

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church

\$1.50 per Annum

MONTREAL, TORONTO, WINNIPEG

Single Copies, 5 Cents

## Note and Comment

The white population of South Africa is 820,000, of whom 431,600 are "Dutch," and 388,400 "English."

Lady Aberdeen, who arrived in Montreal on Sunday evening by the Dominion, attended service at St. Paul's Church where Dr. Barclay preached an excellent sermon on the subject of "The dead who yet speak."

Africa is the most elevated of all the continents. It is the "continent of plateaus." The great tableland in the south has a mean altitude of over 3,500 feet; the wide tableland on the north has an average elevation of about 1,300 feet.

Who is the most intensely Scottish among all Sir Walter Scott's characters? Mr. Boucher, in an article in Notes and Queries, says Edie Ochiltree is. Next to Edie he places draw Fairservice.

The Daily Telegraph announces the death, quite suddenly, at Brightlingsea, of Mr. Horatio Tennyson, youngest and last of the brothers of the late Poet Laureate. He was himself a versifier of considerable power, but his name was eclipsed by the fame of other members of the family.

In accordance with the wishes of the college authorities and several members of the Presbytery, the Moderator has revoked the summons for a meeting of the Presbytery in Queen's College on November 1 for the introduction of Prof. Jordan, that his installation may be made, as in the case of Prof. Ross, an academical function.

Dr. H. M. Aml, who, with Mr. Hugh Fletcher, of the Geological Survey, has been engaged in mapping out the coal fields of Nova Scotia, has returned to Ottawa. Dr. Aml says that much valuable work has been done this summer, the areas of known seams having been ascertained to be of greater extent than heretofore supposed, while many new and extensive areas have been discovered.

Our new Moderator, says the Occident, U.S.A., has a keen streak of humor. It was years ago, when, in a clerical gathering in New York, a quaint remark of his went further than some labored and learned arguments. A good brother had been advocating a very literal interpretation of the Book of Revelation, and when it came to be Dr. Sample's turn to express his thoughts, he brought down the house (figuratively) by saying, "Brethren, I am afraid of this literal theory when applied strictly. For instance, take the woman who sat upon seven hills; taken literally, this statement calls for a sitting capacity beyond all precedent." There was no attempt at reply.

The Rev. J. Gordon Watts has been appointed editorial superintendent of the British and Foreign Bible Society. Since 1896 Mr. Watts has been one of the secretaries of the society.

It is expected that Lord Strathcona and Mount Royal will be in Montreal about Christmas and that his Lordship at that time will formally hand over the Royal Victoria College to McGill University, and will assist in the unveiling of the statue of Her Majesty, which stands at the main entrance to the college.

At the great Ecumenical missionary meeting to be held in New York, and which is to commence its sittings on April 21, 1900 three thousand delegates are expected. This will be by far the largest missionary gathering that modern times will have witnessed. The Conference held in London in 1888, large as it was, counted 1,500 delegates.

The late Zionist Congress at Basel, the third that has been held, has no doubt resulted in gaining fresh adherents for this remarkable movement. There were 300 delegates present, and the object of the movement was to obtain a charter from the Sultan authorizing Jewish settlements in Palestine. It is stated that between sixty and seventy thousand dollars have been raised in America in aid of the movement.

In one of our daily papers there lately appeared a plea for the discontinuance of Thanksgiving Day in Canada on the ground that no such holiday is observed in Great Britain. Surely there are few amongst us who would be willing to give up this day when all give thanks to the Lord of the Harvest for His goodness during the past year, and surely in a country so essentially agricultural as our fair Dominion this autumn festival is most appropriate. With all our hearts we sing:

Thou, Lord, art our life and the length of our days,

Our voices to thee in thanksgiving we raise;  
Our shield and our buckler our refuge and tower,

We trust in Thy faithfulness, mercy, and power.

An Italian paper reports an instructive incident which happened in Florence not very long ago. A poor woman who was ill of the influenza was visited at her home by a Catholic lady of high rank, who did her utmost to bring the strayed sheep back to the fold of the Roman Church. For two hours the struggle lasted, but the faith of the Protestant remained unshaken. At last the lady drew a purse full of money from her pocket and shook it in the invalid's face. "See," she said, "I came to do you a kindness. This was meant for you. . . . You have only to confess and take the communion (and you can do both in my chapel), and it shall be yours." Even this weighty argument, however, proved too light. "Thy money perish with thee," was the sick woman's spirited retort. So the great lady (for she was a princess) had to go away and tell her confessor that she had been foiled by a humble Protestant.

The Friends have 90 colleges in the United States, with an attendance of 20,000 students.

We have been looking over the files of the mission, says the editor of China's Millions, to ascertain the equipment in medical service, as related to our body of missionary laborers in China, and to the heathen. We find that we have 18 duly accredited physicians and 69 qualified trained nurses, and that there are 7 hospitals, 21 dispensaries and 47 opium refuges. This is a sadly inadequate ministry for the needs of the workers in our mission and for the many millions of the Chinese which our missionaries touch. Will not friends ask that the hearts of some of the Christian medical men and women on this continent may be influenced by the Spirit, and that we may receive many offers of service from this class of workers.

The Earl of Aberdeen, whose son and heir came of age a week or two ago, has (says "M.A.P.") maintained his youthful appearance wonderfully, so much so, indeed, that the note of preparations for the rejoicings took many people by surprise. His jet-black hair and beard show no sign of advancing age, and the Earl looks more like 36 than 52. He is very enthusiastic in all his schemes, and supports his energetic Countess in all her hobbies—save one. Lady Aberdeen has advanced opinions as well as original ideas, and one of the latter is that she conceives it her duty to dine with her servants once a week—a custom once in vogue throughout Scotland. And although, it is said, the Earl does not countenance this laudable attempt to elevate the domestics, yet it was a custom which, curiously enough, obtained for generations in his family.

Sir Claude MacDonald, at a dinner in his honor, told his hosts that shortly before he left Peking the President and members of the Board consulted him with regard to the best means of definitely putting an end to the scenes of lawlessness and cruelty that periodically occur, the cruelties being chiefly perpetrated upon unoffending women and children and devoted ministers of the Christian religion. The reply to the Tsung-li-Yamen was characteristic of the man. Sir Claude MacDonald said simply, "Hang an official, the higher the better—I mean the higher the official the better—a Viceroy for choice; this is the best and only way." Sir Claude naively added that he had always received the greatest consideration and courtesy at the hands of the Tsung-li-Yamen. Referring to the cases of grievances by British subjects brought before him as our Minister in China, Sir Claude told an amusing anecdote illustrating some of such complaints. An Englishman, he said was in a "tight place," and was rescued by a Scot. Being duly grateful, the Englishman said, "My friend, you have done me a good turn, and whenever you are in trouble and in the right I will help you." "It's when I'm in the wrong that I'm wanting help," was the emphatic reply. Some of Sir Claude's friends were not unlike this worthy Scot.

# The Quiet Hour

(For Dominion Presbyterian.)

## Psalms of Deliverance.\*

By Rev. Prof. Jordan, D.D.

Here we have two songs of deliverance, the prevailing opinion being that they both refer to the deliverance from the exile in Babylon. Some, however, hold the view that the first (85) speaks of deliverance in general; while the second deals with the particular and great deliverance from the Babylonian captivity. It is not necessary for us now to spend time and strength over this shade of difference; we may spend a few quiet moments upon the thought of gratitude to God for His redeeming mercy. When we examine these songs we shall find prayers and expressions of lofty faith bound up with the manifestation of thankfulness. Indeed, the general tone of both songs may be summed up in these words: Gratitude for past blessings; prayer for present and future help; confidence in the divine mercy. Dr. MacLaren, who is a judicious and conservative critic as well as an able expositor, says of Psalm 85: The outstanding peculiarity of this psalm is its sudden transitions of feeling. Beginning with exuberant thanksgiving for restoration of the nation (1-3), it passes without intermediate gradations to complaints of God's continued wrath and entreaties for restoration, (4-7); and then as suddenly rises to joyous assurance of inward and outward blessings. The condition of the exiles returned from Babylon best corresponds to such conflicting emotions. The book of Nehemiah supplies precisely such a background as fits the psalm. Balthagen, a German expositor, thus briefly sums up Psalm 126: "The community has returned from Babylon; but the thankful remembrance of God's great deed stands in painful contrast to the sad state of things in the present. May God complete his work of restoration! He will do it; for tearful sowing brings forth joyful reaping. The contrast between the two halves of the psalm is similar to that in Psalm 85. From the elegiac tone of the first half, the second rises into the prayer of strong faith." These two quotations confirm what has been said and show the reality of these songs. They are not artificial songs. They come from the heart of struggling men and so they speak to us and cheer us in our present battle. Our thoughts concerning God's dealings are not built on mere speculation. He has done great things for us in the past, whereof we are glad; and He will be faithful and helpful in the future as in the past. Even the variety of mood in the poetry is a token of its truthfulness. As a picture is made of light and shadow, so life is mingled of sorrow and joy. The word of gratitude has scarcely formed itself into song before we are called to face again the stern, prosaic task of the present hour.

Psalm 85, 1-3—Words of thankful retrospect. The Lord has proved that he did not cast off his people forever. Their sorrow was chastisement from his fatherly hand; he has changed the course of their life and given them a new start; he has forgiven their iniquity and covered all their sin. This is spoken in gratitude, but that is not all; it is made the foundation for an earnest prayer. Though

a great redemption has been wrought, life still has its burdens. Some take the great redemption to mean that there shall be no more toil and trouble. Even the Psalmist may have known something of that common human disappointment; but he conquers it and rises to the thought that He who has given the great deliverance will be an ever-present helper. So the prayer rises (47): "Turn us again, O God of our salvation; cause thine indignation toward us to cease." However great our deliverance has been in the past we still need to seek God's favor and help that we may have strength to meet the petty cares of our life and continue hopefully, our unceasing struggle. Then again, 8-11, the mood changes. We have, after a prayer rising out of a dark background of misery, a confident expectation of blessing, and a beautiful picture of Messianic life, when mercy and truth meet together, righteousness and peace kiss each other. Thus the song which begins with gratitude for the past touches the dark reality of the present and then reaches the loftiest height of God-inspired hope.

Psalm 126 is of similar tone and structure, but the figure is different. The wonder that the deliverance caused is dwelt upon: "When the Lord turned again the captivity of Jacob, we were like those that dreamed." The thing was so good we could scarcely believe that it was true. Our mouth was filled with laughter and our tongue with singing; we not only felt surprise and joy; we gave strong and hearty expression to it, so that the attention of others was attracted. "They said among the heathen, the Lord had done great things for them." Yes, that is true. The Lord has done great things for us, and we are full of thankful gladness. Thus the glad song goes, manifesting in a few lines, rich dramatic power until it also changes into a prayer and an expression of hope for the future. The present is a tearful sowing; but the future shall be a joyful reaping. As when the hot summer has dried up the brooks, God, through the autumn rains restores the streams of the South, so will he revive the life of His people, as those who sow under hard, oppressive circumstances, have by and by a successful reaping and rejoice before God with the joy of harvest. So shall it be with those who mourn over the day of small things, and patiently build the walls of their beloved city. This was a strong comforting word for those dark days of discouragement, but it is also a bright, beautiful promise for all times. He who sows with tears shall reap with joy; he who goes forth weeping, bearing the seed for sowing shall surely come again, carrying his sheaves.

Come, ye thankful people, come,  
Raise the song of Harvest-Home,  
All is safely gathered in,  
Ere the winter storms begin;  
God, our Maker, doth provide  
For our wants to be supplied;  
Come, to God's own temple, come,  
Raise the song of Harvest-home!

God is at work all the while, and God makes no mistakes. His thought is threading the centuries with a golden strand of redemptive purpose; His counsel is the outstanding fact that the inworking force of the world's multitudinous life.—New York Observer.

## Great Emotions.

We live more than we know by great emotions. When we are stirred by these, the flats of life are obliterated. Our petty gains and losses count for naught. We are lifted out of littleness into the pure ether of God's ideals. Our growth is in noble instants when the selfish and the mean are consumed in passionate pity, admiration or gratitude. These moments are good for a nation as for an individual. The thrill that makes a whole people feel as one is the moment of greatest import. Chivalric souls still exist. They are in the next street, the next house, perhaps in our home. How glorious when they are discovered by the glow of opportunity! Then we see that the commonplace, the literal side of life is not too broad to exclude the poetry that lies inherent in all, and will come forth in the heat of great occasions. The race waits for the highest possible achievement in the realm of the soul, the reaffirmation of sublime facts. Heroism is one of these that in its complex nature defies analysis, but is recognized by the instant response of humanity. It throws itself without question into the gulf of necessity. No matter how costly the sacrifice, how noble the victim, it gives itself without stint or question and the race is lifted up toward its star. A new step is gained. There is something better to try in this humdrum world. So we would celebrate that generous ardor of youth that stops not to quibble or debate, but, being of the soldiers of God and hearing the word of command, goes forth to victory or to death, which is, perhaps, a higher victory.—Christian Register.

The years may come and go as they will if we only see the golden gates in the distance and on the far-away hilltops the cloud of witnesses who have guided us on our way and will take us by the hand when we wake from slumber. The heart need not beat like a muffled drum, as though we were sorry to leave these lower scenes; for if we are right-minded we shall keep step to the echoing music of a better world and be more and more glad as it grows louder because we are getting nearer to the everlasting home. Our religion makes us content to live, and ready at any time to exchange life for immortality.—Rev. George H. Hepworth.

## Thanksgiving Hymn.

By John Hampden Gurney.

Lord of the Harvest, Thee we hail;  
Thine ancient promise doth not fail;  
The varying seasons haste then round,  
With goodness all our years are crown'd;  
Our thanks a pay  
This holy day;  
Oh let our hearts in tune be found!

If spring doth wake the song of mirth,  
If summer warms the fruitful earth;  
When winter sweeps the naked plain  
Or autumn yields its ripen'd grain;

Still do we sing  
To Thee, our King;

Through all their changes Thou dost reign.

But chiefly when Thy liberal hand  
Scatters new plenty o'er the land,  
When sounds of music fill the air  
As homeward all their treasures bear;

We too will raise  
Our hymn of praise,

For we Thy common bounties share.

Lord of the harvest! All is Thine!  
The rains that fall the suns that shine,  
The seed once hidden in the ground,  
The skill that makes our fruits abundant!

New, every year,  
Thy gifts appear;

New praises from our lips shall sound!

\*International S.S. lesson for October 29. Psalms 85 and 26. Golden text.—"They that sow in tears shall reap in joy." Psalm 126:5. Read Jer. 31.

(For Dominion Presbyterian.)  
**Biographies in Brief 1, Richard Baxter.**

By Nicol Moffatt.

What a smooth sounding and true English name this is! Against it history has no grudge and our own era is in no mood to erase it from the roll of those who lived not in vain. Some have called him the "chief of English Protestant Schoolmen;" others have assigned him a place along with Augustine among the church fathers; and his work has been summed up in the brief sentence "his practical writings were never mended, his controversial ones seldom confuted."

Most of us became first acquainted with him as we read the "Saints Everlasting Rest," that little ageless book, found in many a pioneer's library and country Sabbath School. This friendship has been renewed from time to time as we happened upon an aged Christian or invalid, improving the few remaining hours in close attention to the same book. Baxter is generally found helping where few remain sufficient for the task.

England in his day was having her Puritan Revolution, as France had her Republican one a century and a half later. Both had an array of very able and courageous men. He was born the year Pym and Elliot began their illustrious Parliamentary careers and belonged to the Midland counties where the storm had its centre. It was his genius, however, to reconcile the extremes of church and state, but as it was a time ill-fitted for calm deliberation, he carried almost alone a cool head and clear mind amid the tempest.

As a child his education was neglected, but when his mind awoke he applied himself with brilliant results to his studies. By the time he was twenty-six he had won a reputation as a preacher of the Established Church and was appointed to Kidderminster, a city noted for its coarse manners and low morals. For nineteen years his name is connected with this place and his influence for good, similar to that of McCheyne with Dundee, and Rutherford with Anworth.

