

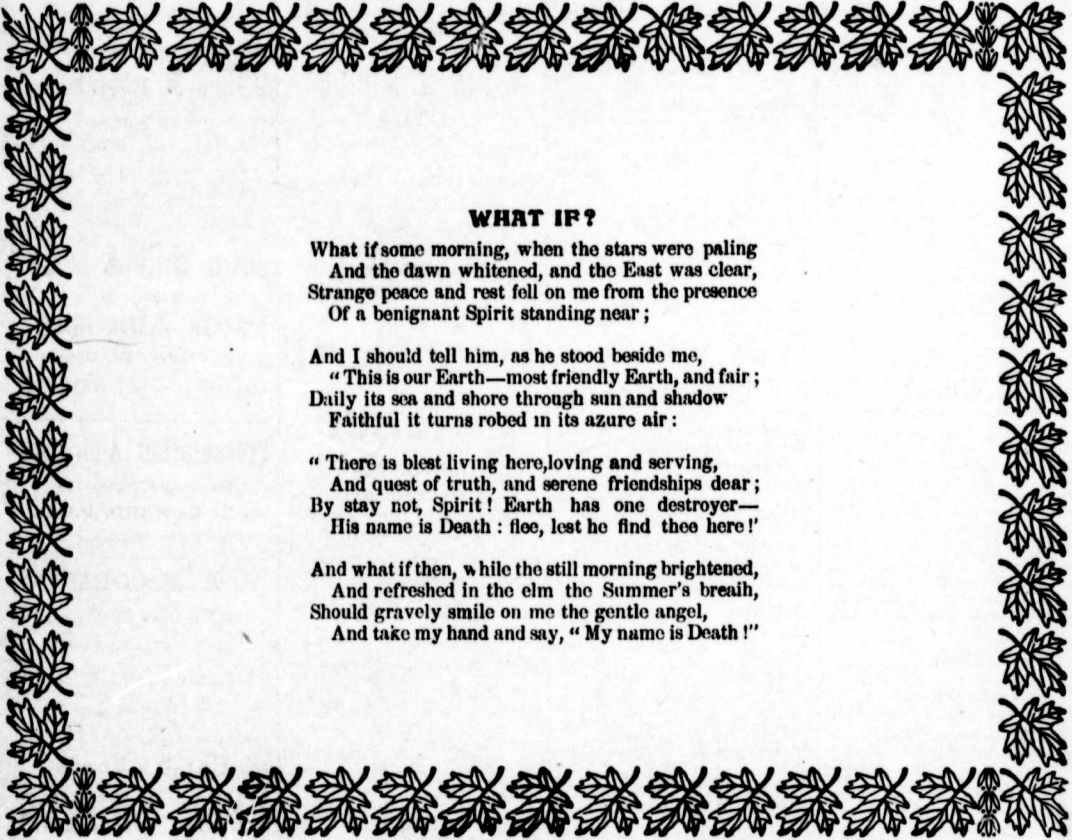
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WHAT IF?

What if some morning, when the stars were paling
And the dawn whitened, and the East was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near ;

And I should tell him, as he stood beside me,
" This is our Earth—most friendly Earth, and fair ;
Daily its sea and shore through sun and shadow
Faithful it turns robed in its azure air :

" There is blest living here, loving and serving,
And quest of truth, and serene friendships dear ;
By stay not, Spirit ! Earth has one destroyer—
His name is Death : flee, lest he find thee here !"

And what if then, while the still morning brightened,
And refreshed in the elm the Summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, " My name is Death !"

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BIRTHS.

At 75 O'Hara avenue, on August 27th, a daughter to Mr. and Mrs. Geo. G. Jaffray.

At St. John, August 16, to the wife of Dr. Murray MacLaren, a daughter.

At Kingsthorpe, August 17, a daughter to Mr. and Mrs. J. A. Minnes.

MARRIAGES.

On August 20th, 1903, by Rev. Mr. Boudreau, William Henry Perkins, to Lucie Antoinette Caron, both of this city.

At the residence of the bride's father on Aug. the 20th 1903, by Rev. W. C. McIntyre, Woodlands, assisted by Rev. A. D. McIntyre, Cumberland, Miss H. Isabel, eldest daughter of Mr. and Mrs. Samuel Moss, Moulinette, Ont. to Rev. James Hastie of Kaslo B. C.

At the residence of Mr. D. H. McKay, uncle of the bride, 19 Gloucester-St., Toronto, by the Rev. John Neil, B. A., of Westminster Presbyterian church. John Cecil Hamilton, B. A., of Listowel, to Constance Genevieve Gibbs of Listowel, youngest daughter of the late P. H. Gibbs, Guelph.

At the residence of the bride's mother, Lanark, on Tuesday, August 4th, by the Rev. D. C. McIntosh, Mr. Alexander A. McIntyre to Miss Mary Mabel, only surviving daughter of Mrs Jas. Robertson.

At 225 Bell-street, Winnipeg, on Monday, August 10th, 1903, by the Rev. Dr. Wilson, pastor of St. Augustine Presbyterian church, Miss Mary Easton Jenner, formerly of Orillia, to Thomas D. Elliot, of Morden, Manitoba.

At 410 Princess avenue, London, on Aug. 19, 1903, by the Rev. Robert Johnston, D. D., Arthur Herrick Buck, of Denver, Colorado, to Margaret, daughter of the late George Douglas.

DEATH

In Dundas, Aug. 16th Alex. F. Pirie, Editor and Proprietor of the Dundas Banner, aged 52 years.

On the 21st instant, Major Patton (Supervisor of Cullers) in his 75th year.

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Note and Comment.

Referring to the report that the newly elected Pope purposes eliminating "light, trivial, scenic and profane" music from church services, the Canadian Baptist rises to remark: "It would be well worth while to have a Baptist Pope for a few months if thereby a reform could be thoroughly effected in our church music, and the meaningless rhymes, and unmelodious jingles that we sometimes are compelled to endure in some of our churches, eliminated." The same thing may be said of not a few Presbyterian churches.

It was Rev. Henry Ward Beecher who once said: "The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there is no question as to who is meant when the preacher says, 'Thou art the man.'" The late C. H. Spurgeon also held this view and almost invariably followed up his sermons by personal dealing with enquirers. This effective method of Christian work seems to have become a lost art among professing Christians.

Dr. Turnbull of the Sunday School Times who has a remarkable record for personal Christian work, relates the following: "Reinerius, the papal inquisitor, reported against the Vaudois, or Waldenses, in the thirteenth century, that 'he who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase.'" This is a trite illustration of obedience to the Saviour's command, given to one on whom he had worked a miracle of healing, "Go and tell thy friends what great things the Lord hath done for thee." That is personal Christian work.

There died on August 2nd at Ballynateigh, Rev. John Foster Moore, A. M., at the advanced age of 86 years. He spent fifty years in the active service of the ministry. The Belfast Witness says: "Of his sons, two had distinguished careers at Trinity College, one of them dying in 1875, as minister of Shrewsbury, in the Presbyterian Church of England, and the other labouring with success as a missionary pastor in Saskatchewan, among the Indians of the North-West territory, in connection with the Canadian Presbyterian church."

A London paper recently referring to the need for skilled industrial workers, argues for a return to the apprenticeship system—"That there is need for some such thorough training we have abundant evidence. It is stated on all sides that of unskilled labour there is too much, that is in most trades there is always an opening for a really competent workman, that insufficient or incomplete training in really skilled trades is of constant occurrence. Yet it is difficult to persuade a girl, to enter a trade that requires two or three years' training, a certain amount of enthusiasm, ambition, and perseverance." There is food for thought in this utterance. Young men and young women should give it some attention.

Prof. McComb of Queen's University, Kingston, was formerly minister of Elmwood Presbyterian church, Belfast, Ireland. He is now on a visit to Great Britain and the Belfast Witness says of him: The many friends of Dr. McComb will be pleased to learn that the highest anticipations cherished for him when he was in Belfast are being more than realised in connection with his work in Canada, his classes at the college being largely attended and his students loud in their praises of him as a professor. Should he be able to visit Belfast before he returns to Canada he is certain to receive a warm welcome."

A correspondent of the Louisville Christian Observer, who has been visiting Canada, his native country, has the following to say of this country and its people: "The law-abiding character of the Canadian people generally arrests the attention of those from other lands who spend a while among them. There is respect for authority human life is held in sacred regard; the Sabbath is generally observed; and the sanction of religion their place to a goodly degree. How far this is due to the way in which the judiciary is constituted is a problem of interest for us in this country, where recently we have had, alas! so many outrageous cases of violence in nearly every section of our land."

The British and Foreign Bible Society is sending out another Centenary Deputation, this time to the Dominion of Canada, where it has twelve auxiliaries, with over eleven hundred branch societies. The deputation will consist of Archdeacon Madden of Liverpool, and the Rev. G. H. Bondfield, the Society's Agent for China, who is returning to Shanghai, via Vancouver. The London Presbyterian says the deputation proposed to leave Liverpool August 20th by the Dominion line steamer for Boston. Their arrival in this country therefore may be announced very soon. From Boston the deputation will proceed to St. John, N. B. From St. John westwards, a series of Bible Society Centenary Meetings have been arranged in which they will take part. On October 1st the deputation will be joined by Sir Algeron C. P. Cooté, Bart., who will speak at the chief meetings during that month.

Dr. Pentecost writes in the United Presbyterian of a remarkable revolt against the Spanish Roman Catholic church in the Philippines. Aglipay, a regularly ordained Roman Catholic priest, is leader of the revolt. He is popular with the people and thousands are flocking to his banner, and following him in his assault upon Rome. Aguinaldo made him archbishop and head of the Filipino church. That act of course is not recognized by the Roman Catholic hierarchy here, but the people recognize it, and their passionate longing to be free from the tyranny of the friar domination, will lead thousands and thousands to follow him out of the old church. He has repudiated the pope, and all things Roman, and declared for an Independent Filipino (Catholic) Church. Only a short time ago he declared for an open and free Bible, and urged all his people to procure and read the Bible for themselves.

This is a most important movement, and points to great things to come.

At the meeting of the Catholic Total Abstinence Union recently held in Pittsburg, Pa., the following resolution, among others was adopted. "In the spirit of the church as shown forth in councils and synods the Catholic Total Abstinence Union begs and exhorts that all priests will by word and act condemn the liquor traffic, and those who in the defiance of the church's counsel engage in this nefarious occupation. The idea of Catholics gaining sustenance at the expense of the souls and bodies of their fellow men, makes it incumbent on all Catholics, and especially total abstainers, that they will not only not condone or minimize this evil, but by all their power endeavor to take this blot from the fair name of the church. This is done efficiently by the total abstainers taking an active interest in seeing that the State laws are preserved and that drinking places are not multiplied." Another resolution condemned the practice of Catholic societies in permitting strong drink in their public celebrations, and another recommended that Catholics encourage by their subscriptions such Catholic religious papers as do not publish liquor advertisements. Referring to these resolutions the Presbyterian Banner says: "These resolutions would sound peculiar as coming from a Presbyterian or Methodist society, but they are a hopeful fact as coming from a Roman Catholic convention. In this country at least the Catholic church is a strong influence for temperance among the class of people which constitute the mass of its members."

In an address in Philadelphia last month, Rev. R. J. Campbell, Dr. Parker's successor in the City Temple, London, gave a very interesting view of religious thought in Great Britain. Distinguishing between agnosticism and infidelity, he said that the present mood is not one of positive disbelief in God and the great verities of the Gospel, but of suspended judgment. He pointed out that this was a great advance over the mood of a score or more years ago, when men like Tyndall and Huxley were exponents of the dominant philosophy as well as of science. Positive materialism was then in the ascendant. Tyndall's claim that the potency of all terrestrial life is in the atom was acquiesced in by many. This type of thought, widely disseminated in reviews and public discussions, dominated the thinking of great multitudes. Now materialism has fled the field. "Once the attitude of the man in the street was that of contempt towards revealed religion. Now that mood of hostility has changed to one of wistfulness and inquiry. Though declaring he does not know, he earnestly wishes that he did." There is a great and growing interest in religious questions. In contrast with Tyndall's attitude in the past, Mr. Campbell spoke of Lord Kelvin's position to-day, and of the latter's recent assertion that it is impossible to explain the phenomenon of life on the theory of a fortuitous combination of atoms. The whole tone of Mr. Campbell's address was optimistic. It emphasized the awakening, apparent everywhere, of the spiritual nature of man, and the quest for soul-satisfaction, the one answer to which is the Gospel.

