

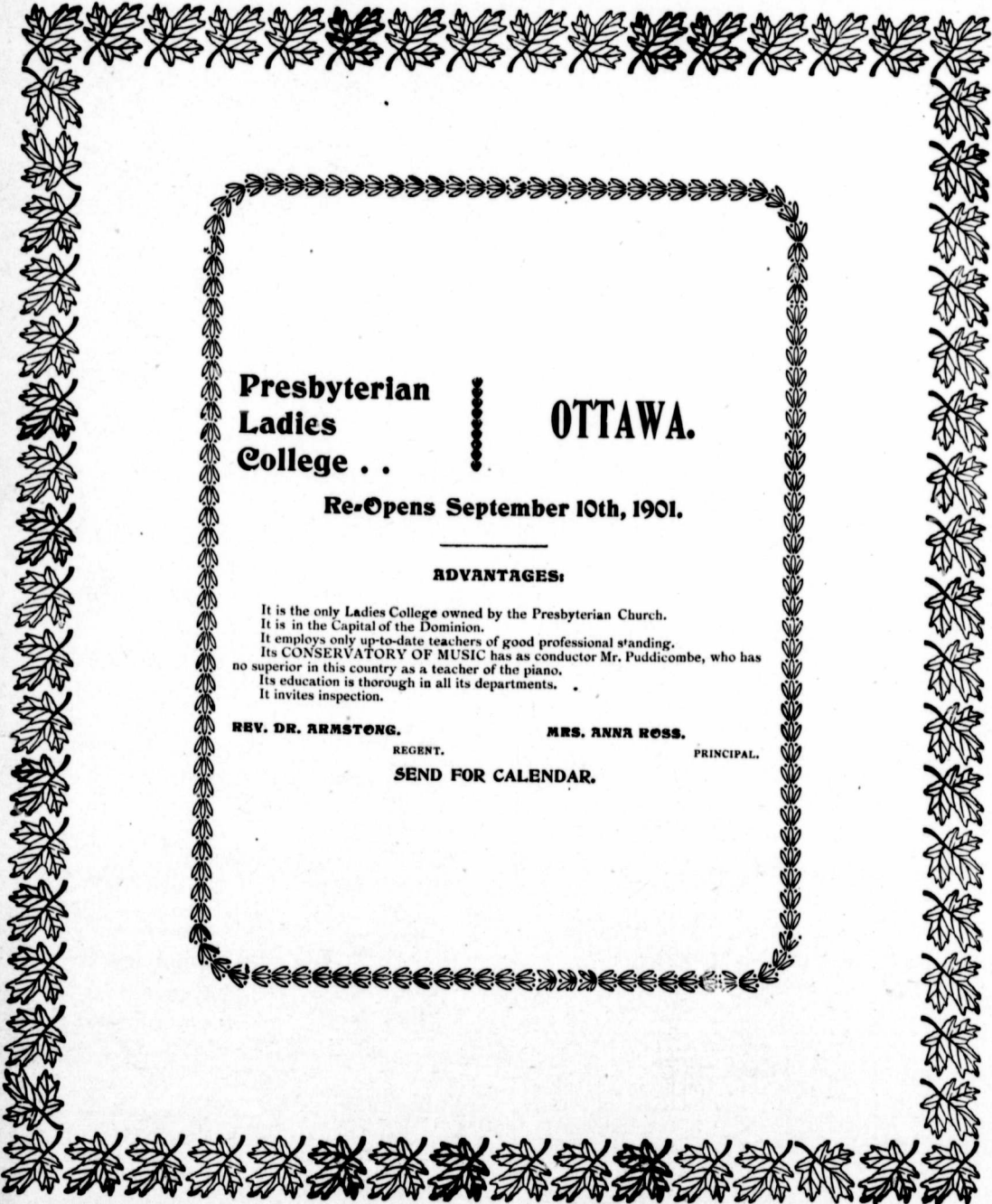
Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



**Presbyterian
Ladies
College . .**



OTTAWA.

Re-Opens September 10th, 1901.

ADVANTAGES:

It is the only Ladies College owned by the Presbyterian Church.
It is in the Capital of the Dominion.
It employs only up-to-date teachers of good professional standing.
Its CONSERVATORY OF MUSIC has as conductor Mr. Puddicombe, who has
no superior in this country as a teacher of the piano.
Its education is thorough in all its departments.
It invites inspection.

REV. DR. ARMSTONG.

REGENT.

MRS. ANNA ROSS.

PRINCIPAL.

SEND FOR CALENDAR.

BIRTHS.

At Cornwell, on July 3, 1901, the wife of H. R. Gregor, of a son.

At Alexandria, on July 5, 1901, the wife of D. J. Macpherson, of a daughter.

To, Mr. and Mrs. J. S. Dolbe, Bruce Mines, Ont., on July 15, a daughter.

In Bradford, on July 30, at 10 Lorne Avenue, the wife of Mr. Gordon G. Duncan, of a son.

At 73 Hutchison street, Montreal, on July 20, 1901, a son to Mr. and Mrs. W. H. MacGregor.

At Deloraine, Man., on July 16, the wife of John A. Morrison of a daughter.

At Maxville, July 10, 1901, the wife of J. J. Wrightman of a daughter.

DEATHS

On July 17, Jessie L. Moffat, wife of John A. Morrison, of Deloraine, Man., aged 38 years.

On July 19, 1901, at his late residence, 615 Dundas street, London, Ont., Alexander Stewart, in his 87th year.

On July 22, at the family residence, 570 William street, London, Janet, relict of the late Thomas Logie and mother of Dr. Logie of Paris Ont.

At Ottawa, on July 16, Jane Willians, aged 93 years.

At Victoria Hospital, Montreal Ann Macdonell, widow of the late Alexander A. Macdougall, of Kenyon, Ont., aged 65 years.

MARRIAGES.

At the Manse, Atwood, July 13, by Rev. P. A. McLeod, B. A., Ellen Elizabeth Hoar, of Atwood, to Andrew M. Little of Donegal.

At Finch, on July 10, 1901, by Rev. George Weir of Avonmore, William Bancroft, of Finch, to Esther, daughter of the late Andrew Aigueir of Finch.

At the manse, Vars, Ont., on July 10, 1901, by the Rev. A. G. Cameron, Thomas Miller, of Nepean to Carolina, daughter of John R. Johnston, of Manotick, Ont.

In Hamilton, on the 20th inst., by the Rev. Mungo Fraser, D. D., at the residence of the bride's father, W. A. Torbane, to Amy, daughter of J. T. Barnard.

On the 17th inst., at Knox Church Winnipeg, by the Rev. Dr. Kilpatrick, Wm. P. Buchanan, to Jessie Johnston Pratt, eldest daughter of Wm. Pratt, Esq., Penetanguishene, Ont.

ESTABLISHED 34 YEARS.

The Ottawa Business College.

Commercial and Shorthand work most thoroughly taught by teachers of the highest standing. Students may enter any time. Write for catalogue.

KEITH & GOWLING, Principals
174-176 WELLINGTON ST.

Jas Hope & Sons,

Stationers, Booksellers, Bookbinders and Job Printers.

33, 35, 45, 47, Sparks St., 22, 24, 26, Elgin St., Ottawa.

Cook's Friend

BAKING POWDER

Positively the most popular in the market, after an experience of nearly 40 years.

NO ALUM.

For 35 Years

BELL ORGANS

Have been Favorites for

School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits



BELL PIANOS

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 54.

The Bel Org & Piano Co. Ltd.,
GUELPH, ONT.

To Sunday Schools

We have just opened up a fresh supply of Sunday School Books from best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale Co.

Publishers, Bookbinders, Stationers, Etc.

232 ST. JAMES ST. - MONTREAL

CLUB FORT WILLIAM... HOTEL Strictly First-Class.

SAMPLE ROOMS FOR COMMERCIAL MEN...
JOE MANION & CO.
Livery in Connection.
Rates: \$1.50 per day; single meals 50c.

Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.
Solicitors for Ontario Bank,
Cornwall, Ont
JAMES LEITCH, Q.C., - R. A. PRINGLE
J. A. C. CAMERON, LL. B.

GREAT WORK Central Business College
OF TORONTO

Where 12 regular Teachers are employed and over 300 students are in attendance. This is a big school and a popular school to which business firms look for skilled help. Eleven young people went direct from College to situations during one week, ending Feb. 16. Enter any time.

SCHOOL

...OF...

Practical Science

TORONTO

ESTABLISHED 1878
Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following department:

- 1.- CIVIL ENGINEERING.
- 2.- MINING ENGINEERING.
- 3.- MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.- ARCHITECTURE.
- 5.- ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METEOROLOGICAL.
6. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

L. B. STEWART, Secy

Prepare Yourself.

For a Good Paying Position

The most thorough courses of study pertaining to a business life.

Individual instruction. Prospectus and Calendar free.

NIMMO & HARRISON, COLLEGE Business and Shorthand

Corn of Young and College Sts.
TORONTO.

LADIES...

We are showing a very large range of Black Goods and

at the prices . . they are marked

they are as cheap as can be bought anywhere, and with

the discount we are offering

they are of a double value.

Don't forget the Place . .

THE CROSBY, CARRUTHERS COMPANY.

COR. BANK AND SOMERSET STS

METROPOLITAN BUSINESS COLLEGE

OTTAWA, ONT.

The most thorough, practical and progressive school of Business and Stenography in Canada.

Send for handsome Catalogue giving full particulars.
S. T. WILLIS, Principal
Corner Wellington and Bank St.

St. Margaret's College. TORONTO.

A Resident & Day School for Girls

Attendance limited. Application for admission to the residence must be made in advance.

MRS. GEO. DICKSON, Lady Principal.

RIDLEY COLLEGE

ST. CATHARINES, Ont.

A Canadian Church School for Boys A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, Sept. 11th, 1900. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

Bishop Strachan School

FOR GIRLS.

President - The Lord Bishop of Toronto.

Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACRES, Lady Princ.

Presentation Addresses

Designed and Engrossed by

A. H. HOWARD, R.C.A.,
52 King St., East, Toronto.

R. A. McCORMICK

CHEMIST AND DRUGGIST.

ACCURACY AND PURITY

71 Sparks St., Ottawa

PHONE 159.

THE.....

Best Company

For the Best Risks is the Company which makes a specialty of insuring TOTAL ABSTAINERS.

The Temperance and General

IS THAT COMPANY.

HON. G. W. ROSS H. SUTHERLAND
President. Man. Director

Head Office, Globe Building, Toronto

J. YOUNG LIMITED
The Leading Undertaker
350 Yonge St., Toronto
Telephone 679

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

The Chinese Government has filed a claim for indemnity to the amount of half a million dollars on account of alleged outrageous treatment of Chinese at Butte, Montana.

The Board of Governors of Dalhousie University has appointed Prof. Stephen M. Dixon, of the University of New Brunswick, to fill the chair of physics in succession to Prof. McGregor.

The reason that the King has fixed the date of the coronation a year ahead is to be explained by the fact that the preparations will find twelve months none too much for their fulfilment.

The Japanese language is said to contain 60,000 words. It is quite impossible for one man to learn the entire language, and a well-educated Japanese is familiar with only about 10,000 words.

The British Government holds land in Chatham by paying the heirs of the man from whom it was bought two peppercorns. The man's descendants now live in Holland, and the pepper corns are annually sent thither in a gold box.

In a decree made public in Shanghai, the Dowager Empress of China orders the Chinese Ministers abroad to report to her the names of young Chinamen in foreign countries who have shown special abilities in the various professions, with a view of bringing them back to China at Government expense, where they will be eligible for office.

Sir Sandford Fleming has presented his fine collection of exotic plants, valued at \$10,000, to the Dominion Government. They will be housed in a conservatory to cost \$4,500, to be erected on Major Hill Park, Ottawa. Plans are now being prepared for the structure. Sir Sandford's collection will form the nucleus for a winter garden.

The Christian Scientists have for some time been seeking to get a foothold in England, and have a few hundred followers, but Englishmen do not seem to take kindly to the fraud. This is remarkable, for there exists a larger number among the lower classes of England likely to be carried away with a religious delusion than in the United States or Canada.

Those interested in Polar Research will find in the Pall Mall Magazine an account by the Duke Abruzzi of the Italian expedition organized by him. A certain interest attaches to every such attempt to reach the pole; and the Duke seems to have done bravely, although he failed like the rest. Captain Cagni, of his party, reached on sledges the very high latitude of 86° 33' further north than Nasen.

It is believed that the somewhat farcical trial of Earl Russell a couple of weeks ago "by his peers,"—when he was sentenced to three months' imprisonment for bigamy—will lead to the abolition of the privilege of members of the House of Lords being so tried, at all events when merely charged with felony.

Speaking at the annual assembly of the Gaelic Society of Inverness-shire on the 11th inst. The Mackintosh of Mackintosh who presided referred to the Carnegie Gift to the universities, and expressed the hope that the language and literature of the Highlands might reap some benefit from the money. He suggested the foundation of a Celtic Chair in Glasgow University.

Mr. Carnegie never intended to pay for the schooling of Scotch youths who are well able to pay for their own, and he relies upon their sturdy Scotch pride to keep them from asking for help which they do not need. Has he reckoned sufficiently on the means to overcome the pride of those who need help, but would starve before they would ask for it?

The French levy a tax upon posters. Such a tax in this country would prevent the disfigurement of much of our natural scenery, besides producing a considerable revenue. The additional expense to the poster men would doubtless result in better looking bills, and in the use of less space. If the poster can not be taxed out of existence, we may at least derive some revenue from it.

Ochiltree Parish, Ayrshire, famous for the longevity of its inhabitants, has never, perhaps, had an instance in all respects more remarkable than that of Mr. John Murray, sen., farmer, Carston, who, although he has reached the great age of 97 years, attended the Parish Church on Sunday, the 7th inst., it being the summer sacrament, and partook of the Communion, being still mentally and physically vigorous. What, too, is most wonderful, Mr. Murray has never once been absent from the Communion table since he was 20 years of age—now 77 years ago.

