

Dominion Presbyterian

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OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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HE CARETH FOR ME.

What can it mean? Is it aught to him
That the nights are long and the days are dim?
Can he be touched by the grief I bear,
Which saddens the heart and whitens the hair?
About his throne are eternal calms,
And the strong, glad music of happy psalms,
And bliss unruffled by any strife.
How can he care for my little life?

And yet I want him to care for me
While I live in this world where sorrows be!
When the lights lie down from the path I take,
When strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness
And my life song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When the shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do,
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love,
Each child is dear to that heart above,
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for he is strong,
He stills the sigh and awakes the song;
The sorrow that bows me down he bears,
And loves and pardons because he cares!

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our father stoops from his throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety, for he is nigh,
Can it be trouble, which He doth share?
O rest in peace, for the Lord will care!

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary, Lethbridge, 5 Sept.
 Edmonton, Edmonton, 4 Sept., 10 a.m.
 Kamloops.
 Kootenay, Greenwood, 1st week Sept.
 Westminster, Chilliwack, 4 Sept., 3 p.m.
 Victoria, Victoria, St. A., 4 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST.
 Superior, Rat Portage, 11 Sept., 10 a.m.
 Winnipeg, Man. Coll., 11 Sept., 10 a.m.
 Rock Lake.
 Glenboro, Glenboro.
 Portage, Neepawa, 3 Sept.
 Minnedosa.
 Melita.
 Regina.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, St. Catharines, 18 Sept., 10
 Paris, Paris, 11 Sept., 10 a.m.
 London.
 Chatham, Chatham, 11 Sept., 10 a.m.
 Stratford.
 Huron, Clinton, 11 Sept.
 Maidland, Westwater, 18 Sept., 9:30 a.m.
 Bruce, Walkerton, 11 Sept.
 Sarnia, Sarnia, 15 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston.
 Peterboro, Port Hope, 18 Sept., 2 p.m.
 Whitby.
 Lin...y, Leaskdale, 18 Sept., 11 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev., 10
 Orangeville.
 Barrie, Barrie, 11 Sept., 2 p.m.
 Algoma, Richard's Landing, Sept.
 North Bay, Ensdale, 19 Sept., 10 a.m.
 Owen Sound, Owen Sound, 18 Sept.
 Sauguen.

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Quebec, Châl., 11 Sept., 4 p.m.
 Montreal, Montreal, Knox, 11 Sept.
 Glengarry.
 Ottawa, Ottawa, Brock St., 7 Aug., 10 a.m.
 Lan., Hemfrew & Smith's Falls, 16 Oct.
 Brockville.

SYNOD OF THE MARITIME PROVINCES.
 Sydney.
 Inverness.
 P. E. L., Charlottetown, 7 Aug., 11 a.m.
 Pictou.
 Wallace, River John, 7th Aug., 10 a.m.
 Truro.
 Halifax.
 Lunenburg, Rose Bay, 4th Sept., 10.30.
 St. John, St. John, St. A., 16th Oct. 10 a.m.
 Miramichi, Dalhousie, 25th Sept. 10 a.m.

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DEATHS.

At 86 Avenue Road, on the morn-
 ing of September 14, Rev. Wm. In-
 gis, in the 80th year of his age.

MARRIED

On September 19th inst., at St.
 Enoch's church, Toronto, by the
 Rev. Alex McMillan, Harry N.
 Briggs, to Fannie Winifred, young-
 est daughter of Joseph Taylor, 123
 Yorkville Avenue.

At the residence of the bride's
 parents, Beaverton, on August 29,
 by the Rev. Dr. Watson, father of
 the bride, Miss Addie Watson, to
 the Rev. D. W. Best, pastor of St.
 Andrew's church, Beaverton.

In Kingston, on Sept. 18th, at
 Chamber's, by the Rev. M.
 McGillivray, T. H. Goodison, of
 Streetsville, merchant, to Elizabeth
 Frances Redick, daughter of the
 late S. H. Wartman.

At the residence of the bride's
 father, 299 Brock street, Kingston,
 by the Rev. Alex Laird, B. A., on
 Sept. 18, 1900, the Rev. William T.
 Prittie, B. A., of Vernon, Ont., and
 Miss Ethel J. Mann.

At St. Paul's church, Bowman-
 ville, on Wednesday, September 5th,
 by the Rev. J. H. Turnbull, Maude
 Beith, youngest daughter of J. B.
 Fairbairn, Esq., of Rowmanville,
 to Shirley Denison, barrister-at-law,
 of Toronto, eldest son of the late
 George Shirley Denison.

At the residence of the bride's
 parents, Seaford, on September 11th,
 by Rev. Neil Shaw, Mr. Harold Ed-
 win Cherry, of Chicago, to Miss
 Lavanch Lormer youngest daugh-
 ter of Mr. Alex. Davidson.

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Note and Comment.

The water in the Yukon rivers is said to be about three feet higher this year than last, and the steamers are more easily operated.

Since 1842 the population of England, Scotland and Wales has increased 75 per cent., and Ireland shows a decrease of nearly 45 per cent.

The railway mileage of the C. P. R. is stated to be 8,886; the miles of telegraph wire 35,000; number of messages carried for 1899, 1,900,000, and the number of officials, 9,700.

The general elections for the House of Commons have been held on the following dates:—1867, Aug. 7, Sept. 20; 1872, July 20; 1874, Jan. 22; 1878, Sept. 7; 1882, June 20; 1887, Feb. 22; 1891, March 5; 1896, June 23.

There is a church in Charing Cross Road, London, which has had strange vicissitudes; its first occupants were Greeks under Charles II., then Huguenots till 1822, afterwards Calvin Pædo Baptists till 1849, now Episcopalians.

