

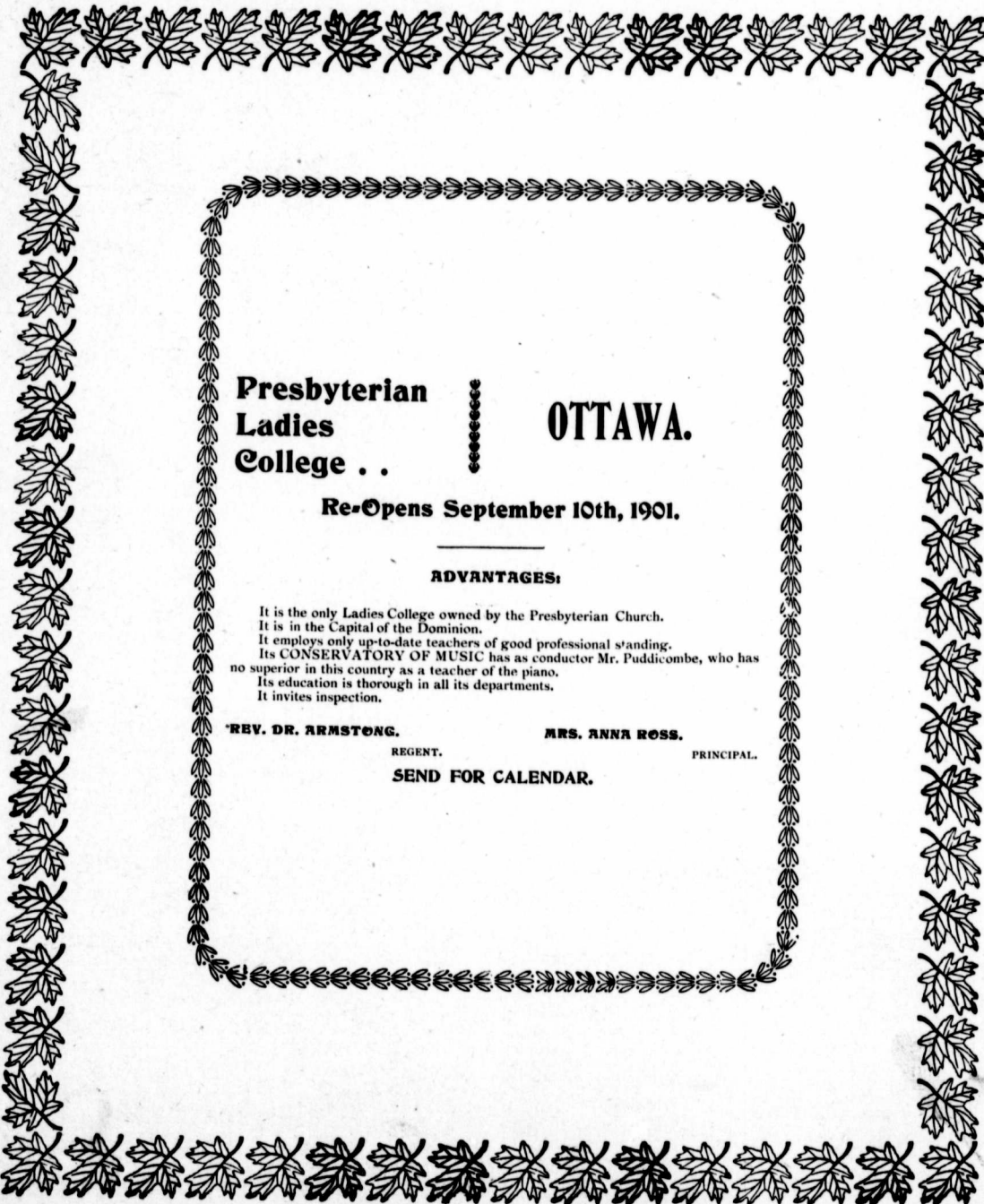
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In Uxbridge, on June 24th, the wife of Rev. J. R. Fraser, of a daughter.

DEATHS

Suddenly, on Monday night, at 37 Rosemount avenue, Annie Leckie Ferrier, beloved wife of R. Walter Oliver.

On June 25, 1901, at the residence of his son W. R. Haight, 446 Parliament street, Toronto, Channiff Haight in his 76th year.

At Tilsonburg, Ont., on Sunday, June 23, 1901, James Graham Vansittart, barrister, third son of the late John G. Vansittart, of Woodstock.

At Huntingdon, Que., on June 18, 1901, after a trying illness, born with Christian faith and patience, David A. Ross, blacksmith, a native of Larg, Sutherlandshire, Scotland, aged 59 years.

MARRIAGES.

At the residence of the brides father, concession, 4, Mara, on June 12th, 1901, by the Rev. A. C. Wisbhart, of Beaverton, Robert J. Broomfield, to Miss Maggie McNabb, both of Brechin.

At the residents of the bride's parents, Lachute, on June 19, 1901, by the Rev. N. Waddell, B. D., Mr. Thos. Henry Hume to Miss Mary J. S. Doig.

At the residents of the bride's parents, 599 Gilmour St. on Wednesday evening, June 26th, by the Rev. Dr. Moore, Frederick H. Crain, second son of the late Robert Crain, contractor, to Agnes J. daughter of Archibald Bowman.

On June 26, 1901, at the residence of the bride's parents, by the Rev. Colin McKechar, Frank Weldon to Catherine Campbell, daughter of Donald K. Campbell, of Lakeview, all of the county of Argenteuil, Quebec.

At the residents of the bride's parents, 33 Somerset St., Ottawa, on June 21, 1901, by the Rev. Dr. Wardrobe, formerly of Ottawa Emma Florence Cherry, to Mr. John Sherer, both of Ottawa.

At the residence of the bride's mother, on June 20, 1901, by the Rev. A. U. Campbell, B. A., Mr. Geo. S. Leask, of Leaskdale, to Minnie E. Smith, youngest daughter of the late Geo. Smith, of Sandford.

At the mance, in St. Sylvestra, on June 29, 1901, by the Rev. D. McColl, B.A. Andrew Smith of Inverness, Quebec, to Myrtha A. Longmore, daughter of Mr. John Longmore, of Inverness Quebec.

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Note and Comment.

Stonehenge has been cut off from Salisbury Plain by a wire fence and a charge of a shilling is made to visitors who desire to pass the barrier in order to get a near view of the monument.

The population of the municipal area of Dublin, including the independent townships, is returned as 347,104, and Belfast is 348,965, which gives the northern city a clear majority of 1861.

The total attendance at Glasgow exhibition to 31st May, since the opening is 1,757,201, which is 873,414 more than the number which in the same period of time had visited the Exhibition of 1888.

Herman Warszawiak, the converted Hebrew missionary, about whom there was controversy in the Fifth Avenue Presbyterian Church during the pastorate of Dr. John Hall, has applied for a discharge in bankruptcy.

According to the Lord Lieutenant, the poverty in the South of Ireland is caused by over-population, for there are no industries to attract the people to the towns, and the barren soil will not support all the inhabitants.

The preliminary figures of the Irish census which include returns of religious profession, show that nearly all the principal religious bodies have lost ground during the past ten years. The Roman Catholic loss is over 6½ per cent.

Dr. Buckley, editor of the chief Methodist Episcopal paper in the United States, says he regards the adoption of the individual communion cup as "the most consummate humbug ever foisted upon the Christian church."

General French has proved the most successful of all the British division commanders in South Africa. He has not only made no mistakes, but he has done effective work from the very beginning of his campaign in the eastern Transvaal.

There is some waking up to the necessity of temperance reform in Newfoundland. An effort is being made in St. John's, to close the liquor saloons at 6 p. m., and open them at 8 a. m. Also to have all the liquor sold analyzed, and to debar girls occupying the position of bar tenders.

John D. Rockefeller has given \$200,000 to found "The Rockefeller Institution for Medical Research." The gift is not intended for an endowment fund, but is for immediate expenditure. Mr. Rockefeller has for some time been consulting with eminent medical men as to the need of such an institution, and he has had the best advice. Facilities for original investigation are to be provided, especially in such problems in medicine and hygiene as have a practical bearing on the prevention and treatment of disease.

The Psalmody Hymns Committee of the Church of Scotland having reported that the majority of the Highland Presbyteries are in favor of the publication of a Gaelic Hymnal, the General Assembly has empowered them to adjust and issue a collection of Hymns in Gaelic.

Lord Overton, speaking in Edinburgh last week, complained that England dragged Scotland at her heels, and that, had it not been so, Scotland might have had a measure of temperance reform ere now. It lay with Scotland to show the way in temperance reform as in other matters of education.

A Philadelphia firm of auctioneers recently offered at one of their sales Robinson Crusoe's musket. It was a fine old flintlock. It was in the possession of a grandniece of Alexander Selkirk, and its pedigree is much more unclouded than is usually the case with objects of this kind.

The excavations in Carthage are producing excellent results. The Punic necropolis near the altar of St. Monica, at Carthage, has resulted in the finding of painted terra cottas, censers, figurines of women, bronze razors and engraved inscriptions of human beings, birds, etc., amulets of gold, silver and ivory.

The Duke of Connaught whose installation as Masonic Grand Master at the Albert Hall, London, will, it is now known, be attended by ten thousand brethren, is the 42nd Grand Master since 1717. From that year to 1813 Grand Lodge was presided over by 38 Grand Masters. From 1813 to 1901 there have been but four.

It is now stated that a treaty for the transfer of the Danish West Indies to the United States will probably be ready for submission to the Senate next session. Negotiations are progressing. The only point unsettled is that of the price. Denmark asks \$5,000,000 for the islands, while the United States offers \$3,500,000. It is expected a compromise will be reached at \$4,000,000.

Since the new treaties have gone into effect in Japan, foreign missionaries, in connection with all others who receive salaries, have become subject to the Japanese law of an income tax, which amounts to some 3 or 4 per cent. of salaries received. Thus missionaries there who receive as much as \$1,000 a year will henceforth have to pay a tax of \$30 or \$40 annually into the government treasury. Added to the largely increased cost of living in Japan, this will indeed be no light burden.

The approaching millenary of Alfred the Great lends special interest to the estate of Winklebury, in Hampshire, now in the market. It contains the well known circular camp of that name, said to have formed a stronghold of Alfred. Excavations just made by Reginald Smith, of the British Museum, have brought to light fragments of ancient British pottery. An examination was also made in the autumn of last year, and on both occasions bones of extinct animals have been discovered, showing traces of fire, pro-

bably sacrificial. The camp is believed to have existed before the Roman invasion. It was occupied as late as the 17th century by the Parliamentary forces when besieging Basing House.

An expedition of a private character dispatched from Norway last summer to Spitzbergen to exploit the coalfields there, has returned to Thronthjem with good results. In Advent Bay large coalfields were discovered and seized, and some 200 hectoliters brought home as a sample. The coals, which are said to resemble anthracite, are reported by experts to be of good quality.

The Mormons are making converts in New York and vicinity, even members of churches being led away by them. The New York Herald tells that a congregational church at Port Morris lost both the President and Secretary of its C. E. Society. There is, apparently, a very determined and well organized movement being carried on by the most skillful agents of Mormonism.

Hon. Mr. Mulock, who went to Australia to represent the Canadian government at the inauguration of the new Commonwealth, was ill most of the time he was in Australia. He was not able to participate in any of the ceremonies of the occasion. On his own account, as well as because he was Canada's representative, it is regretted that his trip was so unfortunate. He is now on his way home.

These are the days of Triumphant Democracy. A Dunfermline boy, without any inherited wealth or family influence, (says the Strathern Herald) set out to push his fortune in the world, and after becoming "rich beyond the dreams of avarice" he buys a noble Scotch estate, gifts million after million for the establishment of free libraries and finally "stagers humanity" by an offer of two millions sterling as an endowment fund for the payment of all the fees of Scottish students at the Scottish universities. A Ross-shire boy enters the army as a private, and after distinguishing himself on the field is made a Knight Commander of the Bath, and is appointed to one of the highest military posts in India as a stepping-stone to a higher post, as the country has learned to trust him as a military leader.

The following description of Mrs. Eddy, the founder and head of the "Christian Science" cult, may be interesting to some readers: "She is eighty years old; she has accumulated \$1,000,000; she has been married three times; she has one son; she lives alone, except for her secretaries and companions; she is frail, and with the common defects of age; she dresses richly, and wears jewels; she spends her time in writing 'inspired' literature; she is a little deaf and a little dim of vision; she is taller than the average woman, and her erect figure is well filled out; she has seven horses; she engages her servants from orphans' homes; she taught school in her girlhood days; she adopted a young Boston physician, whose legal name is now Dr. Foster E. J. dy; she shields her face while driving with a parasol to ward off 'malign influence.'"

The Quiet Hour.

Beginning of Sin and Redemption.