Principal Rainy, speaking at a breakfast of those in the United Free Church interested in the Highlands, said they should discourage by every means in their power any attempt to meet physical force by physical force. There was a clear necessity that they must do that. The other side did not appear to regard that view, but took, and had taken proceedings in every case. In the meantime, however, in the various districts the good work of the Lord was going on in a way that was, under the circumstances, extremely satisfactory. That was very encouraging, and they hoped more and more that that would be the case. In general they had no fear but that the Highlanders in those particular districts would in due time find out who were their true friends and to whom they might look for effectual administration of the Word of God.

The Civil List has lately been under discussion. Mr. Lucy, in the Strand, throws some side-lights on the subject. He tells, for instance, that her late Majesty's annual visits to the Continent ran to a considerable sum. In 1889 it was £4383, exclusive of nearly £1300 expenses incurred on the same account by the Master of the Horse. In the same year Her Majesty's autumn visit to Balmoral cost £10,590, her stay at Osborne considerably exceeded £1,200. Another charge that fell heavy on the royal purse was occasioned by the visits of foreign sovereigns. The King of Siam's call in 1897 cost the Queen £944. The visit of German Emperor in 1891 accounted for the sum of £1766. This in addition to considerable incidental expenses borne by the State.

Rev. Dr. Milligan presided at the annual distribution of prizes at St. Margaret's College, Toronto. A large number of friends of students were present. Rev. W. G. Wallace expressed gratification at the progress of the college. Rev. Armstrong Black expressed the conviction that in Mr. and Mrs. Dickson, Toronto, had educationists of whom the city had reason to be proud. Prof. Mavor commended the art work of the students. Inspector Smith commended the attention given to classics, and said that in Ontario the outlook for classics was not bright. Mayor Howland joined in congratulating the audience upon the success of the college. Prof. Goldwin Smith said the success of the college was an evidence of what courage can accomplish, even at a time when fortune frowns. The excellent position of St. Margaret's College is well deserved. This is due to good management, thorough methods of teaching, and the high character of those at the head of it.

The United States Weather Bureau has just issued a very interesting report on the many instances of dust storms and "red rain" which have been recorded during recent years. One of the most recent being the fall of red rain and red dust observed on the steamship "Queensmore" (England to Baltimore) off the coast of Newfoundland early last year. In all cases where this dust and rain have been chemically analysed it has been found identical with the sand of the desert of Sahara, and the conclusion arrived at is that this copper-coloured dust is taken up into the higher atmosphere by the numerous siroccos which blow in that region, and is afterwards carried by the upper wind currents to the places where they fall, and cause the phenomena of red rain. It is further estimated that the upper atmosphere could carry from 160 to 126,000 tons (2,000lb) per cubic mile of this dust. The measured fall of this dust has been found to be as high as one ton and a half (3,000) per square mile. This was at Taromina, on March 20 of the present year. It is also stated that the red rain which fell in England on March 11 of this year was the first time that Sahara dust had been known to be carried so far north as the British Isles, and that the fall on the coast of Newfoundland last year is the first record of it in the neighbourhood of North America.

The Quiet Hour.

God's Promise to Abram.

S. S. LESSON—Aug. 11 1901; Gen. 15: 1-8

GOLDEN TEXT.—Gen. 15: 1. I am thy shield and thy exceeding great reward.

The word of the Lord, v. 1. By words we reveal ourselves, so that thereby others learn to know of the thoughts that inhabit our mind. The phrase shows us the readiness of our heavenly Father to speak to us, and to lead us by His wisdom. A constant friendliness pervades the divine nature. His whole nature goes out towards companionship. He is anxious to have us consult him on the smallest matters, on which He will give us His word.

"Speak to Him now, for He hears,
And Spirit with spirit may meet."

Fear not, Abram, v. 1. There is a right fear, as well as a wrong fear. We should fear God, but we should not fear our circumstances, our human condition, our hostile surroundings. "Fear God and thou shalt have nothing else to fear." But this fear of God fades off into love. "The condition of men is varied: without love and fear; with fear without love; without fear with love."

I am thy shield and reward, v. 1. We must lay more claim to the power which God has promised to give us. By trusting His promises, and abiding in His spirit, we are in a place where the darts of the evil one cannot reach us. Thoughts of the love and purity and righteousness of God drive out the lower thoughts of sin. The room that is opened to receive the light becomes cleansed of shadow and of closeness. God will protect us with His shield, and then He will also reward us with victory: and no one is able to imagine how great it will be—an "exceedingly great reward."

I go childless. . . . one born in my house is mine heir, vs. 2, 3. Abram thought that he would have to be satisfied with the smaller blessing. He was saying that his hope had been pitched too high. When we do not get the full promise of God, we sometimes say to ourselves that perhaps God did not intend that blessing for us and we begin to persuade ourselves that we must be contented with a smaller thing. "One born in my house is mine heir": an earth-born ideal is put in the place of God's gift. Let us not lose faith in our divine rewards, neither let us dread that God's promises will prove less beautiful than we anticipated. One-half hath not been told us of all that He has in store for the sons of men. His promises will ripen fast. Let us not bring ourselves to fall back into an easy satisfaction with the second best. If we are prisoners of hope, one day we shall be its freemen.

Look now toward heaven, v. 5. Who can watch the starry skies without a sense of wonder and reverence? They give us a view of the vastness of His power, who "stretcheth out the heavens as a curtain" (Ps. 104: 2). Our figures become so trivial and imperfect when we come to count them all; He has made each one. He is able to promise, and to fulfil also, who has done such things.

Lord, God, whereby shall I know? v. 8. The craving after a sign. We cannot trust the promise which seems to be vague, and

we long to have some appeal made to our senses. We say that "to see is to believe"; and most faith does not get much beyond sight. "The temper that 'seeks for a sign,' and expects that some astounding providence should be sent to make us religious, is by no means obsolete. Many seem to expect that before they act on the knowledge they have, they will receive more. They put off giving themselves to the service of God under some kind of impression that some striking event or much more distinct knowledge is required to give them a decided turn to a religious life. In so doing, they invert God's order. It is when we conscientiously followed such light as we have, and faithfully done all that we know to be right, that God gives us further light. It was immediately on the back of faithful action that Abram received new help to his faith."

They shall afflict them four hundred years, v. 13. The first of four scenes of the future thrown upon the dark background is one of difficulty. The people shall have to go down into Egypt. It is not always well to know the future, and God does not always reveal it to us, because He is wise and loving.

That nation, whom they shall serve, will I judge, v. 14. The second picture is one that tells that God may delay His recognition of evil, but that he does not neglect it forever. Those who act wickedly shall suffer for it when the cup of their iniquity is full.

Thou shalt go to thy fathers in peace, v. 15. The natural craving to know our end is ancient as well as modern. This third slide is a personal one; Abraham will die in quietness. And there is no way by which we may come to that same peaceful end except by cultivating the faith which was in Abram. No severe tempest will then assail, "But such a tide as moving seems asleep,
Too full for sound and foam."

Behold a smoking furnace passed, v. 17. At last patience is rewarded. The other contracting party passes through with Abram. God cannot be seen in Himself, but He chose light to assure His servant of the near approval of Heaven. "God is light" (1 John 1: 5).

The Lord made a covenant with Abram, v. 18. The chief statement comes at the last. It is a condescension to have a covenant. God's word should have been sufficient, but He is willing to accommodate Himself to our weakness. Many a person demands a pledge from another whose promise he cannot trust. The age of complete trust has not yet arrived when "yea" and "nay" are enough. We have to overcome our tendency to untruthfulness by means of notes and witnesses. Not all men can have it said of them, "Their word is as good as their bond." God gives the outward proof of the truthfulness of His word. He binds Himself with a contract. For us, the most solemn covenant ever made by God is that sealed with the blood of His only begotten Son, Jesus Christ. He came to die on Calvary that He might confirm "the promise made unto the fathers." Let us see to it that we do not miss the privilege that flows from the new and better covenant made by Christ. God is ready, yes, eagerly waiting to fulfil His part.

The New Covenant—A Lost Secret.*

BY ANNA ROSS.

VI. The Three Forms of the New Covenant—First Cleansing.

Cleansing is a necessity if there is to be the fellowship of partnership between us and God—cleansing such that it can be said of us, we "walk in the light as He is in the light." There is something real and radical about this cleansing. It is not the appropriate and comparative cleansing that looks pretty well as we merely compare ourselves amongst ourselves. It is cleansing that will stand God's inspection.

Which of us has not been wearied out with the fruitless efforts to attain such a cleansing? Here is the secret of continual failure. We have been trying to do for ourselves, (with a little help here and there from God,) what He has emphatically announced to be His peculiar work—what He has moreover given us in Christ a covenant right to claim from Him. We can come before Him and plead, "In thy faithfulness and in thy righteousness" cleanse me from my sin. We can rise from our knees and sing, "As sure as He is faithful and as sure as He is just, He will cleanse me. He has given me in Christ a covenant right to this cleansing. For Him to fail to respond to this plea would be a breach of covenant."

This is strong ground. But is it too strong? if we have really fallen him to this promise, "Then will I sprinkle clean water upon you, and ye shall be clean."

This is the sort of prayer God is waiting for. He says, "Put me in remembrance. Let us plead together." "Ask me of things to come (things surely promised in His own word) concerning my sons, and concerning the work of my hands, command ye me. This is the prayer that God will answer. This is the key that unlocks the unsearchable riches of Christ, just as a properly signed check unlocks the treasures of a bank.

What can be done to help inexperienced fingers to use this key? Take one special sin—self-conceit, for instance. Who that has detected this contemptible sin in his own heart but has despised himself for it? He has striven, but, surely I speak wittingly, he has striven vainly to overcome it. If seen quickly enough, he can check the conceited word. He can even require himself to say humble words. He can firmly pass the praise on to somebody else that he knows from the bottom of his heart he wants for himself. He can turn his eye upon his own faults till he knows with the certainty of a demonstration that he has nothing whatever to be proud of. But there, untouched by all these laudible efforts—there as real and living as ever, lies that thirst for the approbation of others which was the very sin that brought the curse of Heaven upon the orator Herod. He despises himself for the sin that seems the most despicable and unreasonable of all sins. But there it is still, a part of his very being.

What is the covenant method of fighting this sin? Whenever conscious of its existence, simply tell God about it. Confess the sin to Him, and then tell Him it is His work, *not yours*, to cleanse you from that unrighteousness as well as to forgive it. You can then leave the matter in His hands, or hold Him to it that it is in His hands, if

*The New Covenant—A Lost Secret.

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

conceit should still assert itself. He is faithful and just to do what He has covenanted to do. It is His work to cleanse and you may well trust Him to do it, and to do it gloriously. He will not break covenant, while the rainbow halo encircles His throne.

This, you will clearly perceive, is not merely a prayer for mercy which may or may not be answered. It is a covenant prayer which effectually takes hold upon God for whatever mercy and power may be needed adequately to deal with that sin, and it takes hold upon His *faithfulness* and *justice* for a complete answer. It was glorious mercy to give such a covenant. But now it is given, it is *faithfulness* that fulfils it. It would be wonderful mercy for our King to present a condemned criminal with a full pardon and a check for a thousand pounds. But once he has done so, it is *faithfulness*, not mercy, that is called into play when the check is presented. God is well pleased when His people, bold in Christ, take this strong ground before Him, and tell Him in all seriousness as Jacob did, "I will not let Thee go except Thou bless me." So we, like Jacob, become "princes," prevailing with God and man.

A word further upon God's method of dealing with the sin spoken of. I think I see His method. He does not humiliate you. That would hurt, and reveal the trouble, as the stepping on a corn emphasizes its presence: but it has no curative power. His wonderful and most philosophical method is—to let in upon your soul a further knowledge of His own love and His own glory. He humbles you by lifting you up closer to Himself. As you see His face, and the unsearchable riches which are yours in Christ, self-conceit wilts. It is not the knowledge of your own littleness and sin that takes the pride out of your heart: it is the apprehension of God's everlasting and overwhelming grace to you in Christ that goes to the very root of pride. He knows how to do the thing He has covenanted to do.

The next paper will take up the second covenant promise, the central, efficient promise that gives us a hold upon God for such a knowledge of Himself as shall turn hearts of stone into hearts of flesh.

Account-keeping a Duty.

Addison writes that in Holland a bankrupt was always referred to as "one who failed to balance his accounts." Not only is the individual that keeps no accounts of his receipts and expenditures liable to end in bankruptcy, but he fails also in a higher duty. God appoints each one of us as trustee of some part of his possessions, and it is an unworthy trustee indeed who cannot even render an account in behalf of his beneficiary. Not only will keeping a system of accurate accounts tend to prosperity, but it is "wholesome for the soul" that a man know how much he is spending on self and how much for others, how much for luxuries, how much for necessities, how much wisely, how much foolishly.—S. S. Times.

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

Our Young People

On The Firing-Line.

BY REV. JOHN F. COWAN, D.D.

Paul witnessed gladiatorial combats beside which our football games are child's play, but he was playing a game against imperial power and for the prize of continents Christianized, beside which the severest struggles of the Roman arena were trifles.

The enemy that Paul so heroically faced has been beaten back, but is not vanquished. He is fighting with all his old weapons: the fleshly appetites and passions, greed for money, and racial hatred; and with some new weapons: the inconsistencies and apathy of Christians, the criticisms of professed followers of Christ, and the dazzling material advancement of the age.

The man who wars against evils must be protected from counter thrusts on his character. He must be a thoroughly saved man. The Christian business man, politician, employer, must be consistent with Christ's teachings, or the darts of keen-eyed scoffers will fly at him and wound the cause.

The man who supinely admits that any evil is necessarily in this world to stay, is fighting with a paper shield, and confesses himself beaten before he strikes a blow.

"How many women there are in our missionary society," a Christian woman remarked recently, "who can talk fluently in the meetings, but who ask to be excused from making prayers!" Is it because we are not accustomed to talking with God alone that we sometimes stammer in public prayer?

