

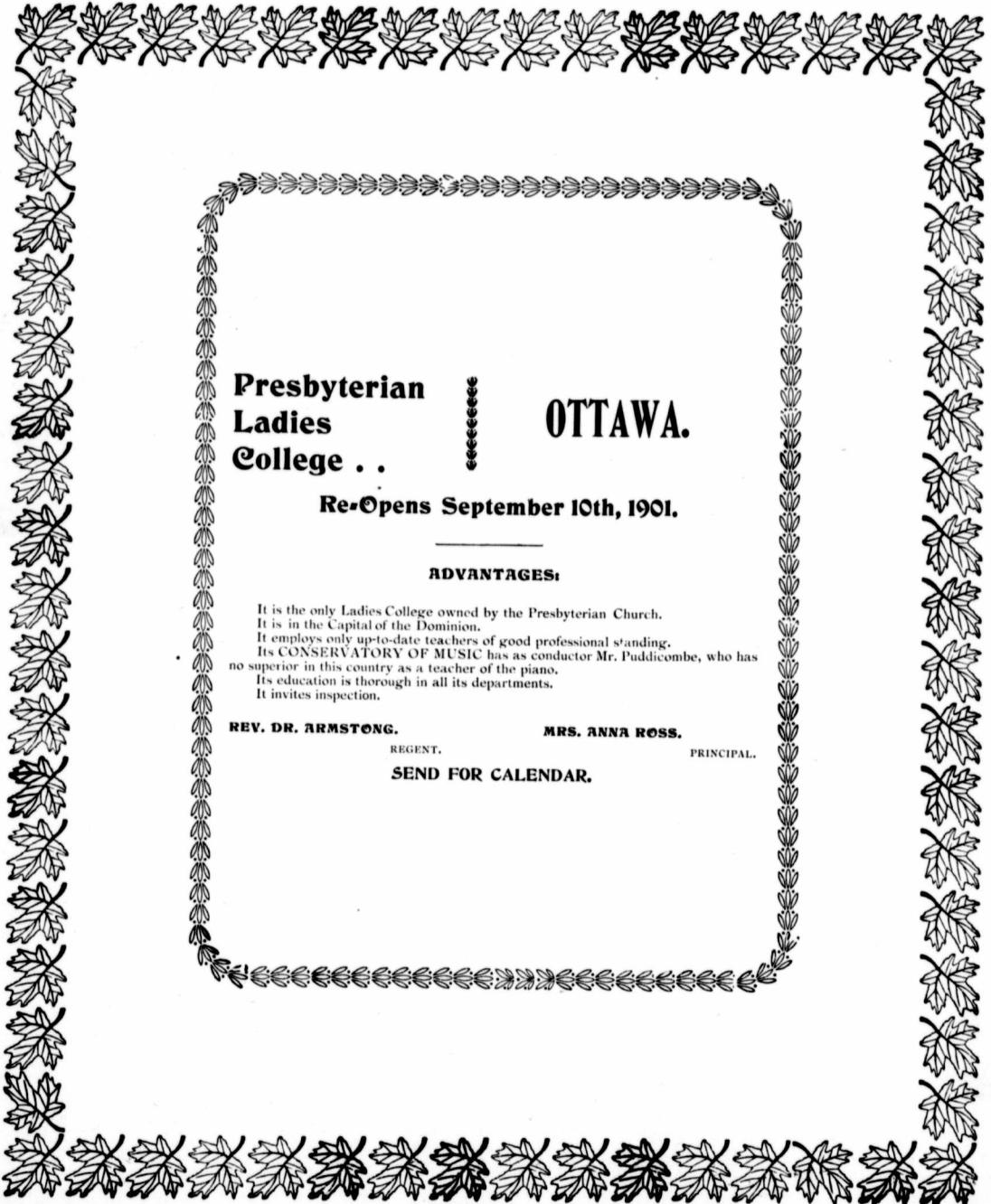
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DEATHS

On Aug. 13, 1901, suddenly at 436 St. Dominique street, Rev. John Jones, retired Presbyterian minister, aged 66 years.

On Aug. 4, 1901, at 320 Wilbroad street, Ottawa, Frances Walker, beloved daughter of William and Mary Duthie, age 1 month.

On Aug. 4, 1901, at Quebec, John D. Campbell, second son of Donald Campbell, aged 25 years.

On Sunday, Aug. 4, 1901, at the residence of her son-in-law, R.R. Duncan, Stouffville, Ont., Mrs. Isabella Mustard, relict of the late Jas. Mustard, of Cashol, in her 78th year.

Accidentally drowned at Riverside, N.B., on Monday, Aug. 5, Gertrude Marion Edwards, wife of F. L. Packard, of Montreal, and daughter of Geo. Edwards of Dawson City, formerly of Thurso, Que.

In London, Ont., on Aug. 6, 1901, John Anderson, aged 80 years and 5 months.

On Aug. 7, 1901, at the 'Ridge,' near Vankleek Hill, Ont., Dan Norman, fourth son of Donald J. Fraser, aged 23 years.

At Hopetown, Baie de Chaleur, on Friday morning, Aug. 6, 1901, of consumption, Walter Cameron Ross, merchant, aged 63 years and six months.

Drowned, while bathing, opposite Dunn avenue, Toronto, Ont., on Thursday, Aug. 8, 1901, John C. Carlaw, aged 23 years, youngest son of Major A. Carlaw, Spencer avenue.

On Aug. 12, 1901, at 1078 Sherbrooke street, Bessie Rae, eldest daughter of the late Andrew Allan, Esq., and wife of W. H. Benvou.

MARRIAGES.

On Aug. 1, 1901, at the residence of the Rev. D. N. McLeod, McKay street, New Edinburgh, John A. Belford, to Lillian Winfield, both of Ottawa.

At the residence of the bride's brother, David, Avonmore, on Aug. 7, 1901, Alice Helena, only daughter of Mr. Ira B. Thayer, manager for Ontario of the Travelers' Insurance Co. to Walter Dickson Steele, eldest son of Mr. R. Clark Steele, of the Steele-Briggs Co., of Toronto.

At the residence of the bride's father, Parkdale, Toronto, on Aug. 7, 1901, Alice Helena, only daughter of Mr. Ira B. Thayer, manager for Ontario of the Travelers' Insurance Co. to Walter Dickson Steele, eldest son of Mr. R. Clark Steele, of the Steele-Briggs Co., of Toronto.

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Note and Comment.

In Ireland the potato crop is of exceptional promise, and so far there is not the least sign of disease.

The Viceroy of India has cabled that the monsoon is irregular and weak, and rainfalls for the most part much below the average everywhere.

It is said there is little probability that Mr. John Morley's life of Mr. Gladstone will be ready for publication this year. Next spring is now spoken of as the probable date of its appearance.

The South African Presbyterian Church will not hold its annual gatherings this year on Sept. 11 in Johannesburg as arranged, owing to the disturbed state of the country and the scattered condition of the congregations.

The Baptist Union of Wales has signalled its annual meeting by unanimously resolving that it cannot join the National Free Church Council "so long as the Central Council, as such, makes arrangements for united communion services."

A great many Irishmen have found their way into the English Presbyterian Church, and it is noteworthy that they occupy many of the leading pulpits. The two representatives sent out to Australia—the Rev. Dr. Meharry and Rev. Dr. Hanson—are both Irishmen.

The town of Anstruther, Fifeshire, had recently a unique wedding, when a Tahitian Princess was married to a local Presbyterian minister. The marriage ceremony was performed by three ministers, the chief part being taken by a veteran of the London Missionary Society, who has been a life-long friend of the bride. He baptised the Princess when an infant in her native island of Tahiti.

A certain well-known barrister, noted for great absence of mind, was once witnessing a performance of "Macbeth," and on the witches replying to the Thane's inquiry that they were doing "a deed without a name," catching the sound of the words, he started up, and suddenly exclaimed, to the immense astonishment of the audience, "A deed without a name? Why, it's void! It's not worth sixpence!"

Some striking facts were brought out in the anniversary sermon of the S.P.G. which was preached in St. Paul's Cathedral by the Bishop of Bombay. He entered at great length into the difficulties which impede the progress of Christianity in India. The Bible, on its literary and ethical side, was highly regarded, and the Person of Christ revered, but the natives desired, above everything else, the resuscitation of nationality, which was the goal of their lives, and regarded Christianity, like our secular politics, ideas, and customs, as of Western origin, and adverse to an Oriental Kingdom of Orientals.

Dr. Hunter writes in the "Herald and Presbyter" that in his fifteen years' experience of the Synod of Indiana he had observed some ministerial misfits and church troubles. Six out of eight cases in which the Presbyteries had to step in were due to uneducated men who had come in by the "back door" from churches where the education standard was low. He says, truly, "Teachers with more brass than brains, and more zeal than learning, are not calculated to build up a solid church."

It is beyond the limit of any merely human descriptive powers to do justice to the timber wealth of the Pacific Coast. It has been calculated with reference to British Columbia alone that at the present rate of consumption it would take 700 years to exhaust the most available supplies of timber; and as under the husbandry of Nature forests will renew themselves in less time than 700 years, the calculation is merely a way of indicating that the timber resources of the Pacific Coast are practically inexhaustible.

A writer in the "Methodist Times" is very anxious for the Wesleys "to have some definite Scriptural doctrine on baptism." "I have been attending Methodist places of worship for twenty years, and have never heard a sermon having the most remote reference to baptism, and as Rev. R. H. A. Morton says, 'If it was worth while for our Lord to appoint baptism one of the two solemn sacraments of His Church, it is worth our while to come to the clearest possible understanding as to what it means and to whom it should be administered.'"

A born controversialist, everyone knows what a sturdy champion Disestablishment, temperance, education, and such like causes has had for many years in Principal Hutton. For thirty years he has been convener of important committees, and has often conferred with Lord Advocates and Secretaries of State. With Mr. Gladstone he had repeated interviews. Principal Hutton, whose ministerial jubilee is to be worthily celebrated in September, is in his seventy-sixth year, having been born at Perth in 1825. His father was a schoolmaster, and in his early days before going to Edinburgh University Dr. Hutton also followed the teaching profession.

The Halifax Presbyterian Witness says: Since our General Assembly met at Ottawa in, say, 1891, Ottawa has the pleasure and the pride of sending forth to the Presbyterian community a Presbyterian paper, THE DOMINION PRESBYTERIAN, founded and conducted by C. Blackett Robinson, the founder of the Canada Presbyterian. Mr. Robinson is a man of large experience, who knows the church well from Victoria to Sydney and who can conduct a paper very worthily. The account given of the late General Assembly is intelligent and comprehensive. The paper is loyal to the Church, and is well filled with news. Mr. Robinson deserves success in this enterprise.

In England the Baptists and Congregationalists are talking about union. Dr. Moore, on behalf of the Baptists, said that they would concede the mode of administration of baptism if the Congregationalists would give up infant baptism. Evidently the English Baptists are less strenuous regarding their denominational peculiarities than those in this country. Dr. Parker, for the Congregationalists, upheld the practice of infant baptism. He said: "I would baptise a baby every Sunday or every Monday—the same baby, bless its little soul! It is because it is so little and so divine and so trustful and so wholly beautiful that I would baptize it every morning." Apparently English Congregationalists also differ from their American brethren.

The Dominion Educational Association recently held its meetings in the city of Ottawa, and the attendance was comparatively small. The last convention of this kind was held in Halifax, N.S., three years ago, and the next is fixed for Winnipeg two years hence. It is no doubt important that those engaged in educational work in all parts of the land should sometimes come together for conference. In reading the reports it is evident that there are many points in our educational programme on which there is room for varied opinions, but discussions among those who speak both from thoughtful study and practical experience will in the end be helpful, though it may seem at the moment to be confusing. In all civilized countries, old and new, there is at the present time much discussion on educational matters. The conflicts of the future will not be decided by brute force, but by intellectual power and moral force. Hence, how rightly to educate the young is the prominent and pressing problem.