S. S. LESSON.—July 14th 1901 : Genesis 3: 1-15
GOLDEN TEXT.—Rom. 5: 20. Where sin abounded, grace did much more abound.

The tragedy of sin opens. The chapter tells

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our
woe."

Now the serpent was more subtil, v. 1. The external exciting cause of sin. The serpent is sly and creeps in when no one is looking, as we know from the stories of the cobra in India, which enters mysteriously and at night works its havoc. Thus also it is with sin, which is subtle enough to creep into our hearts when we are not looking. The serpent fascinates, holding by its charm the fluttering bird which cannot fly away. Sin is also powerful because it fascinates. There is a charm about the promise which it makes, that catches the unwary. Satan himself is transformed into an angel of light. Under this suggestive teaching we have therefore a warning of the ability of a foe who is able to use all the arts of persuasion. How we should watch and pray lest we enter into temptation! (Matt. 26: 41.)

Yea, hath God said, Ye shall not eat of every tree of the garden? An insinuating question, meant to suggest doubt and to stimulate curiosity; as when Satan said to Jesus: "If thou be the son of God." (Matt. 4: 6.) Not seldom does the temptation come to ask if it is really God who tells us not to do certain things, and thus we are tempted to argue about a course of action till at last we persuade ourselves that it is not very wrong after all, and that it cannot be against God's commandment. It is not well to reopen our moral decisions. This is often one of the ways in which the enemy is seeking for our soul.

The serpent said, Ye shall not surely die, v. 4. The untruthfulness of sin. It is not afraid to tell a lie, and it rests upon its falsehoods for power. Satan is "the father of lies." Sin says that we shall enjoy the pleasure and not reap any death if we do its bidding. Its boldness in false assertion is appalling.

And when the woman saw . . . she took . . . and did eat, v. 6. The evolution of evil. There are three stages: looked, look, did eat. This verse is the fateful one. The trust in God's goodness and words is shaken, and the longing after self-satisfaction grows strong. The dread glance does the work. Eve could have refused, had she only refused to look, but after she looked the battle was practically lost. It is the beginning always that is hard, and it is hard at first to do wrong. This is the cause why we are told to shun the appearance of evil. "Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away." (Prov. 4: 14, 15.) The two roads of right and wrong start from the same place and you can at first cross from one to the other, but ere long they diverge in opposite directions, after which it is very difficult to regain the old path. Under these circumstances it is well that we should have strong convictions about the importance of immediate refusal of sin. It seems a very little thing to yield to the first temptation, for then we

cannot see that it is the beginning of sorrows. "The steps by which the occasional criminal develops into the habitual criminal are slow and subtle. This is one of the tragedies of life. The circles of crime extend from heaven to the very murky depths of hell, and yet they are not far from any one of us." Let us avoid the beginnings.

I heard thy voice and was afraid, v. 10. The revulsion of feeling that follows upon doing wrong. The tree and the garden and all things looked very different after the fall; for the innocent heart was lost forever. A beauty had faded from the world. Increased knowledge in this case meant increased sorrow. (Eccl. 1: 18.) This torture of conscience is one of the worst of all forms of punishment; and surely many would be kept back from the deeds of wrong, did they only know that they were selling their most happy moments for nought. It is at least one factor in the favor of Adam and Eve that they were conscious of the wrong. To sin and not be ashamed is worst of all.

The woman gave me . . . the serpent beguiled me, vs. 12, 13. The excuse of sin. We are all prone to shift the responsibility of our faults upon others. Some will plead the circumstances which were too strong to resist. Others will plead their own weakness. But the very circumstances that give us the opportunity of doing wrong are also our opportunity of succeeding. Temptation tests our character, and man is always free to resist circumstances if he will.

It shall bruise thy head, v. 15. The beginning of redemption. God will not be overpowered by sin, but conceives a way to save rebellious man, and from this chapter onward until Jesus came, there is the gradual revelation of the divine love that seeks to save the world.

In the Night Watches.

In the night watches, when the hours are lonely,
I would commune with thee, my gracious
Lord;

Thy face would see, and, thinking of thee only,
My heart would listen for thy whispered word.

Low-breathed and tender, through the silence
breaking,

As with the sound of music, faint and far;
To hear thy still, small voice, my spirit, waking,
Attentive, waits, where thy great angels are.

The world forgotten, while these hours are drift-
ing,

I enter into thy most perfect rest;
As if on wings of gentle strength that, lifting,
Up-bear me, till I sleep upon thy breast;
Christian Intelligencer.

The world has only begun to see that no country is great and no cause just that does not help on the world's happiness and the world's good.—The Churchman.

If you would have the priestly gift of sympathy, you must be content to pay the price; like Him—you must suffer.—F. W. Robertson.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which worthily used, will be a gift also to his race.—Ruskin.

The Well-Spring of Joy.

Unless we "rejoice in the Lord," how can we, through the long work-day of life still chant our morning song? Joy that sprouts by the runlets of April is dead when August comes. He only who is planted by the rivers of water has the unfailing fruit of seasonable joy. Let there be no sap in a man's gladness but that which flows from "the things which he possesseth," and how easily is his moisture turned into the drought of summer. Be joyful in the Lord. Emulate old Habakkuk. He was no dry-weather Christian. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."—Maltbie D. Babcock, D.D., in Sunday School Times.

Ploughing and Reaping.

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their master's will;
The kings and nations drag the plough,
His purpose to fulfill.

They work his will because they must,
On hillside or on plain;
The clouds are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod his deserts broad,
Where monarchs dragged the plough,
Behold the seedtime of his word:
The Sower comes to sow.

—Edward Everett Hale.

Prayer.

Lord abide with us, for it is toward evening and the day is far spent. Come into our hearts, and break bread to our soul's hunger, and we shall know of a surety that it is the Lord. We are hungered and are smitten with thirst in the world; we cannot find satisfaction to our best desire; we have hewn to ourselves broken cisterns that can hold no water; God pity us and be merciful to us sinners. We long for forgiveness; it means release and liberty and hope and progress. We confess all our sins; we confess them at the Cross; and we behold the Lamb of God which taketh away the sin of the world. We come for light, we come for help; we are often in darkness and our life is a constant need; Lord, guide us with Thine eye, and feed us with Thine hand. And this we ask in Jesus' name, Amen.—Selected.

Sunday School Times: Next to being manly is to appreciate manliness. Next to being womanly is to appreciate womanliness. There is, indeed, a measure of the high quality in a man or woman that makes one recognize it when exhibited in another. It is the lack of the high quality that makes one undervalue it as it stands out in its commendableness. In view of this truth, we must remember that we disclose ourselves by our estimate of others.

Topic.—The Teaching and Practice of Jesus: The Business of Daily Life.

BY REV. G. D. BAYNE, B. A., PH. D., PEMBROKE.

The business of daily life is here to stay. It is a necessity of our existence. It is not only legitimate and proper, when conducted honorably and without injury to our fellow-men, but it has also the special attention and approval of Jesus Christ and his apostles. There is as much in the Bible about men's bodies as there is about their souls; and God is as really concerned about the life which now is as about the life which is to come. Since Jesus Christ worked at the carpenter's bench, all legitimate labor is sacred, and since the divine Son of God tasted death for every man, every man has a new value. He is a man for whom Christ died. He may be poor, unlearned and friendless on earth; he may be only a tramp—a penniless wanderer on the face of the earth—but he is a man for whom Christ died, and his interests are thought of and cared for beyond the stars. The very hairs of his head are numbered.

If Jesus Christ had been a visionary or an imposter, he would have ignored the temporal interests of his fellow men, as all religious humbugs have done from the beginning; but because he was genuine, because he was the divine Son of God, he was interested in all that pertains to man both in this life and in that which is to come. No marvel is it then that, in the days of his sojourn on earth, the weary and heavy-laden gathered about him and hung upon his words; that the great unwashed, unchurched throng that hung on the horizon like a dark threatening cloud turned to him as the flowers to the Sun—Phariseism and priestism had excommunicated them, but the Son of God loved them and they knew it, they felt it, they responded to it. No wonder is it, either, that the Book which tells of his love and sympathy, of his beneficent ministry and sacrificial death, has been wet with the tears of sorrow and thumbed by the horny hands of toil in all the ages since.

The gospel of Jesus Christ is designed to touch and hallow our life: at every point, and, of course, is meant to affect us in our social and business relations. It is taking the world a long time to learn the lesson of the sacredness of life and work; but it is being learned. Men are coming to see that no work, if it be legitimate, is common or unclean; that the old time distinction between "Sacred" and "Secular" is effete and unscientific; that God has linked together, in indissoluble bonds, diligence in business, earnestness of spirit and divine service; and what God has joined together no man may put asunder.

It is no sin to be rich and it is no sin to be poor. Nor is it any sin for a poor man to try to become rich by honest means. It is a sin of money but the love of money that is "a root of all kinds of evil."

These are the general facts of the case. But what does Jesus teach as to the relation of his religion to the business of daily life.

1. It is apparent from both the letter and the spirit of the Gospel that *the religion of Jesus Christ is not hostile to business*. Religion is above business, it is true. It is above business in character, in spirit, in aim. It is above business in its demands and in its final outcome. The issues of business terminate here; the issues of religion reach onward and upward forever. But there should be no quarrel or discord between them. There is no need to neglect one's farm, or merchandise, or shop, or politics in order to care for the interests of the soul,

Why should there be any hostility between grace and trade? By natural impulses, by the love of our kindred, by the divine law of labor, written in the structure of mind and body we are incited to toil. By yet profounder principles and more far-reaching laws are we led to think of God and prompted to worship Him. Religion and business, then, being alike essential they cannot be mutually antagonistic without making God the author of confusion, which is impossible. The same God who has put us under the necessity of work has put him under the necessity of worship. Yet who has not heard men plead the pressure of business as an excuse for their lack of interest in things spiritual? When, in the case of any man, religion and business come into conflict there must be something wrong either with the man, or his religion or his business. There is something rotten about a man's business when he has to work seven days in the week, or when he is obliged to work so hard during six days of the week that he must rob God and his own soul on the Seventh. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Vast business is no valid reason for little piety. There are men in all our cities who are first-rate business men and first-rate Christians at the same time. There have been men the sails of whose commerce have whitened all seas and yet whose Christlike lives and deeds of benevolence have reached even beyond their commerce.

2. *Religion is not intended to be divorced from business*. There are misguided people who seek to separate them. In this way they think to avoid antagonism. Religion, they say has no business with business; business has no business with religion. We will have both; we believe in both. But each shall be kept in its own place and time—the work days and tweed for business; Sunday and broadcloth for religion. Business has the shop, the market, the office, the counting room. Religion has the sanctuary. The former are placarded; "No admittance except on business"; on the door of the latter is written: "Devoted to religion." Each is rigorously confined to its own sphere. Yet, what think you would happen if a single petition of a prayer which such persons offer every Lord's Day were answered? What if, when they say "Thy Kingdom come," his Kingdom really should come! What a Crash! What an overturning! What an "unbalancing" of trade! What a house-cleaning in the realm of politics, if that petition were answered on the spot! Manifestly, religion and business are not to be divorced. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

3. *Religion is designed to be helpful to business*. How?

(1) *By sanctifying and making delightful the law of labor*. In the light of God's character of love and mercy, as revealed in Christ we re-read the words: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" and, in that light, we no longer see in them a threat or the pronouncing of a sentence of doom. But we read in them a beneficent law—a law that is on the line of original human endowments and one which, if obeyed, would make always for man's elevation and happiness. So then, labor is not drudgery any more, but service to God. Honest work is worship. Work cannot fret us if we love God and "do all

things as seeing him who is invisible."

(2) *By prompting to diligence*. From the days of Obadiah until now, the fact has been notorious that "the Saints make the best servants." "Seest thou a man diligent in his business, he shall stand before kings." From every direction godliness brings motives to diligence. By the shortness and uncertainty of life; by the sacredness of work; by the solemnity and strenuousness that eternity throws back over our span of life here; by the ever-seeing, ever-loving eye of the divine Father, and by our kinship with His divine Son and the redeemed in glory, we are impelled to make the best and the most of this present life.

(3) *By inculcating uprightness and integrity*. A Christian man is an honest man. There may be principle without piety; there can be no piety without principle. If a man is not honest he is not a Christian. Piety involves honesty and honesty makes for business prosperity in the long run. After all, who are the solidly prosperous men in the circle of our acquaintance? Are they not the men who have established a reputation for uprightness and fair dealing? They may be close; they may be exact, but they are honest. Your ambiguous man, your man of crooked policy does not wear. He gets found out. People may laugh at his tricks, but they do not trust him. Mutual confidence is the foundation of the social fabric. Without faith it is impossible to do business, and if there were no honesty, there would be no faith. Therefore it is that honesty makes for success.