As a soldier of Christ he took a brave part in the troubles of the Revolution. He valued his connection with any denomination or party, much less than an effort to harmonize the factions and remove the evils. Hence he rejected the Episcopacy in its English form and became, nominally, a Presbyterian, ever holding, however, that the form of church government should be "subservient to the true purposes of religion." He also opposed the extreme views of Cromwell and the Ironsides, and spent many a weary day trying with the force of reason to win them over to moderation. But his policy never was to get "peace at any price." Because he feared to wound his conscience, he paid many a fine, lay for months in prison and narrowly escaped flogging at the "cart's tail" through London—a sentence in the heart of the infamous Judge Jeffreys.

We are glad a few sketches of his appearance remain to impress his life upon us. Much labor at his desk, disease and hardship well prepare us to expect a thin stooping figure. One would judge that a very piercing eye would belong to one so skilled in handling men, but the marvellous elasticity of his body is above belief, when we consider his one hundred and sixty-eight separate literary works, the all day uneven controversies and the long years of trouble. Yet these were his traits of character and appearance.

But there were two explanations. In all his trials he was comforted and supported by a singularly devoted and gifted wife; and the calm assurance of his life in Christ, made him count all else but loss. His mind ever grasped the great principles and his soul fed only upon the strong food, hence in religion and personality he was a strong and great man.

At the age of 76 he passed away. The storm already had cleared from the sky. As

he lived so he died. All parties attended his funeral to do him honor. In 1875 also, when his monument was unveiled in Kidderminster, bishops and ministers united to pay to his memory a fitting tribute.

(For Dominion Presbyterian.)

**Moral Wrecks.**

By Rev. Joseph Hamilton.

Many of us were lately spending our vacation by the sea. It will be noticed in many cases how the shore is literally strewn with shells. Some of these shells are beautiful and complete, while others are broken; but in any case they are only the relics and mementoes of former lives. And so the shores of time are strewn with the shells of human life and character—the wrecks of what might have been. How sad it is thus to moralize on wasted talent and opportunity; but how much sadder for us, if those who come after us have, in their turn, to moralize over our wasted influence, cast up like these piles of rubbish on the shores of the world.

The saddest tears are those that never fall,  
 But are held smarting in the aching eyes.  
 The truest prayers can find no words at all,  
 But flutter wearily to God in sighs.  
 —Fall Mall Magazine.

**The Deep of Better Work.**

We are fishers of men. Our business is angling for souls, casting nets for the lost. We are not only to save the godless out of the world but to save the world with all the men in it and by whatever means we may employ. Let us not be content with what Talmage calls setting our nets in calm seas close to some chapel in the hope that the fish will be wise enough to wander into them. Let us rather launch out into the deep and work till nets break and our boats all but sink with the wealth of the draught to which the Master will then direct us. Every one of our churches needs to heed the command to go up higher. We want wider work and better. There is nothing a consecrated church may not do for soul saving and strengthening, for society-bettering and civic righteousness, and for all Calvary meant "or Jesus commanded." As churches as well as individuals we need to leave shallow fishing to the children, remembering that Jesus is by the shore to enter every empty boat and that we may do all things through Christ who strengthens us.

Oh, stirring words of living power,  
 Ye speak to every heart;  
 Ye bid all selfishness away!  
 And slothful ease depart.  
 Where'er there is a soul to cheer,  
 Where'er the mourners weep,  
 There bear the healing calm of love,  
 Launch out into the deep."  
 —Cumberland Presbyterian.

**Leaning on God.**

True prayer is leaning on God. But it is not mere leaning; it implies also the spirit of active effort and co-operation. It is true that we are not in actively of body while upon our knees before God. But in true prayer we are cherishing the spirit of activity, so that from our knees we shall go into action.

There are times when we are so worn out, physically, that we cannot exert ourselves in the form of activity even of mind. At such times all that we can do is to cast our burden on the Lord. Nothing else, as it were, is in our power. But when rest has come, and the system is refreshed, then along with the resting on God should be the counselling with God what next we shall do for him.

**Spiritual Life of the Church.**

We are asked by the Rev. D. D. McLeod, convener of the Assembly's Committee on "Church Life and Work," to give publicity to the following circular just issued by him:

The sub-committee of the Committee on Church Life and Work, appointed by the General Assembly, "to carry out the last recommendations of the report of the Committee"—and "whose duty it will be to take such action as they may deem desirable to stimulate, direct, and secure unanimity in such efforts" as may be made throughout the year by the ministers and office-bearers of our church to promote the spiritual life of the Church (see minutes General Assembly, p. 55), respectfully submit and suggest:

1. That in each Presbytery the carrying out of the recommendation adopted by the General Assembly above referred to, be committed to the Committee on Church Life and Work in the Presbytery, or to the Committee which may be appointed in connection with the Century Fund.

2. Your Committee is aware that pastors and office-bearers are in sympathy with the Assembly's recommendation and consider that it might be carried out with good effect throughout the church in the following manner:—

(a) By the preaching of one or more discourses "recognizing the supreme importance of an advance in spiritual life," making such use of the historical situation of the church as may minister to that end.

The record of what God has enabled the church to accomplish is not so well-known to our people as it should be. Only a church earnestly alive can enter hopefully on the opportunities which the opening of the new century presents.

(b) By devoting a number of the evenings of prayer meeting—to addresses and prayers—with the object of awakening the spiritual life of the church and requesting that prayer be made for the same object in the homes of the people.

(c) That during this time a systematic effort be made to reach by visit or otherwise non-church going families in the district.

(d) By these, the ordinary means of grace directed specially to the end in view, with such additional means as may be available, your Committee hopes that the object of the General Assembly may at least in some means be attained.

When a man dies in his armor, says John Watson, "right knightly," it does not matter so much whether he has won or lost, as that he did his part bravely. Everyone that sees him dare and die departs from the lists less a coward and more a man.

The Psalmist was much given to meditation. He says, "I remember thee upon my bed, and meditate on thee in the night watches." "I will meditate in thy precepts." "Mine eyes prevent the night watches, that I might meditate in thy word." "My meditation of him shall be sweet." "O how love I thy law, it is my meditation all the day." In this busy age, when our minds are so much occupied with the affairs of the world, we would do well to give at least the wakeful hours of the night to this profitable exercise.

I am comforted by the fact that there is but a step between me and that narrow stream on the further shore of which one's faith perceives the land which is the perfection of beauty and the abiding place of angels that never sinned and of sinning men redeemed by the blood of God's Son.—Daniel Wise, D.D.

# Our Young People

## A Meeting to Urge Systematic and Generous Beneficence.

Topic for October 29.—"Giving, a Measure of Love."—Mark 12: 41-44.

Be charitable before wealth makes thee covetous.—Sir Thomas Browne.

(For Dominion Presbyterian.)

### Giving, a Measure of Love.

By Woodford.

Topic.—It is only when we are so awakened to the love of God that we begin to respond to the same, that we can know how it is indeed more blessed to give than to receive. Then only can we "give, hoping for nothing again." In this frame of mind the poor widow, "of her want did cast in all that she had, even all her living"; the others "put in something from what they had to spare." We all know how it is not the intrinsic worth of a gift that makes it valuable, but the motive of the giver. This is clearly seen in the incident recorded in the reading as in that which here follows. "The gift I valued most," said a lady of wealth who received many costly gifts last Christmas, "was nothing more nor less than a string of the cheapest kind of yellow and blue glass beads. They were sent to me by a little crippled girl who never leaves her dark and dingy room, and they were her chief treasure. She valued them above any of her few play things, and it cost her a great deal to give them up. I had tried to make her life brighter and happier, and the gift of her beads was such an assurance of her love and gratitude that I value it very much. The giving that costs something besides mere money is the giving that counts for most anyhow." We should all be more liberal if we looked less at our money and more at our God.

Monday.—Love more than law prompted the framing of this statute. When love grew cold and the legal aspect of the enactment became prominent in the minds of the Jews, the miserable and unworthy disobedience that was shown in the Pharisees—tithing mint and cummin and anise, while they omitted the weightier matter of the law—became prevalent. It was a just and loving God who sanctioned the law of tithes, to the end that these people might not forget the fact that they were tenants of His, and stewards, not owners, of all His good and perfect gifts. The wisdom of this enactment becomes apparent to us when we remember that unless we fix a certain standard below which we shall not go, there is a danger of our grudging and even refusing to give anything. Then we are to be pitied. The ideal of giving is set forth in the Topic reading, but something such as the law of tithes seems to be a preliminary step to the attaining of this ideal. The grace of Christian giving needs to be acquired. Selfishness is natural; liberality must be cultivated.

Tuesday.—"All rejoiced because they offered willingly." People always do under these circumstances, no matter what sacrifice they may be called upon to make. This is the only kind of giving that means blessing to the giver. To give in this spirit means the forgetting of his duty or burden or sacrifice in the privilege. A poor widow, with five children, in a mission church in Turkey, was helped at the rate of twenty cents a week. When the receiving deacon remarked that it was absurd that of the church's money so given, two cents per week

contribution, she was deeply hurt, and pleadingly asked: "Is not the money mine after you have given it to me? And cannot I bring my tithe with the others?"

Wednesday.—Not by reasoning, for pleading does it come to be that offerings are willingly offered. If the heart is right and the spirit made willing, how surely is the gift forthcoming. If it be not the spirit of God that moves, how little money or anything else is given, and how little what is given accomplishes. God's love to us should constrain free gifts from us. To a larger extent than we realize our liberality is a test of our love and loyalty.

Thursday.—"Every man shall give as he is able, according to the blessings which the Lord God has given to him." If our giving were as systematic as our getting how many of the religious and benevolent needs of the world would be unmet? Emerson says: "The benefit we receive must be rendered again line for line, cent for cent, deed for deed to somebody. Beware of too much good staying in your hand; it will fast corrupt. Put it away quickly in some sort."

Friday.—If people realized that in stinting their givings or giving carelessly or grudgingly of what they have to spare, they were classing themselves with Judas, they would surely try to act more in the spirit of her who brought what was very costly, very precious. Judas did not; Mary did love Jesus. The pestilential odour of the miserliness of the man of Kerioth is still being breathed by some who nominally belong to the Christian Church; the fragrance of the ointment still lingers in the air for all who have been given to appreciate the beauty of Christ. There may be many calls in the street and in the office, but the offering to the Lord comes first if He is the dearest friend. Indeed may we not prove our consecration by our contributions; for where a man's treasure is, there will his heart be also.

Saturday.—How liberally and willingly these afflicted people gave. It was Jeshurun who waxed fat that kicked. The explanation of their liberality is that first they gave their own selves to the Lord. Those who are constrained by the love of Him, who for their sakes became poor that they, through His poverty might become rich, will not grudge the best they can give for His work. God makes mighty the mites so cast into His treasury.

Evidently, then, affliction or poverty are not the obstacles to unstinted and proportionate giving; for if the will is present to give God His own, then not tithes, nor something from what we have to spare, but the ideal "of her want casting in all she had" will be attained.

To him who did salvation bring,  
Wake every tuneful power, and sing  
A song of sweetest praise.  
His grace diffuses as the rains  
Crowns nature's flowery hills and plains,  
And spread a thousand ways.

The progress of the Gospel in Sumatra is apparent everywhere. Villages that were heathen twenty-five years ago are now Christian.

## Hints for Talks and Testimonies.

Why do persons make gifts?  
What gives a gift its chief value.  
Why does God wish us to give to Him?  
By what standard does God judge our gifts?  
How does God show His love?  
What reasons are there for systematic giving in the needs to be met?  
Why is systematic giving a better expression of love than irregular giving?  
In what ways has God shown His approval of proportionate giving?  
What are some of the advantages of proportionate giving?  
How do the amounts given to God's work compare with those spent in other ways?

## Our Gifts.

"What shall I give to Thee, O Lord?  
The kings that came of old  
Laid softly on Thy cradle rude  
Their myrrh and gems and gold  
"Thy martyrs gave their hearts' warm blood,  
Their ashes strewed Thy way;  
They spurned their lives as dreams and dust,  
To speed Thy coming way.  
"Thou knowest of sweet and precious things;  
My store is scant and small,  
Yet, wert Thou here in want and woe,  
Lord, I would give Thee all."  
There came a voice from heavenly heights;  
"Unclose thine eyes and see  
Gifts to the least of those I love  
Thou givest unto me."  
—Rose Terry Cooke.

## Daily Readings.

Monday, Oct. 23.—Jewish tithes.—Lev. 27: 30-34.  
Tuesday, Oct. 24.—Giving God His own.—1 Chron. 29: 9-21.  
Wednesday, Oct. 25.—Willing offerings.—Exod. 35: 29-29; 36: 2-7.  
Thursday, Oct. 26.—Proportionate giving.—Deut. 16: 9-17.  
Friday, Oct. 27.—Unstinted giving.—John 12: 1-8.  
Saturday, Oct. 28.—True liberality.—2 Cor. 8: 1-15; 9: 6-15.  
Sunday, Oct. 29.—Topic. Giving, a measure of love.—Mark 12: 41-44. (A meeting to consider systematic and proportionate giving.)

Do to-day's duty, fight to-day temptation, and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.—Charles Kingsley.

We are requested by the Rev. R. Douglas Fraser, the editor of our Sabbath school publications, to state that any Sabbath school not now using The Teachers' Monthly may have it free for the remainder of 1899 by sending a post card to him stating the number of copies required to supply the teachers. Address Confederation Life Building, Toronto. We are glad to know that The Teachers' Monthly is to be enlarged by one-fourth from December, 1899, the increase in circulation having justified this improvement. There will be no increase in price.

We understand that the Committee on Sabbath School Publications are shortly to send out samples of their two new illustrated weeklies, "Jewels," a paper for the little ones, and "The King's Own" (continuing The Children's Record), a paper for the school and home. No pains are being spared to make these papers of the very best. It will be worth while for Sabbath schools to wait until they see them before giving orders for the New Year.

(For Dominion Presbyterian.)

## Fair Edinburgh.

By Prof. John Moore.

All tourists who go to Scotland visit Edinburgh. This city abounds with objects and associations of very great interest. It would require a large volume to describe them. This was the capital of Scotland when it was an independent nation. The physical position of the city is remarkably fine, not surpassed, if equalled, by that of any of the capitals of Europe. Travellers have noticed a striking resemblance between Edinburgh and Athens. This is one of the great centres of learning and civilization in the world's history. A prominent object is Holyrood palace. Mary, Queen of Scots, resided here more than 300 years ago. Her apartments constitute an interesting feature. They remain as they were when occupied by her. The bed and other relics are still preserved, which I saw.

On the high street leading to the famous castle still stands the house where John Knox lived. On this stands the edifice where the General Assembly of the Church of Scotland meets once a year. The first was held in 1560, at which John Knox was present, then minister of Edinburgh. This assembly meets in May, and is opened by a grand display, which is the great day of the year in the city. I was happily there on that day and witnessed the brilliant military pageant. The scene struck me peculiarly, as an American, at the re-opening of an ecclesiastical body. The sovereign is represented by a commissioner representing the Queen, and personally opens the assembly. I had an invitation sent me signed by the moderator to attend what is called the moderators breakfast, at the Waterloo Hotel. I went, and a finer company of Christian ladies and gentlemen I never met. I was pleased to notice that there were no wines or intoxicating liquors on the occasion, which showed a marked progress from what the custom was in former times.

Edinburgh is noted as a great educational and literary centre, and I think I may safely say that it has done more for philosophy and literature the last 200 years than any other city in Europe. If I were challenged to produce the proof, this I am confident I could do. In the cause of religion and philanthropy its record is before the world.

The University of Edinburgh was founded in 1582. I visited it several times and heard some of the lectures by the professors, and had access to the library. The buildings have a very imposing appearance. There is a professorship of the Gaelic language, with an endowment of \$60,000. It must be mainly a sinecure as very few of the students avail themselves of the instruction.