It is encouraging to see what encomiums are being poured on the memory of James Chalmers, the missionary and martyr of New Guinea. They come in seasonably, when even in high quarters adverse criticism is not thought unbecoming of missionaries and mission efforts. Robert Louis Stevenson was so impressed by the personality and efforts of James Chalmers that he called him "The Great Heart of New Guinea," and desired to outlive him that he might write his life. And Admiral Erskine, after speaking of the great services rendered to the British Government by Chalmers, wrote in "The Times"—"I cannot close this letter without expressing my personal admiration and respect for the noble qualities which distinguished and adorned my late lamented friend, and the profound sorrow and distress with which I hear of his untimely and terrible death at the hands of those natives for whose benefit he spent over twenty years of his life. An earnest and true disciple of his Master, he has yielded up a life of self-negation and devotion to duty to win immortality and a crown of glory which fadeth not away." Such testimony from competent witnesses might shut the mouths of the ignorant and flippant gainsayers who delight to speak lightly of missions.

The Quiet Hour.

Isaac and the Peacemaker.

S.S. Lesson for 1st Sept.: Genesis 26:12-25.

GOLDEN TEXT:—**Matt. 5:9.** Blessed are the peacemakers: for they shall be called the children of God.

And the man waxed great, v. 13. Isaac's prosperity is now at the full flood. At best, however, his life was uneventful. He is known chiefly as the son of Abraham and the father of Jacob and Esau. But we should "thank God for putting some very ordinary, commonplace men in the gallery of Scripture portraits," for quiet lives are generally the happiest and often the most fruitful, even as

"The times of quiet and unbroken peace
Are for a nation times of blessedness."

The Philistines envied him, v. 14. It was his worldly possessions, not his holiness of character, that the Philistines envied. It is not often that the world envies those who are strong in character and in holiness. They who desire the religious strength of others cannot be said to envy, for envy is only possible when the desired blessings are unattainable. All of us may have a pure heart and a holy character, if we only want them. If we hunger and thirst after righteousness we shall be filled. (Matt. 5:6.) However, the envy of the world is usually directed to those who have many earthly possessions and honors.

Envy is wrong, because it displays a discontented spirit, which does not stop to consider all the blessings which surround us. If, like the dial, we only marked the sunny hours, we should never have cause to envy the lot of others. Envy is also uncharitable, seeing that it cannot rejoice in the prosperity of others, and cannot learn the lesson of loving our neighbor. Envy is a mistake, because it spends its feeling for that which is naught, and wastes precious thought and time that might otherwise be well used. Envy is also foolish, because those whom we envy are often less happy than we are ourselves. How glorious a thing it is to be thoroughly happy with the blessings which God has bestowed upon us in our different conditions of life. "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.)

All the wells . . . the Philistines had . . . filled them with earth, v. 15. The "dog-in-the-manger" policy which envy is so apt to follow. They cannot use the wells themselves and will prevent others from using them.

And he called the name of the well Esek, v. 20. Isaac's work seems to have been the preparation of wells for his flocks. He gained this by struggle, and the names were left to tell the story of the strife. There are many blessings that come to us in this world only after we have fought for them—our Esek is our well. The scholar toils for his knowledge, and the husbandman for his harvest, and the soldier for the victory. So said our Lord to the young man who sought the treasure of eternal life: "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up thy cross, and follow me." (Mark 10:21.)

And he called the name of it Sitnah, v. 21. Hatred was once again the price of the well; the emblem of strife. Things that have to be purchased only at the expense of

incurring the hatred of others, are frequently obtained at too great a price. However, there are occasions in which we must be willing to brook even the lasting dislike of those around us. It is a severe test of some to have to do unpopular things. Many would rather do without the water than have to own a Sitnah.

He called the name of it Reboboth, v. 22. At last he obtains a well without opposition. There is room for all. Usually there is enough room for all in this world if things were only equally divided. There is enough grain to give everyone a share, and the rivers and wells are sufficient to supply all with water. The trouble is the unequal division. One of the works of the Christian Church is to equalize things, to break down the great distinctions between rich and poor, and to cause none to want. There is not room for all, when one monopolizes far more than his share.

And the Lord appeared unto him the same night, v. 24. God would have Isaac remember the great possession that he had in his religion. "This was better than all the wells of earth. The trouble with many religious people is that they will not trust God. One tells of a small steam packet which was crossing a stormy bay. Her engine suddenly stopped. For a little while the peril was great. An old lady pushed to the captain to ask whether there was any danger, "Madam," he replied, "we must trust in God." "O dear," she cried, "has it come to that?" A good many Christians are like the terrified lady. In times of peril, they are willing to trust in everything—except God. He is their last resource. Yet no one but He can either give them peace, or keep them peaceful.

Builted an altar . . . pitched his tent . . . digged a well, v. 25. A significant order; the altar first, for the worship and service of God is our first and highest duty. (Matt. 6:33.) When the altar has been built, the tent may be pitched with a joyous hand, for that home is likely to be blessed where God is recognized. The digging of the well—enlargement of borders—follows almost as a matter of course. "They shall prosper, that love thee," says the Psalmist of the holy city, where God's temple stood and God's worship was observed, and which did indeed prosper, so long as it was faithful to God.

No Time For Mysteries.

BY JOSEPH PARKER, D. D.

If life is short, then I think it will be wiser on my part to leave the mysterious alone; I think so. Why so? Because life is short; we cannot do everything; we had better, therefore, make a selection, and attend to those things we can get hold of, and work to the soul's best advantage. Why should I, with so few days at command, trouble myself seriously and to the possible destruction of my soul by constructing theories about the constitution of the Godhead? Why should I break up my life by trying to reconcile the various theories of the creation and existence of the universe? I have not time; if I had talent, genius, inspiration in these directions, I have not time, I am but a pilgrim, I can tarry but a night: O tell me what is the thing to be done now?

The New Covenant—A Lost Secret.*

VII. The Terms of this New Covenant: (c) Infilling or Power?

BY ANNA ROSS.

A few years ago, Dr. MacKay, of Formosa, spent a hurried two hours in our home. Before leaving, he knelt down with us. One petition of that prayer has ever since seemed like an open door into the larger treasures of the kingdom. He asked that the spirit of God might take possession of us—might so take possession of us—that He should fill and animate and control our human spirit as our human spirit fills and animates and controls our mortal body.

It was a vast petition. Yet it was simply asking what God has covenanted to give in this third, this crowning promise of the new covenant, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." I will put my spirit within you, and He shall so fill and animate and control your human spirit that you shall work out His will as your mortal body now works out the will of your human spirit. Thus the Lord's Prayer shall be answered, and His "will shall be done on earth as it is in heaven." Truly we are not straitened in Him. We are straitened in ourselves, because we will not forsake our own thoughts—our miserably small and meagre thoughts—of what God's salvation is.

The form of this crowning promise given in Hebrews is just as full and glorious, "I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people." Shall we not look up in His face and answer, "Do it Lord. Do as Thou hast said. Do as Thou hast covenanted."

This is the culminating promise of the covenant purchased for us by the blood of our Redeemer. We have handed to us at every Communion the appointed symbol of our covenant right to this promise as well as the other two.

If these are our covenant rights in Christ, why are they not universally fulfilled in Christian experience? It is not because the Church has forgotten that she has fallen heir to them? She does not know them, she does not claim them, and she does not enjoy them, and so she is still a failure and the world a desert.

She sees the sacramental wine poured out at the Communion feast. She hears the words, "This cup is the new testament in my blood. Drink ye all of it." She takes the symbol into her hands and puts it to her lips, but forgets that it means a Covenant, not merely forgiveness—a Covenant of partnership with God, not merely protection from His wrath—that it means cleansing, life, and power for victorious service. Because she has forgotten that the wine means a whole Covenant bequeathed to her by Christ, the Church is still a failure and the world is still a desert.

Let her lay hold on this Covenant, and faith shall become triumphant and victorious, and she shall be exactly like her faith, triumphant and victorious too.

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

A woman whose pastor asked after her health replied dolefully: "I feel very well, but I always feel bad when I feel well, because I know I am going to feel worse afterward."

Lord, Teach us to Pray.

BY REV. G. H. C. MACGREGOR.

One of the greatest needs of the world and the church to-day is men to know how to pray. The need is felt and acknowledged, but it is not easily supplied; for prayer is a most wonderful thing, and few of us know much about it. When we begin to study prayer we find it has in it something of the infiniteness of God, and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to Him as disciples came of old with the request, "Lord teach us to pray."

Prayer.

Heavenly Father, who art of purer eyes than to behold evil, but who didst send Thine only begotten Son into the world to save sinners: look, we beseech Thee, with pity upon us for the sake of Thine anointed One; give us grace that we may humbly repent of our sins; fill us with faith in Christ Jesus our Lord, that we may be freed not only from the guilt of sin, but from its thralldom; and inspire us day by day with heavenly love and zeal, that notwithstanding all perils by the way we may press upwards to Thee, to whom, with the Son and the Holy Ghost, be glory both now and forever.—Amen.

Oh, More Than Music.

BY MARY F. BUTTS.

Oh, more than music is the voice
That murmurs God's dear will!
What confidences He would give,
If clamoring hearts were still!

The morning would His mercy speak,
The night His love would tell,
And beauteous Nature myriad voiced,
Would whisper, "All is well."

Christian Instruction in the Public Schools of Ontario, by James Middlemis, D. D. (Toronto, William Briggs.)

This is a clear able discussion of an important subject. One may differ from the author on some points, but we must acknowledge that he sets forth his own views strongly and desires to do justice to those of others. The writer's main contentions are (1) That Ontario being a Christian province or state its Public School teachers should be required to instruct their pupils in "the teachings of the common Christianity of the Protestant population of the Province," and (2) That as Roman Catholics have secured the constitutional right for all time to come to teach their own religion in their own schools it is a matter of simple justice that the Protestants of Ontario should have equal privilege. Dr. Middlemis thinks the provision allowing ministers to give a Bible lesson once a week does not and cannot meet the case. He does not blame any one person or party for the present "secular" system but thinks the Province has "drifted" into, and that a strenuous effort should now be made to secure a better method of handling the problem. We have not space just now to discuss this large question or to examine in detail our author's version of it, we must content ourselves therefore with emphasizing the importance of the matter and calling attention to this constitution which demands the consideration of politicians as well as that of parents, teachers and ministers.

Our Young People**General Topic—Spiritual Acquaintance.**

Job, 22 : 21-23.

BY WM. A. STEWART, M. A.

What a charm there has always been about speculations as to the future. Who has not tried to remove the veil that hangs between the seen and the unseen and to acquaint himself as opportunity afforded with spiritual things and God. The Egyptians had their Book of the Dead, the Greeks their Odyssey and the Romans their *Aeneid*. In more modern times we have *The Inferno* and *Paradise Lost* not to mention a thousand other books bearing upon the same subject in our own day or that remarkable spread of Spiritualism over many large areas on our own continent.

Nor is this universal interest in unseen things to be wondered at. We have all a large stake in the future world. In this world we are but birds of passage, here to-day and away to-morrow never again to return. Is it strange we should be interested in that other world? Is it strange we should try to acquaint ourselves with the conditions for our eternal welfare or our eternal woe—with the nature of our celestial associates and above all with those Grand Sovereigns of Heaven The Father, The Son and The Holy Ghost. Surely not. We feel we cannot know enough about these things. If religion can tell us aught we then say Hail Religion! If the Bible has any message for us shall we not prize it more and more saying with the little children

Holy Bible Book Divine
Precious treasure thou art mine.

In order to get acquainted with spiritual things and God, as with almost all other matters, the earnest desire to do so is half the battle for whilst these things have been hidden from the wise and prudent God is ever disposed to reveal them unto babes—that is unto such as are eager and willing to learn.

In the first place get acquainted with God; not spiritual things first, but God. He who would study astronomy begins first of all with the sun because the sun is the centre of the entire system and so, as God is the author of all spiritual things and the grand centre of the spiritual world; the only natural introduction to Spiritual Science is a careful study of the grand facts concerning the nature of God.

A Bible Text Book or even The Shorter Catechism, a good concordance and the English Bible are all the books absolutely necessary for this purpose. With the faithful use of these means and the promised guidance of the Holy Spirit no one need be long unacquainted with spiritual things and God.

From how many fearful misconceptions regarding God shall we be thus delivered—misconceptions which like the cataract upon the eye shuts us up in ever increasing darkness and doubt.