It is said that the Supreme Lodge of the Knights of Honor has excluded Christian Scientists from their lodges. They cannot afford the increased risk in insurance for subjects who will not use remedies nor employ physicians.

The anthracite coal miners in Pennsylvania struck on Monday of last week. This action had been expected for some time. About 145,000 men are affected by the orders for the strike issued by the Executive Board of the Miners' Union.

English is now the most universally spoken language in the world, being employed by over 116,000,000 persons. At the commencement of this century French was used by the greatest number of civilized people, now English has taken its place.

A second consumption sanatorium was opened on the 5th inst. at the Orphan Homes of Scotland, Bridge of Weir, Renfrewshire. The building is the gift of Mr. James Carnegie, of Lochearnhead, and cost £12,000. Mr. Carnegie has also provided an electric installation for the two buildings at a cost of £3,000.

Canada showed the way in Imperial penny postage, says the London Advertiser. It showed the way in granting preferential trade to the motherland. Other divisions of the Empire have followed Canada's example with regard to penny postage. They will follow her example with regard to preferential trade.

A great scheme of sanitation is on trial at Simla, which, if successful, is likely to have far-reaching results in connection with the sanitation of Indian cities. Instead of constructing large sewers and carrying the sewage to the stream it has been decided to apply the bacterial treatment to the sewage.

An act for the prevention of cruelty to wild animals has just become effective in England. The new law extends the provisions of the act, which has heretofore applied only to domestic animals, to all birds, fishes and reptiles, not included in that measure, and makes offenders liable to three months' imprisonment or a fine of £5.

An Italian Polar expedition ship "Stella Polare," has just returned, having reached the highest latitude yet made, 86.33 no. th. The ship was eleven months locked in the ice, and a large hole was stove in her sides by the crushing. Nansen's vessel reached only 84 deg. 25, but he himself, with sledges, made 86 degrees, 14 minutes, north, practically the same as that reported by the Stella Polare. This is within less than 250 miles of the Pole.

An exciting gold rush, one of the biggest seen in Victoria for many years, is described in the Australian papers. Within three days of the discovery of gold at a place in the north-west of the colony, known as Mount William, over five thousand adventurers reached this new El Dorado, and hundreds were making their way to the spot from all points of Australia.

Dr. J. Clark, the Christian Endeavor President, who recently visited Spain, did not get a very cordial welcome, except from the few Christian Endeavorers, met in convention there. The Roman Catholic Opposition to him was very strong, and the influence of the war, also set against him. Wherever Rome Rules, Protestants are sure to feel the bitter opposition of the priests and their tools.

Rumor has it that no man who ever lived amassed millions so rapidly as Mr. Alfred Beit, who is reputed to be the wealthiest man in the world, with a fortune of £200,000,000, and an income sufficient to make ten new millionaires each year. The whole of this colossal fortune has been made within a quarter of a century. Mr. Beit, who owes his millions to Kimberley and Johannesburg, is a man of 46.

An experienced Australian miner, who has spent a couple of years in the Yukon, tells the Vancouver World that Dawson is good for at least twenty or thirty years from the present outlook, and that it is a prosperous city. Many are coming up the river from Nome, and in consequence labor will be cheap in Dawson this winter. Provisions are now retailed at normal price and living is getting to be more of a pleasure.

The Kingston City Council has decided to submit a bylaw to the ratepayers on Oct. 16, granting \$50,000 to be used in the erection of a new arts and science building for Queen's University. The ratepayers of Kingston will no doubt ratify the bylaw. Municipalities are constantly voting bonuses to manufacturing industries; but we venture to say that Queen's University is far more to Kingston than a factory for which a bonus many times larger than the amount above mentioned might be asked.

A movement has been in operation to prevent open stores on Sunday in certain parts of Boston kept by "the children of Abraham after the flesh." But the Jews say that they keep Saturday as the Sabbath, that they cannot afford to be idle on two days, and that they will continue to buy and sell and get shekels on Sunday. They challenge a test of the matter in the courts, on which the Morning Star remarks: If we do not maintain Christian institutions, we shall eventually cease to be a Christian community.

A military correspondent of the London Times declares that China represents one mass of contradictions which falsify habitual sequences—a country where the women have no petticoats, and the magistrates no honor; where old men fly kites and puzzled people do scratch their backs instead of their heads; where the seat of honor is on the left, and the abode of intellect is the stomach; where to take off your hat is insolent, and to wear white is to wear mourning; where, finally, there is a literature without an alphabet, and a language without a grammar.

The Citizen, in a recent issue, makes reference to the need of more and better accommodation at the summer resorts in Canada, as well as in the leading cities of the country. This subject will bear frequent writing about. It is safe to say that hundreds of thousands of visitors would flock to our attractive lakes and seaside resorts if only sufficient accommodation of the right kind were forthcoming. Referring to the likelihood of many visitors to the Pan-American exhibition at Buffalo coming over to Canada next summer, the Citizen says:—"There are eight months yet before the tide of travel will set in, but there is not an hour to loose if Ottawa is to reap her share of the patronage of tourists whose steps will tend toward Canada and particularly Ontario—New Ontario—throughout the summer of 1901."

Dr. Carman, speaking in an English conference, gave the figures of Canadian Methodism thus: 2,000 ministers and probationers; over 3,000 Sabbath Schools, and 300,000 scholars, officers and teachers in them; 2,000 young people's societies, mostly Epworth League, with a membership of 80,000. For missions at home and abroad over \$300,000 a year is raised. Church property is valued at \$15,000,000, and the people contribute annually about \$10,000,000 for all church purposes.