Princess street is the principal one and is a mile in length. Some travellers regard it as the finest street in Europe. In the central part, opposite the Royal Hotel, stands that most beautiful monument erected to the memory of Sir Walter Scott. Among the many competitors who sent in plans anonymously, from which the one judged best might be selected, was that of a young architect by the name of Kemp, which was decided upon as superior to all others. He died suddenly before the structure was completed. The design is that of a monumental cross, the central tower being supported by four arches. The niches are filled with figures of Scott's heroes and heroines, and in the central canopy underneath is the marble statue of Scott. An internal spiral stair conducts to the top, the monument being about 100 feet in height. In 1840 the foundation stone was laid. I ascended by the stairs and enjoyed the magnificent view. The structure cost \$80,000, which was all raised by subscription.

The Antiquarian Museum and National Gal-

lery are on the same street, not far from this monument. The collection of stone and bronze implements, sepulchral remains, and personal ornaments, representing the ancient Pictish and Roman times, is most extensive. The curiosities representing later times are most interesting. Among these I saw the branks, a Scottish instrument made of brass, and fastened upon the head for the purpose of serving "as a corrector of incorrigible scolds;" the thumbkine, a well-known instrument of torture, much used on the covenanters; there was another Scottish instrument called the maiden, who bestowed her fatal caresses on some of the noblest men of Scotland, which has been styled "the grandmother or grand-aunt of that sainted female, the French guillotine;" the stool that Janet Geddes threw at the dean's head in St. Giles; and one of the banners of the covenant borne at the battle of Bothwell Bridge. During the winter I spent in Edinburgh I viewed and studied those remarkable relics several times.

This city has always been noted for its able preachers. The names of Chalmers, Guthrie, and others of modern times naturally suggest themselves. The standard of ministerial education is high, and there is generally more life in the pulpit than formerly. I can fully adopt the estimate of an eminent clergyman, given some time since, after a visit to his native Scotland: "Taken as a whole, the Edinburgh preachers are fair representatives of the Scottish preachers generally. Those, therefore, who wish to form a just estimate of the spirit and power of the pulpit in Scotland have only to hear them repeatedly in their respective places of worship. They hold doctrinal views somewhat diverse, though essentially one, adopt different styles of preaching, and, in some respects, different styles of life. Yet they manifestly belong to the same great family, and preach the same glorious gospel. They are remarkably distinguished for their strong common sense, laborious habits, pious spirit, and practical usefulness. Occasionally they come into keen polemical strife; but it amounts to little more than a gladiatorial exhibition, or, rather, a light skirmishing, without malice prepense or much evil result."

During my long stay in Edinburgh a sad case occurred which I will here mention. The epidemic called the "grip" was quite prevalent. Dr. Porteous, one of the leading Presbyterian pastors, was attacked by it, who engaged me to supply his pulpit on the Sabbath. When I went to the church the first news I heard was that he died the night before. A terrible gloom of course rested on all present. He was an able man as a preacher and author. It is a comforting thought that, though the workmen die, the work goes on.

## His Language.

The wise men ask, "What language did Christ speak?"

They cavil, argue, search, and little prove. O sages! leave your Syriac and your Greek! Each heart contains the knowledge that you seek:

Christ spoke the universal language—Love!  
—Ella Wheeler Wilcox, in Century.

Some time ago the Liverpool branch of the Women's Presbyterian Missionary Association undertook the entire support of a lady medical missionary, in addition to their ordinary contributions. They have now handed over to the treasurer of the Women's Association the sum of £300 for the outfit, passage, medical grant, and first year's salary of their first representative. Dr. Tina Alexander, of the Barclay Church, Edinburgh. Miss Alexander sails for China on the 21st October.

## Bible Stories: Good and Bad.

Some people had told Jesus that a number of men had been killed in the temple by the soldiers, who had been sent there by Pilate, the Roman ruler. Now they thought because the men had been killed in this way, they must have been the most wicked people living in Jerusalem. But Jesus said, "No; even good men are sometimes killed by bad men. Take care to turn from your own evil ways, else God will punish you worse than that." Jesus then told them of eighteen men upon whom a tower had fallen and crushed them to pieces. He said, "You think that they also were very bad men, because they died in this dreadful way. But I tell you that whether those men were good or bad, if you are bad, and don't ask God to forgive you, He will punish you in a worse way than that. But he loves you, and it would grieve Him to do it."

A certain man had a fig tree in his vine garden, and when the time of figs came he found none on the tree. He came the next year, and still there was none. So he said, "That is very strange! I will let it alone for another year, perhaps I shall find a lot of good figs upon it when I come again." Well, he came the next year, and again there was not a single fig upon it. Yet this fig tree had had the same care as the other trees in the vine garden. Then he said to his gardener, "How is this? For three years I have come seeking fruit, but find none. It is a bad tree, cut it down; it is of no use at all; and put another tree in its place." But the gardener was fond of his trees and took great pains with them, and could not bear to cut any tree down. So he said, "Master, don't cut it down just yet, give it one more chance till next year. I will take extra pains with it this year. I will dig about it and put manure round it, and next year when you come, you will no doubt find it full of ripe figs, as upon your other trees." And if next year the master came and found the tree full of fruit, would he not be glad? and would not the patient, painstaking gardener be glad too?

God is very patient with us. He is "kind even to the unthankful and the evil." But He will not always be kind to the evil. A day of reckoning comes. "Though the mills of God grind slowly, yet they grind exceedingly small." C.H.P.

The missionary is coming more and more into recognition, and is spreading and multiplying his power in all lands. Twenty years ago he was an unknown quantity in Uganda, Africa, a district which contains a population of 19,000,000. To-day there are in that region five hundred Christian churches and six hundred teachers. God's cause does not lack for workmen, nor for opening fields. With consecrated wealth, the whole earth could speedily be compassed with Gospel heralds and Gospel agencies.

In a new book an author undertakes to prove that there is no Anglo-Saxon race. Such an effort was wholly unnecessary; but Anglo-Saxon has come to mean a mixed race speaking the English language. It has been pointed out that Anglo-Celtic would be a better term than Anglo-Saxon. Usage, however, has established it as applying to the people of the British Isles and their descendants all over the world. "It gives," says the Montreal Witness, "the idea of an aggressive, adventurous, liberty-loving, world-subduing race, proud of its Norse-Celtic-Saxon-Norman blood, and longing to extend the blessings of its free institutions and love of order to all other races of men. Books may be written to prove there is no Anglo-Saxon race, but it would take many books to show what it is and what it has done in the world."

# World of Missions

(For Dominion Presbyterian.)

## Klondike Nurses.

Following extracts are from a letter received this week from Miss Mitchell, one of the nurses at Atlin: "You will perhaps wonder why I have not written lately. The reason is we are so busy just now, one of us on night and the other on day duty, and having our meals to get and what little housekeeping we have to do, occupies all our spare time. We have at present seven patients, one of them a woman, who is very ill and has been so for a long time. Two of our patients have typhoid fever, one—G. D., from Peterborough, a fine fellow—getting on towards recovery as rapidly as the disease allows, and the other—H. J.—comes from Woodstock. We hope that our lady patient may yet recover.

Dr. Lambert, who is one of our visiting physicians, formerly lived near Renfrew. He is very kind to us. He is a hunter and shares the spoils with the nurses. We received three wild ducks from him lately.

I have a picture of our modest home and church, which I will try to send you soon. We had service last Sabbath for the first time in the Artie Brothers Hall, but neither we nor Mr. Pringle felt at home there. We prefer the tent, although it is getting too cold to hold services in it now. People here are getting their last Christmas gifts ready to send off now. We have recently had two distinct shocks of earthquake. Two weeks ago last Sabbath while at dinner, our little house shook, and another evening in the same week we had another shock. No snow yet, but sleet one day. The mountain tops are covered, and it is creeping down the sides, nearer and nearer us, and some day we too will soon have on a winding sheet. It is expected to freeze up here in about five weeks, but we will have one weekly mail. Mr. Maxwell, our member, who was here last week, has promised a mail for papers etc., so that we will be able to keep in touch with the outside world."

The two nurses at Atlin have all their time occupied in ministering to sick patients, most of whom are in destitute circumstances, so that the expenditure in maintaining the work falls upon the committee of ladies in Toronto who kindly undertook this. The money which they raised has been entirely expended in providing the necessary outfit, and other expenses. Friends desiring to help in this work are invited to forward their contributions to the Rev. Dr. Warden, designated specially for the Klondike Nurse Fund.

We are not to think of "princely" giving as something wholly modern. A hundred years ago two Scotch Presbyterians of blessed memory, Robert and James Haldane, became so deeply interested in missions to India that they sold their estate at the Bridge of Allan, the most beautiful in Scotland, and offered the price, \$175,000, to found a mission in Benares. It is true that William Pitt defeated their purpose, and that their princely gift was of necessity turned to home missions, but the fact remains of their willing mind. And further, William Carey, and his associates, not only maintained themselves during more than a third of a century, but in addition contributed \$450,000 for the spread of the Gospel.

## A Model Sabbath.

John Williams, the missionary, tells about the interesting manner in which the people of Raratonga, in the Southern Pacific, spent their Sabbaths. At sunrise they held a prayer meeting to implore the divine blessing on the engagements of the day; they conducted entirely themselves.

At nine o'clock the congregation assembled again, when the missionary performed divine service just as it is conducted in England, prayer being offered, the sacred Scriptures read, and hymns sung in their own beautiful language, after which a sermon is preached to them. Prior to the commencement of the service, however, they met in classes of ten or twelve families each, and distributed among themselves the respective portions of the sermon which each individual should bring away, one saying, "Mine shall be the text, and all that is said in immediate connection with it"; another, "I will take care of the first division"; and a third, "I will bring home the particulars under that head." Thus the sermon was apportioned out before it was delivered.

At a convenient time after the service the respective classes met, and after commencing their social service with singing and prayer, one of the most intelligent of their number began by inquiring, "With whom is the text?" and proposed a variety of question upon it. After this he asked for the divisions of the discourse, and when one had been given he would say, "To what portion of Scripture were we referred?"

This was found a most excellent and efficient method of proceeding, as it induced the people not only to pay great attention to the sermon, but to search the Scriptures with interest, and also to exercise their minds upon the meaning and application of what they read.

Lord of the harvest once again

We thank Thee for the ripened grain,  
For crops safe carried, sent to cheer  
Thy servants through another year;  
For all sweet holy thoughts, supplied  
By seed-time and by harvest-tide.

The Wesleyan Church has this to say of its missions:—"The statistical returns for the year are encouraging. The Transvaal and Swaziland district leads the way with an increase of 849 members in addition to 3,500 on trial. The Canton district comes next, with an increase of 359, the largest hitherto recorded. All the districts in the Asiatic field show an increase. But it is in respect to our Asiatic missions above all that we would repeat the oft expressed caution against a too literal and narrow interpretation of figures. There is much real progress that cannot be set forth in statistics. There is the diffusion of Christian thought and sentiment over widening areas; there is the moral impression made by the character of good men and women, and the affection cherished by thousands of young people for those who have thought and cared for them; there is the movement, under social and economic pressure, of whole classes, and even races, toward the religion that pities their sorrows and recognizes their aspirations."

India has a population of 280,000,000. Not one in fifty women can read, not to say write.

## Mission Cleanings.

In nine years Pundita Ramabai has received \$91,000 for her work.

In the Protestant boarding schools for boys in Japan there are 1,550 scholars, and for girls 2,527.

In Formosa there are 62 towns and villages, in each of which there are one or more Christian churches.

About a dozen converted "devil dancers" were among the hundreds that greeted General Booth at Colombo.

The Rev. John Small, of the Free Church of Scotland Mission in Poona, is dead. He had been a missionary since 1883.

It is estimated that 500,000 Chinese, of whom the greater part are women, annually attempt to commit suicide by opium.

In some of the Hindu religious services in South India the collections are taken by elephants, who go around with the baskets.

In India there are 6,016,759 married girls between five and nine years of age, and there are 25,000,000 widows and deserted wives.

World Wide Missions says:—There are 6,348 Sunday schools in India, with over 10,000 teachers and 2,500,000 scholars. Of these our Church leads all other denominations, having 2,406 Sunday schools, 3,387 teachers, and 86,068 scholars. The Presbyterians follow with 1,019 schools, 1,838 teachers, and 40,843 scholars. Then follow the Baptists, Congregationalists, Wesleyans and Anglicans.

The British and Foreign Bible Society reports, says the Missionary Review of the World, that the work of translation is in progress in not less than 120 languages, a number great beyond precedent. Its 725 colporters sold last year more than 1,500,000 copies of the Scriptures. Its 552 native Christian Bible women (an increase of forty-eight on 1897), labored mainly in India and Ceylon. These women read to their secluded sisters, shut off from all preachers and churches. They are supported chiefly in connection with some thirty missionary societies—British, Colonial, American, German and Danish—and cost last year above £3,400. More than 31,600 women have been read to, on an average, each week; nearly 2,000 have been taught to read for themselves.

The Missionary Link remarks:—At a recent Calcutta missionary conference remarkable essays were presented by native Christians, one on "The Presentation of the Gospel of the Literate" creating a profound impression. Among the various methods proposed for the spread of the Gospel were these:—1. More open-air preaching in English to educated young men employed in offices, banks, etc., should be undertaken. 2. The several thousand of English-speaking postmasters or clerks in postoffices can be reached effectively by a monthly paper or tract. 3. One thought the students of the higher classes of schools remarkably ignorant of the beliefs and doctrines of their own non-Christian systems. The fact was emphasized that the trend of thought among educated Hindus has greatly changed in recent years. An experienced missionary said he would preach Christ crucified to the young men of India just as to the unconverted young men of England, without reference to their own beliefs or attacks upon their own religion. Whatever else is needed or not, love is indispensable.

(For Dominion Presbyterian)

## Pioneer Life in Zorra.

Rev. George H. Smith, D.D., Ph.D.

There has just issued from the press of Wm. Briggs, Toronto, an attractive volume, bearing the above title and written by the Rev. W. A. McKay D.D., of Chalmers' Church, Woodstock, Ont., himself an old Zorra boy. The introduction is by the Hon. G. W. Ross, Minister of Education for Ontario. The first page contains a portrait of the author's mother, with a dedication which speaks volumes for the two whom it concerns. "To my mother, one of the early Zorra pioneers, who has given five sons to the Christian ministry; and who now, in the eighty-sixth year of age, is enjoying the calm evening of a beautiful Christian life, this book is affectionately inscribed by the author."

Zorra, as every Canadian should know, is the name of two townships, east and west, in Oxford County, Ontario, settled about 1830 by Highlanders driven chiefly from Sutherlandshire to make way for "sheep pastures and sporting grounds," for the nobility. Zorra has given over seventy of her sons to the Christian ministry, conspicuous among whom is McKay, of Formosa.

This book, which is beautifully illustrated, is sure to prove of more than local interest, as it gives us a peep into the ways and days of the early settlers of our great Dominion. Indeed in this part of Canada almost the same hardships had to be endured in common and similar were the joys that were shared in. The school system was not so far advanced then as to shape us all in the same mould, hence the country generally, and Zorra in particular, abounded in "characters," and Dr. McKay's facile pen has well described them. Chapters are given on such topics as: The Home Life of the Pioneer; The Sabbath; "Gangin' tae the Kirk," conversations overheard on the way through the forest, "The Men's Day" (the quaint and characteristic speeches of the "Men" are here reproduced with phonographic accuracy); The Catechising, Zorra in the Rebellion of '37, A Funeral Among the Pioneers, Pioneer Ghosts, Witches and Goblins, Schools and Schoolmasters, Pioneer Methodism in Zorra, etc. The author has a way of taking the reader direct to the scenes he portrays; now tugging, tired at the logging bee, now throwing away dull care and dancing with the buxom lassies who are to-day our dignified grandmothers, or again he has us back to the log Kirk listening to that grand old man, Donald McKenzie, or we are trembling under the fire of the eloquent and godly John Fraser. The book has not a dull page. It bristles with humor and is tender in its pathos. It contains most interesting biographical sketches of the great preachers of the day, and there were giants in those days—Donald McKenzie, Lachlan McPherson, John Ross, of Brucefield; Daniel Allan, John Fraser, and Daniel Gordon, men well known throughout the Highland settlements of the Eastern Townships, Glengarry and Western Ontario. By the production of such a work, Dr. McKay has placed posterity under a debt for the faithful reproduction of tender memories, of days of hardship, not without their joys, lived by a sturdy and God-fearing generation, rapidly passing away.