(4) *By enforcing the law of love*. The teaching of Jesus soars very high regarding our social and business life. He says, "Thou shalt love thy neighbor as thyself." It is not enough to be honest. The law of the land may be satisfied with a hundred cents on the dollar; the law of love is not. To be the children of our Father in heaven we must be more than honest. How much does a man love himself? So must he love his neighbor or come short of heaven's law. But who does it? Not even they who say that they live without sin. Yet this is the ideal. What a transformation there would be in the world of commerce if this law of love were fully obeyed! And just in so far as it is acted upon does it tend to ultimate business success.

(5) *By enabling us to bear with the disappointments and losses that come to us in business*. Jesus teaches that "a man's life consisteth not in the abundance of the things which he possesseth," and so, when health or friends or comforts are swept away, we are led to "look for a city which hath foundations, whose builder and maker is God." Believing that all property is God's; that the portion which we call our own is only ours in a secondary sense, and for purposes of administration at that; believing that money is a means and not an end and that it can matter but little to his real interests whether a man is rich or poor, the child of God is not utterly cast down when riches take wings and fly away. It is plain that such a view of life and property must have a "nerving" and sustaining influence in the midst of the reverses that are often incident to business life.

(6) *By tempering business relations*, making men peaceable, gentle, gracious and considerate towards one another; teaching "every man to look not on his own things, but to look also on the things of others; establishing mutual helpfulness and trust; elevating the tone of Masterhood and Servant-hood, and promoting every real interest of man for time and eternity.

Our Contributors.

The Religious Outlook in Germany.

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

The problem which now confronts the Churches in Germany presents several features of unusual complexity. It has at length become evident, even to those who have exhibited hitherto a strange obliquity or indifference, that religion in this country has entered upon a new phase, and that the situation is becoming more and more difficult and critical. Earnest souls therefore are beginning to ask:—How will it all end? And the question has its interest,—when seriously weighed, a profound and absorbing interest,—not only for Germany but for the whole Continent, and also for many lands that lie beyond it.

It is abundantly clear that the present condition of affairs cannot long continue. Times of transition are of necessity times of change. Movement of some sort is inevitable, and the variation recorded must be either an advance or a retreat. What verdict then, touching the present religious outlook of this country, must a conscientious observer render? As a frequent visitor of Germany, and having enjoyed the advantage of several periods of residence here, I have been strongly impressed of late by the fact that certain radical changes in the situation have distinctly revealed themselves within the last few years. It is of some of these new factors in the problem that I shall now briefly write.

In dealing with all sorts of questions, too many are content to accept judgments which have been very hastily arrived at, and whose chief recommendation is that they are exceedingly plausible. But such judgments are almost uniformly unreliable. So it has proved in connection with the matter of which I am now speaking. One hears it continually affirmed that the outlook in Germany today is unusually hopeful; and beyond denial there are many facts which,

VIEWED SUPERFICIALLY,

seem fully to warrant this conclusion. At no period since the great revival of the sixteenth century has the outward observance of religion been so marked. Church Buildings are everywhere being renovated and enlarged, and more such edifices are now being built every twelve months than used to be constructed within as many years. In Berlin alone, more than twenty new Churches, —some of them most costly and ornate, and involving an immense expenditure of money,—have been erected within less than two decades. And every Sunday, in this city at least, these churches are filled, the aisles also are often packed with men and women, who willingly remain standing there for fully two hours. I have seen crowds waiting on the pavements quite forty minutes before the service was announced to commence, and long before the church doors were opened. In a word: attendance at public worship shows a marvellous advance upon what one was accustomed to observe fifteen or twenty years ago; and, moreover, the proportion of men present has conspicuously risen. The streets, too, speaking generally, have become unusually quiet, nearly all the shops being closed during a considerable portion of each Lord's Day. Save that Germany is happily free from that rowdiness and degrading excess which must ever accompany the indiscriminate sale of intoxicants,—though, in this respect, there has been of

late a marked and serious degeneration,—a Sunday in Berlin today might almost be mistaken for the corresponding day of the week in Edinburgh or London. It is true that a certain amount of work is permitted both in public and private offices, and the popular sentiment demands it. Thus the Postman is everywhere gladly greeted, as he makes his morning call. The Sunday newspaper is eagerly awaited. Many professional men and business men make regular stated-appointments for this day. On the other hand, more rigid than we are, no newspaper work can be done here on the Sabbath, and so the morning Journal is never ready until nearly noon on Mondays. Of course the Germans do not possess, nor do they desire, nor would they tolerate such legislative restrictions as prevail in some parts of the world. A long course of education has produced its legitimate result: and the majority here are determined to pursue "the former way," even if it be not always "the more excellent way." Yet after every deduction has been made, Germany must be said to occupy easily, in this particular, the foremost place among her Continental neighbors. The observance of one day in seven, as a time when religious impulses and duties are to be given the first place, is now a recognized law throughout the fatherland, and this visible respect for the Sabbath has unquestionably lifted that day to a higher and more honorable plane than it has occupied hitherto.

What is the explanation of these noteworthy and commendable changes? There are several cases which might be named, and which will readily suggest themselves: but I want here to call attention to one impelling factor which though very easily discoverable, has been strangely overlooked. It is a factor of the greatest moment, however, in connection with the present inquiry. It is this; persons very high in authority have set the people a new example in reference to the Lord's Day, and the example has proved effective.

Let us take, first of all, the action of the Emperor, than whom no ruler in Europe is more deservedly popular with his subjects. For no ruler of today has identified himself more closely with the interests and aspirations of his people. Literally everything that concerns them has an immediate interest for him and instantly he manifests that interest, whether it be within the domain of politics, commerce or education. His acquaintance with men and affairs, with art and literature, and with those subtle undercurrents by which popular opinion is most easily swayed, is phenomenally wide. Perhaps he is needlessly protuse in his references to his "mighty Ally, the Eternal God in Hebrew"; but to all appearances he devoutly believes every word he says, and men see that he is sane enough to remain ceaselessly vigilant, not forgetting to keep his powder dry. He may be led, in the multitude of his public utterances, to give voice occasionally to some blazing indiscretion; but he invariably speaks with a purpose, and that purpose he is not likely either to surrender or modify. None can fail to mark his tireless energy, his indomitable pluck or his unflinching courage. He may demand of the State huge expenditures for various national undertakings, but he has shown himself to be wide awake and far-sighted. And so the stories which one sometimes encounters abroad, touching the Kaiser's

being disliked by the German nation, find neither expression nor sympathy here: for such fabrications are self-evidently fictions. A crowd in Berlin does not loudly "Hurrah," after the manner of similar gatherings made up of Englishmen or Canadians: but the loyalty of the heart is just as real and profound in the one case as in the other. Apart from a little group of discontented agitators and demagogues, I have no hesitation in saying that the Kaiser, in his own country, is everywhere respected and admired. The people are sincerely proud of him, and they find hundreds of ways in which they effectively prove it. For this reason, the imperial lead is certain to be enthusiastically followed. And the emperor has openly declared himself to be on the side of the church. He attends its services regularly, and withal in a quiet and quite unostentatious manner. Moreover, not only does he thus set his people an excellent example: he has caused it to be known that business must cease during the hours of Church service, so that those of his subjects who desire it may also be able to attend the diets of worship.

Or take the action of the Empress, who is certainly not less popular or beloved than her august husband. Sometimes one feels tempted to believe that she will yet share the unique honors now universally accorded to good Queen Louise. Everyone has heard of her devotion to the three K's, viz. *Kirche, Kinder and Kuche*. Beyond question, in all that the Kaiser has done to promote the advancement of the cause of religion in Germany, he has been uniformly and most loyally supported by the Empress. It would not be surprising to discover that it is due even more to the strong Christian convictions of his Consort than to the Emperor's own initiative that so much has been done, and so vast a transformation effected, in so brief a space of time. Be that as it may, the Kaiserin is ceaseless and unwearied in good works. The building of new Churches has received from her the impulse of many gifts, not less than the impetus of timely suggestion and kindly encouraging words. But, above all else, the Empress has shown herself a sympathetic Christian mother in her own home. With the greatest care she has watched and superintended the upbringing of each of her children,—a fact which is not only delightful and most winsome in itself, but which is fraught with priceless promise for generations to come. Is it any wonder that such a woman should always feel a sense of deep and personal responsibility alike for the temporal and spiritual welfare of the millions over whom she helps to bear rule?

Others, like-minded, might be mentioned; but a full enumeration of those occupying high positions in Germany, who have assisted the Christian cause through the influence of their presence and their means, would detain us here too long. Many will doubtless recall the devoted activity of the Countess Walderssee, who was instrumental in securing the introduction of the Young Men's Christian Association into Germany. I think this noble woman is likely to be longer and more gratefully remembered, in the annals of Christian crusades, than even her celebrated husband who is now so prominent in China. The obstacles she had to surmount in her courageous and persevering efforts, were simply tremendous. She,

be it remembered, had not to help her the prestige which appertains to a reigning Empress: and the office of leadership is not willingly accorded in Germany, to even distinguished representatives of her sex. Doubtless Count Bernstorff's name will also suggest itself, as that borne by a man who for many years has used his wide influence for the promotion of every good cause. Surely a country is to be congratulated, and even innocently envied, that can point with pardonable pride to a list so long and so illustrious.

UPON CLOSER INSPECTION,

however, the outlook seems somewhat less promising. Events are continually occurring which compel the renewal of the question:—"Is this rapid multiplication of Churches, and this vast increase in regular Church attendance, traceable to anything like a genuine revival of religion in the hearts of the people?" I think he would be a rash man who would meet this inquiry with an unflinching affirmative; and the longer one pauses to deliberate, all the less likely is the answer to be given in that form.

When we get down to the really pertinent and interpretive facts, no mere movement in the matter of Church attendance and Sabbath observance can suffice to reassure us. I fear it is too largely the truth that these overflowing audiences represent, in countless instances, a mere conformity to custom. It is today "the correct thing" here to go to Church, just as seventy years ago it was the correct thing to sneer at such a practice. The multitude very naturally follows when an Emperor, and some of the conspicuous members of his Court, are found to lead the way. Official suggestion and especially the habit of the military element, is nowhere so quickly noted and copied as in Germany; and it has often been remarked that, at religious services, the presence of military uniforms greets one on every hand. Besides, when a man is compelled to close his shop on Sundays, and there is nothing to be gained by his staying at home, there exists considerably less inducement, than formerly to absent himself from Church. Yet further: the ecclesiastical structures of today are much more attractive than they used to be. Organs and trained choirs have been largely introduced, and the services of the decorator and upholsterer are no longer viewed with distrust or contempt.

Unfortunately Theology in Germany is still too largely an affair of the intellect. It is regarded and studied too exclusively from the purely scientific point of view. It makes faint appeal to the heart, and it evokes thence all too scanty a response. Hence the pulpit in this country is robbed of more than half its power. The great majority of hearers: neither understand, nor desire to receive, its high message. This statement is pre-eminently true of the working classes. Embittered by many a grievance, forced by remorseless necessity to toil early and late in return for very meagre wages, and too often regarding the clergy as members of that numerous and privileged official circle with whom they have more than enough to do already, great multitudes of these men never dream of darkening a Church door.

Then when one proceeds to make enquiry concerning the average morals of the people, alike among the wealthy and

the poor, the outlook is again found to be very seriously shadowed. The wrongdoing of the millionaire banker, whose iniquities were recently unveiled and who is now complying with the terms of a very severe sentence, cannot be ignored or forgotten: and, when we arrive at the opposite end of the descending social scale, similar flagrant offenses immediately confront us. Criminal statistics certainly fail to show that the restraining influences of religion are contriving to make themselves felt: the civic and national situation seems to be growing worse rather than better. Immorality, after all these years of counsel and repression, is steadily maintaining its advance. Bribery and perjury have become terribly rife. The Sternberg investigation revealed to many a whole new world of depravity: for almost as much moral enormity was discovered to exist in the conduct of those who were *not* placed upon their trial,—even among some of those who had been appointed to select and arrest such misdeeds,—as that which has now blasted the name of the central delinquent in that affair. And yet all these things have lately been done in Berlin, in a city which some over sanguine admirers have begun to point to as a model!

If we examine also the popular pastimes of the people, they are certainly not above reproach. In this connection it will be remembered, of course, that Sunday is still the chief day of recreation in this country: it is the day when the choicest programmes of all sorts,—in Opera, Theatres, Gardens, &c.—are invariably provided. Many persons betake themselves to the cool and quiet galleries of some Palace or Museum. And Art has secured many a true votary here, in men and women upon whom its elevating influences have made themselves felt. Yet there is another side to this argument. In particular, as I daily go along the streets, or as I pick up an illustrated paper in some café, I am being reminded all the time that there is much that passes for Art today that is thoroughly disgusting and degrading. Even in much more responsible quarters, delineations of various kinds are permitted which should be sternly stamped out. No one who knows me is likely to charge me with being prudish, but I am free to say that no good can come to a city or country where such pictures are displayed without instant emphatic protest both from the civic censor and the Church. Is it surprising that, if one visit even many of the better Theatres and Music Halls, speedy warning is furnished to the wise to seek for recreation somewhere else. Yet it is the lower class places of entertainment that are multiplying the most rapidly; and these are often indescribably base. It is true that many protests of a kind have been framed and have in a half-hearted sort of way been supported: but the thing complained of is growing more rampant than ever. Well now, when we take into account that, no sooner is church over on Sunday morning, than the worshippers hurry home to an early dinner, spend the rest of the day in some crowded Park or Restaurant or on some public Excursion, and then wind up the afternoon and evening at some Theatre or variety Entertainment, it will not be deemed an exaggeration if I say that such a Sabbath of spending the latter half of the Sabbath terribly handicaps the efforts of the preacher. Almost inevitably, the edge of

his most serious admonitions becomes blunted and ineffective.