The Journal says:—"The government is to be congratulated on fixing the date of Thanksgiving Day in October this year—a month ahead of what has been customary. The advance has been urged by nearly everybody except those who think that they would be hurt by the closing of the canals for a day in October. An experiment may settle what real harm, if any, is done by the early date, so much more grateful to the general public." The change is decidedly in the right direction.

Careful observers of the signs of the times, says the Scottish American, have discovered a growing tendency on the part of society to extend its stay in the country further and further into the autumn. About this time it used to be customary for city houses to be opened up; but now, though the men folk are to be seen in town during the week, and occasional parties are made up for the theatre or shopping expeditions, when Sunday arrives it is found that the city is still largely deserted by its fashionable residents.

A Christian young man who spends his time travelling for a business house, and who is in a few places nearly every Sabbath, writes: "Some of the most delightful experiences in my Christian life have been among strangers at strange churches, and I cannot remember ever entering a church where I was not received with great cordiality." One may be sure, says the Herald and Presbyter, that he comes to the church at the right time, and that he meets the welcoming smile with a smile of Christian appreciation. The testimony of this young man is worth more than that of a score of people who come in looking as dirty and disagreeable and scowling as they can, and then complain that they are not welcomed.

Mr. W. H. Parks, of the School of Practical Science, Toronto, who has been completing an investigation into the economic value of the Muskoka district says:—"I found little or no mining land in the district, and as a mining district it has no future. As a district for grain raising its future is not much more promising. It will make a great sheep country, and will do very well for dairying." It is, however, as a great sanatorium and pleasure resort that the Muskoka district will be most valuable. The health giving properties of the air and the great beauty of its numerous lakes and streams will attract an ever increasing number of visitors, year by year, who will enrich the district with the money they will leave behind them.

In noting the declination of the Chair of Apologetics in Knox College, Rev. Dr. Forrest, of the Hamilton Times, is led to say:—"Knox College management has acquired a name for neglecting Canadians. We can recall a case of not many years ago when a clever Canadian minister had well filled the place of a professor during the long illness of the regular occupant of the Chair, while attending to his pastoral duties. When death made a vacancy this young Canadian, who had a brilliant college and university record, was an applicant for the place. But, no, he was a mere Canadian and he was thrust aside, his long period of sacrifice not being even considered. This minister, who is now one of the lights of the church at the capital, never complained, but he must have been more than human not to have felt keenly the treatment he received. Knox College should show some Canadianism." And yet all the Professors in Knox, with the exception of Prof. Fadyen, may be called Canadians. Montreal College, which has always done excellent work for the church, is manned entirely by Canadians. Professors for our colleges should be looked for wherever they are to be found; but other things being equal, Canadians should have the preference.

• The Quiet Hour. •

Jesus Dining With a Pharisee.*

BY WAYLAND HOYT, D. D.

He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread (v. 1). Where this occurred we do not know. "One of the rulers of the Pharisees" means one who had attained special influence and leadership among them. Social and luxurious feasts were common among the Jews on the Sabbath. If the law was observed, however, the food was cooked on the previous day. Our Lord accepted this invitation of the Pharisee, and thereby lent His sanction to a proper sociableness on the Sabbath; we should never make our Sabbaths days of needless restrictions and morose gloom. But our Lord always made such social Sabbath gatherings the occasions of the most direct religious instructions; take your religion with you into your social gatherings.

They were watching (v. 1). In a mean, hostile way, the original implies.

Behold, there was before Him a certain man which had the dropsy (v. 2). This dropsical man might have entered unbidden; it was the usual Oriental custom that any one might gaze upon the feasters, though only invited guests could share in the feast itself. But I think that this man with the dropsy was brought in for the sake of setting a snare for Jesus.

Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath, or not? (v. 3). To the thoughts of the lawyers and Pharisees Jesus answered. This question at once laid bare their enmity. A proper self-defence is right. Around the Sabbath a harsh and unholy and unlawful hedge of badly punctilious restrictions had been reared by what was called the "oral law" of these Pharisees. At this, both by speech and action, Jesus was steadily striking. How cruel even so-called religious men may become! These Pharisees would feast on the Sabbath, but they would deny the rightfulness of helping this sick man.

But they held their peace (v. 4). Our Lord had rightfully thrust them into a dilemma. If they had dared say it was not lawful to heal on the Sabbath, these Pharisees had exposed themselves to such humiliating defeat as had lately smitten them. See Luke 13: 15-17. If they had said, "It is lawful," their plot had miscarried. So they took refuge in a cowardly silence.

An ass or an ox (v. 5). Many manuscripts read a "son or even an ox." Works of necessity and mercy are always right upon the Sabbath. Only be sure they are such. Hey-day Sunday excursion trains and secular Sunday newspapers are plainly not such.

He spake a parable unto those which were bidden, when he marked how they chose out the chief seats (v. 7). Notice how our Lord turns everything to religious instruction.

Thou shalt begin with shame to take the lowest place (v. 9). Dean Farrar says: "If, by the time that the guests are seated, it be found that some one has thrust himself into too high a position for his rank, when he is removed, he will find all the other good places occupied. There is an obvious reference to Prov. 25: 6, 7. How much the lesson was needed to check the arrogant pre-

tensions of the Jewish theologians is shown again and again in the Talmud, where they assert no reward to be too good or too exalted for their merits.

Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted (v. 11). Here is the enunciation of a great law for life. Keep steadily in mind the New Testament idea of a real humility. It does not mean an undue depreciation of one's self; a calling one's self deprecating names, especially when the true motive for doing it is to fend away the call to some unrelished service. It does mean the glad, quick laying out of all one is or has even in the lowliest service for the help of others. Our Lord's washing of the disciples' feet is the outstanding example of a genuine humility, though, as He did it, He was all the time conscious of His real being, majesty, destiny. He who will serve willingly, well, lovingly, shall surely be called higher, because he has thus shown his fitness for the higher.

When thou makest a dinner or a supper, call not thy friends (v. 12). Our Lord does not mean that we shall never socially invite or enjoy our friends. Again and again He Himself shared in such festivities, as at the marriage-feast in Cana. But our Lord does mean that there is nothing specially religious in such a feast. You invite that you may be invited, keep your place in your set; you give that you may get. But our Lord does mean that we should self-sacrificingly use our position and possession for the sake of those who have not what we have; that we should refuse a proud social exclusiveness; that the poor, the maimed, the lame, the blind, should therefore bless us.

Explanatory Notes.

Parable (v. 7). Not in the usual form of a parable, but perhaps so called because it was meant to teach a general principle instead of applying only to the single case used as an illustration.—*Marriage-feast (v. 8).* This is particularly mentioned as a time of much display, when there would be an especial desire for honorable places.—*That he may say (v. 10).* This is not meant to give the reason that should be in the mind of one taking the lowest place, but rather the reason why Christ gives such advice.—*Resurrection of the just (v. 14).* There may be here a suggestion of the separate resurrections of the good and of the bad.

A Touching Incident.

The still form of a little boy lay in a coffin surrounded by mourning friends. A mason came into the room and asked to look at the lovely face. "You wonder that I care so much," he said, as the tears rolled down his cheeks; "but your boy was a messenger of God to me. One time I was coming down by a long ladder from a very high roof and found your boy close behind me when I reached the ground. He looked up in my face with a childish wonder and asked frankly, 'Weren't you afraid of falling when you were up so high?' and before I had time to answer he said: 'Ah, I know why you were not afraid—you had said your prayers this morning before you went to work.' I had not prayed, but I never forgot to pray from that day to this, and by God's blessing I never will."

The Broken Family.

BY NICOL JOFFAT.

What a long line of events reaches from the statement in Genesis, "Let us make man in our image, after our likeness," to that of Christ when He taught, saying: "After this manner therefore pray, Our Father which art in heaven." It is the history of the broken family. By nature man was made like unto God, as a child resembles its father. It was to heaven he was related, not to any created thing upon earth. His mental and moral gifts were those of a child in which a father finds delight. In them he receives a response; it is the law of "like" having an affinity unto "like." The "Our Father" which Christ taught was not new, though it needed revealing. It was as old as the creation; buried as a result of the fall, but not cancelled. God was ever the Father, and He with all mankind—the broken family.

What heartache there is in any family divided against itself! What a crop of memories ripens against our will, produced by discord and selfishness in our homes! Was ever family life so broken and estranged as that of this whole world with the Fatherhood of God and brotherhood of man? No wonder that He is grieved; no wonder that He gave Jesus Christ to redeem and the Holy Ghost to quicken; no wonder that He still waits, forgives, restores. Let it be said in the light of all our heartaches, that this consists of the Father in heaven yearning over His broken family.

Families have real joys. Only one among all women can you or I think of as "mother;" only one of all men can we love and honor as "father." Why is this true? The secret of it is known to the heart clearer than to the mind. No man has ever yet given the exact reason in so many words. There is a joy produced thereby which is seldom equalled in this life.

And now, going a step further, can we call God, Father? If we can, heaven has already begun in our lives. There is no physical reason why those who have been born again should not be able to say Father with the secret joy of home life. If we can, we have a great need supplied in a world where homes and parents of childhood are but a memory. It supplies us with a fullness of living, a richness of purpose, a blessed place.

Oh, doubting one! If thou wilt call Him Father with all thy heart, whoever thou art, wherever thou hast been, whatsoever thou hast done, He will answer thee, my child. Hast thou ever heard Him say to thee, my child? Try it! For the very world, try it! Was it when thou wast foolish and going astray, caught in the enemies' thicket, that thou didst hear Him call thee, my child? If so, thou hast not gone so far again; its sound ever keeps thee back. But if thou wilt walk with Him, work with Him and talk with Him, then as fondly as ever father said my child, He will call unto thee, and it will be no longer than striking of the clock that thou wilt have to wait for more and more of the Father's love.

"While others call the wondrous Lord by partial names that utter some one side of this wondrousness, to us he has but one name, Saviour. He is that, and that alone, and all besides only as it is wrapped up in that."—Rev. Phillips Brooks.

"The New Testament insists on the universal priesthood of believers. It knows nothing of the distinction between priest and laity. That method of church organization is self-condemned which does not call for the intelligence of the Christian people."—Rev. A. Ramsay, B. D.

*Lesson for October 7, Luke 14: 1-14.—Golden Text.—Whoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 14: 11.

Random Prayers.

There is need of definiteness in our prayers. One observes this in the prayer meeting, where often the petitions cover a wide range of topics, but miss the particular wants of the hour, the place, and the people assembled. And most of us know that in our private prayers, our tranquil closet seasons, we must occasionally arrest ourselves in the midst of unconsidered, vague, and, so to speak, random words. Prayer is not only a spiritual exercise—it is an intellectual effort, and requires thought and care, precisely as does every mental and physical endeavor. What to say and how to say it are here as important as in any other field where we converse, prefer request, or express gratitude.