From the centre thence to the circumference. The more we know about the Blessed Trinity the better are we prepared to study and appreciate spiritual things. Right views of God lead to right views of Heaven. Its various orders of created spirits assume a new interest for us. There are the glorified spirits of our own kith and kin whilst all the

other orders of spiritual leanings that rise above one another like the various courses of masonry in some gigantic pyramid are recognized as related to as by the blood of Jesus Christ. In view of such grand and simple truths a world of dread superstitions vanishes like darkness before the rising sun.

Right views of God lead to right views of earth. This world is a Spiritual Creation and is only to be correctly interpreted by the Spirit and according to the Spirit. With its ten thousand thousand voices earth speaks of God; and we are not drawing unduly upon the imagination when we find in the simplest flowers

"thoughts too deep for tears" or

Sermons in stones, books in the running brooks
And good in everything.

These were put there by the Word in order to be discovered by and to prove helpful to His patient and faithful disciple.

And again right views of God lead to right views of His Providence. The love of God is the key to the Plan of Redemption. It is also the key to much more. But if the Cross were a stumbling block to the Jews and foolishness to the Greeks what would it be to us without a knowledge of the love of God? What patience in trouble may be displayed by those who know the faithfulness of God; what hope in darkness by those that know His Goodness and what safety in salvation by those who know of His Truth. L'Amable, Ont., 19th Aug. 1901.

Daily Readings.

Mon., Aug. 26.—Divine companionship. John 16: 20-26
Tues., Aug. 27.—Practising His presence. Acts 10: 24-33
Wed., Aug. 28.—A quiet hour. Luke 6: 12-19
Thurs., Aug. 29.—Acquaintance by obedience. John 9: 24-33
Fri., Aug. 30.—God with us. John 1: 6-14
Sat., Aug. 31.—Knowing God by the Spirit. John 1: 6-14
Sun., Sept. 1.—Topic. *Spiritual acquaintances* Job 22: 21-24.

Color Blindness.

REV. JOSEPH HAMILTON.

We are told that many people have color blindness who do not suspect it. Passing one day along a street in London I was attracted by a crowd. As I got among the people I found they were intent on reading a large placard on the wall. The words were in white, on a red ground. We were directed to gaze steadfastly on the words for about twenty seconds, and then transfer our gaze to a blank white space below, where we were told the same words would appear in red characters. I noticed that but few of the crowd seemed to make anything of it. Some thought the thing was a mere hoax. But it was not so. The illusion was founded on a true law of optics. Those who could not discern the strange and beautiful effect I suppose must have been in some degree color blind. The incident carried me to think how prevalent is color blindness of the soul. What beautiful things God has written in His Word which oftentimes we cannot read. These are spiritual truths written here that are too subtle for our gross vision. We need to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law."

Minnico.

Our Contributors.

Church Services in England.

BY REV. PROFESSOR JORDAN, D.D.

During the past summer I spent nine weeks in England and Scotland for "change and rest." I found plenty of change and perhaps as much rest as might be expected under the circumstances, at any rate I had an opportunity of testing the common statement that change is rest. In the three months of my absence from Canada I preached every Sunday on sea and land, and in almost every case twice on each Sunday. A few remarks then on these services may be interesting for some of the readers of the DOMINION PRESBYTERIAN. The services on land included the following:

We-Ivan, United Methodist Free Church, Congregationalist, English Presbyterian, Church of Scotland, United Free Church of Scotland. The form of service in all these denominations is very similar, only one is impressed with the fact that the same material of say two Scripture lessons, four hymns, three prayers and a sermon can be arranged in a wonderful variety of ways. The points at which I had the privilege of conducting service were as far apart as Cowes on the Isle of Wight and Innellan on the west coast of Scotland, and several places in between. The communities that I have mentioned represent a large section of the Church life of England and Scotland. The Roman Catholics and Church of England of course stand apart and live their own life but among the other large churches there has been during the last ten years an increase of fellowship and co-operation. I was pleased on the whole to find in these various places bright reverent services with good attentive congregations.

It seemed to me that there has been an improvement in the choral part of the services. All the churches have good modern hymnals, and in some cases the rendering of hymns and anthems was remarkably good. Perhaps in some places there is a danger of the singing overbalancing the rest of the service, five or six hymns and an anthem take too large a proportion of the time in a service which is less than an hour and a half. This was the *tendency* in some places; but taking things altogether it is not very pronounced as in these churches the sermon still plays an important part. One large Congregational church at Plaistow (London) had a specially fine choir of forty or fifty members. The minister was invited to meet them before the service for the purpose of offering prayer, and one felt that there was reverence as well as energy and good musical ability. In this case the singing was congregational as well as high class. I believe that at this place Mr. Curwen, of tonic sol fa fame, was at one time the minister; so that it has a good tradition to maintain. At Innellan, on the Clyde, the choir consisted of a large number of children and young people who had been trained by the minister's daughter, and the result was very satisfactory. One innovation I noted which was not confined to any one communion namely, the practice of having the amen at the close of the benediction sung by the choir instead of spoken by the minister. At the evening service this is followed by "a vesper" or brief prayer in the form of a verse sung by the choir while

the people still have their heads bowed. This is regarded by many as a graceful and reverent finish to the service while possibly some look upon it as a danger-divergence towards ritualism. I fancy that in England there is considerable freedom and elasticity in such matters. People think that within reasonable limits there can be freedom and adaptation combined with a firm adherence to Evangelical principles.

The church extension committee of the English Presbyterian church draws the line at the "corner pulpit". I conducted service in the John Black Memorial church, Sunderland, a new structure built in Gothic style with the pulpit at the side, and there are other new Presbyterian churches on a similar plan; but if a congregation wants a "corner pulpit" it must pay the whole cost out of local funds. This view seems to regard the "corner pulpit" as a luxury rather than a danger. However after all the great thing is the man in the pulpit and the gospel he preaches.

One of the most inspiring services I had the privilege of conducting was held in Dock street Methodist Free Church, Sunderland, on Sunday evening June 23rd. This is the largest and most influential Nonconformist congregation in that part of the town, the present Mayor and other leading citizens are among the worshippers. It has in connection with it a specially fine and convenient Sunday School arranged on the most modern plan. Here is no suggestion of corner pulpit but a rostrum with large choir gallery and organ immediately behind. There is a commodious gallery all round the church and the building when full, as on this occasion, presents a handsome appearance. On this particular evening a young man's Bible class, numbering 125, was present, that is the first 10 pews of the church were filled with young men from 20 to 30 years of age. Among them there were two who had recently returned from South Africa; after giving thanks for their safe return I ventured to say that while it was not inconsistent with patriotism that there should be difference of opinion about the origin or management of the war we could all recognize with gratitude the readiness to serve the country which had been shown by our young men in all parts of the Empire. We in Canada did not suppose that any one party had a monopoly of patriotism; but we felt that it was important that we should stand together against wanton aggression. It was a fine sight to see this splendid array of young fellows who meet together week by week to study the Word of God.

I cannot now enter upon a discussion of Church work in Britain but must confine myself strictly to the subject of church services. The Church has great difficulties to face in England. The drink evil is a pressing problem; poverty, carelessness and indifference all conspire to hamper the work of the church, but my summer experience in Britain made me feel that there is much real healthful, inspiring worship; and while sometimes I would have been glad to have listened to others, and have enlarged my experience in that way, yet to be thrown personally in contact with such varied congregations had certain advantages, and did not leave me with depressing or pessimistic views of Church life in the mother land.

No woman has entered the Convent of St. Catherine, on Mount Sinai, for 1,400 years.

Other Acts of Other Apostles.

BY N. A. O.

When the apostles which were with Jesus were fallen asleep and the brethren were persecuted and scattered everywhere abroad, there was great vitality in the church.

But there followed a long period of spiritual deadness throughout all the west of Europe, until the days of the Reformation, when Knox and Calvin, and Luther, and John Huss and Wickliffe, and Savarade were raised up in the providence of God to stem the tide of unfaithfulness.

Meanwhile God had still a witness in the west of Asia, and in Russia, and in the mountain fastness of the Alps, and in the Island kingdoms of England and Scotland and Ireland.

But a new and great continent was discovered that came to be known as America, and many of God's people went thither, and many unbelievers also. And the Macedonian cry of old resounded from above in the ears of the Apostles and brethren of the newly awakened church in the old land—Come over and help us!

And the priests of the Latin Church who are called Jesuits crossed the ocean and made their way, with much toil and suffering, far into the interior of the continent, ministering in the name of Christ with great faithfulness to the early settlers in the land, as well as to the native tribes of the country who were heathen.

And the church in England and Scotland sent others of their number to Canada and to the New England States, in the new land; and there they preached unto them Jesus. These, taking up their abode in Quebec, Boston, New York, Philadelphia, Montreal, Toronto and London, as the apostles who were with Jesus did after his death and resurrection and ascension, in Europe and Asia, preached the gospel in the country round about. And the church was established, the message of salvation being received with mingled gladness and resistance. And the number of the disciples multiplied greatly.

Literary Notes.

If you have a piano, or are interested in music, send your name and address to A. D. Hill, 1123 Broadway, New York City, N.Y., and he will send four pieces of new music absolutely FREE.

Suggestion, a Chicago magazine devoted to "Scientific investigation of the occult," has in its August number an article by the editor on "The Secrets of the Seance" in which it pitches heavily into Brother Austin, late of the Canadian Methodist Church, for allowing himself to be duped by spiritualistic "slate-writing." "You must remember, Brother Austin, that there are many people who have been investigating these things for years before you ever thought of them, and many of them have gone through your stage of experience and have cut their eye teeth by this time. You may, later on, perhaps. Remember that the bumble-bee is always largest when first-born, he shrinks later on. Investigators of the "occult" seem to manifest the same law of growth." This is rather hard on Brother Austin, but it does not seem to be any more than he deserves.

Outlook for Old Testament Interpretation at the Beginning of the Twentieth Century.

A thoughtful article by Professor W. G. Jordan, D. D. of Queen's under this title occupies a prominent place in the *Biblical World* for June. After discussing at some length the spirit and purpose of modern Biblical criticism he concluded as follows with an answer to the question:

What, then remains after all this shaking? What does biblical science hand over to the twentieth century?

1. A great literature which has grown rather than shrunk under the fires of criticism. Instead of books written by a few men, we have a great literature into which a numberless host of living souls have poured their noblest thoughts and purest aspirations. In the main, and for the great body of general readers, this book belongs to what is called the "literature of power;" that is, its chief service is in keeping alive great religious ideas, and inspiring men in their struggle, not only with evil, but also with prosaic fact and dead routine. Even from this point of view the book has become larger rather than smaller. The idea of revelation, somewhat mechanically conceived, had pressed into the background the thought of a literature which mirrors the life of man and reflects the guidance of God. Recently the idea of literature has been emphasized, and, instead of looking on every page for the same few dogmas, we seek in the varied literary forms for manifestations of the life of men who are eager in the search for truth and God. These two ideas must be reconciled by the recognition that it is through the life of man thus reflected or embodied that the divine revelation comes to us. Without lessening the spiritual power, science has shown how to the special student it may also be a book of instruction and contribute its share to the history of the past.

2. Hence there remains an important series of documents for those who wish to know how Christianity grew out of Judaism, and in what way the religion which we now love and seek to live has its roots in experiences so different and distant. How did there come forth from such an intensely national religion a faith that is purely spiritual and knows no distinction of clan or race? That must always be an interesting problem, and it has lost none of its importance. It is a startling change out of the heart of narrow Judaism there springs a religion spiritual in its nature and universal in its range. This, we shall see, was not so sudden as it seems; not without long, slow, gradual preparation involving much discipline of national life and individual experience. This leads us to take a scholarly interest in books not included in the Jewish Canon, and it shows us that there are no "silent centuries," but that we must take a larger view of this history, if we are to understand the glorious saying that God, who in sundry times and divers manners spoke in times past to the fathers by the prophets, has in these last days spoken to us by his son.