Let the Church Inculcate the Truth,

EDITOR DOMINION PRESBYTERIAN:—While I am strongly in favour of the abrogation of the legalized liquor traffic, it seems to me that the church makes a mistake in using the pulpit for the advocacy of this or kindred remedies for national intemperance. I do not mean that the duties of Christians individually and collectively to discountenance the evil and its course should not be pointed out. But the discussion of the political issues connected with even such a question could well be left for the platform or the press. Whether high licence or low licence, the Gothenburg system, under charge of the parish and blessed by the parson, or clubs for workmen, with billiards, cards, and other counter attractions to the dive; partial prohibition or total prohibition, is the truest and best remedy for the drink evil could well be left for discussion and decision in other arenas than the pulpit, the Synod, or the conference. What then, it may be asked, would I have the Church do? Not remain a silent or indifferent spectator of this great conflict, surely? No, certainly not. The church should be the centre, and rallying point of Christian Temperance effort. Perhaps my view can best be expressed in the words of Professor Herrold, when asked for his interpretation of the words "Resist not evil." He said in part. "It seems to me that the saying means that the right economic of John's kingdom of heaven for us is not to spend our time in attacking the evils that are, but that we are to bring in the good, trusting that it will of itself drive out the evil; that we are to drive out the darkness by bringing in the light; that our attitude is to be a positive one towards the future and its promise rather than a negative one towards the past and its shadows. It does not mean at all that we are to withdraw from the human situation as we find it, but that we are to stay with that situation just as long as there is any evil in it, for ever holding up the light and truth." In other words, let the church inculcate the truth, and good laws and correct living will follow as a natural result. Yours faithfully,

G. H. H.

If Life Is Short.

By Joseph Parker, D.D.

We think that if a man should say in a great high pulpit, "Man is mortal," that he is speaking a platitude. He is speaking all mysteries in one. We are the platinues if we make a platitude of so profound an observation as the mortality of man. How suggestive it is! If life is short, what are the best things in it, the wisest, the deepest? Let me get hold of them. If life is short, what is the most important thing to be done? There are things to be done that are of varying importance and degrees of value; tell me O sir, if thou knowest, which is which, where is the accent, the emphasis, the responsibility; I do not want to fool away my time, I want to get hold of the most living, pulsing, throbbing moments, and get out of them what immortality I can.

An outgoing love is the only preservative of an indwelling faith.

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

Ottawa, Wednesday, July 3rd, 1901.

The arrival of the Rev. Campbell Morgan to take charge of the work at Northfield was saddened somewhat by the very serious illness of his wife. That anxiety has happily passed, and Mr. Morgan has been interviewed respecting his plans. He again states that he is not to be looked upon as Mr. Moody's successor, for he will not bind himself to carry on evangelistic methods. Rather he will devote his energies to creating new centres for Bible study among members of churches.

Rev. W. W. Morton, in the New York Observer, enters a protest against the unintelligible reading of the closing verses of the eighth chapter of Romans. Nine out of ten read these verses as if they were question and answer. They carry their own answer in the form they are asked. If there be any answer it is found in the closing verses, verses 37 to the end. The protest is a necessary one. The passage is one of the noblest in all Paul's writings, and can be read so that its meaning is perfectly clear to any hearer; but in almost every instance its meaning is marred by the reader.

The season has come that reveals what creatures of habit we are. Even in our religious life we are not free from following the customs about us rather than the promptings of our inner life. We have been pretty regular in attendance at the house of God, and on all its ordinances; but we are spending the summer months where there is no church of our own denomination, or at best a rather uninteresting one. Few attend its services, and we, though priding ourselves upon our regular attendance at our home church, join the majority, and swell the ranks of the stay-at-homes. One wonders at times whether we attend our home church to worship God, or because most of our acquaintance attend.

THE DOMINION PRESBYTERIAN

LEADERSHIP.

Some men are born to lead their fellows. Gifted with the power to lead men, to learn their weaknesses and their strength; gifted also with power to read the times, and to discern the best way to remedy them, they call, the men follow. The gift is a dangerous one if the man who possesses it is not himself a follower. The temptation to use men for the furtherance of his own ends is too great to be put aside, and grows with the using.

In Church and in state there have been those who were endowed with power to lead, and who have used it selfishly. In Church and in State there are men still who would fain usurp the place of the natural leader, that they may make men do their bidding. At times these usurpers succeed. Their wonderful effrontery stands them in good stead, for there are always those who follow unquestioningly. But the true leader is never forward. John Knox had to all but be dragged into the position for which he had been so liberally endowed. In this the true differs from the false.

Leaders of men are a necessity. The people cannot lead. The people do not know their own mind, and if no one mind directs them, they follow any wandering light that shows for the moment, as long as its flickering flame lasts. There may be a seeming lack of leadership, however, resulting from the desire of a real leader to keep himself in the background. In a recent representative meeting the old leaders were forsaken, and it seemed as if the body of representatives had broken from all control. It was not really so. They were led, but by a stronger mind than before. The real leader did not appear, and it may be was himself unconscious of the commanding position he held among his fellow-representatives, but his leadership was real, and we shall be surprised if ever the old leaders regain control of that representative body. It may be for better or for worse, but the change has come.

THE BIBLE STUDENT.

The pages of the Bible Student will be followed with keen interest during the next six months, while the discussion covers one of the battle-fields between the old and the new Criticism. In the July issue Dr. W. J. Beecher discusses the International Lessons in their literary setting. His opening sentence prepares the reader for the spirit of his paper. "If a man should devote his time to the great paintings of the world, scraping off grains of pigment or clipping shreds of canvas, and subjecting them to chemical analysis, he might thus be doing valuable work, but that work would not be in any sense a proper study of art". The analogy will be at once seen. The Gospel in Genesis, by Dr. J. A. Kelso; and The Fall and Modern Thought, by Dr. D. S. Grogery, take us at once into the heart of the present day controversy. Amid much else that is interesting Bible students will turn to those papers that deal directly with the passages now being studied in the homes and in the Sabbath Schools of English speaking lands.

THE SUMMER PREACHER

Many of the pastors will be absent during the months of July and August. Their work will be taken by others, and in many instances those who supply will be made to feel that they are tolerated only because better can not be secured at this season. In some instances it will be plainly intimated that all who counts for anything are absent; that some sort of service will be maintained, and that if only the form be there it will satisfy. This is not the rule, but altogether too much of it appears in the attitude of congregations toward the men who preach for them on the Sabbaths when the regular minister is absent.

The minister who has to face empty pews needs the support of at least courteous attention. We heard of one instance where the minister, rather a popular preacher, by the way, was instructed to go to the hotel. He entered the vestry to find the caretaker there. He found his way to the pulpit, conducted the service, went back to his hotel, and repeated this performances for several Sundays but saw no member of session or member of his congregation, other than the sexton during all his term of service. That was cold-blooded enough. It said as plainly as acts could say it—We pay you to do our preaching, but we want nothing further to do with you.

It is a little thing, apparently, to speak a friendly word to the stranger who has just conducted, or is about to conduct the service in your church, but it tells in the life of even the most stolid. The preacher who knows nothing of the individual needs of the people to whom he is speaking must needs draw the bow at a venture. That in itself is a trying operation. To shoot into the air is painfully unsatisfactory. But to learn that even the random shot found a vulnerable mark gives a glow to the heart of the man who is apt to feel that he might as well have remained silent.

We would suggest that during the summer months, a few of those who have been detained in the city or town, make it a point to say some friendly word to the men who preaches to them during the pastor's absence. It will brighten the service for themselves, and make it more effective for all. It will send a man whose week's vacation is robbed of its helpfulness, at times, by the thought that he has failed in his message, back to his own work with better heart, as well as with brighter outlook.

When the Toronto Telegram attributes the opposition in the General Assembly to the reception of Rev. J. C. Madill to political partizanship it makes a great mistake. The feeling against Mr. Madill was largely due to two considerations: in the first place it was thought he should have placed himself right into the Congregationalists before applying for reception with the Presbyterian Church; and in the second place his whole past record has not been such as to inspire confidence in either his good faith or good judgment. It is certainly in Mr. Madill's favour that members of the Winnipeg Presbytery made such a hearty and unanimous plea for his reception again into the Church he so insolently flouted a few years ago.

UNCERTAINTY in HONAN.

Rev. T. C. Hood, of our Honan Mission, writes to Rev. Dr. MacKay, Toronto, from Chefoo, China, under date May 17th, 1901, as follows:

Our messenger arrived here from Honan last Saturday afternoon having come via Tientsin. Having found that Dr. McClure had gone to Formosa, and that Mr. Slimmon was with the troops in Peking, he came on down here.

He reports that the road out was perfectly peaceful. He came by house-boat to Tientsin, and found travelling on the river quite safe. This is mainly due to the fact that the French have guards stationed along the river as far as Lin Ching to protect the salt boats which they have been sending into the interior.

The messenger reports that everything was peaceful in Honan. The Christians were meeting together regularly for worship in little bands in the different towns and cities. The officials had issued some proclamations favorable to the Christians. The two or three Christians who were reported as having recanted, were meeting with the others to worship. One of them Wang I, who was robbed of a good deal of his property, has given 30,000 cash, to help some of the poorer Christians through the stress of the famine. The Christians took up a collection among themselves and sent one of our helpers, Wang Mei, from place to place to conduct classes for the study of the Bible. These classes would last for several days in each place. This helper writes us, telling how full of gratitude his heart is for the way the Lord helped him in this work.

You will have seen by the last 'Refugee' that we had hoped from the report of our messenger last time that the stress of the famine was past, but this time we are sorry to report another calamity which has again left the people with no hope of a harvest. A very strong wind, which the Chinese describe as a 'black, yellow, red wind' blew for three days, taking the soil away from the roots of the wheat, and then freezing it dead, so that it is all lost. So great is the stress that in some places a regular business is now made of selling wives and daughters, the price paid per head, ranging from 5,000 to 15,000 cash.

That terrific wind blew the iron roof off of Dr. Menzies' new house, carrying pieces of it to the city wall about one-eighth of a mile away. It also blew half the roof off the new Chapel. It seems to have been a terrific wind. It was so dark that the people could not see even in the day time without lamps in their houses.

The messenger says the soldiers are all out of our Compound now, and that the officials have taken the head carpenter and the head mason, and set them to work repairing Dr. Menzies' house and the Chapel, and making them clean up all the buildings and repair them. The officials told these workmen that since they built the houses in the first instance, they knew how they ought to be, and were to make them as they were when we left. If anything was wrong when the foreigners returned, the fault would rest on the workmen's shoulders. The officials are using their own money to pay the workmen and have placed the Wei Yuan who escorted us as far as Wei Hwei Fu last summer, in the yard to oversee the work. Before the soldiers left they filled the trenches inside and outside the wall of the Compound and leveled the ground

up and repaired the wall. So according to this messenger's report, there seemed to be a general preparing for our return, and from the Christians' letters too, we judged that they rather hoped we would soon be back.

However we were not long to rejoice in the encouragement which this brought us, for yesterday noon we received letters from Honan which Ho I, one of our helpers had brought to Tientsin, and these changed the aspect of affairs entirely. Shortly after our regular messenger left over 100,000 Chinese soldiers arrived from the South. This was about May 1st, and that night posters were put up through all the different towns and villages, saying that there was to be a general rising on May 3rd, i. e. the 15th of the 3rd Chinese Moon. Strange to say this was the very date we had heard was set for the wiping out of the foreigners' in Szn Chuan Province, but we hear lots of rumors such as that, and so don't take them very seriously. Well one of our helpers saw thirty cart loads of arms and ammunition enter Chang te Fu o. e. d. y, and then thirty cart loads of tents &c., enter next day, and the whole city was in a state of uproar and terror. Two of our helpers, fearing that the good report of peace in their former letters, might have induced us to start for Honan, at once wrote letters to us and dispatched this third helper, Ho I, in all haste to Tientsin to prevent our running into danger. We do not know what it all means. We have sent for Ho I to come down here from Tientsin, but he will not be able to tell us how things turned out as he left May 1st. The posters put up stated that a certain official was to be killed, but further particulars were not given.

