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## MARRIAGES.

At the residence of the bride's mother on Sept. 16th, by the Rev. James Hastie, Elizabeth, daughter of Mrs. Wm. Conibear, to George Arthur Bush, both of the South Branch, Township of Cornwall.

On Sept. 18th, 1901, at the residence of the bride's parents, 13 Pearl street north by Rev. H. Martin, Nellie Owen, daughter of Wm. Pitt, to Thomas C. Blinky.

By the Rev. Dr. Fraser, in Hamilton, on Sept. 18th, at the residence of the bride's father, Morris S. M. Long to Carrie Louise McDonald, youngest daughter of ex Ald. W. J. McDonald.

At Valleyfield, Que., on Sept. 11th, by the Rev. J. E. Ducloux, B. A., David Henry Sparrow, of Huntingdon, to Miss Louisa Alice Adams, of Valleyfield.

At the Manor, 90 Gilmour St., Ottawa, by the Rev. D. M. Ramsay, on Tuesday Sept. 17th, Roger Beatty to Martha Eva Benson, daughter of Wm. Benson.

In Toronto on Sept. 12, by the Rev. John Neil, Miss Kate V. Lindsay, daughter of the Rev. P. Lindsay, to Wm. Ernest Barnes, of Enderby, British Columbia.

At Ottawa, on Sept. 12, at 209 Daly ave., by the Rev. D. M. Ramsay, Gordon F. Madsen, of Montreal, to Muriel B. Mutchmor, youngest daughter of the late Alexander Mutchmor.

## DEATHS

On Sept. 20, 1901, Thomas Lindsay, late Secretary of the Toronto Astronomical Society, in his 47th year.

At Claremont, Ont., on Sept. 16, Mrs. Catherine Milne, Do's widow of the late George Milne, aged 90 years.

Suddenly, on Sept. 14, at Woodbridge, Ont., Dr. J. C. Thom, in his 64th year.

On Sept. 16, at Quebec, Elizabeth Dods Drysdale, widow of the late David Sin Bisset.

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## Note and Comment.

The Belgian Government is drawing up a bill providing for the total suppression of Sunday newspapers.

The Kirk of Scotland seems just now to have a plethora of ministers. For the vacant parish of St. James, Clydebank, Dumbartonshire, there are over 50 applicants.

Dean Farrar says:—"Give me the children of the nation, and in twenty years England will be sober." Dr. Parker says:—"Convert the young to total abstinence and in one generation England will be evangelized."

The Russian government, prompted by the Greek Catholic Church, continues its persecution of evangelical Christians, in the southern part of its European domain. The matter is before the Evangelical Alliance of Great Britain for action.

Lord Mount Stephen has intimated his intention to make provision for permanent pensions, or annuities, of £16 each for from 25 to 30—as may be required—aged and infirm persons resident within the parishes of Mortlach and Glenrines, Banffshire.

America's revised version of the Bible, after being held back for 14 years, has just been placed on sale. A striking feature is the restoration of the word "Jehovah" wherever "God" or "Lord" appears, and the use of "sheol" for "grave," "pit" or "hell."

The longest bridge in the world is the Lion Bridge, near Sangang, in China. It extends 5¼ miles over an arm of the Yellow Sea, and is supported by 300 huge stone arches. The roadway is 70 feet above the water, and is enclosed in an iron network.

In Montreal the large marble slab, which for many years marked the site of the old St. Ann's market, and the parliament buildings of over a century ago, has been added to the collection of historical relics stored in the Chateau de Ramezay. It states that the market was erected in 1851.

As regards sobriety, Ontario more than holds her own, not only with the other provinces, but also with the State of Maine, where prohibition has been in force for half a century. In Maine the arrests for drunkenness during the years 1890-95 were 253 per thousand, while in Ontario for the same period they were only 195 per thousand. And still there is room for improvement in this regard in the Premier province.

A bill conferring the municipal franchise upon women has passed both houses of the Norwegian parliament, and will become law. Under the new law, a woman is entitled to vote if she pays taxes upon an income of at least 300 crowns (71) in country districts, or 400 crowns (\$108) in cities. In case of a husband and wife who have all in common, the wife is entitled to vote if the husband pays taxes upon an income of at least 300 crowns in country districts, or 400 crowns in cities.

There will be many changes in and additions to Queen's staff (Kingston, Ont.) next season. There will be assistant professors in English, philosophy and modern languages. New professors in Latin and mining engineering, and a lecturer in practical mathematics will also be added.

General satisfaction is expressed at the action of the British Government in appointing a commission of experts of the highest class to investigate thoroughly Professor Koch's theory concerning the transmission of tuberculosis. It is expected that it will result in much benefit, not only to the medical profession but to humanity in general.

According to the arrangements being made the coronation of King Edward next year is to be really British. Foreign Sovereigns, and representatives of foreign States, will accompany the King and Queen to the Abbey, but the grand feature will be the presence of prominent members of every British Colony, and a small contingent of troops from each Colony.

Ireland has been visited this summer by many English and American tourists. One of them hired a "car" in a Tipperary village, and was startled to learn that the driver's name was Oliver Goldsmith. "I rather fancy I have heard your name before," he remarked dubiously. "Sure your honour speaks the true world," was the proud response, "for I've been driving this car more than 25 years."

The Scottish American says:—"There has been a remarkable increase in the attendance at the Winona, Ind., Bible Conference, which is under the guidance of Rev. Dr. Chapman, of the Fourth Presbyterian Church, this city. During the past six summers it has grown from 36 to over 3000. Last summer there were about 500 ministers present, this summer not less than 1000. It will be necessary to enlarge the auditorium and build more hotels to accommodate the increased attendance."

In Egypt one can go anywhere without fear of molestation, for the Egyptian police, organized by British officers, are an admirable body of men. In Upper Egypt he will meet with small garrisons of fifteen or twenty men, commanded by a young British officer, and he knows that should any riot break out this handful represents the might of the British Empire. The work that England has done in policing the country, and in securing justice to the fellahin, can never be over-estimated.

Mr. G. R. Maxwell, the popular representative of Burrard, says the Vancouver World, has received some excellent photographs of scenes in the North, which were taken by Mr. J. McArthur, who conducted a Government survey party in the North. Mr. Maxwell treasures one of the pictures, for it contains Mt. Maxwell, which was discovered by Mr. McArthur in July 1900, and was named after the member for this district. It is situated between the White river and Alsek waters in the southwestern part of the Yukon district.

According to Mr. T. P. O'Connor, Mr. Jeremiah Curtin, the translator of Sienkiewicz's "Quo Aadis?" is probably the greatest living philologist and folk-lorist. He speaks Russian and most of the Slavonic tongues as fluently as a native Slav. He, of course, knows French, German, Italian, Spanish, and Hungarian; he has written several works on the folk-lore of Gaelic Scotland and Gaelic Ireland; he has written with equal knowledge of the languages and the folk-lore of several of the Indian tribes; and altogether he is able to make his way through seventy or eighty languages.

The Lady Dufferin Fund, named for the noble wife of Lord Dufferin 16 years ago, then Viceroy of India, was established to secure medical and hospital treatment for women of India, who for generations had endured frightful tortures in the name or pretense of healing their physical maladies. Nearly 350 hospitals and dispensaries have been established, all under the care of women physicians, graduated from the best medical colleges of England, with the help of 400 assistant surgeons and trained nurses. Over 1,500,000 patients are now treated yearly, and hundreds of natives are being educated as doctors and nurses.

In consequence of Queen Victoria's death her chaplains in Scotland have had all to be re-appointed by the King. No less than eight Presbyterian ministers held office as Royal chaplains. It is a much-coveted position, and highly prized after being obtained, though it may be said to be purely honorary, seeing no salary is attached. When a royal chaplain was summoned to preach before the late Queen, however, he always received a sum of money which a great deal more than covered his expenses in attending. Then the chaplain who officiated on Sunday, either in Crathie Church or in the "Service Room" at Balmoral, was nearly always invited to stay at the Castle from Saturday till Monday. He dined with the Household in Waiting on Saturday, and with the Queen on Sunday.

The success of the Glasgow Exhibition is known to all the world. In such a centre of population and managed with business capacity it could hardly have proved a failure, but the returns are likely to exceed the most sanguine expectations. At a meeting of the Executive Council on the 4th inst. it was reported that up to that time the drawings from season tickets and gate money amounted to £195,000. One of the Glasgow magistrates in a recent speech said that he believed the surplus from the Exhibition would be something between £80,000 and £1,000,000. Referring to this statement a member of the Executive, who seemed to speak from a knowledge of the accounts, said that even the extreme figure thus mentioned might become modest. With such a prospect before them, the management contemplates reducing the price of admission to sixpence during the closing weeks. Glasgow is to be congratulated on the financial success of its Exhibition. The surplus in 1888 was £54,000.



## The Quiet Hour.

### Joseph Sold Into Egypt.

S. S. Lesson.—Oct. 6. Genesis 37: 12-36.  
Golden Text.—Acts. 7: 9. The patriarchs moved with envy, sold Joseph into Egypt; but God was with him.

Come, and I will send thee . . . Here am I . . . So he sent him . . . and he came, vs. 13, 14. "Is not all this full to overflowing of a yet loftier theme? Our Lord never wearied of calling Himself the Sent of the Father. There is hardly a page in the Gospel of John in which He does not say more than once, 'I came not of Myself, but My Father sent Me!' Thus it became a constant expression with the New Testament writers, 'God sent forth His Son;' 'The Father sent the Son to be the Saviour of the world.'"—Meyer.

Come now . . . and let us slay him, and cast him into some pit, v. 20. How quickly the evil seed of jealousy had sprung up and ripened into a plot of murder. The time was when the brethren might easily have quenched the feeling that lay like a tiny spark in their bosom and stayed its progress. Instead of doing this they cherished it and soon the breath of a favorable opportunity fanned the spark into a fierce and consuming flame. "The lust, when it hath conceived, beareth sin: and sin, when it is full grown bringeth forth death." (Jas. 1: 15, Rev. Ver.) Not a single germ of sin should be allowed to alight and remain in the heart. To permit it to do so is almost certain ruin. Sooner or later it will acquire a power that we cannot break. The smallest germ of sin would be dreaded, as we dread the germ of an infectious disease. At the first appearance of sin we should seek instant cleansing in the precious blood of Christ.

And Reuben . . . said, Let us not kill him, v. 21. Shakespeare pictures the working of conscience in one of the murderers sent by order of Richard III. to destroy the Duke of Clarence. Brought face to face with the crime to be done, the man was checked by his conscience and when his companion urged him to disregard this inward monitor, he replied: "I'll not meddle with it; it is a dangerous thing; it makes a man a coward; a man cannot steal but it accuseth him; he cannot swear but it checks him; . . . 'tis a blushing, shamefast spirit, that mutinies in a man's bosom; it fills one full of obstacles; it made me once restore a purse of gold that I found; it begs any man that keeps it; it is turned out of all towns and cities for a dangerous thing; and every man that lives well endeavors to trust to himself and to live without it." (King Rich. III., Act. 1. Sc. 4.) Reuben listened to the voice of conscience and it would not permit him to stain his hands with innocent blood. Long afterwards, when the brethren stood before Joseph in Egypt, he was glad that he had obeyed his conscience. And no satisfaction can be sweeter to us than to know that our conscience approves of our deeds.

And Reuben said . . . Shed no blood, but cast him into this pit, v. 22. Reuben, though he listened at first to conscience, "had not the courage of his convictions, and dared not brook the scorn of his comrades by standing up for the innocent. He tried by a roundabout process to save Joseph while he saved himself. He knew the right, but dared not resist the wrong. He had not the making of a martyr, of a man, in

him. He had not yet learned the monosyllables of conduct, the 'yes' and 'no' of morality; and in learning them, and in taking short steps on the path of duty, there is more difficulty, perhaps, than in doing heroic deeds. The daring to say 'no,' the taking of the first few steps, because the right is right, are harder than the climbing of the scaffold stair at the end. The longest and most heroic march is made up of single steps from humble duty to humble duty, the heroic being just the next step at some point after humble ones. One courageous word from Reuben might have saved Joseph; but the word was not spoken, and Joseph must suffer."—Dr. Armstrong Black.