Our Contributors.

Music Instruction in our Colleges by Uncle Will.

Music does not form part of the college curriculum. Therefore all effort must to a certain extent be spasmodic, and no material progress can be made under such conditions.

That there is a call for such instruction is evidenced by the fact that the students voluntarily organize and sustain a class in choral work, but as it is entered into largely as a recreation, not much of lasting value is possible.

I understand there was an offer lately made to Knox College by a thoroughly capable teacher to undertake the teaching of a class, for a lengthened period, provided the attendance would be assured of at least a respectable majority of the students throughout the whole course of each session. The offer was the more commendable as it was to be free.

I think a big opportunity will be missed, if through any red tapeism such an offer is slighted.

Outside the Theological Seminary at Hartford Conn., I know of no regular sustained teaching in music, in any college in North America. But there is no doubt the subject is receiving some consideration in all progressive Theological Colleges.

In the Old Country as far back as 1884 or 5. Prof. Salmond writes: A class for training our Theological students in worship music was in operation last session. It was instituted by the Praise Committee of the Free Church and conducted by Mr. W. Libston a professor of music in the city. It is intended to make this class a regular part of our equipment. The instructions were confined to vocal music.

In the Free Church College, Glasgow, a class meets once a week during the session for instruction and practice in sight singing. Dr. Bruce invited the attendance of ladies residing near the college, and thus the usual mixed choir is obtained. It is much easier to learn music in a mixed choir than in one consisting only of men's voices. The dispersed harmony is more easy to join in than the close, while the uncertain intonation, which is intolerable in a men's choir, becomes less trying to the ear in a mixed choir. Besides the mixed choir represents the ordinary church music and congregation singing, which it is the aim of the class to study.

A young minister of some musical attainments writes as follows:

I do not believe it to be the fact that there is no time for music during a theological collegiate course.

That there is time for teaching was proved during my college course—proved the more clearly by the fact that the students made sacrifices to spare the time—regularly giving up one of the recreation hours, for a singing class. Besides this hour for class instruction many students cheerfully spared odd quarters of an hour from their evening study time, for additional 'coaching' and the regret of most was that they had not many other spare hours in order more thoroughly to master the subject.

Let the College authorities include music amongst the ordinary subjects, set apart a proper hour for its study appoint a fully qualified teacher, and I feel sure they would find it an immense help in college training.

Music would be a true educative force, and would exert an ennobling influence upon the characters of the men. It would make other studies far less dreary, infuse a spirit of new vigour and pleasure into college life, and take away much if not all its drudgery. I speak of course from an old student's standpoint, and I believe that students everywhere would welcome the introduction of music into their education, and that it would make them happier men and more willing workers.

I think the aim of every College should be, that no student leave without possessing the ability to sing his part in a hymn tune, chant or anthem.

A systematic elementary music class for all students who cannot read a simple tune at sight is the first requirement. Attendance at it should be compulsory and there should be an examination at close for a certificate of competency to read easy music at sight.

As far back as 1882 there appeared an article in the Congregationalist which said: "That a young man is not thoroughly furnished for his work who goes out from the Theological Seminary ignorant of the first principles of music, of the history of religious music, and the way to profit by that history.

I close this article with a quotation from the letter of a Scotch choir master lamenting the lack of interest in things musical in certain quarters. It is not without humour.

"Is it not a fact that such perishable things as preaching and praying seem, in a large number of Scotch churches to be considered *the worship of God*, whilst the praise of God, which is everlasting, which is the connecting link between time and eternity, is left out in the cold miserably perishing for the lack of sustenance."

The Present Worldliness of Christianity.

With all our growth into a wider appreciation of the meaning of the religion of Jesus says the Lutheran Observer, we still often fail to realize how much it has to do with the life which we have to live in the present. We talk about salvation as though it were something wholly in the future, instead of beginning here and now. That which we speak of salvation is only the culmination and completion of the work which Jesus does in human lives. The religion which he gave means salvation from the time when it is accepted—whether by nation or by man. The Master's work upon the earth, as he went through the districts of Judah and Galilee, included the scattering of very material blessings. Men were fed and strengthened, restored to health, given sight and hearing, rescued from danger and even prospered in their business, as they sought help from him and followed his directions—all in such a way that such work was shown to be an essential element of his mission rather than incidental to it. To save them from misery and want, and put them in the way of success and comfort, was part of his daily work. Wherever Jesus was, there was help, while his teaching made better men and women of those who accepted it—freeing them from the things which held them back or dragged them down. What was his work then is the work of his religion now. Wherever that re-

ligion has gone, help, blessing and life have gone with it, taking aid to all who have come under its influence. It has meant security to life and property, the elevation of woman, a higher standard of morality, higher ideals of living, and of the duty of man to man, so that to-day the most Christian countries and everywhere that the gospel is carried a transformation begins at once in the character of the people. It is too general to be a coincidence, and the relation between the degree of Christianity and the degree of civilization is too fixed for it to be only a happening. It simply means that Christianity is for this world, as well as a preparation for the world to come, bringing peace and happiness to all who come under its influence, as the Master's word brought safety to every boat on the Sea of Galilee when he stilled the storm by his word.

What is true of the nations is just as true of men. Our religion is for the present world,—for us. It deals with the things of the present; it urges present duties; it demands present service; it provides for present development of character—and in these days character is what counts.

The man who has been untrustworthy it makes honest and true; the man who has been intemperate it makes sober; the man who has been immoral it makes pure; and where these vices have not existed, it strengthens the foundation of character, making of all who accept it, and in proportion to the measure of their acceptance, better men and women, and better equipped for the battle with the world. It gives strength and courage and vital force, which, all other things being equal, means success and victory. Christianity is to redeem men now, to save them from themselves and from the pitfalls and temptations of life. It furnishes a practical law of living, and lays down the principles which make for the truest happiness and success, and in developing character for the present world prepares for that which is to come. It makes men better citizens, better friends and neighbors, better tradesmen, better in the home. There is not a relation in life, which it does not ennoble and bless, not a thing which is not affected by it.

Religion is for to-day, while it looks forward to to-morrow. Christ's teachings are for the present. He shows men how to live, and their dying will take care of itself. He tells them of their immortality and provides for joy and happiness in heaven, then offers help that they may live so as to have nothing to fear from the judgment to come. Eternal life and blessedness are the completion of the salvation which he lived and died to give, while here and now he saves men from their sins.

The Song and the Deed.

BY BENJAMIN R. BULKELEY.

There was never a song that was sung by thee,
But a sweeter one was meant to be.

There was never a deed that was grandly done,
But a greater was meant by some earnest one.

For the sweetest voice can never impart
The song that trembles within the heart.

And the brain and hand can never quite do
The thing that the soul has fondly in view.

And hence are the tears and the burden of pain,
For the shining goals are never to gain.

And the real song is ne'er heard by man,
Nor the work ever done for which we plan.

But enough that a God can hear and see
The song and the deed that were meant to be!

*The Ancient Prophet and the Modern Preacher.

By this book on the prophets Professor Jordan has rendered the Church a very conspicuous service. There is something tragic in the circumstance that that part of the Old Testament which, in many ways, is most central and vital is the part which is most difficult to understand, and most frequently neglected. Certain texts and passages which have a more direct bearing on New Testament revelation have been discussed and commented upon again and again, to the comparative or total neglect of other texts and passages whose words are words of life and power. To any one whose conception of prophecy has been limited to the customary selection of verses, this book will come as a revelation; for it shows him how large and varied, how noble and ever modern a thing Hebrew prophecy is.

The general neglect of the prophetic part of the Old Testament of which we have just spoken—is very intelligible; for much of it is very hard reading. Much of Hosea for example, and Micah, is practically unintelligible to the Hebrew scholar, and the ignorance of the laymen may well be excused. Often the text is difficult; sometimes the events which are alluded to, are unknown; and to many things we have for ever lost the key. But when every deduction of this kind has been made, there are large tracts of prophecy which are not nearly so familiar as they should be; and it is just here that Professor Jordan's book renders a unique service. For he relates from the prophets characteristic words and scenes, and by concentrating our attention upon these he makes us see the prophets with our own eyes, he makes us feel the needs and perplexities which they had to confront, and he shows us the power, relevance and originality of their message. The prophets, who to most of us are little more than names, will become men of flesh and blood to any one who gives this book his careful attention. And to do so will be a pleasant as well as a profitable task; for the book is admirably written, with both insight and power. It is interesting from beginning to end, and has the power not only to instruct us, but to awaken within us a spirit akin to the prophets own. Not that Professor Jordan preaches at us; he never does this. But he interprets the prophetic messages with such a sweet persuasiveness that the preacher who is losing heart would go back to his work the stronger for knowing this book, and with the happy consciousness of standing in his humbler measure in the great prophetic succession.

It is essentially a wise book. The author sees things steadily. He knows what the people need, and he knows how great a thing the prophet has to offer. He powerfully shews how vital a thing was the religion for which the prophets pled, not a thing apart from life but covering its every activity; and we are reminded that the great things of religion are the same yesterday, today and forever. The service of God will also be the service of man; and though the former in which the religious impulse expresses itself may vary from age to age, religion in its substance, remains the same. And so it happens that the book, in presenting "prophetic ideas and ideals," is also a

*Prophetic Ideas and Ideals: a Series of Short Studies in the Prophetic Literature of the Hebrew People, by W. G. Jordan, B. A., D. D., Professor of Hebrew and Old Testament Literature in Queen's University, Kingston, Canada. (Fleming H. Revell Company, \$100.)

fine presentation of the ideas that ought to govern the mind of the man of today, and of the ideals that ought to determine his hopes and his conduct. The preacher will learn from this book, as from few books of its kind, just where to place the emphasis. He will remember that "it is his business to incarnate and vocalize the eternal truth that lies behind all texts and dogmas" (p. 536), and that his preaching is to be teaching "revolving round and radiating from a certain centre, that central point being the act of heralding the King, calling men to the Cross, beseeching them to be reconciled to God and declaring forgiveness to penitent souls," (p. 354.)

The style of the book is chaste and noble. The writer of this review has read much of it many times, and every time he has been struck by some new beauty of cadence or felicity of expression. It is earnestly to be hoped that every minister who rests his preaching upon the exposition of Scripture, should give much time to the earnest study of this book, written by one to whom preaching is as familiar a field as scholarship. It is fitted to make the Bible a more real book not only to the preacher but to all who are interested in the religious life, by leading its readers into the deep and abiding things of prophecy.

[Dr. Jordan's book was published almost a year ago and has been noticed before in our columns; after being favourably received, on both sides of the Atlantic it has passed into a second edition. We are glad therefore to be in a position to furnish another review written by a gentleman specially interested in Old Testament duties.]

Literary Notes.

The Bibelot (Sept.: T. B. Mosher, Portland, Maine 5c.) gives us this month Virgil in English Verse: an Essay by J. W. Mac-kail. This brief Essay will give even to the uninitiated, a hint of the wonderful charm and power of the great Latin poet, while to scholars it will be welcome as a discussion, by a competent person of the great art of translation. The Author tells us that to speak of Virgil as the most translated and the most untranslatable of poets is not wonderful as it is only another way of saying that more than any other poet he kindles in his readers the thirst after expression, the desire of repayment. The translations perish but the poet remains. But it is in human nature that translations should continue to be made, since in no other way can the desire come so near being satisfied of saying what we think of Virgil, for a translation is in a sense the sum of the translator's criticism and appreciation of his author; he says in it, in his own words what effect original has produced on him. For the perfect translation two qualities would be required: perfect apprehension of the thing translated, and perfect power of putting this apprehension into words; and beyond these, two qualities nothing else. For the authors views on the best translations of Virgil we must refer our readers to the essay.

To the Editor.

SIR.—You are, of course, aware that the "Christian Endeavor" lately spoke very strongly against Editors publishing articles relating to certain public sins, without condemning them. You published among "sparks from other anvils," the remarks of your contemporary which I have now specially in view. I read his article with pleasure, for I believed him to be "the right man in the right place." I consider such articles

as he condemns, fitted to do great harm to society. Many more hold the same views about the subject, that I do. I believe that an editor has full control of his paper and, therefore, is responsible for what appears in it.

I was, therefore, I need not say, delighted when I learned that a minister of our Church—a prominent one too—had been placed in the editorial chair of the "Globe." To some of my friends, as well as myself, I said: "Now, we shall have a perfectly clean paper in the "Globe." There will be, in it, no detailed accounts of horse races, prize fights, and other such things as only degrade a newspaper." My friends expressed the same views.