We have heard that the Emperor had some thought of spending the summer in Honan, and we are hoping that these troops are simply preparing for his arrival, though we cannot say. The poor Christians are certainly terrified anyway. It has certainly meant a great deal to be a Native Christian in China during the past few months. It is a marvellous testimony to the power of the Gospel, that so many who are but babes in the faith have stood firm amidst all the fires of persecution.

May the Lord preserve the Church in China, and not suffer it to be further tried at this time.

Early in the year the New York Evangelist proposed to hold religious services at the Buffalo Exposition, and indeed became responsible for the expense incurred. The best speakers of all denominations were engaged, a substantial tent was erected, and services have been held for some weeks now. They have already become one of the features of the Pan-American Exposition and will, certainly become even more popular as the season advances.

What Society needs is that men who are called by the name of Christ should bring practical godliness down into business, and that they should make their business a testimony for God and righteousness, "by manifestation of the truth commending themselves to every man's conscience in the sight of God."

Elders and the Lord's Supper.

At the last meeting of the North London Presbytery, says the English Presbyterian, a discussion took place on the Synod's remit on elders presiding at the Lord's Supper. The debate was characterized by a warmth of brotherly feeling, and a full and frank statement of views and objections. The Rev. P. Carmichael moved, as the Presbytery's recommendation to be reported to the Synod's Committee, "That the prayer of the overtire be granted with such safeguards as the Synod in its wisdom may suggest." Mr. Carmichael urged the general principle—elders may take part in the highest spiritual functions of the church, such as assisting in the ordination of elders and even of ministers; why may they not preside at the celebration of the Lord's Supper? Mr. Robert Wales seconded, and in the course of his speech asked, supposing the Regent Square congregation found one day that for some unforeseen reason their minister was unable to preside at the celebration of the Supper for which they were already met, whether the Session would not appoint one of their number to preside and conduct the service. Mr. Robert White moved as an amendment that the report of the Presbytery be, "That it is not, in the judgment of this Presbytery, in the interests of the Church, that the prayer of this overtire be granted." Mr. Whyte wished to know for whose benefit this change was proposed? They were not arguing the abstract question, "May an elder be allowed to dispense the Sacrament?" His answer to the abstract question would be "Yes," but he saw great objections on the ground of expediency. Mr. Whyte proceeded to set out these objections in a speech of great earnestness. He confessed to having preached and conducted the services at ordinary diets of worship; but he would rather preach ten sermons than lead the devotions of the congregation once, and he would decline most decidedly to preside at the Communion service. Rev. C. Anderson Scott said they did not base their objections on a matter of principle, but they joined issue wholly on the question of expediency. They felt that the best man would not be willing to do the work, and that others, not the most suitable, perhaps, would rather like to take the duty. Let them not forget the sound Presbyterian notion that the Session administers the Sacrament, the minister merely presiding as permanent president. On a vote being taken, after full discussion, Mr. Whyte's amendment was carried by a large majority, and became the finding of the Presbytery.

It is one of the beauties of the religion of the Lord Jesus Christ that, as it enters, so it enlarges the heart and spirit; as it blesses so it increases the need of blessing; as it enlightens, and thus reveals the natural darkness, and sin, and ignorance, so it blots out the guilt and shows us its power for cleansing and subduing; so that we never arrive at any standstill; but what, according to our natural reason, would be a culminating point and a closed door is, where Christ reigns, only a mist before our eyes, which his hand removes as we draw near, and we find that what we fancied was a height is but the threshold of some new, untrodden ground, some fresh and lovely glimpse of the abundance of life which is ever in store.—Selected.

The Inglenook.

The Twin's Compromise.

"Come down in the garden with us, mamma," said Mab. "We're going to play robber caves under the lilac bushes."

"Yes, do," urged Cunnie. "I'll carry a chair for you."

"I can not this morning, my dears," Mrs. Barton replied. "Nurse is busy, and I want to stay upstairs with baby in case she wakes."

"O!" baby will stay asleep a long while," said Cunnie. "She's just shut up her peepers."

"Yes, but sometimes she opens 'em the very next minute," said Mab. "I'm drefful sorry you can't come mamma."

The children were disappointed, for yesterday mamma, sitting under the big pear-tree with her sewing, had laughed so heartily at the very small spaces they crawled into, that it made the robber game such fun.

"I'll tell you!" said their mamma. "We'll compromise on the side-porch. I can see you from there, and also hear baby if she cries. Will that do?"

"It's better than not having you at all, the twins agreed.

"But what's 'compromise'?" asked Cunnie, who liked large words, even if he could not pronounce them properly. "Well it is both parties giving up something of their own plans, and agreeing on a middle course—meeting half way as it were. In this case I give up staying upstairs, and you give up having me with you under the pear-tree, yet, in a measure we all do what we planned."

So, for an hour or more, Mrs. Barton sat on what Mab called "the morning-glory porch," watching the little robbers as they wedged themselves in and out of their lilac-bush caves at the other end of the long path, and listened smilingly to the wonderful things they ran up every now and then to tell her. In all that time the blessed baby never whimpered but once; and that was when she wanted to be turned over, and it only took her mamma a moment to do that. Cunnie said the compromise was a real success.

Of all the delightful places to play on this old farm where the Bartons were spending the summer, near the big pear-tree in the garden was the most delightful. There were so many bushes to play around and hide behind. Then at the foot of the tree there was a large flat stone, that did for a table or a sofa, or a bed for Mab's dolls, or an island in a sea of grass, or nearly anything. Besides the tree forked so near the ground that you had nothing to do but climb the rail-fence that separated the garden from a cornfield, and step right into the tree, where there was a seat plenty large enough for two children. This was a grand place to read fairy stories or any other kind of stories. One morning when Mrs. Barton and Cousin Imogen had gone driving, the twins decided to have a lunch party in their favorite retreat. Kind Mrs. Ross gave them a small tin pail containing cookies, gingerbread, and early apples. Mab invited her dolls, and Cunnie invited Fido by letting him smell the cake.

"We'll have the stone for a table," said Mab, in high glee. "I'll trim it with flowers.

But it appeared Cunnie also had his notions about the arrangement for the lunch.

"O, I say, Mab!" he cried: "don't let's have it on the stone, we've had so many eatings there. Let's go up and sit in the tree. That'll be newer."

Mab's countenance fell. "But Fido and the dolls," she suggested.

"I'll put the dolls in that crotch just above where we sit, and we can throw bits of cake down to Fido. It'll be lots of fun to see him dancing around there begging."

"That spoils the whole thing!" exclaimed Mab, half crying. "The dolls can't sit up there in their clean frocks, and I want to stay down and have a decent table, with flowers and things.

"Bother your frocks and your flowers!" said Cunnie. "I tell you it will be a great deal jollier to sit up in the tree and eat out of the pail."

"I won't squat down on the ground," declared Cunnie, very red in the face. They were both quite angry. Neither would give up, and there came very near being no lunch party. At last Cunnie exclaimed:

"O, see here Mab! Let's have a compromise"

"Where shall we have it?" inquired Mab, beginning to wipe her eyes.

"Why on the fence. That's as nearly half-way between the stone and the seat in the tree as we can get."

"How in the world can we have a lunch on the fence?" cried Mab.

Easy 'nough. I'll put this little board from the top rail to the tree for a table. You can put some flowers on that if you like. Come on! It'll be no end of fun!

Mab agreed, though it was plain that she did not like the plan altogether. They put the dolls to sleep in Cunnie's wheel-barrow, and climbed up on the fence. The party proceeded, but was not as jolly as Cunnie had thought it would be, the top rail not being very steady; neither was the table, and the apples would roll off. They had to compromise again by putting only the cake on the table, leaving the apples in the pail on the ground. The flowers blew away, and Fido, at the foot of the tree, wore a very injured expression because he was shut out from a party he had been invited to attend. Then the top rail was not a very comfortable seat. Presently Mab said:

"This compromise is awful tilty, Cunnie." "Tain't very comfortable, that's a fact," Cunnie admitted.

He was on the point of again proposing that they should go up in the tree, where they would have a firm, comfortable seat, and a wide view over the fields. He looked at his sister, as she with one hand held on to a branch of the tree to keep from falling and with the other brushed the flies away and fed herself. He could see that she looked regretfully at the dolls, and pityingly at Fido. He knew she would rather be down on the grass, that she would much prefer that to either the fence or the tree. He thought about it through another cookie, and when he had swallowed the last mouthful, or perhaps a little before, he said:

"Mab, let's go down and finish on the stone."

"All right!" replied Mab, promptly.

In about three minutes they had a newspaper spread over the stone for a table cloth, the remainder of the lunch and a handful of clover-blossoms arranged upon it, the hastily-awakened dolls propped up at one side, and Fido, quivering with delight at the other. From the head of the table Mab beamed radiantly upon her family. She made Cunnie take the mellowest apples and the largest piece of gingerbread. She offered everything on the table to the dolls, and gave Fido nearly all he barked for—which, of course, was his way of asking. It was a very merry, happy little feast.

In the evening, when they were telling their mamma all about it, Mab asked:

"Mamma, if Cunnie giving up the tree-seat for the fence was a compromise, what was it when he came all the way down to the big stone to please me?"

"That was compromising 'down to the ground," said Cousin Imogen, gayly.

"I should call it regular, straight-out, good-little boy giving up," said mamma, lovingly taking the boy's small brown fists in her soft hands.

"Anyway, it was drefful kind," was Mab's opinion.

A Wild Duck's Battle With a Hawk.

A green-winged teal is the heroine of Ernest Seton-Thompson's new story in *The Ladies' Home Journal* for July. After her brood was hatched she started to take them across a pond. "This was a mistake," Mr. Seton-Thompson writes. "For it exposed them to enemies. A great marsh hawk saw them, and he came swooping along sure of getting one in each claw. 'Run for the rushes!' called out the Mother Greenwing, and run they all did, pattering over the surface as fast as their tired little legs could go. 'Run! run!' cried the mother, but the hawk was close at hand now. In spite of all their running he would be on to them in another second. They were too young to dive; there seemed no escape when just as he pounced the bright little mother gave a great splash with all her strength, and, using both feet and wings, dashed the water all over the hawk. He was astonished. He sprang back into the air to shake himself dry. The mother urged the little ones to 'Keep on!' and keep on they did. But down came the hawk again; again to be repelled with a shower of spray. Three times did he pounce, and three times did she drench him. Now all the downlings were safe in the friendly rushes, the angry hawk made a lunge at the mother, but she could dive, and, giving a good-by splash, she easily disappeared."

"It is done now!" said an old Scotch woman to Dr. Chalmers when he came down from the platform after a most eloquent speech at a great meeting. "No! no!" said the doctor, "It's all said; the doing is to begin now."

JOHN BROWN, of Haddington, said to a young minister who complained of the smallness of his congregation. "It is as large a one as you will want to give account for in the day of judgment." A suggestive thought for all of us who are given to complaining of the smallness of our opportunity for service.

ARE we living habitually in such nearness to the Lord Jesus that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that that in some way or other it is possible to obey, and that we shall be carried through in any service to which He calls us?

In Case of Fire.

In case of fire, if the burning articles are at once splashed with a solution of salt and nitrate of ammonia an incombustible coating is formed. This is a preparation which can be made at home at a trifling cost, and should be kept on hand. Dissolve 20 pounds of common salt and 10 pounds of nitrate of ammonia in 7 gallons of water. Pour this into quart bottles of thin glass and fire grenades are at hand ready for use. These bottles must be tightly corked and sealed to prevent evaporation, and in case of fire they must be thrown near the flames, so as to break and liberate the gas contained. At least two dozen of these bottles should be ready for an emergency.

In this connection it is well to remember that water on burning oil scatters the flame, but that flour will extinguish it. Sit thrown upon a fire if the chimney is burning will help to deaden the blaze.

If a fire once gets under headway a covering becomes a necessity. A silk handkerchief moistened and wrapped about the mouth and nostrils prevents suffocation from smoke; failing this, a piece of wet flannel will answer.

Should smoke fill the room, remember that it goes first to the top of the room and then to the floor. Wrap a blanket or woollen garment about you, with the wet cloth over your face, drop on your hands and knees and crawl to the window.

Bear in mind that there is no more danger in getting down from a three-story window than from the first floor if you keep a firm hold of the rope or ladder. Do not slide, but go hand over hand.

Some Enterprising Soap-Bubble Tricks.

"Any one can perform these soap-bubble tricks by the exercise of a little care," writes Meredith Nugent, in *The Ladies' Home Journal* for July. "To make a bubble rest upon a flower dip a dahlia or other stiff-petaled flower into the solution and then with a pipe or funnel blow a bubble upon the top of it.

"To make bubbles and noise, dip the end of an ordinary tin fish horn well into the solution and blow gently until quite a large bubble has been formed. Then four or five loud blasts may be sounded on the horn without injuring the bubble in the least.