Here an extract or two may be interesting:

Sandy McKinnon's wife, Peggy, had long been dying. Some of Sandy's cronies came to the house and were sitting in the kitchen in the dark, "There was only a cruize in the hoose that had the creech an' wick in't . . . an' what think ye Sandy did? He just took the cruize oot o' Peggy's room an' put it on the kitchen table, that he an' his cronies might see the smoke curlin' up frae their pipes. Then Sandy gaed back tae his wife's room tae see if she wantid anything.

An' Peggy, glowerin', scoulded him. 'Ah, Sandy, ye'll no gie a pair body a licht tae dee wi!' "Dee! dee! is that 'what ye say Peggy? I'll gie ye the licht. An' runnin' tae the kitchen he took the cruize in his twa hands, an' plantin' it down wi' a bang on the wee table at the front o' Peggy's bed, said, "There, dee, noo."

The minister was sometimes hard in his catechisings. Donald went for such examination in order to have his child baptized, but failed. "On his way home he met another going to the minister on the same errand.

"Ah," said Donald, "the minister was hard on me the day. She canna get no baptism." "And what, for no?" said his neighbor. "What did he ask you?"

"Why he axed me how many commandments there are."

"And why did ye no say ten?"

"Ten, ten," cried Donald, "she tried him wi' a hun' (hundred) and he was no satisfied, ye needna try him wi' ten."

The minister was catechising in one of the houses, where the neighbors had assembled for the purpose.

"Catherine McIntosh" said the elder, "will you tell us what is effectual calling?"

At once in a clear, sweet voice that could be heard distinctly by everyone in the house, came the answer: "Effectual calling is the work of God's spirit," etc.

"This," said the minister "is a great question and contains a complete account of the scheme of human redemption. And now, let me see how many here can bear personal testimony to these blessed truths. . . . Is there no one who can bear clear personal testimony to the truth of his effectual calling?"

Slowly a young man rose from his seat. His frame shook with emotion. His voice trembled, and tears filled his eyes, while he repeated the answer thus.

"Effectual calling is the work of God's spirit, whereby He hath convinced me of my sin and misery, enlightened my mind in the knowledge of Christ, and renewed my will and persuaded and enabled me to embrace Jesus Christ, freely offered to me in the Gospel."

While the young man was speaking there was a solemn silence, and as he sat down there was an audible sigh of praise, with here and there an expression of "Thank God." The lad had a genuine spiritual experience and he told it.

St. Catharines.

(For Dominion Presbyterian.)

## English River Church.

At Riverfield, on the banks of the easy flowing English river, in the county of Chateauguay, in the garden of this province, stands one of the neatest and most substantial churches of the Presbyterian Church in Canada. A few of the leading facts and more important events in this flourishing church may not be uninteresting nor unworthy of preservation to many of the readers of the Dominion Presbyterian.

Its history is one that leads back to the troublous times of the Disruption, when so many of the sturdy sons of Scottish birth, stood strongly and courageously for those principles, which, to them, were dearer than life itself. The old English River Church was a frame building, erected about half a mile from the site of the present structure, and dedicated to the worship of God in 1846.

Its first settled minister was the Rev. Mr. Troop, 1850-1853. He was succeeded by the Rev. Mr. Milne, who labored from 1854-1858. The Rev. Alex Young was the next pastor, his ministry extending from 1860-1866. In May, 1867 the Rev. C. M. MacKeracher was inducted as minister of the congregation. It was then deemed advisable to proceed with the erection of a new, and more commodious church building, the same to be constructed

of stone, to seat 300 persons, at a cost of \$4,000. A new site was secured and through the earnest and indefatigable efforts of the Rev. Mr. MacKeracher, the corner stone of the new church was laid with appropriate ceremonies on the 24th day of June, 1869.

In the corner stone were placed a copy of the Montreal Witness, Home and Foreign Missionary Record, communion roll of church, name of builder, British-American Good Templar constitution, and by-laws of Knox Church Sunday-school Association, Montreal, portrait of Rev. Dr. Irvine and a Spanish, French, German, British, Canadian and American coin, and the autographs of the following who took part in the ceremony of laying the stone: Rev. Charles M. MacKeracher, pastor, Rev. J. C. Muir, D.D., St. Andrew's, Georgetown; Rev. Alex. Young, St. Joseph Street Church, Montreal; Rev. Robert Irvine, D.D., Knox Church, Montreal; Rev. W. C. Clarke, St. Paul's, Ormstown.

On Sabbath, November 5th, 1871, the church being completed, it was solemnly dedicated to the worship of God, and the congregation entered upon a new phase of service and spiritual progress. Under its scholarly and faithful pastor the congregation grew in numbers, and every branch of work showed an encouraging and healthy growth.

In 1896 the building, through constant use, was found to stand greatly in need of repairs, and with as hearty a spirit as characterized the builders their sons and daughters, now constituting a large part of the membership of the church, gave of their money, and their labors to the work of renovation. At a cost of \$1,435 (labor of congregation inclusive), the church was repaired and beautified, funaces of the latest mode were set up, the platform was carpeted, and a new pulpit and three beautiful chairs placed thereon, the whole free of debt.

The first service held in the renovated building was of a sad and pathetic character. The pastor was not permitted, in the providence of God, to rejoice with the people in the reopening of the church, for he was suddenly called away to his eternal rest after a pastorate of 29 years. The memorial service was conducted on Sabbath, August 9th, by the Rev. Dr. Amaron, of St. John's Church, Montreal. The formal re-dedication was held on August 16th, the services being conducted by the Rev. A. J. Mowat, of Erskine Church, Montreal.

On the 31st day of March, 1897, the people having chosen as pastor, the Rev. J. W. McLeod, he was inducted as pastor of the united congregation of English River and Howick. It having been decided that the globe should be sold and a manse built, steps were at once taken toward the erection of a building. A site, central to the whole congregation was secured on the bank of the river opposite the church building. The committee having secured the services of Mr. R. H. Crawford, of Huntingdon, architect and builder, plans were prepared and the present beautiful building was erected at a cost of \$3,570; \$705 being received from the sale of church property, \$2,415 by subscription, and \$450 estimate of work done by congregation, the whole being now free of debt.

On the 2nd of November, 1897, the manse being completed, it was formally opened, the occasion being graced by the presence of Rev. Dr. McVicar, of Montreal, and other clergymen.

The church continues to show progress in all departments of spiritual work, while contributions to missionary and benevolent institutions have proportionately increased.

The Jews are popularly supposed to be impervious to Gospel appeals, and yet there are reported to be more than 100,000 of them who have forsaken Judaism and embraced Christianity, while more than six hundred Jewish preachers in Europe and America are holding up Christ to the Hebrew race.

# The Dominion Presbyterian

IS PUBLISHED

AT 232 ST JAMES STREET, MONTREAL.

## TERMS

\$1.50 per Year, in Advance

The Mount Royal Publishing Co.,

C. BLACKETT ROBINSON, Manager

Saturday, October 21st, 1899.

The minister had prayed that war might be averted, and that the counsels for peace might prevail. When war was declared he deplored the rash act by which it had been precipitated. But the minister was a strong patriot, and his eye flashed when he told him of the response our Canadian men had made to an appeal for volunteers. We are a queer mixture!

By common consent the religious press vote the proceedings of Washington, in the Alliance Council, dull. Some tell us the programme was a collection of fossilized topics. Some tell us the subjects were all right, but the discussion lacked life. We suggest another explanation. Was there a worthy purpose underlying the deliberations of the Council? What was it called together for?

In speaking of the Scriptural injunction to the individual Christian, to lay aside every weight, the Chicago Interior suggests that it would be well to apply the injunction to churches also. But if that were done there would be none but the minister left in some instances. It would be such an immense relief to him, that there would be no holding him within legitimate bounds.

Endowment entails responsibility. The man who can lead the singing falls flat there. God gave him a talent and has warned him that it is not to be kept rolled up in a napkin. So, too, of larger responsibilities. If the church finances are in chaos and a good financier sits idly in the pews every Sabbath, he is responsible for the irritation because of poor financing. When God set before a man an open door, and gave him the opportunity to enter, He holds him responsible for entering. We are responsible for what it is possible for us to do.

## With the Agent of the Century Fund.

Dr. Campbell has been a busy man since the close of the General Assembly. He has admirable helpers to assist him to plan for his canvass for the Century Fund, but it devolves upon himself to carry these plans into successful execution, or, to see that they are carried on to success. We heard him address one of our Presbyteries recently, and we received some impressions that may be similar to those made upon others elsewhere. Two points, at least, gave us considerable thought, and, from remarks occasionally dropped, we imagine they have given others thought also.

With the details of the Scheme, as outlined by the Agent, the Church is fast becoming acquainted. It would be too much to expect that all should agree with the arrangement of these details. It will be well, if, on the whole, they commend themselves, as we think they will. But at two points we foresee diffi-

## THE DOMINION PRESBYTERIAN

culty, if contributors do not manifest a large-hearted public spirit that refuses to allow personal preference to interfere with the general good.

The first of these is the proposed disposition of the Debt Fund, or that part of the Century Fund which shall be devoted to the cancelling of the mortgage indebtedness of individual churches. It goes without saying, we presume, that the "debt" in the mind of the promoters of the Fund, was debt already contracted, not debt that may be incurred during the course of the two years. One thrifty brother, whose debt-free congregation may well be expected to give a good round sum for the help of a struggling congregation elsewhere, remarked, "I think I shall get my people to build a new school room, and call that a contribution to the 'Debt Fund.'" There was a vein of seriousness in the jocular remark and, while the man who made it would never think of acting upon it, it suggests a possible line of thought that may take shape in action. A congregation needs a new building, the need is acknowledged, but the stimulus to action is wanting. May that stimulus not be found in the enthusiasm created by the Century Fund movement?

Then, too, there are congregations who carry a debt, ranging from \$20,000 to \$50,000, and carry it with comparative ease. The congregation is large and wealthy. Let us suppose they raise \$40,000 for the Century Fund. The proportion of this sum to be assigned to the Debt Fund, if the suggestion of the Assembly's Committee be followed, will be \$16,000. But, while that is legitimate, according to the letter of the recommendation, is it in accord with the spirit that prompted it? Was it not intended that, in this, at least, the strong should help the weak?

Some congregations cannot raise even \$1,000. In the face of an annual struggle to make ends meet, after paying interest, ought such a congregation to be held down to the letter of the recommendation? Rather may they not make a supreme effort to lift at least half, if not all, their mortgage debt, and free their hands for better work in the future. For them, the stimulus of this mighty movement, stirring the whole Church, will mean new life. Their contribution will not materially increase the Common Fund, but will give back to the Church, standing with unfettered hands to do work in the new century.

A second difficulty may arise from the liberty granted to congregations and individuals to allocate contributions. Why was this liberty given? It is a very general, and in some sections, fervent desire, that it shall not be practised. In this matter old-time divisions should be forgotten, and local preferences buried. Let the outlook be at the work of the Presbyterian Church in Canada as a whole. We cast in our shikel, or our talent into a common treasury, without thought of the superior claim of one or other of the great interests of the Church. It is true that some of these are more to us than others are. The Quebec man thinks of the great home field, the French. Is it not possible to think of the work of the Church as one. She loves each, She tries to be faithful to each. Let us make it possible for her to care as she desires to do for each.

God has given our Church a magnificent opportunity. He has honored her by the call to do the most arduous work. He has richly provided the means for carrying on this work to which he has called her, and in the doing of it, and in the use of the means provided, she has herself become enriched. Shall we not make this an acknowledgment of His munificence and trust in us. If we do, the Century Fund movement will be one of the greatest in the history of our Canadian Church. If we do we shall ride safely over the two snags of which we have spoken, and over others that may yet appear.

## Theological Education.

At this season of the year the colleges are opening and young men who have spent the summer in practical work are returning to the Theological Halls to take up again the studies which are meant to fit them for their life-work. The Presbyterian Church has always held up to her sons the lofty ideal of an educated ministry; but the Presbyterian Church cannot any more than any other church or society escape from the common conditions of life. One of these conditions is a struggle between the intellectual and the practical interests of life. This struggle goes on in the life of every individual and society. There are many who give up the struggle and allow themselves to be so completely absorbed in common cares that intellectual pursuits, which seemed to be their very life, are dropped and forgotten. Neither the minister nor the church can afford to do this; for it would mean the loss of light and power which always follows upon the withering up of life. The two extremes of dry intellectual pedantry and a shallow, fussy, practical life, are to be avoided. In the old land it may be that students are in danger of the former, and in the new of the latter; there a young man may pass over the seven years of his college course and have comparatively few opportunities of exercising his gifts of speech and learning to manage the practical affairs of the church; here, the student, in many cases before he has entered the theological department, is sent to a distant home mission field, where he must play, to all intents and purposes, the part of a Christian minister. The one set of conditions may be suited to make scholars and the other workers; but what is needed for a Christian minister is both a scholar and a worker, or a scholar who is a worker and a worker who is a scholar. Our concern is, of course, with our own country and our own Church; and it is of the highest importance that we should balance well these two conflicting interests.

Our Methodist friends had an advantage in the early years of these Provinces, in being able to put a large number of men in the field whose qualifications were rather of a practical than an intellectual character; but we should not like to say that their position was free from disadvantages. The Presbyterian Church that is now doing so splendidly in the West, has invented the Manitoba Summer Sessions, which is regarded as a way of meeting both the practical and intellectual needs of the Church life; but we cannot say that the summer session is all advantage. Those who direct the home missionary operations are in full sympathy with the thought that the highest interests of the Church can only be secured by an educated ministry; but when they see the great need of men, of work that is urgent, they want to help forward the young and vigorous into positions of usefulness. Hence the solution becomes complicated and cannot be settled in any off-hand manner. We desire now only to say one thing, and that from the standpoint of the student: Let no young man think that the great thing is to get through the "course" as quickly as possible; but rather let him remember that the great aim should be to secure the best equipment for his life-work, and to do the business of educational preparation as thoroughly as possible. When he comes to feel the strain of real life and to face the conflict of intellectual and practical interests in the career of the ministry he will find that his equipment is if anything too slender. We would not check the youthful ardour which longs to be on the battle field, and we would remind the enthusiastic, aspiring youth that even in the face of pressing demands we must have something of the patience of the living God, who never manifests frantic haste.

The "short cut" to success may seem very inviting, but it has often been the quick way to failure. The rich harvest can only come from the patient sowing. Let us remember that it is a life-work that we are preparing for, and not merely a brilliant hour. One proof of our piety, in this as in other things, is to give God of our best.

"He Does Not Visit."

He was the minister of a small village charge. He preached well, and when any of his people were sick he visited them faithfully, once a year, beside, he made a pastoral call. The life of the church was low, all but out. The people said, "Our minister does not visit."

It was the old, hoary-headed statement, that every minister of even five years' experience has heard. It does not explain the deadness of the church members. We have known a minister call, on an average, once a month, on some of his people, and they were as dry and lifeless as the bones Ezekiel saw.

In many instances irritation arises because it is suspected that the minister called twice across the street when he called only once at the house of the grumbler. And the grumbler pays quite as much, perhaps more towards the minister's salary as the people across the way pay! The grumbler lights upon another grumbler in the congregation, and they spend an afternoon at moral dissection. They are then prepared to enter upon an active campaign. Meantime the guileless minister goes on with his work, only pausing now and then to marvel at the lack of response.