3. A great book for the preacher still remains, with its historical pictures, varied biographies, and sacred poems. Certain parts of the book were lost to the preacher, for a while; that is, to the preacher who possessed something of the scientific spirit and was troubled with an "exegetical conscience." The old view was lost, and the new one not fully ap-

propriated; a transitional period always has its difficulties. But many have now worked themselves through into a position where they can do justice to the demands of science without being unfaithful to the practical needs of religion. From the point of view of concrete, picturesque, powerful preaching, it is most important that the Old Testament should not be neglected in the pulpit. In recent years, as the effect of influences coming from various directions, the social side of the religious life has been emphasized. With this, of course, a true individualism and a deeper view of the personal life must be combined; but the individualism cannot be restored in precisely the old form; the preacher must now insist upon the relationship of man to man; religion must be a force inspiring social purity and civic righteousness. Here the prophets and teachers of Israel are near to us, though they seem so far away; their message was in the main to society, and it is a message that we can adapt to our own day. This needs wisdom as well as courage, intelligence as well as fervor; but it is a high task worthy of the true preacher who honors God and is sympathetic toward men. If we will base ourselves upon that which is best in the past, if we will use wisely the results of all this painful, conscientious toil, then in the new century the Old Testament need be neither a sealed book nor a neglected book, but may take, more and more, its rightful place as one of God's ministering servants, bringing light, joy, and peace to many struggling souls.

Literary Notes.

Winston Churchill's new historical novel, "The Crisis," is on the whole much superior to his "Richard Carvel," which was read so widely a couple of years ago. The story tells of the great war between the North and the South and gives most vivid pictures of Lincoln and Grant and Sherman. As in "Richard Carvel" the characters are many, illustrating the different sides of the question over which the great struggle took place. The two old friends, Colonel Carvel, who believes strongly in slavery, and Judge Whipple, as strong an Abolitionist, form perhaps the most interesting study in the book; and their separation when they can no longer remain friends is one of the most touching scenes. Virginia Carvel, the heroine, is a descendant of the beautiful Dorothy Manners, and very much resembles her great-grand-mother in appearance and in character, as she is both beautiful and haughty. Notwithstanding her haughtiness, the hero loves her devotedly through four hundred pages and in the end wins her for his wife. Eliphalet Hopper takes the part of villain with ease, being a sneak and a rogue to whom "the being caught was the unpardonable crime." "The Crisis" is certainly one of the best of the historical novels of which so many have recently been written. The book shows with great skill the feelings of both parties. The value of the book is enhanced to most people by the fine illustrations by Howard Chandler Christy. The Copp Clark Company, Toronto.

The Rev. F. B. Meyer has accepted the presidency of the English Sunday School Union for 1902 in succession to Mr. George Cadbury.

Sparks From Other Anvils.

Christian Guardian: If Christianity has succeeded where other religions have failed, if that high morality of sentiment which we call civilization has distinguished Europe from pagan nations, it has been accomplished through a belief in the supernatural mission of Jesus.

Christian Observer: One of the surest signs of a consciousness of weakness in argument is the beginning of a personal attack upon an opponent. When a writer calls another by hard names, of course the other, in a spirit of self-respect, will make no answer, and then the author of the vituperation will seem to have won his case.

North and West: If ministers would only get the Bible idea of sin they would have to accept the Bible idea of salvation or confess that their theology was insufficient for the task of saving souls. The world has progressed, but it has not gotten past Calvary, and a revival that is to sweep America must have its birth under the shadow of the cross.

Presbyterian Banner: We ought to consult God on all subjects in prayer and make known all our wants to him. He is not far off, but nigh us, even in our hearts, and his presence palpitates in every raindrop and sunbeam. We should make this great splendid truth vivid and vital in our hearts and lives, that it may bring us into constant fellowship with our Father and sustain us with his power and peace.

Michigan Presbyterian: The ancient Jews, with all their strictness in regard to the Sabbath, made one exception in their rules, and that was in reference to the Temple. They held that anything that was done in the Temple on an ordinary day might be done there on the Sabbath, because all work was holy within the Temple. So should all our work be done "as unto the Lord, and not unto men," as a divine ministry, wherever its field and whatever its nature.

Herald and Presbyter: The ranks of the "Christian Scientists" are made up of two classes: the misleaders and the misled. It is more than likely that many of them belong to both classes. Certain it is that some in hope of bodily healing have been led into the acceptance of erroneous views that endanger and ruin their souls. The philosophic fallacy which underlies their conception of physical conditions is bad enough, and leads to enough of mischief, but the vital errors which characterize their religious teachings bring absolute disaster to those who accept them. There should be outspoken exposure of this false system by all who have opportunities and responsibilities as public teachers.

S. S. Times: "In season and out of season" is the time to preach Christ. "In season and out of season" is the time to be faithful to souls. Paul preached in that way. Many another follower of Christ has thus preached since Paul's day. Why should not every one of us thus preach Christ daily? When Dr. Edward Payson, of Portland, Maine, was dying, he requested that a label should be attached to his breast, and that on it should be the inscription, "Remember the words which I spake unto you while I was yet present with you." This was seen by all his people, and so he continued to preach to them. Again, those words were engraved on the plate on his coffin. And thus he continued to preach until the last. Is not that an illustration of faithfulness to Christ and to souls in life and death? Have we that spirit, even if we do not show it in that way?

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C. BLACKETT ROBINSON, Manager and Editor.

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

Ottawa, Wednesday, Aug. 21st, 1901.

The death roll is alarmingly great this summer. The record of a single day is appalling at times. Some are the victims of recklessness, and some in a brave effort to save another, speed themselves into the other world. Many homes have been suddenly bereft of loved ones, and the heart goes out in sympathy where the place has been set at table for one who never comes. Only the all-loving Father can comfort such.

May we not learn something from our brethren across the lines in the prosecution of religious work in the summer season. We rest on our oars, and the most decided advances against Christian ordinances are made when we are resting. In many of the American cities the summer season becomes a season for special outdoor evangelistic services, in which those are reached who cannot be approached at any other season. Much good has resulted from these services. Are they not worth a trial?

During the past year or two much has been written in our popular magazines about the criminal classes, and a halo of romance has been cast about those who live by their wits or their impudence. The result is not healthy, and we are glad to see a vigorous protest entered by one who knows the "underworld" as well as any man not a criminal—Jacob A. Riis. He protests against the wholesale condemnation of the police system as a system of bribery, where place is obtained and held at a price, and whose members will allow the worst criminal to escape if that criminal will but pay handsomely for his liberty. We are glad to have this defense from one competent to speak with authority. Doubtless there are those on the police force who will defeat justice for private gain, but Mr. Riis assures us that they are no more numerous there than in other walks in life, and that the majority of those whom we employ for our protection honestly discharge their duty.

UNWISE METHODS.

Many a good cause is injured by the methods taken to further it. These methods have been chosen with the best intention and with ardent zeal for the promotion of the work, but zeal has been misdirected, and the good intent did not save the cause from harm at the hands of its friends. We were walking in an outlying part of the city the other afternoon, and was surprised to hear the sound of singing, and then words of exhortation. A Gospel wagon was standing by the curb opposite a saloon, and the occupants of the wagon were singing and speaking to the empty street. There were none in sight when I first saw them, and soon some children gathered later. All about the saloon was absolutely quiet. It struck me that there was just a little of the Carrie Nation spirit in the procedure, and that the result would be to antagonize rather than to win for Christ.

The incident started a train of thought as to the methods we use in prosecuting our religious work, and as to the motives that often prompt them. Our mission is a mission of peace, not of the sword. We seek to bring into harmony, not to create division. True the result of our work, if it be genuine, will sometimes be the same as that of the Master's work—it will not bring peace, but the sword, it will create variance rather than harmony. But no one imagines that such was the Master's purpose. Nor should it be ours. We seek to win men from evil and for good, and the method that antagonizes often destroys the very effect that we are seeking to secure.

A WORD OF CHEER.

There are men whom it is good to meet. If we are in good spirits they increase the flow, if we are dismal they correct it. They look upon the sunny side of life and tell us what they see there. From the shadowed part they turn away, or at least refuse to speak of it to us. We like to meet those men. The world would be better if there were more of them.

We need encouragement to do our work effectively. No one can see the imperfections in it so well as we can ourselves. We contrive to cover what is imperfect, so that the ferret eyes of one who looks for faults cannot discover the flaw beneath. He may suspect it, and as a rule his words speak of suspicions, rather than of what he has seen.

Others need encouragement as we ourselves do. It is depressing to tell a man that he has done measurably well, or that his work is still far from perfect. Tell him what is good about it, and help him to something better. Get him to think about what is best about it, what is likely to do most good, and he will be in a better position to make his next essay more perfect.

Next to pointing out the imperfections in the work of another the most depressing thing is to dwell upon the imperfections of your own work. If you must talk about it tell of its brighter aspects, and speak of the difficulties you have been able to surmount. The discouraged man to whom you are speaking will take heart at your success, for it may be that he has had the same difficul-

ty, and is coming to think it insurmountable. Help him over by telling of your success.

The best time to begin this campaign of encouragement is when you are feeling at your best. The present is a good time, for example. You have come back from your rest feeling strong enough to undertake what oppressed you to think about before. Your spirits are fresher, your mind is keener, your grasp of things is more tenacious. Let some other share with you the benefit of your vigorous life. You will increase your own strength by giving of it to another. It is true of this as of the higher life, he that saveth it loseth it, and he that giveth of it freely keepeth it and increaseth it in proportion as he uses it in the help of others.

SUMMER PREACHING.

The summer is now almost over and so it may seem to be useless at this stage to tackle what has been called "the problem of summer preaching." As, however, summer returns and the problem with it, a few words may not be altogether out of place. We are not disposed to take the pessimistic view of one of our contemporaries which makes this statement: "Nothing remains to be done to signalize the low esteem in which summer preaching is held except to close the church altogether."

This was written just after the extremely hot spell in July, and we can certainly sympathize with the editor sweltering in his office when so many were rushing off to seek cool forest shade or refreshing lake breezes. It is a fact that some city churches with many of their office-bearers absent do exhibit themselves to the world in a somewhat disorganized condition, and we trust that these congregations may receive warning and stimulus from the Toronto Editor who does not mince matters but calls a spade a spade, and, as we think, exaggerates the number of spades. The article to which we refer does not give any definite plan for keeping the services bright and the churches full in hot weather, but in strength, we are almost tempted to say violence, of language it leaves nothing to be desired, as witness the following paragraph:

"Some sermons by summer preachers are stale and uninteresting beyond description, warmed over affairs whose original quality was indifferent, pretentious rhetoric, inept allusion, *non sequitur* reasoning, unrelieved by anything fresh, striking or memorable. Some preachers are juvenile, some are in their second childhood, and some are the nearest at hand and the cheapest."

Verily we are in a bad way. While the forces that make for and minister to pleasure-seeking are in full blast all strong, interesting men rush away from pulpits. The Church brings forth her babies or worn out old men, the halt, lame and blind; in fact the regular army is disbanded and the sick and wounded have to "hold the fort."

There is of course much virtue in the word "some"; it may be little or nothing, it does not mean sufficient to justify this large generalization or verify this gloomy picture. Even through the burden and heat of the middle of summer the great majority of the churches have steadily maintained their life and have recognized that summer and winter are alike to the Most High. We welcome back those who are now returning

from their needed rest with the reminder that the meaning of their rest is new consecration to their work and with the suggestion that those who keep the congregation together during the holiday weeks should receive the most inspiring ministry that can be arranged for them.

THE LATE DOWAGER EMPRESS OF GERMANY.

Since our last issue another death has occurred in the Royal Family. The sister of our King and the mother of the German Emperor passed quietly away on Monday Aug. 5th. It had been known for some time that this distinguished lady was suffering from a fatal malady, but the end was not expected quite so soon. When it did come the Dowager Empress met her fate with Christian resignation, remembering the exhortation of her noble husband to suffer without making complaint. The eldest daughter of Queen Victoria was a capable as well as a good woman and she seems to have gained the respect of those who did not follow Bismark's unreasonable and unreasoning example of hating her because she was English. Those who sit in high places have not an easy time of it, and it is well when they are sustained by the sense of having attempted to do their duty to God and man. To the late Empress a peculiarly difficult position was assigned and patience was a virtue which under all the circumstances it must have been very difficult for her to cultivate.

The Rev. Brook Foss Westcott, D.D., Bishop of Durham, who recently passed away, was a not unworthy successor of a series of great men, including Bishop Butler and Dr. Lightfoot. He was a scholarly man of a real catholic spirit and broad human sympathies. He had long ago made his mark as a commentator and expositor of Holy Scripture and took a deep interest in social questions. He was anxious that the Church should be a living force for truth and righteousness and not a dead institution or a group of factions contending over ritual. Bishop Westcott was the author of a number of books as well as of important articles in the 1863 edition of Smith's Bible Dictionary. His lectures on the Apostles' Creed contained in a small volume called "The Historic Faith," we would specially recommend to the general reader.