Christian Endeavor is on the firing-line of Christianity's advance. We must war with God's weapons—His word. We must rely on His Spirit. We must be armed as He directs—Christian End. World.

The Family.

REV. JOSEPH HAMILTON.

The family is a divine institution; and we have no doubt that God, who ordained it, intended it to be a symbol and a promise of the one unbroken family of his redeemed. We thus may learn here and now something of the order and economy of the one family of heaven and earth. And of all family relationships I suppose there is none so fruitful in such spiritual suggestions as the parental relationship. If spiritually educated, a parent comes nearest to the experience of what is in God's heart. Who but a parent can enter into the meaning of this text: "Like as a father pitieth his children, so the Lord pitieth them that fear him"? Surely God gives children, and thus awakens our parental sympathy and solicitude, for the very purpose of teaching us something about himself which otherwise we could never know. But it is the mother who knows most of God; pity and love, for her heart is a more faithful mirror of his. The scripture goes further and deeper than the idea of divine fatherhood; it gives us the idea of divine motherhood. Here is a representation which a mother only can understand: "As one whom his mother comforteth, so will I comfort you." It is this divine motherhood, I doubt not, which furnishes the basis of that distorted and extreme veneration which some pay to the Virgin. We would avoid that extreme, but we would re-

cognise the sacred relation of motherhood when it reveals and illustrates the motherly tenderness of God.

Mimico.

Daily Readings.

Mon., Aug. 5.—The Christian and the world. John 17: 11-16
 Tues., Aug. 6.—Our warfare. 1 Tim. 6: 11-16
 Wed., Aug. 7.—The weapons. 2 Cor. 10: 1-6
 Thurs., Aug. 8.—An invincible armour. Rom. 13: 10-14
 Fri., Aug. 9.—Our chief foe. Jas. 1: 12-15
 Sat., Aug. 10.—Securing peace. John 16: 27-33
 Sun., Aug. 11.—TOPIC.—*Enemies and arms.* Eph. 6: 10-18

Patience.

"Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best, not in mere fighting, but in standing for hours to be mowed down by cannon shot: who were most cheerful and patient in shipwreck and starvation and defeat—all those things ten times worse than fighting; ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's image—the meekest of men, and the bravest, too."—The Rev. Charles Kingsley.

When the old city of Pompeii was dug out, after having been for eighteen centuries buried, a sentinel was found still standing at his post, his skeleton fingers grasping his sword and his bony feet firmly planted on the pavement. He had time to run before the black smoke had choked him or the black ashes had buried him; but, having done all, he stood. Faithful unto death, and faithful in death. And that is a sermon in effigy for us all. We are to endure hardness, to stand, though blackened with the smoke of detraction and riddled through and through with ridicule—and having done all to stand.—Rev. A. J. Gordon, D. D.

Do you remember the old story about the soldier who shouted out that he had caught a prisoner, and the officer said, "Bring him along," and the answer was, "He won't come." "Then come yourself," and the answer was, "He won't let me"? That is the kind of victory over the world that many of our successful people have got—so hampered and held in chains that early noble visions have passed away and are smiled at now, and God and His angels are a great deal farther off from the successful man than they were from the starving youth.—Alexander McLaren.

The devil is but God's master fencer, to teach us to handle our weapons.—Rutherford.

Life is a warfare. If you find yourself with no enemies, it is because you are not living.—Russel Sewall.

Our Contributors.

The Great Disruption in Scotland.

At the request of a correspondent the Christian Observer gives an account of the organization of the Free Church and of its relations to the Established Church of Scotland. We reproduce it here for the information of our younger readers.—Ed. D. P.

Recent historians trace the origin of Presbyterianism in Scotland to St. Columba, and his colony of preachers on the island of Iona, on the southwest coast of Scotland. From this island many preachers crossed over to the main land and laid the foundation of Presbyterian churches. And through this the Presbyterians of Scotland and America trace their ecclesiastical lineage. For a time there was a great promise from this movement; later it was repressed by influences from Rome.

About the year 1124, King David I. was instrumental in spreading the power of Catholicism in the lowlands of Scotland, and for three or four centuries that country was under the dominance of Romanism. This Church became an exceedingly rich corporation; it is estimated that previously to the Reformation, not less than one-half of the entire landed property of Scotland was in the hands of Romish ecclesiastics, and that the revenues of the Romish Church, from land rentals and from other sources, were more than a million and a quarter of dollars per annum.

About the year 1560, under the ministrations of John Knox, the first General Assembly met in Edinburgh, with six ministers and thirty five ruling elders. By this, the foundations of the later Presbyterianism in Scotland were practically laid. On August 17, 1560, the "Scots Confession," which had been drawn up at the request of the Scottish Parliament, was read aloud, clause by clause, and was ratified by the "Three Estates of the realm," by an overwhelming majority. Says Knox is his history of the Reformation:

Of the temporal estate, only voted in the contrary the Earl of Atholl and the Lords Somerville and Borthwick; and yet for their dissenting, they produced no better reason but "we will believe as our fathers believed."..... The bishops (papistical, I mean) spoke nothing; the rest of the whole Three Estates, by their public votes, affirmed the doctrine.

Thus Presbyterianism became the Established Church of Scotland.

One of the first questions was as to what should be done with the property of the Church. John Knox and the other Protestant leaders proposed that it should be divided into three parts, (1) for the sustentation of the ministry; (2) for the education of the people in schools and universities; and (3) for the relief of the poor. For this scheme there was little but ridicule from the members of the Scotch Parliament, some of whom called it "a devout imagination." The final practical outcome was that the money was divided substantially between the crown and the nobles and large landowners of Scotland, and only a small portion went to the maintenance of religion. If any one has wondered how the establishment of Presbyterianism was carried by so large a majority, he may find in this fact, as well as in the popular dislike of the monks, good food for thought. James Melville says upon this subject:

By the insatiable avarice of the earls, lords and gentlemen of Scotland, the ministers, schools and poor were spoiled of that which should sustain them. Whereof came fearful darkness of ignorance, superstition and idolatry, with innumerable filthy and execrable sins.

Knox speaks in terms of indignation of the conduct of the laity.

Some were licentious, some had greedily gripped the possessions of the Church, and others thought they would not lose their part of Christ's coat. The chief great man who had professed Christ Jesus and refused to subscribe the book of discipline was the Lord Erskine; and no wonder, for if the poor, the schools and the ministry of the Church had their own, his kitchen had lacked two parts of that which he now unjustly possesses.

The "First Book of Discipline" was adopted in 1560, the "Second Book of Discipline" was adopted in 1581. This latter, though never approved by a majority of the Presbyteries of the Church, yet became in 1592 the basis of the celebrated Act of Parliament, which overturned the episcopal policy in Scotland, and established Presbyterian Church government there.

At that time James VI. was king of Scotland. He assented to these changes rather than approved them. In 1603 he ascended the throne of England, as James I. At once he made it his effort to assimilate the Church government of Scotland (Presbyterian) to that of England (Episcopal); and he began by restoring to certain of the Scottish bishops their former estates. His son, Charles I., less wise and more zealous, assisted by Archbishop Laud, tried to force Episcopacy upon Scotland. During the days of Cromwell (1647 to 1658) Presbyterianism made steady progress in Scotland. But with the restoration under Charles II. (1661) came an era of fearful persecution of the Presbyterians, accompanied with all the cruelties of Claverhouse. This continued till 1688, when William and Mary ascended the throne of Great Britain. Then the persecution ceased, and from that day to this the Presbyterians has been the Established Church of Scotland.

The Free Church of Scotland.

About the year 1834, a dissention occurred in the ranks of the Church of Scotland, which culminated in great dissatisfaction and schism.

The custom of "patronage" or nomination of a pastor by the chief land owner in a parish (as we have seen), had been introduced in 1711.

For many years the General Assembly continued to protest against the induction of any minister who had not received a call from the congregation. Finally in 1834, under the guidance of Dr. Chalmers, the General Assembly passed the Veto Act. It was to the effect that if a "patron" should nominate a minister who was unsatisfactory to the congregation, and if a majority of male heads of families, being communicants, objected to the nominee, the Presbytery should refuse to take steps for his ordination, and intimate to the patron that the parish was still vacant.

About that year, Lord Kinnoul nominated Mr. Robert Young to the parish of Auchterarder. The people objected to his installation, and Presbytery refused to take steps for his ordination. Lord Kinnoul appealed to the courts. The courts sustained him, and required the Presbytery to take Mr. Young on trial, and if found qualified, to ordain him to the ministry of Auchterarder, in spite of the oppo-

sition of the congregation.

Year by year the feeling became stronger. In 1842, the General Assembly issued a "Claim of Right," which remonstrated against the interference of the civil court. In the spring of 1843, an attempt was made in the House of Commons to secure relief, but it failed.

When, therefore, on May 18, 1844, the General Assembly met at St. Giles church, Edinburgh, Dr. Chalmers and his friends, in the presence of Her Majesty's commissioners, laid upon the table a protest, setting forth their unwillingness longer to live under the operation of such civil interference. There were twelve hundred ministers present; 470 of them arose and marched out of the house. Well did they know that in this they were abandoning all claim to salary, as coming from the endowments, which were administered by the State. They were abandoning their church buildings, and abandoning their manse, and throwing themselves—at that time an untried experiment—upon the free-will offerings of the people for their support.

It was a grand, a magnificent act of devotion to the rights of the Lord Jesus Christ and His people to administer the government of the Church without interference from the State. It was a most fruitful act, in maintaining the purity of the Church of Christ.

Those who continued in the old connection were thenceforth known as the Established Church of Scotland; those who marched out from the church of St. Giles, and threw themselves upon the free-will support of the people, were known as the Free Church of Scotland.

God Keep Us.

BY MARGARET E. SANGSTER.

God keep us through the common days!
The level stretches white with dust,
When thought is tried and hands upraise
Their burdens feebly—since we must—
The days of slowly fretting care,
Then most we need the strength of prayer.

Mr. Gladstone.

Senator George Hoar, a well known American, gives in the July Scribner's his opinion of the late Mr. Gladstone as a statesman. "Gladstone," he says, "was the last of a school of oratory, and the last of our time—I hope not for all time—of a school of statesmen. When he entered upon a discussion in Parliament, or on the hustings, he elevated it to the highest possible plane. The discussion became alike one of the highest moral principles and the profoundest political philosophy. He seemed to be speaking as our statesmen of the Revolutionary time and the time of framing our Constitution. He used to speak to all generations alike.

What he had to say would have been true and apt and fit to be uttered in the earlier days of Athens or of Rome, and true and apt and fit to be uttered for thousands of years to come. He had, in a large measure, a failing which all Englishmen have, and always had, the notion that what is good for England is good for humanity at large. His morality and his statesmanship were insular. Still, it was a lofty morality and a lofty ideal statesmanship. It was sincere. What he said, that he believed. It came straight from his heart, and he kindled in the bosoms of his listeners the ardour of his own heart. He was not afraid of his ideals."

Recent Scientific Cleanings.

Dr. George G. Hopkins, of Brooklyn, has been using decomposed light in the treatment of consumption with considerable success. Dr. Hopkins' system is to use decomposed light as a substitute for sun rays. The patient is fed with arsenic, cod liver oil, etc., in order to build up the system and strengthen the tissues. Then the light, which restores vitality, is used and the patient is enabled to throw off the germs of consumption. The system originated with Dr. Finsen, of Copenhagen. It has also been used for the treatment of cancer. A 15,000 candle power arc light is used and the light is decomposed by blue glass, thus allowing only certain of the rays to strike the patient.

The town of Davos, in Switzerland, the center of the great tobogganing contests, proposes to dispense with fuel of all description and to resort to electricity for all industrial and domestic purposes. The project is to erect an extensive electrical generating plant at the confluence of two large mountain torrents. A prominent firm of Swiss electrical engineers has been studying closely the possibility of the scheme for several months, and now state that they are in a position to undertake the work. The firm has obtained the necessary permission to utilize the torrents for this purpose. The cost of the first installation, it is estimated, will be \$1,700,000. Already electricity is extensively employed for cooking, heating and lighting in several villas, while one of the largest bakeries in the district is electrically equipped in every respect. The company which proposes to carry out the plans has already designed special electric heating and cooking appliances.

Another attempt to ascertain the difference in the longitude between London and Paris is shortly to be made by the Greenwich and Paris observers, respectively. This will make the fourth occasion upon which these two observatories have endeavored to settle this point, but their results have always differed. At the beginning of the last century the difference in longitude was estimated by primitive methods to amount to 9 minutes 21 1/2 seconds. When the electric telegraph came into use a determination by this means proved the calculation to be one second in excess. As time progressed various circumstances proved that even this estimation was fallacious, and in 1888 a determined attempt was made by two astronomers at the Greenwich Observatory, respectively, to ascertain the actual difference. Notwithstanding their working in conjunction, no final data was attained, for, whereas the French geodists calculated the difference to be 9 minutes 21 seconds and some few hundredths of a second, the Greenwich observation was a fifth of a second less. In 1892 another attempt was made on precisely similar lines, and again the English calculation was about one-fifth of a second less than the French result. It is anticipated that the progress of geodesy within the past nine years will enable the results of the two observations to coincide this time. It is imperative that their calculations should be the same, since nations often divide their territories, when no natural boundaries are possible, by longitude and

latitude. For instance, the boundary line between South Australia and New South Wales is nominally by longitude 141 degrees east of Greenwich. Telegraphic calculations, however, prove this delimitation to be erroneous by several hundred feet, a result probably due to uncertainties in the determination of the longitude. Such inaccuracies, trifling though they may appear from an evanescent point of view, are of vital importance in discussions over the boundaries between different countries, and may possibly lead to serious results. For example, the exact delimitation of the boundary line between Canada and this country in Alaska, which is at present under discussion, depends upon the astronomical observations. It will thus be seen that if the English and French observers can succeed in their measurements, to ascertain the sources of error, they will have accomplished a valuable service.