But, going a step further, how strange it seems that we forego the privilege of telling our Father what we desire, putting into loose phrases of no special meaning our hopes and aims, alluding in general terms to the conversation of our families and friends and the reviving of the church, as though the end in question would be a happy circumstance, yet carrying no one person, or group of persons, on our hearts to the mercy-seat. This, too, in the face of our own belief in God's individual care of and for us, and of his own gracious declaration to everyone of His children, "I have called thee by thy name; thou art mine." The pages of Scripture are strewn with promises to the man who prays, with narratives of direct answers to importunate and believing prayers, and yet we, not merely because of little faith, but often through the merest heedlessness and lack of thought, go groping on, without seeking divine strength in any earnest way, without asking specifically for the thing we yearn to have, yet do not ask for except in a random and half-hearted manner.

Shall We Stand Up For Our Rights?

One who is always standing upon his rights is in the way of doing more harm than good. There are times, indeed, when such insistence on rights is a part of our duty to our fellows, and we are vindicating a trust committed to us for others. But such times are exceptional, and the temper which seeks such opportunities is one which exalts self rather than the good of others as the end of its action. In most situations it is nobler to waive a claim, however well founded, and to show courtesy and compliance even to those who are in the wrong. "The law is good if a man use it lawfully." And so to use it is to remember that it exists to hold society together, and to bring men into fellowship with the Lawgiver. But society, as Mazzini says, is not held together by mere right. Its greatest bond is in sacrifice, whether this take the shape of heroism or generosity or courtesy. It lives more by men's giving up than by their getting their rights. Even the courts discourage the litigious spirit, and have no thanks for the people who seem to try to find them business. Even the law recognizes that there are better things than going to law, and a higher rightness than a verdict against an offending neighbor can establish. "The fruit of righteousness is sown in peace of them that make peace."—S. S. Times.

"Sweet is His human name, Jesus! There are moments when it is the sweetest of His names. As God, he could approach to us, but how could we approach Him? This is the very door to the inner sanctuary. For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted, yet without sin"—Rev. J. W. Alexander, D. D.

• Our Young People •

What IS Wealth? True and False Kinds.

Topic for October 7: "Rich Toward God."— Luke 12: 13-21.

"Then Whose Shall Those Things Be?"

The Warning Parable.

BY REV. EDGAR T. READ.

One man in the group that day asked a question which gave Jesus a text for a parable. How quickly the Master saw the true purpose in his question! Jesus never withstood Jewish law, even submitting to the law which took His life. But there was a hidden purpose in the request, an evil purpose, which merited denunciation. Covetousness!

Christ ever looked at the spirit behind the word, the act, the gift. What was back of the Pharisee's prayer? An egotism which looked in God's eyes as did Cain's sacrifice. What is back of college settlements, or slum work among the destitute, or the missionary's efforts? A love for God which crystallizes itself into love for His children. What is back of the rose? God's smile.

"Back of the loaf is the snowy flour,
And back of the flour, the mill;
And back of the mill is the wheat, and the
shower,
And the sun, and the Father's will."

Very personal and very fitting was the answer the Master made. There must have been a shrieking of this man's soul; he knew Christ understood his purpose, for his soul stood forth like a rain-washed bone. And what did he do? Why, I think he must have slunk away, out of the gaze of eyes that could read his very thoughts. As soon as Jesus turned to the group to speak a parable "unto them," he fell away out of sight—going to men of his own class, for "birds of a feather flock together."

Then the Master turned and gave the parable of the rich man—a parable of warning, we name it.

The foolish rich man was one who did not keep books with the Lord; yet all the while the recording angel was writing his account with faultless accuracy. The phonograph and the camera are scientifically as perfect as we can make them. But the angel called Retribution is a recorder never known to make a mistake. God permits some selfish men to prosper; but sooner or later their success attains a point when He says, as He did to the tides in old creation days, "So far and no farther," and then their lives become an example of warning. Men may build up millions; death will scatter any fortune. Men may own half the world; but we all go to God as naked as we came from Him; there are no pockets in shrouds.

True peace is only in the heart. The man had what the world calls peace and comfort—servants to do his will, houses and lands, barns to hold his vast stores. But underneath was a river of discontent. He might say, "Soul, take thine ease!" His soul would not. Unhappy—because he did not possess Naboth's vineyard; restless—because he did not know heart-rest; tired—for with it all was the longing for the peace which somehow did not grow with his grain. And one evening in the twilight, as he watched the clouds fade in a sea of glory, as the cool winds slipped through the vines and kissed

his fevered brow, one evening when he thought years lay before him, a noiseless step entered his room, a chill hand touched his arm, and, turning, he looked into the face of his enemy—Death. He went with Death, helpless, naked, alone, leaving all behind—and the curtain fell.

What shall it profit a man to own railroads, great ranches, rich mines, millions in bonds, and be poor toward God? Better than gold or gems is the assurance which thrills the heart if we can sincerely say, "I am my beloved's and my beloved is mine." Better than houses or lands is the peace of Christ which passeth understanding, the gift He left us the night He was betrayed. And the richest man in the world is the man who can say, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

It is not what we have *in hand* but what we have *in heart*. Not what we *hold*, but what we *trust*. Not what we *see*, but what we *feel*. "The things which are seen are temporal; but the things which are not seen are eternal."—Christian Endeavor World.

The Crowning Gift.

For Recitation in the Meeting.

From Thee is all that soothes the life of man—
His high endeavor and his glad success,
His strength to suffer and his will to serve.
But, O, Thou bounteous Giver of all good,
Thou art of all Thy gifts Thyself the crown.
Give what Thou canst, without Thee we are poor
And with Thee rich, take what Thou wilt away.
—William Cowper.

For Daily Reading.