"To make six bubbles inside of one another, dip the end of a straw in the soapy water and after resting the wet end upon an inverted plate or sheet of glass, which should have been previously wet with the solution, blow a bubble about six inches in diameter. Then dip the straw well into the solution again, thrust it through the centre of this first bubble and blow another. Continue in this manner until the bubbles have all been placed."

A Quick Reply.

That quick wit is not confined to cities was proven last spring by a young woman who was rambling along one of our roads.

She was dressed smartly, and when she met a small bare-legged urchin carrying a bird's nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy," she said. "How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh, she don't care," said the boy, edging away, "She's on your hat."

Girls' Outfits for Summer Visits.

A CAREFUL SELECTION SHOULD BE MADE AND THE TRUNKS SHOULD NOT BE TOO LARGE.

When we are to be guests at a friend's house or at an inn we need not transport thither our entire wardrobe. A little planning will indicate the trim, short traveling skirt, the shirt-waist and jacket, and the neat sailor hat for the journey; the pretty reception dress, the evening and dinner costume, and the ample supply of fresh waists for everyday wear, with golf and bicycle skirt. A small trunk and a hand-bag will usually contain an outfit for a fortnight's visit, and a dress-suit case lends itself accommodatingly to the requirements of three or four days or a week. Experienced travelers cross the Atlantic and spend three months in Europe encumbered with less luggage than some young women carry to the White Mountains or to the Adirondacks for a single month. For many reasons a trunk is a comfortable adjunct when a person is away from home, but it should not be too large and it should be judiciously packed.—Margaret E. Sangster, in the *Ladies' Home Journal* for July.

Good-Night.

GORDON A. MAY, IN LESLIE'S MONTHLY FOR JULY.

Good-night.

The tiny stars peep out on high;

The silvery moon; the dark blue sky.

The zephyrs whisper; the owls cry.

Good-night.

Good-night.

The busy marts of trade are still;

The water murmurs o'er the mill;

While softly sings the whippoorwill.

Good-night.

Good-night.

The children scamper off to bed,

And "Now I lay me down," is said;

The candle snuffed, the Bible read.

Good-night.

Good-night.

The church bells toll; the west winds sigh;

The hearth-fires flicker, and then die,

While prayer is raised to God on high.

Good-night.

Good-night.

So when the night of death is nigh,

And heaven's gates before us lie,

We'll gently whisper as we die,

Good-night.

The Giant of Bad-Habit Land.

In Bad-Habit Land there lives a very ugly and terrible giant. He is king, and all the people do his bidding every day and night. He never pays them with anything but tears and trouble, and he is so strong that they can never get away from him. It is his wicked delight to steal little people; so look out, boys and girls, for the roads of I-don't-want-to-mind and I-will-have-my-own-way lead straight to his castle.—Selected.

Sparks From Other Anvils.

Christian Observer:—There has been a discussion of late in the *Atlanta Constitution* on the question whether there is a hell or not. If the discussion could settle the fact, there might be some use in it. But since God has declared that there is a hell, a wiser subject of debate would be how we may escape it.

Christian Guardian:—In many spheres of labor to-day total abstinence is a necessity to the highest success. And it will be increasingly so as the years go by. We should teach our boys in the home and the Sunday-school, and day-school as well, that liquor-drinking is mortal folly and sin, and that it is economic folly and suicide as well.

Lutheran Observer:—Character has come to have a commercial value, but still more has it value in the treasure laid up in heaven and in the peace of mine and soul which it gives on this earth. The highest character that man can have, the character that includes everything which means integrity and honor, is that of the earnest, faithful follower of Christ.

Belfast Witness:—No we have only to say on this matter that the way is open to co-operation and fraternity in Scotland or anywhere else, if the Episcopalian Church will take the first essential and indispensable step, that is ACKNOWLEDGE THE CATHOLICITY AND APOSTOLICITY OF THE PRESBYTERIAN CHURCH. So long as the Church denies that the other is a Church at all, with valid orders and Sacraments, it is mere sentimental twaddle to talk of unity.

Presbyterian Witness: There is no trouble concerning the Confession in the Presbyterian Church in Canada. The trouble at present is largely confined to our brethren in the United States. Some want a greater emphasis on the love of God, and a clear statement of the duty of evangelizing the Heathen world. Others propose that, leaving the Confession unchanged, a statement should be prepared declaring in the language of to-day how the Church understands certain sections. Our own conviction is that it is best to leave the Confession untouched, and to express anew in present day English its doctrines, as has been done, for example, by the Presbyterian Church in England, and with greater reserve by the Free Church and the United Presbyterian Church of Scotland.

Christian Observer:—The members of any Church should be familiar with the main tenets of the Church with which they hold connection. They should be able to give a reason for the hope that is in them, and to understand why they have connection with this or that branch of the Church. For Presbyterians in particular this is of the utmost significance. They have splendid creed statements in their Confession of Faith and Catechisms. As instruments of religious instruction, these are unsurpassed. They gather up into concise form the main teachings of the Scriptures upon the great verities of the Christian religion. They do not take the place of the word of God, but they give its interpretation in a comprehensive summary. Presbyterians should use what is their heritage in this respect, and not remain ignorant of the teachings of their Church.

Teacher (after some explanation)—Now, childrer, what is an epidemic?

Bright Scholar—It's where everybody gets sick and we don't have to go to school for ever so long.

Ministers and Churches.

Our Toronto Letter.

In many of the Toronto churches patriotic sermons were preached last Sunday. The near approach of Dominion Day and the new spirit of patriotism that prevails throughout the country, a spirit that is much more rational than it was one year ago, had much to do with the choosing of the subjects upon which most of the ministers discoursed.

It was humiliating to learn that the same Sabbath, on which so many listened to addresses that were commendatory, the young nation should be disgraced by the brazen breach of the Sabbath laws. The steamer Argyle took a large party of excursionists out of Toronto, and crossed the Lake on the way to Buffalo. It is to be hoped that steps will be at once taken to stop this vicious practice. We do not wonder that it has begun. The statements that have been made by those in authority has almost been an invitation to engage in this nefarious business.

The heat of the last few days has driven a large contingent of Toronto people into the country. They will worship in the open air for a time, but the mode of worship will hardly come under the ordinary rules of a worshipping assembly. It will be a case of every one doing that which seemeth right in his own eyes, and it is pretty safe to say that every one will resent an attempt to follow his mode of worshipping too closely. After all, if the spirit is not in the worship, is it well to insist that the man shall appear within the church, and preserve a decorous exterior, and an assumed attention? Is that dangerous doctrine? Perhaps no more dangerous than to allow a man to believe that attendance at church is all that is demanded of him.

There were not many of the members of the Toronto Presbytery at the ordination and induction of Mr. M. McArthur at Queensville. Perhaps there were as many as could reasonably be expected to be present when the entire day must be given to the proceedings. Besides many were preparing for the communion on the approaching Sabbath, and the preparatory services were being held on Friday evening and in some cases during the afternoon. Those who were not present missed one of the most enjoyable and helpful meetings of the season. The glad spirit of the people, who once more were able to say—This is our minister—promises well for the future of the work in that place.

At least one minister feels so strongly that evangelistic work is needed that he has given up his charge and will in future seek to do the work of an evangelist. Rev. P. E. Nichol has resigned his charge, as has already been announced in THE DOMINION PRESBYTERIAN, and is now doing that work to which he has felt called for many years, but which, hitherto, he has not seen his way to take up. Some of his people in St. Mark's, for they call themselves his people still, met recently and gave to Mr. Nichol a substantial token of their appreciation of his great and good work among them while he was their pastor. The bond uniting them is a very strong one, and will remain so for many years.

Just what ought to be the relation of the Presbytery to this charge is puzzling some minds. It is essentially a mission congregation and as such should be supported in some measure at least, by the church within the city. That this congregation can ever be expected to become self-sustaining seems doubtful, and at present it could not support even a missionary, should one be placed in charge there. Should we not have within the City a wheel within a wheel, if you like, a mission within a mission. While the congregations should certainly contribute with at least their present liberality to the ordinary Home Mission Scheme, operated under the direct control of the Presbytery, and to this the city congregations should be invited to contribute. That such a mission would be supported is shown by the liberal response to the appeal for assistance on behalf of one of the city congregations, which is also a mission charge.

The Secret of Victory.

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

Western Ontario.

The Presbyterians of Kars are preparing for a lawn social.

Dr. D. L. McCrae has for the third time been elected Grand Chaplain of the Sons of Scotland.

Rev. Mr. Larkin, Seaford, and Rev. Mr. Shaw, Egmondville, exchanged pulpits on the 23rd ult.

Rev. W. E. Knowles, of Chatham, has been gazetted honorary chaplain of the 24th (Kent) Regiment.

Rev. Dr. Dickson, of Central Church, Galt, will rest this summer, as in former years, at Ocean Grove.

Rev. Mr. Leitch, Delaware, has opened a mission station at Muncey, and it is already in a promising condition.

The property of the Presbytery of London, at the close of 1900 was valued at \$346,800, or, say, 11½ per cent of the valuation.

Rev. W. G. Ramsay, M. A., of Ottawa, has been preaching in Cavan church, Exeter. The local press speaks in high terms of his pulpit efforts.

Rev. Dr. G. B. Wilson, of Winnipeg, on returning from the General Assembly at Ottawa, made a brief visit to the parental home, Newton Robinson.

The congregation of Waldemar, Amaranth Township, in the Presbytery of Orangeville, have given a call to Mr. R. A. Cranston, a recent graduate of Knox College.

Principal Grant, of Queen's, will spend August and September in Scotland and England. During July he will deliver a course of lectures at the Chautauqua, N. Y., institute.

Rev. W. A. J. Martin, of Brantford, preached at the children's day services in MacNab Street Church, Hamilton, last Sabbath. Dr. Fletcher occupying the pulpit of Zion Church, Brantford.

The strawberry festival in aid of Barton Sunday School library, which was held at Mr. Robert Smith's last Thursday evening, was pronounced a success. There was a large attendance and an excellent programme was rendered. Rev. A. G. Jansen, pastor, ably filled the office of chairman.

The young people of Knox Church, Guelph, held a lawn social a few evenings ago, under very happy auspices, at the Whitelaw home-stead. Short speeches were made by Messrs. Hugh Guthrie, M. P., J. P. Downey, W. Scrimgeour and W. Whitelaw. The musical programme was excellent.

There are in London Presbytery thirty-seven pastoral charges, comprising fifty-five congregations. Of these charges five receive aid from the Augmentation Fund, and two—Chalmers and St. George's—receive aid, respectively, from First Church, London, and from St. Andrew's London, Knox Church, London, also aids Chalmers'.

The minister of Old St. Andrews, Toronto, is now on his way to the Old Land. Before he returns Dr. Milligan is to preach on Aug. 4 in St. Giles' Cathedral, Edinburgh, the church in which John Knox preached, and where Jenny Geddes gave up "her sitting" in the church in a memorable way. The Sunday before leaving for home he preaches in the forenoon in Glasgow Cathedral, in which historic pulpit he has appeared on his visits to Scotland for several years.

Rev. and Mrs. Rogers were tendered a reception at the Presbytery church by the members of the East Toronto congregation upon their recent marriage. The church was most tastefully decorated with flowers, and ferns. Dr. Webster was chairman and he warmly congratulated Mr. and Mrs. Rogers, and on behalf of the members of the church presented Mr. Rogers with a purse of \$500 and a beautiful basket of roses to Miss Rogers. Mr. Rogers made a suitable reply.

The induction of Rev. J. J. Hastie, graduate of Knox College, into the pastoral charge of Knox church, Belgrave, and Cavan church, East Wawanosh, took place in Knox church, Belgrave, on Thursday, of last week. In the evening there was a strawberry social which was a hearty welcome to the newly inducted minister. Rev. Mr. Ross, of Brussels; Rev. Mr. Whaley and Rev. Mr. Perrie gave short addresses and a good programme of music was supplied. Mr. Hastie is a good preacher; has had a varied experience, and commences his pastorate under the most promising auspices.

The suggestions put forth by Toronto Saturday Night in another column as to boys making money by canvassing for that excellent weekly seem well founded. The paper is undoubtedly well read and serves to interest, instruct and amuse a large class of people all over Canada. It is above all clean and not sensational. The travel articles on Egypt and the Holy Land are excellent.

Mr. Harry Hamilton, son of Rev. Joseph Hamilton, of Mimico, is a rising young musician, and a pupil of the eminent Mr. Vogt of the Toronto Conservatory of Music. Mr. Hamilton is acting as substitute organist in two of the leading Presbytery churches of Toronto during July and August, and will be open for engagement in September. We can speak with confidence of Mr. Hamilton's ability; and any congregation securing his services as organist will be fortunate.

Eastern Ontario.

The Presbyterians of the town of Renfrew contributed \$10,500 to the century fund.

On Dominion Day the Ladies' Aid of Avonmore Church held a successful picnic in aid of the Society's funds.