The success that has attended the laying of the subterranean telegraph cable between London and Birmingham, a distance of 113 miles, has prompted the postal authorities to utilize the cable for telephoning. This is considered to mark the limit of underground telephoning with the existing apparatus. Several of the other provincial towns, such as Liverpool, have petitioned the postal authorities to connect their cities with London by a direct subterranean cable, such as that running to Birmingham, but their requests have been refused until a method of transmitting underground telephonic messages over long distances is found. The British Post Office is gradually providing a reliable telephone system throughout the whole of the United Kingdom by the aid of the telegraph wires. For this purpose \$10,000,000 has been authorized by Parliament, a large portion of which sum, however, is being expended upon the London telephone system, which it is expected will be partly in operation in the autumn of this year. The competition between the government and municipal telephone systems on the one side, and the National Telephone Company, which has hitherto enjoyed a monopoly, on the other hand is very keen. One town in the south of England, the first to possess a municipal telephone, has been the means of reducing the charge of the private company from \$50 to \$20 per annum.

Does the Serial Help the Book?

The vexed question is frequently asked by the publisher, "Does, or does not, serial publication tend to promote interest in a work of fiction when it is published as a book?" The only answer, with any degree of satisfaction in it, that has been arrived at, is that, in the case of a poor story, it hurts the sale of the book, but, when the story is a good one, it helps it immensely. There must be some truth in this conclusion, for Messrs. Harper & Brothers report that interest in their two magazine serials Gilbert Parker's "The Right of Way" and Miss Wilkin's "The Portion of Labor," has already resulted in large advance orders for these two novels in book form which have exceeded their expectations. Indeed in the case of Miss Wilkin's, the orders already received for this book excel any advance orders they have ever received for their publications by this author. Miss Wilkin's "Understudies,"

by the way, has gone into a third edition, and in England the growing appreciation of her work there is evidenced by the quickened demand for this latest of her books.

Sparks From Other Anvils.

New York Herald: "I am Elijah," says "Dr." Dowie. One difference that suggests itself is that, whereas Elijah was fed by the ravens, Dowie is fed by the gulls.

Michigan Presbyterian: One way to attract attention is to get up in public and attack marriage, or the church, or some other institution that men have long believed in and upheld. It is an easy thing to do, requiring neither brains nor courage.

Texas Presbyterian Record: Many are unable to change the hard conditions which surround them. But there are none which grace cannot enable to live grandly in spite of conditions. It is easy to be bitter or sour. It is hard to be sweet when sour conditions exist.

Canadian Churchman: The presence of good manners is nowhere more needed or more effective than in the household, and perhaps nowhere more rare. Many persons who are kind and courteous in company are rude and careless with those whom they love best.

Herald and Presbyter: "Samuel," says Bishop Hall, began his acquaintance with God very early and continued it long. He began it in his long coats and continued to his grey hairs." It is one of the falsest of common sayings that the children of godly homes turn out badly. How many of the best and truest of the ministers of the Word are "sons of the manse." Timothy is the New Testament representative of Samuel. "Train up a child in the way he should go, and when he is old he will not depart from it."

United Presbyterian: We were on our vacation, and on the Sabbath went to a church closely related to our own. The usher gave us a comfortable seat and we enjoyed the services. At the close we waited and sought opportunity to become acquainted with some one, but only one man shook hands with us, and he in a manner so indifferent that we regretted he had done so. On the next Sabbath we attended the services in another church, and in a quiet cordial way were made to feel at home. It is not necessary to say where we worshipped thereafter.

Lutheran Observer: There are few more precious or more helpful memories than those which cluster around the family altar of the old home, where, after the reading of God's word, father and mother, brothers and sisters, all knelt together, asking the daily blessing of the heavenly Father on the life and work of each of that dear circle, whether present or absent. The home without the family altar is incomplete. The children are robbed of a priceless blessing in not having opportunity to join in prayer and scripture reading with the parents who have taught them to pray. They lose a precious object lesson of the place that religion should have in the home, and a most potent influence for good, never to be forgotten, however far they may wander. And yet the family worship may be conducted in such a manner as to nullify all the good effect, and to repel, rather than to attract. It is sure to repel unless accompanied by consistent life, but may repel if unwisely conducted.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance \$1.50
Six months 75
CLUBS of Five, at same time 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages. When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application.
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P. O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

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

Ottawa, Wednesday, July 31st, 1901.

As previously announced there will be no issue of THE DOMINION PRESBYTERIAN for the first two weeks in August. Subscribers are requested to take notice so they may not think their papers have gone astray.

A Liberal member of the Ontario Legislature, Mr. Pettypiece, M.P.P., for East Lambton, in a Liberal paper, makes a fierce attack on the Minister of Agriculture, Mr. Dryden, for going into cattle ranching in Dakota. He is asked because of the ill effect of his action to resign his portfolio; "his usefulness, as a Minister of Agriculture, in the highest sense of the word, is gone." We shall be surprised if it should turn out that the grounds for the attack are well founded. Mr. Dryden's reply will be awaited with interest.

One often hears the remark that both pastor and people who receive assistance from Augmentation are glad to escape from the irritating conditions imposed in connection with the aid given. At the last Assembly this irritation found vent in the debate over a proposed extension of these conditions. It is a thousand pities that such a feeling should exist, but perhaps it cannot be avoided. It certainly should be recognized and every precaution taken to meet and allay it. The greatest forbearance should be exercised on the part of those who have charge of its administration.

Who will carry on the work when those now engaged in it are gone? One often hears such a question. Of course no one will carry it forward. That was the work for which these were especially adapted. They gave to it a specified form suited to their own temperament. Those who step into the ranks when these drop out will not adopt their methods. But the great work of which this is but a small section, will make progress as rapidly and perhaps as effectually as when these were so closely identified with it. That thought may not be very palatable to our vanity but is comforting to those whose interest in the Master's work is greater than is their lonely self.

THE DOMINION PRESBYTERIAN

A RESTING STAGE.

Nature decrees a resting stage for all her children. The sentient portion of her family instinctively arrange for this period when the strain of living is removed, and existence alone is demanded. For the insensate part the great Mother makes her own provision. The plant germ is encased in its grain case, where in the hard outer sack the food is packed closely and protectingly about the tender grain. In the lower stages of animal life she provides a hard case capable of withstanding every shock likely to come upon the tiny speck of life contained within it. In the perennial shrub and tree she presses the plant cells more closely together, and so protects the earlier and more delicate fibres through which the life flows more freely.

Some affect to ignore this law of nature, and push the physical and mental mechanism to its utmost for three hundred and thirteen days of each year, and in certain cases those steal a part of the day the Creator has chosen as His own. This can have but one result. The mechanism has tone. Its work is not so well done, nor is there so much of it done. It falters when called upon for the best possible, as any overworked and dispirited animal will hesitate when pressed to a supreme effort.

Under healthy conditions the mind and the body too, rejoices in the call for their best. There is something in us that revels in the test of strength, and in the putting of one against another. When a man misses the thrill that should come with the call to do battle, and instead finds a sickening of heart; when instead of the involuntary lift of the head and brightening of the eye, there is the tightened jaw, and the dull glow of doggedness, it is time for the man to stop a while. Nature is calling for one of her resting-stages, and it will be well for the man to obey.

The exodus of the families from the city in the heated term is something more than a fad for which increased prosperity is accountable. It is our response to this call for a season when the strain of daily life is relieved, and when we are content to maintain a merely physical existence. The man at the head of the great business concerns leaves orders that he is not to be molested, and that his letters are not to be forwarded to him. The physician for whom so many are calling carefully guards the secret of his destination for a few weeks. The minister seeks to get beyond that increasing appeal that his flock mutely make to him as he goes among them. The laborer forgets the sound of the tool with which he is so familiar.

And surely all this is good. The mental mechanism comes out of its semi-comatose state, keen, vigorous, rejoicing in the strife once more, and responding to every call with fresh alacrity.

Ministers while spending a vacation, if they keep their eyes open, may learn to some extent how the other half lives. Many who talk glibly of the pleasures of a country parish, and of its freedom from the thousand and one irritations of a city pastorate will be sadly disillusioned if they can penetrate behind the scenes. Perhaps the revelation would do good to both parties.

Literary Notes.

The Bibleot for August contains an essay by John Addington Symonds, entitled "A Painter of the Last Century." This "painter" is Pietro Longhi, of whom the writer says: "It has been well observed by a Venetian writer, whose meagre panegyric is nearly all we have in print upon the subject of this painter's biography, that there is no scene or point of domestic life which he has not treated many times and in divers ways. All those episodes which make up the Day of a Gentleman, as sung at a later date by Parini, has been already set forth by the brush of Longhi." Symonds goes on to describe the kind of work done by Longhi, and closes with the following sentence: "Those who love to dream themselves back into the days of hoops and perukes—and there are many such among us now—should not neglect to make themselves acquainted with Pietro Longhi." Thomas B. Mosher, Portland, Maine.

"The Nineteenth Century and After" continues to hold its place in the front rank of periodical literature. The July issue is particularly rich in timely articles by leading writers. Of the sixteen papers that make up the table of contents of the number before us we have only room to mention three or four. They are Missionaries and the Empire, by Frederick Greenwood; The Romanization of Ireland, by Prof. Mahaffy; Dissent in the Victorian Era, by Rev. Dr. Guinness Rogers; and the "Durham" Road to Peace, by Thos. Shaw, K. C., M. P. In the last article the "Durham" referred to is the Lord Durham whose report on the affairs of British North America presented to Parliament in 1839 formed the basis of the Union of Upper and Lower Canada which peacefully settled long standing feuds between the French and English. The writer sees in Durham's method a solution of the perplexing problem facing British statesmen in the present condition of affairs in South Africa. New York: Leonard Scott Publication Co.

In the Fortnightly Review for July, Percival Landon introduces and translates from pigeon-English into English proper "Kang Yu Wei's Open Letters to the Powers." According to this representative of the progressive movement in China, who was the Emperor's tutor and adviser, everything can only be at a standstill until the person of the Dowager-Empress is secured, and her influence terminated by banishment or surveillance. For the safety of Europe as of China the Powers and their Consuls must, he says, show practical sympathy with the remaining reform parties. Why not issue at as low a cost such works in English as Herr P. Reclam in his "Universal Bibliothek" issues in German is the contention of W. L. Clowes in "The Cheapening of Useful Books." One has only to read Geoffrey Langtoft's "The Situation in Ireland," in which a strong case is made out for landowners and loyalists, to realize that T. W. Russell, M. P., in similar articles after all only gives one side of the Irish question. The two articles on Commercial Rivalry with America by Benjamin Taylor and H. W. Wilson set forth the unequalness of the struggle of the British shipowners and manufacturers against those of the United States,—subsidised (or shortly to be) and tariff-aided. The latter writer closes his paper thus, "either our high standard of living or our free trade system must go." Ten other articles make up the bill of fare for this month's issue of this magazine.

MORAL TRAINING IN THE SCHOOL.

Exercise will do for the body what intellectual training will do for the mind, and moral training for the soul—educate and strengthen it. The development of our tripartite nature or character is demanding more and more the attention of educationalists. Every one recognizes that to have a sound mind in a sound body physical drill is as necessary as mental drill. The food strengtheners of the body are well known and tangible; the physician can assist to restore the organism to order when unable to perform its function of doing our physical work; likewise the mind has its daily food and strengthener, knowledge, the better to think for us, and requiring as a helper and corrector the capable teacher. The analogy to the soul's needs is apparent when we consider the soul as an organism, whose function is to guide and control our conduct, hungering and thirsting after the food of righteousness, and needing the all-wise Father or Physician for the proper soul curative.

Educating and strengthening the body and mind only, and letting the soul remain passive, secluded from thought and action in its prison of clay, is to dwarf and degrade the noblest, the immortal part of us, that should control our mind and body. A hindrance to many methods of moral instruction is the denominational feature, which enters largely into the individual teacher, and is objectionable to the masses whose children attend the public schools. In a Christian country there can be no objection to God and to our Lord Jesus Christ for our moral teacher. He is the one supreme authority, the sole arbiter to whom all must submit.

It is with pleasure that we have examined the illustrative charts of Dr. J. M. Harper, of Quebec City, superintendent of superior schools for Quebec Province. These charts present a new and practical method for the moral training of the young. The precepts and teaching, as shown on the charts, are not new, they are as old as Mount Sinai; but their adaptation to our daily life is presented in a simple and new form as a help to character building in the school room.

The idea of the charts is to assist the teacher to implant a moral sense in the child, by which he will instinctively judge and govern his thoughts and actions by the standard of the Moral Law. In one column are the ten commandments—the Word of God—eternal verities, or first principles, applicable to all of us in our daily life, their violation being contrary to the conditions of our very existence. The explanation, illustration, enlargement of these principles is set forth by Christ's teachings, leading up step by step, as it were, to a higher plane. For example: the v. commandment—"Honor thy father and thy mother"—is the principle, or eternal verity, proclaimed by God. The Scriptural fulfilment or development as a fundamental ethical principle as taught by Christ is illustrated in parallel columns.

("Whatsoever ye would that men

should do to you, do ye even so to them;"

(2) "A new commandment I give unto you, that ye love one another;" (3) "Thou shalt love thy neighbor as thyself;" (4) "Love your enemies;" (5) "Bless them that curse you." The fourth step is more difficult than the third, and the fifth than the fourth. One must here realize the Fatherhood of God, and therefore the brotherhood of man. The moral corrective for violation of the commandment is shown in an appropriate selection from the Lord's prayer, in another parallel column, beside which is one of the beatitudes, the expression of divine sympathy for the right doer. For example, "Forgive us our debts as we forgive our debtors;" "Blessed are the merciful, for they shall obtain mercy;" thus placing in relationship the Beatitudes and the Lord's Prayer to the Moral Law. The last two columns show the virtues and their corresponding vices; thus forgiveness, retaliation; philanthropy, apathy; temperance, intemperance; urbanity, pugnacity; which appear in the chart opposite the v. commandment. The intemperate man breaks the command, "Thou shalt not kill."