Mon., Oct. 1.—True riches.
Prov. 3: 16; 22: 4; Rev. 3: 17-18
Tues., Oct. 2.—Laying up treasures.
Matt. 6: 19-21
Wed., Oct. 3.—Power of money.
Deut. 8: 10-18
Thurs. Oct. 4.—Get, give.
1 Tim. 6: 17-19
Fri., Oct. 5.—The blessing of giving.
2 Cor. 9: 6-11
Sat. Oct. 6.—Need of consecrated money.
1 Chron. 29: 1-16
Sun. Oct. 7.—*Topic. Rich Toward God.*
Luke 12: 13-21

A Prayer.

Glorify thy holy name. O God, through us in a fruit bearing day. Help us to abide in Christ, that we may share his life and do his work. If the channels of our thought and our desire are checked with sin, purge us that we may bring forth more fruit. In the morning hours of toil, in noontime rest, in the work that draws to an end with the sunset, and in our evening thoughts or cares, abide thou with us and make our hearts glad in thee. The night's rest and the new strength the morning brings for soul and body are from thee, and thine shall be our praise in every gain and effort, in every joy and grief, through Jesus Christ our Lord. Amen.—The Congregationalist.

Christian liberty, in the sense in which it is sometimes used, is license to follow our natural inclination, tempered slightly by respectable custom.

We only begin to realize the value of our possessions when we commence to do good to others with them. No earthly investment pays so large an interest as charity.—Joseph Cook.

Present Day Intellectual Difficulties of the Young Christian.

REV. T. F. FOTHERINGHAM, M.A.

III.—EVOLUTION.

One of the most remarkable facts in connection with modern philosophy is the extent to which the idea of evolution has taken possession, not only of the minds of the learned, but of the reading public generally. The idea of such a wonderfully diversified world as ours, gradually evolving itself out of some original germinal matter by the sole operation of mechanical and vital forces, is very fascinating to the imagination. Nor is it necessarily atheistic. There are many evolutionists who are devoted and earnest Christians, who find in their theory a grander proof of the wisdom and power of the Creator than they ever perceived before. With these brethren we have no dispute. Our contention is solely with those who substitute their speculations for the Bible version of man's origin, moral condition and destiny. This is not the place to discuss the scientific arguments against evolution. Those who desire to pursue the question may read a little book by Rev. Dr. Patterson, entitled "Errors of Evolution," published by H. L. Hastings, 47 Cornhill, Boston. We have to deal exclusively with the bearing of the evolution hypothesis upon Bible teaching.

In the first place I would remind you that it is unreasonable to expect a book to teach any other subject than the one announced on its title page. To declare that Macaulay's History of England was untrustworthy because its author showed that he was unfamiliar with the higher mathematics would be absurd. The critic who said this would be simply laughed at. The object of the writer was to narrate the history of England during a certain period, not to display his knowledge of a totally different subject. So the Bible was written to tell man of his relation to God and his fellow man. To explain his fallen condition and point out to him the way of redemption. It does not concern itself with correcting popular misconceptions of nature's laws. It does not divert attention from its great theme by statements that would have been startling, incredible and incomprehensible to those who heard them. It describes the creation of the world and of man so as to assert fundamental truths, leaving the precise processes of future scientific discovery. It tells the story of the deluge so as to emphasize its moral significance and therefore, in terms which do not awaken discussion in regard to the means employed in its execution. The religious motive dominates every page of the book. But whilst claiming for the Bible exemption from carping scientific criticism, I would draw your attention to this very significant fact that the Bible never makes a statement scientifically absurd. It uses popular poetic language, but not false and misleading language. Is it not most remarkable that one writing so long ago as the time of Moses, say 4,000 years ago, should give a description of the work of creation which harmonizes so completely with the latest discoveries of geology and astronomy? Compare this with the cosmogonies of other peoples' and the contrast is startling. Wherever in the Bible there is a reference to nature and its laws, familiar and unscientific terms are employed, but the sacred writers are never

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betrayed into the narration of such absurd fables as abound in heathen mythologies.

But to return to the evolution theory. If by this is meant merely that there is a law of progress in nature, and that the type advances from the lowest and least complex creatures to the higher, culminating in man, we have no quarrel with it. That was observed long before Darwin was evolved. If it means that the agencies employed in realizing this beautiful arrangement were natural forces such as gravitation, energy in its various modes, the struggle for existence and the survival of the fittest, etc., we reply: Let science settle these questions. The secondary agents are legitimate subjects of experimental and philosophical study. But when evolutionists bid us surrender the Bible because it tells us that God directly interfered at certain points with the operations of these blind forces we respectfully decline. The fact of these Divine interferences is established upon evidence of its own. They are conclusively proved to be true as any occurrence of history or phenomenon of nature. Science can only contend that there is a general uniformity, it has no right to assert that the usual order has never been, far less that it cannot be, interfered with. There are several essential doctrines of the Bible which are diametrically opposed to the evolution hypothesis as expounded by Darwin, Spence, Fiske, Grant Allen and other extreme advocates. We shall touch upon but three of them—the Fall and its corollary the Redemption; the Incarnation of Jesus Christ and the Immortality of the Soul.