The sacrament of the Lord's Supper was dispensed at Finch on the 23rd ult. The attendance was very large.

The opening Sabbath services of the new Knox church, Vankleek Hill, netted the handsome sum of 400.00.

Rev. D. M. Martin, Cannington, has been elected Moderator of Lindsay Presbytery. Next meeting will be held at Cannington on 17th Sept.

Rev. D. McCrae, and wife of Victoria, B. C., are visiting his brother, A. D. McCrae, Warden, and occupied the pulpit of Maxville church last Sabbath week.

Rev. Mr. McLeod of Ripley, former pastor of the Donvegan church, preached in the Brick church last Sunday, when the sacrament of the Lord's Supper was administered.

Rev. J. W. Muirhead, B. A., pastor of the Presbytery church at Whitewood, Assiniboia, preached in the First Church, Brockville, last Sabbath morning, and in St. John's in the evening.

The Beaverton Express says: Rev. W. G. Gordon of Winnipeg (Ralph Connor, author of "The Sky Pilot" and "The Black Rock") is to exchange pulpits with Rev. J. McD. Duncan for four weeks. Mr. Gordon is now engaged on another literary work, "The Man from Glengarry."

At a congregational meeting of St. John's Church, Almonte, a call was extended to Rev. G. C. McLean, of Aberdeen, Scotland, who came to Canada last November and completed his theological course in the Montreal Presbytery College. Mr. MacLean had a majority on the second ballot, and the call was made: un-animous. At present he is supplying the L. Original congregation.

A pretty house wedding was solemnized on the 26th ult, at the residence of Mrs. Joseph Mitchell, Whitby, when her charming daughter, Mary, was married to Rev. Norman H. McGillivray, of Carp, Ont. Both contracting parties were natives of this town. Rev. John Abraham officiated. The best man was Rev. Mr. McArthur, and the bridesmaid, Miss McNab of Claremont. Many friends witnessed the ceremony. The happy couple will be warmly welcomed on their arrival at Carp after the usual honeymoon trip.

Montreal.

During July and August the preacher in St. Andrew's Fairview, will be the Rev. Prof. Ross, D. D., of the Montreal Presbyterian College.

On Thursday evening of last week the Rev. J. R. Dobson, of St. Giles Church, left the manse for a few moments and when he returned collected the male members of his congregation, collected in force in his parlor and study. Then Mr. J. W. Lambly briefly explained to the surprised minister the nature of the visit, and Dr. G. A. Berwick, one of the elders, read an address and presented a set of bookcases, desk and chair to Mr. Dobson, who replied in suitable terms.

What God wills for us is just what we would want for ourselves if we could see things as they really are.—Helpful Words.

Ottawa.

Rev. Dr. Moore, left on Wednesday morning for Wakefield, where he will spend the week. He will also conduct anniversary services at Masham during his absence. On Tuesday he will leave for Toronto to attend the foreign missionary committee meetings.

Rev. Dr. Smith, of St. Catherine's, will occupy the pulpit of St. Andrew's for three Sabbaths; Rev. Aylward, of Parkhill for two; and the Rev. Prof. Jordan, D. D., of Queen's, at present in England, has agreed to take the services for August. Thus St. Andrew's will be well supplied during Dr. Herridge's two months leave of absence.

Ottawa Presbyterian Ladies College.

The pupils of the Presbyterian College closed their year's work on Tuesday of last week with a concert in Orme's Hall, which was filled to overflowing for the occasion.

The entertainers all acquitted themselves very creditably, and their efforts were much appreciated by the audience, among the most notable numbers being vocal solos by Miss Grant and Miss Adams, Miss Jamieson's piano solo and a pantomime arranged by Mrs. Fraser. Miss Jamieson played her sonata entirely from memory, which was a feat in itself.

The pantomime was an arrangement of "The Romance of the Ganges" by Elizabeth Barrett Browning. The reading was given by Mrs. Fraser, and solos were sung behind the screen. The effort was rewarded with unqualified success, the artists quite surpassing themselves.

On the following Thursday evening the pupils and friends of the Ottawa Ladies College assembled to witness the closing scenes of the session. The Rev. Dr. Armstrong occupied the chair. Rev. A. S. Ross opened the proceedings with prayer, after which Mrs. Ross, the lady principal, introduced the graduates: Miss Daisy A. Racey, Miss Daisy Poole and Miss Nita Northrup, who each presented a graduation essay.

The chairman called upon Miss Racey for valedictory. Miss Racey spoke in the warmest terms of gratitude for herself and fellow graduates of the kindness received at the college from the principal and teachers, and their earnest, sympathetic work to benefit the pupils in every way. They would long remember the Ladies' College and all its pleasant associates.

Dr. Armstrong in a few congratulatory words presented the young ladies with their diplomas. The Rev. Dr. Moore, one of the founders of the college, delivered an address in which he referred to the earlier history of the college and some of its more famous principals and teachers. He congratulated the young ladies on their success, and hoped they would always be loyal to their alma mater and carry the good influences they had received into a life of usefulness and happiness.

Then followed the distribution of certificates and honor awards.

Dr. Armstrong Speaks.

In the closing address Dr. Armstrong said: "The session has been in every way a satisfactory one, both in the number of the pupils and in their progress. The aim of the college is thoroughness. The teachers are all competent and have done their best to win for the college such a reputation.

A good education under genial and refining influences is the ideal for a young ladies' school, and we believe we can claim in a large measure for this college that we have fulfilled this ideal. It is pleasing then to contemplate that during the year the teachers worked steadily and harmoniously towards one great end, the production of strong intelligent, refined and Christian womanhood. This is the true aim of education for young ladies, and it is the aim always before this college. We do not wonder that the Assembly of the Presbyterian Church which recently sat in our city by resolution commended the college as an "institution to which parents could, with all confidence, send their daughters." Take it all around we do not think parents can find a better one in this country. Woman's influence is felt supremely in the home, in society and in the church. Her education should prepare her for a wholesome, refined and useful exercise of her gifts in these great spheres of action. We have no hesitation in saying that such will be the result in the case of every true student who comes within these walls. All teachers were remaining on the staff save one, Miss Ross, who was leaving them to enter upon a higher sphere of life—the final destiny of women. He an-

nounced that two additions had been made to the staff. Miss Winifred Bennett, an honor graduate in modern languages from McGill College, and Miss Anna Ross, who has just completed her course in Chicago University. Thus equipped, the college was ready for any work that might be laid upon it.

The meeting closed with the singing of God Save the King.

Parry Sound District and Missions.

Dear EDITOR: Parry Sound district is one of magnificences. Nature has made everything on a magnificent scale. Lakes, rocks and forests; clearances among and upon rocks; tall, bare, rugged, hungry-looking, blasted pines; all, all are magnificent. What wonderful lakes are here, teeming with fish; rocks huge, jagged, perpendicular, awful; forests dense as the primeval, forbidding, yet abounding with red deer and partridge. Even highways and railways are in a sense magnificent. Up and down, round and about; now straight, now crooked; here smooth, there rugged, never wearisome, nothing commonplace; all magnificently on the alert.

But of the rocks, what shall I say! In them and on them are found in quantities, paying quantities, gold, silver, copper, mica, etc. Before me lies an assay of gold, yielding twenty-four dollars, and seventy-two cents per ton of rock. It is a great country of rocks, precious rocks, not appreciated; yet the inhabitants and mining experts believe in them; and the dawn of a great boom era is not far distant when thousands of people will believe in these rocks. Mission work is in line with nature. Five stations form a group, a mission field, with three services every Sabbath. Distances between them are only from four to nine miles; but with hills and heat, dust and sweat, toil, weariness and footsoreness, mission work here becomes magnificently hard and killing. There are cogent, yet, biting reasons why every mission field should have a manse attached to it; and no appointment should be made for less than two years. Then the work, though arduous, would be enjoyable, and the field would show signs of prosperity.—J.W.P.

Ideal Summer Resorts**KAWARTHA LAKES.**

The Kawartha Lakes, situated in the Counties of Victoria and Peterboro, are, comparatively speaking, but little known to the summer tourist, being patronized by a limited number of travelers, who, when they have found a good thing, know how to enjoy it. In the Kawartha Lakes district may be seen the wildest primeval granite mountain and forest scenery, with lovely grassy, shrub and vine-clad shores. Many of the lakes are dotted with islands, on which pretty and comfortable homes have been erected for their summer tenants, while throughout the chain the tourist is at no point remote from busy town or village or humble cottage home, and yet is in comparative seclusion.

Travelers in Scotland or readers of Sir Walter Scott's or other descriptive works of "The Bonnie Highlands" are not unfamiliar with the wild grandeur of the Scotch lochs, and all this magnificence is reproduced within the compass of the Kawartha Lakes. The more the scenery is studied, the more convinced one becomes that the charms which are spread out under a Canadian sky can vie with the most lovely which are scattered under distant climes.

The Trent Valley Navigation Company gives an admirable service for the ever-increasing tourist trade over the delightful Kawartha Lakes, comprising Balsam, Cameron, Sturgeon, Pigeon, Chemong, Buckhorn, Deer Bay, Lovesick, Stony, Clear, and Ketechewanooka, with a magnificent steamer route of 70 miles from Lakefield to Cobocook.

From Cobocook, at the north-east end of the lakes, the newly constructed propeller *Manita* plies to Lindsay, passing through Balsam, Cameron and Sturgeon Lakes, and calling at Rosedale, Fenelon Falls, and Sturgeon Point, all resorts of increasing renown.

The handsome mail steamer *Esturion*, lighted by electricity, runs between Bobcaygeon and Lindsay, and the paddle steamer *Ogemah* from Bobcaygeon to Chemong Park, thence to the Indian Village, through Buckhorn and Lovesick, and connects at Burleigh Falls with the fast and popular steamer *Sunbeam*, for Young's Point and Lakefield, passing through Stony Lake, which equals, if not rivals, in scenic beauty the

Thousand Islands of the St. Lawrence. A more interesting 70 miles of navigation or picturesque route does not exist in the Dominion.

Connections with the Grand Trunk Railway System are made with the Lakes at Cobocook, Fenelon Falls, Lindsay, and Lakefield, and through tickets at excursion rates are issued from the principal points in the United States and Canada.

Visitors to the Pan-American Exposition will find the Kawartha Lakes one of the most picturesque tourist routes on the continent, affording a surprisingly invigorating outing, as well as pleasurable and health giving experience, and applications to the agents of the Grand Trunk Railway, the Trent Valley Navigation Company of Bobcaygeon, will bring pamphlets and illustrated literature descriptive of the lakes, with all necessary information.

Literary Notes.

THE July number of the Ledger Monthly presents a bright appearance, the cover being most attractive. An article on "Eben Holden's Religion" will be of special interest to those who have enjoyed the book, "Eben Holden." "The Finest St. Bernards in America" is a well illustrated article. The pages devoted to fashions, fancy-work and the home contain many helpful hints. Robert Bonner's Sons, New York.

HARPER'S MONTHLY Magazine for July contains an interesting article on "Newport in Summer," of which a new feature is the colored illustrations, which add much to the attractive appearance of the Magazine. Professor John Fryer, of the University of California, has an article on "The Buddhist Discovery of America, a Thousand Years before Columbus"; while Henry T. Finck writes briefly but pointedly on "The Scope of Modern Love." Short stories by George Hibbard, Duffield Osborne, E. S. Chamberlayne, E. Duval, W. A. Fraser, and other well known writers, go to make up an excellent number of this Magazine. Harper and Brothers, New York.

THE CURIOUS CAREER OF RODERICK CAMPBELL, by Jean N. McIlwraith, Miss McIlwraith being a Canadian, we naturally turn with special interest to this story and are somewhat disappointed to find that she has not given us as much of old Canada as did Miss Laut in her "Lords of the North." The book is an historical novel, like so many of the stories of the last couple of years, and the scene at first is laid in Scotland, where the hero fights for the Young Pretender to the bitter end at Culloden and then in this new country where, as an officer in the French army, he takes part in the struggle between French and English. The second part of the book, after the scene shifts to America, is by all odds the best. Houghton, Mifflin and Company, Boston.

A DAUGHTER OF PATRICIANS, by F. Clifford Smith. This novel, by the clever young Montreal journalist who has already published a number of shorter stories, will be of special interest to Canadians on account of the fact that the plot turns on the question which has recently so engrossed inhabitants of Quebec—the jurisdiction of Canadian civil courts over the marriage contracts of Roman Catholics in the Province of Quebec. In the story the decision is the reverse of that given by the courts in the Deloit case, but this is a mere detail. The scene is laid in Quebec, and the book opens with a description of a very fine musical service held in the Cathedral of Notre Dame in Montreal on Christmas Eve. The hero, Giovanni Correggio, makes his debut as a violinist and the same time falls desperately in love with a young girl whom he sees in the audience. After a very short acquaintance the lovers are married by an Anglican minister, as the Roman Catholic priest refuses to unite them. When they return to the parental roof the priest denounces them from the pulpit declaring their marriage null and void. This terrible calamity causes the bride to become insane, but in the end everything turns out well. The book is well written; but we notice a certain lack of care in detail, and also a number of old-fashioned mannerisms. The Publishers' Syndicate, Toronto.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble.—Philips Brooks.

