God means every word He says."

• Our Young People •

An "I Ought" Meeting.

Topic for Sept. 9.—"Our Simple Duty."—Luke 17: 7-10.

Done From Duty.

BY REV. F. D. POWER, D.D.,

Everything comes by believing. "Now the God of hope fill you with all joy and peace in believing." How many yearn for joy and peace, and wonder they have so little of either, who persistently neglect the statement that joy and peace came through believing. Figs do not grow on thistles, and joy and peace do not grow on any stock but faith. Fullness of joy and peace come through actively believing that God means every word He says. Life comes through believing "men shall not live by bread alone but by every word that proceedeth out of the mouth of God." Each word really believed brings its measure of peace and joy and power. And the soul that believes God means every word He says will so know Jesus Christ by faith that he can never be discouraged. Every particle of discouragement in a Christian life comes from failing to know, or to believe, some word that God hath spoken.

"Strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith." "The Spirit applieth to us the redemption purchased by Christ by working faith in us." The Spirit introduceth us into continuous fellowship with Christ by working continuous faith in us. "That Christ may dwell in our hearts by faith." "Christ in you, the hope of glory." "I live, yet not I, but Christ liveth in me."

This is the first consequence of the Holy Spirit's controlling presence. The soul is led so to "believe the report" concerning Jesus Christ that it enters into blessed companionship with Him, not by glimpses, but as an abiding fellowship.

The consequence of this consequence, which may be called the second consequence, with a serious indication of a possible break in the chain, will be the subject of the next paper.

Presbyterian Ladies' College, Ottawa.

His First Convert.

An eminent minister and teacher has thus told the story of his first convert. He was a mere lad himself when he gave his heart to Christ. Then he looked about for some one, in the little community where he lived, whom he might win for the gospel. It was a discouraging search. Everybody seemed to be beyond the reach of such a young evangelist.

At length he bethought himself of a poor, half-witted boy, whom everybody seemed to pass by. Day after day he sat down to talk to this feeble intellect, and at length the light seemed to dawn. Feeble as he was, his poor wit did not prevent him from becoming a useful Christian.

Ever afterwards when he would meet his young instructor on the streets, or elsewhere, he greeted him with the same words: "Thanky, Johnny; thanky, Johnny." In after years the minister was accustomed to say, "When I get to heaven, the first greeting I expect to hear will be the unforgettten gratitude of my first convert—"Thanky, Johnny."—Forward.

Go, labor on; spend and be spent,  
Thy joy to do thy Father's will;  
It is the way the Master went;  
Should not the servant tread it still?"

Nothing so hinders a soul from coming to Christ as a vain love of the world; and till a soul is freed from it, it can never have true love for God.—Bunyan.

This hour is mine with its present duty; the next is God's, and when it comes, His presence will come with it.—Anon.

Duty is the sublimest word in our language. Nelson said to the men at Trafalgar, "England expects every man to do his duty"; and after he received his mortal wound, assured that the day had gone in favor of his country's flag, he exclaimed "Thank God, I have done my duty!"

The story is told that during the dark days in Connecticut, the candles were lighted in many houses, and domestic fowls went to their roosts. The people thought the day of judgment had come. The legislature was then in session in Hartford. The House of Representatives adjourned. In the Council it was also proposed to adjourn. Colonel Davenport objected, saying, "The day of judgment is either approaching, or it is not. If it is not, there is no cause for adjourning; if it is, I choose to be found doing my duty. I wish, therefore, that candles be brought."

The idea of duty here is a noble one. Any action, or course of actions, flowing from the relation in which we stand to God or man; anything that one is bound to perform by natural or legal or religious obligation, is duty. We ought to love it. It should be all-engrossing all-inspiring. Coleridge says: "I remember Bowyer saying to me once, when I was crying, the first day of my return after the holidays, 'Boy, the school is your father! Boy, the school is your brother! the school is your sister! the school is your first cousin, and all the rest of your relations! Let's have no more crying.'"

While duty should be precious and dominant, however, duty may be satisfied with its doings, but love has never done enough. "Thank God, I have done my duty," says the dying Nelson. "Alas! I have been an unprofitable servant," exclaims the dying Christian, after all he has done. This is the radical difference between the Christian and others. William Grimshaw once said: "When I come to die, I shall have my greatest grief and greatest joy; my greatest grief, that I have done so little for my Lord Jesus; and my greatest joy, that my Lord Jesus has done so much for me. My last words shall be, 'Here goes an unprofitable servant.'"

Love is the great motive, and love makes duty easy and glorious. "I make it a point," said Mr. Moody, "to go and see my widowed mother at Northfield once a year. Now suppose I should go there next Thanksgiving Day and say, 'Mother, I did not want to come this time, but a sense of duty compelled me.' Don't you think mother would very soon tell me if that was all that brought me I need not come again? and yet is not that the way that many Christians go about the Lord's work? They have no love for it." "Take My yoke upon you," says Christ. That is duty. "My yoke is easy and My burden is light." That is dut done in love. "The love of Christ constraineth us."

Do all the good you can. (1 Tim. 6:17-19.)

In all the ways you can. (1 Cor. 15:58.)

To all the people you can. (Matt. 5:44-45.)

At all the times you can. (Prov. 3:27-28.)

As long as ever you can. (Ecc. 9:10.)

Whatsoever ye do, do all to the glory of God. (1 Cor. 10:31.)

Having done all, say, "We are unprofitable servants; we have done that which was our duty to do."

Let us keep ever in mind our duty to God and to man. Duty will keep us in the middle of the road. "By-path meadow" will have little attraction for us if this thought be uppermost. In our parks we sometimes see the sign: "Take notice. In walking through these grounds you are requested to keep the footpath." Crooked ways will be avoided, temptations to stray from the safe road will be overcome, if duty is always our guiding star. Let it control us. Let such examples of faithfulness to duty as are given in the Holy Scriptures inspire us. Duties are ours, results belong to God. Do them, and experience will prove, as has been said, that duty puts over every man a blue sky, into which the skylark Happiness always goes singing.—Christian Endeavor World.

For Daily Reading.

- Mon., Sept. 3.—First things. 1 Kings 3:5-10
- Tues., Sept. 4.—Duties vs. pleasures. 2 Tim. 2:1-4
- Wed., Sept. 5.—The great choice. Ecc. 12:1-13
- Thurs., Sept. 6.—Guidance needed. Ps. 25:1-8
- Fri., Sept. 7.—Unwearied in good works. 2 Thess. 3:1-13
- Sat., Sept. 8.—The reward of well-doing. Isa. 3:10; Eph. 6:8
- Sun., Sept. 9.—Topic. Our simple duty. Luke 17:7-10

Sir Henry Lawrence's Epitaph.

In the terrible days of the Indian mutiny, the great defender of Lucknow, Sir Henry Lawrence, a man eminent as a statesman and a soldier, was one of the heroes of the time. Gallant, accomplished, beloved, he filled a large place in the world. Yet when he was mortally wounded at his post of duty, and lay dying in the Lucknow residency, he asked of his comrades that his epitaph should be the simple sentence: "Here lies Henry Lawrence who tried to do his duty."

Every man who knew Sir Henry could testify that the words were true. Though dying before the great siege was done, his steadfast foresight and ability had so prepared the garrison and the fort for the chances of war that it was enabled to hold out until succor came. Other men in India, in like positions, lost their garrisons and their lives by neglect and carelessness; but his fort was safe, though he himself was not spared to witness its deliverance at last. His name will never be forgotten in England's Indian annals; and yet his glory has as its foundation only that simple performance of known duty that is open to every man in every land to-day. There is no one so humble that Sir Henry Lawrence's epitaph may not be his, if he will.—The Wellspring.

The one secret of life and development is not to desire and plan, but to fall in with the forces at work, to do every moment's duty aright.—Macdonald.

# God's Gentleness and Man's Greatness.

By PROFESSOR W. G. JORDAN, B.A., D.D.

## "Thy Gentleness Hath Made me Great." Psalm xviii, 35.

These words speak to us of a God who takes an interest in the growth of individual character. David here addresses the Being who throughout his eventful life had stooped down to win him from his low grovelling aims and bring him to a noble manhood. The Hebrew poet was not blind to other aspects of the Divine nature, but he knew that frail, struggling mortals draw the sweetest consolation from the thought of the infinite tenderness displayed in the dealings of Almighty God. In the Bible we have many vivid descriptions of creative skill, providing wisdom and legislative justice; but there are also pathetic presentations of the loving Fatherhood which seeks with gentle persistency the redemption of the wayward child. We are accustomed to think of God as the great machinist who contrived and who sustains the eternal order of this great world, or as the stern judge who presides over the destinies of nations and metes out to sin its merited punishment. These conceptions of God are both true and important and ought not to be ignored, but we must not allow them to hide from us those tender traits of God's character which possess such power to subdue and sway our wayward hearts.

The words of this text are few and simple, but they embody a beautiful and inspiring thought of God. They teach us that God takes an interest in men. Not only does the great Creator control the stars in their courses, not only does He watch and guide the changeful movements of national life, but each one of us can say with the full confidence that we are proclaiming an everlasting truth: "I am poor and needy, yet the Lord thinketh upon me." Our struggles, our hopes, our fears, our failures, our successes, are all marked by Him who sways the sceptre of universal dominion. Experiences so subtle as to defy expression, temptations so spiritual that they almost escape our attention, defeats so bitter that they bring despair, these are all open to the eyes of our God. The whole scope and purpose of our life receives His sympathetic attention, and He views all our circumstances in relation to our character. He deals with my personal life, He desires to destroy the devilish which has taken such deep root in my nature, and develop the good which he has implanted, but which is still so feeble and fitful. This is the thought in which the Hebrew king delighted; it is one upon which we cannot meditate too earnestly or too long. Some want to hear that God will charge Himself with the outward course of their life, protecting them from dangers and carrying them into comfortable circumstances: but it is a nobler thing to cherish the thought of One whose deepest concern is with our spiritual life and moral character. This is a sublime thought.