No wonder then, that I was astonished—yes, greatly so—when I saw in the "Globe," a few days ago, an account of a fight between Corbett and Jeffries, two famous professional pugilists. It takes up nearly two columns of the paper in small type. It has not one word in it, in condemnation of this infamous act.

Now, He who knows all things, knows that I would greatly rejoice if the editor would prove that he could not prevent that article from appearing in his paper, the "Globe," that he wished to do so, but had to yield to another. If, however, he could have kept it out, I must strongly condemn his taking it in, giving it so much space, and not saying a word in condemnation of the fight. Prize fighting is one of the Devil's amusements.

T. FENWICK.

Woodbridge, Ont., Aug. 29.

Muskoka's Popularity.

The following voluntary testimonial of the Muskoka region and Royal Muskoka Hotel was received at the Grand Trunk General Offices recently from one of the most prominent doctors in New York City, who was sojourning for a few weeks in that district: "I take pleasure in recommending the "Muskoka" region as a health resort of the first class. Its altitude, dry atmospheric conditions, and water supply free from infection make it particularly beneficial.

"The Royal Muskoka Hotel, a hotel perfect in all its appointments, adds materially to the comfort of the tourist."

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By Purifying the
Blood destroys the
origin of these af-
flictions.

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The Quiet Hour.

David Becomes King.

S. S. LESSON—2 Sam. 2: 1-10. September 13, 1903.

GOLDEN TEXT—Ps. 133: 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

BY REV. PROF. JORDAN, D.D., KINGSTON.

Connecting Links—The first chapter of 2 Sam. takes up the thread of David's history at the point reached in 1 Sam. ch. 30. Two days after his return to Ziklag from the pursuit and defeat of the marauding Amalekites, a young man of that race brought him news of the battle of Gilboa. The messenger gave a lying account of the king's death, saying that he himself had slain Saul. Instead of bringing him the favor of David, as he had expected, his story brought upon him the punishment of death as a murderer, ch. 1: 1-16. The remaining verses of this chapter give David's song of lamentation over the death of Saul and Jonathan. David now begins his career as king. He reigned seven and a half years at Hebron over Judah alone, and then entered on his rule of thirty-three years at Jerusalem, over the whole nation, ch. 5: 1-10.

I. David Receiving a Kingdom, 1-4a.

V. 1. After this. The death of Saul and Jonathan left David as the only possible ruler. After years of preparation, the time for the fulfilment of the Lord's promise (1 Sam. 16: 12) had come. Enquired of the Lord: through Abiathar, the high priest, by means of the Urim and Thummim, the object worn on the ephod of the high priest, as the sign of his authority to ask counsel of the Lord. Since the northern part of the kingdom was held, partly by Philistines, and partly by Saul's adherents, the only two portions open to David were the regions beyond Jordan to the south, and the hill country of Judea. He was divinely guided to choose the latter district, and to make Hebron his capital. Unto Hebron; a wise choice, because: (1) Hebron was centrally situated; (2) it was so placed as to be easy of defence against attack; (3) David had spent much of his fugitive life in its neighborhood and the homes of most of his men were there; (4) it was a place of importance as a priestly city, and an ancient royal city.

Vs. 2-4a. His two wives. David was intending to settle in a permanent home. The Jezreelitess. Compare 1 Sam. 25: 43. The Jezreel here referred to is not the same as that of v. 9, but a city in the mountains of Judah. Abigail Nabal's wife; Nabal's widow, whom David had married, 1 Sam. 25: 40-42. The Carmelite. Nabal's possessions were near Carmel, a town in the hill country of Judah (Josh. 15: 55), to be distinguished from the more famous mountain range bearing the same name. And his men; the six hundred of his chosen band, 1 Sam. 27: 2. Every man with his household. After years of roaming in exile, each one was now to settle down to the duties of peace. Cities of Hebron; the towns and villages of the district round Hebron. Men of Judah; an assembly of David's own tribe, who elected him king. He had probably secured beforehand the support of the elders, 1 Sam. 30: 26. They anointed David king. The private anointing of David by Samuel (1 Sam. 16: 12, 13) was the sign of David's divine appointment; this, of the people's choice. Both were necessary. David was

anointed a third time, when he became king over all Israel, ch. 5: 3.

II. David Rewarding Loyalty, 4b-7.

Vs. 4b, 5. Men of Jabesh-Gilead... they that buried Saul. These men, whom Saul had once helped in great straits (1 Sam. 11: 1-11), had penetrated the lines of the victorious Philistines, and, taking the bodies of Saul and his sons from the walls of Bethshan, had burned them and buried the bones to prevent further insult, 1 Sam. 31: 11-13. David sent messengers. The message was not only an expression of gratitude, but an appeal to be received as Saul's rightful successor. David felt that, if he could secure the support of the capital of Gilead (1 Sam. 11: 1), the whole country would soon acknowledge his sway.

Vs. 6, 7. Kindness and truth; that is "mercy and faithfulness," divine attributes which are frequently coupled together, Ex. 34: 6; Ps. 25: 10; 40: 11; 57: 3; 86: 15. Requite you this kindness. The Cambridge Bible renders, "show you this good," and explains as referring to "the honorable embassy of thanks, and the friendly spirit which it attested." Be ye valiant. There was need of courage, for the Philistines were still over-running the land. David encourages the men of Jabesh to hold out bravely, until he can come to their aid. The house of Judah have anointed me king. This was a formal announcement of his kingship and a bid for their allegiance. As, however, Gilead became the headquarters of David's rival, Ish-bosheth, it would seem that the embassy was unsuccessful.

Vs. 8-10. Abner; the uncle (1 Sam. 14: 50; 1 Chron. 8: 33; 9: 39), or, as many think, the first cousin of Saul. He was commander-in-chief of the Israelitish army during Saul's reign. It was most natural, both on account of his relationship to Saul and of his office that Abner should become the champion of Ish-bosheth. Ish-bosheth; Saul's fourth and youngest son, not mentioned before. He was a mere tool in the hands of Abner. In 1 Chron. 8: 33 he is called "Esh-baal" ("man of Baal"). Ish-bosheth ("man of shame") was probably a nickname applied to him on account of his character. A father would scarcely have given such a name to his son. To Mahanaim ("two hosts" or "armies"); a walled city of Gilead east of Jordan, the scene of Jacob's vision, Gen. 32: 2, 10. This city was chosen as the capital of Ish-bosheth's kingdom. It afterwards became the retreat of David, when he fled from Absalom. Gilead; the whole district occupied by the Israelites east of the Jordan, Josh. 22: 9. Since the greater part of Saul's territory was in the hands of the Philistines, it was impossible to set up the kingdom in Palestine proper. Ashurites; probably the same as "Asherites" (Judg. 1: 32), that is, the tribe of Asher. They dwelt in the north-western part of Galilee. Jezreel; a city in the plain of Esdraelon. Here the name refers to the plain, rather than to the city itself. Ephraim; the inhabitants of the mountain south of Galilee. Benjamin; the tribe of that name, who dwelt still further south. All Israel, "Ish-bosheth's dominions were gradually extended, until they included all the country which afterwards formed the kingdom of Israel, as distinct from that of Judah" (Cambridge Bible.) Two years; probably reckoned from the time when Ish-bosheth's

authority was established over all Israel. They coincided with the last two years of David's reign in Hebron, the previous five-and-a-half years having been occupied in the reconquest of the lands from the Philistines. The two kingdoms were at war during the whole seven-and-a-half years.

Shortly after the deaths of Abner and Ish-bosheth, David was recognized as king over all Israel. He removed the seat of government to Jerusalem, which for political, civil and military reasons was the most suitable capital for the united kingdom.

Daily Bible Study—Four Verses This Time.

No 18.

Psalm 103: 19-22.

BY MRS. ANNA ROSS.

"The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all."

The covenant and the commandments have led the Psalmist right up into the presence of the throne, from whence the commandments come, and round about which the covenant rainbow glows.

He began with a soul that was sluggish in praise. Was he not just like ourselves? He had to begin by urging his soul to be "stirred up." His holy name to magnify and bless. But that soul is now mounting with more than eagle's wings, till it is above the earth, beyond the stars, up even into the presence of the throne in the heavens, where God sits King, ruling over all.

Let us follow carefully the track of this man who at first found it hard work to sing the praises of the Lord.

He began by calling to remembrance the personal benefits of God's salvation.

His heart was enlarged by that meditation, and he went on to consider his own God and Saviour as the deliverer of all that are oppressed.

In Moses and Israel he studied His peculiar method of doing his work.

Then he turns his thoughts from God's doings to Himself, as to His mercy, as to His anger, as to His dealings with transgressors and transgression, as to His paternal tenderness.

The littleness and frailty of the flowers of the field upon whom this paternal love is lavished are now placed alongside of the infinitude of the portion that that love has mysteriously deeded over to them—the two eternities of mercy, the never-ending righteousness, the everlasting covenant and the commandments of the King.

These last are to his spirit eagle's wings, and on them he has mounted up into the presence of the throne whence both covenant and commands have come.

No "stirring up" needed now. His own one tongue can never express the praise that surges up for expression.

He takes—not his harp; that is forgotten now. He lifts up his human voice to the angels and archangels in the inner circle about the Throne,—“Bless the Lord, ye His angels that excel in strength, that do His commandments, hearkening to the voice of His word.”

But even these cannot give volume enough to the praise firing his once sluggish soul, and he sounds forth a further and wider call,—“Bless ye the Lord, all His hosts, ye ministers of His that do His pleasure.”

But he cannot stop yet, for birds, and summer leaves and rocks and tumultuous waters, and the swelling oceans of the

universe have a voice, and he summons them all to join,—“Bless the Lord, all His works in all places of His dominion, bless the Lord, O my soul.”

Compare this call to praise with the actual triple chorus of Rev. 5: 6-14, where the inner circle and the outer circle, and all nature, animate and inanimate, join in the refrain of the new song, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the Throne, and unto the Lamb, for ever and ever.” And the four living creatures said Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.

A Significant Unrest.

FOR DOMINION PRESBYTERIAN.

It cannot be successfully denied that unbelievers are subject to a deep and abiding unrest of soul. It is a fact that if all infidels and ordinary unbelievers were frankly honest they would confess that there are many times when they are especially conscious of having an aching unrest in their heart. But it is a part of their policy to keep this experience a profound secret. They put on a brave and bold front and claim that they have a serene mind and hopeful spirit. We have certain evidence of this fact in the cases of those infidels who have become converted to the true faith. Several years ago Mr. Marshall O. Waggoner of Toledo, Ohio, who is now seventy-five years of age, and who was for many years a prominent lawyer, was thoroughly converted. From his youth, and up to the time of his conversion, he had been a very active and ravid infidel. He wrote infidel books and gave many lectures in favor of his views. Now read the confession which he made after his conversion: “There were many times during my infidel life when I was led by circumstance to feel that I could not see any joy or comfort in anything emanating from a life of unbelief, and I was always living in the fond hope that something might come along to, at least in some distant manner, impart some comfort and consolation to the few that compose the disorganized supporters of the free-thinkers, liberals, and those who style themselves ‘seculars’ for want of a better name. During all this time, seeing as I did the apparent happiness and real pleasure of those who worship the true God, I commenced to study and think seriously, in connection with the condition I had so long occupied, of so much unrest, uncertainty and doubt; and I at times read and pondered upon the Paul and the Agrippa interview, and occasionally entertained the same opinion of the aforesaid king, in the doubts worked up in his mind by Paul.” In these words we have the frank, honest confession of a man who declares that, during his long career as an infidel, he had a deep and dreadful unrest of soul. In another part of his confession he stated that all of that bitter, blighting and condemning unrest of heart had departed as soon as he obtained the forgiveness of his sins and peace with God. That was a very significant rest, on the other hand, and I call particular notice to the fact that this man, during his infidel days, was deeply impressed by the manifest happiness and pure pleasure which he was satisfied that Christians enjoyed. Would it not be far better for Christians to speak before the unconverted of the genuine joys and substantial peace which they have, than to be telling of their gloomy spells and awful burdens? Indeed it would. Do not forget this lesson.

C. H. WITHERBE.

Our Young People

Sun., Sept. 13.—Feasting that Makes Lean Souls.

Ex. 16: 2-5; Ps. 106: 13-15.
(Temperance.)