With Unexpected Blessings.

If we had only to demand from God just what we desire, and in the way and the time that suits our pleasure, then we would be snatching God's sceptre and trying to rule the Ruler of the universe. Did you ever know a child that ruled its parents without ruining itself? And if it spoils our children to have their own way, I am sure that it would be for our ruin if we could bend God to all our wishes. If this be our expectation from God, then the sooner we abandon it the better. God keeps all his promises, but he has never promised to let you and me hold the reins. He answers prayer, but in the way and at the time that his infinite wisdom determines. Some prayers are not answered at once; more than one faithful mother has gone to her grave before the

child for whose conversion she prayed has given his heart to Jesus. Some prayers are answered in a way so unlooked for that the answer is not recognized. Eternity will make it plain; for many petitions are answered according to the intention, and not according to the strict letter of the request; the blessing granted has been something different from what the believer expected. Jacob when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So God sometimes takes off his hand of blessing from the thing we prayed for, and lays it on another, which is more for our good than his own glory. He often surprises his people with unexpected blessings; and heaven will have abundance of such surprises.—Rev. Theodore L. Cuyler, in the Evangelist.

"JESUS WEPT."

This is a short text but it is full of meaning and very precious. Our Lord by the grave of Lazarus manifested His grief by weeping. The word "wept" in the text might be translated literally "He shed tears." Jesus of Nazareth was not given to weeping—there was no weak maudlin sentiment in his style of facing life's problems. He could be stern as well as tender, indignant as well as compassionate. But we rejoice that this is recorded not only that He was a man of Sorrows and acquainted with grief but also that He shed tears. It is not good to give way easily to weeping, a vale of tears is not a place for the believer to sojourn in, but tears are not to be despised, they are sometimes the most natural expression of emotion. If it is a weakness to yield too easily to tears it is also a weakness and a danger when pride or sullen unbelief refuses to yield to pressure and the pain strikes inward to the heart. In this respect also our Lord avoided the "falsehood of extremes." He could at times bear pain or suffer indignity in solemn silence but there were hours when the woes of humanity demanded even from Him the homage of tears. His tears were then natural and appropriate the expression of real emotion and the manifestation of a pure life. These tears are significant and a "quiet hour" may be well spent in meditation upon their meaning.

1. Tears of Sorrow.

This is real grief in the presence of death. The Son of Man standing by the open grave can speak strong triumphant words saying "I am the Resurrection and the Life" but He is not blind to all the havoc that is wrought in this fair world by sin, pain and death. It may be difficult for us to understand a life with such different and distant possibilities; but each mood is real and true. He who was appointed to be the Conqueror of death and hell tasted the bitter Sorrow which is the common portion of men. He we are told "was made perfect through suffering" and this was a part of the suffering this loss of a friend whom He loved. He passed through this sad experience which we know so well. To him the loss of Lazarus, the desolation of the home was real personal sorrow. When he heard that Lazarus was sick he abode two days still in the same place where he was but this was not indifference, it was one of the delays of love. He had His own purpose and pur-

sued it with dignified patience but He was not a stoic. He did not scorn tears which if they are a testimony of our weakness may also be a tribute of love. Hence one meaning of these tears to express sorrow when the shadow feared by man invades the home.

II Tears of Sympathy.

Paul sets forth the Christian duty to rejoice with those that do rejoice and weep with those that weep, and we may well say that Our Lord lived this before the great apostle taught it. When Jesus saw the grief of the sisters and the disappointment of their friends He also wept. He became a companion of the afflicted and shared in the sorrow of others. There are many who turn away with cynical selfishness from all sorrowful sights and resist all appeal for tearful sympathy. By so doing they intensify their selfishness and wither up the finer capacities of their nature. The Saviour came into the world to share our sorrows and so made them pure and sacred. He shows us that even if sorrow is not lessened by sympathy it is certainly sweetened. What we read in this chapter is a true narrative, a real history, but in the course of the ages it has become more; how many bereaved ones standing by the grave side have felt the burden lightened by the memory of the pathetic fact that "Jesus wept." The tears of Jesus then stand not only for his own personal pain but also for his real entrance into our life when it is overshadowed by a great sorrow. They teach us that a genuine sympathy is an important manifestation of Christian life and love. Our sympathy must not be the glib utterance of shallow commonplace but like Our Lord's must come from the fountain of deep pure feeling.

III His Tears of Sacrifice.

We do not read that our Master shed tears on the cross when the physical pain was most intense and the spiritual gloom the deepest, but surely these tears are part of his sacrifice, the Spirit of the Cross is in them, they have a helpful, healing virtue. We do not hesitate to call them tears of sacrifice, even though we cannot express all the meaning that such words suggest. There is a mystic meaning in the word Sacrifice which baffles all our theological explanations, and strains our poetry to its fullest tension. Our Lord's sacrifice was the sacrifice of living as well as of dying. He put his life into these tears as well as into the words of consolation, and miracles of mercy. Such tears have power at the throne of God and over the heart of man. To one whose sympathy has so much meaning we can come and say
Thou knowest Lord the weariness and sorrow
Of the sad heart that comes to Thee for rest,
Cares of to-day and burdens of to-morrow
Blessings implored and sins to be confessed;
We come before Thee at Thy gracious word
And lay them at Thy feet,
Thou knowest Lord. J.

There is no need to boggle too much over the phrase total prohibition. Old residents and modern statisticians assure us Canada is getting gradually more temperate. Every restriction of the traffic is prohibition by so much. If it can't be total, let it be as total as it can, says the London Advertiser.

The Inglenook.

A Daughter Worth Having.

Two gentlemen friends, who had been ported for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into a street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on the way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain.

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation, "Why, there is Nettie; wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh what lovely flowers! Whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said:

"Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to, for Freddie's sake; but, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess maybe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortable. Half the bouquets of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we got to the park. What made her so good and sweet to us?"

And the little girl whispered back: "It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage and treated them to oyster soup at the park restaurant.

At 2 o'clock sharp the next day two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the horse-car.—New York Evangelist.

"I hear you have a little sister at your house," said a Chicago grocer to a small boy. "Yes, sir," said Johnny. "Do you like that?" "I wish it was a boy," said Johnny, "so I could play 'nibs' with him, an' baseball an' tag an' all those things, when he got bigger." "Well," said the storekeeper, "why don't you exchange your little sister for a boy?" Johnny reflected for a minute. Then he said rather sorrowfully: "We can't now; it's too late. We've used her four days."

"But Jeannie, are you quite sure Mr. Bushby loves you? Has he ever spoken to you about it?" "Well, mother, if you could only see how he looks at me when I'm not looking at him."

Current Literature and the Classics.

We are apt to think, nowadays, that the great quantity of spurious literature which continues to flood the country has spoiled the appetite of readers for the masterpieces of literature, and yet it is remarkable how the taste for good literature survives among readers everywhere. This is attested by the large sales of sets of Scott and Thackeray, Dickens and Goldsmith, sold by subscription. It cannot be altogether that these are bought only to be placed on the shelf to adorn a library, for statistics show that many of these editions are purchased by people of no great means. Whether these readers are like a prominent author who, when asked: the other day if he had read a certain popular novel, replied, "I have no time to read current novels; I have not finished reading the classics yet," need not be inquired into too carefully. That a great number of readers still enjoy the classics is evidenced by the statement made by Messrs. Harper & Brothers that the sumptuous edition of Oliver Goldsmith recently published by them has proved to be one of the most widely-called for sets in their handsome subscription edition of the classics.

A Russian School.

BY J. T. GREENLEAF.

There lived a lad in Moscow
Named Ivanton Pacoskow,
Who went to school
And followed rule
Of old Professor Boskow.

His comrades were Wyzinski
And Feodor Duchinski,
And Searovitch,
And Polonitch,
And Paderew Polinski.

It took Professor Boskow
Full half a day in Moscow
To call the roll
And name each soul
Who came to him in Moscow.

To read and write did Boskow
Next teach the lads in Moscow,
But called to spell
They did rebel,
So queer were names in Moscow.

This roused the ire of Boskow,
Who shook the small Pacoskow,
With Sarrowitch,
And Polonitch,
And Gortachoff Penoskow.

He flogged them all and sent them home,
Did old Professor Boskow,
Till they could well
Pronounce and spell
Each proper name in Moscow.

"The Song of Sixpence."

Mr. Tyler thus applies to this nursery rhyme the way in which myths, or old-world stories, are explained. The four-an-twenty blackbirds, he supposes, are the four-and-twenty hours, and the pie which holds them is the underlying earth, covered with the over arching sky. How true a touch of nature is, "When the day breaks the birds begin to sing!" The King is the sun, and his counting out his money is pouring out the sunshine, like showers of gold. The Queen is the moon, and the transparent honey the moonlight. The Maid is the rosy-fingered dawn, who rises before the sun (her master), and hangs out the clouds (his clothes) across the sky.

The blackbird, who ends the tale in so tragical a way by snipping off her nose, is the hour of sunset.

Why Women Have the 'Blues'.

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

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

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

How a Spider Used Sixpence.

A correspondent sends us a remarkable instance of adaptation of instinct in a trapdoor spider. Says the writer: "A friend of mine noticed near his camp a trapdoor spider run in front of him and pop into its hole, pulling the 'lid' down as it disappeared. The lid seemed so neat and perfect a circle that the man stooped to examine it, and found, to his astonishment, that it was a sixpence! There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual). The coin had probably been swept out of the tent with rubbish." Commenting on this, a contributor to "Nature" says: "As is well known, the doors of trapdoor spiders' burrows are typically made of flattened pellets of earth stuck together with silk or other adhesive material. The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape and weight of the object selected to fulfil the purpose for which the sixpence was used."—*Sydney Bulletin*.

The Last Adventure of the Sky Pilot.

Ralph Connor has never told anything better than the last adventure of the Sky Pilot, which appears in Leslie's Monthly for August. The faithful blizzard, into which the Pilot has ventured on an errand of mercy, only to be utterly lost in the storm.

"Listen!" Bill said, holding up his hand, and we stood listening for our lives. But only the hissing boom of the blizzard beat upon our ears.

"I swear I heard something just as I—there—" He put up his hand again, and through the storm came the sound of a voice singing:—

"God in the midst of her doth dwell,
Nothing shall her remove."

Bill dropped on his knees, and taking off his cap he sobbed out: "Thank the good God! That's him. It's the Pilot." Then he sprang to his feet and yelled:—

"Hello! You dod-gasted fool-hunter, where in thunder an' lightning' air you, anyway?"

"Hello, Bill! Here you are, old boy."

In the bluff we found them; the Pilot livid with cold and near the last stage of exhaustion, holding up a stranger as they tramped wearily the path they had beaten around the horses to keep themselves from freezing to death.

"Oh, Bill," cried the Pilot, making a brave attempt at a smile, "you're a great man."

Bill held him at arm's length a moment, and then said solemnly:—

"Wall! I've come into contact with some fools, idjits, blanked idjits"—Bill had lost his grip of himself for a moment—"in my life, but such a blanked, conglomerated idjit, it hasn't been my pleasure to mix with up to this point in my career."

The Pilot by this time was in fits of hysterical laughter.

Exiles.

Exiled from home! The far sea rolls

Between them and the country of their birth;
The childhood turning impulse of their souls
Pulls half across the earth.

Exiled from home! From all familiar things—
The low-browed roof, the grass-surrounded
door;

Accustomed labors that gave daylight wings,
Loved steps on the worn floor.

Exiled from home! Young girls sent forth
alone

When most their hearts need close companionship,
No friends or hardly friendships may they own,
No voice of welcoming.

Blinded with homesick tears, the exile stands,
To toil for alien household gods she comes;
A servant and a stranger in our lands,
Homeless within our homes.
—New England Magazine.

"It's all very well for the minister to preach from the text, 'Remember Lot's wife,'" said an overworked, discouraged matron; "but I wish he would now give us an encouraging sermon upon the wife's lot."

Mother—"Tommy, I'm sorry that you and your little sister quarrelled about that orange and that James had to interfere. Whose part did he take?" Tommy—"Whose part? He rook the whole orange."