The child, by daily vision, and aided by the teacher learns to trace back his thoughts and conduct to the first principles, to know that it is not the teacher's rule, but God's law he is breaking, to form by habit and instinct a correct character. The vices gradually disappear, and in either place grow up the corresponding virtues. The independent individual growth and development of the child's character would be helped, as contrasted with the uniformity of class work.

These charts are scriptural and authoritative, but in no way denominational. There is nothing in them that should, from a religious standpoint, exclude their use from the schools of the land. The education of the moral nature is one of the greatest needs of the present day. In our public schools we train the body and educate the mind, but too often neglect the highest part of our nature. One generation properly taught—on lines similar to those inculcated in Dr. Harper's charts would preserve this magnificent country as a Christian nation. Public and private schools, Sunday schools and the home would benefit by having these charts hanging on the walls for daily reference by the teacher and mother.

The August number of The Ledger Monthly contains a large amount of good reading. In the line of fiction there are three short stories, "St. Paul's Miss Johnnie," "A Fair Exchange," and "The Coming of Clara," while the serial, "Doris Kingsley," is not yet ended. Among the articles of a general nature we may mention "The Rock of Gibraltar," "The Roof Dwellers of New York," and "Hiawatha as played by the Ojibway Indians before Longfellow's family." A new feature of the Ledger is the page of portraits of celebrities. This month we have King Edward and Queen Alexandra, among a score of famous people. The Ledger Monthly, New York City.

Magazines of the Month.

THE COSMOPOLITAN for August is, as usual, rich in fiction, remarkable both for its vivid interest and its great variety. IRVING BACHELLER writes a refreshing story of the Canadian big-timber region, and HERING's drawings catch the spirit of the scene perfectly. A. T. QUILLER COUCH's ("Q.") pathetic little tale cannot fail to enlist our sympathies with the French exile who broke his parole for love. "The Temple of Fate," the late GRANT ALLEN's clever satire on modern society, is certain not only to entertain the reader, but also, to set him thinking.

The Ladies' Home Journal for August is a bright, readable number, containing a variety of articles, as well as several stories. The fourth article in the series of picture pages showing what American women have done with the camera gives illustrations of the work of Emma J. Farnsworth. "My Boarding School for Girls" outlines many new ideas for a successful school. "The Blue Gown That Wouldn't Fit" and a "Daughter of Adam" are bright stories and are very suitable for summer reading. The hot weather menus given by Mrs. Rorer will prove a great help to housekeepers during the coming month. The Curtis Publishing Company, Philadelphia.

The August number of the Missionary Review of the World opens with a masterful article on "Problems of Missions," by the editor-in-chief, Dr. Pierson, who discusses some of the difficult questions which face the missionary to foreign fields of labor. The progress and conflict of "Romanism and Protestantism in France" are interestingly described by Rev. Ruben Sailens, of Paris; and the work in home fields is set forth in articles on "The Doukhobors of Canada," by Miss Nellie Baker, and on "Rescue Mission Work," by Margaret Blake Robinson, of New York. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Blackwood's Edinburgh Magazine for July contains a most interesting article on "Push Larrikinism in Australia." Under the title "A Halt on the King's Highway" Hugh Clifford gives an account of the visit of the Duke and Duchess of York to Singapore, also giving a brief account of the way in which that island became an important part of the British Empire. Neil Munro's serial, "Doom Castle," is finished, as well as "Between the Lines;" while Henry Lawson has one of his tales of Australian life. These are only a few of the good things contained in the July number of this magazine. The Leonard Scott Publication Company, New York.

The July "Contemporary Review," contains a dozen articles along with criticisms of "Some Recent Books." The articles that will most strongly appeal to Canadian readers are, "The Foreign Policy of Lord Rosebery;" "Is Great Britain Living on its Capital;" "Ireland and the Liberal Party;" "Our Methods in South Africa;" and "Christianity and Public Life." A thoughtful paper is that on "the Liquor Traffic in the Transvaal." The writer, Mr. J. T. Darragh, and the "South African Alliance for the Reform of the Liquor Traffic" appear to be in favour of the State Monopoly of the liquor trade. We may refer to this subject again and give the reasons advanced for the advocacy of this settlement of a problem that is found most difficult of settlement wherever the traffic has found a foothold. New York: Leonard Scott Publication Company.

The Inglenook.

An Adventure in Northern India.

BY DAVID KER.

Two children—a boy about ten years old and a girl somewhat younger—were playing hide-and-seek among broken pillars and heaps of fallen stones down in the dark cellars of a ruined house in the Hindu fort of Fati Ghur, in northern India.

It was a gloomy place—black, lonesome, dreary—and just the spot where you might expect a wildcat or a poisonous snake to pop out upon you at any moment; but Harry and Nellie did not seem to mind it a bit, and were scampering and laughing through the dim archways and dark ghostly vaults as merrily as if they had been in a kindergart-
er-n.

It was certainly a very strange place to choose for a playground, and it was stranger still that they should be playing and laughing at all, with the shadow of death deepening day by day over themselves, their father and the whole garrison of the fort.

War was raging throughout the entire district, and all around Fati-Ghur lay encamped a great host of fierce Hindu warriors, vowing never to leave the place until they had taken the place and killed every living thing within its walls.

Three times had the besiegers made a furious attack on the fort, but each time they had been beaten off with heavy loss, and did not seem inclined to try it again.

But all day long—and sometimes at night, too—they kept banging away at the walls with their cannon and muskets, till no one could look over the battlements for fear of being shot dead, and the sick and wounded men of the garrison were quite worn out with the ceaseless din.

Worse, still, food was beginning to run short, and they would soon be forced to surrender or be all starved to death, unless some one came to the rescue; and there seemed to be little hope for that, for it would have taken a large army, as well as a brave one, to cut through the forest of white turbans and colored robes and dark, fierce faces and glittering weapons that hemmed in the doomed fortress on every side.

"And we've helped to defend the fort, too," said Harry to Nellie, as they paused to rest, after running themselves quite out of breath. "I heard Capt Markham say so myself, while I was helping mamma to scrape lint for those soldiers that were wounded last night."

"And I've torn up a whole lot of rags for bandages," replied Nellie proudly; "and I'm going to tear up a lot more this afternoon. I do wish, though, they'd give over fighting. I'm so tired of those guns banging away all night long, and it's so horrid seeing the poor soldiers brought in all cut and bleeding. There's poor Sergeant Bennet, who made all those pretty toys for me, has got such a terrible hurt all along one side of his head, where a bullet hit him the other day; and it's so sore that he can't sleep a bit."

"Never mind," answered Harry, assuming quite a fatherly air, in virtue of his being six months the older of the two; "just you wait two or three days more, and then you'll see General Rose and his men come up from the other side of the river and send all these black fellows flying."

"But I heard papa say yesterday," said Nellie, with a rather grave look on her round, rosy little face, "that General Rose has only a few hundred men with him just now; and surely they can't fight a whole army at once."

"Can't they?" cried Harry, disdaintfully. "Didn't Lord Clive thrash 60,000 of them at Plassey, with only 3,000 men of his own? And didn't the Duke of Wellington send the rajah's whole army scampering with only two regiments? Just you wait and see, that's all. I say, let's have another game. You go and hide, and I'll hunt for you."

Away went Nellie instantly, right into the gloomiest and loneliest part of the ruins, bent upon discovering some place where even Harry himself would not be able to find her.

Fearlessly she picked her way in almost total darkness through one black and dismal vault after another—for the roughest soldier in the garrison was not braver than our little golden-haired Nellie—and at length she came to a spot where two great masses of masonry had fallen in such a way as to lean against each other, forming a kind of low arch very much like the mouth of a cavern.

"Harry will never find me here," said she to herself, triumphantly, as she crept into the hole; and, finding it not large enough to let her stand upright, she lay right down upon the ground, and remained as quiet as a mouse, chuckling inwardly to think how puzzled Harry would be when he came to look for her.

But scarcely had her ear touched the earth when she became aware of a strange, dull sound deep down below her, like the measured beat of oars or the noise which would be made by some one thumping hard against a padded door.

"What could it be? It was certainly not Harry, and there was no one else down there except herself; but the sound could not be merely her fancy—she was quite sure that she did hear it, and what was more, it seemed to be growing louder and coming nearer.

Then, for the first time, little Nellie began to feel frightened. Even in the course of her short life she had even in the East Indian jungles—so many tigers and crocodiles and huge snakes and other terrible creatures that it seemed quite natural to her that some unknown and fearful monster should have its underground den beneath the fort and should now be at work to dig its way out and devour them all.

Nellie scrambled headlong out of her hiding-place—never heeding how sorely her poor little arms and face were bruised by the rough stones—and darted out of the vault in such haste as almost to knock down Harry whom she encountered just at the entrance.

"Oh, Harry," she panted "there's a monster living there under the ground, and it's trying to claw its way out and eat us!"

The boy looked puzzled, as well he might, and at first seemed more inclined to laugh than to be scared. But he became serious enough when Nellie took him back to the spot and they both heard the mysterious noise plainer than ever.

"I'll tell you what," said he, with an air of decision. "I'll just go straight to papa and tell him about this. If there's anything

wrong he ought to be told at once, for he's commandant at the fort, you know."

And away they both flew to the colonel's quarters as fast as their feet could carry them.

The commandant, who had quite enough to think of just then, for he was in the very midst of an inspection of the falling provision and a calculation how long they could be made to last, frowned slightly at the intrusion of the children, and was going to order them out again. But the instant he heard Harry's first mention of the mysterious sound, the colonel's stern, weather-beaten face changed visibly and looked so grave that Nellie felt quite convinced that there was really an underground monster beneath the fort, which was trying to get out and eat them all up; and she was more certain of it than ever when she heard the old colonel making Harry describe as exactly as possible the precise spot where the strange noise had been heard.

"Have you told anyone else about this, my boy?" said he, after hearing all that there was to be told.

"No; I thought I had better report direct to you, as commandant of the garrison," replied Harry trying to speak in military fashion.

"Quite right," said his father, with a grim smile. "I'm very glad you did. Now, I'll tell you what to do. Take Nellie with you and go and help your mother to make bandages for our wounded men, and mind you don't say a word about this to her or anyone else till I give you leave."

Away went the two children, still rather puzzled, but feeling sure that "it would all come right somehow," for they both had unbounded confidence in Harry's father, whom they secretly believed to be the greatest soldier alive.

It was dawning toward evening when the colonel came back pale and weary, and with a broad bandage across his forehead, but looking very well satisfied for all that.

"You've saved us all, my little sentinels!" cried he, laying one broad, brown hand on Harry's shoulder and stroking little Nellie's golden curls with the other. "These Hindu rascals were trying to dig a mine under the fort and blow us all up together, but we've stopped their little game for once, and I don't think they'll try it again."

He was right, for on the very next day the enemy broke up their camp and retreated, and they had hardly disappeared on one side when the bayonets of Gen. Rose's soldiers came glittering over the crest of a low ridge on the other.—Golden Days.

How a Hen Keeps Hold.

How is it that a fowl does not fall off its perch when it goes to sleep? When animals fall asleep their muscles relax, and birds are not then capable of keeping the firm grasp of a bar necessary to maintain their balance. Kind Providence, however, seeing that it would be their custom to sleep on branches of trees, fixed a wonderful contrivance. That is to say, the Creator supplied the birds with a sinew so connected with the toes and the upper part of the leg that when the body settles down in a posture of rest, the toes are contracted and can not open out again until the body becomes erect.

"Slow to Wrath."—Many a man boasts that he is slow to wrath, as though he possessed a great virtue; while the truth is, he is slow to everything else. It is the quick man that needs the admonition, "Be slow to wrath."

Pass it On.

Once, when I was a schoolboy, going home from the far-away little town in which I dwelt, I arrived at Bristol, and got on board the steamer with just enough money to pay my fare; and, that being settled, I thought in my innocence that I had paid for everything in the way of meals. I had what I wanted as long as we were in smooth water. Then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours, wretchedly ill, and past caring for anything, when there came the steward and stood beside me.

"Your bill, sir," said he holding out a piece of paper.

"I have no money," said I in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him.

Instantly he took off the cap he wore, with the gilt band about it, and held out his hand. "I should like to shake hands with you," he said.

I gave him my hand, and shook his as well as I could.

Then came the explanation—how that some years before some little kindness had been shown his mother by my father in the sorrow of her widowhood. "I never thought the chance would come for me to repay it," said he pleasantly, "but I'm glad it has."

"So am I," said I.

As soon as I got ashore I told my father what had happened.

"Ah," said he, "see how a bit of kindness lives! Now he has passed it on to you. You remember, if you meet anybody that needs a friendly hand, you must pass it on to them."

Years had gone by. I had grown up and quite forgotten it all, until one day I had gone to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying, a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What's the matter, my lad?" I asked.

"If you please, sir, I haven't money enough to pay my fare. I have all but a few pence, and I tell the clerk if he will trust me I will be sure to pay him."

Instantly it flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed and then got into the carriage with him. Then I told the little fellow the story of long ago and of the kindness to me. "Now, to-day," I said, "I pass it on to you; and, remember, if you meet with any one who needs a kindly hand, you must pass it on to them."

"I will, sir, I will," cried the lad, as he took my hand, and his eyes flashed with earnestness.

I reached my destination, and left my little friend. The last sign I had from him was the handkerchief fluttering from the carriage, as if to say, "It is all right, sir; I will pass it on."—Home and School Visitor.

A dignified clergyman had a parishioner addicted to drink, and one night met him coming home in such a condition that he remonstrated with him on the spot. By way of clinching his argument, he asked: "What would you say if you were to see me reeling down the road in a state of hopeless intoxication?" The offender appeared to be deeply impressed, and answered fervently: "I wouldn't tell a soul, sir."

Loyal to the Lord's Day.

Recently a large party of railroad conductors made a trip to a Southern city. They arrived on Saturday evening. In the morning one of the conductors, noticing that a member of the party, a friend of his, was dressing with more than usual care, asked him:

"Are you going with us on the excursion?"
 "No," was the reply. "It is Sunday, and I happen to like to go to church on Sundays." To another questioner he made practically the same reply.