### Besetting Sins.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily that we sometimes doubt whether we really have any power of self-control remaining or any trustworthy loyalty to God and duty. It is no excuse for us, but it is comforting to remember that everybody else is feeling similarly and that our Heavenly Father understands the situation even better than we do. It is a strong temptation to make special excuses for such sins. Sometimes and to some extent this is proper. For example, he who, like so many, has inherited the desire for strong drink, certainly has in that fact a special use for committing that sin. He is not to blame for the hereditary taste which he cannot help having. It is his misfortune and not his fault. But this excuse is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others. Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to him so that his presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.—Helpful Thoughts.

Friends, cast your idol into the furnace, melt your mammon down, coin him up, make God's money of him, and send him coursing. Make of him cups to carry the gift of God, the water of life, through the world—in lovely justice to the oppressed, in healthful labor to them whom no man hath hired, in rest to the weary who have borne the burden and heat of the day, in joy to the heavy-hearted, in laughter to the dull-spirited. . . . What true gifts might not the mammon of unrighteousness, changed back to the money of God, give to men and women, bone of our bone, and flesh of our flesh!—George Macdonald.

### The Weekly Prayer Meeting.

The small attendance at the weekly prayer meetings in Presbyterian Churches—and probably in the churches of other denominations as well—is frequent cause of remark and complaint. Only a moiety of the membership—a faithful few, so to speak—put in an appearance at the Wednesday night services and too often young people are conspicuous by their absence. The inference is inevitable, that if the mid-week prayer meeting service is to be taken as a gauge of the spiritual life of the Church, then there must be a good deal of deadness and formalism in many Presbyterian congregations.

This is not a pleasant or encouraging view to take of the prayer meeting question. The mid-week prayer service should be a very pleasant and a very profitable service, especially to the Church members—a blessed truce in the wearying, worrying battle of life, in which professing Christians can turn aside for a little while from those material things which so often prove burdensome and vexatious, and gain strength and comfort by holding communion with God and holding converse about those things that concern the higher and future life. Those who attend the prayer meeting expecting to get a blessing are rarely disappointed. There is no valid reason why the large proportion of the Church membership should not share in that blessing. They do not share in it because they are absent.

Why are they absent? Perhaps if they seriously asked themselves the question they would, in a majority of cases, be unable to give any other reason than indifference or thoughtlessness. Absolute inability to attend would probably apply to a comparatively few cases.

Not only do those Christians who neglect or refuse to attend the weekly prayer meeting miss the blessing themselves, but their absence in no small degree discourages and sometimes paralyzes the efforts of those who are faithful in their attendance and anxious to contribute their share towards rendering the services pleasant, attractive and profitable. Perhaps it would have a good result if these regular absentees would seriously try to answer the question: "Why do I not attend the prayer meeting?" Perhaps pastors also err in not occasionally pressing upon their people at the Sunday services, the duty and the importance of attending the mid-week prayer service. One thing is certain, a large attendance at the prayer meeting would encourage and gladden the hearts of many pastors who feel disappointed and chilled at the little handful of people and the array of empty seats which greet them on the week evening prayer meeting. Why should not church members realize it to be their duty—if they cannot be animated by any higher motive—to encourage their pastor in this way?

Sometimes professing Christians attempt to excuse their absence from the prayer meeting by pleading that the service is too formal, that only a few are asked to take part in the prayers, and that they get tired hearing the same voices night after night. There may be something in this view, but at whose door does the fault chiefly lie, if not at the door of those who are conspicuous by their absence when they might and should be



present? The pastor would only be pleased to have them present and delighted to know that they would be willing to take some part in rendering the service attractive and profitable.

This leads up to the consideration that something might be done to make the prayer meeting more attractive—and by attractive we do not mean sensational or exciting; for religious services of all others should be devoid of anything in the line of sensationalism. As the majority of prayer meetings now conducted the chief burden rests upon the pastor—he must not only preside but is literally held responsible for the whole service. We believe that in the great majority of cases the pastor should preside, though occasionally it might work well for the pastor to take a seat in the pew and throw the responsibility of conducting the service on his elders and others. But it is throwing too much burden on the pastor to expect him to prepare an address every week. Christian men who are even in a moderate degree possessed of speaking talent should be expected and required to make their voices heard in speaking as well as in praying. In this way the prayer meeting might be made an excellent training school for Christian workers, buried talents might be unearthed, and the rank and file of the membership would be taught that they have more responsibility for the attractiveness and profitability of the prayer meeting than mere formal attendance, encouraging as even that might be.

The mid-week prayer meeting should be *par excellen* the people's meeting, in which the hour could be filled in by hearty singing, short, earnest petitions and three to five minute addresses. Long prayers and long addresses kill prayer meetings. They sometimes kill conferences, synods and assembly meetings. Let pastors try this plan—throw a larger measure of responsibility on their people for the conducting of the prayer meeting service, and impress them with the fact that it is as much their duty to be present as it is that of the pastor, or the elders, or the faithful few who rarely fail to be there. It is time professing Christians wiped out the astonishing spectacle of their pastors bravely fighting the devil and all his angels, while those who should joyfully rally to their support stand back with their arms folded and fail even to give God's ministers an encouraging cheer.

**Prayer.**

Our Father, we come to thee with overflowing hearts, our mouth is opened in renewed praise. Help us to be truthful, noble, courageous, kind, and in every way like Jesus Christ. May we do our worldly business in an unworldly spirit. Though we are in the midst of the week, yet may we anticipate the Sabbath and hear its voices of music and feel its hallowing quiet. Lord, make our whole life a Sabbath. Give us rest in the midst of labor, and divine elevation amidst the distractions of an uncertain and unsatisfying world. May we ever remember the cross and experience the cleansing grace of Christ in our hearts. Then shall we be delivered from evil; thou wilt clothe us with white linen, and there shall be no stain upon us forever. Amen.—Selected.

**Our Young People**

**"This Grace Also,"—Topic for Oct. 6.**

Scripture Reference: 2 Cor. 8: 7-9.

**GIVING AND BEING.**

BY REV. FRANCIS E. CLARK.

Here is a lesson that raises simple giving to the high plane of the most exalted graces. Faith, Eloquence, Knowledge, Zeal, Love, Paul enumerates these five, but there is a sixth that is worthy of a place by their side. "This grace also"—the grace of Benevolence. It is worthy of its noble companions.

In one sense it is better than them all, because it is the proof and test of all. It proves, as Paul says, "the sincerity, also, of your love."

This is a great thought that is worth the whole hour devoted to the meeting. What we give is a test of what we are.

If a man has faith in the coming kingdom, let him show it by what he gives to hasten its coming.

If he is eloquent, let him prove that his eloquence is not the froth of words by his self-sacrificing gifts.

If he has knowledge, let him show that it is not a mere superficial matter of the head by giving from the heart.

If he has zeal, let him test its unselfishness by unostentatious giving.

If he has love, it can be proved not by words, but only by deeds.

Then the apostle, in the last verse of our lesson (1 Cor. 8: 9), holds up the blessed example of our Lord, who in just this way showed the fullness of the graces that He embodied. He had all, and He gave all. He possessed in fullest measure and perfection faith, knowledge, utterance, zeal and love, and He proved it by giving them all for us. . . . "Though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

In us as in Him "may this grace also" abound.—Christian End. World.

**God Will do the Rest.**

BY MARGARET E. SANGSTER.

You are face to face with trouble!  
No wonder you cannot sleep.  
But stay, and think of the promise—  
The Lord will safely keep,  
And lead you out of the thicket,  
And into the pasture land;  
You have only to walk straight onward,  
Holding the dear Lord's hand.

Oh! face to face with trouble,  
Friend, I have often stood,  
To learn that pain hath sweetness,  
To know that God is good.  
Arise and meet the daylight!  
Be strong and do your best!  
With an honest heart and childlike faith  
That God will do the rest.

**For Daily Reading.**

- Mon., Sept. 20.—Establishing truth. 1 Cor. 1: 27-31; 2: 1-5
- Tues., Oct. 1.—Is the Gospel free. 1 Cor. 9: 7-14
- Wed., Oct. 2.—The benefits of giving. Matt. 6: 19-21; Luke 6: 38
- Thurs., Oct. 3.—All is blessed. Mark 12: 41-44
- Fri., Oct. 4.—Giving with regularity. 1 Cor. 16: 1-7
- Sat., Oct. 5.—Love and gifts. 1 Cor. 13: 1-7
- Sun., Oct. 6.—TOPIC. "This grace also." 2 Cor. 8: 7-9. (Giving.)

**Young Men and the Church.**

All our churches are trying to reach and help the young men. It may be well for the young men themselves to remember that they have some duties toward the church. The following suggestions have been made on this subject, which will be found applicable to young women as well as young men in every one of our churches:

1. Remember that no matter how young or poor, or ungifted, he is a partner in the church, that is his church. Like his home, it should be spoken of as "My Church." Do not be a religious tramp, have a church home, and let love no less than a sense of duty and responsibility, hold each one to loyalty and interest in his own church.

2. In the activities of your Christian life, put your church before any and all other organizations, of whatever nature. If any other society, no matter how excellent its views and works, steps between you and the church, you will lose your spiritual power in the church and in the other organization which has crowded out the church. The man who feels that the church does not need him, is the very man who needs the church. Put the church first, and you will have more power for good elsewhere.

3. Seek some personal way of building up the church, and of manifesting your individual interests in it. Seek its advancement. Do not be contented with paying your pew rent. Invite others to church; interest yourself in its work. Let it be known that you can be depended upon at all times for your part wherever the church needs you, and begin now. In Christian power is strength; he who begins soonest wins soonest. Let Christ make the most of you in the particular church in which he called you. Begin at once to be an active Christian, and you will grow into a strong Christian. So your work for the church shall help you, and your growth in the grace and strength shall help the church.—Michigan Presbyterian.

**The True Resting Place.**

Let us abide in the shadow of the great Rock and cultivate the grace of quietness. A Christian life is not all work, or all seed-sowing, or all conflict; much less is it all bustle and worry. We must find time to think—to pray—and to commune with our Master. A soldier cannot be always on the march; he must renew his strength in rest. Life would wear us out if we did not sometimes find that "our strength is to sit still." Some of you are tired out and wearied; bathe your aching heads in the cool shade beneath the everlasting Rock. Some of you are footsore and need a bit of rest; many of you with weary limbs and weeping eyes have struggled up a hard and flinty pathway, and are ready to cry out, "Oh blessed, loving Master, just let me come in under the Rock!"—Rev. Theodore L. Cuyler, D. D.

"Communicating"—that is what the quaint language of our Bible calls giving. And, indeed, giving is the highest kind of communication men can have with one another.

## Our Contributors.

### The Relation of Elder and Minister to the Sunday School.

BY J. B. H.

To my mind the Sunday School, as every organization of the Church, being under the control and authority of the Kirk Session, the minister should have supervision, but should not be expected nor required to take an active part in its work. We Presbyterians, expect much from the pulpit ministrations of the minister, and, therefore, he should be relieved of any other work than preaching and conducting Divine Service on the Lord's Day. If, however, the minister can find time to occasionally visit the Sunday School, thus satisfying himself, by talks with the Superintendent or teachers and examination of the scholars, that the doctrines of the Church are being inculcated and progress made in teaching the Word of God, such visits are very essential and most advantageous, while those engaged in the work of the Sunday School are encouraged, and often, in a quiet way, given valuable hints for improvement.

The ideal position for the Minister is to be a connecting link between the Church and the Sunday School; he should pray for the teachers and scholars in the services of the Church that the Holy Spirit would guide them into all truth; and in his visits urge the scholars to decide for Christ.

As the Sunday School is the nursery of the Church and from its ranks the workers of to day are replenished, therefore, it is of vital importance that the religious teaching of the children is thorough and according to the tenets of the Church, so that when ready to be advanced from pupil to teacher there will not be the least doubt as to capability and fitness. No one should be more certain of this than the Minister and I incline to the view that every such promotion, recommended by the superintendent, should receive his sanction and approval before final adoption. I believe if this was more general much after unpleasantness might be avoided, and what we regard as insidious and erroneous teaching prevented.

The minister should be a member of any committee for purchasing books for the Sunday School library. There is nothing in connection with Sunday School work more important, for the influence of books on the minds of the young is incalculable, consequently the selection should be most carefully made and no one should be more jealous of the literature distributed than the Minister. He should be convinced that the books are in every way worthy to be in the library of the young; that they are not after, sensational, or erroneous in thought or teaching, but have high ideals of life, incite to noble endeavor and a devout spirit. The best of history, biography, missionary effort, or religious story should find a place, the tendency of every book being to lead to higher and better purpose.