Spurgeon once called a gentleman Mr. Partridge by mistake. "My name is Partridge, sir; not Partridge," he replied. "Ah! excuse me!" replied the great divine; "I wont make game of you any more!"

A Kangaroo Mother's Courage.

The following, which, a writer in *Dumb Animals* tells us, comes from Australia:

The owner of a country station was sitting one evening on a balcony outside of his house, when he was surprised to notice a kangaroo lingering about, alternately approaching and retiring from the house, as though half in doubt and fear what to do. At length she approached the water pails, and taking a young one from her pouch, held it to the water to drink.

While the babe was satisfying its thirst the mother was quivering all over with excitement, for she was only a few feet from the balcony on which one of her great foes was sitting watching her. The little one having finished drinking, it was replaced in the pouch, and the old kangaroo started off at a rapid pace.

When the natural timidity of the kangaroo is taken into account, it will be recognized what astonishing bravery this affectionate mother displayed. It is a pleasing ending to the story that the eye-witness was so affected by the scene that from that time forward he could never shoot a kangaroo.

"Singing Birds Build Low."

One who had been listening while a bright girl announced most ambitious aspirations and purposes for her own life, answered gently: "You may be right, dear child, but do not forget that 'the singing birds build low.'"

Taking this as its text, the Philadelphia Public Ledger speaks these words of comfort fort to girls: "If your flight is above the roof trees, if your haunts are to be high up among the wind-rocked boughs, the home nest cannot fail to suffer loss. Apart from the loss to those who remain, the daughter goes out, often finds too late the low nest was safest and best. There are colder winds on the mountain crags, and it is the birds of prey that build their nests on high.

"After all one's thinking and talking of progress of man or woman, it is true that nothing ever comes to us that is so sweet as the life of home. Let women seek the largest culture, the broadest freedom, the highest service. All goes well while they keep the home love warm. When the love wavers it is time to pause. We are building our nests in the wrong place. Singing birds are to make melody, first, for our nearest and dearest, and when our best is too good for the home we are placing our nests too high."

A Heart Essential to Beauty.

Beauty itself is a very poor thing unless beautified by sentiment. The reader may take the confession as he pleases, either as an instance of abundance of sentiment on our part, or as an evidence of want of proper ardor and impartiality; but we cannot (and that is the plain truth) think the most beautiful creature beautiful, or be at all affected by her, or long to sit next to her, or listen to a concert with her, or feel a want in the room when she has gone, or a pleasure the more when she appears—unless she has a heart as well as a face and is a proper good-tempered, natural, sincere, honest girl, who has a love for other people and other things, apart from self-reference and the wish to be admired. Her face would pall upon us in the course of a week, or even become disagreeable. We should prefer an enamelled teacup; for we should expect nothing from it.

Ministers and Churches.

Our Toronto Let'er.

There has been little to chronicle in church circles during the past two or three weeks. Most of the pastors are absent, and the pulpits are filled by substitutes. The pews are not full, though there are plenty in the city to fill them. This is not due to the poor quality of the preaching, for were the pastors present the seats would be empty. There is a disinclination to attend church in the hot season and if the services are to be continued there must be some change in the manner of the service. At present it is an abbreviation of the regular order. Somehow one feels as if he were being deprived of a part of what he had been led to expect when in his place in the church, and a curious sense of aggrievedness comes over him. Better adapt the place and mode of service, and go out to the people if they will not come in.

In some instances where a distinguished preacher has taken the service there has been a good congregation. But he was there for but one day, and the neighboring congregations were smaller that day than usual. There are some who will always be in church, and who mark the vacation season by going to another than their own church. That is the full extent of their wandering. But there are many who are usually found in their pew at other times who do not enter a church twice during the hot summer months. There are hundreds more who do not enter a church at other times. The summer, with its long, warm evenings, when it seems impossible to stay indoors, offers an excellent opportunity to reach these. Let the services be held out of doors; let them be bright and full of encouragement. Let the aim be to attract rather than instruct, but beneath the attractive covering let truth be presented, and it will make itself felt. If two or three congregations were to give up their evening services, and unite in one of these outdoor services, the results would, we believe be at once evident. It is worth a trial, and it is not too early to begin preparing for them.

This summer has witnessed a greater disregard for the Sabbath than any preceding it. The unfortunate interpretation of the statute regulating Sunday traffic has borne fruit quickly and abundantly. The Sunday excursion is one of the regular institutions of Toronto now, and there are many who patronize it. It matters little that each one purchasing a ticket is acting a lie, that weighs nothing with them. One could understand the rush of many at first for the thing was novel, and there was a certain amount of daring attached to it. It has passed that stage and bids fair to become a regularly established thing in the near future.

The advance guard of the returning citizens may be seen on the streets, and their face step and brighter eye tell of the benefit of a few weeks freedom from the terrible stress of city life. Even if it has been with a string from the office that the master is obliged to leave, and if the checks upon the string have been annoyingly frequent, yet the change of scene has been beneficial, and he will come back again with stronger will and clearer brain. But the full benefit is seen only in those who have had a clear month in which to forget office life, who have left everything in the hands of others, and who feel as they must learn it all over again when they sit down to the desk again. These have entered upon a new lease of life, and the clock that marks the year seems to have gone back several degrees.

Some of our ministers have tried to combine rest and work in the vacation season, and we predict that the result will not be satisfactory. True they have become pupils who were teachers, but the mental attitude is much the same, and it is the mind especially that needs relaxing. These will come back to their work with the impulse of some new ideas, and with many new plans simmering in their brain, and for ten months must draw upon capital again. It does not pay.

The attention of our readers is directed to the Fall announcement of the Ottawa Business College which opens for the Fall term on Aug. 26. This old reliable school is magnificently equipped for its work and possesses the strongest staff of professionally trained instructors in business education in Canada today.

Western Ontario.

Rev. R. Fowlie, of Erin, is away for a month's holidays.

Rev. Mr. McIntosh, of Elora, has been preaching in Knox Church, Guelph.

While the Dresden church is undergoing repairs the congregation will worship in Shaw's Hall.

Rev. Thomas Eakin, M. A., of St. Andrew's, Guelph, has been preaching in Bloor Street Church, Toronto.

Mrs. Cameron, wife of Rev. Charles Cameron, of Windsor, died from injuries received by her clothing catching fire.

Rev. R. O. Cranston has been called to Cromarty, where he is offered a stipend of \$800; free manse and three weeks holidays.

For the first time the Methodist Conference is sending an ordained minister to Pelee Island. The Rev. Mr. Bryan, of Belfast, Ireland, went over in July.

Rev. W. A. J. Martin, of Brantford, visited Guelph a couple of weeks, and preached to his former congregation in Knox Church, where he is always welcome.

Rev. W. A. Maclean, of Oak Lake, Manitoba, has been visiting friends at St. Mary's where he preached in the First Presbyterian Church on a recent Sabbath.

Rev. B. Richardson preached in the Tilbury church last Sunday; and Rev. Mr. Johnston occupied the pulpit of the First Presbyterian church, Chatham.

Miss Bella Hood, second daughter of Mr. Thomas Hood, senior elder, of the church in Harrow, is training as a nurse in the Lakeside Hospital, Cleveland.

The Rev. A. R. Linton, of Harrow, preached in St. Andrew's Church, Amherstburg, on Sunday morning 11th inst. The Harrow Church is closed for repairs.

Rev. M. N. Bethune, who recently resigned the charge of the Presbyterian Church at Aylmer, will enter evangelistic work, after taking a course at the Moodie Bible Institute at Chicago.

Rev. Prof. Beattie, D. D., of Louisville, Ky., has been preaching in Knox Church, Galt, in the absence of Rev. Mr. Knowles. He also delivered an interesting address on the "Negro Problem" in the same place.

The corner-stone of the new Presbyterian Church at Alexandra Park, Brantford, was laid by Rev. Dr. Beattie of Louisville, Ky., on Thursday of last week. Dr. Beattie is a former pastor of the First Presbyterian Church in that city.

Woodstock seems to be a popular rendezvous for Presbyterian ministers in the United States when seeking a vacation. There are at present three of them summering there. The arrivals of Rev. P. R. Ross, D. D., of Waverley, N. Y., and of Rev. J. R. Sutherland, D. D., of Burlington, Iowa, are noted.

The Rev. Thomas Hood, B. A., our Essex County missionary on the Homan staff, has been inland along with Mr. Eitorish, of the American Presbyterian Mission at Chefoo, on a tour of investigation. They are again in Chefoo. They were well received, and apparently eagerly welcomed by the Chinese authorities, but were accompanied by a strongly armed guard furnished them by the American and British consulates.

The London Advertiser of the 14th inst., says: Rev. Wylie Clark, of Brampton, who is at present filling the pulpit of the First Presbyterian Church during the pastor's absence, was a busy man last night. During the evening he conducted services at a private funeral on Mill street, led the usual Wednesday evening prayer meeting, performed a marriage ceremony on Elias street, and, later in the evening, performed the rite of baptism in another portion of the city. The reverend gentleman's experience is probably unique.

Quebec.

The Presbyterian congregation of La-Guerre held a lawn social on the manse grounds under the auspices of the Ladies Aid Society on Tuesday evening 30th July. The people, young and old assisted with a will, and did all in their power to make the social a success. Their efforts were well patronized by friends from a distance. A more happy, hearty and agreeable gathering is rarely seen in any place. Providence favoured us with as fine an evening as could be desired. Financially and socially it was a success.

Eastern Ontario.

Rev. Dr. Stewart, of Prescott, joined his wife and daughter in a visit to Pakenham.

Rev. Mr. McKellar, Martintown, has been preaching in Knox Church, Cornwall.

Rev. D. M. Buchanan, Lanark, and Rev. Mr. McIlraith, Balderson, have been exchanging pulpits.

Rev. W. S. Smith, Middleville, has gone to the Maritime provinces, where he will spend his holidays.

Rev. W. S. Smith, Middleville, and Mr. D. Patterson, of the Mission, Lanark, exchanged pulpits on a recent Sunday.

Rev. R. J. Hutcheon has returned home after a much enjoyed holiday with friends at Kingston, Campbellford and other places.

Rev. Robert Laird, pastor of the First Presbyterian church, Brockville, has returned from a two weeks holiday at Prout's Neck, Maine.

Mr. McIntyre, a student of Queen's, has been taking his brother's work at Cumberland and Rockland during the latter's absence for a brief holiday season.

The proceeds of the garden party at the residence of Mr. Jas. I. Davidson, Ashburn, under the auspices of the Presbyterian Church, amounted to the handsome sum of \$300.

The lawn social at Harriston's Corners in aid of the Presbyterian church held on Geo. A. McEwen's lawn on Aug. 7, was a decided success, considering the state of the weather. About 350 were present and the amount realized was \$71.

A number of Plantagenet musical friends have secured copies of Rev. J. McLaren's new song entitled "Canada's Welcome to the Duke and Duchess of Cornwall and York." The song is a decided success and has received much favorable criticism.

On Sunday last, says the Packet, the pulpit of the Orillia Presbyterian church was occupied, morning and evening, by the Rev. C. H. Cooke, B. A., of Smith's Falls. There were good congregations, and a hearty service on both occasions.

The Rev. D. M. Buchanan, of Lanark, is spending his holidays on the Rideau and among the Thousand Islands, attending on the way the Bible Institute meetings at Oliver's Ferry. Mr. Robert Taggart, of Carleton Place, a student of Queen's, is supplying during Mr. Buchanan's absence.

Children's services were held in St. Andrew's church, Appleton, last Sunday morning and evening, and were largely attended. The edifice was tastefully decorated, and presented a fine appearance. The pastor, Rev. G. T. Bayne, conducted both services, and preached interesting sermons.

The death is announced of Mrs. Sinclair, wife of Rev. Geo. Sinclair, of First Presbyterian church, Port Hope. Deceased leaves in addition to her sorrowing husband, twin children, a son and daughter. Mr. Sinclair, who is ill with typhoid fever in hospital at Toronto, will have the warm sympathy of many friends in his sore bereavement.

On the evening of his induction Rev. G. C. MacLean received a hearty welcome from the congregation of St. John's, Almonte, as well as from the townspeople generally. The reception social was largely attended and was a decided success. Rev. A. A. Scott presided; and congratulatory speeches were delivered by resident ministers and others.