Feasts that Bring Famine.

The most important fact in a man's life is his soul-growth. But a great many of us make the blunder of putting the body first. We pity a dwarfed or starved body with far more compassion than we do a starved or dwarfed soul. Yet the worst deformity or the most gnawing hunger cannot be as horrible a thing as a distortion or starvation of the soul.

Feast the body, and the soul goes hungry. Yield to bodily passions and appetites, and the soul shrinks and suffers. It was said once of a drunkard, that “He had made his body the grave of his soul.” Men can dig their own soul graves by indulging their bodies.

No man can yield to his baser desires, and not bring leanness into his soul. A feast for one means a famine for the other. We must choose between self-indulgence and self control, between luxurious and holy living.

The Part and the Whole.

Temperance is a noble word, but it is too often narrowed by its advocates. The Bible is emphatic against drunkenness, but it does not restrict temperance to this one bodily appetite. It sees intemperance just as truly in the longing of the self-indulgent Israelites after the flesh pots of Egypt, or in the selling of his birthright by Esau for a mess of pottage, as in wine drinking.

To be temperate, in the Bible sense, means to control the body. Where the soul rules, power is in the right place. Where the body rules, power is in the wrong hands. In the Old Testament and the New, the saints have been those who kept the body in subjection to the soul. Eljah dwelt in the desert, and so did John the Baptist. These men were temperate in the full sense of the word—the perfect control of bodily desires by the overruling soul.

We should strive to possess the whole of temperance—not merely abstinence from liquor. The man who envies his neighbor's riches, or is gluttonous in eating or cannot curb his passionate temper, is not temperate, and his intemperance brings leanness in his soul.

Glorify or Shame.

“Man's chief end is to glorify God, and to enjoy him forever.” Our bodies, therefore, are meant to glorify God in daily living. They are the temples of the Holy Ghost. A pure soul in a pure body, a sound mind in a sound body, glorify God by showing what he meant body and soul to be.

But a body defiled and inflamed by intemperance is a shame to its owner. An enfeebled and debased will cannot serve God rightly. Drink brings shame. There is nothing noble in drinking. It degrades the soul, it enfeebles the mind, it weakens the body. A soul seeking the glory of God never can be found in the body of a drunkard, and the Bible tells us that no drunkard shall inherit the kingdom of God.

Principles.

It is not strength of brain that saves a man, or orthodoxy of creed, or connection with a Church. All these have often proved

to be but ropes of sand. They are not proof against the tides of temptation. There must be firm, heaven-implanted principle; for no one is safe in business, or in politics, or in social life, or anywhere, when conscience is unloosened from God. The parting of the cable may be unseen for a while, it may even be unsuspected; but it is a mere question of time how soon the backslider may strike the rocks. Jesus Christ never insures anyone who unites with His Church, and yet has no “anchor sure and steadfast which entereth within the veil,” and “binds fast to Christ Himself.” And if you ever reach heaven, my brother, you will come in, as I have often seen vessels come into yonder harbor of New York, with the storm-tide anchor swinging proudly at the prow. “There are ships,” said the eloquent Melville, “that never go down in life's tempests. They shall be in no peril when the last hurricane shall sweep earth and sea and sky, and when the fury is overpast, and the light that knows no night breaks gloriously forth, they shall be found on tranquil and crystal waters, resting beautifully upon their shadows.” These are they who have been piloted by the Holy Spirit; these are faithful ones whose inner soul was anchored to Jesus Christ.—Theodore L. Cuyler, D.D.

Daily Readings.

Mon., Sept. 7.	—Body above soul.	
Tues., Sept. 8.	—Bread for the soul.	Luke 4: 1-4
Wed., Sept. 9.	—Eating to God's glory.	Deut. 8: 1-3
Thurs., Sept. 10.	—Eating to his shame.	Rom. 14: 1-8
Fri., Sept. 11.	—Feasting and murder.	1 Cor. 11: 21-34
Sat., Sept. 12.	—Punishment of gluttony.	Matt. 14: 1-12
Sun., Sept. 13.	—Topic—Feasting that makes lean souls.	Deut. 21: 1-9
	Ex. 16: 2-5; Ps. 106: 13-15.	(Temperance.)

The Beauty of the World.

It beams in every eye, it moves in every form, it is on the wing of the insect and on the rich plumage of all the fowls of heaven. No creature that crawls in the dust or that browses on the meadow does not bear it in some form or other. It dances in every bubble of the brook, sparkles in every snowflake. It is in all the shells on the shore, in all the pebbles on the beach. It sits as a queen on every heaving billow. It decorates with a million pearls and forms of life the whole bed over which mighty oceans roll. It corrucates in all the minerals of the mountain. Every ore thrown up by the miner flashes it forth as it comes into the light. As the Creator is everywhere, beauty is ubiquitous, it is the refulgent costume of the Infinite.—Selected.

There is no nobler sight anywhere than to behold a man quietly and resolutely put aside the lower things that the higher may come in to him. . . . To put aside everything that hinders the highest from coming to us, and then to call to us that highest, which—nay, who—is waiting always to come—this as the habit of a life is noble.—Phillips Brooks.

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AFTER THE HOLIDAYS

Many people are now face to face with the fact that the holidays are over. Ministers, as a rule, return to their pulpits in September, families come back from summer resorts and children reluctantly or gladly face afresh the tasks of the school. "After the holidays" is also a time of reckoning, a day of judging. As we have often pointed out, it is necessary for all who work hard to have the routine broken, recreation of a wholesome kind is as needful and as sacred as work. The question then arises—has our recreation been restful and wholesome? Has our opportunity been well used or thrown away? That is important, for while, in a sense, we live a day at a time, it is possible by spending a stretch of time wisely in the pure sweet air to prepare for hard work that lies before us and to increase one's stock of vitality. The summer that is now passing has been favourable to those who have been compelled to work, that is, the absence of excessive drought and heat has made the ordinary toil fairly comfortable. Yet there have been many fine days and beautiful weather for those who have been at liberty to wander abroad. We trust that many readers of the DOMINION PRESBYTERIAN have had a refreshing holiday and that they will have success in all departments of the work that now lies before them.

We may apprehend that which we may not comprehend. The profounder knowledge lies in the comprehension of a thing. Any one may lay hold of a truth but only a philosopher may be able to form an adequate conception of it. We may apprehend God but we cannot comprehend him.

The Herald reporter describes Mr. Pearce as a dramatic and fascinating speaker. Under the power of his oratory and with his fine voice, as he rings out the telling points of his subject the attention of his hearer is at once arrested and his earnest interest does not cease till the last word is uttered.

THE DOMINION PRESBYTERIAN TRADE OF AN EMPIRE.

Canada's growing importance is shown and emphasized by the meeting of the Imperial Chambers of Commerce which recently met at Montreal. That so many of the foremost business men of Great Britain should have the opportunity of seeing for themselves the Dominion's resources, cannot fail to be a splendid advertisement for Canada, supplementing in that regard the writings of the body of influential British journalists at present touring the country. The largest question before the Conference was that of inter-Imperial trade; that is, the question of endeavoring to make, as far as practicable, the trade relations of the various parts of the British Empire naturally advantageous and sympathetic, as are, for instance, the trade relations between the various States known as the United States. There is a good deal to do, of course, before this could be brought about. The basis of commerce, as between the different States is the basis of absolute freedom of trade, there being no tariffs as between States, as indeed it is impossible there should be, seeing that tariffs are matters solely of Federal legislation and administration. The various parts of the British Empire possess wider powers of self-government than the States of the neighboring Union, so that Canada for example, makes what tariffs she will, protective or otherwise, without consultation with the Mother Country. Still, much could be done, by judicious mutual business preferences, to promote trade between different portions of the "far flung British Empire." The tendency in that regard has received great emphasis from the late meeting in Montreal of the Imperial Chambers of Commerce. Those who recognize the British Empire as the greatest instrument for good yet known to mankind, must rejoice in every gathering and tendency such as those on which we have been commenting.

"What fools these mortals be!" The senselessness of France in at one time banishing her best blood, the Huguenots to Britain, thereby enriching a rival country, finds modern parallel in the insanity of Russia in persecuting Finlanders, those "Scotchmen of the North," out of the country and into other lands. This is not good for Russia, but good for Canada and the United States, and good in the long run for the Finlanders forced to flee their native soil.

Trinity University (Anglican) comes into the same federative arrangements with the Provincial University at Toronto as already obtain in the case of Victoria University (Methodist). In the interest of culture, mutual respect, deeper scholarship, and original research, this combination of educational forces in the Capital of Ontario cannot fail of important future results.

We ask the attention of readers to the address label on their paper. The subscription lists have recently been revised and we trust that all credits will be found to have been given and that the name and address is otherwise correct, should this not be so in your case kindly let us know. If your subscription is unpaid a remittance covering the amount due would be appreciated.

OLD TESTAMENT CRITICISM AND THE CHRISTIAN CHURCH.*

This book, resembling in a small way the large movement of which it treats, has already caused considerable discussion. One able minister of our Church expressing, no doubt, the views of a large section of his brethren says "Some of us, even though we do not enter the lists of controversial battle have read and re-read the book and found it very good and are thankful." Others have hinted that it is marked by a too frank acceptance of the results of modern criticism and is likely to be perplexing to the plain man. Others again are inclined to deprecate all discussion as dangerous or at least only interesting to clergymen. We shall have something to say, from time to time, on these different points. At present we must confine ourselves to a brief statement of the spirit and purpose of this important book.

The first thing we are compelled to notice is the admirable temper in which it is written, showing not only a union of courage and reverence, but also a deep desire to deal tenderly with those who are really perplexed concerning these great questions.

That the writer has the highest academic qualifications is well known and he here shows what is equally important, a keen sympathy with those who are in spiritual distress on account of intellectual difficulties. Note carefully this passage from the preface: "This volume has in view the man whose faith has been perplexed by current criticism, or by the rumors and representations of it. It tries to show him what that criticism is, and how it in no way imperils his faith, but even helps him to bridge the gulf that too often yawns between faith and reason. I well remember the confusion and sorrow that, for a time came, into my own life, when the newer view of the Bible first began to make its appeal to me; and I write with the tenderest regard for all who feel as I then felt. The times of transition are hard. It would be a grief to me if any word of mine should wound the sensitiveness of any who love the Lord or the sacred scriptures. It has been my earnest desire to help all who have been troubled. Of ridicule, abuse, and provocation there has already been more than enough. Not only by familiarizing myself with the literature which represents the opposition to the critical movement, but also by numerous discussions and conversations with laymen, students, and ministers, on both sides of the Atlantic, I have sought to understand sympathetically the spirit and methods of the opposition, to discover the secret of its almost vehement earnestness, and the interests which it believes to be imperilled by the advance of criticism. I have the profoundest sympathy for those who share the views from which this volume is, in part, an implicit dissent, for I know the

*Old Testament Criticism and the Christian Church by John Edgar McFadyen, M.A. (Glas.) B.A., (Oxon.) Professor of Old Testament Literature and Exegesis in Knox College, Toronto. Charles Scribner's Sons, New York, \$1.25.

pang of parting with them. But in parting with the things that can be shaken, one may be confirmed all the more in the things that abide."

We can, after careful examination, say that all through the volume Professor McFadyen has been true to the spirit that manifests itself in this passage. He faces squarely each difficult question as it arises, he reproves levity and irreverence. Wherever he finds them he boldly states his own conclusion and deals as tenderly as possible with those who cling to the ancient tradition. The chapter on "The Present Distress" shows that there is real trouble in the Church that must be faced and dealt with thoroughly; those on "The Discourtesies of Criticism" and "The Confusions of Criticism" intensify the impression thus created of discord and controversy. In the following chapters the author gives a discussion on "The Function of Criticism," "The Methods of Criticism" and "The Historical Method" which may well serve, for many, as an introduction to and an apology for legitimate Bible Criticism.

The chapter on "The Essence of Protestantism" is refreshing and stimulating. It contains the kind of teaching that is much needed at the present day when so many seem to think that Protestants should be content to repeat in a mechanical fashion the formulas that have come down from the past. Professor McFadyen shows that we still need not merely the words but the spirit of Luther. In examining such questions as "Christ and Criticism," "Criticism and the Supernatural," "Criticism and Inspiration", one another faces the supreme difficulties of the situation. We are not prepared to say that he has solved all the great problems that are found in this region, for that would be to give a full and final philosophy of the Christian religion. But he has attacked the problems vigorously, he has stated the conclusions to which he has been led after much painful thought, and does so in such a way as to be helpful to those who are grappling with similar difficulties.