One spiteful soul can do more harm in an afternoon than the most earnest minister can remedy in a month. God pity that soul when the books are opened. The indictment will not be that the minister was injured, but that Christ's work was hindered, and that the operation of the Holy Spirit was thwarted. When we hear that statement, "He does not visit," we involuntarily think of Judas. Among the disciples yet working for the devil!

Half-Day Hearing in City Churches.

(Contributed.)

The practice of half-day hearing on Sunday is becoming more and more general, we learn, even among good men in the city churches; and it is a difficult question how to overcome the evil, if evil it be.

There are many reasons suggested to account for the habit; but they do not appear to satisfactorily account for it. Men want rest—physical rest—on Sunday, and they do not get it in church. The weary body cannot enter with zest into the service. One good discourse in one day is enough for most minds to digest; and it is rare to get two up-to-the-mark discourses from the same preacher on the same day. Evidently those who give this reason believe that famous maxim of England's greatest preacher, that it requires a great man to prepare one sermon a week. A man of less talents may prepare two, while any fool can prepare three or more. City pastors are expected to prepare two excellent discourses weekly for Sunday, a week-day evening discourse for prayer meeting, the lesson for the Bible class, besides visiting pastorally some of his flock and all of the sick, and at the same time appear on public platforms, etc., etc. Such is not an easy task, indeed it is little wonder if many fail to attain a high standard of excellence in everything. When such things are considered it is amazing that so many congregations are determined to have young men as their pastors, and it is more amazing that so many young men think they can easily accomplish the task. Experience seems to count for nothing in the ministry, while it is a sine qua non in every other path of life. A law student does not expect to be made a judge on his graduating, even with high honors. The generals of our armies are always tried men. Apprentices are not made foremen and managers as soon as they have completed their apprenticeship. Indeed, in every department of business, experience counts; but it is so easy, es-

pecially to honor students, to become excellent preachers, that experience is not needed to fill an important city charge. But here some one whispers, "What about Spurgeon?" Yes! Spurgeon was young enough when he began in London, and he continued brilliant to the end. But all are not Spurgeons, and we will gladly welcome another when we get him. Spurgeon, however, was not always equal, although he seldom failed to interest and instruct. This failure to interest is doubtless, in part, accountable for the practice of half-day hearing.

Many plans are suggested and tried as remedies. One suggests that conversion is needed. However, we are not sure that this would accomplish all that is wanted. It might secure some, but many at least of those who now only attend one service are excellent Christians. Indeed holiness does not consist in frequency of church attendance, but in walking with God, and a true Christian must do that more out of God's House than in it. Then what about the country Christian, who can seldom get more than one service on a Sunday, and often not one in some weeks.

Some preachers and church managers adopt a variety service in the evenings. Much and fine music, short, pithy addresses on current topics, etc. All good enough in their way, but not, it is to be feared, greatly to the edification of God's people, or likely to convert the sinner. A service should be to worship God, not please an indiscriminate audience; and therefore while the audience may be large at such a variety service, it will be found to be a different kind largely from one at an ordinary diet of worship.

Some preachers, we are informed, make the morning service specially an ordinary service for worship, putting much thought into the discourse as an exposition of some truth of Scripture; and the evening service is made more evangelistic. Such would naturally, it seems to us, augment the evil, as those who preferred the thoughtful discourse would be likely only to attend when such a discourse would be heard, and others would attend the other service. These are some of the plans suggested, and to some extent acted upon, with the result in some cases of large audiences, although largely different ones at each diet, and in other cases of as small, if not smaller audiences, than formerly. Is there then no cure? It is not yet secured at any rate. The matter is very ably handled in an article in this month's Homiletic Review, and there another suggestion is offered. It is to the effect that one of the regular services be abolished—say the morning one—and substitute a Sabbath school session for all church goers. The preacher then having only one discourse to prepare besides the preparation of the Lesson for Sunday school, would be able to put more labor upon his work and better results would follow. We have heard something like this hinted at in conventions, and the writer has often advocated the attendance at Sunday school of both old and young, as he feels convinced that an hour's true study of the Word will be more conducive to true Spiritual growth than the listening to even an eloquent oration on a Scriptural theme. Such a plan would encourage the study of God's Word at home and that would be a distinct gain every way. And this in turn would tend to deepen home religion, which is really what is needed ere God's House can be greatly desired. The Psalmist's delight in God's Law was doubtless the reason of his great love for God's House. It is not likely that half-day hearing would be less common, but in time it would doubtless be less common, and a more stalwart Christianity would be certain to be fostered by a systematic and constant study of the Word.

To him nothing is possible who is always dreaming of his past possibilities.—Carlyle.

Literary Notes.

"Harum-Scarum Joe," by Will Allen Dromgole, is a pretty little story of the West. It tells of a murder, though it is not in the least sensational, and of how a wrongfully accused lad, the hero of the story, is acquitted. The book is bound most daintily in green, and the paper and printing are excellent. Dana Estes & Company, Boston.

The Western Presbyterian comes to us from Winnipeg. It is a handsome paper, published twice a month; and is of course, specially devoted to the interests of Presbyterianism in Manitoba and the great West. Rev. R. G. MacBeth, M.A., is the editor, and this fact guarantees a bright, well written paper. We wish the Western Presbyterian a very prosperous future.

Queen's Quarterly for October contains the conclusion of an article on "Philo and the New Testament"; articles on "Plan Sociology," "The Prophet Jeremiah—the Man," "The Best Sea Story Ever Written," and "Lightning Rods." "Early Records of Ontario" is continued from the July number, and "Current Events" is of interest to all. This bright magazine of Queen's University is always well printed and presents a uniformly desirable appearance.

Christianity Without the Conscience.—By the Rev. James Tait. (Montreal: The William Drysdale Co.) The author of this book not only believes that the world is in a very bad way, but also that the Church is at present in danger of making things worse instead of better. The burden of his song is that indicated by the title; the conscience or the moral element is being dropped out of modern life or pushed into the background. It is quite true that we are always in danger of looking at things in a superficial way and measuring them according to mere worldly standards; hence the aim of the true prophet or preacher is to awaken the conscience and to make men feel the need of divine help in fighting the battle of life. Our author's general theme is therefore one with which we can heartily sympathize, and no doubt readers who may be uncertain as to the meaning of details will catch the general drift. We can only hope that it may stimulate some to reflect more seriously upon the undoubted evils of lawlessness in society and shallowness in the Church. So much as to the general theme, as to details there is a certain carelessness, e.g., "most fools," Carlyle would say. This, of course, is the Thomas Carlyle referred to on page 58; perhaps the spelling, Cockneigh, is intentional, but it is not the general one, but rests upon a particular etymology of the word cockney. The treatment of the matter is desultory; a little more system and thoroughness would have done no harm. Conscience is certainly not opposed to the careful consecutive working out of a subject. In practical affairs, such as social corruption, conscienceless corporations, leniency to murderers, weak, sentimental theories, the strong denunciations scattered throughout the book may serve a good purpose; but statements such as "George is a fraud, etc.," "In spite of possible denials, Darwin's object in life was to underpin the negations in which he had been indoctrinated, and if possible by science, falsely so called, to knock the bottom out of the Sacred Scriptures," are not likely to help much in the discussion of great social and theological questions.

Mr. Thomas Christie, son of Dr. Christie, M.P., has been ill for some days in the Royal Victoria Hospital, suffering from an attack of appendicitis. Mr. Christie is reported as progressing favorably.

# The Inglenook

(For Dominion Presbyterian.)

## A True Thanksgiving Hymn.

### An Incident of the "Bonnie Brier Bush."

It was a bright Thanksgiving morning, clear and frosty, as I, with many others, wended my way to the village church to offer praise and thanks to the Giver of all good. The Frost King had been abroad during the night, robbing the earth in white attire and fringing the trees with snowy pendants that gleamed like diamonds in the sunshine. As our minister spoke of the many reasons each one had for thanksgiving my thoughts flow down the street to a humble abode where an aged Christian was being sorely tried in the furnace of pain. Cancer had done its deadly work in one eye, necessitating its removal a few days previous; and, knowing the agony she was enduring, in my human ignorance I said to myself, "There is one woman at any rate who has not much to be thankful for."

Prompted partly by curiosity and partly by a desire to carry what comfort I could to this afflicted friend, late in the afternoon I made my way almost reluctantly to her humble dwelling. There are times, and this was one of them, when one stands utterly helpless in the presence of humanity, not daring even to touch the fringe of its heavy mantle of suffering.

The door was opened by her son, a strong, well-built, genial man, who motioned me into a little room off the sitting-room. Here in the snowiest of caps lay a poor, wrinkled face almost hidden by a bandage which covered the disfigurement. The honest, toil worn hands, that had bravely worked and fought through fifty years of widowhood to bring up a family on a bush-farm, were folded on the white coverlet. All that loving hearts and hands could devise for her comfort had been done. I was very glad to hear that she had rested a little during the night and in consequence was feeling easier.

"How are you, Mrs. M.?" I asked, not knowing very well what to say.

"Ach, I've much to be thankful for," she replied. "The Lord has been very merciful to me."

All the cheering words I had intended to leave with her vanished at the sight of her peaceful face. The Great Comforter had spoken to her soul and nothing remained for me but to sit at the feet of this aged saint and drink in the living sermon.

"I was thinking before I came in that you had very little to be thankful for, Mrs. M." I remarked, but before I had finished speaking she interrupted me by repeating: "The Lord has been very merciful to me. There were days when I thought I would see that I couldn't thole the pain any longer; but the Lord gied me far mair strength for ma time o' need than I deserved." Her eye filled with tears as a memory of those dark days came over her, and she said sadly: "But I often think it will mak' my life goy dark."

"Well, Mrs. M.," I said, "you are an old lady now, and it cannot last long. Perhaps the darkness here will make your home on the other side all the brighter when you reach it."

"Maybe it will, an' it canna' last lang noo. I've often thoct that I was na' thankfu' enough for my eye an' so God took it away. It's a' for the best an' He must have seen that

I needed it. I often think when I'm lying here an' the pain's verra bad o' the young minister in the Bonnie Brier Bush (I read it before I took sick an' I liket it weel, it was just the way the folk talked in the parish I cam' frae), hoo's mither telt him aye tae speak a guid word for Jesus Christ, an' gin He offers ye the cross ye'll no refuse it, for He aye carries the heavy en' Himsel'. It's a' true an' it's been a great comfort tae me."

Tears stole down my cheeks as I quietly took leave of that brave, noble woman who was patiently, yes even joyfully, bearing such a heavy cross and trying to speak "a guid word" for the Master; and I thought how strangely the scent of the Bonnie Brier Bush had been wafted across the sea to cheer this darkened life with its blessed sweetness. Many were the voices raised to heaven that day, but I knew that from one heart at least there ascended a true thanksgiving hymn.

Another year of endurance was appointed her; and then the cross was exchanged for the crown of life.—H.

## "They Say."

By Ella Wheeler Wilcox.

Have you heard of the terrible family  
"They?"

And the dreadful venomous things they  
say?

Why, half the gossip under the sun.  
If your trace it back you will find begun

In that wretched House of "They."

A numerous family so I am told,  
And its genealogical tree is old;  
For ever since Adam and Eve began  
To build up the curious race of man,  
Has existed the house of "They."

Gossip-mongers and spreaders of lies,  
Horrid people whom all despise!

And yet the best of us now and then,  
Repeat queer tales about women and men,  
And quote the House of "They."

They live like like a lord and never labor,  
A "They's" one task is to watch his neighbor,

And tell his business and private affairs,  
To the world at large they are sowers of  
tares—

These folks in the House of "They."

It is wholly useless to follow a "They"  
With a whip or a gun, for he slips away  
And into his house where you cannot go,  
It is locked and bolted and guarded so—  
This horrible House of "They."

Though you cannot get in, yet they get out  
And spread their villainous tales about;  
Of all the rascals under the sun

Who have come to punishment never one  
Belonged to the House of "They."  
—Youth's Companion.

A Crouch-End Sunday-school teacher received an amusing answer from a promising pupil on a recent Sunday. "What," she asked, 'did Naaman say when he was told to bathe himself in the river Jordan?' The unexpected reply came without a moment's hesitation: "He said, 'Is thy servant a dog that he should do this thing?'"

## "It Might be Worse."

By Helena H. Thomas.

"I confess that I rather dreaded to visit her," said my friend, "for during her early married life, she was one of those overcareful housewives who give all under their roof a feeling of the reverse of restful. I found her, however, so greatly improved that I gladly would have prolonged my stay. I puzzled not a little over the calmness of my hostess in meeting what would in other days have vexed her sorely; but I did not learn the secret of the change until on the eve of my departure, I said: 'Your home is a haven of rest these days.'

"Now I did not intend to let slip 'these days' but, though readily understood, they gave no offense, for they called forth the laughing rejoinder.

"You need not blush for hinting at the truth, for I, too realize that my home was not restful during the first years of my married life; and I can not find words to express my gratitude that my eyes were opened before it was too late to bring sunshine into it.

"I did not venture an apology for my thoughtless words for they had given a hint of my true feelings. So I merely said, 'Do tell me what about the change.'

"I will cheerfully,' rejoined the one so greatly changed, 'even if it is rather humiliating that I first saw myself, my foolish habit of fretting over trifles, when I was brought in daily contact with an ignorant cook, who was such a sunny creature that I took pleasure in going into the kitchen. Besides, I wanted to see if the smiles did not sometimes give place to frowns. I soon learned, however, that she was hopeful and cheery under all circumstances.

"If company came unexpectedly when things were the reverse of what she would have liked, or the grocer failed to put in an appearance, it was always met by, 'It might be worse!'

"She was such a constant rebuke to me that I one day asked her how she came to meet everything so bravely. Then she told me that she had been bound out to a woman who 'jawed from mornin' till night.' She said her mistress so worried the life of 'the best man that ever lived,' that he took to drink, and that her only son ran away.

"But," said Kate, with a merry laugh, "her jaw was worth a sight to me, for I was that contrary I begun to be just the other way, 'n' when things went all in a heap I laughed 'n' says as how it might be worse. So I kept on a sayin' it, 'n', plaze God, I'll say it so long as he lets me live."

"After a time," continued my hostess, "this veritable sunbeam married, and I lost sight of her for a while. Then I heard that her husband, who was a mason, had fallen from a high building, and had barely escaped with his life. I went immediately to poor Kate, with no other expectation of finding her, for once, the reverse of sunny. But, greatly to my surprise she came forward to greet me with so beaming a face that I jumped at once to the conclusion that if here had been an accident it must have been of a very trifling nature, but before I had time to inquire, Kate began, as if telling me some good news, to tell how her husband had fallen and broken his right arm and two ribs.

"But, Kate, how can you talk of it in such a light-hearted way?" queried I, a bit rebukingly; "I fear Mike will be laid up for months, and that is a serious matter, to my way of thinking."

"Sure 'n you are right!" was the cheery answer, "but all the same, I'm so thankful that ugly fall didn't knock the breath clean out o' his body that I'm not thinkin' o' how we're goin' to live. It's a bit unlucky, to be sure, but it might be worse, you know."

"As the years rolled on Kate's sweet spirit was sorely tested in many ways, but she faced every trial with a cheery, 'It might be worse!' and in justice to her I must confess that the change you note in me was brought about by the bright example of my humble Irish servant; whose motto all would do well to adopt."

### The Robin's Lunch Party.

Mr. Robin Redbreast was up early that morning. "It's going to be a beautiful day," he thought. "I believe I'll give my lunch party. Ever since the Oriole came I've meant to, and here weeks and weeks have fled. The summer 'll be gone before I know it." So he hopped about and flew about to invite his guests. First he must secure the one in whose honor the lunch was to be.

"Mr. Baltimore Oriole," he began, and the Oriole, who prided himself on wearing the colors of nobility, twisted his neck and preened his yellow feathers. "It would give me pleasure to have you lunch with me this afternoon at two. I will invite a couple of select friends to meet you—Miss Humming Bird and Mr. Sparrow, just a cozy party of four."

The Oriole rather demurred at the Sparrow. "I didn't suppose that family was very select," he said.

"Why, they're English," the Robin replied anxiously.