When visiting amongst his people the Minister should become acquainted with the children, gain their confidence and seek to obtain any items of interest to communicate to their respective teachers in the Sunday School. Boys and girls are soon interested in those who are interested in them; and by the Minister being

their friend and carrying that friendship to the teacher—Minister, teacher and pupil become friends, the result of their amity being as far reaching as to often form the boy or girl's safeguard in the years to come, when battling with the world's temptations and fighting heroically its battles.

Then, by being the friend of the children and trusted by them, the Minister may, through the ministry of a little one, obtain admission into a non going church home, eventually bringing the inmates to the Saviour and winning them for Christ.

The Sunday School should be remembered in the services of the sanctuary by prayer or supplication; and every now and again special sermons should be preached by the Minister adapted for the juvenile mind, showing the children that they are not forgotten, and at these services every parent, as far as possible, and adult member should be present.

As regards the ruling elder and the Sunday School, he should it apt to teach, some of us ruling elders are not, sink the elder in the teacher and never allow the former office to obtrude, unless it be to check any tendency he may notice to introduce new fangled or unpresbyterian methods in the conducting of the school. Whilst forgetting for the time being, he is an elder he should ever remember that the session, to which he belongs, is the governing body within the Church and controls all other organizations, that to it the Sunday School is subservient and he should never encourage any independence of the Session. As a superintendent the elder should not have too many ideas of his own, arbitrarily insisting on their adoption; on the contrary he should encourage others to give their views and plans for furthering the interests of the scholars and if he sees merit in them use all his influence to have them adopted. With the teachers he should be courteous and considerate; with the pupils gentle and kind; knowing each one by name, taking an interest in the respective classes, tactful in advice, impartial in decision, having every teacher and scholar respecting him as superintendent and loving him as friend.

If a teacher, the elder should be more in the back ground than otherwise in the general work of the Sunday School, but foremost in loyalty to the Superintendent, supporting him in every effort for the advancement of the school and the improvement of the children. He should show by his actions that the Superintendent can always depend on him; be ready to do just what the Superintendent deems best whether that be to teach a Bible class or take charge of the infants. It is needless to add that wherever placed, whether as superintendent or teacher, he should go to his work well prepared by prayer and meditation. Like the minister it should be his endeavor to win the confidence of the pupils by taking an interest in them and their pursuits, knowing all about them and the families to which they belong, bringing before them the plan of salvation and urging them to become soldiers of the Cross. Besides the regular lesson for the day, he should, as should all teachers, inculcate habits of sobriety and morality, show the evils of intemperance and ungodly living, uphold truth and righteousness, teach that the seen and temporal are not the essential things of life but the unseen and eternal; and, last but not least, the elder should

insist on loyalty to the Church and its government, maintaining that the Minister should have the first place within the Church, and that he above all others is entitled to respect, esteem and love.

### Concerning Accidents.

BY REV. ROBT. AYLWARD, B. A., PARKHILL.

There is nothing new, unfortunately about accidents. On the contrary they are all too common. Not a day passes but what they happen. Moreover, there is a striking similarity between most accidents. Now and then one stands out in bold prominence, defying rivalry, supreme in terror, awful in consequence. But as a rule the one that happened to-day is painfully like the one that happened yesterday. What is it that gives to an accident a startling reality? I reply it is largely a question of locality. So much depends upon where the accident happens. Accidents are happening everywhere and are never quite without interest, but when one occurs at our very door, and when by it familiar figures are removed and familiar friends are bereaved, then it is that our interest is stirred to the depths and the flow of our sympathy becomes a flood.

Why do accidents happen? Strictly speaking there is no such thing as an accident. In other words that which happens happens for a sufficient reason and never otherwise. Every burning house was set alight by some means. In like manner every accident that happens is the result of some cause. Accidents sometimes happen through carelessness; and this is always true, when by reasonable foresight it might have been avoided. But do not the innocent suffer through carelessness? Yes, for ever since the world was, the innocent suffer not only because of the guilty but also because of the careless. But if the innocent occasionally suffer because of the careless we must not forget that millions are blessed every day by the careful and the painstaking.

Accidents sometimes happen that a greater accident may be averted. There are but few accidents but what might have been worse. A little delay in time or a little change in direction and how much greater the catastrophe might have been. Accidents should have a salutary effect upon others. What should accidents teach us? They should teach us how frail a thing life is. It is like the grass of the field—"In the morning it flourishes and groweth up, in the evening it is cut down and withereth." Man sometimes boasts of his strength. His boasting is vain. For scarcely hath the blow fallen and he is gone. They teach us the terrible uncertainty of human life. When one thinks of what is certainly happening how can he doubt the uncertainty of human life? Now if life is so frail, so uncertain, would it not be wise to prepare for the end of it? The careless and the unbelieving are staking eternity upon the veriest bubble. Presently the bubble bursts and everything is lost. Why do people run such risks? Why do they not seek God while He may be found? Why do they not call upon Him while he is near? Accidents are constantly happening. The wise insure against them—if not for this world for that which is to come!

### A Presbyterian Divine on Anarchy.

Rev. Dr. Lyle, of Hamilton, preaching from the text "Sin is lawlessness," said that anarchy is lawlessness, although the popular mind has not a very clear idea of the two opposite poles of sociology. The one pole is anarchy, while the other is socialism. The theory of the former is that the individual is paramount. Anarchy knows no law nor any institution that stands for law, either ecclesiastical or national. Its object is to set aside the State and all institutions that restrain the individual, and to set up the individual instead of law. It has no place for God.

There are four great roots out of which anarchy has grown. The first is falsehood, which is to be found at the root of every system that works for evil. The next is self will, the idea being that an individual is supreme. The essence of individualism is found in Satan, who brought the world down by his selfishness. Covetousness is another root. This, he said, was wrong, as men have a right to riches, whether gained by inheritance or by honest toil. Cruelty is another one of the roots. God made no man cruel, but some men are born that way, their parents are to blame for that.

Continuing he dealt with the fruits of anarchy. The first great one is murder; he then referred to the shooting of the President, who, he said, was a fine, pure and upright man. The only excuse for killing him was his authority, which is as great as that of any king or emperor. The destruction of property is another of the fruits. At this point he said he wondered that in the streets of a law-abiding city like Hamilton, men were allowed to publicly endorse murder in the name of philanthropy. He said he had listened to a street lecturer, whose aim seemed to be to set man against man, on the ground that all wealth was not divided equally. He denied that labor produced all wealth. Intense thought had done more than toil to enrich humanity. Some of these men who denounce capital would not give the hours of thought to make the discoveries of Watt and Stevenson because the stuff is not in them. In conclusion he said that capitalists and honest workers, particularly the latter, have to support the idlers and loafers, and also the criminal class, who through their acts of vice, wickedness and anarchy, have had to be restrained behind prison walls.

### Anticosti.

A writer in an American Magazine points out that one of the most threatening problems of statecraft, affecting British North America, is that of M. Menier's ownership of the island of Anticosti, at the mouth of the River St. Lawrence, and dominating the water gate of Canada, which that river really is. M. Menier is the great chocolate manufacturer of Paris, and he purchased the island four years ago, with the ostensible object of making it a great game preserve, while he also contemplated developing its varied internal resources—mineral, agricultural, and forest. The Canadian Government claims sovereign rights over it, as part of the Dominion, but the geographical position of the Island make the assertion of such authority very difficult in the event of friction between England and France; and M. Menier's proceedings since he acquired the Island have been such as to in-

dicade that he is little, if at all, concerned about the sovereignty of Canada or the feelings which the majority of Canadians bear towards him. That M. Menier should fortify his Island and make it a weapon against Britain and Canada may be regarded by many as visionary, but it must not be forgotten that Anticosti occupies a position in the gulf which gives it a natural advantage of great importance from a strategic standpoint. In view of the tenacity with which France has clung to the last vestige of her lost empire on this continent, and the position she assumes as regards St. Pierre and the Newfoundland shore, she may be counted upon to support M. Menier's many claims which he may advance as to Anticosti when she can do so without danger to herself. The history of the Newfoundland trouble and of France's gradual encroachments there warrants the suspicion that M. Menier's presence in Anticosti has a sinister meaning. When all the facts are taken into account, it can be admitted that many of the materials are here for an even pettier quarrel between the two powers in the future than has arisen for many years past.

### September.

BY T. WENTWORTH TROWBRIDGE.

September stresses the woodland o'er  
With many a brilliant colour;  
The world is brighter than before—  
Why should our hearts be duller?  
Sorrow and the scarlet leaf,  
Sad thoughts and sunny weather,  
Ah me! this glory and this grief  
Agree not well together.

### A Question of Veracity.

The question has recently been raised as to the truthfulness of a statement made by me in the Editorial Preface of "From Far Formosa", and repeated elsewhere, touching the composition of that book. It has been said that Dr. MacKay's original manuscripts were not in any large measure re edited before going to press. My statement as to the character and extent of my work as editor of the book is said to withhold from Dr. MacKay "That which was undoubtedly his due." As the points raised touch the question of my veracity and fidelity to the man to whom I gave more than four months of editorial service, I refuse to discuss them in public controversy. But the charges made are too serious to be entirely disregarded. I have, therefore, submitted to an impartial and unprejudiced committee all the original manuscripts placed in my hands by Dr. MacKay, the manuscript sent to the publishers and from which "From Far Formosa" was printed, and the printed book as published, and have asked them to judge as to the extent and character of the re editing, re writing and organizing of materials done by the editor, and also to say whether in the least degree any statement by me has done less than the amplest justice to the late Dr. MacKay or withheld from him "that which was undoubtedly his due." The committee in whose hands the matter now is had official relations with Dr. MacKay and are known to have been his pledged personal friends. They are the Rev. Dr. McLaren, who was Convener of the Foreign Mission Committee at the time of Dr. MacKay's appointment and designation, Mr. Hamilton Cassels, for many years Convener of the Committee,

the Rev. Dr. Moore, the present Convener, and the Rev. Dr. R. P. MacKay, Sec. of the Committee.

J. A. MACDONALD.

Toronto.

### Sparks From Other Anvils.

Christian Guardian:—We have seen intelligent readers who were all eagerness to get the new fourth-rate novel hot off the press, but had never looked inside Shakespeare or Ruskin or Victor Hugo. That man well-nigh reads in vain who does not read something that makes him think deeply and feel deeply. The modern novel usually does neither.

Presbyterian Banner:—Mrs. Carrie Nation reached the lowest depth of folly on last Sabbath, at Coney Island, when she said that she hoped the President would die as he was the friend of brewers. This woman has become a public nuisance, and her friends should take care of her or she should be sent to an asylum. Her antics have ceased to be a joke.

Presbyterian Witness:—A thousand times to be pitied is the man, young or old, who stands before his classes coldly indifferent to the highest interests of the children—be they boys or girls—very young or farther advanced in life. We never can outgrow our need of God's light and love. There is not a branch of science from which any one but a fool would shut out God.

Presbyterian Standard:—The mistakes that men make, the wrong conclusions that they reach, the errors that they adopt, all come from defective vision. We should all make for ourselves the prayer that Elisha made for his servant, "Lord, open his eyes that he may see." To see what is right and what is wrong, what is truth and what is error, and then to know with unshaken conviction that the truth and the right are bound to prevail and wrong and error are certain to be covered with the dust of defeat, this is the victory that overcometh the world, even our faith.

Christian Intelligencer:—The churches enhance the value of every man's property in the community, elevate the morals of the people and preserve them from lapsing into the debasing evils of heathenism. They are the dwelling places of the Almighty, where He especially promises to meet His people, to be graciously present with them, and to bless them with His salvation. The church is God's institution. As such it justly claims the first place in our consideration and affection. We should hold its claims paramount and respond to them with alacrity and generosity. Then there would be no need of festivals and fairs and concerts and suppers and other money-getting schemes, which distract attention and smother devotion.

Christian Observer:—The statement is that in a public assemblage there were none who avowed the custom of a half hour or more of daily prayer. This is very likely, for it is a matter on which a pious man does not like to speak. He prefers that in every sense his prayer should be "in secret." But when we come to the bare question whether the ministers do spend such a period of time in devotion, we believe the answer is in the affirmative. Their seasons of private prayer, recurring morning and night, their family prayer twice a day, their times of meditation, probably amount to more. We have heard one young man say that his father regularly spent two hours a day in his closet. And we have known of private Christians who spend from one to two hours a day in communion with God.



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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Sept. 25th, 1901.

The serious illness of Rev. Principal Grant, D. D., who had so recently conferred on him the companionship of the Most Distinguished order of St. Michael and St. George, will be heard with sincere regret by his numerous friends throughout Canada.