Our Heavenly Father is not content that we should be small and weak, stunted in our spiritual life. By the revelation of His mercy He would stimulate us to that high and holy effort through which we can become pure and strong. Can you tell me of any good,

noble-minded man who is satisfied so long as his son continues to be dull, ignorant and vicious? No! Such a father, although he is hedged about by all the imperfections of human nature, will passionately pray that his child may enter into the healthful experience of a higher life. How much more then is this true of the "Everlasting Father." He looks with unchanging compassion upon fallen men. He knows how prone we are to drift downwards or settle into stagnation; and the aim of all his dealings is to quicken our aspirations and draw us towards Himself. Too often we look upon the things that are seen and neglect the unseen realities of the spirit life. When we think of men we are most likely to occupy our minds with thoughts of their worldly positions and prospects; we allow ourselves to be engrossed by mere circumstances, but God is interested in the real self. He sees that we are preparing for eternal destiny, and so He offers us the resources of His own life that we may build up a character which shall abide in strength and beauty. This conception of the Divine care and compassion should break down our formality and stir our hearts to their deepest depths. How can we treat such loving thoughtfulness with such cold careless unbelief? Henceforth let us try to get at least a glimpse of what is meant by this wonderful saying: "Thy gentleness has made me great."

### What is True Gentleness?

This question in a mere academic discussion would be likely to beget a great variety of replies, as it is one that is apt to call into play our individual peculiarities of thought and feeling. However, as we are trying to expound a text of Holy Scripture, it would be unseemly for us to spend the time simply setting forth our own ideal of a noble character. Our business is rather to make as clear as possible what is God's teaching with respect to human greatness, as opposed to the fancies of vain ambition; what is the Christian conception, as contrasted with common, worldly notions.

Among the ancient Greeks that man was accounted a great man who could produce a fine piece of sculpture, a splendid speech, a magnificent drama, or a brilliant poem. They worshipped beauty and genius, and in estimating human character too often allowed mere intellectual cleverness to take the supreme place. In the Rome of olden time, he was the great man who sprang up in sudden emergencies and swayed the populace by the influence of overmastering eloquence, or who by superior military skill led the armies of the Imperial City against the foe, and rolling back the tide of invasion gathered the fruits of glorious victory. The religion of Rome was political and military; consequently they deified the cunning senator and successful soldier, allowing remarkable talent in these directions to hide a multitude of sins. The only excuse we can make is that these nations had not the full clear light which comes from the life of Christ. But may we not venture to say that the worldly conception of the

great man is practically the same? Is not homage often paid to striking physical and mental qualities, even when they are joined with fragrant moral impurity? I am not going to depreciate any of the great gifts of body or mind which God has so generously bestowed upon men. But I do most earnestly protest against the idolatry of mere cleverness; of the cunning which schemes in defiance of honesty; the talent which invests wickedness with a halo of romantic beauty; the genius which throws a veil of bewildering brilliance over gross sensuality. Christianity does not despise the music of poetry, the beauty of artistic achievement or the marvellous ability of statesmanlike effort; but it teaches us to measure the value of these by the kind of moral influence they exert among men.

The Bible brings into prominence the most important and yet the most neglected element of greatness, that is, moral principle. It shows that many things which we value highly are rendered worthless by degrading selfishness and corrupting passion. It takes the glitter off many earthly honors, and shows the rottenness which lies beneath an attractive cover. Many murmur at God's revelation because it pours upon the petty rivalries and contentions of earth the sublime all searching light of eternity. Before this glorious flood of sunlight our gilded baubles are like the tiny specks of dust floating in the sunbeam. If we take the Bible for our guide, we must believe that the godly man is the great man, he who acknowledges the supremacy of truth and lives in communion with his God. Such a man, wherever his lot may be cast, or whatever may be the outward circumstances of his life, possesses within himself the divine power which alone makes men truly great. In harmony with this statement we find that the heroes of the Bible are men who "walked with God;" men who did great things because they saw Him who is invisible; men who sang songs of wondrous beauty; men who ruled nations and bowed before the "King of Kings." The book also tells of heroes in humble life, shepherds who trusted in the Divine Shepherd, fishermen who became fishers of men, and tent-makers who preached of houses not made with hands. The element of greatness was the same in all, a consciousness of weakness, and a striving after divine strength. The truth has never made men feeble, but has ever given the noblest strength; strength to resist temptation, strength to stand before fierce persecution, strength to denounce the vices of princes, strength to brave the most terrible outbursts of popular fury. These powers have ever come from the uplifting influence of real godliness.

We all feel that greatness implies more than mere innocence or ignorance of sin. We do not call a child great, however much we may be charmed by its amiable and kindly disposition. Greatness refers to a ripeness of experience and maturity of character which are beyond the reach of childhood. In the character of the Godly man there is a beautiful combination of knowledge and simplicity. As

## The Laws of God.

BY GEORGE W. ARMSTRONG.

we advance in years we are in danger of losing the simple truthfulness which is one of the distinctive features of the Christian character. It is difficult to know how much hideous vice, hollow deceit and foul treachery there is in the world, and yet keep ourselves free from cynical suspicion. The man of mere worldly spirit becomes onesided; as he watches sin in its myriad manifestations he loses faith in sincerity and purity. He even boasts that he has seen life and found out all its shams. According to him, every man has his price, and no woman is worthy of perfect trust; Thus he glories in his littleness. The really great man triumphs over the littleness of life. He possesses the spirit of God in such measure that he can know the full extent of human depravity without drinking in the spirit of universal suspicion; he can face the mysteries of life and yet manifest in his conduct the simplicity of a little child.

Greatness means also the harmonious union of strength with humility. The godly man is a man of healthy spirit. Where there is health there is the joy which springs from conscious strength, the exulting delight produced by the possession of real soul energy. The grateful soul never forgets that God is the giver of every perfect gift; and this remembrance causes the grace of humility to manifest its spiritual loveliness. The great men of the Bible know themselves to be spiritually strong; they have drunk at heaven's fountains; they have fed on angel's food; they have tasted the powers of the world to come; they declare that the joy of the Lord is their strength. Rejoicing in this thought they go forth to do battle with gigantic foes or to discharge common tasks in that pure spirit which makes the ordinary life resplendent with divine beauty. But in their impulsive raptures they never forget to praise God. The incense of flattery lost its charm as they realized their real unworthiness. If they boasted in the name of the Lord, it was because they had first humbled themselves under the mighty hand of God. Such is the greatness of God's saints—an enlightened simplicity sweetly linked with lowly strength.

## A Minister's Wife's Duties.

"The duty of a minister's wife, it might properly be considered, is to keep herself informed concerning the work of the mission boards of her denomination," writes "A Minister's Wife," in the September Ladies' Home Journal. "The wife of a minister may be a valuable and yet not an overburdened member of the missionary societies if she quietly hold her societies in league with denominational work. No one else can do this so well, because the minister will supply the needed information. On occasions where it is necessary for the church to be represented in the women's councils it is fitting that the minister's wife should go, if she feels inclined. If she has a wise head and a kind heart she will not do more than is right, and she will do whatever is necessary; but the parish must realize that there are many demands socially, and that her life is to be planned out in accordance with her own ideas of right. She needs her strength, her brightness, her resourceful home. She should give to the church only such service as every other Christian woman ought to give, and no more, for we are saying to-day, with a new and sensible emphasis: 'The church engaged my husband—not me!'"

In my previous article I pointed out some of the characteristics of God's Laws. I wish now to show that it is essential to success in life that these laws be rigidly observed. In tendering advice to Joshua, God said: "observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou may'st prosper whithersoever thou goest." If Joshua made such counsel it is much more needed now, in this age of commercial enterprise and travel, when international exchange of products is reaching forward to universality. Amidst the absorbing excitements and personal self centering interests which extensive trade creates and demands, it is necessary that a check should be applied or the laws of God may be ignored.

Law is everywhere, the universe is governed by it, and without it all would be confusion and chaos. It has its springs in the throne of the eternal, and its effect is the harmony of all things. Creatures of every degree from the lowest to highest recognize it, are subject to it; and with uniform consent acknowledge it is necessary for their comfort and happiness.

The laws of God may be broadly stated as two-fold—physical and moral; and to disobey either the most terrible penalties are inflicted.

Men have bodies as well as souls; physical as well as moral natures. And the welfare of each is equally dependent upon the operations of law. Disregard the law of health, and disease is the result. Refuse the necessary food to sustain the body and death from starvation is certain. Touch fire, you are burned; and so regards all the laws of God—disobey them you are punished, obey them and it shall be well with you.

It is requisite that we obey the physical as well as the moral laws of God; that we study how best to promote the well-being of our bodies; for, if these are decrepit and diseased physical harmony is destroyed and our happiness and success in life can never be accomplished; we therefore must not neglect the laws of health and life.

This I think will be admitted and so I shall discuss the observance of moral law as an essential to success. Success! we are told men worship it; but when we speak of success, what do we mean? The opinions of men differ very widely on the point. The student, for instance, pores over his books late and early, that he may make himself acquainted with the arts and sciences, and with the thoughts and lives of the great men of the past. The politician in the senate labors to gain a name; the warrior on the field of conflict to gain renown, and the merchant labors to increase his wealth; but if each succeeded in fully accomplishing the object of their desire and obtained nothing beyond, such success would be little better than non-success. "I have seen the wicked in great power, and spreading himself like a green bay tree," but, alas! "What shall it profit a man if he gain the whole world and lose his own soul?" I hold there can be no real, no true success in life but that which secures not only happiness and pleasure in this, but also a hope blooming with immortality as it regards the life to come. Our life here is a mere speck in an existence—there's an eternity beyond! and if we succeed in preparing ourselves for the enjoyment of that, though we die poor as Lazarus, our life here will not have been a

blank but a glorious success. But we have to live in the present as well as the future, and God has surrounded us with so much that is beautiful and worthy of admiration that if we spend our lives in the dwellings of poverty, our life here—so far as this world goes, would be a blank and surely God does not require this! No, if we are endowed with any gift either for art, science, politics, literature or commerce, let us by all means, cultivate it, let us not neglect to do so in the fear of the Lord and in accordance with His commandments.

Newton with all his vast knowledge of astronomical science had he not been a devout worshipper of the meek and lowly Jesus and respected the moral law of God, would he have never been prepared to "shine as a star in the firmament for ever and ever." Hugh Miller, in his great researches among the rocks, though he could trace "the foot-prints of the creator" in every strata of the earth's formation; all would have been in vain, had not his creator's laws been the rule by which his moral being was regulated; had his feet not been firmly planted on The Rock of Ages—the Rock, Christ Jesus.

John Milton, one of England's greatest bards, though he wrote that sublime poem Paradise Lost, it the motive spring of his inner life was other than that which flowed from the throne of the Eternal, and had he neglected to exercise faith in Christ he would never have been able to partake of the joys of a "Paradise Regained."

These men reached the highest altitude of fame and received the homage of men because of their superior mental endowments; but what is human applause when viewed in the light of eternity? Plus human greatness, minus the law of God as the actuating principle of human life, and it becomes but as a sounding brass and a tinkling symbol. Men might speak their praise and declare their greatness but God would say: *Thou fool!* But what are these laws of God? An inspired writer says: "the commandments of God are not grievous," and Christ, the author of inspiration, sums them up thus:—"Thou shall love the Lord thy God with all thy mind and with all thy strength, and thy neighbor as thyself."