In a short book-review we have not space to pursue in detail any of these discussions; but because we believe that, in the intellectual sphere, there is a considerable "gulf" between the old and the new positions we are glad to see men of high culture and catholic spirit devoting themselves to the work of mediation and reconciliation. If there are a large number connected with our Church who take no interest in matters of such vital importance, that is to their shame, and not to their credit. The men who gave the Presbyterian Church its character and in early days shaped its destiny, were keen in intellect as well as devout in heart.

Man's illusions are an exhaustless source of happiness. When he does not find the desire of his soul in the things around him or in the products of his labor his illusions are equal to the occasion. Said Louisa May Alcott, "Far away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them and try to follow where they lead."

INTERFERENCE IN POLITICS.

The misfortune of taking part in politics for their purification is no misfortune, not even to such a paper as the DOMINION PRESBYTERIAN. A minister of the Church of England has lately issued a pamphlet on the question of "Extreme Unction," in which he worries the Ancient Fathers and the doctrine of Apostolic Succession, to see if he can happily find in them some warrant for the ceremony of anointing the sick and the dying and of installing it in the Anglican Communion as an additional sacrament. A minister of the Methodist Church lately delivered himself of the statement that a man to be a man had always to be better than the clothes he wears, so a church to be a true church had always to rise superior to its theology, in its efforts to bring man to the very first step of angelhood. No church can dare to run away from the function of reform. Ceremony and conduct, as its articles of reform, must not engross the attention of any church, the one as opposed to the other; though in these days, with so little of the medieval about them, a running away from the practical towards the medieval, begins to look more or less like a waste of time and energy.

Nor need there be any quarrel with credulity and doctrinal anatomizing, while our ministers grow more and more anxious every day about the waywardnesses of men. In some of our denominations there have been organized special reform agencies, which cannot but recommend themselves through their practical functions of checking open vice, and making of no effect the unwritten law, that what the many do ought to be allowed to justify itself by a vote. Now what the many do in the political world on either side of partyism is in many cases what should exist neither as a written or unwritten law; and hence if minister of the gospel or editor of a religious journal, while undertaking the exposure of the obliquities of conduct in party politics is to be called "interfering in politics," then there can be no misfortune in the undertaking. Hence I trust that you will not become faint-hearted but assist in the work of purification.

We all know that no subject is of more public interest at the present moment than the shaky condition of the standards of morality as they are to be met with in many of our political circles of to-day. The ethical fact of the awful retrogression needs no emphasizing in view of what has lately been happening in Ontario, and what is likely to continue to happen in every province of the Dominion, in imitation of what is going on every day at Ottawa and elsewhere. The clergy have been warned again and again that it is little short of a public indiscretion for them to take part in politics, though they have the right of citizenship to resent this with. But no one is surely so audacious as to forbid our clergy and our church courts from taking part in a campaign against the spirit and habit of corruption that is making havoc of our politics, and at the same time is eating into the lives and practises of the every

day life, as well as undermining the fundamental principles of church and state. The Toronto Globe has been lately telling our clergy, not without some degree of clerical unction, that they should put their own house in order before entering on any crusade against the politician and his special methods of self-seeking. But the fact that some of these very special methods of the politician have found their way into some of our church courts, with their clerical caucuses and canvassings for preferment, is a proof that if Christian morality is to avoid entering the lists with the politician's methods, these same methods are soon going to be masters of the situation with society in a pretty bad way to follow them in every direction. The clergy, it is true, are not the keepers of the conscience of the individual man, but they ought to be, along with others, the purifiers of the public conscience. The honest man, cleric or layman, cannot afford at any time or under any circumstances to coquette with evil in any shape or form, and if any clergyman, from the fear of his parishioners, is made to stand in awe of the politician, the indiscretions of the politician are never likely to stand in awe of him or his example. It is my intention, with your permission, to present in further articles some practical suggestions as to how the church in taking part in their crusade against all evil might help out, without bringing the priesthood out of line with its main function, the crusade that is needed against certain evil tendencies that have the open sanction of our politicians at election times, and which are committing more of a havoc in our constituencies and communities than intemperance or similar vices. Indeed, with Ontario specially in view just for the moment, everybody is beginning to ask why it is that a man may continue to be grouped among the respectables of our towns and villages, after buying or selling a vote or making undue profit out of public undertakings, and yet be driven from the same class if he be found to be a thief or rowdy. There is a discrimination in such a state of affairs that surely any clergyman may busy himself with, without staining his clerical function with anything like an indiscretion.

In a word, the warrant for a closer examination of our politics in Canada is to be had in the higher function of the prophet of the parish, and to quicken these functions is surely of more moment to a church than the formulating of a new sacrament.

MARCUS MANSFIELD.

Commenting on a sentence in these columns a couple of weeks ago, the Presbyterian Witness says: "Partizan feeling runs high in Ontario. Two gentlemen's names have become familiar with the public—not without reason, Hon. Mr. Stratton and R. R. Gamey. Both have friends and admirers: each has keen foes. The DOMINION PRESBYTERIAN does not approve of either of these gentleman figuring at Church Socials. We agree with our Contemporary that the affair between these gentlemen was not well wound up! Ontario is our Premier province, and she ought to set before the other provinces an example that shall teach the infinite worth of righteousness and truth."

The Inglenook.

John Blake's Strategem.

BY ALICE ANDERSON.

It was a bitterly cold November afternoon. Outside everything looked dismal, and the few pedestrians to be seen were hurrying through the falling sleet. At the window of a mercantile warehouse, in a huge block of dreary looking buildings, John Blake stood looking absently down at the passers-by. Mary Lennox, the other occupant of the room, was seated at her desk, but, judging from her pre-occupied expression, she also was in an absent-minded mood.

The fire was burning brightly and casting shadows in the gathering dusk between the silent pair. At last, turning impatiently from the window, John crossed over to his companion.

He was a good looking young man, of average height, with blue eyes, a broad forehead, and a thick crop of black hair covering a well shaped head. Just then, looking down upon Mary, his expression moody, but earnest, he appeared to the best advantage. Until Mary had gone to the warehouse he had been in the habit of spending his evenings on his own amusement with other young men of his class, all more or less thoughtless, but since Mary's appearance amongst them had gradually broken away from his old associations, and the more staid men noted the fact approvingly and remarked to themselves that her coming had been a good thing for Blake.

There had been a marked difference, too, in his manner and appearance, a cultivated refinement, of late, which Mary had not failed to observe, and was secretly glad, for he was likeable in many ways, and, on the principle that a likeable man is a makeable man, she had enjoyed bantering him out of various little acts of thoughtlessness. For, as she said, it made her sorry to see a nice man making himself less nice than he could be; it was bad enough when the nasty ones did that. But now events had taken such an unexpected turn that she was quite bewildered, for John had startled her out of her ordinary self-possession by asking her to marry him, and she had refused him.

"Why can't you care?" he questioned abruptly. And as she made no answer, he continued bitterly, "Because I am not good enough, I suppose."

"No, no, it is not. You must not think that," she protested, falteringly.

"Why, then?" he persisted, "I know I am not half good enough for you, but I am better than I was before I met you. I have not been in a billiard room nor in a public bar for months, and all for your sake, all because I thought you cared."

Mary was silent. She wanted to tell him that it was for right's sake, and not for her's that he should avoid such places, but she did not know how without appearing to preach at him. And preaching at one she could not tolerate as it savoured too much of that most irritating, of individuals, the self-righteous, self-complacent, I-am-right and you-are-wrong sort of a person, and was more likely to do harm than good.

"And now there has been no use in it all," continued John gloomily, "I might just as well have continued as I was."

"Oh, no, no, do not say that," she said,

vehemently.

"Why not?" he demanded. "Why not?" she echoed. "Surely one is the better for doing right? You have been the better. You know you have. You admitted just now that you were."

"Only because I thought you cared," he repeated, doggedly. "And I suppose you never even observed a difference, far less cared?"

"But I have observed. I could not help observing," replied Mary, incoherently.

John's eyelids drooped to hide the delight that flashed into his eyes at her words. She did care, he thought, more than she knew, and he would make her realize that she cared.

"Won't you tell me, then, why you don't care?" he repeated in a softer tone. "At least tell me if there is any other one for whom you care more."

"There is no other one."

"Then don't you think you could care for me just a little?"

"A little?" echoed Mary, opening her eyes with surprise, having by this time regained her self-possession. "Oh, but I could never marry a man for whom I cared only 'a little.' I'd have to care for him above all else in the world. Someone once said that marriage meant a life long comradeship or a life long antagonism, and the latter would be dreadful wouldn't it?"

"We could never be antagonists," was his reply.

"I do not see why we could not. We have often been, you know," she said, smilingly.

"Never seriously," was his gloomy response.

The fire was dying down in the grate and the room steadily growing darker but neither made any attempt to turn on the light. Outside the wind dashed the sleet against the window with terrific force, and the swift, gliding noise of the electric cars came up from the street below. John made one more attempt.

"Couldn't you care?"

And as Mary's eyes looked the negative her lips could not frame, he burst out savagely, "I may as well go to the dogs and have done with it, then." And he flung himself out of the room, leaving her in a great distress of mind, which would not have been so great had she known that he had no more intention of going to the dogs, as he had termed it, than she had, but considered this the best method of bringing her to her senses.

The following days dragged past somewhat drearily for Mary. John studiously avoided her room for weeks at a time, and when they did meet they never by any chance resumed their friendly intercourse. A constraint had sprung up between them, which John had stupidly strengthened by causing it to be carried to her ears that he was going down hill, thinking that this would rouse her sympathies and make her so sorry for what she had done that she would repent for her decision and recall him. But things never act with a woman as a man expects they will, and what acts beautifully with one acts quite differently with another. And Mary argued with herself that if he could so far forget himself, if he was so far lost to his own self-respect as to go to the dogs because he could not win her love, he would just as readily go

down hill after the novelty of winning her had worn off. And so the weeks slipped past and Christmas was approaching, and they were further from being friends than ever. John's strategem had failed to work as he thought it would, a fact which puzzled him much, until one day, passing through one of the rooms, he accidentally overheard a conversation between the manager and Mary which suddenly opened his eyes.

"I am sorry for Blake," the manager was saying. "It is a pity to see such a decent fellow going down hill."

"No man need go down hill unless he prefers to," Mary replied coldly. "A man generally finds his own level, and doubtless Mr. Blake has found his." "Ah, well, perhaps you are right," responded the manager lamely. "Still, I am sorry for him. He has the making of a good in him and would have turned out all right if some nice girl had taken him in hand."

"An enviable task for any girl, I must say," flashed Mary, hotly. "There is no girl worthy of the name but prefers to look up to a man, not down."

The rest of the conversation was lost to John, but he had heard enough to convince him that his strategem had failed to bring about the desired effect, and had only put her further from him. And feeling angry with himself and everyone in general he moved away wondering vaguely how he was to regain his friendly footing with her. At one moment he determined to write to her and make a clean breast of it, but ultimately abandoned that idea, and so Christmas Day found him still in a state of indecision. That day he had occasion to enter Mary's room for a paper which had been mislaid, and as he was bending over the table Mary watched him narrowly. He did not look as if he had been going to the dogs, she thought to herself. It could not be true. No man could go down hill and look like that, for nothing tells more quickly on a face than fast living. And her eyes were still fixed puzzlingly on him when he suddenly looked up and met her bewildered look. With a feeling of great relief as she met his clear, honest gaze, Mary held out her hand, and said, "A Merry Christmas, Mr. Blake."

And as John took her outstretched hand in his he plunged boldly into his confession.

"And you actually thought to rouse my pity by making me think you were going to the dogs? How little you know me," she said in bewilderment, when he had finished. "Did you believe it?" he questioned.

"At first I did, and was greatly disappointed in you, that was all."

"Why?"

"Because I knew you had better things in you, and were deliberately going against your better nature."

"And now?"

"Now? Oh, well, I am glad, of course, that it was not true."

"Is that all?"

"Is not that enough?" she said, colouring and looking away from him in confusion.

"Not for me. Don't you think yet you could care just a little?"

"But I told you I could never marry a man on the strength of caring for him just a little," she replied.

"Ah, well, I suppose I am a fool to have hoped it," he said, drawing a deep breath.

"But is it not possible that I might care more than 'just a little'?" she continued timidly, still looking away.

"Mary."