Impatience under restraint is not confined to the anarchist. That is the extreme limit of the path which begins with a revolt against parental authority. Perhaps that authority has not been wisely exercised, neither in the home life, nor in the national life, but the germ of the evil is present in other nationalities than the Pole.

Considerable uneasiness is being felt because of the introduction, especially in United States periodicals, of the so-called results of the Higher Criticism in the discussion of the Sabbath School lessons. We have no fault to find with the introduction of results that have been well established. The sooner we make use of these in the teaching of the children the better. But there is good reason to protest against the introduction of what is still hypothetical. Sift results, and use only those that ring true.

The first contingent has returned to Honan. On Monday of this week Dr. Menzies set out for his old field. He went with mingled feelings. He would gladly have taken with him the partner in life, whose heart is as much in the work as is his own, and who has done good work already in Honan. Most gladly too would she have gone with her husband; but the Committee hesitate to send the women and children in as yet. Some have the idea that the worst is not yet over, but this is not shared by the missionaries. The prayers of many will follow Dr. Menzies on his way, and in his entering again into that field where, for a time at least, the missionary will feel less free than in the former days. It may be that the way is being opened for greater things in the near future.

## THE DOMINION PRESBYTERIAN

### THE ECUMENICAL CONFERENCE.

On Tuesday of last week there closed the third of the great Methodist Ecumenical Conferences. It was held in the famous Wesley Chapel, of which the foundation was laid by John Wesley himself on the 21st of April 1777. At this Conference there were five hundred delegates, and these delegates represented thirty millions of people. John Wesley's sermon on the day when he laid the foundation of Wesley Chapel, from the text "What hath God wrought," would have been singularly appropriate at such a gathering.

The first of these great gatherings was held in 1878, and had for its object the securing of a closer alliance, a warmer fraternity, and a fuller cooperation among all the bodies of Methodists in the United States, in Canada and in Great Britain. The second was held in Washington in 1891, and the third has just closed in London. The organization corresponds, in large measure, to what is popularly known as the Pan Presbyterian Alliance, or more properly, the Alliance of the Reformed Churches. These great bodies have no legislative functions, but meet for conference, choosing those topics upon which there is harmony of view among the various bodies of Methodists or of Presbyterians.

Among the subjects considered at the Conference just closed were such as: The present position of Methodism; the influence of Methodism in the promotion of international peace; the relation of Methodism to the Evangelical Free Church movement; Biblical criticism and the Christian faith; Methodism and education in the twentieth century; Modern indifferentism; Is Methodism retaining its spiritual vitality; the neglect of family religion and worship; practical methods of dealing with the liquor traffic, and so on. It will be seen that while a large part is naturally given to the discussion of topics bearing distinctly upon Methodism, a considerable part of the programme has been devoted to the consideration of practical problems, among which are some of those most vital to the life of the Christian Church to-day.

Of the five hundred representatives two hundred were from Britain and the remaining three hundred were from America. Of the three hundred appointed two hundred and seventy-nine were present. The two were known as the Eastern and Western sections, and the Western was formally welcomed by the Eastern, but as a matter of fact they were one at heart. Dr. Potts, representing the Canadian Church, was one chosen to respond to the addresses of welcome, and he won the audience immediately. With characteristic ardor he assured them that he came from a country where the people were patriotic at heart, and where patriotism was strongly tinged with Imperialism.

Such gatherings are helpful, if in nothing else, in this, that they bring the representative men of all the branches together, and each learn what the other is doing. From such knowledge there will assuredly grow up a new respect, and may we not hope that in the not distant future some of those now

working in separate limitations may be led to break down the dividing barriers, and unitedly work for the bringing in of the one great Kingdom.

### CANADA'S WELCOME.

If outward demonstration counts for anything there is little doubt of the heartiness with which the heir-apparent to the British throne has been received in Canada. The military element in Quebec, the Gallic temperament in Montreal, the vice-regal sentiment in Ottawa have so far entered into the celebrations connected with the visit. So beautiful were the decorations at Quebec and at Montreal that other cities with a less favorable natural background were bidden to content themselves with a second place. They are not likely to do this but will profit by what the first committees have accomplished and make their own better.

Beneath the outward show it is not hard to detect the loyal, the affectionately loyal sentiment of the people. We love our Empire, we love the rule of our King. The heart of the Canadian people beats warm when Britain's name is mentioned, and her flag unfurled. The representative of her sovereign, especially when that representative will himself, in the course of nature occupy the throne, could not but be received with demonstrations of loyalty. Canada would not otherwise be true to herself. The welcome she gives will differ as the royal party pass from East to West, but the sentiment, though differently expressed, will be the same. We love our nation and her government.

There has been a frank response on the part of the Duke of Cornwall and his royal consort to the loyal expression of the people. The Duke has shown himself most solicitous for the comfort of those about him, and the Duchess has won the hearts of the people wherever she has appeared by her thoughtfulness and tact. The visit will do much to bind into one the widely separated parts of the British Empire, and knit more closely the fabric by which the people are being wrought into one harmonious whole.

This matter of teaching is receiving more attention than at any previous time. Some curious results are seen in connection with the discussions. One belated clergyman utters his protest against the whole Sunday School system. We do not need it, we have outgrown it, he assures us. At one time the people were too ignorant to teach their children, and the Sunday School was a necessity. But now every home should do the training of the children within it. That is very true, brother, but there are conditions that make it imperative that this home training should be supplemented by the Sunday School. The old Sunday School has passed, but the new must take its place.

A miserly man declared that he was a proportionate giver, because he gave in proportion to the amount of religion he possessed.

God sees to it that the cheerful giver never has to go out of business for lack of capital.—The Ram's Horn.

## THE DUTY OF LEADERS.

Far be it from one who is not and does not aspire to be a leader in the ecclesiastical sense to undertake to show the path of duty to those who are regarded as "men of light and leading," but the public statements of public men are public property and it is well that their statements should be examined carefully in private and not simply applauded in public. I venture, then, to call attention to the speech of the Rev. John Watson, D. D., (Ian MacLaren), delivered at the English Presbyterian Synod when he presented the report of Westminster College. My remarks will be based upon the report that appeared in THE DOMINION PRESBYTERIAN of July 12th, 1901. The thought that has been impressed upon my mind is that those who are leaders in church courts ought to speak soberly and not in tones likely to create panic in the common ranks. When the editor of the British Weekly tells the world that certain men are "plunging the cold steel into the very heart of Christianity", or Dr. Watson declares that "when he saw that surgery, proposing to make its experiments not on the body but on the heart, then he trembled not for health, but he trembled for life," the average man is likely to think that the battle is going against us and that defeat is near at hand. Surely these men do not believe this. They know too much of history and of life! Of course, we all agree with Dr. Watson's remark that "Their ministers ought not to come before their people with the suggestion of a doubt, but with the declaration of a conviction." Preaching is not debating; it is teaching Christian truth in positive constructive forms and heralding the presence and power of the King. I cannot follow Dr. Watson into a discussion of the fate and influence of parties in the Church of England; that would require a separate essay; but I must make a brief comment on the following statement: "People could take their choice and enter one home or the other, and he was haunted with the idea that if speculation were to go further, the one that would be the gainer was the Church of Rome." How remarkable that Dr. Watson should be "haunted with this idea. Being an uncommon man one would not have thought that he would have allowed anything so common to 'haunt' him. In 1678 Richard Simon published his Critical History of the Old Testament in which he tried to prove that the critical study of the Scriptures was fatal to the principle of the Protestants, so that side of the idea is not new. Then, is it not a well known fact that in times of intellectual stress there are many who flee to the Church of Rome for refuge? That is giving up rather than solving the problem of religious thought. Besides, as the case of the late Dr. St. George Nivart shows, the Church of Rome has its own difficulties. We at any rate are not likely to save men from the Church of Rome by proclaiming from the house-tops that we tremble and are dismayed.

Before I had seen the copy of the speech under discussion I was speaking with a minister of the Presbyterian Church of England about men "running with hare and hunting

with the hounds" and he asked me if I had seen Dr. Watson's startling speech given before the Synod. He was evidently taken aback by such a speech from a Broad Churchman.

Now, as to the Encyclopedia Biblica, why try to frighten the people by shouting in hysterical tones, and why pay so much attention to some of the flimsy newspaper articles it has provoked? The fact is that those who are students in a special sense of Biblical criticism must read this as well as other Encyclopedias, and must examine its statements and test the grounds on which they are made. I happen to know that Dr. Schmiedel said a few months ago that if the universal judgment of condemnation in England troubled him very little it was because up to that time it had been expressed without any attempt at argument. Speaking of a recent handbook for "Advanced Bible Classes", Professor Balon after acknowledging its great merits says: Cheyne's Encyclopedia Biblica, the most scholarly, as well as most recent authority on the subjects under discussion, is apparently excluded on the score of radicalism. Perhaps it might be as well to inform the student that a certain degree of supervision is exercised over his mental patriotism, lest he fall into the constant snare of the amateur—the notion that "he knows it all". There may be something of the pride of the scholar in the tone of this remark, but the fact is undeniable; this new dictionary cannot be ignored and its arguments must be met, not by loud shouting, but by patient argument.

"If any man said 'What did it matter?' that Abraham or Isaac or Jacob never lived, he answered 'it took away at least the beginning of that great history which culminated with the coming of Jesus Christ, etc.'" I am not now concerned with the critical question as to how far the old Testament account of the patriarchs is or is not actual personal history, but I do not see that the beginning of Hebrew history is destroyed by the view that in these lives there is much that belongs to later times. You cannot destroy the beginning of a real movement that has entered into the life of the world. You may have to construe it differently, but how can you destroy it? These stories in the most extreme view are a record and a revelation of life, though there may be difference of opinion as to the precise period to which the life belongs. Does the prosaic person who declares that Dr. McClure never lived destroy anything?

"They come to the statement of an eminent scholar that after looking into everything there were still nine sayings that could be credited to Christ, etc." This refers to Dr. Schmiedel, one of the contributors to the Encyclopedia Biblica. The article is no doubt an example of great learning combined with a very narrow kind of literary criticism. Here are statements upon it by a specialist in that department: "And yet we are inclined to think that much of the criticism passed

upon his work in many journals has been too severe. He does indeed account for some of the miracles by a hypothesis of materialization of figurative language, but only a superficial reading of his work would have led one to think that he believed that the only thoroughly credible elements of the Synoptists were the five or nine sayings which he regards as beyond historical doubt. The thing to be regretted is that Professor Schmiedel has not resolutely pursued his critical method and instead of magnifying minor discrepancies should not have indicated the great importance of material which in accordance with his own principles one would accept as genuine in the Synoptists. He believes in the historical Jesus of Nazareth, in certain of his miracles, and in the historicity of a resurrection; and his chief objections to the Gospels as they now stand, he holds, cannot affect the content of the teaching of Jesus as a whole, etc." Hence the case is not so bad as it looks from Dr. Watson's brief statement. If it were even worse than he states there, men are not popes, we do not bow at their dictation, the strength of their case is simply the strength of the facts and arguments they can bring forth. Impassioned appeals on general principles cannot meet this case; it can only be met by patient, persistent scholarship.

Dr. J. Watson is an able rhetorician as well as a writer of great literary skill and dramatic forces. I was one of the first in Canada to speak highly in private and public of his work in the sketches which afterward appeared in the well known "Briar Bush" volume, but this rhetorical does not kindle admiration. "It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study with dirty, dusty windows, while, down the street of life outside was heard the tramp of the feet of the Church of God, trusting the Lord Jesus, and following him through time into eternity." Dr. Watson and the editor of the British Weekly may disclaim "obscurantism" but this kind of thing makes for obscurantism. The plodding scholar has his work to do just as much as those who tramp outside, and the windows of his study are not necessarily "dirty, dusty windows," either literally or figuratively. Though sometimes he may slip into a dogmatic tone he does not expect to "settle" one thing or everything by his individual contribution. He knows that he is more likely to unsettle things, but through such unsettlement the Church has moved on to a deeper view and a firmer grasp of the great verities of her faith.

Rev. J. R. MacLeod, of Three Rivers, is recruiting for a short time at Midland on the Georgian Bay.

The measure of a gitt is in what is kept.—Alexander McKenzie, D. D.