"God hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy and walk humbly with thy God." London, Ont.

## Doctrinal Calvinism.

In describing Calvinism on the doctrinal side, says the Christian Observer, stress is rightly laid on the sovereignty of a holy and righteous God, of which predestination is one important aspect. But in getting a full view of Calvinism, two other things need to be kept in mind. One is the view of the church it unfolds. Here the headship of Christ alone over his church, the liberty of the individual believer, and the representative form of church polity, all emerge as distinct Calvinistic elements, no matter in what church they appear. The other is the position held in regard to the sacraments, and particularly that of the Lord's supper. Here the fact that Christ and his benefits are spiritually present to the faith of the believer, just as the bread and wine are physically present to the senses, is of the utmost importance, as set forth in the Reformed doctrine. All of these things are fully taught in our Confession of Faith.

It is said that the late Duke of Edinburgh's life was insured for £300,000, and that sum will have to come out of the coffers of the insurance societies.

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The Rev. ROBERT V. McEWIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN. We commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 20th Aug., 1900.

## "NARROW PEOPLE" AND THEIR WORK.

In the "Table-Talk of Shirley" there is given a letter of Anthony Froude's, in which the following sentences occur:—

"Even now I see that actual work in the world only gets done by intense and narrow people. The water spread over the ground makes a morass; gathered into a channel it is a running stream and drives a mill.

Smooth glass transmits the sun's rays as it finds them. The lens gathers its rays into a focus and lights a fire. I myself think as Maitland did and as Erasmus did, but I think they would have been nowhere in their own age (however circumstances have favoured them) and but for their fighting sort—the Lutherans and the Knoxes—you and I would have been less comfortable to-day than we find ourselves. I am not sure even that with our toleration of EXPLODED LIES, which if they recover power will not tolerate us, our grand children may not have to fight the old battle over again with the old weapons."

Well considered these words may give rise to thoughts not by any means new, yet gravely suggestive and as applicable to the close of the nineteenth century as to any of the past. What do they tell? That the man with strong overmastering convictions, however "narrow" and "fanatical" he may be styled by the worshippers of "sweetness and light"—by those who plume themselves on being "cultured," and marvellously "broad" and catholic in their views—is the man that always does the world's most urgent and most important work. For force of intellect, for wealth of learning, for "breadth" and "culture" Luther or Knox, or a score of others, are not to be mentioned in the same breath with Erasmus, yet what a difference in the final result of their life's work on the betterment, in the best and most evident sense, of their own and succeeding generations. What was the great draw-back with the man of towering intellect and acquirement? Want of driving power, absence of strong overmastering convictions. And the result? Just what has been taking place in every generation: what may be seen in scores of cases in our own day, the intellectually strong with a thinner or thicker lacquer, as the case may be, of what passes as "breadth

## THE DOMINION PRESBYTERIAN

of view" and "general culture" accomplish little or nothing in the great work of the world. "Plenty of water," as the Scotch engine driver said "but no bilin." Plenty of water, as Froude says, but so spread as merely to form a morass, and not able to float a boat or drive a mill. The so called "fanatics," in short, have always been the world's great workers; and the serenely magnificent and "very superior" people, who have always been ready enough with their contempt and their "God I Thank Thee's," have in comparison been no where and done nothing. "That's the man for me," said David Hume after listening to a sermon by old John Brown, of Haddington. "He believes every word he says and speaks as if Jesus Christ were all the while at his elbow." Very likely there was little "culture" about that sermon, and no doubt Hume thought it "fanatical" and "narrow." But it had "power" all the same. That stream of water might be small but it was clear and wholesome and living and therefore "could drive a mill," which the cold "cultured" and diffuse waters which were then issuing from Edinburgh pulpits could not. It is worth thinking about. Strong conviction will not of course do alone though the "might of weakness" in that connection has often been very manifest. But leave the conviction out or let it be feeble and the greatest "breadth" and the finest "culture" will but beat the air.

What more does Froude say?

"About the Calvinists. Whatever was the cause, they were the only fighting Protestants. It was they whose faith gave them courage to stand up for the Reformation. In England, Scotland, France, Holland they, and only they, did the work and but for them the Reformation would have been crushed. This is why I admire them and feel that there was something in their creed which made them what they were. The Calvinists practically like the early Christians, abhorred lies, especially in matters of religion, and would have nothing to do with them. An idol, an image of Jupiter or the Mass, if it is not true, is a damnable imposture which men do not grade themselves by affecting to respect. Knox was the embodiment of this feeling and I think Knox was right. It has all gone to squash now and likely enough in fifty years we shall have Romanism back again when we have rotted out the old stuff sufficiently. \* \* I entirely agree with Knox in his horror of that "one" Mass. If it had not been for Calvinists, Huguenot, Puritans or whatever you like to call them, the Pope and Philip would have won and we should either be Papists or Socialists.

"Erasmus and Maitland saw more clearly than any of their contemporaries. BUT INTELLECT FIGHTS NO BATTLE. Reason is no match for superstition, and one emotion can only be conquered by another."

A good deal might be said on this in the way of comment and application. But, in the meanwhile, we leave Froude's words to speak for themselves; only adding the following incident which eventually sent the late Dr. Philip as a missionary to South Africa. One Sabbath night in Aberdeen after service, a man came into the vestry and said to the preacher who was then Mr. Philip: "Is all that you have been telling us to-night quite true?" "Quite true." "Do you believe it?" "Of course I do." "I don't believe you do. Why, man if I believed all that, I could not rest in my bed. I could not think about anything else, I could not speak about anything else." It

would haunt me in my dreams. I would go to the ends of the earth to speak about it. But I don't believe it, and neither do you." That eventually sent Dr. Philip to Africa, and multitudes of "fanatics" are still following in his footsteps, while "broad" and "cultured" who despise and condemn such are doing little or nothing for the world's regeneration, even as they themselves may understand the phrase.—

## AMITY AND ENMITY.

The Nineteenth Century\* for August contains, along with a large number of able contributions, a timely essay by the Bishop of Hereford (Eng.) on "The Slow Growth of Moral Influence in Politics." It is not only a powerful sermon to Christian statesmen, but also a needed reminder to all of us who believe that our religion has, or ought to have a living relation to practical politics, and is meant to make the world better. Reading it in the light of the world's present unrestful condition, we are led to think of Long fellow's words on "Christmas Bells." He was dreaming of the time when the angelic song would be fully realized on earth.

"Then from each black accursed mouth  
 The cannon thundered in the South."

This was the poet's feeling when his dreams were so rudely broken and his ideals put to shame:

"And in despair I bowed my head;  
 There is no peace on earth, I said,  
 For hate is strong

And mocks the song

Of peace on earth, good-will to men,"

"Then pealed the bells more loud and deep  
 'God is not dead! nor doth He sleep!

The Wrong shall fall,  
 The Right prevail,

With peace on earth, good-will to men!"

The tone of the Bishop's paper is similar. It emphasises the slowness with which great moral ideas take shape and prevail in the world of politics and diplomacy; but he is not really pessimistic. He is constrained to confess his faith in the words:

"For while the tired waves slowly breaking,  
 Seem scarce one painful inch to gain,  
 Far back, through creek and inlet making,  
 Comes silent, flooding in, the main."

We do not wonder that events of the past year beget feelings of this kind. It sometimes seems as if there had been a distinct movement back towards barbarism, and men who ought to know better have been heard to say that Christian sentiment has nothing to do with politics, but there the fiercest competition must prevail. We are glad then to find a dignitary of the Angelical official church undertaking to call attention to the conflicting elements of our social life.

"Mr. Herbert Spencer has forcibly reminded us that men seem to give their allegiance, as it were, to two religions, the religion of amity and the religion of enmity, for use in different departments of life and conduct. The real homage is paid in large measure, if not in larger measure, to the code dictated by enmity."

"From the books of the New Testament we take our religion of amity. Greek and Latin epics and histories serve as gospels for our religion of enmity." So it comes to this "That the spirit which a man prays for as a virtue on Sunday in his home, he will repudiate as a vice or a weakness on Monday in his club or in Parliament or in the Stock Exchange."

\*New York: Leonard Scott Publication Co. 709 Warran St. \$4.50 per annum.



To our humiliation and shame we have to confess that there is too much truth in this view of life, even in a well ordered Christian community. The writer knows very well that his statements will not be very popular; and that there seems to be a little more impatience with them than usual just now.

"The prophet or preacher of righteousness claiming to base his exhortations or protest on Divine Law is not as a rule a popular character. The opportunist, whether in church or state, does not like his utterances. The man of prophetic conviction and courage is apt to be jeered at as a pedant or a prig, or an impractical philosopher, or a sentimental philanthropist; and yet the fact remains that the men of this type, and not the opportunists, are and have always been the true salt of their society, or let us rather say, they are the Promethean torch-bearers who bring fresh gifts of Divine fire into the life of men, generation by generation."

This is quite true and has always been true, but the work of true leaders would be less difficult and painful in our days, if Christian people generally grasped the great truth that life is one, and its different provinces are not to be shut off from each other. Slander is slander, and if it is used as a political trick, that does not make it any nobler. Greed is greed, whether it is greed of your neighbor's purse or of his territory. War can at best be a hateful necessity, and there is very little in it that is in harmony with the Christian spirit; or to use Mr. Gladstone's words quoted by the Bishop: "That which is morally wrong cannot be politically right." No doubt as this writer suggests we need higher moral teaching, a loftier moral code, presented to our young people, but we must not put off this reform to the next generation, or the next generation may imitate our example in this respect also. "Now is the accepted time, now is the day of salvation!" We need to acknowledge at once that material, successful and earthly comfort have weakened the fibre of our moral nature. We have eaten, and in our fullness we have forgotten the Lord our God who is the King of righteousness. But we must come face to face with facts, and if after the teaching of centuries we come to the conclusion that public life can be separated from private life, and that the greatest thing in public life is a shifty cleverness, an insatiable greed, and a domineering spirit, then our public life must deteriorate; and when we have despised the still small voice we may hear in unexpected ways the voice of thunder saying: "That which is altogether just shalt thou do that thou mayest live"

Sabbath schools have been dragging on an attenuated existence for the past two months, especially in city congregations. Would it not be good policy to close the schools for these two months? More than half of the scholars are absent, often an equal per cent of the teachers are also away; and interest in the work of the class and of the school, is all but gone. We have heard the sage remark: "The devil takes no vacation;" but we are inclined to think that he often accomplishes his best work in a Sabbath school where the air of teacher and scholar is that of those who strictly perform a disagreeable duty.