And a little later she said, "I think I must have always cared, although I did not know it."

And John thought, triumphantly, that if his stratagem had failed one way it had won in another,

Boy Weavers of Persia.

Boys from eight to twelve years old do a great part of the carpet and rug weaving in Persia. They are very deft. Having been shown the design and coloring of the carpet they are to work, the boys rely on their memories for the rest of the task. It is very seldom that you will see on any of the looms a pattern set before the workers. The foreman of a loom is frequently a boy from 12 to 14. He walks up and down behind the workers, calling out in a sing-song manner the number of stitches and the colors of the threads to be used. He seems to have the design imprinted in his mind. A copy of the famous carpet now at the South Kensington Museum is being made. The design and the coloring are unique, but the boys who are working on the copy are doing it without the design before them and at the rate of from thirty to thirty-five stitches a minute. Nothing but hand work is employed in the manufacture of Persian carpets and rugs, and none but natural or vegetable dyes are used. This accounts for the superior quality of the Persian products. The secret of the beautiful dark blue dye used in the older dyes has been lost.—Selected.

Strange Russian Sects.

The wanderings of the unfortunate Doukhobors in Canada have again drawn attention to the numerous strange sects which spring up in Russia like mushrooms in a night. It is difficult to say whether the ignorance of the people or the inflexible nature of the Orthodox Church is more to be blamed for the appearance of these singular bodies. Most of the new sects consist of foolish people led away by designing men or women into curious labyrinths of mysticism and nonsense; the adherents of some other sects cannot be other than madmen; of a few sects it must be said that the adherents are criminals. The "Self-Mutilators," the "Tremblers," the "Priestless Sect," and several others have been already described in *The Sunday at Home*; but a number of new bodies have lately risen which might be mentioned. There are the "Gapers," who sit for hours with wide open mouths, waiting for "spiritual nourishment." There are the "Counters," so called because they say that the children of God must be "counted" and set apart, and that under no circumstances must their members come into physical contact with people who are not "counted." Their Sunday is Wednesday, and their Easter Sunday is Ash Wednesday. There is a new sect which calls itself the "Lord's prayerless people." They content themselves with silent meditation. Then there are the "Silent people," who reject all belief in the supernatural, have no priesthood, no sacraments, and regard every man as quite as much inspired as the Biblical writers. The dead will not rise, according to the "Dumb people," but this is because the world is sinful and because Antichrist is at work. Once Antichrist has been destroyed the dead will again rise. A sect with a somewhat similar name, "The dumb people," are pledged not to speak. On no occasion must they open their lips in speech, neither in the sanctuary nor in their own families. Finally, a widely scattered sect preaches a celibacy in order that the population of the world may be decreased and thereby the coming of Christ hastened, for, according to their belief,

Christ's second coming will happen when the world has become almost depopulated.—Sunday at Home, June 1903.

Temperance in the New Century.

The first century of the temperance movement of modern society has not yet closed, nor will, till the twentieth century is thirty years old. But then we shall see the accomplishment of most of those aspirations with which the early pioneers of the movement started out.

The nineteenth century closed with every indication that the use of alcohol as a social pleasure and an aid to entertainment will soon be a thing of the past. Cake and wine for callers has given way to the cup of tea; the sitting over wine after dinner by men is displaced by the cup of fragrant coffee; the heavy dinner parties of provincial Mayors yield to pleasanter "at homes" for both sexes, with an entire absence of strong liquors; the wine bill of the commercial traveller's dinner and his glass of grog "for the good of the house" at night have vanished, and he pays three pence more for his breakfast and sixpence more for his bed instead. A million households never admit strong liquors to the table at all, and the members of the family are total abstainers at home and abroad. In this twentieth century it will become as vulgar to drink anything intoxicating as fifty years ago it was fashionable.

The twentieth century will probably see alcohol entirely abolished from the pharmacopoeia; certainly excluded by the whole medical profession as a dietetic. Fifty years experience of life insurance and benefit societies have proved to a demonstration that the teetotaler enjoys better health and longer life than the drinker; and the extraordinary advantages possessed by the abstainer with regard to health under every circumstance of climate and occupation, have been shown by the comparison of the health statistics of teetotal soldiers in the British army as compared with those who drink alcoholic liquors. The great success of the treatment of disease without alcohol has long been established by the London Temperance Hospital, whose results stand higher than those of any other general hospital. The modern schools of medicine are all tending rapidly to this exclusion of alcohol from the treatment of disease or the regulation of diet.

I do not, therefore, feel the prophet's mantle heavy when I predict that the end of the twentieth century will see alcohol the beverage only of the vicious and depraved, if the twentieth century does not, as I believe it will, rid itself of the vicious and depraved, with their creator and sustainer alcohol.

If, then, the social habits and customs of society change, and medical science determine in the way I venture to predict, it is equally certain that the twentieth century will see the prohibition of the manufacture and sale of alcoholic beverages.—W. S. Caine, in *Herald and Presbyterian*.

The Love Divine.

BY KATHLEEN KAVANAGH.

I often used to wonder why
My mother would herself deny
All joy, that I might pleasure know,
What made her idolize me so?

With tear-dimmed eyes she laid last night
Within my arms a tiny mite
My little firstborn—now I know,
Dear mother, why you loved me so.

HEALTHY, HAPPY BABIES.

Every mother most earnestly desires to see her little ones hearty, rosy and full of life. The hot weather, however, is a time of danger to all little ones, and at the very first symptom of uneasiness or illness, *Baby's Own Tablets* should be given. It is easier to prevent illness than to cure it, and an occasional dose of *Baby's Own Tablets* will keep little one healthy and happy. If sickness does come, there is no other medicine will so quickly cure the minor ills of babyhood and childhood—and you have a guarantee that it contains no opiate or poisonous stuff. Mrs. John Nall, Petersburg, Ont., says:—"I have used *Baby's Own Tablets* and find them a superior remedy for troubles of the stomach and bowels. From my own experience, I can highly recommend the *Tablets* to other mothers."

Mothers should always keep these tablets in the house ready for any emergency. Sold by medicine dealers or sent postpaid at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont.

The pleasures of this world are given but to a few, its toil and drudgery to many; break not thy heart if thou art of the many, for thy brotherhood is vast, and if thou toil'st honestly thy duty is fulfilled.

There is a plant in Jamaica called the life plant because it is almost impossible to kill it. When a leaf is cut off and hung up by a string, it sends out white thread like shoots, gathers moisture from the air, and begins to grow new leaves. Even when pressed and packed away in a botanist's herbarium, it has been known to grow out beyond the leaves of the book in which it was pressed. You can kill it by the heat of a hot iron, by boiling water, or by mashing it to pulp, but by no gentler means. Faith is more vital than this plan. The fires of persecution and the crushing of stocks only give it new life and beauty. It is triumphant over all conditions.

When tired, warm and weary after a day's outing do not plunge the face in cold water, expecting to be refreshed, or you will be more than disappointed; after the first cooling contact with the water the flesh will smart and burn more uncomfortably than ever. Instead of soothing the overheated skin, cold water acts as an irritant, whereas tepid or hot water produces a constant and desirable effect.—Selected.

All Seamen.

Know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking, in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

Use the genuine

MURRAY & LANMAN'S

FLORIDA WATER

"The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.

Ministers and Churches.

Eastern Ontario.

Two Calls Offered.

The choir of First church, Brockville enjoyed a delightful sail and outing on Wednesday last.

Rev. J. S. McIlraith, of Balderson, exchanged pulpits with Rev. W. E. Wallace of Middleville on Sunday.

The excursion of the First church Port Hope choir to Stony Lake last week was not well patronized.

Rev. G. Munro preached in the Free church Kirk Hill last Sunday and will take the services again next Sabbath.

Last Sabbath Rev. W. A. Mackenzie, D. D. now of New York city, preached in the evening at St. John's church, Brockville.

Rev. H. H. Turner, B. A., preached in St. Andrew's church, Appleton, on Sunday the 30th. Next Sabbath will be the Children's Day.

Rev. Robt. Harkness, pastor of Knox church Cornwall, occupied the pulpit in that church on Sunday, having returned from his vacation.

In the First church, Brockville, Rev. D. Strachan, B. A. of St. John's church, preached in the morning, and the pastor in the evening.

Rev. J. L. Hall of Rockwood and Rev. R. J. Beattie of Port Hope occupied the pulpit of St. John's church, Cornwall at both services the last two Sabbaths.

Rev. G. I. Campbell occupied the pulpit in the Carp church on Sunday evening in the absence on his holidays of the pastor, Rev. N. H. McGillivray.

Rev. J. E. Charles, Ph. D., of Pittsburg, Penn., who for four or five years was pastor of the French Presbyterian church in Cornwall spent a few days there last week.

Rev. Mr. Rattray of Eganville conducted the services in the Presbyterian church at Micksburg on Sunday evening, in consequence of which there was no evening service in the Melville church.

Rev. A. G. Cameron of Vars, Bearbrook and Navan, returned recently from a two months visit to the old country. His congregation greeted him heartily with a beautifully worded address and a purse of money, testifying to their delight at his safe return and his resumption of ministerial and pastoral duties among them.

The Rev. L. Beaton of Moose Creek, Ont., has been approached by two congregations within the past three weeks in regard to a call Grantsville, Vermont, U. S. A., has given an inducement in order to get his consent to consider a call from them. Though they had already called Mr. Beaton five years ago and was declined yet they are again anxious to proceed with another call. The session of Cardigan, P. E. Island who heard Mr. Beaton preach at Dundas two years ago requested their moderator to write him with the same view. These two congregations are excellent charges. Grantsville is a growing village three miles from the busy and beautiful city of Barrie. The congregation are chiefly young people from Scotland, Quebec and Nova Scotia. They offer one thousand dollars and a manse. They have a new church furnished and paid for. Gaelic is indispensable, Cardigan is one of the finest country charges in P. E. Island with railway station close to the manse. One church located on the bank of the beautiful Cardigan river which is navigable to within few yards of the church and manse. Mr. Beaton has not as yet given any encouragement to either places to proceed with a call. As he has not seen his way clear to leave Roxboro at present.

Northern Ontario.

Rev. Dr. Armstrong Black resumed his work at St. Andrew's, Toronto, on Sunday last.

Revs. G. S. Scott of Maple Valley and C. Connor of Shrigley exchanged pulpits last Sabbath week.

Rev. Dr. and Mrs. Smith of Bradford are home again after an absence of four weeks at Lake of Bays Muskoka.

Mr B. Coleman of Corning, N. Y., supplied the pulpit of Cooke's church, Markdale very acceptably last Sabbath week.

Mr. James Donnell supplied the pulpit of Woodville church on Sabbath last, Rev. Mr. Kannawin, supplying for Rev. Mr. Martin of Cannington.

Rev. P. Fleming, of Maxwell, has gone on a trip to the Northwest. Rev. Scott of Maple Valley and Mr. Felstead of Flesherton will take part of his work while away.

Rev. Mr. Summerville, of Toronto, occupied the Bradford pulpit on Sunday. His sermon was based upon Christ's words to his Disciples, viz: "Freely ye have received freely give."

The Gamebridge congregation has suffered a great loss in the removal by death of Mr. Robert McKay, who for many years was a prominent member and the faithful leader of the choir.

Rev. J. and Mrs. Buchanan of Dundalk are on a two weeks holiday at their old home at Polham. Mr. A. M. Boyd, B. A., of Knox College supplied Mr. Buchanan's pulpits last Sabbath.

Rev. S. H. Eastman of Erskine church, Meaford has been off for a holiday and his pulpit was supplied the past two Sabbaths by Rev. J. A. Ross, of Churchill, a former pastor in the congregation.

Rev. Frank C. Harper, B. D., of Barrie, has accepted a call to Knox church, St. Vincent and St. Paul's Sydenham, in the Presbytery of Owen Sound. He is a recent graduate of University College, Knox College and New College, Edinburgh, and will be inducted early in September.

The address of the Rev. T. Moore, Secretary of the Lord's Day Alliance, in the Sundridge church on Tuesday evening of last week, was listened to with great interest. Among other statements he made was the fact that there are 125,000 persons in Canada, who have to work on the Lord's Day.

Mrs. Robert Crawford, who recently removed from Annan to Owen Sound, was, says the Times, for many years an active member of the W. P. M. S. there. Last week she was presented with a life membership certificate as a token of the high esteem in which was held in the society and community, and of appreciation of the deep interest she had always taken in the work of the society and every other good work.