## The Inglenook.

### The Parting of the Ways.

BY DAVID LYALL,

The Rev. Gavin Hamilton sat before his study table on a May morning, and his face betrayed some sadness and perplexity, and he evidently found it difficult to fix his attention on his morning's work. It may be that the views from the bay window commanding the noble expanse of the Firth of Tay allured him more than was common; at least, his eyes never roamed from it, but his thoughts were far away. He was a man in the youthful prime of life, and he had a goodly presence and a face disposed to win trust and approbation. The only sign of weakness, perhaps, lay in the mouth, which was soft and mobile as a woman's. Yet the jaw had a massive squareness which betokened a man's strength of mind and will. It was a Friday morning, and his work for the following Sunday was sadly in arrears. He had but recently come to the flourishing seaside resort of Lowden Bay, and had not yet been tempted to give to his work anything but his best. But a mind distracted by personal concerns is difficult to give to abstract ideas. Finally he gave up and taking a letter from his pocket, read it through for the fourth or fifth time that morning. Its perusal was disturbed by his housekeeper's knock at the door.

"If you please, sir, that's the page laddie from Blyth House, and Miss Blyth would be much obliged if you would go up this morning. The laird is waur, and is askin' to see you."

"Very well, Mrs. Kippen; tell the lad I'll be up within an hour," he answered, and there was a curious look on his face as he refolded the letter and returned it to his pocket book. Then he shut up his desk began to put on his boots. He was inwardly glad of the diversion, only it seemed strange that it should come from the very quarter which had been in his thoughts.

"It may help me to a decision," he said to himself, adding with a sigh, "And yet after all, there can only be one decision; none know it better than I."

The road to Blyth House led him pleasantly by the seashore, and as he entered the grounds by a small wicket-gate, opening directly on the rough bents which skirted the shore. It was only a small property, and though Mr. Blyth was called the laird, it was a mere courtesy title. He was simply a wealthy Creetown merchant, who had built himself a goodly dwelling-place near the village of his youth, and who, by reason of his good deeds and kindly disposition, was much beloved therein.

It was a beautiful house, planned with artistic taste and skill, set like a gem in its pleasant woods near the ripple of a wimpling burn, which poured its waters into a miniature loch in the park. Hamilton looked round him with a passing sigh of envy. Here, surely, life might flow peacefully in its appointed groove. But here also hearts could ache and disappointments lurk, it being ordered that we shall have no continuing city or abiding place. The servant who admitted him—a middle aged butler of sober, respectable appearance—bore traces of agitation and distress on his face.

"Your master is not worse, I hope, Bennet?" said the minister as he gave him good morning. The man only shook his head, making no attempt to speak.

"The doctor's just been sir," he said, finding his voice as they ascended the wide richly carpeted stairs. "He says it's but a question of days—may be hours." He opened wide the door of the sick chamber, and having shown the minister in at once withdrew. A professional nurse by the bedside stepped back as Hamilton advanced, and the patient welcomed him warmly. To Hamilton's untrained eye there was nothing alarming in his appearance, though the face was certainly haggard and worn; but it had looked so for many weeks, since the dread disease which baffled medical skill had obtained the mastery, and set the limit to his days.

"You have lost no time my friend," said the merchant, in a calm, clear voice. "You can go into the next room, nurse, within call. I want a private word with Mr. Hamilton." The nurse withdrew. Hamilton took a chair by the bedside, and for a moment laid his strong young hand with tenderness on the wasted fingers lying outside the white bed-cover. For this man had been a pillar of strength, an abiding friend to him in the first trying days of his ministry in the place, aiding him by his counsel, guiding him by his wisdom, and, above all, by the ripeness of his spiritual experience, keeping him ever in the upward way. And Hamilton, having no father of his own, and a heart gratefully responsive to the smallest kindness, now felt to him a son. For the moment the poignancy of a personal anguish, born of the knowledge that soon he would be bereft, shut all else out.

"I am a good deal worse. Baxter admitted it this morning, Gavin, and so long as I am suffering less, and have a clear mind, I want to speak to you about Kirsteen."

The minister started, and in the shadow of the curtain the red dyed his cheek.

"You have not seen her this morning? Poor child, she was up with me the greater part of the night, and has gone to rest now, I daresay. My greatest concern—nay, my only one, as you may easily believe—is leaving my one ewe lamb alone in the world."

"She will not be alone; she has troops of friends," said Hamilton, and his voice was thick in his throat.

The dying man smiled, but drearily.

"She wants more than friends; she wants one strong arm to lean on. Perhaps you can guess what I mean? You know how dear every hair of her head is to me—what she has been, and is, and will be all her days, in whatever home she is placed. Yet I would give her to you, Gavin. I could die happy if I knew you would be man and wife."

Hamilton rose to his feet, and the veins stood out on his brow, and his hands clenched themselves at his side.

"You know what she is. She needs no praise from gentle or simple. There are few like her; and I believe she could pick where she chose. But my heart cleaves to you, lad, as if you were my own son. I have proved you in the last year, and I know what you are. And I say I would rather

give her to you than to any man, poor in this world though you be, and I believe the bairn is of one mind with me."

Hamilton turned away so that his face might not be seen. It was almost more than he could bear—the joy and the pain of it, and the terrible ordeal through which his soul must pass to victory.

"Well, what do you say? You are taken by surprise; but at your age it ought to be a pleasant surprise. I have watched you close you and her together, in the last weeks and have hoped that perhaps the thing might come about without any word from me. Look round, and tell me what is in your heart, and if it should be that it does not move you this way, I know you will forget what I have said. For you have that tenderness to womankind which the Lord taught us in His own life, but which we so often forget in our dealings with them."

"Mr. Blyth, I love Kirsteen as my own soul. God bless you for your faith in me. Will you give me till to-morrow to think it over—not an hour longer?"

"Certainly; there needna be that haste," said the merchant, and immediately began to speak of something else.

Within an hour the minister left the house, and he only called in at the Manse to tell his housekeeper he was going to Glasgow by the midday train, and would not return till very late at night. Three o'clock of the afternoon beheld him seeking admittance at a handsome house in one of the western terraces, where abode one of the spiritual leaders and teachers of men, a man of God, whose name was revered through the length and breadth of Scotland, and beyond it among those who concern themselves with spiritual things. To this man it had been Hamilton's privilege to be assistant for two years, before his call to work in Lowden Bay. He was fortunate; he remembered as he waited admittance, this was one of the afternoons he was at home in his study from two o'clock until four to all who might wish to see him. He was still more fortunate in finding him at home and disengaged, and the warmth of his welcome filled his heart with joy.

"Curiously enough, I was speaking of you to my wife at lunch, and saying we should meet you at the Aberdeen Conference next week. Well, and how are you getting on? We hear glowing accounts from various sources. But it is always satisfactory to have firsthand accounts."

"I'm getting on all right in my work, sir, but I'm in personal trouble, and I've come to you for advice," said Hamilton; and forthwith told his old chief the experience of the morning.

"Well, to an unattached person like yourself, it is a great temptation, and the father's trust in you is a precious thing. Where, then, does the trouble come in?"

"I am pledged to someone else."

"Tell me all about it; it will be better for you; I see your heart is burdened," said the elder man, with that peculiar touch of sympathy which set him apart from men of commoner clay. "And remember that there is nothing a man need really fear in this world except dishonour."

"It was when I was a student" began Hamilton, not shamefacedly, but with the honest courage of a man who wishes and means to right. "She was the daughter of the house where I lodged."

The old minister nodded understandingly, but said nothing. He could have groaned aloud. It was so common a story, the basis of many a disappointed life and many fruitless ministry. Often he had said that it



would be better for the young men to be gathered together during their student days in a common hostel where they were free from the temptation of sex.

They were very kind to me. I was a lonely country lad—perhaps more susceptible to kindness than most. And I admired her from the first moment I saw her, an admiration which increased when I saw her unselfishness and devotion to her mother. She was engaged all day at a millinery establishment in the city, but she was up every morning by six o'clock helping with the housework.

"And so you felt as most men feel at some period of their lives, that you were the knight to relieve the damsel in distress?" said the old man, with the gentlest touch of irony, which left no sting. "In other words, you asked her to be the mistress of the manse when it should be yours. Am I right?"

"Yes," answered Hamilton, with a sigh. "And until I went to Lowden Bay the thought filled me with happiness."

"And now?"

"Now I know that of the real love of my life I had no idea. I could lay down my life for the woman of whom I told you first. Tell me what to do."

The old man rose, and, with his thumbs in the armpits of his coat, took three contemplative strides across the floor.

"I am not surprised at what you have told me, Gavin. I could wish it a less common story. What does your conscience bid you do?"

"My conscience bids me marry the woman who has been faithful to me for seven long years. She is alone now. Her mother died five months ago."

"It was a pity you did not take her to Lowden at the beginning. Why did not you?"

Hamilton shook his head.

"I don't know. I had some idea of getting settled first. She has been very patient, never questioning any decision of mine. In some respects she is far too good for me."

The old man paused by the desk and looked straightly into his young colleague's face. He was old, but the understanding of youth had not departed from him, and he could follow the workings of Hamilton's mind as if it had been an open book. He knew what war the natural man was waging there, and how youth and beauty and wealth were luring him from the way of honour.

"I have seen, as you have doubtless seen also, many ill sorted marriages among our brethren, arising out of circumstances somewhat similar. The one partner grows mentally, the other stands still, and there is not between them that unity which alone makes marriage the sacrament it ought to be. But another thing have I seen also, a man go back on the plighted word of his youth, and marry where he thought it would be for his social and professional advancement, and —"

"Well?" asked Hamilton, and his tongue was dry in his mouth.

"I have never seen blessing follow it; nay, I have seen an one in my mind's eye now, whose marriage has set the seal upon his spiritual death. I know nothing of the two women of whom you have told me, but this is what I say. Go to the woman who has been faithful to you all these years. Marry her without delay, and if you faithfully do your duty by her God will do the rest."

About seven o'clock that evening a pale slim girl with a somewhat weary look in her

sweet face, came out by the private door of a fashionable milliner's establishment in the West-end. When she saw and recognised a tall ministerial figure waiting on the kerb, the paleness and the weariness left her face, and she became beautiful, glorified by the halo cast by love.

"Oh, Gavin! I was thinking of you as I came downstairs, not dreaming you were so near! Why are you here to-day."

He drew her hand within his arm, and for a full minute did not speak. An un-speakable tenderness overflowed in his heart, touched by a quick remorse.

"I am here to see you, Mary. I have been long enough alone in Lowden Manse. Let us be married quietly without any delay. It can be no disrespect to your mother's memory now. She knew all about it and was not afraid of me. When will you come?"

Her hand trembled on his arm, and upon her face there was a look impossible to describe.

"I am waiting, Mary," he said quickly.

"If you are so anxious I think I could come now. But only this morning I was calculating that if I had another winter at my music and French I should be surprisingly proficient. I have worked very hard, Gavin. I will never shame you dear in Lowden Manse."

"My darling, he said, and the words were sincere enough. Under his breath he added, "God forgive me."

Before they parted that night everything was arranged, and their next meeting would be the final one before their lives were joined.

Very late that night Gavin Hamilton alighted at Lowden Bay station, and the porter touched his hat.

"The laird de'ed this afternoon, sir, quite sudden an' peaceful in his sleep."

"So he need never know," said Hamilton to himself as he turned away, "I am spared one painful task. God has been better to me than I deserve."

And in the years which followed that grateful acknowledgment was often in his heart. His wife sometimes wondered what quality it is in her husband's love which makes it different from others, and why his pride in her should be so high. And though she has never found any answer to these wonderings, she counts herself the most blessed among women.—British Weekly.

#### The Rendezvous.

BY HENRY VAN DYKE.

I count that friendship little worth  
Which has not many things untold,  
Great longings that no words can hold,  
And passion secrets waiting birth.

Along the slender wires of speech  
Some message from the heart is sent;  
But who can tell the whole that's meant?  
Our dearest thoughts are out of reach.

I have not seen thee, though mine eyes  
Hold now the image of thy face;  
In vain, through form, I strive to trace  
The soul I love! that deeper lies.

A thousand accidents control  
Our meeting here. Clasp hand in hand  
And swear to meet me in that land  
Where friends hold converse soul to soul.

Dr. Guthrie eloquently urged hundreds of the poorer folk to take subscription cards and fill them up with such sums as they were able, from a sixpence to five shillings; and explained to them how the drops unite in showers, the showers produce the rills, and the rills make the sea.