### LET IT PASS.

In the Divine economy no gift is given in order that it may rest with the recipient, but is given to sustain and enrich and then to be passed on. It is a part of God's working capital, and He does not propose that it shall be idle. So if the stream discharges itself into the lake, it is that it may flow out again over the land, or by underground channel to some lower outlet, or at any rate to be drawn up by the sun's rays and scattered as rain or dew over a wider surface to refresh vegetation. We say the fire devours, but it merely changes matter into other forms giving warmth in the process of change, and in these forms going to build up some other phase of life. So God's gifts flow endlessly on, accomplishing their appointed service, changing to suit the new exigency, and entering as largely as ever upon the new service.

The only one of God's creatures who attempts to interfere with this beneficent process, is man. He would often gather about him an accumulated store of God's blessings, sometimes to luxuriate in them, more often to contemplate them. It becomes a matter of small importance to him that in order to add to his hoard he deprives some other creature of what is necessary for life, and keeps back for himself a provision God has made for another. Nor is he less indifferent to the promise that a bountiful provision has been made for himself, and that, in hoarding for the future, he is discrediting the goodness and the wisdom of God in making such provision for him. Men become blind to the incurable result of thus interfering with the Divine plan. "Take from him the pound," is literally true in life. The man who abuses God's gifts in this way is not allowed to enjoy them. Even when accumulated their enjoyment is marred, and even their possession is brief in its tenure.

This is startlingly true of God's spiritual gifts. The life they are intended to sustain is infinitely more precious than mere bodily existence. The gifts themselves are inestimable, and their abuse is visited with swift punishment. The man who seeks to interrupt the course of one of God's spiritual gifts, only succeeds in diverting its course from himself. It was intimated that he should be a channel through whom it should flow to others, enriching his own life on its way, but his selfish spirit bars the way and it seeks another course.

Temporal prosperity and peaceful occupation seem to produce this selfish disposition among men. While a country is young its people are generous, and share with neighbors, and even with the stranger, the little they have. As the wealth of the country increases, and comforts and even luxuries are secured, the generous spirit is stifled and even the friend is denied a share of his bounties. In a land where the enjoyment of Christian privileges is not freely allowed, these are more highly prized, and more eagerly shared. The brother watches for an opportunity to give to a brother, and de-

lights to see him sharing with himself, in that which will keep alive the faith of both. But with us, where every Christian privilege is freely enjoyed we will offer to everything else under the sun before we will proffer the spiritual blessing. Yet God gave it to us that we might pass it on, and brings men next us that we may the more easily and quickly convey to him who also needs it. We cannot confine it, it is elusive as the light. We use it best, and gain most from it by seeming to direct it most effectively into the life of the one who is next us. It is given that we may pass it on.

### ENGAGING A TEACHER.

School boards will soon be considering the question of securing a teacher for the next year. The first question considered will be, "Shall we keep the old teacher," and in some instances the answer will turn upon the apparent success of the pupils at the examinations. In five cases out of six, the teacher who is not re-engaged because a small percentage of the pupils passed suffers because the right has been done. It is so easy to drill pupils for passing examinations that the most incompetent teacher can accomplish the trick. And "incompetents" do learn and practice the trick, and take good care that the percentage passed is duly recorded by the local press, with certain modest remarks about the hard-working and enthusiastic teacher.

It is possible for a thoroughly competent teacher, who refuses to listen to the clamor for results at examinations, but resolutely strives and tries to develop the minds of the pupils, to fail entirely to pass a single pupil at the examinations. If, however, a discerning parent compares his child at the beginning of the year, with that child at the close, he will at once note a difference. The child is more observant, and observation is more accurate. Thought is busy, and conclusions that are a result of continuous thought are reached. His child cannot recite facts, but he can reason both ways from a given fact. But is that not education?

The personality of a teacher is rarely considered as a factor in determining the re-engagement or the first engagement. Yet the character of the teacher will bear an indelible mark upon most of the pupils in the year's intercourse. A teacher was placed in charge of a prominent school in A—County. He was well-read, and had the faculty of imparting instruction. He ranked as a good teacher. Morally he was deplorably bad, not positively bad, but weak. He remained two years. He passed many pupils that was creditable. He did nothing outwardly bad, but that community sank in moral tone most perceptibly. Character should count in engaging a teacher.

In a suggestive "Pastoral Letter" to young ministers, "L. A." in the New York Outlook says:—"The minister should never take his scales into the pulpit with him." There is a mine of wealth in that brief sentence. When listening to the preacher we want to hear from him of those things upon which he has arrived at decided convictions.

## The Inglenook

### Rainy Sundays that Weren't Horrid.

By JESSIE E. BALDWIN.

"I do think," said Bess Bradley to her dear friend and confidante, as they walked to school together one bright Monday morning, "that rainy Sundays are just horrid,—don't you, Gladys?"

"No," said Gladys, with a laugh; "I think they are very nice."

"Why, Gladys Merrill! how can you say so?" said Bess, turning an amazed look upon her friend.

"Well, if you have any doubts about the matter, I will say to you what Philip said to Nathanael, 'Come and see.'"

Not many weeks after this, Bess opened her eyes, one Sunday morning to find a steady downpour of rain, and, for the first time in her mother's recollection upon such an occasion, came down to breakfast with a smile on her face.

"Bess looks as if she had seen some sunshine behind the clouds," said her brother Mack, teasingly.

"No, I haven't," said Bess; "but I've been invited over to Gladys Merrill's this afternoon, to learn how to find some."

Papa and mamma exchanged a look of satisfaction, but said nothing.

Promptly at two o'clock Bess was ushered into the dining-room at the Merrills, which presented a bright and cheery appearance in contrast to the gloom outside. Gladys and her brother were seated at the table, which was covered with a bright-red cloth, and an open fire sent its ruddy glow over the whole room. Upon the table were a number of books, several Bibles, and pen and ink. Bess received a hearty welcome, and, after being denuded of her out-of-door wraps, was given a seat between Gladys and Geoffrey.

"Oh, what pretty scrap-books!" she exclaimed, as her eyes fell upon several spread open upon the table. "Where did you get them?"

"Mamma made them," said Gladys. "The leaves are strips of holland, which you can get at any place where they make window-shades, as they only throw them away. Some, you see, are a foot wide. Mamma cuts them into equal-sized sheets, and sews them together, and puts on a cardboard cover, over which she has sewn bright-colored silesia or cambric. After putting a pretty picture on the front cover, the book is ready for the pictures."

"But where did you get all these lovely pictures?" said Bess, as she turned the pages over in admiration.

"We cut them out from papers and magazines, and on rainy Saturdays trim them off neatly and paste them into the books," said Gladys.

"But if you do all this work on Saturday, what do you find to do on Sunday?" said Bess, puzzled.

"Oh, we find lots to do!" said Gladys, laughing. "You notice, up to a certain page, each picture has some writing under it. We hunt through the Bible until we find a verse to suit the picture, and this we write under it, with the name of the book, chapter, and verse where it is found. My book contains flowers, trees, and plants. Geoffrey's is all animals and birds, and those others are different things. Do you see that lovely

bunch of pansies? Well, I hunted in the Bible for half an hour, and couldn't find a thing, so mamma said a verse about flowers would do, and so I wrote this one: 'The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth forever' (1 Pet. 1: 24, 25). I had no trouble about the rose and the lily, unless it was to make a choice."

"Yes," said Geoffrey, "and that was my trouble about the horse, the sheep, and the lamb; but I have a number of them in my book, and so could use a number of verses. I have just found a good one for this splendid-looking horse who is rearing and prancing."

And Bess watched him as he wrote, in a clear, round hand, "He paweth in the vail, and rejoiceth in his strength" (Job 39: 21). Upon the opposite page, under a gaudy picture of a peacock with outspread tail, was written, "Gavest thou the goodly wings unto the peacocks?" (Job 39: 13)

"You'd be surprised, Bess," said Gladys, "to find how many verses you can find about things you wouldn't think were in the Bible. In one of the other books I put a picture of a little baby sitting on a basin, and seeming to be a little cherub coming out of the clouds, but it was an advertisement for a certain soap, and the clouds were lather, and this is the verse I found for it: 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap.'"

"I think this is just splendid!" said Bess. "Can I help any?"

She was given one of the unfinished books and a Bible, and the hours flew by only too quickly.

Mrs. Merrill's entrance, carrying a plate of rosy apples in one hand, and leading little Paul by the other, put an end to their work. They gathered around her as she seated herself before the fire, and between bites answered her questions.

"I want each of you to give me the name or names of some personage mentioned in the Bible beginning with A," she said.

"Abel," "Aaron," "Abraham," "Adam," and others were called out. When no more could be thought of, they were passed on to B. Little Paul waited silently and eagerly until P was reached, and then shouted:

"Paul Philip Merrill!"

The tea-bell stopped them before they reached the end of the alphabet, but Mrs. Merrill said they would finish next time, and then go back and tell all they knew about the different ones mentioned.

Declining a warm invitation to stay to tea, Bess departed, declaring she never would say again that rainy Sundays were horrid, and that she also knew what she was going to do on the very next rainy Saturday.

The superintendent of a city Sunday school was making an appeal for a collection for a shut-in society, and he said: "Can any boy or girl tell me of any shut-in person mentioned in the Bible? Ah, I see several hands raise! That is good. This little boy right in front of me may tell me. Speak up good and loud, that all will hear you, Johnnie." "Jonah," shrieked Johnnie.

### Night Terrors.

In childhood the sleep is sometimes disturbed by what are called night terrors. A child that has gone to bed apparently well and for an hour or two has slept soundly, or perhaps been slightly restless, suddenly starts with a piercing cry.

He is found, seemingly wide awake, sitting up in bed or standing in the middle of the room, trembling, screaming and looking intently at some imaginary object. His skin is moist and his hands clutch each other or anything within reach, and when spoken to he does not appear to understand. He calls for his mother or nurse, but does not know them when they come, and often alternately clings to and repulses them.

After a time, lasting from a few minutes to an hour, or even longer, the child recognizes those about him, and gradually falls into a sleep from which he does not awake until morning.

The conditions which cause them are sometimes easily discovered, but frequently no immediate cause can be found. As a rule, however, night-terrors occur to children who are delicate and excitable.