"Yes, they're English, but decidedly middle class. However we can't keep up all the distinctions in this country," he sighed. "May I ask who your caterer?"

Robin Redbreast was much in a flutter by this time with all these high-bred airs and he only caught at the first letters of this strange word. "There won't be any cat there, at least I hope not!" His voice was shrill with fear.

"I said ca-ter-er," the Oriole corrected in his most lofty manner. "Perhaps you don't have such persons here, but they are the ones who provide swell lunches, set the tables, take all the trouble off you."

"Oh!" Mr. Robin exclaimed, overjoyed to find himself in the fashion, "indeed I have a ca-ter-er as you call it. She's the dearest little girl in the world, and in her home they call her 'Bessie,' though sometimes I've heard another name that sounded like 'Darling.'"

The Oriole was mollified by this and accepted the invitation with a really winning grace.

"I've forgotten to tell you where the lunch will be served," said Robin. "Do you see the house on the hill? Our table will be that broad window-ledge where the window is open and the lace curtain is swinging behind."

Then he flew off to find the Humming Bird. She said, "I'll be only too pleased to come, but you won't mind if I'm a little restless and flutter about between the courses? As a family we're rather nervous, you know."

Mr. Robin politely protested that her nervousness wouldn't upset them in the least, if they might only have her beautiful presence.

The Sparrow was simply delighted to be asked in such fine company. He was used to being snubbed. Really the Robin had made the Sparrow's acquaintance on this same window-ledge, and thought him not such a bad fellow after all. Bessie, the Darling, had scattered crumbs for the evil and the good alike.

Mr. Robin was promptly at hand to receive his guests, and very proud of the lunch, as indeed he had good reason to be. There was bread buttered, a bit of meat, cake—two kinds, a raisin, a half dozen fresh raspberries and some sweet liquid that had been ice cream.

"Quite foreign dishes," the guest of honor condescended to say, "and a pleasing change from our own cuisine." He bowed to Miss Humming Bird. "Your health, madam," and together they put their bills in the cream.

The Sparrow had hard work not to be greedy among so many good things, but by great self control he did not discredit his host.

When scarce a crumb was left for politeness, there was a movement of the window

curtain. Miss Humming Bird whizzed off to a tree near by and the Oriole was visibly disturbed.

"Don't be alarmed," said the Robin joyously. "It is only my ca-ter-er, and she wouldn't hurt a fly."

Sure enough, the curtains parted and a dear little girl smiled through the opening. Then she gently laid four lumps of white sugar on the birds' table.

Miss Humming Bird was back at her place in a flash, and they all said, "She is a darling, indeed."

"Your lunch has been a decided success," Mr. Baltimore Oriole declared as they took leave, which made Mr. Robin Redbreast very happy.

But nobody was happier than the caterer.—N. Y. Evangelist.

### Autumn.

Hail, golden harvest days! Ye bring reward

To honest labor; tune glad hymns of praise To Him who crowns the year with mercies.

Ye. Proclaim God's faithfulness to all who toil. In faith and hope; who in the morning sow

Their seed, and ne'er withhold the careful hand

Till they receive the increase. Ye assure This hoping, trembling, disappointed heart That, though ofttimes e'en summer days are sad

With rain, though spiritual harvests be Delayed, God's promises can never fail; But to the waiting soul he shall appear, And, like the mellow autumn sunlight, shine In benediction on the ripened fruit.

—Marcus Marlow.

### The Animal Parliament.

"I must say," the elephant, with a snort, opened the meeting, "that I get a great many cakes and apples from the children that ride on my back, but sometimes a piece of nasty tobacco is thrust into my mouth, or a sharp-pointed pin or tack."

"I shall choke with indignation," said a forlorn-looking cat, "if I don't get a chance to tell how the boys have drowned my dear little kittens, set dogs on me, and tied tin cans to my tail."

"Cats don't have all the troubles in the world," snapped a lean dog with a hunted look in his eye. "The two-legged creation wants soda-fountains at his elbow, but expects us to get through dog-days without water, and then they cry 'Mad!' if we only open our parched mouths. Then there is the awful agony of being cut to pieces alive on the vivisector's table."

"But think," whinnied the horse, "of being overloaded and whipped, and of being driven uphill and down without a drop of water, until you are ready to fall, and then left to stand shivering in winter maybe with your hair clipped, and your tail cut down to a stump."

"And think of being left over night in a cold draught, with a cat in the room, and then being expected to sing like a nightingale the next day," chirped the canary.

"My dear madam," piped in another bird, "that's nothing to having your eggs stolen by collectors, or your mother and father butchered to furnish plumes for ladies' hats."

Then the butterflies began to protest against having pine stuck through their bodies, to increase "bug" collections; the sheep and hogs groaned about the cruelties of the stock trains; until the man who was listening became so ashamed to hear any more that he hurried away to tell all the boys and girls to cultivate a respect for the rights of animals.

—Christian Endeavor World.

### One Busy Girl's Way.

In the room of a girl friend the other day we noticed something which especially interested us. To the pin-cushion, which occupied the central position on her dresser, was pinned a short poem, evidently clipped from some newspaper. And the poem happened to be the "Recessional," which everybody knows about, but comparatively few people know.

Now a pin cushion is not the place where one expects to find a poem, however grand or beautiful, and we looked to our friend for an explanation.

"I always have something I especially want to know pinned to my cushion," she said, smiling, "and when I'm brushing my hair or adjusting a collar-button, I just glance over the lines. Before I know it I have the whole committed to memory, and then I remove it and place something else in its stead."

Now this girl, as we happen to know is a very busy girl, a stenographer in a law office, an earnest church worker, a favorite with other young people, and we had been surprised to hear her spoken of as "so well-informed." We wondered how she found time to acquire her information, but the pin-cushion revealed the mystery. She had learned the art of utilizing the minutes.

Do not mistake the sentimental for the spiritual.

### His Face Was His Own.

Professor Blackie used to form a very picturesque feature in the streets of Edinburgh, with his long hair falling in partalarch ringlets over his shoulders. He very much enjoyed telling this racy anecdote on himself. One day he was accosted by a very dirty bootblack with his "shine yer boots, sir?" The professor was impressed by the filthiness of the boy's face.

"I don't want a shine, my lad," said he. "But if you'll go and wash your face, I'll give you sixpence."

"A 'richt sir," was the lad's reply. Then he went over to a neighboring fountain and made his ablutions. Returning, he held out his hand for the money.

"Well, my lad," said the professor, "you have earned your sixpence. Here it is."

"I dinna want it," returned the boy with a lordly air. "Ye can keep it and get your hair cut."

An Italian professor has invented, according to L'Italia Marianara a device for detecting the approach of a vessel at sea. It is based on the principle of the telephone. The device is styled "wireless telephony." A portion of the apparatus is located in the conning tower, and a second piece of the mechanism, or the receiver, is secured to the ship's side below the water line. Water is a better conductor of sound than air, and it is said that the cadence of the screw of an approaching steamer at a distance of seven kilometers (about 1-3 miles) will affect the receiver and that the sound will be intensified by a part of the apparatus sufficiently to be very distinct in the conning tower. American naval experts are watching the test with interest.

Do you know how Tennyson came to write his beautiful "Crossing the bar." He had been very ill, and one day, when he was convalescent, he was sitting grumbling. Suddenly his nurse said to him: "You ought to be ashamed of yourself, Mr. Tennyson; you ought to be expressing your gratitude for your recovery from a very bad illness by giving us something, by giving it to the world." He went out and straightway wrote "Crossing the bar," and brought it to the nurse as a peace offering."

## Ministers and Churches.

### OUR TORONTO LETTER.

Two topics have held the attention of Presbyterians for the past week. The first has been the Century Fund. The Presbytery met on Thursday last, out of the usual order, but specially arranged to suit the time of the General Agent of the Century Fund.

The morning sederunt—that is the orthodox word, I believe, though why "sitting," or better "session," would not do as well is beyond me—was devoted to the ordinary business. Some of the business caused considerable discussion. The interminable question of the supply of vacant charges was up, and was again deferred. So will it be while any reform proposed interferes with the patronage exercised by any individual, and while the body of Presbyterians are apathetic. Half of them do not care a jot, if one may interpret by action, how the vacant pulpit is supplied.

Certain nicely worded resolutions were read and ordered to be entered upon the record. The inevitability of the resolutions, if a man dies, or leaves the bounds, or has a fever, somewhat takes away from the intrinsic value of the thing. But it is always gravely received, and, we presume, copies are duly sent to the parties concerned. Do they make any use of them?

It was evident that the interest of the day centred in the afternoon discussion of the Century Fund. So interested were the members that they did not adjourn till half an hour after the time set for a dainty little lunch, which the young ladies from three of the congregations had provided for the members of the court. We did see one grave doctor of divinity who only put in an appearance at the luncheon, but he stood alone.

Dr. Campbell's address was a clear statement of the plan, according to which it is proposed to carry out the canvass for contributions. The disposition of the sum contributed, of the motive underlying the great movement and of the end to be served by it all. Of the excellent address we heard the third head to most profit. We could wish nothing better for our Church than that the Moderator, as he goes to and fro for the next two years, shall succeed in teaching his children to look upon this movement as he now looks upon it. He takes it to be an opportunity given us to acknowledge the goodness of God to us as a Church. Shall we take this tide in our spiritual affairs, or miss it?

Dr. Campbell begins active operations at once in Toronto. We heard that he had a meeting with the ministers, and that a plan of campaign has been mapped out. This in addition to the grouping of congregations, which was done in the afternoon. The General Agent spoke in two of the city churches on Sabbath—in Bloor Street in the morning and in Westminster in the evening.

Another topic of interest was the proposed resignation of the minister of St. James Square, the Rev. L. H. Jordan. This came as a thunderbolt out of the blue, for the work has been progressing favorably there, and it was hoped that it might long continue. But Mr. Jordan has long cherished the desire to resume his studies in Comparative Religion, and the opportunity is now given. Mr. Jordan will be missed by many outside the circle of his congregation. He is one of the most courteous and kindly of men. We have heard him speak when provocation was great, yet we have not heard one discourteous word. Such men, in the day when hard words are freely bandied about, are sadly missed, when they go from us. But Mr. Jordan does not go till May next.

The Presbyterian ministers resumed their Monday morning meetings last week. From these meetings the gulf reporter is debarred, and he must glean his report from talkative members, or from a meagre report furnished by the Secretary. The former is more spiced, the latter more correct, and he chooses accordingly. From the list of subjects proposed the mornings should be profitably spent. Some of them are:—"The limits of legitimate liberty," "The province of faith and reason," "The permanent results of nineteenth century civilization," "The Prophet's Message," and so on. They do not intend to go to sleep between the hours of eleven and one on Monday morning.

The Parkdale congregation have taken time by the forelock, and on Thursday last asked the Presbytery to arrange for the induction of Rev. A. L. Geggie, whom they have called from Truro, N.S. The Presbytery of Truro has not yet considered the call, and will not till the 24th instant, but it was agreed to meet in Parkdale Church on Tuesday, the 7th November, at 8 o'clock in the evening, to induce

Mr. Geggie. The Rev. Armstrong Black will preach the induction sermon, Rev. Wm. Patterson will address the minister, and Rev. L. H. Jordan will address the people. All this, of course, anticipates the action of Mr. Geggie and the Presbytery of Truro.

No less than four of the missions in the vicinity of Toronto asked that they be supplied by students from Knox College during the coming winter. Meantime there are ordained men of excellent standing for whom no work has been found. Ought our church courts to yield to this demand for untrained men, when often the ground of the application is that they cost less?

Rev. John McEwen, who has for the past two years visited the Presbyterian patients in the hospitals, was reappointed for another year with an increased salary, by the Toronto Presbytery.

Rev. Dr. Campbell was present at the regular meeting of Toronto Presbytery held October 12 in Knox Church. Arrangements were made for a most thorough canvass of the congregations composing the Presbytery in regard to the Century Fund. Fifteen groups of congregations were made, and one member of the Presbytery was chosen from each group and charged with all details for the proposed canvass.

The Executive Committee of the Home Missions of the Presbyterian Church met last week in their offices. Those present were:—Dr. Warden, convener; Dr. Robertson, Toronto; Dr. Armstrong, Ottawa; Dr. Samerville, Owen Sound; Rev. M. McLean, Belleville; A. A. Scott, Carleton Place; A. Findlay, Barrie; Alex. McGillivray, Toronto. Claims for mission work done during the past half year in Ontario, Quebec, Manitoba, British Columbia and the Klondike, to the amount of \$10,000, were passed and ordered to be paid. Drs. Robertson, Warden and Armstrong were appointed a committee to visit the theological colleges and address the students in the interests of the missions, and also to visit and consult with the missionary societies in the several colleges. The next meeting was appointed for March 20, 1900.

### WESTERN ONTARIO

Rev. J. S. Scott, of Hespeler, has been lecturing on Germany.

Rev. Wm. P. Walker, of Montreal, occupied the pulpit of Knox Presbyterian Church, Binbrook on Sunday afternoon, October 8.

Rev. A. H. Drumm, of Port Elgin, occupied the pulpit in Cooke's Church, on Sunday evening, October 8, Rev. Wm. Patterson having gone to Chicago.

Dr. and Mrs. Lockhart entertained the choir of the Hespeler Presbyterian Church in a very enjoyable manner on Thursday evening of last week.

Anniversary services will be held in St. Andrew's Church, Arraprior, on the 22nd inst. Rev. Dr. Herridge, of Ottawa, will preach.

The Chatham Presbytery accepted the resignations of Rev. J. P. McInnis, of Puce, and Rev. Mr. Mustard, of Kent Bridge. Rev. A. McGregor was inducted into the pastorate of the Comber Church.

Rev. Mr. Cranston has started a series of special discourses on Sunday evenings on Bible characters. On Sunday evening he preached on Adam and next Sunday will speak on Cain and Abel.

Mr. J. C. Eckford, convener of the S.S. committee of the Presbytery of Bruce, conducted services in the Burgoyne and Dunblane Presbyterian Churches, October 15, dealing specially with the work, aims and methods of Sunday school work.

The Ladies' Aid Society of Central Presbyterian Church, Hamilton, is preparing a fine treat for music-lovers. The organ, which has been undergoing extensive repairs and improvements, will be re-opened with a grand concert on October 30th.

At the meeting of Guelph Presbytery on Monday, Rev. J. S. Scott of Hespeler, formally accepted the call to St. Andrew's Church, Brantford, and he will preach his farewell sermon on the 29th instant. Rev. Mr. Johnston was appointed Interim Moderator.

The ninth anniversary services in connection with the Zion Presbyterian Church, Cedar Grove, were held on October 15 and 16. Rev. John A. Clark, of Cowan avenue Presbytery, Toronto, conducted the forenoon and evening services, while Rev. W. Blair, of Markham, preached in the afternoon. On Monday evening tea was served at the church, followed by an entertainment by the Sherlock Male Quartette.

Rev. John Chisholm, who for the past ten years had been pastor of Dunbarton and Melville Presbyterian Churches, has accepted a unanimous call from Kempsville Presbyterian Church, and will leave in a few days for his new field of labor.

The worshippers at St. Andrew's, Stratford, are already finding the improvements in their church adding greatly to their convenience and comfort. Last Sunday the Rev. Thos. Cosgrove, M.A., of St. Mary's, preached at both services, Mr. Pantou occupying Mr. Cosgrove's pulpit.

The anniversary services of the Drayton Presbyterian Church were held on October 5. Rev. J. B. Mullen, of Fergus, preaching three excellent sermons. The evening service was held in the Methodist Church, so that all might have an opportunity of hearing Mr. Mullen.

A novel entertainment, called the Ogilvie Social, was given on a recent evening at Mrs. Graham's, Fort William, and proved a decided success. The local reporter says:—James Ogilvie's manager sent his besting to the happy gathering in the shape of a twenty-five dollar cheque.

