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OTTAWA, WEDNESDAY, SEPT. 20, 1905.

The half-yearly annuities to widows, as well as to ministers connected with the Aged and Infirm Ministers' Fund, are payable on the first of October. The annuitants are reminded that the slips sent, containing their addresses, etc., should be returned to Dr. Warden's office without delay.

Dr. Warden states that in the beginning of October payments amounting to upwards of \$15,000 have to be made in connection with the various missionary funds, and at the present time some of the funds are considerably in debt. It is therefore very desirable that money which has been collected for the schemes during the past half-year, and which is now in the hands of the treasurers of missionary associations and congregations, should be forwarded at once to Dr. Warden's office. Contributions thus received are placed in an unapportioned fund and at the end of the year the money is distributed to the respective schemes according to the desire of the contributing congregations. Meanwhile the money is available for use. It would be of service also if individuals, congregations or Sabbath schools supporting home or foreign missionaries would forward, before the end of the month, the whole or a part of their contributions.

In the following paragraph the Hon. Mr. Tarte, editor of *La Patrie*, takes a same view of the recent "unpleasantness" at St. Louis, a suburb of Montreal, where a number of French-Canadians of the baser sort disturb meetings of the Salvation Army: "The Salvation Army," says *La Patrie*, "is a respectable organization and is Christian in the large acceptance of the word. It has the support of eminent men. The work which it accomplishes is worthy of interest and sympathy. Its appeals and invitations are addressed to classes most in need of help, to men and women fallen into degradation, and in the lowest depths of vice. The methods of the Salvation Army are not offensive. The members pray and sing in the streets and in public places, using religious songs and hymns. We have ourselves attended meetings of the Army, and have never seen anything reprehensible. On the contrary, we are happy to testify that the Salvation Army and those who control it do not attack the religious faith of any denomination. \* \* \*

### AN UNUSUAL EXPERIENCE

A correspondent writes: Those who had the privilege of being present at the last meeting of the Montreal Presbytery witnessed a sight which testified mightily for the remarkable progress of Protestantism in the Province of Quebec. The gentleman who presided in the Moderator's chair was a French-Canadian minister, and he did so with grace, dignity and tact. Almost every second man on the floor of the house was a Frenchman, and some of the best speeches made were by French Canadians, though all the business was transacted in English. A gentleman present remarked "What splendid specimens of manhood these French-Canadian ministers are."

### QUEEN'S ENDOWMENT NOTES

Since the Kingston Assembly, Rev. J. J. Wright has been working with good results for the endowment in Peterborough Presbytery and is rapidly approaching the \$8,000 mark.

In midsummer Rev. D. R. Drummond spent four weeks in the congregations of North and South Westminster, Kintyre, Glencoe, Rodney and New Glasgow and Burns' church, Moss, London Presbytery, and secured subscriptions amounting to nearly \$2,000.

Rev. D. Strachan of Brockville is giving the month of September to the Presbytery of Guelph. On Sabbath, the 10th, he preached in St. Andrew's, Guelph, in the morning and to his former congregation in Hespeler in the evening. On the same day Rev. Robt. Laird, the finance agent commissioned by the assembly, addressed the congregations of Central church, Galt, and St. Andrew's, Berlin, and on the 17th the congregations of Chalmers' and Knox, Guelph. Mr. Strachan is carrying on a vigorous canvass in that city this week. Mr. Laird has also visited several of the presbyteries in Western Ontario. On Sept. 5th he addressed the Presbytery of Bruce and secured their co-operation, and on the 12th Stratford received him kindly and appointed a strong committee. On the 19th he goes to the Presbytery of Maitland at Wingham, and on the 30th to Sarnia. On Sabbath, the 24th, he will present the claims of Queen's to his former congregation in First Church, Brockville.