An attack is often caused by a disturbance of the digestive organs, resulting from a weak digestion or improper food. Other frequent causes are a catarrhal condition of the nose and throat, enlarged tonsils, morbid excitement of the mind during the day, fever, worms, teething, irritation of the skin and ill-ventilated sleeping rooms. Fright is one of the least common causes of this disturbance.

Night-terrors of themselves result in little, if any, serious harm; but as an indication of a nervous organization they are most valuable. They have been likened to the "slacken speed" signal of the engineer, a signal which must always be heeded.

An essential part of the treatment of this disturbance, then, is a strict attention to the child's surroundings and a careful supervision of his training, to prevent, as far as possible, any undue mental or nervous strain.

Equally important is it that his food should be easily digested and nutritious, but not stimulating, and that an effort should be made to improve his general health by bathing, and exercise in the open air.

Whenever indigestion, catarrh, enlarged tonsils or any of the conditions which might cause this disturbance are present, they should receive their appropriate treatment.

Children who, with the exception of an occasional attack of night-terrors, are apparently in perfect health, are frequently cured of the attacks by eating a supper of bread and milk.

Ho! all who labour, all who strive,

Ye wield a lofty power;

Do with your might, do with your strength,

Fill every golden hour!

The glorious privilege to do

Is man's most noble dower,

Oh! to your birthright and yourselves,

To your own souls be true;

A weary, wretched life is theirs

Who have no work to do.

—Caroline F. Orme.

A new disease has been added to the list of more than two thousand to which mankind is liable; this is mountain toothache. The workmen employed in the construction of the railroad up the Jungfrau, who have to live at an altitude of 10,000 feet, have been greatly afflicted with toothache and gunboils. The malady resembles a fever in its course, the crisis occurring at the third day; but the disease does not leave any after effects in the form of decayed teeth.

**Home-made Rugs.**

This is decidedly an era of rugs, and their popularity seems ever increasing, both from an economic and sanitary point of view, and the rag carpet rugs are as popular as any other just now. All sorts of odd pieces can enter into this useful article, and in the weaving a variety of patterns can be produced. The whole or a portion of the rug may be of the "hit or miss" pattern, for which the material should be cut in short pieces not over a foot in length, these pieces being promiscuously joined in preparing the material for the weaver. A very pretty one was made in this way with red and black stripes at the ends. Others are woven with a solid color in the center, with stripes of gay colors at the ends, or one of a single contrasting color. This is perhaps the easiest way, and they are quite as pretty. A most serviceable one was made with a dark brown center and woven with red warp. The warp is knotted and forms a fringe at either end of the rug, and the ends are striped with red.

White cotton and all kinds of scrap were colored brown with dywood dye for cotton, and the other pieces were colored red for the stripe. If you make a rug of this kind, you will have one that is really artistic. It will scarcely look like a rag carpet rug, the effect is so unusual. Other good colors are a moss green, a rich red, and a wood brown. The burlap rugs are also very popular. These rugs are easily and quickly made, and are very neat and durable. The rugs are made any desired shape, and the burlap is colored before being cut, or the rug is made and then dipped in the dye, which makes it solid. The burlap is cut into strips five or six inches wide, then the threads are drawn one inch on each side, making a fringe and leaving an unraveled center. When a quantity of strips are fringed, double them in the middle and whip them to a piece of burlap the size and shape you want the rug to be. Begin on the outside and sew the fringe one inch apart. Sew the rug to a strong foundation; an old piece of carpet washed clean is excellent for the purpose. A beautiful rug of this kind was shaded from garnet to pink, several shades of the same color being produced by weakening the dye.

**Farewell to the Farm.**

The coach is at the door at last;  
The eager children mounting fast,  
And kissing hands, in chorus sing  
Good-bye, good-bye, to everything!

To house and garden, field and lawn,  
The meadow-gates we swung upon,  
To pump and stable, tree and swing,  
Good-bye, good-bye, to everything!

And fare you well for evermore,  
O ladder at the hay-loft door,  
O hay-loft where the cobwebs cling,  
Good-bye, good-bye, to everything.

Crack goes the whip and off we go;  
The trees and houses smaller grow;  
Last, round the woody turn we swing;  
Good-bye, good-bye, to everything!

—Robert Louis Stevenson.

An old Scotch farmer being elected a member of the School Board, visited the school and tested the intelligence of the class by his questions. The first inquiry was:

"Noo, boys, can ony o' you tell me what naething is?"

After a moment's silence a small boy in a back seat arose and replied:

"It's what an auld farmer gie's ye for haudin' his horse."—Selected.

**Prayers by Phonograph.**

The typewriter and the phonograph are serving a most useful purpose in missionary labours. Some time ago some English supporters of the Church Missionary Society sent a typewriter to Daudi Kasagama, King of the Toro, in the protectorate province of Uganda. The dusky monarch was delighted with the new gift, and has become an expert operator, a proof of this being a typewritten letter of thanks sent by him to the society. The phonograph was taken by some missionaries who went to Tripolio to learn the language. They succeeded in speaking the Lord's Prayer, the Creed, the Ten Commandments, and certain other sentences in Hausa into the phonograph. The cylinders were sent home, and the result is that intending missionaries will be able to learn the native pronunciation before leaving England.

**Impressions.**

The touch of a hand, the glance of an eye,  
Or a word exchanged with a passer-by;  
A glimpse of a face in a crowded street,  
And afterward life is incomplete;  
A picture painted with honest zeal,  
And we lose the old for the new ideal;  
A chance remark or a song's refrain,  
And life is never the same again.

An angered word from our lips is sped,  
Or tender word is left unsaid,  
And one there is who, his whole life long,  
Shall cherish the brand of a burning wrong;  
A line that stares up from an open page  
A cynic smile from the lips of age,  
A glimpse of loving seen in a play,  
And the dreams of our youth are swept away.

A friendly smile and love's embering spark  
Leaps into flame and illumines the dark;  
A whispered "Be brave" to our fellow-men,  
And they pick up the thread of hope again,  
Thus never an act or a word or thought  
But that with unguessed importance is fraught,  
For small things build up eternity  
And blazon the ways for a destiny.

—"Philadelphia Times."

The Chinese wall is the most extensive fortification in the world. According to the surveys made within the last few years, this wall is 1,728 miles in length, and it passes up steep mountains, down into gorges and ravines, crosses rivers, valleys, and plains, seemingly regardless of obstacles. It is 25ft thick at the bottom, and 15ft at the top, and from 25ft to 30ft in height, with turrets or towers 35ft to 40ft high every 200 or 300 yards during its entire length. The exterior walls are of well-cut granite blocks, the interior is filled with earth and stone, and the passage way is paved with bricks 1ft square. The erection was begun in 211 B. C., and it was designed to protect the northern frontier of China against the savage tribes of Siberia.

A skeptical young man confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said:

"Dost thou not believe in France?"

"Yes, though I have not seen it I have seen others that have; besides there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No, to be sure I won't."

"Did thee ever see thine own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

Teacher—What is an octopus? Small Boy (who has just commenced to take Latin), eagerly—Please, sir, I know, sir; it's an eight-sided cat.—Life.

**Baboo English.**

Examples of quaint English written by Hindoo and other Indian clerks have, from time to time, found their way into the press, and the following letter is about as amusing as anything we have seen in print. We hardly supposed that the fame of Dr. Williams' Pink Pills for Pale People had spread so far among the not very pale inhabitants of the Indian Empire, but apparently their advertisements have penetrated sufficiently far to suggest to one enterprising native the desirability of entering the company's service. The judicious intimation that this gentleman's ailments only commence after business hours is especially amusing:

Calcutta, Nov. 7, 1899.

Honored Sir,—I can't help but to take it to your kind notice, that I am greatly suffering from a bad attack of fever to my system. Last fortnight I have been in a hospital, but I got no relief. Though somewhat cured, yet that's nothing. The doctors there told that I shall soon within six months get paralysis. I am now 19 years old, the case would be severe to. Don't leave me hopeless, do try kindly. If I don't get any relief from it. It is sure, no doubt, I shall commit suicide, for I cannot bear this horrible torture. By day I live alright, as an ordinary person I do everything, but as night falls I get into my bed and keep up whole night in agony. I have nobody in this world, neither have I got a penny. If you kindly take me to you, and keep me under your treatment, I shall be so much benefited and so highly obliged to you for life as I can't speak out you shall be the saviour of my life. I pray you heartily, kindly rescue me from this horrible pain. Do to me as you would do were you my father. Oh Lord, look over me to your wretched son, who is now going to die in agony. You are great and rich, we are wretched and poor; if you don't look over us father and mother in this greatest danger, our case is fatal; we get nobody to say. Be kind enough to stand by me and take me as a father of my own. It is very very simple thing for you. I promise you, I shall work in your office 8 or 9 hours a day, faithfully, as I shall land there free of charge. Kindly excuse me for the trouble that you shall take for me. Have mercy on me as your own son. Save me, save me please. Reply me very kindly and soon.

Needles are all made by machinery. The piece of mechanism by which the needle is manufactured takes the rough steel wire, cuts it into proper lengths, files the point, flattens the head, pierces the eye, then sharpens the tiny instrument and gives it that polish familiar to the purchase. There is also a machine by which needles are counted and placed in the papers in which they are sold, these being afterward folded by the same contrivance.

The tortoise is a great sleeper, and that characteristic yields the London Spectator a funny story of one which was a domestic pet in a country house. As his time for hibernating drew nigh, he selected a quiet corner in the dimly-lighted coal cellar and there composed himself to sleep. A new cook was appointed soon after. She knew not tortoises. In a few months, with the lapse of time, the tortoise woke up and sallied forth. Screams soon broke the kitchen's calm. Entering that department, the lady of the house found the cook gazing in awestruck wonder and exclaiming, as with unsteady hand she pointed to the tortoise: "My conscience! Look at the stone that I've broken the coal wi' a' winter!"

## Our Toronto Letter.

Rev. Alex. Macgillivray of Bonar Church, Toronto, has returned from a month's trip in the Rockies, looking hale and hearty, and fit for the winters' work. He preached in his own pulpit on Sunday last.

Rev. J. M. P. Scott, has returned from a month's vacation in Quebec. He preached for one of the Montreal ministers for two Sabbaths, then went into the wilds, on one of the pretty inland lakes of Quebec province.

Rev. John A. Clark, of Cowan Ave. church, preached in his own pulpit last Sunday, morning and evening. He has come back from the Lake of Bays as brown as a berry, and rugged for resuming work again. The summer's outing has done wonders for him.

Rev. R. G. Davey of Chalmers Church has not taken an extended holiday this year, but has exchanged with brethren near at hand. This is a somewhat doubtful policy, for the strain of the sabbath preaching during the hot spell is apt to destroy any good resulting from the rest during the week.