The auxiliary of the W. F. M. S. of Knox Church, South London, held its annual thank offering meeting yesterday afternoon. The programme was unusually interesting, the important feature being a most stirring address by Rev. W. J. Clark, to which he gave the title "Common Sense in Missions."

The annual fall rally of the Hamilton and Wentworth C. E. Union was held October 9 in the McNab Street Presbyterian Church, Hamilton. Mr. E. M. Giehrst, Union Secretary, occupied the chair, and Rev. Dr. Fletcher conducted the devotional exercises. The programme was that suggested by Dr. Clark at the late convention at Detroit, "A Forward March."

The only business before the Chatham Presbytery on Wednesday was the resignation of Rev. Mr. Mustard, of Kent Bridge and McKay's Corner, on account of the ill-health of his wife. The resignation was accepted with regret. Rev. John McInnes, Thameville, was appointed moderator of the session. Rev. and Mrs. Mustard left the same day for Colorado.

Seldom has the Fort Elgin Presbytery Church seen such large audiences as those that attended the anniversary services there on Sunday last. The preacher of the day was Rev. A. J. McGillivray, M.A., of London, who delivered two earnest, thoughtful and practical sermons, in addition to an excellent address to the S.S. children and young people in the afternoon.

Rev. Dr. Warden has received a letter from Mrs. Smith, wife of Rev. J. Fraser Smith, the well-known Presbyterian missionary who is at present stationed at Mhow, India. It was dated September 15, and reported that Mr. Smith had been seriously ill, and was still in a critical condition, having been unconscious during the two weeks preceding the time of writing. It was their intention, should he be spared, to spend the winter in Europe. It is doubtful whether Mr. Smith's health will permit his resuming missionary work in India in the future.

The Haldimand County Women's Christian Temperance Union held its fourth convention in Caledonia on October 5. Delegates from the various Unions throughout the county held their morning session in the Baptist Church. The following officers were elected by ballot: President, Miss Mackinnon, Caledonia; Vice-President, Mrs. J. Scott, Hagersville; Rec. Secretary, Mrs. Campbell Cayuga; Cor. Secretary, Miss Wilson, Caledonia; Treasurer, Mrs. Grant, Cayuga; Auditor, Mrs. Burns, Caledonia. The afternoon session was held in the Methodist Church and the evening meeting in the Presbyterian.

Rev. Dr. Lyle, of Hamilton, presided October 11 at a meeting of the Executive of the Augmentation Committee of the western section of the Presbyterian Church. Claims from various parts of the Presbyteries in Ontario, Quebec, Manitoba, Northwest Territories and British Columbia were received, amounting to nearly \$15,000. These were passed and were ordered to be paid. The lists of grants for the next six months were revised. From the reports read it was seen that the progress of the work during the past year was very satisfactory. This was especially the case in Manitoba and the Northwest, where a large number of congregations had become self-sustaining and others would become so after April 1. The blank left by these, however, would be more than filled by the number of mission stations which would be raised to the status of congregations.

**MONTREAL**

Thanksgiving Day will be observed by services in the Episcopal churches.

A scheme is on foot to establish a hospital at Point St. Charles.

Many of the churches held their Thanksgiving services last Sunday.

The Rev. Prof. Scribner, D.D., preached in the Maisonneuve Presbyterian Church on Sunday evening.

The Rev. J. L. George, M.A., lectured in his own church last Friday evening on "Across the Great Pond."

Knox Church choir provided the programme of a concert at the Sailors' Institute last week.

The Ladies' Aid of Chalmers Church gave their annual concert last evening (Tuesday). The programme was choice.

The W.P.D.C.T.C.A.A. will hold its annual field day on October 24. This will be the first field day of the association.

A few of the Presbyterian churches will hold service on Thursday morning. In a number of the churches Thanksgiving concerts will be given in the evening.

At the close of the evening service in the Maisonneuve Church last Sunday, a congregational meeting was held for the election of three elders. Mr. Palmer, Mr. A. Loney and Dr. Kerr were chosen.

The Corporation of McGill University met last week and heard the annual report. The number of students in attendance in each of the faculties is large, and compares favorably with former years.

W.P.D.C.T.C.A.A. is, being interpreted, The Wesleyan, Presbyterian, Diocesan and Congregational Theological Colleges Athletic Association. This association is presumably amateur, although that fact is not specified in the letters which indicate the title.

The Rev. Adam Murrman was on Thursday evening last installed as pastor of Zion Congregational Church. Before the installation service a council of Congregational pastors of the city, together with a lay representative from each church, was held to formally consider and approve of the call.

Dr. Peterson expects that Lord Strathcona will be home about Christmas to formally hand over the Royal Victoria College to the University, and to assist in unveiling the statue of Her Majesty. The Royal Victoria College for Women will become a constituent part of the University, and will, as soon as the constitution is effected, rank jointly with the faculty of arts as one of the faculties of the University.

The McGill University annual sports were held last Saturday, and in the large crowd of spectators were observed many of the city ministers. Mr. Morrow, of the Presbyterian College, was the only Theological College athlete entered. He won two of the chief events amid great enthusiasm. The Rev. Prof. Cousairat, D.D., who had the gratification of seeing his son win the one mile bicycle race, the Rev. Dr. Barclay, and the Rev. James Patterson, were present.

Last week the death occurred at his home on Lower Lachine road of Mr. John Fraser and his wife. They were among the oldest settlers, Mr. Fraser having been born at his late home in 1829. Mrs. Fraser died on Monday and Mr. Fraser followed her on Thursday. They were members of St. Andrew's Church, and the Rev. Dr. Hill conducted the funeral services. The late Mr. Hugh Fraser, who founded the Fraser Institute, was a brother of the deceased gentleman.

The congregation of Taylor Church celebrated the fifth anniversary of the opening of the new church by holding special services on Sunday. The Rev. Dr. Warriner, of the Congregational College preached at the morning service, and the Rev. A. J. Mowatt, of Erskine Church, preached in the evening. Under the pastorate of the Rev. W. D. Reid, this congregation has continued to grow. The growth has been rapid and evident. Since Mr. Reid's induction in June of last year, one hundred and seventy-one members have been added to the congregation, making the total number of communicants now four hundred and eleven.

On Thursday and Friday of last week the Provincial Teachers' Association held its convention. About three hundred and forty teachers were in attendance, and a lively interest was shown in the meeting. Many papers were read, which had been prepared with great care, and which were helpful. At the social feature of the convention on Thursday evening in the High School, the Rev. Principal MacVicar, D.D., Chairman of the Montreal Protestant School Board of School Commissioners, spoke of the desirability of

raising the standard of teaching in the Province, and also the qualifications of the teachers.

The Presbyterian Association met in the parlor of Stanley Street Church on Monday morning. Among those present were the Rev. Doctors MacVicar, Amaron and Thomson, and the Rev. Messrs. Fleck, Dewey, Mowatt, George, Patterson, King, Duclos and Bruneau. The Rev. R. P. Duclos was elected President and the Rev. J. L. George Secretary. During the winter it was proposed to consider the following subjects: "Systematic Benevolence and the Century Fund," "The Washington Presbyterian Council," and "Ministers' Week's Work," and also to hold conferences for the discussion of the subjects, "Work and Worship in the Twentieth Century," and "The Protestant non-church going population of Montreal."

**QUEBEC**

Next meeting of Quebec Presbytery will be held at Richmond, on 12th December.

Arrangements were made at last meeting of Quebec Presbytery for the ordination of Messrs. E. Curly and J. Rey. Licentiate, for French work within the bounds; and it was decided to continue the election of commissioners to the General Assembly by rotation.

The Presbytery of Quebec expressed their approval of the reduction of grants to French congregations and preaching stations as fast and as largely as circumstances and the interests of the work will permit, but disapproved of the adoption of a fixed rate of reduction to be enforced in such case.

At last meeting of Quebec Presbytery, encouraging openings in French work were reported from St. Cyrien and Grande Mere, and the following appointments were made for English mission fields, viz.: Rev. A. O. MacRae, Ph.D., to take Megantic; Rev. C. E. Lobb, to Scotstown; Rev. G. F. Walker, to Valcartier; and Mr. Wm. Miller, to East Angus and Dadswell.

The Rev. Dr. Campbell, Moderator of the General Assembly, Agent for the Century Fund, was heard by Quebec Presbytery in relation to that fund. The Presbytery cordially thanked Dr. Campbell and pledged themselves to aid him in the great undertaking. For the better working of the scheme within the bounds, the Presbytery was divided into six groups of congregations and stations. The following are the conveners of the respective groups: Quebec group, Rev. D. Tait; Three Rivers group, Rev. J. R. McLeod; Inverness group, Rev. J. M. Whitelaw; Richmond group, Rev. Dr. Kellack; Sherbrooke group, Rev. W. Shearer; Compton County group, Rev. J. M. MacLennan.

**MARITIME PROVINCES.**

A moderation in a call to St. David's Church will be held shortly.

Rev. P. K. McRae, of Earlton, has accepted the call to Baddeck Forks.

Rev. J. D. McGillivray is supplying Dufferin Mines.

The Presbytery of Truro will hold a S.S. convention at Lower Stewiacke, on November 21st.

A new church was dedicated at Cleveland, C.B., on the 8th inst. Rev. A. McMillan is pastor.

Rev. E. Scott, editor of the Record, preached to his old congregation in New Glasgow last Sabbath.

Rev. J. F. McCurdy, of New Richmond, lost his barn and its contents by fire while attending the meeting of Synod.

The N.B. Sunday School Association held its convention at St. Stephen this week. Mr. Alfred Day, of Toronto, is expected to be present.

The new Presbyterian Church at Chipman, N.B., was opened on October 1st by Rev. J. M. Johnson, of Antigonish. By the help of "Century Fund" enthusiasm it is hoped that the debt will be paid off in two years. Rev. D. Clark is pastor.

The oldest minister in the Maritime Provinces is the Rev. James Bennet, D.D., of St. John. He was ordained on July 16th, 1842. So far as the list published goes he is also the "Father of the Presbyterian Church in Canada."

The Provincial S.S. Association of P.E.I. was held last week. Prof. Hammill was in attendance. Prof. Hammill says that Presbyterians in Canada do not lead in Sunday school work as they do everywhere in the States.

**OTTAWA**

Thanksgiving service in Bank Street Church will be conducted by Rev. Thurlow Fraser; and the children's service next Sunday by Rev. Rae, of Toronto Junction.

Last Sabbath was Children's Day at Stewardson Church, when the pastor, Rev. R. Herbinson preached a practical discourse, illustrating his remarks by means of charts and objects. The church was beautifully decorated with grain, fruit and flowers.

Rev. Robt. Eadie, of Bethany Church, preached a sermon brimful of patriotism last Sabbath morning. In the present war, he said, Britain was quite justified. He deplored the idea that the war was forced by England in order to satiate a greed for territory. He was sorry to see the outbreak, but hoped for and prophesied the triumph of the British arms.

**EASTERN ONTARIO.**

A successful social was given by the Ladies' Aid of the Glebe Presbyterian Church, Ottawa, October 12, at the residence of Mrs. C. M. Woodburn. The pastor, Rev. J. H. W. Milne, occupied the chair. A large sum was realized by the event, which will be devoted to purchasing a new furnace.

The Provincial W.C.T.U. Convention meetings at Ormstown last week were decidedly successful. They were held in the McDougall Hall, which was well filled at all the evening sessions. The speakers were Mrs. Sanderson, the President; Miss Eyster, of California; Mrs. Edwards, of Montreal; Mrs. Nutting, Mrs. Dunsmore, Mrs. Foster, Mrs. Craig, and Miss Dougall.

Rev. W. S. MacTavish, B.D., of Deseronto, conducted services in the church at Burnbrae on the 15th inst. The large congregation listened with closest attention to the practical and earnest exposition of the Word. The contributions were very liberal, and will assist materially in clearing off the small debt which still remains upon the Church. During the eight years which Rev. John Moore, B.A., has been laboring at Burnbrae he has become very strongly entrenched in the affections of his congregation.

Special services in connection with the reopening of Knox Church, Black's Corners, Renfrew County, were held on Sunday. The day was fine and large congregations were present at both services, which were highly successful. The Rev. Dr. Smith, of Queen's University, Kingston, conducted the services and delivered an eloquent and impressive sermon. The recent improvements to the church consist of new stained glass windows, new doors, new pews, carpets, pulpit, and upholstered pulpit chairs, all of which gave a fine appearance to the interior of the church. The congregation has been making progress of late and deserves congratulation.

**NORTHERN ONTARIO.**

The Rev. J. L. Robertson, of Merriton, preached in the Presbyterian Church, Orillia, on Sunday evening, October 3. He is pastor of the church which was destroyed over a year ago and is endeavoring to raise sufficient money to replace it. A considerable sum was subscribed by Orillia Presbyterians.

The convention of the Barrie Presbyterial W.F.M. Society, held on October 4, was the most successful in the history of the organization. The reports concerning the different branches of the work were all very satisfactory; especially encouraging was the treasurer's report, showing that more than the amount required had been raised. This meeting will doubtless prove a stimulus to the different societies.

At the annual meeting of the Bradford Auxiliary, W.F.M.S., held October 19, the following officers were elected for the ensuing year: President, Mrs. A. McLean; first vice-president, Mrs. Jas. Faris; second vice-president, Mrs. E. Garrett; recording secretary, Miss Ada Faris; assistant secretary, Miss L. Moore; treasurer, Miss P. Henderson; corresponding secretary, Miss J. Henderson. The annual thank-offering meeting, which is open to the public, will be held in the Presbyterian Church on Tuesday evening, Oct. 24th, when Rev. Mr. Pogue, of Stayner, will deliver an address.

Rev. M. H. McIntosh, retiring pastor of the Mount Pleasant Church, Vancouver, has been tendered a farewell social by the members of the choir and congregation.

## British and Foreign

The church has lost an attached supporter by the death of Mr Robert MacGeagh, J.P.

More trouble is said to be brewing in Samoa, the Matafians being incited to another rebellion.

In 396 congregations the contributions to the Sustentation Fund are behind last year's figures.

Professor Orr hopes that the union of the U. P. with the Free Church will be accomplished in November, 1900.

The ministerial semi-jubilee of Rev. A. McLaren Young, of Southend Church, Campbelltown, has been celebrated.

An inventor in Austria claims to have designed a telegraphic apparatus, capable of transmitting 80,000 words an hour.

Dr Colquhoun, extreasurer of Glasgow, who pleaded guilty to embezzling over £50,000, has been sentenced to five years' penal servitude.

Inverness High Church (Dr. Norman Macleod) has been re-opened after improvements, including a new ceiling. The cost has amounted to over £1,800.

The mission services in Islay, conducted by Rev. John McNeill, have proved very successful, crowded congregations gathering at every place visited.

Dr. James MacGregor, of St. Cuthbert's Church, Edinburgh, has been granted six months' leave of absence in order that he may winter in a warm climate.

The Queen handed new colors to the Seaforth Highlanders at Balmoral. The present is said to have been the wettest autumn Her Majesty has ever experienced in Scotland.

Through the efforts of the Association for Augmentation of Smaller Livings, the Stipends in eight parishes within Aberdeen Presbytery will this year be brought up to £200.

Dr. John Smith, of Broughton Place Church, performed the ceremony of laying the memorial stone of the new church which is being built in the Abbeyhill district of Edinburgh.

Rev. Thomas Bruce, Emeritus minister of Rhynie Church, died on Saturday at his residence in Aberdeen. Mr. Bruce was ordained in 1867, and retired from active work about a year ago.

The Duke of Argyll has conveyed to a public trust in connection with the Established Church of Scotland the historic ruins on the island of Iona. Steps will be taken to restore the cathedral.

Rev. Robert Taylor, senior minister of Upper Norwood Church, has just entered upon the jubilee year of his ministry. Mr. Taylor now resides in the West of London, and is an elder in Marylebone Church.

Rev. D. J. Martin, of Oban, and Rev. P. Macdonald, of Stornaway, who have been appointed to visit the mission stations in India, have been instructed to spend fifty days there and address fifty congregations.