Mr. John Connolly, for many years principal of the Cornwall public schools, and more recently head master of the Model school in that town, has been appointed Inspector of Public Schools in Brockville. Mr. Connolly will efficiently discharge the duties of the important office to which he has been called; and Cornwall's loss will be Brockville's great gain.

The Presbyterians of Rockland though few in number are liberal as well as courageous. They have decided on erecting a commodious church edifice at a cost of about \$5,000. Work on the building has been commenced. Dr. W. D. Ferguson is treasurer of the building fund; and any wealthy reader of THE DOMINION PRESBYTERIAN, who would like to aid a worthy cause, could not make a better use of fifty or one hundred dollars than by contributing towards the erection of Rockland Presbyterian Church. Rev. Mr. McIntyre is carrying on a very useful work in this rapidly growing locality.

Rev. Mr. Bennett, of L'Original, is again seriously ill. He was removed to the Montreal hospital more than two weeks ago and his condition is deemed critical by his friends. From a later report we regret to learn that Mr. Bennett passed away in the Royal Victoria Hospital, Montreal, on August 10th, an affection of the heart was the immediate cause of death.

The congregation of Kinburn showed their pleasure at their pastor's return from his wedding tour and their appreciation of his services by assembling at the home of Mrs. A. Grant on a recent evening and giving him as a tangible token of their esteem for him and Mrs. McGillivray some fifty dollars, accompanied by a suitable address. Mr. McGillivray replied in a few well-chosen words on behalf of himself and his wife.

Rev. E. S. Logie, of Winchester, has been preaching in Calvin church, Pembroke; and Rev. Dr. Bayne, has been conducting anniversary services in Mr. Logie's church, Winchester, on Sunday, and delivered an address at a tea-meeting on the following evening, when the congregation went through the interesting ceremony of burning the mortgage which has been on their handsome new church since it was built.

Referring to Rev. G. C. McLean's induction as pastor of St. John's, Almonte, a writer in the Smith's Falls Record says: "This is the fifth pastor of St. John's, Almonte, in fifty years, Rev. Dr. Smith being the first in that time, followed by Rev. Mr. MacKenzie, who died in Almonte. Then came Rev. Mr. Edmondson, and then Rev. Mr. Mitchell, who lately resigned to go to Ottawa, and is now succeeded by Rev. Mr. McLean. Mr. McLean is a Scotchman, and this is his first charge. He was educated in Edinburgh University, taking a part of his theological course in Aberdeen and finishing it in the Presbyterian College, Montreal. He is only about 30 years of age, of good address, fine appearance, and is said to be a preacher of a good deal more than ordinary ability." Mr. McLean enters in this important pastorate with every prospect of abundant success.

Northern Ontario.

Rev. C. Tait, of Moonfield, preached at Mt. Forest on Sabbath last.

The call from Victoria Harbour, Moonston and Vasey to Rev. G. C. Little has been sustained by Barrie Presbytery.

Mr. Bruce Kennedy, of Orangeville, conducted the service at Black's Corners last Sabbath week in a very acceptable manner.

Revs. Matheson, of Priceville, and McConnell, of Creemore, are exchanging pulpits for a month during which time they are taking their annual holiday.

Barrie Presbytery has accepted the resignation of Rev. W. R. Johnson, Penetanguishene; and Rev. J. J. Rollins, M.A., was appointed interim moderator.

Rev. J. L. Simpson holidayed recently among friends in Kent County and on his return home spent a few days with Rev. L. W. Thom at Fleshertown preaching on the Sabbath.

Barrie Presbytery decided, after hearing representatives of the various stations interested, not to make any change in the grouping of the congregations of Waubushene, Victoria Harbour, etc.

The Rev. George Arnold, B.A., has accepted the call to Portage La Prairie, and will take leave of Coldwater on 2nd September. Rev. A. McD. Haig has been appointed moderator during the vacancy.

The Ladies' Missionary Society of Temple Hill Church, Rocklyn, recently held a festival which though somewhat interfered with by unfavorable weather was a gratifying success, the proceeds amounting to \$25.

The Ladies' Aid Society at Proton Station had announced for a garden party at the home of Mr. A. Sherson, elder, on Friday evening of last week, but owing to rain, a parlor social was held instead, which proved to be a pleasant affair.

Rev. Geo. McKay, of Caledon, who left with his family a short time ago to holiday in their cottage at Beaverton returned some days ago to spend a few days among his parishioners, but was suddenly called back to Beaverton, his second daughter having been seized with diphtheria. Mr. McKay will be absent until the first of September.

Ottawa.

The Rev. Mr. Hanna of Mt. Forest has been conducting the services in Knox Church, in the absence of the pastor the Rev. Mr. Ramsay.

The Rev. Prof. Jordan of Queen's University is delivering a course of sermons on the Lord's Prayer at St. Andrew's Church. The Rev. Dr. Herridge is not expected home before the second Sunday of September.

The Bank street Presbyterian church is undergoing extensive improvements. The Sunday school hall is being repainted, and new granolithic approaches to the main entrance are being laid. The work will be completed in about a week.

While out of the city enjoying the health-giving waters of Eastman's Springs, Rev. Dr. McMeekin is making himself useful by supplying the Presbyterian pulpit there. He preached morning and evening the last two Sabbaths and will the next. It is a Union Church and, so far as Presbyterian service is concerned, has been vacant for some time. Rev. John Hay, of Renfrew, another guest at the Dominion Hotel, assisted Dr. McMeekin.

Mr. Wm. Hamilton the oldest elder of St. Andrew's Church died recently in Scotland. For many years, in conjunction with Mr. G. Elliott, he conducted a large dry goods business in Ottawa. His business career was successful and honourable. Soon after coming to Ottawa he connected himself with St. Andrew's Church and was a valuable assistant to the Rev. Dr. Spence in every branch of Church work. As elder, session clerk, Sunday school superintendent and Treasurer, he served the congregation well. After a short residence in the land of his birth he was called to rest, leaving behind the record of a well-spent life.

Montreal.

Rev. Dr. Parsons, of Toronto, has been preaching in Crescent Street Church. Rev. Dr. MacVicar is interim moderator of session.

Mr. J. Burt Sutherland, who has recently been lecturing at Lachute, Brownsburg, Smith Mills, Georgeville, &c., left for a few weeks outing on the Atlantic coast, probably in the neighborhood of Boston, Mass.

The friends of the Rev. E. A. Mackenzie, pastor of St. Matthew's Presbyterian Church, who was reported dangerously ill at his home at Lucknow, Ont., will be glad to learn that a telegram has been received by Dr. R. Wilson, of Wellington street, from the physician attending St. Matthew's esteemed pastor, who says that Mr. Mackenzie is in no immediate danger. He is suffering from an attack of typhoid fever, which has been aggravated somewhat by a severe attack of Canadian cholera, which appears to be prevalent at Lucknow.

The death is reported of Rev. John Jones of Montreal. Mr. Jones was born in Wales 1835, came to America 1854 and graduated from Princetown College 1865. He was called to the Cote des Neiges Presbyterian Church the same year and to Brockville First Presbyterian Church the year following. He resigned his charge in 1869 in order to take a trip to the Holy Land and afterwards settled in Montreal where he built up the Mile End Mission (now Chalmers Church) and the congregation of the Taylor Church. The funeral took place at half past two on Thursday afternoon, August 15th and was conducted by Rev. James Fleck, pastor of Knox Church, assisted by Rev. Mr. Turner, at present occupying the pulpit of Chalmers Church.

Missionary Wanted.

Rev. Wm. Shearer, M.A., of Sherbrooke, Que., writes the DOMINION PRESBYTERIAN as follows:

Would you allow me through the columns of your valuable paper to call attention to the claims of a peculiarly situated mission field in the Quebec Presbytery. I refer to Chicoutimi, lately supplied by Rev. J. L. Campbell, B.D., and for which another missionary is immediately needed. It is a French community with 3½ English families. Besides preaching on Sundays the missionary or his wife is expected to teach school through the week. He should be able to speak both languages. The mission subscribes \$400 per annum, and provides house and fuel. The H.M. gives \$350 and the Government grants \$100 per annum towards the school. Mr. Shearer will be glad to hear from any one who would like to undertake the work.

Amherstburg.

Rev. A. R. Linton and Mrs. Linton, of Harrow, mourn the death of their little daughter, aged five years and five days.

The Rev. S. G. Livingstone and Mrs. Livingstone, of Alvinston, visited at Mrs. Livingstone's old home in Amherstburg last week.

The Sunday Schools of Christ Church, St. Andrew's and Wesley Churches had a union excursion to Belle Isle a week ago. The children were carried free by the schools and expenses were cleared all but the fraction of a dollar for each school to make up.

The Rev. Mr. Vining, wife and family are visiting in Amherstburg. Mr. Vining, one time pastor of the Baptist Church in Windsor, and of late years the zealous superintendent of Baptist missions in the west, is announced as successor to the pulpit in Aylmer.

The Jennings, of the rectory at Bayfield, are occupying the rectory of Christ Church, Amherstburg, during the absence of Rev. and Mrs. Parker on holiday at the site. Mr. Jennings is a strenuous advocate of union between the Church of England and the Presbyterian church as a preliminary to corporate unity of the Church in all her branches.

The Chinese Y. M. C. E., Montreal.

One of its members in a recent letter expressing a desire to be back at the meetings, translated the Chinese name C. E. Y. M., as it partakes of the nature of both, but to read it backwards would be more euphonious.

The subject last Sunday evening was Prayer, and was well considered. A member seriously ill and another doing gospel work in Toronto were remembered, and gratitude expressed for the return of one from Bangor jail, where he had been held a couple of months for unintentionally getting over the line while awaiting a train. After telling of his pleasure at return, one called for the singing of "God be with you till we meet again" (?) in Chinese as are all the exercises. A line "flowery flag" as they term it, was ever floating over the jail, but hardly "Love's Banner," restraining the liberty he longed for. However since 'tis said the word isn't in the Chinese dictionary, Western nations feel free to restrict their liberty of action. The distress by famine in Shansi and Honan was again referred to and some \$25 contributed. The titling plan for religious giving having been commended in this connection, one having put a bill upon the leader's desk spoke earnestly of the blessing of such opportunities of helping others. Another certainly exceeds the tenth, and said he would also give this year the proceeds of a little vegetable patch he cultivates in the rear of his shop, some \$22. Calls upon them are not infrequent for one thing or other.

The Chinese feeling that China is being divinely chastised, satisfaction was expressed at the loss of their faith in idols and turning to Christians for help. 'Tis said temples are being demolished, one extensive establishment burned, containing a forty feet high Buddha; and Li Hung Chang and the Shansi Governor have issued earnest appeals for help, the latter urgently requesting a prominent missionary to go and assist him at his capital. So other governors and authorities are discriminating in favour of missionaries, and showing their dependence upon them also, as would the Emperor, if he could. Such are clearly not "Boxers," and this is one of the best results of the recent uprising that Protestant missionaries are beginning to be taken at their true worth, and proper distinctions made between them and other adventurer Westerners and Allies and Roman Catholics too. All of which betokens early and great progress in China missions and even this famine may be a great blessing in disguise. Is the Church equal to this greatest it not last conquest of Christendom?

Rev. H. Crozier, of Ashburn, recently made a short visit among friends on his former charge at Grand Valley. Mr. Crozier's many friends were pleased to see him in excellent health, and also pleased to learn of prosperity on his present field of labor.

Rev. Mr. Patterson, Buckingham, has been holidaying in the neighborhood of Montreal. Mr. Pocock, of Queen's College, occupied the pulpit during Mr. Patterson's absence and commended himself to the people by his faithful discharge of all incumbent duty.

World of Missions.

The North Africa Mission.

This society has now 150 agents—men and women—in North Africa generally, besides 130 in Egypt. This mission was initiated in the year 1881 by Mr. George Pearse, Mr. Guinness, and Mr. Glenny. The first beginning was by Mr. Pearse among the Kabyles of Algeria. The Kabyles are in many respects a noble race—Mohammedans but “not at all deeply imbued with Mohammedanism.” The mission in Morocco, at Tangiers, was initiated in 1883. The Tunisian mission was begun in 1885. The Tripoli mission was inaugurated in 1887, and that in Egypt in 1892. The principal mission in Egypt is in Alexandria; but there are branches at Rosetta and Shebin El-Kom. The missionaries go out on their own initiative, with the concurrence and under the guidance of the council. Some have sufficient private means to support themselves; others are supported, wholly or in part, by friends, churches, or communities, through the mission or separately. The remainder receive but little, except such as is supplied from the general funds placed at the disposal of the council. The missionaries, in devotedness to the Lord, go forth without any guarantee from the council as to salary or support, believing that the Lord, who has called them, will sustain them.