1. According to the view of atheistic evolutionists, man has developed from a lower condition by the operation of natural selection. Variations in his physical, mental and moral nature have from time to time occurred which proved advantageous to him in the struggle for existence with his fellow creatures. These have become hereditary and permanent, and the cumulation of the whole in the course of countless generations has resulted in the Christian gentleman, nature's masterpiece. Humanity has advanced from a purely animal and non-normal condition to the present high state of civilization by the operation of variation and environment. A new idea, say the sixth commandment, occurred at a certain stage and it henceforth became evident that "honesty was the best policy," so man became an honest animal. Then another anthropoid creature conceived the brilliant notion that murder was foolish, the result was the first peace society. This course was continued until the whole moral code was evolved. In this theory there is no room for a catastrophe such as is recorded in the third chapter of Genesis. When Milton sang

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into our world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat."

he based his poem upon nothing more trustworthy than a primitive myth. There was no Fall, except a "fall upward," and consequently there was never any need of an atonement. Sin is only a violation of natural law—a disease, a misfortune, or a folly, not an offence obnoxious to a Supreme moral Governor. It is rather "good in the making," or as Fiske puts it "Evil is the necessary condition of good." Without some proportion of wickedness virtue would be impossible—"There is no

'original' sin save man's inheritance of degradation from his brute ancestors." Barbarians are only men in the different stages of development, not examples of declension from primitive innocence and perfection.

To this we reply that there is one thing that natural selection cannot do. It cannot produce or perpetuate a useless organ or faculty of mind or body. Everything superfluous must be dropped in the keen struggle for existence. How comes it then that the heathen "show the work of the law in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing, or else excusing one another." (Rom. 2:15) Whence came this conscience and the moral sense? They possess it as truly as we do, but they deliberately refuse to obey it. If conscience is the great moral force by which the race has been elevated, why has it failed to elevate the cannibal? How has conscience survived, not only disuse, but every effort to ignore and destroy it? By the principles of natural selection it ought long ago to have become as abortive as a whale's hind legs. But the testimony of travellers and missionaries is unanimous in asserting that the broad outlines of morality are well understood by the lowest savages. I ask the evolutionist how he accounts for the possession by these nations of a conscience which is ever striving to evolve them into a higher moral condition and which they as persistently refuse to obey. Whence comes its peculiarly imperative voice? It does not rest its authority upon utility, but duty regardless of personal advantage. It scorns such a base origin. It gives no hint to its subject that obedience will bring profit. Is it true that those tribes which are most obedient to it rise in the scale of humanity? Is it true amongst ourselves that the most conscientious are the most successful in the struggle for existence? This high development of the moral faculty where it is most resisted is a proof that man has fallen from a pristine standard, which he still instinctively recognizes as his true form, and to which he ought still to conform.

"Whatever creed be taught, or land be trod,
Man's conscience is the oracle of God."

The fact of the Fall is stamped upon human nature—the proof of the atonement rests upon evidence with which science has nothing to do.

2. In the evolutionist's plan of nature there is no room for the union of deity and humanity in Christ Jesus. To Him no angel song was ever heard on Bethlehem's plains; and the story of the birth of Mary's Son is but a beautiful legend, the offspring of devout piety and poetic imagination. But I demand by what right he sets aside the evidence by which the fact is accredited. Is it not most unscientific to refuse to accept proof simply because a preconceived theory contradicts it? True science accepts all facts established by competent proof and modifies its theories so as to embrace them.

3. Nor can evolution hold out to us the hope of a future life in which all wrongs will be righted and rewards and punishments be distributed according to the deeds done in this. The only immortality it promises is the impress we may leave upon the race, contributing our feeble quota to the forces that are gradually developing humanity into a more adequate expression of the type. It is true that immortality is a truth that we could

never learn from nature's interacting laws. The wonderful harmony of the cosmos, sublime as it is, never can reveal what eye cannot see, nor ear hear, nor heart of man conceive, but God has revealed these things to us by His Spirit. The scientist may refuse to listen to any testimony which is not offered by experimental methods. He may confine his belief to truths uttered in the laboratory, detected by the microscope, or perceived in the starry depths of space. But in doing so he closes his eyes to that brighter radiance which clarified the vision of the great prophets of his own art.—Sir Isaac Newton, Hugh Miller, Louis Agassiz, Sir William Dawson, Lord Kelvin, and many others, to whose reverent research nature most willingly rendered up her secrets, and whose works will remain the delight of all ages. We invite the scientist to bring hither all his learning. Let him place as the solid foundation of the pile his volumes of Geology, on these superimpose his Botany, his Zoology, his Anthropology, his Physics, his Astronomy—his pyramid will only have its true apex when he places the Bible last and highest. The Bible is the key to the book of nature, and contains the answer to problems insoluble by all the rest

Reminiscences of a Septuagenarian.

1854—Then and Now—1900.

IV.—PERTH POST-OFFICE AND MANSE.

From Bytown to Perth I have nothing to write.

As a rule, one only sees what is interesting to one's self, and as I only raise vegetables, and the season was too early for them, I took no interest in anything else.

I had no detentions at Smith's Falls, from which place I got a chance ride with a farmer, free, which greatly intensified the pleasure of the drive. By inexcusable carelessness, I was guilty of ingratitude in not securing the name of my benefactor.

Arriving at Perth, I proceeded to the manse, and found the Rev. James Burns Duncan at home and just preparing to go out. I shall never forget the reception.

I found a spare, lithe, dark, bushy-headed man, with deep-set grey eyes and shaggy, overhanging eyebrows, yet withal very respectable looking, and one whom you could not conceive as in any respect ever becoming anything else; in other words, there was nothing vicious-looking about him—quite the reverse.

Telling him who I was, and enquiring how and when I could get to Dalhousie, in gruff accents he answered me in true Scotch fashion by asking another question, "What are you going there for?" The darkness deepened.

I began to tell him, still standing on the door-step, what, on a platform or other suitable place, would have taken some hours, to do justice to myself and my subject.

In unmannerly terms and tones so unlike him, he shut me up by telling me to accompany him to the post-office, as if more travel, and especially with such as he seemed to be, could have any inducements for me. However, I had endured much, and as a stroke of policy, again resigned myself to undergo more; so we went off together to Perth post-office.