#### Good Advice.

"I pray you, O excellent wife, cumber not yourself and me to get a curiously rich dinner for this man or woman who has alighted at our gates, nor a bed-chamber made ready at too great a cost; these things, if they are curious in them, they can get at a few shillings at any village; but rather let the stranger see, if he will, in your looks, accents, and behavior,—your heart and earnestness, your thought and will, which he cannot buy at any price, in any city, and which he may well travel twenty miles, and dine sparingly, and sleep hardly to behold. Let not the emphasis of hospitality lie in bed and board; but let truth and love, and honor, and courtesy flow in all your deeds." —Emerson.

#### Healthy Babies.

WATCHFUL MOTHERS CAN KEEP THEIR BABIES HEALTHY, ROSY-CHEEKED AND HAPPY.

Nothing in the world is such a comfort and joy as a healthy, hearty, rosy-cheeked, happy baby.

Babies can be kept in perfect health only by having at hand and administering when needed some purely vegetable, harmless remedy, and of all this class of medicines Baby's Own Tablets are conceded to be the best.

For constipation, colic, diarrhoea, simple fevers, sour stomachs, teething babies, indigestion and sleeplessness, these tablets are a really wonderful cure. You can give them to the smallest baby without the slightest fear. Dissolved in water, they will be taken readily. They contain absolutely not a particle of opiate or other injurious drugs. They are small, sweet lozenges that any baby will take without objection, and their action is prompt and pleasant. They will tone up the whole system and make the little one as hearty and free from infantile disorders as any mother could wish.

Mrs. Walter Brown, Milby, Que., says: "I have never used any medicine for baby that did him so much good as Baby's Own Tablets. I would not be without them." This is the verdict of all mothers who have used these tablets.

They cost 25 cents a box. All druggists sell them or they may be secured by sending the price direct and the tablets will be forwarded prepaid. The Dr. Williams' Medicine Co., Dept. T. Brockville, Ont.

Michigan Presbyterian:—Let the despoiler of patience try to exercise it, and he will better realize its meaning and worth. It has been described as the only Christian grace which can not be counterfeited. We are either patient or impatient, there can be no deceit or mistake in the matter. And let the patient man show, by his courage and steadfastness, that he possesses a manly virtue, one that makes strong men.

Let me say a word for this Book, the New Testament, which the Apostle of Love brings to a beautiful finish! It is the greatest marvel of the world. It is the grandest single object that has ever existed. As a book, revealing the truth it is a finality. Greece has no masterpiece like it; neither has Rome, neither has Egypt. What has superseded it? Nothing. It contains the greatest ideas that have entered the mind of man. No other book goes down into the depths of human nature as it does.

## Ministers and Churches.

### Our Toronto Letter.

The service held in Knox Church on Thursday last, in memory of the late President McKinley, was a striking tribute to the man, and to the friendly spirit existing between Canadians and the people of the United States. Though the hour of the service had only been publicly announced in the morning papers, there was an audience that filled the body of the church, and part of the gallery. Throughout there was evidence of the deepest sympathy, and the words of Principal Caven voiced the sentiments of all, in describing Mr. McKinley as a man whose chief aim in his high position had been to preserve peace, and to promote a closer union between his own and other nations.

Principal Caven spoke in terms of the highest appreciation of the kindly manner in which President McKinley and Mrs. McKinley had received the members of the Pan-Presbyterian Council on the occasion of its meeting in Washington. The courtesy of this act seems to have been characteristic of the man. He recognised with delight whatever made for the promotion of Gospel knowledge, and the freedom of men and gave to it his support. That a man who had worked his way upwards from the humblest ranks, facing and overcoming difficulty and braving disappointment, should yet preserve the sweetness of his Christian spirit, and the kindness of his nature to the last, is in itself the best testimony to the nobility of character by which he was marked.

There was a strange blending of welcome and farewell in the appearance of the city during the earlier part of the week. Everywhere the flags were at half-mast, and yet one constantly came across preparations for the welcome to be given to the Duke and Duchess of Cornwall when they visit us. Canada has already shown the heartiness of her loyalty, and it will not exhaust itself in the first outburst. From ocean to ocean there is but one sentiment, and this will find ready expression when the people see the representative of royalty and his winsome lady. We are waiting with some degree of impatience, the coming of the royal visitors, and shall give to them a right hearty welcome.

Before they reach us we shall welcome to the city again the hundreds of students who make their home during the winter months. From mountain and plain, from coast and prairie, from home and mission field, from surveyors' camp and mining shack the young men who have chosen to pursue knowledge will come.

The city will feel the impulse of so much young life, and her streets are already brighter for the strong young faces of the first comers. We do not make enough of the men who come to our city and fill our College halls. We let them come and go, we take what they can give to us, and grant to them the privilege of gathering what they can from our halls of learning, but we do not recognize the opportunity their presence gives to mould the future thought of our nation. If we did we should do more to place all our Colleges upon the best possible footing, financially and in every other way. That may come but there is small sign of it yet.

One evidence of the interest taken by the leading men of our city in our University has just been recorded. Professor Goldwin Smith and Mrs. Smith have forwarded to the Chancellor of the University the handsome donation of Ten Thousand Dollars, to be used in the support of the Library of the University. The gift is connected with the millenary of King Alfred, which has just been celebrated in England. It is to be used by the trustees of the Library Fund at their pleasure. The gift is a most opportune one, and we hope the generosity of Dr. Smith may stir others to similar acts of generosity in connection with our Provincial University.

During the past year twelve ministers have been inducted within the limits of this Presbytery. There are still some vacant pulpits, so rapid is the change in the personnel of the Court. Last week the Presbytery accepted the resignation of the Rev. James McCaul, for eight years the minister of the Church of the Covenant. During his pastorate the congregation has risen from a mission station to the status of an augmented charge, and later of a self-sustaining congregation. It has also purchased a piece of ground in a better locality than the mission church was built upon, and upon this has erected a handsome schoolroom, suitable

for congregational use. But all this has burdened the congregation seriously. Bravely have the people struggled beneath it, and their pastor has worked late and early with them! But his strength has failed, and their strength is scarcely equal to the further strain. He has felt impelled to tender his resignation, and under the impulse of a new voice the congregation will take heart again. Mr. McCaul has recovered physical strength, but hesitates to continue the worry of the years that must still ensue before financial matters are easy with the congregation where he has been laboring. Yet the future of this congregation is assured. In time it will be one of the most vigorous congregations in the City.

The deputation of the Keswick brethren are in the city, and all of them preached in some of the churches last Sunday. The meetings that have been held in Hamilton, and London and Guelph and elsewhere have been most interesting and helpful. Of course their appeal is to the professing Christian, and seeks to encourage to the higher life. The meetings have been fairly well attended, and the interest has deepened daily. The views of the Keswick men are well known, and the visit of these brethren each year does much to unite the churches in one great object, and promote a stronger bond between those who, under different names, work towards the one great end.

### Western Ontario.

Rev. Principal Caven and Miss Caven have been visiting friends at Motherwell.

Rev. H. H. McPherson, M. A., of Toronto, has been preaching in Knox church, Owen Sound.

Miss Dr. Oliver, at home on furlough, has been lecturing in Knox church, Tavistock, last week.

Rev. Malcolm McLennan conducted the services in St. Andrew's church, Kippen last Sabbath.

Rev. E. H. Sawers, of Brucefield, was at Westminster last week, visiting some of his old parishioners.

Rev. R. H. Warden, D. D., of Toronto, moderator of the Presbyterial General Assembly, was in Winnipeg.

In St. Paul's church, Hamilton, Rev. Neil McPherson has commenced a series of discourses on "The Bible and its Problems."

The people of Winthrop Cavan church were pleased to see their pastor, Rev. P. Musgrave, back with them on Sunday after a severe illness.

Rev. R. W. Ross, of Guelph, preached anniversary sermons at Gloucester last Sabbath, where he was cordially welcomed by former parishioners.

The ladies of Knox church, Galt, are despatching several boxes of clothing to the Northwest for distribution among the Doukhobors, Galicians, Indians and others.

Mr. John McFarlane, of Campbell's Bay, father of Rev. J. A. McFarlane, B. A., head of the Rideau Lake Bible Institute, died last week at the age of 79. He had been for many years an elder of the church, and was greatly esteemed for his sterling worth.

The Rev. Mr. Pogue, of the Hespeler church, took for his Sunday morning subject, "The Keswick Movement, and its Origin," which was much enjoyed by the congregation. The Rev. gentleman's evening discourse was on "Calvin, and the Reformation."

At the last meeting of Guelph Presbytery a letter was read from the agent of the Century Fund asking for \$2,000 to help make up the amount aimed at by the General Assembly; and members of Presbytery expressed their readiness to aid in making the appeal successful.

The Presbyterians of Bayfield have decided to build a new church next summer. Committees have been appointed and the work will begin at once to get material prepared and have the work vigorously pushed forward. This is a step in the right direction, as the old church is altogether too small during the summer.

Members of Guelph Presbytery at their last meeting, tendered Rev. Mr. Mullan, of St. Andrew's Church, Fergus, their hearty congratulations on his having completed 30 years of his ministry. Mr. Mullan grows no older with increasing years. May he long be spared to his people and the church.

Rev. Mr. Graham, Avanton, has been preaching at Motherwell.

The Owen Sound Advertiser says: The congregation of Knox church are at present hearing weekly a number of applicants for the pastorate, and it is difficult to say, we are informed, when the pulpit will permanently be filled. Some sixty names of ministers eligible for the charge were submitted to the session, and of these about eighteen were selected for hearing, and are now being heard in turn.

In Guelph Presbytery Rev. Mr. Pogue gave notice that at next meeting he would move 1. That this Presbytery approves of the appointment of two or more of its members to engage in evangelistic work within the bounds of the Presbytery. 2. That the period of time that these brethren be free from pastoral duties to engage in this work be not longer than three months in the year. 3. That the supply of their pulpits be left in the hands of their sessions, and that their travelling expenses and pulpit supply be met by the free will offerings of the congregation where the meetings are held.

Principal Merchant of the London Normal School, addressing the Presbyterial Council of that city, said: The Church does not bestow one-tenth of the time, money and attention that the training of the young in scripture knowledge deserves. Nearly all the monies and conveniences in connection with a modern church were expended on adults, whereas the tenfold attention of the church should be directed to the young. Mr. Merchant believed that the chief energies of the minister and his assistants should be devoted to the scriptural nurture of those who in a few years will be the men and women.

One evening last week Rev. Thomas Wilson, pastor of the King street church, London, entertained a number of the young people of the church at his home on Dundas street. About 100 assembled and spent a very pleasant evening in games and social intercourse, after which lunch was served, and the company dispersed at a reasonable hour. The young people of the church are getting ready for a good winter's work, and with such a large number possessed with such a united spirit much can be accomplished. Mr. Wilson has a strong hold upon the young people of the church, who are ready to respond willingly to any call he may make upon them for assistance.

The devotional exercises in connection with the meeting of Presbytery which met in St. Andrew's church, Sarnia, on Monday of last week were of a very fitting and impressive character. As the young people's Presbyterial Society was to hold its convention on the following day quite a number of the delegates were present from all parts of the county. Rev. G. W. Richardson, B. A., the moderator, presided and opened the services being assisted by the Rev. Mr. Currie, the clerk, and Revs. Bell and Budge. An excellent sermon, suitable for the communion service, was preached by Rev. John Eadie, of Point Edward, from the text, "My Beloved is mine and I am His." In fervent eloquence he outlined what Jesus Christ is to every believer, and what every believer is to Christ. At the close of the sermon Dr. Thompson delivered a lucid and impressive pre-communion address, after which the elements were dispensed, he being assisted in this by Messrs. Leys and Nisbet, two of the members of his session. The audience was not large but the service was very much appreciated.

### Quebec.

St. Andrew's Church, Three Rivers, Quebec, which has been on the augmented list of congregations since 1883, has become self-sustaining. The congregation now pays \$200 per annum more towards the minister's salary than it did at the time of the induction of the present pastor, Mr. MacLeod, who remained at work through the heat, left yesterday for the Georgian Bay for two week's change. The happy change noted in the status of the congregation has been brought about through the liberality of its members.

At a recent meeting of the Executive of the Presbyterial Foreign Mission Committee it was decided to send Rev. Dr. James Menzies back to China to labor in the mission fields there. He will enter Honan at the earliest possible date, in order to take up the work which was interrupted by the Chinese risings. The danger is not yet over, but the missionaries are eager to take up the work, and it is felt that their efforts should not be retarded.

**Eastern Ontario.**

Rev. Mr. Hutchison, occupied Knox church pulpit, Vankleek Hill, on Sunday last.