The chairman of the Board of Management of Knox College received a telegram last week intimating that Dr. Ferrie had decided to decline the invitation to the Chair of Apologetics in Knox College. It is not at all likely that an appointment will now be made this season, and Prof. Ballantyne will be once more called upon to assume charge of the double work. It is to be hoped that the Board will see its way clear to appoint an additional professor in the near future, but the best friends of Knox will desire that the financial situation shall be perfectly clear before any important step is taken. It would be embarrassing to make an appointment, and be obliged to draw upon capital to meet the current expenses of the College. If it is desirable to have another professor appointed, or to have an additional Lecturer the friends of Knox College will make the way clear by supplying the funds. The Board will act with alacrity as soon as it has the means.

The story of the missionaries who are returning from China gives but a faint picture of the horrors through which they have recently passed. Imagine the horror of a mother separated from her child under such conditions as those related by Mrs. Goforth. Who can estimate the horror of such an experience as those of Dr. and Mrs. Leslie, beaten and maimed and bleeding, lying by the wayside, surrounded by hostile barbarians, with the conviction that nothing was before them but torture and death. Dr. Leslie's story, as related to the interviewer of the daily papers, is one of the most thrilling in the annals of missionary history. And yet, a clever writer, who knows it all though he looks at it only from the office chair in which he sits, grows righteously indignant because Dr. and Mrs. Leslie, and the others have come home. In the City, where this man is known, his diatribe will pass for what it is worth, but there are those who will give some weight to it, and imagine that the cleverness of the writer entitles it to some respect. As a matter of fact the unchristian spirit of the article is quite in keeping with the known character of the man who penned it. He can no more understand the true motive of the missionary than the unlearned man can understand Sanscrit.

The Canadians who formed the contingent to South Africa are returning slowly. Only those who have been invalidated because of wounds or illness have so far come home; but these are receiving a royal welcome everywhere. They have represented Canada well, and deserve well at the hands of her citizens. Two, or three of them reached Toronto on Sunday last. The residents of Brunswick Avenue could not wait for Monday, but gave Private Usher a great reception with Chinese lanterns. The good people of Sorauan Avenue, in the west end, pent up their patriotic feelings for a day longer, but made up for it in the splendid welcome home they gave Private Vandewater who is now a resident of that street. There will doubtless be a civic welcome when the body of the contingent returns.

It is rumored that Rev. W. J. McCaughan has been called back to Belfast, not by his old charge, but to another of the city charges. This speaks well for the appreciation of the Belfast people for one whom they might think was not so appreciative of them, as he left them for other fields. But Mr. McCaughan is thoroughly Irish, and if his Presbytery will allow him to go it would not surprise us if he should again return to work in his native land.

The Toronto Presbytery will resume its regular

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meetings on Tuesday next. No meeting has been held during August, and even yet the business of the Presbytery will not be well under way till the October meeting. The Assembly estimates will probably be considered and appropriations made to the several congregations for the Schemes of the Church. So many appeals have been made for special objects that some of the minor funds are suffering temporarily, but in the end the contributions will be quite equal to the average, and we hope will exceed it.

### Western Ontario.

Rev. J. D. Edgar, Hagersville, is absent on a brief holiday outing.

Rev. Malcom Kay, Dorchester Station and Crumlin, filled the pulpit of Knox Church, Belmont, on Sunday.

Rev. H. W. Reede, M.A., of Alma street, St. Thomas, occupied the pulpit of Kilmartin, Yarmouth, last Sunday afternoon.

Rev. H. A. McCullough, B.A., of Tavistock, preached very acceptably to the congregations at St. Andrew's church, Berlin, on Sunday.

Rev. W. J. Clark, pastor of the First Presbyterian Church, London, has returned from his vacation, very much strengthened for the work before him.

Rev. R. Weir, Petrolia, has been preaching at Henshall; and Rev. Dr. Muldrum, St. Paul, Minn., lectured there recently on "Scotland and the Scotch."

Rev. J. Spence Allan, son of the late Rev. D. Allan, who was for many years pastor of the North Easthope Presbyterian church, preached to that congregation on Sunday.

Rev. Joseph Hamilton, Mimico, is dealing with "Manly Young Men of the Bible," in a series of evening discourses. In his hands the treatment will be both attractive and useful.

The return of Rev. E. E. Knowles, to his pulpit in Knox Church, Galt, will be slightly later than was at first expected, as he writes from London that he will not sail for Canada till the second day of October.

The Rev. P. A. McLeod, M.A., B.D., has obtained six months' leave of absence from the session of the Atwood Presbyterian church, to enable him to take a post graduate course at Knox College, Toronto.

Rev. Dr. Dickson, in Central Church, Galt, has commenced a series of discourses on "Our Lord's life in Heaven," dealing with the words: "We See Jesus," and affirming that the vision of Christ is the true source of revival for the church.

The W.F.M.S. social in the basement of Knox Church, Belmont, on Tuesday evening, was well attended. Mrs. McMillan, president of the London Presbytery, delivered a stirring address, after which refreshments, consisting of ice cream, cake, etc., were served.

Rev. F. Barron, B.A., B.D., of London, has received a unanimous call from "Reid Memorial Church, Baltimore, Ind., which he has accepted. The congregation is a large and progressive one. Rev. Mr. Barron will preach his inaugural sermon the first Sunday in September.

The young people of Knox Church, Guelph, held a pleasant garden party at the residence of Mr. Joseph Fletcher, Ermaoa, in aid of the organ fund of the church. Mr. J. C. Sinclair acted as chairman while an attractive programme was discussed. A handsome sum was netted for the fund.

The ordination and in-luction of Rev. D. M. Robertson, B.A., took place on Thursday, 23rd inst., into the pastoral charge of McKay's Corners, Botany and Kent Bridge Presbytery of Chatham. He attended the laying of the corner stone of the new church being erected at Botany, his coming charge.

Rev. Wm. Gauld, who has been associated in missionary work for a number of years with the Rev. Dr. McKay, of Formosa, is on a visit to friends in London, prior to his departure for Formosa, to resume work in that interesting island. Mr. Gauld married an estimable young lady near this city just before his departure for Formosa, several years ago, and sailed immediately on their wedding tour for that far away country, and a year ago last May they returned with their four children. The youngest took ill, and died since their arrival in Canada. One, a bright girl of four, is going to return with them, but the two eldest, bright boys, are to be left in Canada to be educated.

### Northern Ontario.

Rev. W. Graham, formerly pastor of the Presbyterian church, is visiting friends in Bayfield.

The Packet describes the sermons preached by the Rev. C. H. Cooke, Smith's Falls, on a recent Sunday at Orillia, as "eloquent," and we can readily believe they were effective.

The Rev. D. Johnson, Sunridge, has accepted the call he lately received from the Presbytery of Sarnia and it is understood will leave for his new field early in October.

Rev. Mr. Marsh, of Chicago, conducted service in the Presbyterian church, Bayfield, last Sabbath morning. His brother, Rev. D. B. Marsh, of Hamilton, took the service in the evening.

The Christian Endeavor Society of Chalmers church, Flesherton, recently gave a garden party at the home of Mr. James McMullan, the proceeds of which netted \$20.00 for the India Famine Fund.

The Dundalk and Ventry congregations have contributed \$73.00 to the India Famine Fund; and the latter congregation has already subscribed \$2000, towards the erection of their proposed new church.

Rev. Principal Caven, D.D., Owen Sound, conducted the services in Division street church last Sabbath. It was the twenty-fifth anniversary of the Ordination and induction of the Rev. Dr. Somerville as the pastor of the congregation.

Rev. Jas. Buchanan, dispensed Communion at Dundalk and Ventry, on Sabbath last. Rev. J. A. Matheson, of Priceville, preached at Ventry and Rev. L. W. Thom, of Flesherton, at Dundalk, at the preparatory services on the Thursday and Friday previous.

Rev. J. A. Ross wife and children, of Churchill, formerly of Dundalk, holidayed recently with Mrs. Ross' parents, Mr. and Mrs. R. McGregor, at Dundalk. Mr. Ross' former parishioners were pleased to see him in their midst, and to him again favored with a gospel message from him.

Rev. John Little, Chatsworth, and Rev. R. J. M. Glassford, Guelph, exchanged pulpits on the 12th inst. the latter conducting reopening services in the Chatsworth church, which has been renovated and beautifully papered. On Monday evening Mr. Glassford delivered his thoughtful and deeply interesting lecture on "The Church and the Future."

A terrible shock came to the parents of Mr. Bernie Galbraith, Chatsworth, by his sudden death last week, the result of a bicycling accident. The deceased was a promising young man, and had been for some time a valuable member of the Chatsworth Church choir. Rev. A. Thompson, of Hepsworth, a former pastor attended the funeral, and assisted the pastor, Rev. J. Little, in the services.

The induction of the Rev. J. C. Wishart, B.A. into the pastorate of Knox church, Beaverton, took place on Tuesday of last week, and was witnessed by a large congregation. The Rev. J. M. Cameron, Wick, Moderator of Presbytery, presided; Rev. Mr. Macdonald of Eldon, preached the sermon, Rev. J. McDuncan of Woodville, officiated as Moderator of session, Rev. Mr. McDonald of Glenora addressed the minister and the Rev. Mr. Sinclair of Fenelon Falls, the people, all of whom gave very effective and eloquent addresses. At the close of the formal proceedings a reception was tendered the Rev. Mr. Wishart, the basement of the church being filled with a large number of the congregation and friends who extended to the Rev. gentleman a cordial welcome. The ladies of the congregation, through their customary hospitality, placed a splendid spread before those present, and thereafter there was time for pleasant social intercourse. Mr. Wishart commences his pastorate under very gratifying conditions, remarks the Express, the church being free from debt and the congregation generally in a healthy and flourishing condition. He has the best wishes of all for a pleasant and profitable pastorate.

The Rev. W. D. McPhail, who recently resigned his charge in Tilbury, owing to impaired health, has been presented by his late congregation with a gold watch and chain accompanied by an appreciative address. Mrs. McPhail also was made the recipient of a handsome silver tea set. Mr. McPhail's health is improving and he hopes after a period of entire rest to be able to resume his work.

**Ottawa and Vicinity.**

Rev. R. Herbison has returned home after spending a couple of weeks at Old Orchard Beach and in Boston.

Rev. D. M. Ramsay, has resumed work in Knox Church after a short period of rest. The windows on west side of the Church, broken by hailstorm, are being repaired.