At the last meeting of the Presbytery of Owen Sound a committee was appointed to meet with the presbyterians of Brooke and to report to the Presbytery as to the advisability and practicability of organizing a Presbyterian church there. A beginning was made some years ago by a congregation of Knox church which has a flourishing Sabbath school and which has already secured a very eligible site for building. We understand there are about seventy five Presbyterian families in and around Brooke who would find a church there a convenience and benefit as it is a considerable distance to the town churches.

The Dundalk Herald of the 27th ult., referring to the visit of the Scottish Concert Co., to that place says: "The Scottish concert held in the Presbyterian church last Thursday night was a rich treat in every particular and we cannot speak too highly of the three lady artists who gave the whole programme. The entertainment concluded with a splendid exhibition of moving pictures and stereopticon views." The following evenings the company gave very pleasing and successful entertainments for the Ladies Aid of Chalmers' church, Flesherton, and St. Columba, Priceville. The company spent Sunday in Flesherton and at the service in Chalmers' church Miss Burrett sang "Lead Kindly Light" beautifully and with much feeling.

Western Ontario.

Rev. Mr. Craigie preached in Knox church, Jarvis, on Sunday.

Rev. A. McD. Haig, formerly of the Smithville church is visiting his old congregation.

Rev. F. D. Roxburgh, pastor of the Smithville church occupied his own pulpit on Sunday morning.

Rev. T. F. Johnson, Tilbury preached his farewell sermon in the church last Sunday evening.

Rev. R. A. Cranston, of Cromarty has returned to his people feeling much stronger after his few weeks holidays.

The sacrament of the Lord's Supper will be dispensed in St. Andrew's church, Kippen the first Sunday in September.

The Wroxeter church was re-opened on Sunday. Rev. W. T. Hall, of Toronto, conducted the services, which was largely attended. Mr. Hall will remain in charge until the induction of the Rev. L. Perrin.

Rev. Arthur Burch, of St. Anns, formerly of Brandon, Man., preached a very able sermon on Sabbath evening last.

Rev. Mr. McNab, of Walton, conducted the services in the Seaforth church for the past two Sundays. Rev. Mr. McPherson is expected to preach next Sabbath.

Rev. E. R. Shearer, M. A., of Melbourne, preached in the West Lorne and Argyle churches on Sunday last. Rev. A. H. Kippen having charge of the anniversary services of Melbourne church on that date.

Last Sabbath Messrs. W. A. McFarlane and W. J. Quinsey were ordained as elders in the Cayuga church. Rev. Mr. Neelands preached, and Rev. Mr. Howard took the ordination service. The church was filled.

Before leaving Stratford for Berlin Mr. D. W. Houston, the superintendent of Knox church Sunday School was presented with an address, and a handsome bookcase and secretary combined. The presentation took place at the social meeting held on Friday evening.

Crowded congregations were present when Rev. S. G. Livingston preached his farewell sermon in Guthrie church, Alvinston. Mr. Livingston has done excellent work in Alvinston, and the best of feeling prevails. His resignation, which was made necessary by the continued illness of Mrs. Livingston's father, was accepted with much regret. Previous to his departure from Alvinston, Mr. Livingston was presented with a gold-headed cane and valuable tokens of goodwill were also given to Mrs. Livingston.

Rev. R. Gardiner, of Grand Rapids, preached in St. Andrew's church, Bayfield last Sabbath evening, to one of the largest congregations that have assembled in the new church, it being necessary to place seats in the aisle to accommodate the large congregation that assembled. He took for his text John 12, 32, "And I, if I be lifted up, will draw all men unto me." He set forth in a very logical manner the way in which Christ to-day was drawing the world of literature and the world of art and of love and of song unto Himself.

When Rev. R. E. Knowles entered his pulpit in Knox church, Galt, on the morning of the 23rd inst., after his return from Europe, his surprise and pleasure were manifest to all the congregation. The occasion of it was the beautiful display of plants, ferns, palms, and flowers which breathed out their welcome to the returning minister. The effect was the most beautiful that has been seen in Knox church for years, the whole front and sides of the pulpit and platform being embroidered. Mr. Knowles referred to it both morning and evening, expressing his appreciation of the graceful act.

Maritime Notes.

The Rev. D. K. Grant has been appointed by the Presbytery of Wallace to St. James church, Parrsboro. He begins his work on the 13th of Sept.

It is reported that Rev. R. G. Strathie is about to resign the charge of St. Andrew's church, Truro, in order to prosecute special studies in Great Britain.

The Halifax Presbytery wishes to send to Labrador for the ensuing year a Missionary Teacher. He will require to sail for the field early in September. For particulars apply to Thomas Stewart, clerk of Presbytery.

On the 5th July, 1851, the Revs. H. Crawford and J. M. McLeod were licensed by the Presbytery of P. E. Island to preach the gospel. On the 18th Oct., of that year Mr. Crawford was ordained and Mr. McLeod, on the 9th Nov. by the same Presbytery of P. E. Island. Both will be entitled to a Jubilee service next Oct. and Nov.

A Paradise for the Sportsman.

The wild rugged grandeur of its scenery, the health giving properties of the atmosphere, the primeval wilderness of the surroundings and the splendid fishing and hunting grounds of the Lake Nipissing and French River District in the "Highlands of Ontario," about two hundred miles north of Toronto and reached by excellent transportation service, are attracting thousands of sportsmen who do not care for the gaieties of the modern summer resorts, but prefer the untrodden forests and the pleasures to be derived from outdoor life. Black bass, maskinonge and pickerel fishing unexcelled. Handsome illustrated publications sent free upon application to J. Quinlan, G. P. A. Montreal.

French Protestant Notes.

The French Protestant movement is progressing slowly but steadily. The methods adopted by the missionaries of our Board of French Evangelization whilst aggressive are most commendable. It is the positive side of truth which is chiefly insisted upon. In large centres it is found that the French speaking people of Canada are anything but firm believers in Romanism. There are a great many who scarcely ever enter a church edifice, never go to confession and from religious indifference drift into infidelity. To these the great truth taught by Christ to Nicodemus must be presented. They know nothing about true repentance, the consciousness of sin they do not possess and conversion is a word which has no meaning for them. They need an awakening under the power of the Holy Ghost.

The number of these is on the increase, many occupy positions of influence in our national and civic affairs and will discharge their duties as those who do not own Christ as their Master necessarily must. The duty of saving these multitudes is pressing. In Montreal, Sabbath desecration has become so offensive, especially in connection with certain public parks in the east end of the city that Archbishop Bruchesi has been obliged to issue a pastoral letter of a somewhat severe character. The motives which inspired the letter are good, but it is another letter which the people need. It is the whole letter of God, the Holy Bible. It is because they have been so long deprived of the gospel that there is so little true religion among them.

St. John's Church.

St. John's church of which Dr. Calvin E. Amaron is pastor continues to progress. At the June communion it was announced that twenty members had been added to the church during the half year. During Dr. Amaron's pastorate of about eight years, over 125 members have been received. When one stops to consider the nature of the field and the difficulties to be overcome, the results cannot but be gratifying to all interested in this important work. Eight years ago St. John's church was in a critical situation. The pastor assumed the heavy responsibility. The sum of \$12,000 was due, a good part of it to contractors who wanted their money. By dint of courage and perseverance the debt has been reduced to \$2,500. But the burden has been too heavy. For the last three months Dr. Amaron has been in poor health and feared that he would be obliged to withdraw from their work.

The task of our French brethren is a difficult one. Most of them speak English as readily as French, and they could find charges much more desirable than those they fill. Is it not the duty of their English brethren to assist them. They allow a worker to consume his energy in raising funds to pay the church debt, when there is so much money in the hands of God's people and when the time of the missionary is so imperatively demanded in missionary work. We understand Dr. Amaron is now putting forth an earnest effort to wipe out the balance of the debt of \$2,500 on St. John's church, Montreal and bespeak for him the hearty co-operation of the Presbyterian church.

Pointe-Aux-Trembles.

The Pointe-Aux-Trembles schools have become altogether too small for the proper prosecution of the great work of education committed to them. The Board has decided to appeal to the friends of this most important work, for the funds needed to enlarge the schools so as to enable the committee to admit a few more out of the scores who year by year are refused admission for want of room. The Assembly at its last meeting authorized the Board to appoint an agent to visit the churches on behalf of the work in general and of this particular branch of it in particular. Action will shortly be taken. At the convention of French Presbyterian Workers held in Smith's Falls in May it was agreed to raise the sum of \$5,000 in the French speaking congregations for the Pointe-Aux-Trembles extension.

Montreal.

Rev. Mark Gay Pearce, the well known London preacher and philanthropist, attracted large congregations at both services in Emmanuel church last Sunday. His theme in the morning was the sin of many. In dealing with the subject the preacher proclaimed the gospel of common sense. He is not a dogmatist. He does not believe in being in the world, but not of it. He is not an anchorite or an ascetic. 'I have a mouth,' he says, 'so I must eat; I have a back,

and I must have a coat.' He believes in the strenuous life. He believes in laying hold of life's problems and thrashing them out to a correct solution. He is in touch with the throbbing pulse of humanity, familiar with its weakness and its vices, but ever ready to lift it up. He is a believer in cheerfulness. 'Don't worry, don't worry,' he told his hearers, 'worry never did help anybody.' 'Oh, but I can't help worrying,' says the fussy old lady; 'I'm of a worrying nature.' It would be just as reasonable for a prisoner accused of theft, when brought before your judge here, and asked what he had to say for himself, to reply: 'Well, your Honor, 'I couldn't help it, I am naturally of an acquiring disposition.' God does not want worrying Christians. He loves a smiling face and a cheerful disposition. He then picking up his Bible began reading the passage commencing: 'You cannot serve God and mammon.' 'You cannot serve God—' he read and stopped, 'What's that?' he said. 'You cannot serve God—' what terrible words are those, what astonishing statement is this that almost paralyzes me and makes me doubt my own reasons? 'You cannot serve God and—mammon.' Ah, that's better. You cannot serve God and mammon. And what is mammon? Is it money? Nonsense rather than money. People coming to church and whining about money, and then taking up a collection. No, a thousand times no, mammon is not money. Mammon is whatever we fret about. Don't ask how much a man has got; ask how much has got him. You possibly have heard the story of the soldier on the field who shouted to his commanding officer that he had a prisoner. 'Well, bring him in,' commanded the officer. 'I can't was the reply 'He won't come.' 'Well, come yourself' said the officer. 'I can't,' replied Tommy, 'he won't let me.' 'Don't let mammon hold you and make you its slave.'

Wonders of Winona.

There was a time when the truth, touching the deep things of God, was held as the differentiating doctrine of the section of the church; but another day has doomed and the epoch making conditions of a new era are upon us, pregnant with opportunities and freighted with glorious destinies. Within the last two decades, Chautauques, Keswick retreat, Northfield institutions and Bible Conferences have sprung up, as if by magic and the trumpet blast of the century is calling the church to consummate the grandest contract of the ages in the speedy evangelization of the world. With the majestic strides of a giant the Winona Bible Conference in less than ten years has grown from the most infantile conditions to proportions that can hardly be exaggerated. In its inception less than forty ministers and as many of the laity were in attendance. The conference that has just closed assumed the dimensions of three thousand ministers and eight thousand people, who daily feasted upon one of the richest intellectual and spiritual banquets ever prepared.

While the Spirit and programme are inter-denominational, international, the executive is made up of a large company of representative lay and clerical Presbyterians, responsible to the General Assembly of ten American Presbyterian churches. One of the most interesting features in the management is the part taken by the leading millionaire Christian laymen. Many of them are pouring their consecrated wealth into the hands of the evangelistic committee, to help reach the fifty million non-church goers of America.

Dr. Dickey whose executive genius has a commercial value, estimated at tens of thousands a year, is devoting every energy and bending every effort to give the Winona idea a world wide incarceration, and the wisdom of the American church has chosen and appointed Dr. Wilbur Chapman, to lead the evangelistic hosts to certain conquest.

Winona is situated around a beautiful lake of the same name in Indiana about one hundred miles east of Chicago. It is beautiful situation. At frequent intervals through the extensive grounds there bubble up gushing artesian fountains of medicated waters. Panaceas, potent with remedial forces for indigestion, rheumatism and kindred afflicting maladies, welcome with open arms all the over-worked and weary mortals, from all parts of the earth to freely share the gracious restoratives distilled in nature's own laboratory. The bathing is exceedingly invigorating. Pleasure supplying steam launches ply upon the waters.