This brought on a discussion in which eventually, a majority of the members of the party engaged; and finally, when the conductor who preferred to go to church started on his way, he found himself one of a company of some two hundred men, who had all been influenced by his quiet example.

We lately read of a young lady who quite as nobly "stood by her colors" at a summer resort. A college graduate, she possessed not only fine musical and scholarly accomplishments, but bright talents, wealth and personal beauty. Naturally her social influence was unquestioned. When Sunday came, a large party of boarders planned a horseback excursion, not doubting that she would join them.

"Why no," she replied, when appealed to, "I am going to church."

In vain the thoughtless company pleaded vacation liberty, disparaged the "stuffy little country church," and protested that the "sleepy old minister" was "no preacher." She reproved them in her sweet way, suggested that the "city boarders" might help to wake up the poor old minister and his people, and then went to church as she had intended.

The horseback party departed with only a fraction of its expected number.

Before the season closed, the little church had a Sunday crowd of strangers, and not only the Christian young lady but several of her friends sang in the choir and had classes in the Sunday-school. These incidents invite two reflections. There is no better mark of sterling character than the moral independence that forgoes a popular pleasure for duty's sake.

God's Perfect Plan.

Some day all doubt and mystery
 Will be made clear;
 The threatened cloud which now we see
 Will disappear.

Some day, what seems a punishment,
 Or loss, or pain,
 Will prove to be God's blessing sent
 For every gain.

Some day our weary feet will rest
 In sweet content,
 And we will know how we are blessed
 By what was sent.

And looking back with clearer eyes,
 O'er life's short span,
 Will see with wondering, glad surprise
 God's perfect plan;

And knowing that the way we went
 Was God's own way,
 Will understand His wise intent
 Some day—some day.

Not in the clamor of the crowded street,
 Not in the shout and plaudits of the
 throng,
 But in ourselves are triumphs and defeat.
 —Longfellow.

Character, like porcelain ware, must be printed before it is glazed. There can be no change after it is burned in.—Beecher.

Hints on Pickling.

Cider vinegar is preferable in all cases, not only because it preserves the fruit and vegetables better than other kinds, but because it gives a better flavor. One thing should always be remembered—that the hands must never go into the pickle, either to stir or remove the fruit. Instead, silver, woodenware or granite spoons should be employed—never tin or steel.

Boiling the vinegar will weaken it. For sour pickles it should be scalded only. A graniteware or porcelain lined kettle should be used for the purpose. For those to be used at once, wide mouthed stone crocks are best. The vinegar should be two or three inches above the pickle. A double cloth over the top and a large plate above that make the best cover to the jar. If the vinegar begins to look white on top, it should be turned off, scalded and skimmed. A small piece of horseradish or nasturtium in each jar will prevent moulding, and will keep the vinegar strong. A dark, dry place is the best for keeping them.

TO GET A GOOD GREEN.

In pickling small cucumbers, green tomatoes, beans and green plums, tumeric is sometimes used to improve the color, but the best plan, if a good green color is wanted, is to put the fruit into cold vinegar and heat very slowly until the color is satisfactory. A small quantity of alum will make the pickles crisp and firm. Pickles that are to be kept for winter use should be turned into cans while hot and sealed air tight.

Spiced plums, watermelon rind, cantaloupe, quinces, cherries, pears and peaches are all delicious, and may be similarly prepared. Boil together two cupfuls of vinegar and four pounds of sugar. Mix two teaspoonfuls of cinnamon, one half teaspoonful of ground mace, one teaspoonful of ground cloves, one half ounce of ginger root and two teaspoonfuls of allspice. Put into four muslin bags, each made of a small square of the cloth tied tight with a cord, and drop them into the vinegar. When it boils, add seven pounds of the fruit, and as soon as that boils turn carefully into a stone jar. Let it stand in a cool place over night. For nine consecutive days drain the liquor from the fruit, scald it and pour it over the fruit in the jar. On the last day boil the vinegar down until there is just enough to cover the fruit, turn the fruit into it, and when the whole boils, put into jars.

FRENCH PICKLE.

To make a French pickle that is excellent with all kinds of meat, slice one peck of green tomatoes and one-fourth as many white onions, and let them remain in salt and water twenty-four hours. Then drain and chop. Add three quarts of vinegar, one tablespoonful of ground cinnamon, three-fourths of a tablespoonful of ground cloves, one tablespoonful of allspice, three-fourths of a tablespoonful of black pepper, and one pound of brown sugar. Let the mixture cook slowly for three hours. When it is cold add one-half pound of white mustard seed.

The Bible is a sword. To be sure, it is a medicine chest, to go to when you are sick. It is a pillow, to lie upon when you are weary. It is a food to strengthen you when you are feeble. But chiefly it is a sword, to be studied for action, to be stored in mind as a weapon. And yet how little reading of the Bible is for power!

Ministers and Churches.

Our Toronto Letter.

If you want to find Toronto you must get out of Toronto during these heated weeks. It has scattered her residents over lake and forest, in almost every part of Canada. Some are on the Saugeenay, some at Bay des Chaleurs, many are in the Highlands of Ontario that new country where one tramps over the oldest part of the earth-crust, exclaiming at every turn at the hitherto undiscovered beauties that nature has hidden behind the grim rock barriers.

We dropped into the moving northward current the other morning, and though we were in utter ignorance of our stopping point for the night, we were swiftly carried along upon it, and about ten o'clock that night we cast quietly off in one of the most delightful resting-places we have seen in our limited experience.

Presbyterians are treated with the utmost consideration here. One reason may be that in a radius of 8 miles are two Henna missionaries, a prospective missionary, and six Presbyterian ministers, four of whom have their families with them, and some of them have a section of their city congregation in the near vicinity.

In the city the work is being carried on by substitutes most of whom find in the rush and roar of the city, the change and stimulus that his brother who lives around it day after day will find in the still rock-bounded lake and the deep forest. And then more often having with them a message gained through quiet meditation and communing, only possible to one who lives far from that maddening roar of business that breaks in so continuously upon the city minister. Possibly there is a ruggedness about the method of presenting thought that is new, but it is none the less welcome when it reveals to us truth of which we have only had time to gain a glimpse before.

Deer Park Congregation held a congregational meeting on Monday evening and moderated in a call to a minister. It was resolved to extend a call to the Rev. Donald C. Hossack, L. B. R., formerly of Parkdale Presbyterian church. Mr. Hossack has recently had some very urgent invitations to take charge of prominent congregations in the United States, and has yielded to the pressure by a prominent firm of lawyers in the city to re-enter that profession. And yet the hopes of the Deer Park Congregation are strong, that he may be induced to accept their call. It is believed that Mr. Hossack would rather be in the ministry than in law, and that he would rather be in Canada than in the United States. The congregation at Deer Park offers many advantages. It is situated in a suburb that is bound to develop in the near future. Already there is a good congregation there and within the limits of the town, there is only one other church of any denomination. Then too it is a workable congregation, not so large that a minister would find it impossible to get acquainted with one half of the people.

The Presbytery holds its regular meeting in August, but in all probability there will be a special meeting called for the morning of the 16th inst., to consider the call of the Deer Park people. If this is decided upon it will be held in the Knox Church, Toronto, at 10.30 a. m.

We are asked to state that the Knox College Calendar for 1901-02 has been issued and copies may be obtained by addressing the Secretary of the Senate, Rev. R. C. Tibb, 13 Madison Ave., Toronto.

Ottawa.

Rev. Joseph White, a former pastor of Erskine church, took the services in Bethany church last Sabbath owing to the illness of Rev. Mr. Eadie.

Rev. Thomas Nixon, of Smith's Falls, has been preaching in Erskine church, and is spending this week in the City.

Rev. Robert Aylward very acceptably completed his services in St. Andrew's Church, last Sabbath. During August the pulpit will be filled by Rev. Professor Jordan, D. D., of Queen's.

During the absence of Rev. M. H. Scott, M. A., of Zion Church, Hull, the services have been kindly taken by Mr. J. T. Pattison, elder, of this City.

Rev. Dr. R. P. MacKay, secretary of Presbyterian Foreign Missions, left last week to visit the mission stations, and look over the work through the North-West. He will be absent until September.

Western Ontario.

Rev. Mr. Davidson, of Varna, is holidaying at the Sault.

The Tilsonburg church has called the Rev. J. J. Brown, of Bethwell.

Rev. Robert Fowlie, of Erin, and Rev. A. Mann, of Eramosa, exchanged pulpits on a recent Sabbath.

Mr. Alex. McLeod, of Clinton, a Knox College student, is supplying at Egmondville in the absence of the pastor.

The family of the Rev. Robert Aylward, Park Hill, are summering at Bayfield, a quiet watering place on Lake Huron.

Rev. Dr. Jamieson, Blenheim, who is D. D. G. M. of the A. F. and A. M., has returned from the annual meeting of the Grand Lodge at Hamilton.

Rev. W. B. Cummings, of Nanaïmo, B. C., has occupied the pulpit of the First Presbyterian church, London, most acceptably for the past four Sabbaths.

Rev. Prof. Beattie, D. D., of Louisville, Kentucky, preached in St. Andrew's church, Guelph, last Sabbath. In the morning on Presbyterianism, and in the evening, on Calvinism.

Rev. Dr. Johnston, of London, attended the recent twentieth annual assembly of the Christian Endeavour Association at Cincinnati; and a goodlikeness of the stalwart Canadian is given by the C. E. World in its excellent portrait gallery.

Rev. Dr. Munro, of Ridgetown, conducted the opening service in connection with the Presbyterian Church, Harrington, West Zorra. He delivered an address at a garden party on Monday evening which was given under the auspices of the Ladies' Aid.

The Rev. A. Y. Hartley, of Algoma, near the Sault, and formerly a pastor of the Hensall church, then known as the Rodgerville congregation, was in the village the latter part of last week and the first of this, on his way to and from London township, where he had been visiting his relatives. Mr. Hartley and family enjoy life very much in Algoma.

The garden party at the manse of Rev. W. Robertson, Morristown, last week was a very enjoyable affair. It was supplemented by a concert in the church in the evening. Speeches were delivered by Messrs. H. Guthrie, M. P., J. Mutrie, M. P., J. P. Downey, Dr. McQueen, of Freeton, and others. Col. Nicoll well discharged the duties of chairman.

Rev. Prof. Beattie, D. D., who is at present visiting friends in Canada, is a Canadian, a graduate of Toronto University and Knox College. He has attained marked distinction in the country of his adoption and his services in the Theological Seminary at Louisville, Kentucky, are highly valued. This college recently received a bequest of \$200,000.00, making it with former gifts the strongest institution of the kind in the Southern Church.

Rev. A. S. Grant, pastor of St. Andrew's Presbyterian Church, Dawson City, is spending a short vacation in the east, and will return home on the 10th of August. Mr. Grant states that St. Andrew's Church has a mission at Hunter Creek for the miners and that there is also one at Bonanza, under the pastorate of Rev. Mr. Cook. The congregation of St. Andrew's are erecting a new edifice, which will cost \$20,000. The Rev. Dr. Grant is also superintendent of the General Hospital at Dawson. He will purchase supplies for the hospital before returning.

The Presbyterian congregation of Grand Valley, recently decided to erect a new church. The site was presented by the Ladies' Aid Society. The building will be of red brick, and cost about \$5,000, with a seating capacity for 350. The corner stones were laid on Monday of last week. The corner-stone for the congregation was laid by Mr. James McMullen, ex-M. P., who was presented with a silver trowel. Mr. McMullen delivered an able address, referring especially to the harmony which should exist between pastor and people. Rev. Dr. Torrance, ex-Moderator of the General Assembly, laid the corner-stone for the Sabbath School, and spoke interestingly and instructively on Sabbath School work and the responsibility of the teachers in educating the scholars in the work. The V. P. S. C. E. corner-stone was laid by Rev. R. T. Cockburn, pastor, who made a few happy remarks, expressing his pleasure at the large gathering and the evident interest taken in the work by the congregation.

Eastern Ontario.

Rev. B. M. Smith, of Kirkfield, is visiting in Western Ontario.

Rev. Robert Aylward, is announced to preach in the Vankleek Hill church next Sabbath.

Rev. Mr. and Mrs. Leitch, of Watson's Corners, and family are camping at Dalhousie Lake.

Rev. Principal Grant, D. D., of Queens, preached in First and St. John's Churches, Brockville, last Sunday.

Rev. M. H. Scott and family of Hull, are spending their holidays at Norway Bay, on the Quebec side of the Ottawa.

Mrs. (Rev. Dr.) Stewart and daughter of Prescott, are on a visit to Pakenham friends, the guests of Dr. and Mrs. Gemmill.

Rev. David Watson, D. D., of Beaverton, has been preaching at Balsover in the absence of the pastor. He also gave the people a gaelic service.

Rev. M. N. Bethune, late of Aylmer, is to fill the pulpit of Knox church, Beaverton, for some Sabbaths during the vacation of the pastor, Rev. J. C. Wishart, M. A.

The Rev. J. U. Tanner, of St. Andrew's Church, Lancaster, preached in Salem Church, on Sabbath evening, while Rev. J. Matheson preached in Knox Church, Cornwall.

Rev. R. J. Hutcheon, of St. Andrew's, Almonte, has gone for his holidays, part of which will be spent at Kingston. Rev. W. McDonald, B. A., B. D., will supply his place for the next two Sundays.

Rev. Mr. Leitch, of Watson's Corners, occupied the pulpit in Old St. Andrew's, Lanark, at both services last Sunday. Mr. Patterson, the student in charge, officiated at Watson's Corners in his stead.

Principal Grant will ask the Senate of Queen's University to confer an honorary degree upon His Royal Highness the Duke of York, and request him to lay the corner stone of the new Arts' building at Queen's and to plant several trees.

The Ladies Aid of Calvin Church, Bathurst, held a very successful lawn social recently. The speaking was of a high order; and much praise was awarded Miss Palmer, organist, and Mr. George Miller, precentor, for the proficient manner in which the choir rendered their selections. The proceeds amounted to \$100.