World of Missions.

Pentecost on the Upper Kongo.

Says *The Missionary* (organ of the Presbyterian Church, South): "For more than a year past a wonderful work of grace has been going steadily on. The population of the town of Leubo itself has grown from 2,000 in 1891 to 10,000 at the beginning of this year. The *Kassia Herald* says, indeed, that most of this growth has been in the past 5 years, making the average increase about 2,000 a year. Along with this growth in population has been a constant growth in the congregations attending the Presbyterian Church. The average attendance on Sabbath is now 6,000 or more, and the congregations steadily increase. The *Herald* for March says: 'Last communion Sunday it was impossible to distribute the elements because of the great crowd filling not only the seats, but also the aisles.' In his editorial notes, Dr. Snyder says: 'There is a wonderful work of grace going on in this field; people are seeking the Lord in numbers, and we believe we are on the eve of a Pentecostal blessing. If we had the asked-for missionaries we could add 1,000 souls to the Church during the coming year. This estimate is based on what God is doing through the present workers.'

Uganda Railway.

In February last the Uganda Railway had been completed a distance of 476 miles, leaving only 74 miles more to be built to the Uganda terminus, Port Florence, on a fine bay of the great lake, Victoria Nyanza. This will make the entire line from Mombasa, on the coast, to Port Florence, 550 miles. The distance across the lake, from Fort Florence, on the eastern shore, to Port Alice, port of the capital, Mengo, on the western shore, is 140 miles. The connection between these two points will be made by a large government steamer recently built the *William Mackinnon*. Thus the whole distance of about 700 miles, from Mombasa, on the Indian Ocean coast to Mengo, the capital of Uganda, will soon be provided with steam transportation. Already a telegraph line is in operation along the line of the railway.

A touching letter from a native official in the Hong Kong post-office has come into print. His answer to the question why China, with about 400,000,000 of people, is in "so weak a condition," is in the words, "because it is an opium smoking kingdom." After explaining the enervating and deadly effect of the drug, he goes on to express the hope that the time is not far distant when the Chinese government will be in a position to grapple with the evil in such fashion as will lead to its suppression.

The Madrid correspondent of the *New York Evening Post* writes of the growth of anti-clericalism of Spain, of the rising of public opinion there against the orders of 31,000 friars and 28,549 nuns, of the hostility of the hierarchy to recent intimations of the Liberal ministry that the Church will be expected hereafter to bear its share of the burden of taxation, and of the ministry's recent proclamation that conservative decrees relative to limitation of free speech within the realm will be abrogated. In Spain as in France much depends upon the attitude of the pope toward the parties to this controversy.

Health and Home Hints.

Never wear a shoe with a sole turning up very much at the toes, as this causes the cords on the upper part of the foot to contract.

To reduce one's weight, cut off one meal a day, breakfast preferably. Take a cup of clear coffee, sipping it slowly. Live largely on lean meat. Take plenty of exercise. Avoid sugars and starchy foods.—*July Ladies' Home Journal*.

East Indian Salad.—Peel and slice three fine large tomatoes and keep on ice. For dressing, beat one egg light and mix a teaspoonful of ground mustard, the same of curry, mixed with a teaspoonful of cream, two tablespoonfuls of sugar, a half teaspoonful of salt, half a cup of strong vinegar and a teaspoonful of butter, together, and pour on the egg. Let all simmer on the fire for ten minutes.

There are many people who from a false idea of economy fail to get the best results from the use of ice and refrigerators. A common mistake is getting a small piece of ice every day or every other day, instead of filling the ice chamber two or three times a week. The small piece of ice cannot reduce the temperature sufficiently, and the result is that each new piece melts rapidly and the food cannot be kept long. It will be found at the end of the season that the cost of ice and waste of food have been much greater than if the ice chamber had been kept filled. *Maria Parloa, in The Ladies' Home Journal*.

The Baby in Warm Weather.—For those infants who are deprived of mother's milk, all physicians now agree that cow's milk is the very best food. This milk should come from a herd rather than from a single cow; should come from hardy, ordinary breeds of cattle rather than from Jerseys or Alderneys; should be milked with the greatest care; allowed to come in contact with no containers which have not been sterilized by boiling; should be reduced to a temperature about freezing at once on being milked, and kept there until feeding time, and should be fed as soon after milking as possible. As very few children are able to take undiluted cow's milk, it is the duty of every mother to have an intelligent physician, not only to tell her, but to show her how to mix the food. With such a substitute food the Trinity diet kitchen for infants fed one thousand babies in the poverty-stricken and dirty regions of Chicago during last summer, and only three of them died. Tea or coffee, flour balls, patent foods, crackers, bread and all such things should be absolutely forbidden the infant during the first year. It is well to give him a small piece of butter occasionally. The daily bath is desirable for all infants; but it is best not to give the very young infant the full bath, but rather to sponge him in water about body temperature, keeping the body protected in a woolen shawl during the process. The bath is especially necessary during the summer, as rigid cleanliness will prevent much of the chafing and skin eruption of that season. The baby should not be dressed too warmly. Two layers of clothing are sufficient, and physicians are tending each year to the belief that the more simply a child is dressed the better. Long heavy skirts are especially to be avoided, for exercise is just as necessary for a child as for an adult, and the old-fashioned skirts utterly prevent any free action of the legs.—*George Thomas Palmer, M. D., in Good Housekeeping for June*.

HEART TROUBLE

Brought on by Exposure and Worry.

Capt. Geo. Crandell, of Lindsay, Tells How He Secured Release From This Most Dangerous Malady.

From the Watchman, Lindsay, Ont.

In the town of Lindsay and surrounding country no man is better known or more highly respected than Capt. Geo. Crandell. Forty seven years ago he was owner and captain of the first steamer that navigated the Scugog. Since that time success has crowned his life both on land and water. For forty-nine years he was a member of the Lindsay town council. He is now 73 years of age and enjoys the best of health, but it has not always been thus. Some years ago the exposure and worry incident to his calling began to tell upon his health, and his heart showed signs of weakness. His sufferings and complete restoration through the use of Dr. Williams' Pink Pills are best told by himself. To a reporter the captain gave the following story.

"Several years ago my heart began to bother me. At first I took little notice of it but the trouble gradually grew worse until I had to summon medical aid. I suffered pain and at times was attacked by smothering spells which caused me great distress. Frequently these spells attacked me during the night and it was with difficulty that I managed to breathe at all. I consulted several doctors, but their medicine failed to benefit me. I had always been fond of smoking, but I was in such poor health that a few puffs from a cigar would distress me so much that I had to give it up altogether. I grew worse day by day and began to think my end was near and that I would die from the trouble. Some time ago I was advised to try Dr. Williams' Pink Pills. After taking one box I noticed an improvement in my condition and so I continued their use. I kept on improving until now I am as well and strong as I ever was in my life before, and have not been bothered with the least sign of my former malady for months. I am now able to enjoy a smoke as I used to without feeling the least distress. All this I owe that greatest of all remedies, Dr. Williams' Pink Pills."

Rich, red blood and strong nerves are the keystone to health. Dr. Williams' Pink Pills are the most widely known and praised of medicines because from first dose to last they make new, life-giving blood, and restore weak and shattered nerves, bringing new health and strength to hitherto despondent sufferers. Do not take any substitute—do not take anything that does not bear the full name Dr. Williams' Pink Pills for Pale People, on the wrapper around the box. Sold by all dealers or by mail post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co. Brockville, Ont.

TO CONSUMPTIVES.

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

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Strathcona, 19th Feb. 10 a.m.
 Kamloops, Kamloops, last Wednesday of February, 1901.
 Kootenay, Rossland, February, 27.
 Westminster, St. Andrew's, Westminster, Feb. 26.
 Victoria, St. Andrew's, Nanaimo, Feb. 21, 1901.

SYNOD OF MANITOBA AND NORTHWEST BRANDON. Brandon, 5th March.
 Superior, Fort William 2nd Tuesday March, 1901.
 Winnipeg, Man. Coll., bi-mo Rock Lake, Manitoba, 5th March, Glenboro, Glenboro.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Shoal Lake, March 3, 1901.
 Melita, Carnduff, 12 March, Zegina.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, Knox, 12th March, Paris, Woodstock, 12th March, London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
 Chatham, Glenholm, July 9th, 10 a.m.
 Stratford, Stratford, 2nd Tuesday May 1901.
 Huron, Clinton, 9th April, Sarnia, Sarnia.
 Midland, Wexeter, March 5 10 a.m.
 Bruce, Paisley, 9th July, 10:30 a.m.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.
 Kingston, Chalmers, Kingston, March 12, 8 p.m.
 Peterboro, Fort Hope, 12th March, 1:30 p.m.
 Whitby, Whitby, 16th April.
 Lindsay, Woodville, 25th June, 11 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Orangeville, Tuesday in May prior to the week of Synod meeting.
 Barrie, Barrie, March.
 Owen Sound, Knox, Owen Sound, April 9th, 10 a.m.
 Algoma, Sudbury, March.
 North Bay, Huntville, March 12.
 Saugeen, Knox, March, March 12, 10 a.m.
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Quebec, March 12 at 4 p.m.
 Montreal, Last Tuesday of June, 10 a.m.
 Glengarry, Alexandria, 2nd Tues. July.
 Lanark, Renfrew & Carleton Place, April 16, 11 a.m.
 Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.
 Brockville, Cardinal, 2nd Tuesday July 7th mo.

SYNOD OF THE MARITIME PROVINCES
 Sydney, St. A. March 26th, 10 a.m.
 Inverness, Whycoomagh, Mar. 19 1901 11 a.m.
 P. E. I., Charlottown, 5th Feb.
 Pictou.
 Wallace, Oxford, 6th May, 7:30 p.m.
 Truro, Truro, 19th March.
 Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 25 March, 10 a.m.

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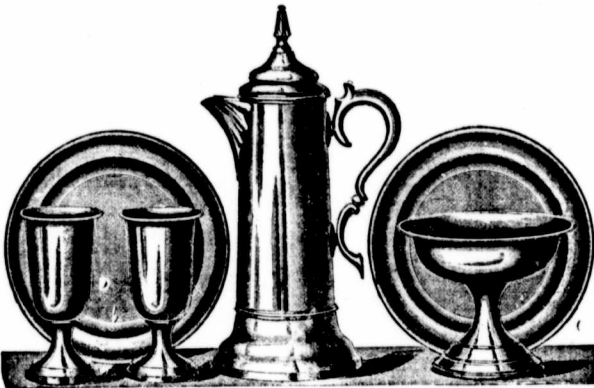
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 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

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 b Train No. 2 arrives Ottawa... 8:45 a.m.
 c Train No. 3 leaves Ottawa... 8:00 a.m.
 d Train No. 4 arrives Ottawa... 6:15 p.m.
 e Train No. 5 leaves Ottawa... 1:30 p.m.
 f Train No. 6 arrives Ottawa... 8:10 p.m.
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THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) - Ald. John Dunn (Vice President)
 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 centum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."
 In accordance with the above the Directors have decided to issue \$100,000 at par, Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
 Full particulars from E. C. DAVIE, Managing Director.
 TEMPLE BUILDING, TORONTO, May 31st, 1900.

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 11th 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 Je. 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: Arnprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
TRAINS LEAVE OTTAWA CENTRAL DEPOT:
 8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 1.00 p.m. Mixed for Madawaska.
 4.40 p.m. Pembroke and Madawaska.
 Trains arrive Ottawa, Central Depot: 11.10 a.m., 5.55 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 9.21, 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 train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.30 p.m.
 Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 6.15 a.m., 9.5 a.m., 1.25 p.m.
 Leave Union Station 8.15 a.m., 8.45 a.m., 12.35 p.m., 5.45 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 9.35 a.m., 11.10 a.m., 36.10 p.m., 6.40 p.m.
 Place Viger Station 12.55 p.m., 10 p.m.
 Daily. Other trains week days only

From Montreal.

Leave Windsor St. Station 19.30 a.m., 9.55 a.m., 4.10 p.m., 6.15 p.m., 10 p.m.
 Leave Place Viger Station 8.30 a.m., 5.40 p.m.

Arrive Ottawa

Central Station 12.10 a.m. 6.30 p.m., 9.40 p.m.
 Union Station 12.40 p.m., 11.10 p.m., 9.45 p.m., 1.40 a.m.

OTTAWA TICKET OFFICES:
 Central Station, Union Station
GEO. DUNCAN.

City Ticket Agent, 42 Sparks St.
 Steamship Agency, Canadian and New York lines.