It is difficult to give an adequate description of the Winona Assembly's programme. The

masters of the musical art, hymn writers and Sankey like singers, charmed the immense gatherings, with heavenly harmonies. Cornetists, Soloists, Duets, Quartettes and chorus choirs dissolved the auditors into a sea of harmony. Mediocrity had no place among the preachers. The themes were stupendous. The theology was orthodox incarnate, but orthodox on fire. The spirit was intensely inspirational and divine dynamics throbbed at the heart of every message. To give an inventory of the mighty men of God, would be a benediction, but space forbids. To borrow a classic from Carlyle. "Men who had received the baphometic baptism, spake as it they had come from the eternal world, clothed with the authority of a prophetic cry. Has not the Master honored the American Presbyterian church in his marshalling of her forces of men and money? Is this not the first great denominational movement of our generation? Shall not we who belong to the Presbyterian church in Canada with christian courtesy give the American contingent, the merited place of honor as the right wing of the Saviour's incombibles? But shall we not blow a trumpet blast to our pulpits and the unsurpassed material in our pews? Shall we not swell the left wing to equal proportions? Then with an army outnumbering Alexander's myriads and more invincible than his immortals shall we not stand still or rather lie low till rushing and ringing down the centuries, we hear from the slopes of Olivet the populsion, "Go of the Galilean, and marching to the Come of the Conqueror, this double winged phalanx of fire shall go forth "as the morning, fair as the morn, clear as the sun and terrible as an army, with banners."

WALTER RUSSELL,

Bristol, Que. Evangelist.

Lindsay Presbytery.

Rev. J. W. MacMillan of St. Andrew's, Winnipeg, has been spending part of his holidays at Lindsay, Beaverton and Mount Forest.

Rev. D. M. and Mrs. Martin have returned to Cannington from Ethel Park, Beaverton, where they have been spending the summer. Mr. Martin's condition is much improved, and he expects to be able to resume his work about the middle of September. Mr. J. A. Donnell, of Queen's, has been supplying Mr. Martin's pulpit during July and August.

The 6th and 7th September will be red letter days in the history of St. Andrew's church, Beaverton. They will be marked by Commemorative and Jubilee services, in honor of the founders of the congregation, who made small beginnings in 1832, but soon showed the greatness of their faith and courage, in the erection of the "Stone church" in 1830. It still stands, a commodious and substantial structure, and the building of it, must have been, in those days, a splendid undertaking. The work of this unique people continued, without the aid of any settled minister until 1853, when the Rev. David Watson was inducted as their first pastor. Special services will be held on Sunday and Monday next at which the principal speakers will be the Revs. Robert Campbell, D.D., of St. Gabriel's, Montreal, and Principal Gordon, D.D., of Queen's University. In honor of the devout men and women who in the past 71 years have contributed to the life of the congregation. A brass tablet, suitably inscribed, will be placed on the walls of the Stone church, and the long faithful pastorate of Rev. Dr. Watson, from 1853 to 1898, will be commemorated by the placing of a beautiful stained glass window in St. Andrew's church.

The next meeting of Lindsay Presbytery will be held in Knox church, Bobcaygeon, on 15th September at 2 p.m.

Notes From Foreign Missionary Tidings.

STUDY OF LUX CHRISTI.

India.

September—Work of Christian Women for India—

- Formator of Societies, P. 192.
 - Methods of Work, P. 202.
- Reading—"Woman's Work in India Demanded," P. 202.
- Books of Reference—*Pundita Ramabai, Mary Reid, Missionary Expansion since the Reformation.*

Take Kipling's awful arrangement of the condition of Indian women and place beside it the well-known impossibility of men missionaries reaching them, and there is but one solution to the problem, viz., the interposition of Christian women. To make such interposition most thorough and effective, separate but auxiliary organization is needful.—*Lux Christi.*

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

Painkiller

Health and Home Hints

Grapes are almost as good as quinine for malarial troubles, and pineapples are a sure cure for a sore throat.

A Cure for a Cold in the Head.—Take thirty drops of sal volatile (comphorated preferred) in a small wineglassful of warm water five or six times a day.

Before washing red table linen, add a little borax to the water.

To sweeten sour cream, add a few drops of lemon.

To Soften a Beefsteak.—Smear a couple of teaspoonfuls of salad oil over a beefsteak, place it between two plates and leave it for a few hours. This works wonders in softening the fibre.

How to keep Cake Moist.—An apple kept in the cake-box will keep moderately rich cake moist for a great length of time, if the apple is renewed when withered.

World of Missions.

The Hero as a Missionary.

JUNIUS M.

If Carlyle had ever been in Manitoba he would have added one more to his list of heroes. The very marrow of today's history is in its religious movements. A mixture of races are before us. Varied as the flowers that grow in luxuriant beauty so differ religions from one another on the broad prairie. There is a curious weed, which is known to the natives of this country as, "white man's footstep," wherever civilization and marks of habitation by the white man, there grows on every path the weed known by his name. It is also worthy of note that where the weed sign is you are not far from school and church, and a missionary.

One Sabbath morning during the meeting of the General Assembly in Vancouver, I found myself trudging along side of the missionary of North Vancouver, as he hurried to his morning appointment on the outskirts of the city. A little house. A key from the bag of the missionary, a swinging door, a

short climb up a little, narrow staircase and we were in the S. S. room. Soon we had our audience assembling. It was but a handful of boys and girls, reverently they bowed in prayer, joyfully they joined in the melody of a familiar hymn, earnestly they studied the lesson, and with well regulated precision the collection plate was handed around. At first no collection was taken but the material of which young Presbyterian givers are made was not lacking here and on request of the boys collections were taken every Sabbath. Imagine a college graduate giving himself to teaching for half-an-hour a dozen little children and you see my hero and begin to understand Carlyle when he says: "A man's religion is the chief fact about him." Religion does not arise from Quackery, for "Quackery gives birth to nothing." Follow our hero as he goes to the camps, how he receives a welcome, warm and hearty again he is not desired and men turn the cold shoulder to him, disdain his Master and reject his message and still my hero perseveres. Once more he stands at the mouth of the mine and tells to grimy faces the law of God. Now he stands by the sea shore and sees the tide begin to flow out, and to the sailor tells the story and sings the words of a prayer: "Jesus, Saviour, pilot me." Or is it in Faith he ministers to those who still work on, still the little manse with its open door is ready to welcome the wanderer and the sinner. So earnestly does the hero strive to enter into the darkness of sorrow and abysses of doubt that when the assembly met, the poor miners of desolated Frank, paid the way of their hero and his admirable wife to the Coast. Take the Yukon with its vice and its nameless sins and when men's passions were not with their virtues and see the same thing happen there. The hero stands at the smelter and at the coke-ovens in the residential town of Nelson on the beautiful Okanagan—down the Columbia and up the Kootenay, in the famous thriving farming district of Chilliwack (the mingling of many waters) at the summit of the mountains, or at their base, in the Banff Resort or on the Crow's Nest, the hero is found.

Even when we reach the plain we find the prairie dotted with evidence of our hero. The building of the little kirk is evidence often of his acceptable ministrations, particularly in some districts where money is scarce and labor is high, it means that the missionary goes hammer in hand to help his people build their place of worship. The hero does not fear the long cold winter drive, wrapped in fur, when he is able to invest, or very often owing to the generosity of his friends, he is proof against the frost and cold. A member of his congregation is ill. It means 20 miles to drive, carrying messages of condolence back and forward goes the missionary. And when death has laid his cold hand upon some member of his flock, it is the missionary breaks the news to other members of the home. He comes to the house when the body is brought home. He preaches the sermon, gives the last messages, and speaks words of comfort to those who are left.

The missionary consecrates his life to this, to him, delightful labor. Hardships are to be endured, difficulties are to be overcome, discouragements are to be conquered, defeats to be turned into victories, debts are to be paid, churches need building, young people need organizing. On these prairies, is a land of mighty potentialities, rapidly developing agricultural prospects with increasing facilities. Here are growing cities, centres of commerce and education. Let us

Life on the Farm

Particularly Trying to the Wives and Daughters.

A Place Where Woman's Work is Never Done—The Reason Why

There are so Many Prematurely Aged and Worn Out Women.

It has been very truly said that "woman's work is never done," and this is, perhaps, especially true when applied to the wives of Canadian farmers, who are kept busy with their manifold duties from daylight till dark, and who find, even under the most favorable circumstances, but little time for relaxation and social enjoyment. They are a class of women whose pluck and endurance everyone must admire; they are helpmates in the broadest sense of the word, and unfortunately too often pay the penalty either in a complete breakdown of health, or in prematurely aged appearance. A case in point is that of Mrs. J. Marais, the wife of a well known and well-to-do farmer, living near Riviere du Loup, Que. Mrs. Marais is the mother of a large family, and like her husband, was ambitious for their welfare. As a consequence she overtaxed her strength, and after the birth of her last child failed to regain her former health. Several months passed and still Mrs. Marais was confined to her bed. Her strength had completely passed away. She was troubled with headaches, was extremely nervous, subject to pains in the back, and unable to take food with relish. She was under the care of more than one doctor, but did not regain her strength, and her family and friends believed that there was but little hope for her recovery. Then a neighbor strongly advised her to try Dr. Williams' Pink Pills, and she began doing so. Soon, under the use of the pills, she began to recover her strength, was able to be up and go about. Day by day further beneficial results followed the continued use of the pills until after the use of eight boxes Mrs. Marais was fully restored to her old-time health and vigor. She speaks of Dr. Williams' Pink Pills in very warm terms, and loses no opportunity to praise them.

Dr. Williams' Pink Pills are a boon to overworked, weary and despondent women everywhere. Every pill helps increase the flow of rich, red blood through the veins, stimulates the nerves, and in this way restores health strength and vitality. Only the genuine pills can do this, however, and the purchaser should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box or six boxes for \$2.50.

not be mere fortune hunters when we move westward. Come Great East with your minds, rich with religious home training to teach us of the West how to live Christian lives and to assist the missionary to overcome the evil!

The Life of the west is like our harvest weather. Smiles and tears mingle with our happiness and sorrows. Spring with its daisies and bird song mingles with winters rugged storms and summers dancing sunshine and the missionary is in it all.

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Avoid dangerous, irritant and Witch Hazel preparations and represented to be "the same as" Pond's Extract, which really does and generally contains "wood alcohol," a deadly poison.

Presbytery Meetings

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Strathcona, 23 Feb. 8 p.m.
Kamloops, Vernon, 26 Aug.
Kootenay, Nelson, B.C., Feb. 17.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage, Neepawa, Tues. 1 Sept.
Brandon, Brandon.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Baldus, 8 July.
Glenboro, Glenboro.
Portage, P. La Prairie, 14 July, 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 1 Sept. 10 a.m.
Paris, Knox, Woodstock, 2 July 11 a.m.
London, London, 8 Sept. 10.30 a.m.
Chatham, Chatham, 8 Sept. 10 a.m.
Stratford, Stratford 12 May.

Huron, Clinton, 1 Sept. 10.30 a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Whitechurch 15 Sept. 9.30 am
Bruce, Cargill, 1 Sept. 10.30 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Peterboro, 8 Sept. 9.30 a.m.
Whitby, Whitby, 29th Oct.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Uxbridge, 17 March, 11 a.m.
Orangeville, Orangeville, 6 May.
Barrie, Barrie 7th July 10.30 p.m.
Owen Sound, Owen Sound, 7 July.

Algoma, Copper Cliff, March.
North Bay, Burks Falls, 14 July. 10 a.m.
Sauguen, Palmerston, 8 Sept 10 a.m.
Guelph, Guelph, 15 Sept 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, Chalmers Church, 8th Sept. 4 p.m.
Montreal, Montreal, Knox, June 29, 8.30 a.m.
Glengarry, Vankleok Hill, 8 Sept. 11 a.m.
Lanark & Renfrew, Zion church, Carleton Place, 21 July, 10.30 a.m.
Ottawa, Ottawa 1 Sept. 10 a.m.
Brockville, Brockville, 7 July. 4 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 6
Inverness, Oranodale 5 May 11 a.m.

P. E. I. Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 10 May 10 a.m.
Halifax, Chalmers Hall, Halifax, 14th July 2.30 p.m.
Laurebourg, Laheue 5 May 2.30
St. John, St. John, Oct. 21.
Miramichi, Bathurst 30 June 10.30

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The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silver ware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

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