Henceforth there will be only one Presbyterian Church in the Commonwealth of Australia. Bills have been passed in the Parliaments of the Colonies legalising the union and securing rights of property to the United Church, and the first General Assembly of the Presbyterian Church of Australia has already met in Sidney.

Rev. Dr. Jackson, of Cleveland, Ohio, is still filling the pulpit of St. Paul's church, Peterboro, in the absence of Rev. Dr. Torrance, the pastor. The Examiner says: Dr. Jackson is not a stranger to the people of Peterborough, having performed like duties here last summer, when he won the esteem of all by his able preaching and affable manner.

At Brockville, St. John's church pulpit, will be supplied during the absence of the pastor for two weeks by Rev. Donald Tait, of Chalmers church, Quebec, and for two weeks by Rev. R. G. Davey, of Chalmers Church, Toronto; and Rev. R. J. Hutcheon, of Almonte, will preach in the First Presbyterian church while Rev. Mr. Laird is away.

Death of Rev. Dr. McKay, Montreal.

To very many of our readers the sudden death of Rev. A. B. MacKay, D. D., of Montreal, will come as a personal loss; but especially will this be the case with the Crescent street congregation, of which he was the beloved pastor for so many years. Dr. MacKay was a preacher of much power, distinctly evangelical. "He was above all things," says The Witness, "a pulpit orator and commanded himself to the Scottish instinct in that he was a powerful exponent of Scripture."

* His opinions were strongly held, and none who knew him could doubt the soundness of his theological views, however much they might differ from him on minor points." Dr. MacKay was for more than twenty years minister of Crescent church. He will be greatly missed outside his late charge, and outside the Presbyterian church.

Rev. A. B. MacKay, D.D., minister of Crescent Street Church, Montreal, died of apoplexy on the afternoon of the 26th inst., while in a yachting trip on the Lower St. Lawrence. He was in his 59th year.

The Home Mission Problem.

BY THE SUPERINTENDENT OF MISSIONS.

An overture was presented to last General Assembly "craving that, in view of the lack of suitable workers in the great Home Mission Fields of the Church, the Assembly take into consideration the whole matter of training men for our Home Mission work." After the overture was discussed, it was referred to a committee appointed to meet in Winnipeg, to consider, and report to the next General Assembly. The overture was referred also to the Senates of the Colleges, and to the Home Mission Committee (W.D.) and they, too, were instructed to report to the General Assembly.

The supply of Home Missions has often been before the Assembly, but with very small gain. And yet the needs of the work are becoming more urgent; and detriment must come to the Church, and religion and morals must suffer, unless something adequate is promptly done.

The General Assembly was informed that in Western Canada eleven fields were vacant all last summer, and that, in Ontario and the West, a large number stood vacant all winter, owing to the lack of men, to the demoralization of the work and serious loss to the Church.

It was vain to expect the needed help from the Colleges of the Church; the number of students is not increasing. A look at the figures supplied by College Senates makes that plain. Of those graduating, but a small percentage offer for Home Mission work; Home Mission lists for successive years bear out that statement. And when men enter the mission field, they are unwilling to continue. They appear to think they have been trained to become pastors of important congregations, or to be professors in our colleges. Man after man left the West not hesitating to say that he spent time and money in getting an education for something different from the Western Mission field. The late Principal King would anxiously say towards the close of the session in Manitoba College, "It is a pity that there are not a number of promising congregations to which these men might be called." The reply to such an observation is obvious. Last year seven ordained men left the Presbytery of Kootenay alone, not to refer to other Presbyteries.

There is little use going to the Colleges of Britain, for there has been a great falling off in attendance there, and the prospects of probationers of gifts were not so good for a generation. Nor if we got men from Britain would they be more likely to remain than our own. If the Canadian declines to stay, you can scarcely blame the Britisher.

Let it be borne in mind that, owing to the increasing flow of settlers into New Ontario and the West, we should be opening at least from 40 to 50 new missions every year, and it will be seen that the present serious situation is likely to grow worse from year to year.

After 1902 the Summer Session in Manitoba College takes end, and we shall lose the 20 or 25 men now available for winter service. Why not continue the summer session? The Assembly was told it killed Dr. King and killed Miss Lawson, and that it would kill the present professors; you could scarcely keep a murdering machine of that kind in full operation without being indicted for manslaughter.

Is our case hopeless, then? Not necessarily so. In Harley College, London, the Bible Training Institute, Glasgow, and similar institutions in Britain and Canada, young men and women are being trained for mission service in Britain, Australia, New Zealand, South Africa and the Foreign Field. The course of training is almost exclusively English—no Classics or Hebrew. It extends over from two to four sessions of eight or ten months each. The Bible is studied thoroughly from Genesis to Revelation, and certain parts of it receive special attention. Apologetics, Church History, Homiletics, Systematic Theology form part of the course. Evangelistic Theology and Biblical Theology naturally become prominent. And all through their course men are trained practically. From these institutions hundreds have gone out, and are doing good service in every part of the world. The United Free Church of Scotland employs them, some of them are doing acceptable service for our Church.

If the hope can be held out to these men of becoming ministers of our Church, after two or three years additional study, in subjects prescribed by the Church, we may confidently expect to get a number every year, for they are men of splendid missionary spirit. Missions are

kept before them from the time they enter these institutions till they leave them—men of spirituality, of a good knowledge of men and the best methods to reach them. And we can pick our men. The Principals of the Colleges will recommend, and recommend to the Conveners of Colonial Committees; and only such as they accept will be forwarded to Canada.

It is vain to try to tempt these men by large salaries. Add \$100 each to the present grants to missions, and you increase the Home Mission expenditure \$10,000. We find it difficult to get a revenue now. Add \$40,000 and you sink the fund. Besides, these men get fair salaries at home; and, if they go abroad, ordination. Why should we expect them to come here to remain catechists all their days?

Why not take the regular college course? Some are too old for that, some are married, and some do not think they could profit much by beginning the study of Greek or Hebrew at their time of life.

This is a large question, it is a pressing question, will not ministers who may be opposed, suggest something better? The movers in this matter took a College course themselves, their concern is for the Church, for the inflowing population, for religion and morals, for the kingdom of Christ, for this fair Canada of ours.

But what about the ministerial standard of the Church? Some men seem to be more concerned about the standard than the salvation of men. Concern about a standard in early days lost the Church tens of thousands of her people, and impoverished her for all time. The American Presbyterian Church concerned herself with a standard, and the Baptist, Methodist and Congregational Churches swept past her. If we can adapt ourselves to our environment, we shall live and grow. If not, we shall become stunted and starved. But light, suggestions, something better than what is proposed, and we shall be thankful. But bread, not a stick.

J. ROBERTSON

62 Admiral Road, Toronto.

Winnipeg and West.

Westminster Presbytery has inducted Rev. R. A. King, B. D., into the charge of West Church and Sapperton, New Westminster.

Rev. J. H. Wallace, B. A., a recent graduate of Manitoba College has been inducted as pastor of the congregations of Charter and Humberville, Man.

The fiftieth anniversary of the pastorate of the late Dr. Black in Kildonan Church will be celebrated on Sept 28 with great ceremony by Winnipeg Presbyterians.

Lord Mount-Stephen has sent a cheque for \$25 in aid of the building fund for Cludeboye Presbyterian church. Rev. Dr. Macgregor, Edinburgh, Scotland, has forwarded \$5 for the same purpose.

Rev. Dr. DuVal and Mrs. DuVal are at present in Fairmont, Virginia, attending their son Fred, who is ill of appendicitis. Word has been received from Dr. DuVal saying that his son is somewhat improved.

Speaking of Manitoba, on his return to Vancouver, Rev. Mr. MacBeth said that the outlook for the harvest is the greatest he ever saw and if it was safely gathered in, there would be fifty millions of wheat for export.

The annual Presbyterian picnic at Mr. Thomas Bowman's, Indianford, Man., was a marked success. The presence of a number of Indians was a picturesque feature of the gathering. Mr. Boyd, the student in charge, has taken up his residence on this side the Boyne.

At the last meeting of the Westminster Presbytery the people of Knox church, Vancouver, asked for recognition by the Presbytery. A committee was appointed to meet with the people of Knox church with a view to fixing a site for the congregation in some other locality.

Rev. Dr. MacKay was not only a preacher of more than ordinary ability and power, he was also a writer whose books had a large sale in Britain as well as in Canada. His best known works are "The Glory of the Cross; The Story of Naaman; and "Appies of Gold on Silvers of Silver."

The minister of public instruction in the Argentine Republic has publicly advocated the introduction of the study of the Bible into the public schools of his country, and the president has also joined with him in the recommendation.

British and Foreign Items.

Ireland produces 210 tons of honey a year, worth £12,000.

Partick Gaelic U. F. congregation propose erecting a new church.

Liverpool to London by coach is the latest idea for the summer.

Mr. S. R. Crockett's novel "The Firebrand," is to be published by Messrs. Macmillan.

Rev. John Sime, Dundonald has applied to his Presbytery for an assistant and successor.

The Rev. John W. Murray, probationer, Peebles, has been elected minister of the parish of Manor.

The Inverness Free Church Presbytery had a discussion on the Union of the Churches on the 2nd inst.

The missionaries of the American board will return to North China to resume work in the early Fall.

A pair of old English brass andirons or "fire-dogs" were sold for 280 guineas in London the other day.

There hasn't been a marriage in Glamis for six months. Owing to the war young men are now very scarce.

The Dickson Memorial Hall, Laurencekirk, was opened on the 28th ult. by Moderator Rev. Dr. Mitchell.

There are four sovereigns and nine heirs-apparent among the 57 living descendants of Queen Victoria.

A volume entitled "Upper Annadane—its History and Traditions," by A. Marchbank, will shortly appear.

Australia, 26 times larger than the whole of the British Isles, has a population smaller than that of London.

The Singer Manufacturing Company have been appointed sewing machine manufacturers to Queen Alexandra.

The withdrawal of the 4000 Glasgow tramway horses has lowered the hay market for forty miles round the city.

Dr. Parker says he believed that Great Britain and the United States of America held the peace of the world in their hands.

The two United Free Church congregations in Stow have arranged to amalgamate. The old U. F. church is to be retained.

The population of Paris has increased 6.98 per cent in the last five years. At the present time the total population is 2,714,068.

Princeton University is to confer the degree of D. D. on Rev. Chas. A. Salmond, M. A., of South Morningside Church, Edinburgh.

There died at Burnside, Gateside, Beith, on the 6th inst., Rev. Hugh Caldwell, son of Allan Caldwell. The Sunday previous he preached as a candidate for Ardeer.

Dr. Mitchell, the Moderator of the Church of Scotland, is a nephew of Dr. Murray Mitchell, the famous Eastern scholar and missionary, and the Nestor of the United Free Church.

Greenock minister to his congregation on a Sunday: "During my holidays I have arranged to fill the pulpit for the next three months in July?" Then the congregation tittered.

The Natal Legislative Assembly have passed a resolution for the municipalisation of the liquor trade in Durban. The proposal is, that after five years' notice the publicans can be bought out on valuation.

Mr. Andrew Carnegie has intimated that he is prepared to provide an organ for the Abbey Church, Dunfermline, in the event of the old portion of the abbey being restored as a place for public worship.

The first congregation of the University of Birmingham was held on the 6th inst., when Mr. Chamberlain, as Chancellor, conferred a number of degrees, and afterwards delivered an address on the ideal University.

Says the Christian Endeavor World: One hundred dollars a year re contributed to the support of Japanese missionaries by the Roxbury, Mass., Presbyterian Endeavorers, who have joined the Macedonian Phalanx.

The King is credited with a desire to relieve the restrictions which govern the royal palaces. The public shall have peeps at Buckingham Palace, as well as Windsor Castle and at great St. James's, as well as at Kensington.

World of Missions.

MacKay of Formosa—The last Chapter.

'Last words' are sacred. They are always impressive, and often instructive. A dying man strives to express his wisest thoughts and to give his best counsels. When such testimony is denied there is a sense of disappointment, although no dying testimony speaks so loudly as a true and devoted life. When George Whitfield was nearing the end, a friend said to him, that he would like to hear his dying testimony. Whitfield replied that he did not expect to give any, that he was allowed to give so much testimony during his life, none would be required of him in death. The prediction proved true. Whitfield died of heart disease, and the call was sudden.

It was so with George Leslie MacKay. We have very little from him in his latter days. Although his death was not sudden, the disease was such that his lips were sealed. For nine months he could only communicate by writing. His well known aversion to the pen made it unlikely that much would be said in even ordinary intercourse. The slate is altogether too prosaic a medium for the raptures of a soul within sight of the Celestial City.

There was another influence that perhaps has had its effect: He cherished the hope to the last that he might recover. His family and friends kept assuring him that he was better, and these assurances sustained the struggling hope, notwithstanding the kindly but decided assurances of the doctors that recovery was impossible.

Four days before his death a cablegram sent by the Foreign Mission Committee expressing deepest sympathy was received by him. Dr. McClure was dressing the neck when the message arrived, and when through with the dressing, read it to him. He himself got his glasses and read it too, and seemed fully to understand and appreciate it. The receipt of the message stirred thoughts as to the gravity of the case, and he wrote, "Do you see any hope?" The Doctor told him frankly and tenderly that there was none; and then asked him if all was well and he was prepared to go, to which he replied that there was no doubt on that point.

On Saturday he was much weaker, and it seemed as if the end had come, but his marvellous vitality held out yet another day. On Sabbath morning the breathing indicated a change at hand. Secretions from the throat continually gathering in the lungs and that could no longer be expelled, caused great distress. He suffered much until 10 a. m. when he became unconscious to pain and to his surroundings. His family, including his two sons-in-law and Mr. Gauld and Dr. McClure were by his side on that quiet Sabbath afternoon when at four o'clock he passed into the Sabbath rest that remaineth for the people of God. On the table in the room lay the Bible presented by the Foreign Mission Committee thirty years ago and in which is the inscription;

PRESENTED TO

REV. G. L. MACKAY

First Missionary of the Canada Presbyterian Church to China, by the Foreign Mission Committee as a parting token of their esteem, when about to leave his native land for the sphere of his future labors among the Heathen.