Rev. J. U. Tanner, B. A., Lancaster, preached in Summerstown on Sabbath evening of last week.

Rev. J. Matheson, of Summerstown, and Mrs. Matheson have returned from Buffalo and other western cities.

Rev. W. H. Cram, M. A., B. D., of Harrowsmith, spent a few days in Carleton Place on his way to Ottawa and Montreal.

The entertainment in connection with Knox Church, Cannington, was a decided success. Receipts were about \$80.00. Rev. Prof. Ballantyne has been preaching in the church.

At the communion services in Zion Church, Carleton Place, on Sunday, six new members were added. Rev. Mr. McLean, Almonte's new pastor, conducted the preparatory service on Friday evening, and made a good impression on the congregation.

On Monday evening the sixth anniversary of the induction of Dr. MacTavish, as pastor of Deseronto Presbyterian church, was observed in that town. A social reunion of the congregation with an interesting programme and refreshments were in order.

A writ has been issued, says the Eastern Ontario Review, in the High Court of Justice by Mrs. Malvina MacLeod, widow of the late Rev. John MacLeod, against Malcolm McCuaig, Alex. McInnes, John Hunter, J. S. McIntosh, et al., claiming \$50,000 damages for the death of her husband, Rev. John MacLeod, who was killed by the falling of the walls of the church a year ago.

One of the authors of the recent mild sensation at Syracuse, Rev. D. C. Sanderson, Methodist minister, has been suspended awaiting the action of the conference. His companion, Rev. Mr. McAmmond of Perth, escaped with a reproof from the chairman. The Investigation Committee which went to Syracuse found the accounts by the ministers of their doings there in the main correct, but could not overlook the confessed indiscretions, especially those of Mr. Sanderson.

Rev. J. S. McIlraith, Balderson, left on Tuesday of last week for Manitoba on a holiday trip. He expects to be gone about a month. As his congregation are moving in the matter of church building he wishes to recuperate his health in order to do the part that falls to him in such a case. He has arranged for pulpit supply while away. Rev. D. M. Buchanan has kindly offered to attend to any emergencies during his absence, such as may be required in the case of deaths in the congregation.

The congregation of Knox Church, Vankleek Hill, is one of the best in Eastern Ontario, and is widely known for its liberality to all the schemes of the Church. The membership is about 400. The new church will seat 600; but \$80 can be accommodated. It is a handsome, solid stone structure, well lighted, with furnishings in quartered oak of a durable character. The manse—a substantial modern brick building—adjoins the Church, and with it forms a very complete Church property. Mr. Thomson and the congregation are alike to be congratulated on this harmonious settlement; and a long, useful and happy pastorate, is anticipated.

**Induction of Rev. Mr. Thomson.**

The new and spacious Knox church, Vankleek Hill, was fairly well filled at the induction of Rev. Thomas G. Thomson on Monday last. Rev. J. L. Miller, Moderator of Gleanery Presbytery, presided and conducted the opening devotional exercises. Rev. L. Beaton, of Moose Creek, thereafter preached a practical discourse, founding his remarks on Matt. 23. Rev. Mr. Cormack, at the Moderator's request, narrated the steps leading up to the calling of Rev. T. G. Thomson; and the usual questions having been put and satisfactorily answered, Mr. Thomson was solemnly inducted into the pastorate, and was warmly welcomed by the members of Presbytery present. Rev. H. D. Leitch, of St. Elmo, in the unavoidable absence of Rev. D. D. McLennan, in suitable terms addressed the minister; and although delivered at a few minutes' notice it was full of helpful hints. The minister's work, he said, should be of a two-fold character—work in the pulpit and work outside the pulpit. Read the word diligently, faithfully. To be successful the minister must study. There are

geniuses who can preach without preparation; but they quickly wear out. School yourself to study early in the day; must have time for reading; preaching should not be sensational, but of such a character as will build the hearer up in his most holy faith. Outside the pulpit be an example to the flock; know your people in their homes; visit the sick; but above all visit the sorrowing. Instead of doing the work of ten men yourself make your people work. Do not put all your energy into one department of Church work; but see that the Sunday School, Prayer meeting and Christian Endeavor Society get each a fair proportion of your attention. Be out of your own pulpit as seldom as possible. Follow the guidance of God's spirit in all things, and thus yours will be a fruitful ministry to the people. Rev. Mr. Cormack's address to the people was brief, pointed and sympathetic, full of wholesome advice. At this stage of the proceedings, after a hymn had been sung, Mr. M. McCuaig, Session Clerk, in behalf of the congregation, read an affectionately worded address to Rev. Mr. Cormack, who had acted as Moderator during the vacancy, and presented that gentleman with a well-filled purse as a slight acknowledgement of his valued services to the people of Knox church during a specially trying period in their history as a congregation. Mr. Cormack thanked Mr. McCuaig and the congregation, in appropriate terms, saying that his intercourse with them during the year had placed them in his regard second only to his own people at Maxville. The Moderator then pronounced the benediction, when Mr. Cormack and Mr. McInnis conveyed the minister to the door where he was introduced to and welcomed by the people as they retired.

**Ottawa.**

Rev. Dr. Moore preached in the First Baptist church, Ottawa, Sunday morning.

Rev. Norman McLeod, in Mackay Street church, and Rev. J. W. H. Milne in the Glebe church preached useful sermons having a distinctly patriotic flavor.

At the morning services in Knox Church, Rev. W. M. Ramsay preached a patriotic sermon; taking for his subject in the evening the Wisest of Kings and the King of Kings.

Rev. Dr. Herridge occupied the pulpit of St. Andrew's church, Ottawa, on Sunday, and preached on the subject, "The Firmament and the Waters." In the evening his subject was Aspirations.

In Bank Street Church, Rev. Mr. Fraser preached in the morning, and in the evening, Rev. Dr. Moore dealt in an able manner with the Present Position, Perils and Duties of Canada.

The service preparatory to the observance of the Lord's Supper was conducted by Rev. Dr. Armstrong in St. Paul's church on last Friday evening. Four names were added to the communion roll—two by certificate and two on profession of faith. There was a good attendance at the Communion on Sunday morning; and in the evening Dr. Armstrong preached a patriotic sermon, taking for his text the first verse of the 72nd Psalm.

**Montreal.**

At the meeting of Montreal Presbytery last week the moderator, Rev. Dr. Macdonald, of Dundee, Que., made reference to the recent sudden death of Rev. A. B. MacKay, D. D. "Some of us," he said, "were at the funeral, and the solemn tones of the organ of Crescent Street Church seem to be still sounding in our ears, and to-day a voice comes to us from his last resting place—one of the most beautiful spots on the face of this earth—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

According to a statement made by Rev. Dr. Campbell, agent of the Century Fund, who was present at last meeting of Montreal Presbytery, this Presbytery has subscribed \$61,363 to the common fund, of which \$43,445 is reported as having been paid to local treasurers, and \$40,304 of that amount received by the general treasurer up to June 25. To make up the deficit of \$25,000 this Presbytery is requested to do all it can to make some \$5,000 additional subscriptions. Fifty-five congregations in the Presbytery have contributed \$61,363, and Lord Strathcona has contributed \$10,000. Dr. Campbell was thanked for his statement. The Presby-

tery took action so that the required sum may be speedily raised; and sessions were urged to continue their special efforts for the deepening of spiritual life among their people in such ways as they may deem wise.

Dr. Ross reported for the home mission committee. All the mission fields have been fully supplied. Arrangements were made for winter supply.

**British and Foreign Items.**

Lady Mount Stephen has given £100 to Aberdeen Maternity Hospital.

Mr. Andrew Carnegie has offered £250 towards an organ for Greenock U. F. North Church.

Miss M' Naughton, Edinburgh, has been appointed lady superintendent of Kilmarnock Academy.

The Belgian Government is drawing up a Bill providing for the total suppression of Sunday newspapers.

A bazaar to wipe off a debt of £250 on the Established Church manse, Kinloch Rannoch, has realised £342.

New Zealand sent Great Britain 1,487,197 cwt. of mutton, valued at £2,657,450, in the course of last year.

It has been estimated that it will require 85 men working every day until 1947 to unearth the entire ruins of Pompeii.

Mr. Andrew Carnegie has offered £7500 to Rutherglen for a public library if the Free Libraries Act is adopted.

Lord Aberdeen has laid out a golf course and built a golf-house at Haddo House for the use of residents in the district.

Rev. A. Alexandar, M'Cheyne U. F. Church, Dundee, purposes accepting a call to St. Andrew's Church, Liverpool.

The new United Free Church, Edzell, was dedicated by Professor A. Martin, New College, Edinburgh, on the 29th ult.

Recently one day's receipts of Cattle in the Chicago market was 32,472 head. This is the largest single day's receipt on record.

Mr. Andrew Carnegie has offered Johnstone £1000 towards a library, and Port Glasgow £1500 towards the organ for the Town Hall.

"Cawdor Castle by Moonlight" is the title of a picture by James D. Laing in the exhibition of the Scottish Royal Water-colour Society.

On the 2d inst, Inverness U. F. Presbytery removed the name of Rev. Murdo Mackenzie from their roll and declared his church vacant.

Eighteen hundred and seventy-four Sunday schools were organised in destitute places by the American Sunday School Union last year.

A bank exclusively for the patronage of negroes has been opened in Philadelphia. It is said to be the first of its kind ever started in the North.

Tighnabruich can boast of two natives whose combined ages represent 171 years. One of them goes about his daily labour as actively as he did sixty years ago.

Norway, Ireland and Spain have more blind people in proportion to population than other European countries. Spain has 216 per 100,000, Norway 208, Ireland 111.

The Free Church of Scotland Defence Association has issued a circular appealing for funds to meet the expenditure incurred in the law suit with the United Free Church.

Ireland has one of the best agricultural years on record. There are signs that the English demand for Irish agricultural produce is going to increase greatly in the near future.

Mr. and Mrs. J. M. Barrie, it is authoritatively stated, have departed from their intention to visit America this month. The distinguished novelist will revisit his native "Thrums."

The Erskine United Free Church, Stirling, has been presented by two ladies of the congregation with two stained glass windows, which are to take the place of two behind the pulpit.

The church being built in Gorgie Road, Edinburgh, to the memory of the late Principal John Cairns, D.D., is nearing completion. It is estimated to cost £5,600, and will be seated for 820.

An Irish-American, who had acted as a scout for the Boers, and was known to have been one of the "Irish Brigade," had the audacity to make a claim for compensation before the Commission in London on the 13th ult.



## World of Missions.

### A Queer Way of Feeding Fish.

(By a missionary from India.)

I will tell you a story I have heard. To-day one of my companions was visiting a house, when she saw a girl rolling up little bits of paper and dough together into pills.

She said, "What are you doing?" The girl showed her that a large piece of paper which she had covered with the word "Allah," or "God." Each piece on which "Allah" was written was separately cut out and put into a dough-pill, until three hundred pills were made, and then the fishes in the Ganges were fed with them. This process was repeated daily for a certain time in fulfilment of some vow made by the master of the house.

"You see," said the girl, "when the pill goes into the fish's stomach it has the name of God in its stomach, and then the fish will pray for us, and that will bring us a blessing. We consider that feeding the fishes is doing a good work which will make God pleased with us. In like manner we feed the ants with sugar."

From such superstition as this the Christian missionary would deliver the people.

### "Away From Rome" Statistics.

The Protestant *Oberkirchenrath*, of Vienna, has published the statistics of changes from the Catholic to the Protestant Church as a result of the "Away from Rome" movement in Austria during 1900. The figures are practically official, and are as follows:

1. The Lutheran Church has gained from the Catholic 1,922 men, 1,585 women, and 740 children, or a total of 4,274; and from other sources 272 additions, making the total accessories 4,519.

2. The Reformed Church has gained from the Catholic Church 181 men, 208 women, and 63 children, or a total of 452 persons, to which are added 87 from other sources, making a total of 539.

This makes 5058 accessories to Protestantism in a twelve-month, and of those 4,699 came from the Catholic Church.

On the other hand, the Lutheran Church lost to the Catholic 433, and to other churches 36, or a total of 469; while the Reformed Church lost to the Catholic 272, and to other churches 344, or a total for both churches of 813, of whom 705 became Catholic.

This makes a total net gain for the two Protestant churches of 4,245, against the Roman Catholics' gain of 3,994.