### NOTES FROM HAMILTON

Hamilton Presbytery met at St. Catharines on 5th inst., the new moderator, Rev. Wm. Smith, in the chair. A report was made by Rev. Mr. Crawford that a settlement had been made of the slight difficulty which had arisen in connection with Port Dalhousie Church, by Rev. Donald Tait, B.D., of Berlin, agreeing to take charge of the church for six months. In connection with congregations neglecting to subscribe their share of Synod and Presbytery funds, the Presbytery regretted the arrears, and instructed the clerk to communicate with the congregations in question. Communications were read from the convener of the General Assembly's Foreign Mission Committee, one dealing with the new Presbytery in India, allowing the names of its members to be enrolled in other Presbyteries. The Presbytery of Hamilton agreed to the request. Arrangements were made for the designation of Rev. Mr. Ferguson as missionary to Formosa. It was arranged that the Moderator preside, Rev. Mr. Russell to preach, Rev. Mr. Drummond to address the missionary, Rev. Mr. Martin of Brantford to address the people. The service will be held in St. Paul's Church, Hamilton, at a date to be set.

The designation of Mr. Ferguson took place on the 12th inst. Dr. Ferguson goes to take up hospital work specially. He is a native of Renfrew and a graduate of Queen's University in arts, theology and medicine. Dr. Ferguson has been married lately.

Rev. Charles W. Gordon, who has been holidaying in the east, returned with his family to Winnipeg last week.

### MONTREAL.

The Rev. Milton Jack, B.A., LL.B., has been licensed and ordained to the ministry for foreign missionary work in Formosa by the Montreal Presbytery. The ordination took place at Chateauguay Basin. The Rev. John Anderson of Beauharnois, in the absence of the Moderator, the Rev. F. Rondeau, of St. Hyacinth, officiated, whilst the sermon was preached by the Rev. Dr. A. J. Mowatt, of Erskine church, Montreal, the charge to the newly ordained minister was delivered by the Rev. F. Hutchinson, of Huntingdon, Que., and the Rev. F. M. Dewey, of the Stanley Street church, Montreal, preached to the congregation.

The Rev. Dr. Denney, of Scotland, occupied the pulpit at both services in the Crescent Street Presbyterian church on Sunday. In the evening he based his lessons on the struggles of the primitive church. He stated that it mattered little whether or no they could trace a church back to Apostolic descent, but to what was more material—"Did they live up to the ideal set by the early church?" The apostles were cultured men; they knew nothing of the sciences, but they had known the Lord Jesus and were content to tell what they had seen of Him. Their doctrine was that Christ died for us. His atonement and exaltation were their chief themes. They never wearied in describing the unspeakable riches of Christ, with whom they had been brought into personal contact. The true church could never know enough of Christ. He should be their Alpha and Omega. Their testimony should be what He was and what He calls us to be. Steadfastness of purpose formed one of the characteristics of the church, and the new law of love was practically kept. They were loyal to the efforts made to live as brethren. The open hand must be ever present to put the things we value most in the reach of our poorer brethren. Fidelity to the apostolic teaching was necessary. The most humiliating in the history of the Church, and through their abuse Protestants had been tempted to undervalue them. The great necessity of earnest prayer was shown, not only from the ministers, but the congregation, and the consequences following the Christian life the natural awe of the mysteries of the Godhead and the joy of the Christian, as seen in the words: "They eat their meat with gladness."

The Michigan Presbyterian says: "Do pastors as a rule appreciate the value of getting religious literature into all of the homes in their congregations? If every family professing to be Christian would subscribe for and read a good religious paper it would afford some hope that pastoral visitation did not fall upon barren soil. There is a distinctly higher religious tone in the family that systematically reads a religious paper than there is in the one that does not; even if the latter has apparently more culture of a certain kind. Our Presbyterian ministers are so terribly bashful as a rule about mentioning the claims of the religious press that they miss a great many splendid opportunities of doing good. We could learn a great deal in this line from our Methodist brethren." The power for good of the religious press of this country might be incalculably increased if ministers of the different denominations urged the claims of their own Church paper on their people. So far as we know our Methodist friends are alone in the deep interest they take in promoting the circulation of religious literature.

The increase of wealth, and the refinement of social and domestic life, make it more difficult for a young man to take upon himself the responsibility of a home. He desires to live up to his standard of taste, but his income is not sufficient to justify it, and instead of beginning life as he can be prefers to remain single. It is a wrong conception of life. A home once begun, will, with economy and judicious management, gradually come to reflect the genius and the taste of its occupants. Refinement and culture do not imply elaborateness of decoration or costliness of furniture. Good taste can be shown on one thousand dollars as well as on one hundred thousand, and the absence of much wealth may mean the presence of much happiness.