Saturday has always been observed as Sunday in Baratarouga, in the South Pacific, owing to the mistaken reckoning made by the early missionaries. The Island Legislature has just passed a bill rectifying the matter.

The £40,000 needed to enable Westminster College, Cambridge, to be opened free of debt has been raised. The last £10,000 was quickly contributed in response to a conditional offer of £1,000 made by Mr. McLean, the official auditor of the Church.

There are at present on the mission field in Manchuria two ladies, one a descendant of the Howie of Lochgoin, who wrote "The Scots Worthies," and the other a representative of the family of Graham, of Claverhouse, the persecutors of the Covenanters.

## THE DOMINION PRESBYTERIAN

### EXCRUCIATING PAINS.

#### THE VICTIM A WELL-KNOWN AND POPULAR HOTEL CLERK.

After Other Medicines Failed He Was Cured by Dr. Williams' Pink Pills—Every Dose Counted in the Battle Against Pain.

From the News, Alexandria, Ont.

There is no more popular hotel clerk in Eastern Ontario than Mr. Peter McDonell, of the Grand Union Hotel, Alexandria. At the present time Mr. McDonell is in the enjoyment of perfect health, and a stranger meeting him for the first time could not imagine that a man with the healthy glow and energetic manner of Mr. McDonell could ever have felt a symptom of disease. There is a story, however, in connection with the splendid degree of health attained by him that is worth telling. It is a well known fact that a few years ago he was the victim of the most excruciating pains of rheumatism. Knowing these facts, a News reporter called on Mr. McDonell for the purpose of eliciting fuller particulars. Without hesitation he attributed his present sound state of health to the use of Dr. Williams' Pink Pills for Pale People. "I am," said he, "33 years of age, but three years ago I did not expect to live this long. At that time I was connected with the Commercial here, and as part of my duties was to drive the busses to and from the C.A.R. station, I was exposed to all kinds of weather and subjected to the sudden extremes of heat and cold. Along in the early spring I was suddenly attacked with the most terrible pains in my limbs and body. I sought relief in doctors and then in patent medicines, but all to no purpose; nothing seemed to afford relief. For two months I was a helpless invalid, suffering constantly the most excruciating pains. My hands and feet swelled and I was positive the end was approaching. My heart was affected, and indeed I was almost in despair when fortunately a friend of our family recommended the use of Dr. Williams' Pink Pills. I began using them in May, 1896, and had taken three boxes before I noticed any change, but from that time every dose counted. The blood seemed to thrill through my veins, and by the time I had finished the fifth box every trace of the disease had vanished. Ever since then I have been working hard and frequently long overtime, but have continued in excellent health. Whenever I feel the slightest symptom of the trouble I use the pills for a day or so and soon feel as well as ever. I feel that I owe my health to Dr. Williams' Pink Pills, and never lose an opportunity of recommending them to others suffering as I was.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade-mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**SELBY & COMPANY** 23 RICHMOND STREET WEST, TORONTO.

EDUCATIONAL PUBLISHERS  
SCHOOL AND KINDERGARTEN FURNISHERS  
BOOKBINDERS AND MANUFACTURING STATIONERS

**Meneely Bell** TROY, N. Y. and  
Company MANUFACTURE 177 Broadway,  
SUPERIOR CHURCH BELLS New York City

For 35 Years

## BELL ORGANS

Have been favorites for

School, Church and 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 BELL ORGAN AND PIANO Co., Limited**  
GUELPH, ONT.



### Guess what it is

It is the coffee that never fails to give absolute satisfaction.

The seal which it bears is a guarantee that its purity and strength have not been tampered with, and that it surely is

**Chase & Sanborn's**  
**Seal Brand Coffee**

## The City Ice Company, Ltd.

26 VICTORIA SQUARE

R. A. BECKET,

Manager

PURE ICE—Prompt Delivery.

# Health and Home

Apples are the cheapest and healthiest fruit to be used in the home. They may not be so pleasing to the taste, but are far more indispensable than other products of the trees and vines. It is said that the French have four hundred different ways of cooking apples. This alone, from a country noted for its fine cooks, should be enough to influence the housekeeper whose mind is often puzzled as to what to cook and how to cook it. The following are some recipes in which apples have a prominent part:

**Old-Fashioned Apple Pie.**—Pare, quarter and core tart apples. Fill the man full, sweeten, and grate cinnamon or nutmeg over the whole. Cover with an upper crust and bake.

**Apple Omelet.**—To one cupful of stewed apples, that have been sweetened, add a lump of butter and some powdered bread crumbs. To this add four well-beaten eggs. Fry in hot lard until a rich brown.

**Stuffed Apples.**—Select six large apples, and take out the cores. Prepare a filling of grated bread crumbs, a small lump of butter, sugar to taste, and a dash of cinnamon. Mash the mixture well together and stuff the hollow of the apples with it. Put them in a hot oven and let them bake until done.

**New Apple Pie.**—Pare and quarter half a dozen tart apples; put them in a porcelain lined kettle, with a cup of white sugar, a teaspoonful of cinnamon or nutmeg and a lump of butter. Over it all spread a sheet of thin dough, and cover with a quart of boiling water. Cover and let stew for forty minutes.

**Queen Apples.**—Peel sound, rather tart apples, and core them without quartering. Fill them with prepared cocoanut which has been soaked in milk. Place a lump of butter on top, tie each apple carefully in a cloth, and steam till nearly done. Remove carefully to a shallow pan, sprinkle with sugar and brown slightly.

**Frosted Apples.**—Select sound apples and put them on to simmer in water with a small piece of alum. Put them in cold water, and when the skins will peel off with the fingers remove them and dip the apples in melted butter. Then sprinkle with granulated sugar and bake in a slow oven. This will make a sparkling dish for dessert.

**Apple Compote.**—Put a cupful of sugar and one of water into a preserving kettle, adding the juice of one lemon. Boil five minutes, or until the scum rises, and remove it. Add six apples, pared, cored and quartered. Boil until nearly tender, and then bake in the oven. This is good either hot or cold.

**Apple Tapioca.**—Fill a good sized pudding dish with thick slices of sour apples. Sprinkle over them a little sugar. Take one-half a cupful of tapioca, which has soaked six hours in two cupfuls of water, add a small quantity of salt, pour on a little boiling water and cook for twenty minutes, stirring frequently. Pour over the apples, cover the dish and bake until done.

**Apple Shortcake.**—Pare, core and slice four fine, large apples. Drop them into boiling syrup and cook until soft, and then mash them well. Roll a sheet of plain pie crust in two thin layers. Lay one in the pan, lightly greased with butter, then lay on the second sheet, and bake in a hot oven. When done, separate the sheets and spread the apple sauce between the crust and also on top, and serve with cream.

**Scotch Eggs.**—Boil five eggs very hard, take off the shells and cover the whites with a veal forcemeat, highly seasoned. Brush them over with the yolk of a beaten egg, bread-crumbs them, and fry them a nice brown, and serve them whole with a little good gravy in the dish.

MERIT WINS THE SOUL  
THAT ACCOUNTS FOR THE GREAT POPULARITY OF

# "SALADA"

CEYLON TEA

Which has the merit of being absolutely Pure and free from all coloring matter and adulteration.

Sealed Lead Packets only.

All Grocers.

25c, 30c, 40c, 50c and 60c.

## GOD'S GENTLEMEN.

By REV. R. E. WELSH, M.A.

The Lust for Life, A Medicated Memory, God's Gentlemen, Good Men Out of Church, Interesting Sinners and Stale Saints, The Malady of Not Wanting, The Men who get on, Tenderfoot, Old too Soon, The Cynic and the Enthusiast, The Glamour of Life, Chambers of Imagery, The Dangerous Years, A Double Life, Where to Draw the Line, Exiles of the Church, The Escape from Oneself.

CLOTH, GILT TOP, \$1.25.

Upper Canada Tract Society,

102 YONGE STREET, TORONTO.

RICE LEWIS & SON  
LIMITED

BRASS and IRON  
BEDSTEADS

TILES  
GRATES  
HEARTHES  
MANTELS

Cor. King and Victoria Sts.  
TORONTO

SIX  
MONTHS  
FREE

.. FOR ..  
TEN  
MINUTES'  
WORK

Any subscriber sending us two new names for the DOMINION PRESBYTERIAN, accompanied by **Two Dollars**, advanced six months.

will have his subscription for this bright, newsy HOME PAPER

A few minutes any evening will accomplish the task.

We will send you sample copies on receipt of post card.

Collect One Dollar from each of the two subscribers, sending us the names and the amount.

Subscription Price **\$1.00** per year when paid in advance. **\$1.50** when not so paid.

The Dominion Presbyterian 232 St. James St., MONTREAL.

C. BLACKETT ROBINSON, Managing Editor.

(Continued from Page 653.)

**WINNIPEG AND WEST.**

The annual thank offering meeting of the Foreign Missionary Society of Westminster Church, Winnipeg, was held in the Sunday-school room of the church Oct. 3, at 3:30 o'clock. Rev. C. B. Pitblado gave an account of his visit to the Canadian Presbyterian Mission in Central India.

The Rev. J. A. Carmichael, of Regina, conducted the dedicatory service at Wamphrie Church on a recent Sunday. The church has been greatly improved and is now a comfortable place for worship. A stone foundation has been put under it and a porch added, the building has also been lathed, plastered and painted and new windows put in. The congregation feel justly proud of Wamphrie Church, the second sister congregation of Knox Church, Regina, and desire to thank Rev. J. A. Carmichael for all his services to it as a mission station; and Mr. Briggs and the members of the choir for their helpful services.

**HAMILTON.**

Rev. J. Young, M.A., is spending a week in vacation near Goderich.

The Rev. A. McWilliams, B.A., has been absent for some days at the sickbed of a sister in Seaforth.

Last Sabbath being the anniversary of the Eskine Church Y.P.S.C.E., the minister, Rev. J. G. Shearer, exchanged with Rev. H. S. Beavis, D.D., the President of the County C. E. Union, who preached at the evening service the annual service to the Endeavor Society.

The first convention for the deepening of spiritual life, under the auspices of the Canadian Keswick Council, was concluded on October 13th, having lasted for four days. Meetings were held each day at 4 and 8 p.m., one address being given at the afternoon and two at the evening meeting. The chief speakers were Revs. Dr. McTavish, Dr. Elmore Harris and Messrs. R. P. McKay, B.A., and G. J. Bishop, Brampton, and Mr. H. W. Frost. The burden of the addresses was (1) The need of the deepening of the spiritual life, seen in the sins and weakness of the average Christian life. (2) The privilege of being delivered from these sins and weaknesses and of living a life of prevailing victory, peace and fruitfulness in the form of Christy faith. (3) The condition of attaining to this higher life, viz. (a) The conviction, confession and forsaking of all that hinders; (b) Full and unreserved surrender to the control of the indwelling Holy Spirit; (c) Abiding by faith in Jesus Christ. The attendance was large, considering that no special efforts were made to advertise the convention, and that no speakers of renown or from a distance were present; and no announcement was made of the particular men who were to address the various meetings. The local men who had charge of arrangements and who presided at all the meetings were Revs. W. H. Wade, F. E. Howitt and J. G. Shearer, B.A.

In Springburn, a new parish church has just been opened, the Rev. Dr. Marshall Lang officiating. For the last three years the congregation has raised \$5,000 for church extension, and the membership has increased from 715 to 1,290. The Rev. J. H. Dickie, M.A., is minister.

**THE INGREDIENTS OF THE....**

**COOK'S FRIEND**



are equal in quality to those of the highest priced brands on the Market.

It is sold at a more moderate price and therefore the more economical to use. It is best to buy and best to use.

**J. YOUNG,** (ALEX. MILLARD.)  
**THE LEADING UNDERTAKER**  
Telephone 679 359 Yonge Street

**THE DOMINION PRESBYTERIAN**

**Wernicke Elastic Book Cases.**

ONE BOOK was a bigger library than most people had before the invention of printing. They used to chain a book in a public place, and the populace consulted it like we do the directory in a corner drug store.

But in these days of many books at low prices every intelligent person has a few. Some may think they have too few to justify a bookcase.

That is because most bookcases are intended only for quite a large number of books.

No matter if you have but few books you can start your Wernicke now. It will protect what books you have, keep them clean, easily accessible, and is always attractive.

No matter how many books you add to your library, the Wernicke will always accommodate them. And aside from its adjustable features, it is the best you can buy.

If you don't want it after you have seen it, say so and get your money back.

SEND FOR FREE DESCRIPTIVE BOOKLET.

**The William Drysdale Company,**

Publishers, Booksellers, Stationers, Etc.

232 St. James Street, Montreal.

**Testimony of the Scriptures Regarding Wine and Strong Drink**

By SIR J. WILLIAM DAWSON

Price, Twenty Cents

MONTREAL

E. F. GRAFTON & SONS

**A KODAK or CAMERA**

has become a valuable and artistic companion. All styles and prices kept, and all information cheerfully given.

Catalogues Free:

W. B. BAIKIE,  
2257 St. Catherine St.

Montreal...

**A FEW DROPS**

of flavoring make all the difference. They determine the success or failure of your cooking.

If you always use

**Greig's Crown Extracts**

the success of your cooking will be assured.

Every flavor is absolutely pure and of the greatest strength.

Sold by high class grocers everywhere.  
GREIG MANFG. CO., Montreal

**FOR SCOTCH FOLK**

**Guild Scotch Readings** 28 of them for 25c (Words and Music)  
**Auld Scotch Songs** 71 of them, 25c.  
**The Scot At Home and Abroad** (Pamphlet—by JOHN IMRIE, Toronto, Can. Full of Humor, Pathos, Patriotism and Poetry, 25c.  
**Braw Scotch Pictures** 3 for 50c each.  
Send Complete for List of Pictures. Send Cash or Stamps to **IMRIE, GRAHAM & CO.,** 31 Church St. TORONTO, CAN.

**ST. MARGARET'S COLLEGE (TORONTO.)**

A High-Class Residential School for Girls. Only Teachers of the highest Academic and Professional standing are employed.

Modern Equipment. Thorough Supervision. Re-opens September 12th, 1899.

For prospectus, apply to **MRS. GEO. DICKSON,** Lady Principal, Corner Bloor Street, and Spadina Avenue.

**St. Andrew's College**

"CHESTNUT PARK" TORONTO.

A HIGH class residential School for boys will be opened in Toronto in SEPTEMBER next. "Chestnut Park" the residence of the late Sir David Macpherson has been secured as the home of the school. The highest standard of excellence both as to class-room work, and home influence will be aimed at. Only masters of recognized academic and professional standing will be employed. For prospectus apply to REV. GEORGE BRUCE, D.D., Principal.

**"GLEN MAWR."**

Cor. Spadina Ave. and Morris St Toronto.

**School for Young Ladies.**

Pupils prepared for the universities.

For prospectus and information apply to

MISS VEALS, Principal.

**Presbyterian Ladies' College**

OTTAWA.

This College is under the care of the General Assembly and of the Synod of Montreal and Ottawa

All its departments, Literary, Music, Art, Education Commercial, Etc., are under carefully chosen and efficient teachers.

Special attention given to the Home Department.

The College as now equipped is worthy of the name it bears. Enquiry welcomed.

For prospectus and particulars, apply to

**REV. Dr. ARMSTRONG,** Director

Established 1889

**BELLEVILLE BUSINESS COLLEGE**

Students have a larger earning power who acquire their Business preparation under our efficient system of training. Four high-class courses of study, French and German optional. Students may enter at any time.

Write for Calendar **J. FRITH JEFFERS, M.A.,** Principal

**COMMUNION ROLLS**  
**Baptismal Registers**

**DONALD BAIN & CO.,** Stationers, Toronto.  
25 Jordan Street.

**THE BAIN BOOK AND STATIONERY CO.**

(Successors to Jas. Bain & Son)

**HEADQUARTERS FOR PRESBYTERIAN CHURCH AND S. S. REQUISITES**

Sunday School Libraries sent on the "on approval" plan. Write for terms, etc.

96 Yonge Street, Toronto