Rev. E. A. Wicher, M.A., will be the preacher in St. Andrews next Sunday. He also officiated at the funeral of Alex. Ferguson, whose sudden death was announced last week.

Rev. J. W. Penman, who preached for Rev. Dr. Campbell, a fort-night ago, took the services for Rev. Mr. Ducloux, Valleyfield, Q., last Sabbath. Mr. Penman, who recently resigned the pastorate of a charge in Nova Scotia, is a well-equipped minister and a vigorous preacher.

The Citizen: With its transfer to the Capital, THE DOMINION PRESBYTERIAN, formerly published in Montreal, has put on a new countenance and taken a new lease of life. The several departments, peculiar to a church paper, are carefully edited and should prove satisfactory to readers of that journal. The Presbyterian has the Citizen's best wishes for its prosperity.

The Sunday school scholars of the Glebe Presbyterian church held their annual picnic at Britannia on Friday of last week. About 75 little ones, accompanied by the pastor, Rev. J. W. H. Milne and J. R. Reid, superintendent of the school, and their teachers, turned out. The day was pleasantly spent in sports and games. Both the pastor and superintendent contributed much to the children's enjoyment of the outing.

The Missionfield of Lochaber Bay, in the presbytery of Ottawa, is occupied this summer by Mr. Donald Stewart, a second year theological student of the Presbyterian College, Montreal, and son of Rev. Mr. Stewart, Laguerre, Q. There are but seven or eight families belonging to the Presbyterian Church, and yet the church building is filled with listeners every Sabbath, which means that all denominations are interested in the missionary work. The Christian deportment, and genial, hearty manner as well as his ministrations have already won for him respect from all classes of the community.

**Eastern Ontario.**

The Rev. A. H. Scott occupied Knox church pulpit, Lancaster, on a recent Sunday.

Rev. A. E. Mitchell, B.A., has returned from his trip to the North-West and the Rockies.

Rev. A. Graham, Lancaster, occupied the pulpit of St. Andrews Church, Perth, preaching with much acceptance.

Rev. Jas. A. Leitch, of Watson's Corners, preached in the town hall, Laarak, on Sunday, and Mr. McLaren occupied Knox church pulpit, Perth.

Rev. A. Graham, B.A., preached in St. Andrews church, Perth, on Sunday, while Rev. A. H. Scott, M.A., of Perth, occupied the pulpit of Knox church Lancaster.

The pulpit of St. Andrew's church, Almonte, will be occupied next Sabbath by Rev. J. R. Conn, M.A., of Blakeney; and Rev. Mr. Mitchell will occupy his own pulpit.

Rev. D. Currie, of Knox church, Perth, occupied the pulpit of the old Middleville church on Sunday morning of last week, and delivered an excellent and helpful discourse.

Rev. Mr. Milne, of Ottawa, preached in the Presbyterian church, Hawkesbury, last Sunday morning, in the interests of the century fund. Rev. J. Bennet, L'Original, occupied the pulpit in the evening.

Mr. J. D. Byrnes, B.A., of Cumberland, who has been occupying the pulpit of St. Andrew's church, Pakenham, the past three weeks, left this week for his home, after having spent a very pleasant time there.

The Rev. J. R. MacLeod, of Three Rivers, Que., preached in the Presbyterian church, Vankleek Hill, last Sabbath, in the interests of the century fund; and during the week, in company with the Rev. J. MacLeod, he canvassed the congregation, visiting every family soliciting subscriptions for the fund.

Rev. Orr Bennet thinks that enough people do not come to church. He said so on a recent Sunday. He said there was a Presbyterian population of 600 in Hawkesbury and there were only 85 at church by actual count, and that was above the average. The preacher thought it a disgrace that such should be the case, and plainly said so.

**Maritime Provinces.**

A new hall is to be opened at Belle Isle, N.F., on the 31st Aug.

Mr. John Grierson is supplying Church Point and Tabusintae, N.B.

Rev. G. F. Johnston, B.D., has returned from a post graduate trip to Oxford, Edinburgh, Halle and Berlin.

The Egerton Presbytery, N.S. (anti-union) is co-operating with the Presbytery of Pictou in regard to Sabbath observance. A strong effort is being made to stop Sunday traffic on the Intercolonial Railway.

The Pictou Presbytery W.F.M.S. met in United Church, New Glasgow, on Aug. 15th. Over 70 delegates were present. The total amount raised during the year was \$2434, of which the Mission Band gave \$431. Dr. Morton and Mrs. Thompson of Couva made addresses.

There is a divorce court in New Brunswick, but apparently some get along without its help. The wife of a man living near Moncton ran away with his neighbor a few years ago, and the bereaved husband needing a housekeeper and the deserted wife needing a home they joined fortunes. Bye and bye they tired of each other and the man set out to find his errant spouse accompanied by his "housekeeper." They found the guilty couple living somewhere in the State of Maine, and just as much tired of each other. With the unanimous consent of all parties the original assortment was resumed and the man returned home with his lawful partner. It was "business-like" but awfully scandalous.

Rev. J. G. Shearer is meeting with success in his Nova Scotia tour in connection with the Lord's Day Alliance. He is expected to arrive in St. John on the 31st and to address a public meeting in Carleton, the portion of the city on the west side of the harbor. He will spend Sunday and Monday in Moncton, afterwards visiting Chatham, Fredericton, Woodstock, St. Stephen, and returning to St. John for the 9th Sept. On that day he will preach in the Centenary Methodist church, and St. Andrew's church, and address an afternoon meeting in the Main street Baptist church. The authorities are making a spasmodic attempt to enforce the law in St. John, under pressure of the Lord's Day Alliance, but there is grave danger that impending changes in the Provincial Government will operate adversely to the maintenance of the Act. Up to the present date (Aug. 25) no steps have been taken to defend the Act in the appeal now pending before the Supreme Court at Ottawa, although all papers must be filed by Sept. 1st. The St. John Alliance is enquiring into the meaning of this and will offer to take the place of the Crown in the appeal if the Attorney General proves recalcitrant. That officer, Hon. H. R. Emmerson, was chairman of the Dominion Baptist Convention at Winnipeg, and ought not to betray the law in such a manner.

We learn with great satisfaction that the Rev. Mr. Wheeler, of Portland, is recovering from the attack of typhoid fever that prostrated him some three weeks ago. Through the great brotherly kindness of Rev. W. Patterson, of Buckingham, he was transferred at the beginning of his sickness from Portland to Mr. Patterson's manse and there is receiving abundant care from Mr. Patterson and others in Buckingham, who are interested in his case. His aged mother, who resides in northern New Brunswick, is now with him.

The "Fortnightly Review" for August is a more interesting number than one looks for at this time of the year. China, in "Peking—and after" by Denetrius C. Boulger. "Have we a policy in China," by Diplomaticus: the Transvaal in "Settlers and Settlements in S. Africa," by H. A. Bryden, who has lived there for some time, and "From Ladysmith to Standerton, (with map)" receive due attention. Of special interest, and in every way too good to be missed are the articles, "What Imperialism Means," by J. H. Muirhead, "A few French facts," by Richard Davey, and "Contemporary Ireland" by Judge O'Connor Morris. The facts revealed in "An International Wheat Corner," point to the possibility of a nefarious friendliness between Russia and the United States. Lovers of art will not miss reading "The Art of Watts" by Arthur Symons. Until we hear the verdict of Dr. Hay Fleming, of St. Andrews, it would be unsafe to say anything concerning "Papers of the Scottish Reformations," by Andrew Lang. New York: Leonard Scott Publication Co., 759 Warren St., \$40 per annum.

**British and Foreign Items.**

Rev. Dr. Milligan, Toronto, has been revisiting his native Pulteneyton.

Electric light is to be fitted into the dials of Greenock Mid Parish clock.

The Queen has given Abergeldie Castle to Empress Eugenie for September.

After being repainted and renovated Dalziel U. P. Church was re-opened on the 29th ult.

Rev. W. R. Henderson, Tolbooth Parish, Edinburgh, has been elected to Auchencairn Parish. Glasgow Presbytery are discussing whether the Tron Churches should be repaired or rebuilt.

The Rev. W. T. P. Macdonald, of Cullen, was inducted to Plean Parish Church, on the 27th inst.

In 1890 there were 9000 Shakers in the United States. At present they do not number more than 1000.

The Rev. Wm. Howie, Crief Parish Church, has been appointed assistant to the Rev. Dr. Cameron, Dunoon.

Biggar is growing in favor as a holiday resort. It is 700 feet above the sea level, and has numerous attractions.

The fund for the restoration of the Brechin Cathedral has reached \$10,000, but an additional £2,000 is still required.

After the Union Adrossian Free Church is likely to be known as St. John's and the United Presbyterian as Park Church.

About £500 have been subscribed towards the building of a new church in connection with the Scottish Episcopalians in Oban.

On the 31st ult. a tablet to the memory of the late Rev. David Boyd, was placed in the vestibule of Free North Church, Greenock.

Sunday, the 29th ult., was the last day for worship in Logie Parish Church previous to its internal reconstruction at a cost of £2000.

The Rev. Robert Burnett, D.D., minister of Liberton, was married there on the 1st inst. to Miss Mary Couper Morrison, of Yewbank.

The annual Conventicle at Kirk o' Muir, Caronbridge, took place on the 5th inst. Rev. J. M. Robertson, St. Ninians, was the preacher.

The amount subscribed towards the present of tobacco to the Highland and other Scotch soldiers serving in South Africa is about £670.

Mr. Alexander Purdie, for 50 years preacher of Covington Parish Church, has been presented with a purse of sovereigns and a timepiece.

At the Manse, Airdraig, on the 31st ult., died Rev. Lachlan T. C. MacLaine, in the 58th year of his age and the 32nd year of his ministry.

It is estimated that every Presidential election costs the United States \$25,000,000, and very often the election is the least item of the expense.

In Indiana the wheat crop is a practical failure, there being only little more than enough raised for seed, and leaving a shortage for bread and feed of at least 1,000,000 bushels.

The number of persons killed and injured on American railways in 1890 was more than double the total British casualties in South Africa, and the latter include missing and prisoners, and deaths from disease.

Rev. Peter Fleming and Mrs. Fleming, Maxwell, were recently given a genuine surprise by about 200 of their friends from the Maxwell, Feversham, and McIntyre congregations who assembled on the manse lawn and in a tangible manner gave expression to the esteem in which Mr. and Mrs. Fleming are held by their people. In behalf of the Feversham congregation Mr. and Mrs. Fleming were presented with two beautiful wicker chairs, a handsome parlor lamp and silver cake basket, and from the McIntyre congregation a purse containing \$37.00, both presentations being accompanied by appropriate addresses. Mr. Fleming was visibly moved and replied to all in an appropriate manner. Refreshments provided by the ladies were served and an evening of much social pleasure was spent together.