Martyrdom of Blind Ch'ang.

The “Blind Apostle of Manchuria” is also among those who have won a martyr's crown. He and a deacon were seized by the Boxers and dragged to a temple. There they were told to worship the idols and burn incense. The deacon yielded, but old Ch'ang would not. He told his persecutors, “I can only worship the one living and true God.” When commanded to repent, he said, “I have repented already.” When asked if he would believe in Buddha, he answered, “No, I believe in Jesus Christ.” “Then you must die,” they said, and as the sword came down to behead him Old Ch'ang was singing a hymn. Many of the Roman Catholic converts also showed great steadfastness.

The Church of Scotland has been offered an African mission, along with an endowment and reserve fund amounting together to £37,000. It is the East African Scottish Mission, founded nine years ago by a mercantile company of Christian men, and endowed in memory of the late Sir Wm. MacKinnon, chairman of the mission, and the late Mr. A. L. Bruce, its honorary secretary. It is on the railway to Uganda, and its healthy site is 6,500 feet above the level of the sea.

An institution which has been established for seven years for the purpose of training foreign missionaries in the elements of medicine and surgery, has recently become an incorporated society, under the title of Livingstone College. New premises have been acquired at Knott's Green, Leyton, and it is intended that this building should be a permanent memorial in London to the work of Dr. Livingstone. About £4,000 have been subscribed, but it is believed that another £4,000 will be required to complete the work.

Health and Home Hints.

Cover sandwiches that are not to be served at once with a damp napkin and bowl.

Half a cup full of the juice of cooked rhubarb added to a tumbler of water is said to make a refreshing beverage.

Do not fry fish in butter, as it gives it a bad colour. Oil is the best, but if the expense is objected to lard or clean dripping may be used.

Old feather beds, if left on a grass plot during a summer shower, and allowed to get thoroughly wet, will, when dry and beaten, seem fresh and new again.

Yolks of eggs left over when the whites only are needed will keep for several days if they are covered with cold water. In hot weather it is well to change the water each day.

The finest of manicure acids is made by putting a teaspoonful of lemon juice in a cupful of warm water. This removes most stains from the fingers and nails, and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.

Creamed Ham.—Warm one cup of finely chopped boiled ham in one pint of hot cream. (Milk with a small piece of butter will do.) Stir into it quickly two well beaten eggs, add a little pepper and salt if needed, and turn at once over triangles of toasted bread.

Peach Charlotte.—Pare, halve and stone eight or ten peaches; put in a saucepan with a tablespoonful of butter and cook slowly until tender. Butter a charlotte mould and line it with slices of buttered bread. Spread in it a layer of peaches, then bread, and again peaches. Bake for forty minutes, and serve with a liquid apricot or peach sauce.

Apple Ginger.—Take a pan full of soft summer apples, pare, core and chop fine. Boil with nearly the same weight of sugar and half a dozen pieces (or more if it is liked strong) of white ginger root from the drug store. Two lemons, juice and rind cut into small pieces may be added. Cook slowly several hours until very thick and of a deep red color. It will keep in a jar for a number of months.

Green Pea Soup.—Cover one quart green peas with water, boil with one onion until they will mash easily. Mash and add one pint stock or water. Cook together two tablespoons butter and one of flour until smooth but not brown. Thicken the peas (which you may put through the colander if you like) and add one cup milk or cream. Season with salt and pepper. Strain and serve.

The early tomatoes are particularly good broiled, as they are not apt to be as ripe and luscious as later. Cut in thick slices, drain and dry in a towel, dip first into slightly beaten egg, to which a tablespoonful of water has been added, then into fine bread crumbs, and broil quickly over a hot fire. Serve on squares of toast garnished with watercress, and send round a cream sauce with the dish.

Tomato Omelet.—Beat well three eggs, a pinch of salt, and a teaspoonful of flour or a teaspoonful of cornstarch. Add two-thirds of a cup of strained canned tomatoes. Stir well and pour into a well-buttered spider. Cover with a tin cover and set a hot griddle on this. Place where it will brown, but not burn. When the mixture has thickened, slip a pancake turner under it, fold over, slip on a hot platter and serve at once.

No Joy in Life.

SO SAYS THE SUFFERERS FROM CHRONIC DYSPEPSIA.

A TROUBLE THAT MAKES THE LIFE OF ITS VICTIMS ALMOST UNBEARABLE—CAUSES HEADACHES, HEART PALPITATION, DIZZINESS, A FEELING OF WEARINESS, AND A DISTASTE FOR FOOD.

From “L'Avenir du Nord,” St. Jerome, Que.

Sufferers from dyspepsia or bad digestion are numerous in this country. Almost daily one hears some one complaining of the tortures caused them by this malady, and it is no uncommon thing to hear a sufferer say “I wish I was dead.” And no wonder, the suffering caused by bad digestion cannot be imagined by anyone who has not suffered from it. The victim is a constant sufferer from headaches, heart burn, heart palpitation and nausea. He has a bad taste in his mouth, is unable to obtain restful sleep and has always a feeling of weariness and depression. But there is a sure cure for this trouble and it is found in the greatest of all known medicines—Dr. Williams' Pink Pills for Pale People.”

Among those who have been cured of this distressing malady by Dr. Williams' Pink Pills is Mr. Alfred Chasbot, a well known farmer living near St. Jerome, Que. To a reporter of “L'Avenir du Nord,” Mr. Chasbot told the following story of his illness and subsequent cure:—“For three years I was almost a continual sufferer from the tortures of bad digestion. After eating I felt as if some heavy weight was pressing against my chest. I was racked with violent headaches; my temper became irritable; my appetite uncertain; my nerves were a wreck and I was always troubled with a feeling of weariness. I was able to do very little work and sometimes none at all. Although I tried many remedies I was unsuccessful in my search for a cure until a friend advised me to try Dr. Williams' Pink Pills. Any doubts I may have had as to the merits of these pills were soon dispelled, for I had not been taking them long before I noticed an improvement in my condition. I continued the use of the pills some weeks when I considered myself fully cured. Today I am as well as I ever was in my life, and would strongly advise all similar sufferers to try Dr. Williams' Pink Pills and I am sure they will find them as beneficial as I have.

Dr. Williams' Pink Pills cure by going to the root of the disease. They make new, rich, red blood, strengthen the nerves and thus tone up the whole system. Sold by all dealers in medicine or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Morning Star: The great majority of men have deep respect for religion. And since this is so, those political leaders who are religious are, other things being equal, always the most influential. No statesman touches the popular heart more surely, or himself rises more highly, than does he who on proper occasions, shows that he possesses the simple faith and reverence of a child in the presence of the Infinite.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary. Edmonton, Red Deer, 3 Sept., 3 p.m.
 Kamloops, Enderby, 4th Sept., 10 a.m.
 Kootenay, Cranbrook, B.C., 27 Aug.
 Westminster St., Andrews', Westminster, Feb. 28.
 Victoria, Victoria, 3 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
 Brandon, Brandon, 5th March.
 Superior, Keewatin, 10 Sept., 10 a.m.
 March, 1901.
 Winnipeg, Man. Coll., 6i-mo.
 Rock Lake, Manitoba, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 p.m.
 Minnedosa, Shoal Lake, March 5, 1901.
 Mellita, Caraduff, 12 March.
 Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Lambton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
 Chatham, Eldergrove, 10th Sept., 10 a.m.
 Stratford, Motherwell, Sept. 3, 1901.
 Huron, Clinton, 9th April.
 Sarnia, Sarnia.
 Maitland, Wroxeter, March 5 10 a.m.
 Bruce, Port Elgin, 10th Sept., 10.30 a.m.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

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

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
 Montreal, Montreal, Knox, 17 Sept. 9.30 a.m.
 Glengarry, Lancaster, Sept. 9.
 Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 am.
 Brockville, Cardinal, 2nd Tuesday July 2 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 28th, 10 a.m.
 Inverness, Whycomough, Mar. 19 1901 11 a.m.
 P. E. I., Charlottetown, 5th Feb.
 Pictou. Wallace, Oxford, 6th May. 7.30 p.m.
 Truro, Truro, 18th March.
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 26 March, 10 a.m.

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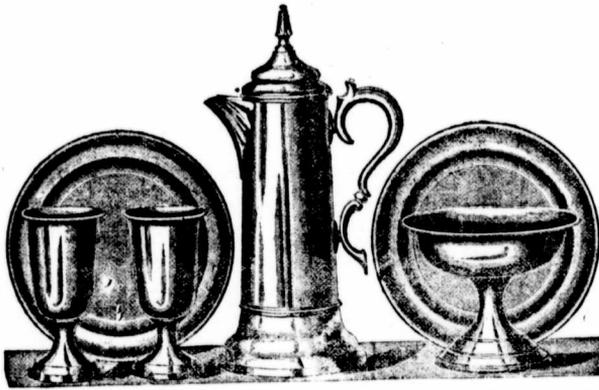
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 e Train No. 5 leaves Ottawa... 1:30 p.m.
 f Train No. 6 arrives Ottawa... 8:10 p.m.
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 Rev W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

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

CANADIAN PACIFIC

20,000 FARM Laborers WANTED IN MANITOBA and the CANADIAN NORTH WEST

The Canadian Pacific Ry will run FARM LABORERS' EXCURSIONS, 2nd class, to C.P.R. stations in Manitoba and Assiniboia, West, south-west and north-west of Winnipeg as far as MOOSE JAW, ESTEVAN and YORKTON

On AUGUST 8th, and 15th 1900, From Stations in Ontario, Sharbot Lake, Sudbury and East. And on SEPT. 9th, & 16th 1900, From Stations in Province of Quebec, Quebec, Magantic and West. Certificates will be issued entitling purchasers to a 2nd class ticket good to return to original starting-point by same route on or before Nov. 10th, 1900, at \$15.00, only on conditions named therein.
 For further particulars and tickets apply to nearest Canadian Pacific Ry Agent.

CANADA ATLANTIC RY.

8 Trains daily between 8 MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows:
 Trains leave Ottawa Central Depot daily except Sunday.
 6.10 a.m. Local, stops at all stations.
 9.00 a.m. Limited, stops Coteau Jet. only, arrives Montreal 11.20.
 8.00 a.m. Local, Sundays only, stops at all stations.
 4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
 4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
 6.40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.
 11.10 a.m. Montreal and local stations. New York, Boston and New England.
 12.15 p.m. Limited, Montreal and points east.
 6.35 p.m. Limited, Montreal and stations east.
 9.05 p.m. Local, daily including Sunday Montreal and local stations.
 Middle and Western Divisions: Arrnprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
 TRAINS LEAVE OTTAWA, CEN TRAL DEPOT:
 8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 1.00 p.m. Mixed for Madawaska.
 4.40 p.m. Pembroke and Madawaska.
 Trains arrive Western, Central Depot: 11.40 a.m., 8.55 p.m. and 2.50 p.m (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9.24. Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.
 5.30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7.13. Tupper Lake 10.45 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.
 Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
 Mixed for Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
 Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 8.35 a.m. Express stops at all stations west of Caledonia Springs.
 Leave Union Station; Express \$1.15 a.m. local 8.40 a.m., Express \$2.33 p.m., Local 6.29 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 11.30 a.m. 8.10 p.m.
 Place Viger Station 12.55 p.m., 10.30 p.m.
 All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station; Express 9.30 a.m., Express 4.10 p.m., Express 10.05 p.m.
 Leave Place Viger Station; Local 8.40 a.m. Local 5.45 p.m.

Arrive Ottawa

Central Station 6.55 p.m.
 Union Station 11.40 a.m., 12.35 p.m., 11.40 p.m., 9.55 p.m.
 1 Daily; All other trains daily except Sunday.

OTTAWA TICKET OFFICES: Union Station.

GEO. DUNCAN,
 City Ticket Agent, 42 Spark St.
 Steamship Agency, Canadian and New York Lines.