A year ago a similar official report was published for 1899, from which it appeared that the total gains for the Protestant Church for that year had been 5,620, against the Roman Catholic of 5,272. This makes a total for the past two years of 11,443, of whom 10,746 were formerly Catholics. In commenting on these figures the *Evangelical Kirchenzeitung*, of Austria, the leading Protestant periodical of the country, states that the actual total of the conversions has really been higher, as many changed their church relations before 1899, and many who have done so in the last year have not yet officially announced this step. If to these are added those who have joined the Old Catholics instead of the Protestants, or who have broken with their Church, but not yet formerly connected themselves with any other, then it is no exaggeration to say that the Catholic Church in Austria has lost 20,000 members as the result of this movement.

## Health and Home Hints.

The best way to keep lemons fresh is to pack them in moist sand.

To remove blood stains, use cold water first, then soap and water.

Lampwicks should be pinched and then rubbed smooth, not cut.

Orange Fritters.—Peel and quarter the oranges, remove the seeds and all the extra outside skin: make a batter of two eggs, one tablespoonful of olive oil or melted butter, one teaspoonful of sugar, one cupful of flour, half a cupful of cold water. Roll the oranges in sugar, dip them immediately into the batter and fry in hot fat.

Mock Terrapin.—Take half a calf's liver, two tablespoonfuls butter, half a pint of water, a tablespoonful mustard, a dash of cayenne pepper and two hard-boiled eggs, chopped fine; boil the liver, cut in small dice; put butter in chafing dish, which must be hot; stir in a teaspoonful flour; when it thickens, add a little hot water, then the lemon, to which the dry seasoning has first been added; when the mixture boils, add the minced eggs. Serve at once.

The New York Mail says that grape juice can be kept for a year by bottling it and pouring a little olive oil in at the top of each bottle. The oil excludes the air, and it is claimed that the air in the juice works its way up through the oil. Thus the juice can be bottled without heating. When used, the oil must be sopped up with a piece of cotton after the bottle is uncorked, which requires a little patience. We have no means of knowing whether the plan will work, and give it only on the authority above. It would be better to try the plan on a small scale the first year.

Cherry Bavarian Cream.—This is a simply made dessert and a good one. Soak one-quarter of a box of gelatine in one-third of a cupful of cold water, placing it over the fire until melted. Whip one pint of heavy cream to a solid froth, keeping it very cold. Gradually and lightly stir it into one-third of a cupful of powdered sugar and the melted gelatine. As the mixture thickens add gradually a teaspoonful of vanilla, two and two-thirds of a cupful of candied cherries, which have been cut fine and soaked in two tablespoonfuls of orange juice. Set aside to stiffen in individual molds or one large one, according to taste.

Peach Cups.—Beat two eggs without separating until light; add them to a pint of milk. Measure  $2\frac{1}{2}$  cups of sifted flour; add half a teaspoonful of salt and two tablespoonfuls of baking powder and sift twice again. Make a well in center of the flour, pour the liquid in gradually, stirring it into the flour until you have a thick batter; add two level tablespoonfuls of melted butter and mix well. Grease small custard cups or muffin tins; drop in a spoonful of the batter, then half a ripe, yellow peach pared and stone removed, placing the hollow side of the peach up. Cover with another spoonful of the batter and dust with powdered sugar. These can be either steamed half an hour or baked in the oven for twenty minutes. Serve with orange sauce.

### TO CONSUMPTIVES.

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

## BENUMBED LIMBS.

### A TROUBLE RESEMBLING PARALYSIS IN ITS EFFECTS.

THE VICTIM LOSES STRENGTH IN HIS LIMBS AND IS USUALLY UNABLE TO DO ANY WORK—THE STORY OF A FORMER SUFFERER, SHOWING HOW THIS NUMBNESS CAN BE OVERCOME.

From "The Whig," Kingston, Ont.

There are few men in the city of Kingston better known than Mr. H. S. Johnson, the genial proprietor of the "Bon Ton" barber parlor, on Brock street. For several years he had been in failing health, being obliged to give over the entire work of his busy shop to his assistants. But this spring his health is so wonderfully improved that his many friends have been congratulating him on his restoration. In conversing with a reporter of the Whig recently, Mr. Johnson had the following to say concerning his illness and cure:—"For many months I was practically paralyzed. Numbness took possession of my limbs, especially of my hands. From my hips down my body was without strength, and despite all that I could do, I was unable to keep my hands and feet from becoming icy cold. My appetite left me, and soon I had to give up work. My general health was of course failing, and I lost flesh. As you know, I am sixty-five years of age, and when a man loses strength at that age, it is a hard thing to build him up again. I tried several kinds of medicines, but they all failed to benefit me. The doctors whom I consulted were also unable to help me. I was growing discouraged when some of my old customers advised me to try Dr. Williams' Pink Pills. At first I refused for I did not believe any medicine on earth could help me, but at last friendly persuasion had its effect, and I bought a supply of the pills and began taking them. I soon found that they were benefitting me, and so continued their use until Dr. Williams' Pink Pills have made me a new man. I feel stronger and better day by day; I am gaining in weight, and once again I am able to attend to my old customers without the least trouble. I consider the pills my best friend, and would not be without them."

Dr. Williams' Pink Pills are the friend of the weak and ailing. They surpass all other medicines in their tonic, strengthening qualities, and make weak and despondent people bright, active and healthy. These pills are sold by all dealers in medicine, or can be had by mail, postpaid, at 50 cents per box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville Ont.

The Bishop of Bombay says: "The days are long past when the people of India regarded the preaching of a foreign faith as a grievance. Whether by virtue or necessity they have acquiesced in the policy of a fair field for all faiths, and in the case of Christian missions they have learned to value them for the wholesome moral influences which they diffuse all around, and we absolutely subscribe to Lord Lawrence's opinion that the missionaries have done more than all other agencies combined to benefit India."

With a nice, clear fire, five minutes is sufficient for broiling a beefsteak one inch thick. It should be turned several times during the process.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, Red Deer, 3 Sept., 3 p.m.  
 Kamloops, Enderby, 4th Sept., 10 a.m.  
 Kootenay, Cranbrook, B.C., 27 Aug.  
 Westminster St. Andrew's, Westminster, Feb. 28.

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
 Superior, Keewatin, 10 Sept., 10 a.m.  
 March, 1901.  
 Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Manitow, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 8 pm  
 Minnedoua, Shoal Lake, March 3, 1901.  
 Melita, Caraduff, 12 March.  
 Regina, Regina, 3rd Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 12th March.  
 Paris, Woodstock, 12th March.  
 London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.  
 Chatham, Bridgetown, 10th Sept., 10 a.m.  
 Stratford, Motherwell, Sept. 3, 1901.  
 Huron, Clinton, 9th April.  
 Sarnia, Sarnia.  
 Maitland, Wroxeter, March 5 10 a.m.  
 Bruce, Port Elgin, 10th Sept., 10.30 a.m.  
 Brandon, Brandon, 5th March.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Chalmers, Kingston, March 12, 8 p.m.  
 Peterboro, Port Hope, 12th March, 1.30 p.m.  
 Whitby, Whitby, 16th April.  
 Lindsay, Cannington, Sept. 17, 11 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Orangeville, Tuesday in May prior to the week of Synod meeting.  
 Barrie, Midland, 17 Sept. 3 p.m.  
 Owen Sound, Owen Sound, 3 Sept 10 am 9th, 10 a.m.  
 Algoma, Little Current, 2 Oct.  
 North Bay, Huntsville, March 12.  
 Saugeen, Knox, Harriston, March 12, 10 a.m.  
 Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, Sept. 10, at 8 p.m.  
 Montreal, Montreal, Knox, 17 Sept., 9.30 a.m.  
 Glengarry, Lancaster, Sept. 9.  
 Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.  
 Ottawa, Ottawa, Bank St., 5th Feb., 10 am.  
 Brockville, Cardinal, 2nd Tuesday July 3p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 26th, 10 a.m.  
 Inverness, Whycoconagh, Mar. 19 1901  
 H. a. m.  
 P. E. I., Charlottown, 5th Feb.  
 Pictou.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, 19th March.  
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.  
 Lunenburg, Rose Bay.  
 St. John, St. John, St. A.  
 Miramichi, Chatham, 2; March, 10 a.m.

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  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$10.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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 c Train No. 3 leaves Ottawa... 8:00 a.m.  
 d Train No. 4 arrives Ottawa... 8:15 p.m.  
 e Train No. 5 leaves Ottawa... 1:30 p.m.  
 f Train No. 6 arrives Ottawa... 8:10 p.m.  
 g Train No. 7 leaves Ottawa... 9:30 a.m.  
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To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits. . . The Central Business College Toronto, employs 11 regular Teachers, owns 90 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTER TERM** from JAN. 2nd. Enter any time after that date. We also give splendid courses By Mail for those who cannot attend our school. All particulars cheerfully given. Address: **W. H. HAW, Principal.**



**SEALED TENDERS**, addressed to the undersigned, and endorsed, "Tender for Bayfield Pier," will be received at this office until Friday, 27th September, inclusively, for the construction of an extension to the south pier at Bayfield, Huron County, Province of Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Esq., Engineer in charge, Harbor and River Works for Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Bayfield, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for two hundred dollars (\$200) must accompany each tender. The cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By Order,  
**FRED GELINAS**  
 Secretary.  
 Department of Public Works,  
 Ottawa, Sept. 7th, 1901.  
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

**Canvassers Wanted!**

**The DOMINION PRESBYTERIAN**

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

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

**THE PROVINCIAL BUILDING & LOAN ASSOCIATION.**

HEAD OFFICE, TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

**DEBENTURES**

By-law passed at Annual Meeting of Shareholders, March 14th, 1906:  
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association "for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per annum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the period covered.  
 In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from **E. C. DAVIS, Managing Director.**  
 TEMPLE BUILDING, TORONTO May 31st, 1906.

**CANADA ATLANTIC RY.**

**8 Trains daily between MONTREAL & OTTAWA 8**

On and after Oct. 14th and until further advised train service will be as follows:  
 Trains leave Ottawa Central Depot daily except Sunday.  
**6.10 a.m.** Local, stops at all stations.  
**9.00 a.m.** Limited, stops Coteau Jet only, arrives Montreal 11:30.  
**8.00 a.m.** Local, Sundays only, stops at all stations.  
**4.20 p.m.** Limited, stops Glen Robertson, Coteau Jet, only, arrives Montreal 6:40 p.m.  
**4.20 p.m.** New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.  
**6.40 p.m.** Local, stops at all stations.  
**TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.**  
**11.10 a.m.** Montreal and local stations. New York, Boston and New England.  
**12.15 p.m.** Limited, Montreal and points east.  
**6.35 p.m.** Limited, Montreal and stations east.  
**9.05 p.m.** Local, daily including Sunday Montreal and local stations. Middle and Western Divisions: Apprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.  
**TRAINS LEAVE OTTAWA, CENTRAL DEPOT:**  
**8.15 a.m.** Pembroke, Parry Sound, and all intermediate stations.  
**1.00 p.m.** Mixed for Madawaska.  
**4.40 p.m.** Pembroke and Madawaska.  
 Trains arrive Ottawa, Central Depot:  
**11.0 a.m., 8.55 p.m. and 2.50 p.m.** (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

**Ottawa and New York Railway.**

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

**7.40 A.M.** Express-Stops at intermediate stations. Arrives Cornwall 9:24, Tupper Lake 12:20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.  
**5.30 P.M.** Express-Stops at intermediate stations. Arrives Cornwall 7:43, Tupper Lake 10:45 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.  
 Trains arrive at Central Station daily at 10:00 a.m. and 7:00 p.m.  
 Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m.  
 Office, 39 Sparks St. Tel. 18 or 11.80.

**CANADIAN PACIFIC.**

From Ottawa.

Leave Central Station 8.35 a.m. Express stops at all stations west of Caledonia Springs.  
 Leave Union Station: Express 14.15 a.m. Local 8.40 a.m., Express 12.33 p.m., Local 6.20 p.m.

Arrive Montreal.

Windsor St. Station 8.5 a.m., 11.20 a.m. 10.19 p.m.  
 Place Viger Station 12.55 p.m., 10.30 p.m.  
 All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 19.30 a.m. Express 4.10 p.m. Express 10.05 p.m.  
 Leave Place Viger Station: Local 8.20 a.m. Local 5.45 p.m.

Arrive Ottawa

Central Station 6.55 p.m.  
 Union Station 11.40 a.m., 12.35 p.m., 11.10 p.m., 8.55 p.m.  
 Daily: All other trains daily except Sunday.

OTTAWA TICKET OFFICES  
 Central Station Union Stations  
**GEO. DUNCAN.**

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