WILLIAM MACLAREN, Convener.

Ottawa, 9th Oct. 1871.

From that same Book was read the last

portion before the Spirit departed to its Eternal Home. He looked and pointed upwards when unable any longer to speak or write, and thus expressed his own hope and exhorted his friends to follow. To go and be with Christ was better, and yet he wished to remain. He was but in the prime of life and loved his work, and the work needed him. He long hoped to see his son George fully installed in the service to which he had given his own life. George is yet but 19 years of age, and his education incomplete. The father's heart yearned for the fulfilment of his ambition and thus wished for his family's sake as well as for the sake of the Church to remain a little longer in Formosa.

His interest in the College was strong in death. It is pathetic to think of him rising in delirium, and in spite of all entreaty, going to the College and seating himself at the desk in order as he thought to conduct examinations. Oxford College was the child of his toil and affection, and never did he enjoy any session more than the last in which he was permitted to take part.

The sorrow throughout the Mission was very great, and not upon the part of Christians alone. The whole community felt that a great man had fallen, that Formosa had lost a powerful and influential friend. The funeral was attended by preachers and other Christians from all our stations on the Western side of the Island. Christians from the East Coast were not able to attend on account of the time and distance, but they afterwards came to express sympathy with the bereaved family. In spite of the busy tea season all the Europeans in Tamsui were present, and their presence was not mere conformity to custom. Fidelity to duty had won general esteem and confidence which thus found its appropriate expression. The Japanese Pastor and Christians had come a considerable distance from Tai peh and took part in the funeral services. There were altogether present between four and five hundred Christians, and had the funeral been delayed, there would have been many more.

The service was conducted in English, Chinese, and Japanese, by the Rev. Mr. Gauld, the Rev. Hoa his first convert, and the Rev. Mr. Hawaii, the Japanese Pastor. The remains were afterwards laid to rest in a small cemetery, at Tasmui, purchased by himself for a Christian burying ground.

Thus was the desire of Dr. MacKay fulfilled; 'There I hope to spend what remains of my life, and when my day of service is over, I should like to find a resting place within sound of its surf and under the shade of its waving bamboo.' There he sleeps until the resurrection morn, when the dead shall hear the voice of the Son of God and come forth. The narrative is simple as was the life, but the death of the saints is precious in His sight. The earth record is complete. "Therefore my beloved brethren be ye steadfast unmoveable always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord."

R. P. MACKAY.

Publishing Then and Now.

An elderly, blind white horse used to furnish the power that drove some of the presses at Harper & Brothers in the early 30's of the last century. In those days publishers, like the rest of the world, were not so much in a hurry as they are now. The old horse was humanely chosen for his blindness, as his work was to be performed in a cellar; and there he spent the remainder

of his life and died an honored member of the firm. The pressmen of those placid days would gaze in bewilderment at the modern machinery of a large publishing house, with its electrical appliances and its tremendous productive capacity.

Pale and Dejected.

THE TRYING CONDITION OF MANY WOMEN.

SUBJECT TO HEADACHES, DIZZINESS AND HEART PALPITATION. THEY GROW DISCOURAGED AND PREMATURELY OLD.

From the Review, Windsor, Ont.

"Dr. Williams' Pink Pills is the only medicine that ever gave me any real benefit," said Mrs. R. K. Harris, a well known resident of Windsor, to a representative of the Review recently. "I do not know exactly what my trouble was; doctors seemed unable to tell me, though I thought myself it was racking consumption. I had a constant racking cough, and a constant feeling of languidness. My blood seemed to have turned to water, and I was very pale. I had a feeling in my chest as though some foreign substance was lodged there. The slightest noise made me nervous; I was dejected all the time and could not scarcely do any household work. I tried medicines, but they did not help me in the least. Doctors did not seem able to help me or tell me what ailed me, although their bills increased with alarming rapidity. I grew so weak, and so despondent that finally I decided to take a trip to Colorado to see if a change of climate would benefit me. While contemplating this trip I read in a paper one day the testimonial of a person whose symptoms were almost identical with my own, who was cured by Dr. Williams' Pink Pills. I decided to give them a trial and purchased a box. When that box was done I got another, and found gradually that the pills were helping me. The trip to Colorado was abandoned, and I continued using the pills until I had taken eight or nine boxes when I felt like an altogether different person. From a pale, thin, listless person, I became the picture of health, and felt it too. It is several years since I used the pills, and I have not had any return of the trouble. I am positive Dr. Williams' Pink Pills saved me from an early grave, and I cannot recommend them too highly to those who are afflicted as I was."

It is the mission of Dr. Williams' Pink Pills to make rich, red blood, nourish the nerves, tissues and various organs of the body, and thus by reaching the root of the trouble, drive disease from the system. Other medicines act only on the symptoms of the disease, and when such medicines are discontinued, the trouble returns—often in an aggravated form. If you want health and strength, be sure the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If your dealer cannot supply you the pills will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Red Deer, 3 Sept., 3 p.m.
Kamloops, Endorby, 4th Sept., 10 a.m.
Kootenay, Cranbrook, B.C., 27 Aug.
Westminster St. Andrew's, Westminster, Feb. 26.

Victoria, Victoria, 3 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Kewatin, 10 Sept., 10 a.m.
March, 1901.

Winnipeg, Man. Coll., bi-mo.
Rock Lake, Manitow, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shoal Lake, March 5, 1901.
Melita, Carleton, 12 March.
Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to
finish business, First Ch.
Chatham, Ridgetown, 10th Sept., 10 a.m.
Stratford, Motherwell, Sept. 3
1901.

Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wroxieter, March 5 10 a.m.
Bruce, Port Elgin, 10th Sept., 10.30 a.m.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March
12, 8 p.m.
Peterboro, Port Hope, 12th March, 1.30
p.m.

Whitby, Whitby, 16th April.
Lindsay, Cannington, Sept. 17, 11 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville, Tuesday in May prior to
the week of Synod meeting.

Barrie, Midland, 17 Sept. 3 p.m.
Owen Sound, Owen Sound, 3 Sept. 10 am
9th, 10 a.m.

Algoma, Little Current, 2 Oct.
North Bay, Huntsville, March 12.
Saugeneo, Knox, Harrison, March 12, 10
a.m.

Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
Montreal, Montreal, Knox, 17 Sept.
4.30 a.m.

Glengarry, Lancaster, Sept. 9.
Lanark, Renfrew & Carleton Place, Oct.
15, 11 a.m.

Ottawa, Ottawa, Bank St., 5th Feb., 10
am.
Broeville, Cardinal, 2nd Tuesday July
3p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 20th, 10 a.m.
Inverness, Whyccomagh, Mar. 19 1901
11 a.m.

P. E. I., Charlottown, 5th Feb.
Picton.

Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 10th March.
Halifax, Chalmers Hall, Halifax, 26th
Feb., 10 a.m.

Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 26 March, 10 a.m.

RICE LEWIS & SON.

(LIMITED.)

BRASS & IRON

BEDSTEADS

Tiles, Grates,

Hearths, Mantles

RICE LEWIS & SON

LIMITED

TORONTO,

ATTENTION!

—DEALERS IN—

PHOTO GOODS

do you handle **CYKO PAPER**, if not
write for **Special Discounts** for the New
Century to

S. VISE,

QUEEN ST. TORONTO

The Merchant's Bank of Halifax

After January 1st, 1901.

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE, HALIFAX, N.S.

President: Thomas E. Kenny, Esq.
General Manager: Edison L. Pease.
(Office of General Mgr., Montreal, Q.)

Capital Authorized - \$3,000,000.00
Capital Paid up - - - 2,000,000.00
Reserve Fund - - - 1,700,000.00

Branches throughout Nova Scotia,
New Brunswick, Prince Edward
Island, British Columbia, and in
Montreal, New York, and Havana,
Cuba.

Highest rate of Interest paid on
Deposits in Savings Bank and
on Special Deposits.

Letters of Credit issued, available
in all parts of the world.
A General Banking Business
transacted.

H. J. GARDINER, Manager,

OTTAWA BRANCH,

Cor. Sparks and Elgin Streets.

"My
Valet"

We press-clean and repair
all the clothing contained in a
gentleman's wardrobe for \$1.00 per
month. Extra care taken with
black goods.
152 Bank St. Ottawa
Ring us up. Phone 1

Inebriates and Insane

The **HOMWOOD RETREAT** at
Guelph, Ontario, is one of the most
complete and successful private hospitals
for the treatment of **Alcoholic
or Narcotic addiction and Mental
Alienation**. Send for pamphlet containing
full information to

STEPHEN LETT, M.D.

GUELPH, CANADA

N.B. Correspondence confidential.

42 Sparks St., - OTTAWA

**J. R. Calisle & Wilson
STAINED GLASS
WORKS,**

BELFAST, IRELAND.

**MEMORIAL WINDOWS
A SPECIALTY. . . .**

Profitable Business Talks.

These are the days of advertising.
It is more essential than capital,
yet capital can be accumulated or
diminished in advertising according
as it is wisely or wastefully
done. I have added years of ex-
perience to years of study in writing
and placing advertisements
for many of the most successful
Canadian firms. I should have
pleasure in explaining my methods
and terms to you, either by
letter or personally.

NORA LAUGHER,

Writer of Advertising.
91-2 Adelaide St. E. office 17 Toronto

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

FREE . .

**For a Few
Hours' Work**

The accompanying cut is
a reduced representation of
the Communion Set, selected
by us with great care, to
offer as a premium for the
getting up of a club in connection
with **The Dominion
Presbyterian.**



**Look at These
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions **ONE DOLLAR** each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN
OTTAWA, ONT.**

Ottawa Northern & Western RAILWAY CO.

(Ottawa and Gatineau Railway)
 Summer Time Card, taking effect Monday, May 13th, 1900. Trains will leave Central Station as follows:
 a Train No. 1 leaves Ottawa... 5:00 p.m.
 b Train No. 2 arrives Ottawa... 8:15 a.m.
 b Train No. 3 leaves Ottawa... 8:00 a.m.
 c Train No. 4 arrives Ottawa... 6:15 p.m.
 c Train No. 5 leaves Ottawa... 1:30 p.m.
 c Train No. 6 arrives Ottawa... 8:10 p.m.
 d Train No. 7 leaves Ottawa... 9:30 a.m.
 d Train No. 8 arrives Ottawa... 7:15 p.m.
 a Daily except Sunday.
 b Daily except Saturday and Sunday.
 c Saturday only. d Sunday only.
 P. W. RESSEMAN,
 General Superintendent

PAGE & CO.

347 Wellington St., Ottawa
 Choice Family Groceries
 RING UP PHONE 1472

The New Capital Ice Co.

COUPON SYSTEM
PURE ICE
 From above Chaudiere Falls
 Office: Cor Bank & Wellington Sts.
OTTAWA, ONT.
 Phone 860.

Up With the Times

Progressive cheese and butter-makers use
WINDSOR SALT
 because they know it produces a better article, which brings the highest prices

THE WINDSOR SALT CO.
 LIMITED
WINDSOR, ONT.

ESTABLISHED 1873
CONSIGN YOUR
Dressed Hogs
Dressed Poultry
Butter to

D. GUNN, BROS & CO.
 Pork Packers and Commis. Merchants
 67-80 Front St., East
TORONTO

The City Ice Company,
 LIMITED
26 Victoria Square
Montreal

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

John Hillock & Co.
 Manufacturers of the
Arctic Refrigerator
 165 Queen St. East
 Tel. 478 **TORONTO**

Top Coat

A Special Grey Cheviot Spring Coat for

\$15.00

to early buyers.
 New Scotch Suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO
 We are agents for Good Form Closet Suits

DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTER TERM** from Jan. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address
W. H. MAW, Principal.

Canvassers Wanted!

The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

APPLY **C. Blackett Robinson, Manager.**
P. O. Drawer 1070,
OTTAWA, ONT.

THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)
 Rev W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

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

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 11th and until further advised train service will be as follows.
 Trains leave Ottawa Central Depot daily except Sunday.
6.10 a.m. Local, stops at all stations.
9.00 a.m. Limited, stops Coteau Jct. only, arrives Montreal 11.20.
8.00 a.m. Local, Sundays only, stops a all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6.40 p.m.
4.20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
6.40 p.m. Local, stops at all stations.
TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.
11.10 a.m. Montreal and local stations. New York, Boston and New England.
12.15 p.m. Limited, Montreal and points east.
6.35 p.m. Limited, Montreal and stations east.
9.05 p.m. Local, daily including Sunday Montreal and local stations. Middle and Western Divisions: Arrprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
TRAINS LEAVE OTTAWA, CENTRAL DEPOT:
8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
1.00 p.m. Mixed for Madawaska.
4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: **11.10 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:
Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.
TRAINS LEAVE OTTAWA CENTRAL STATION.
7.40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.
5.30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.
 Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
 Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
 Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.
 Leave Central Station 8.35 a.m. Express stops at all stations west of Caledonia Springs.
 Leave Union Station: Express 4.15 a.m., local 8.40 a.m., Express 12.33 p.m., Local 6.29 p.m.

Arrive Montreal.
 Windsor St. Station 48 a.m., 11.20 a.m. 6:10 p.m.
 Place Viger Station 12.55 p.m., 10:30 p.m.
 All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.
 Leave Windsor St. Station: Express 13.30 a.m. Express 4.10 p.m. Express 10:05 p.m.
 Leave Place Viger Station: Local 8:20 a.m. Local 5.45 p.m.
Arrive Ottawa

Central Station 6.55 p.m.
 Union Station 11.40 a.m., 12.35 p.m., 11.10 p.m., 3:45 p.m.
 Daily: All other trains daily except Sunday.

OTTAWA TICKET OFFICES
 Central Station Union Stations
GEO. DUNCAN.
 City Ticket Agent, 42 Spark St.
 Steamship Agency, Canadian and New York lines.