Rev. T. C. Guy, who supplied the Presbyterian missions at Ensdale and Orville with much acceptance in the early part of the year, is critically ill at Colorado Springs. Intestinal tuberculosis has set in, and little hope is entertained of saving his life.

## World of Missions.

### The Gospel Conquest of Central Africa.

Rev. Dr. Walter Elmslie, one of the pioneers of the Livingstonia Mission, in an interesting report recently to hand, gives a graphic account of the rise and progress of Christian enterprise in the heart of benighted Africa—his story reminding one more of a romance by some imaginative writer than a plain statement of facts. The changes wrought in the quarter century have amply justified the value and importance of foreign missions, and go a long way in answering the objections of those who would fain assure us that time and money were alike wasted in such work. Dr. Elmslie is a native of Oyne, and with Rev. Dr. Laws and others has done yeoman service in face of much hostile and bitter feeling, gradually winning, not only the respect, but (what is far more) the love and admiration of the wild Angoni—the blood-thirsty thieving marauders whose days and nights were spent in planning some fresh mischief, or in raiding some lone and undefended village. In the reports of the work just to hand, Dr. Elmslie speaks of Kondowe, the headquarters of the Livingstonia Mission, as a scene of Christian activity, situated amid scenery varied and beautiful. "To the north we have a beautifully wooded mountain range, wonderful home like, and which would compare well with many of our grand Scotch mountains. To the east we look down on Lake Nyasa, with the mountains beyond. Although sixty miles away, with a clear atmosphere, these look very grand, and form a picturesque background. "Were I," continues Dr. Elmslie, "to take you round the mission-station here you would imagine yourself in a country village at home. From the printing office many hundreds of Gospels, hymn, and school-books are sent out every year." In the school there are nearly 300 pupils, all eager in their endeavor to excel in their own way, and many of whom attain marked distinction. The area of the Livingstonia Mission is almost as large as Scotland, with a great and needy population, many of whom are eager to know the true way, but are yet in darkness because of the lack of missionary ambassadors to carry the light and life of the Gospel message. With the present staff of white missionaries, it would be utterly impossible to cope with the work, and so the training of native evangelists, pastors and teachers comes to be an important and imperative duty. For this purpose the Livingstonia Training Institution has been founded, a college and school for the training of those who are anxious to aid in the spread of the Gospel among their fellow country-men, and already the work shows every sign of ultimate success. Such an institution is a worthy and lasting memorial of the greatest of modern explorers and teachers, Dr. Livingstone, whose one aim and end was the moral, social, and spiritual salvation of the great dark land he loved so well, and for which he laboured so long.

But the bringing of light to this people has been at the cost of many a brave and devoted life, and if the blood of the martyrs was, in times past, the seed of the church, it is true no less to-day that the future hope and salvation of heathendom shall rise from the graves of men and women who "counted not their lives dear unto themselves," and who gave not only their ability and talents, their thoughts and their prayers, but their very selves for the cause. Livingstonia has its "roll of honour" as well as China and

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India, and dark Tibet, and those who sleep amid their labours shall not lose their reward in the great day when the books are opened. As we write, names come thick and fast flooding on our memory, names imprinted on the page of modern missionary enterprise, and we seem to hear voices of those who, though dead, yet speak, and their united appeal is for more labourers to the vineyard, for greater zeal, and for greater love to those who are our brothers and sisters in the great human family. C. King, in Christian Leader.

### A New Missionary Hymn

BY THE REV. C. A. S. DWIGHT.

From Yukon's ridges dreary,  
From China's sunken plains,  
From Afric tribes who weary  
Of Satan's galling chains,  
From many a blighted nation,  
Where men in darkness die,  
In mighty acclamation  
For gospel grace they cry.

What though in tropic gardens  
The flowers in beauty bloom,  
Yet man his heart still hardens  
And bides in sinful gloom;  
What though God's hand has brightened  
The earth with promise sweet,  
The heathen unenlightened  
Yet bow not at His feet.

Can we to whom the ages  
Such wealth of truth have brought—  
A wisdom more than sages  
Or Magi e'er have taught—  
Can we whom in glory  
The stars of promise shine,  
Deny to men the story  
Of Christ's rich grace divine?

Waft onward, gales of heaven,  
The argosies of grace!  
Now be the Gospel given  
To every land and race,  
Till hosts of high and lowly  
Become in God's great plan  
One household of the holy,  
One brotherhood of man!

—New York Observer.

Several homes in Toronto have been made happy by recent good news from China. A telegram was received by Mr. John Gowans, 15 Gloucester street, announcing that his daughter, Miss Annie Gowans, and Miss Rutherford, of Toronto, who have been in Pekin through the siege, are safe and well. The message came from J. T. Lansing of Albany, N.Y., who received a cable from Miss Douw, who is in charge of the mission. Miss Rutherford, whose relatives live on Gerrard street, Toronto, went to Pekin with Miss Gowans last year, the latter having been home on furlough, after several years' mission work in China. The fears entertained for the safety of these missionaries are thus happily dispelled; and the relatives and friends are to be congratulated on the reassuring intelligence.

Baron Von Welz was so mastered by the missionary idea that, after pleading pathetically, but in vain, with the State church to give the Gospel to the heathen, he renounced his title and his estates, and gave himself, going at his own charges to Dutch Guinea, where he soon filled a lonely missionary grave. He vindicates his renunciation of his title thus: "What to me is the title 'well-born,' when I am born again in Christ? What to me is the title 'lord,' when I desire to be a servant of Christ? What to me to be called 'your grace,' when I have need of God's grace, help, and succor? All these vanities I will away with, and everything besides I will lay at the feet of Jesus, my dearest Lord, that I may have no hindrance in serving him aright."

## A WOMAN'S FACE

### PLAINLY INDICATES THE CONDITION OF OF HER HEALTH.

Beauty Disappears When the Eyes are Dull, the Skin  
Sallow, and Wrinkles Begin to Appear—How One  
Woman Regained Health and Comeliness.

Almost every woman at the head of a home meets daily with innumerable little worries in her household affairs. They may be too small to notice an hour afterwards, but it is nevertheless these constant little worries that make so many women look prematurely old. Their effect may be noticed in sick or nervous headaches, fickle appetite, a feeling of constant weariness, pains in the back and lions, or in a sallow complexion, and the coming of wrinkles, which every woman who desires comeliness dreads. To those thus afflicted Dr. Williams' Pink Pills offer a speedy and certain cure; a restoration of color to the cheeks, brightness to the eye, a healthy appetite, and a sense of freedom from weariness.

Among the thousands of Canadian women who have found new health and new strength through the use of Dr. Williams' Pink Pills is Mrs. Francis Poirier, of Valleyfield, Que. Mrs. Poirier was a sufferer for upwards of seven years; she had taken treatment from several doctors, and had used a number of advertised medicines, but with no good results. Mrs. Poirier says:—"Only women who suffer as I did can understand the misery I endured for years. As time went on and the doctors I consulted, and the medicines I used did not help me, I despaired of ever regaining health. There was very few days that I did not suffer from violent headaches, and the least exertion would make my heart palpitate violently. My stomach seemed disordered, and I almost loathed the food I forced myself to eat, I was very pale, and frequently my limbs would swell so much that I feared my trouble was developing into dropsy. I had almost constant pains in the back and loins. It was while in this sad condition that I read in La Presse of the cure of a woman whose symptoms were much like mine through the use of Dr. Williams' Pink Pills. I told my husband and he urged me to try them, and at once got me three boxes. Before I had used them all I felt better, and I got another supply of the pills. At the end of the month I was strong enough to do my household work, and before another month had passed I had entirely recovered my health. I am sorry that I did not learn of Dr. Williams' Pink Pills sooner, for I know that they would have saved me several years of misery and I feel that I cannot too strongly urge other sick women to use them."

The condition indicated in Mrs. Poirier's case shows that the blood and nerves needed attention, and for this purpose Dr. Williams' Pink Pills are women's best friend. They are particularly adapted to cure the ailments from which so many women suffer in silence. Through the use of these pills the blood is enriched the nerves made strong and the rich glow of health brought back to pale and sallow cheeks. There would be less suffering if women would give these pills a fair trial. Sold by all dealers or sent post-paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

### Home and Health Hints.

Try walking with your hands behind you if you find yourself becoming bent forward.

Contriving to keep up a continual worry about something or nothing is a good way to destroy health.

Infantile bronchitis can sometimes be prevented from passing into the capillary form by the judicious use of repeated hot baths.

**Eggs with Bacon.**—Pile brown toast in the center of a heated dish; arrange slices of nicely fried bacon around the edge; pour over a little brown sauce; lay on hard boiled sliced eggs. Garnish with lettuce or parsley and serve at once.

Few women know how to rest. Standing about or sitting is not resting. Absolute repose can be had only when the muscular system is at rest. Five minutes lying flat on a hard, smooth couch is worth half an hour, for purposes of rest, in an armchair.

**Milk Soup.**—Boil four good sized potatoes and one onion and put them through colander, adding the water in which boiled; about a quart of milk, a piece of butter size of egg; two table spoons of tapioca,

in water. Pepper and salt to taste.

This receipt is sent us by a Toronto lady, famous as a good soup maker.

**A Light Bread Pudding.**—Grate some stale bread, and pour over a pint of boiling milk. Leave it to soak until it is quite cold. Add a little sugar to it, and two well-beaten eggs. It can be baked either in the oven for an hour, or steamed for an hour and a half. It will be found more digestible for an invalid or a child if cooked in the latter way.

**Escalloped Eggs.**—Six hard boiled eggs, three-fourths of a cupful of cold cooked meat, measured after chopping, two cupfuls of white sauce Foam three-fourths of a cupful of buttered cracker crumbs. Chop eggs fine, sprinkle bottom of buttered baking-dish with crumbs, cover with half the egg, then the sauce, and then the meat, repeat, cover with remaining crumbs, and bake on centre grate of oven.

**Berry Dumplings.**—Make a dough with two cups of sour milk, one teaspoonful each of sugar and salt, two tablespoons of melted butter, two heaping cups of flour, sifted with two heaping teaspoonfuls of baking powder. Stir well together, adding the flour and baking powder last. Roll out and cut in rounds five inches across; place on the rounds a tablespoonful of berries, pinch well together, brush over with eggs, using the white only; bake in a brisk oven and serve with cream and sugar.

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