What an inexplicable faculty "memory" is! What a gamut of moods she can assume! From coyness to the coquette, irritating, tantalizing and exasperating. How

at times she can be approached, and one can obtain anything, and at others she refuses point-blank everything. Coaxing, cajoling, compulsion, all wasted and to no purpose. And again, all at once, without, nay, avoiding effort on one's part, ere you are aware, she unfolds herself, and reveals everything, anything; and especially does she delight to press on one's attention that which one would fain have blotted out, would give much that it had never existed to be remembered, and which we would forever forget. Put something, some circumstance or other, breaks the shell, and to memory comes up the forgotten things of the past.

On reaching the post office, a strange psychologic experience came over me! Perth post-office! It almost seemed to me that I had been here before.

"Why," I said, "this is a familiar spot to me."

Over 60 years ago I began to develop that style of hand-writing which has delighted the eyes of thousands and been favorably commented on in the Old Land and in this up to the present day.

There were two maiden relatives of my mother who every week sent a copy of the Glasgow Herald to "America," and attracted by the copper-plate likeness of my "half-text," promoted me to the duty of directing said paper, as follows:

MR. JOHN ARMOUR,
Bathurst District,
Perth Post-office,
Upper Canada,
North America.

This I continued to do till their death. And I had forgotten all about it.

Mr. Duncan said: "I'll soon have you there. The old man is still alive, and is a respected member of my congregation." That commenced an intimacy and friendship between J. B. Duncan and myself that has grown with years and continues to this day, if one can believe the following from one of his last communications: "In fact there is no one in all the circle of my acquaintances for whom I cherish a warmer respect and affection." That feels soothing up in "the shades of night."

Well, I was installed in the manse, and became a member of it, for Dalhousie is provided with supply for the month of May. So I was in the world without work or visible means of support.

But Mrs. Duncan made the manse cheerful, and with Minnie and Jamie and the baby, we had happy times.

Again we visited Perth post-office, and J. B. Duncan received a letter. Opening it, the sweat stood in beads on his forehead, and he acted "like one possessed." I like to behave myself before folks, and thought to slip away home alone. But no, he stuck to me like a brother. Of that letter I will speak in my next.

Let us learn from the foregoing:

1. That the darkest day has often rifts in the clouds.
2. That the gushiest acquaintances at first are not always, nor as a rule, "stayers." But on the other hand, the seemingly forbidding and cautious are ours forever when we have succeeded in securing their confidence.
3. That we have need of patience.

NEMO G. D.

Who can tell

What golden hours, with what full hands,
may be
Waiting you in the distance?

—Tennyson,

Preparation for a Profitable Thank-offering meeting.*

BY H. ISABEL GRAHAM.

In looking forward to our annual Thank-offering meeting such questions as these no doubt suggest themselves to each thoughtful and earnest member of our auxiliaries. In what way can this service be made acceptable to God? a source of strength and inspiration to our souls? and a rich blessing to those for whom we labor? Since we are exhorted to come into His courts with thanks giving I think we cannot be prepared to do so in any better way than by spending a short time, first, in reviewing God's goodness to us as a Society and individually; secondly, by contrasting our lot in life with that of the women of other lands; and, thirdly, by entreating the presence of the Holy Spirit at our meeting. The tactful general urges his troops to greater victories by recounting their deeds of valor in the past. In like manner we pray that we may be led to more active endeavor, and truer consecration in the future by recalling the marvellous works that He hath done, his wonders and the judgments of His mouth.

We will first mention the special signs of God's approval which we have marked the General Society with which we are connected during the last decade. In the annual report of 1889-1890 we find 2 lady missionaries in China, 10 in India, and 7 lady missionaries and teachers in the North West. The W.F.M.S. then consisted of 25 Presbyterian Societies, comprising 437 auxiliaries, with a membership of 10,443; and 176 Mission Bands having a membership of 4,869. The total receipts from all sources were \$31,497.40. From our blue book of 1890-1900 we learn that there are now 4 lady missionaries in China (2 of them medical) and in India 16 (four of these being medical missionaries) and 15 lady missionaries; teachers and matrons in the North West. There are 27 Presbyterials numbering 656 auxiliaries, with 10,166 members; and 306 Mission Bands with 7,447 on the roll. The total receipts from all sources being \$46,331,474. From these gratifying results we see that quite steady progress has marked the years. There have been added to the Home and Foreign staff, 14 lady missionaries, 2 new Presbyterials, and 130 Mission Bands have been organized, and the total receipts have increased \$14,834.07. Our own Presbyterian Society (Huron) has advanced over \$600. Enlarged liberality, sympathy, spirituality, and intellectual development among the members of our Societies and Mission Bands, which have had a wonderful influence in fostering and stimulating the missionary spirit within the bounds of our congregations have been, we are sure, the happy outcome of the labor of these ten years. There has been, unfortunately, a slight decrease in the membership of our auxiliaries. Could we not show our gratitude for this encouraging record by acting upon the Home Secretary's suggestion and attempting to double our membership by a grand century rally?

Leaving our Society and looking back over the past year how many individual blessings have marked the way. Most of us have had a goodly measure of these choicest earthly gifts, soundness of mind and health of body. If we were stripped of everything else and still had these priceless possessions left we have reason to thank our Maker every day of our lives, and throughout all etern

CONTINUED ON PAGE 574.

*Prepared by the writer for the Seaforth Auxiliary, and condensed by the Editor to meet the requirements of his limited space.

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THE DOMINION PRESBYTERIAN

WILLIAM INGLIS.

The death of Rev. William Inglis removes a well known and influential journalist from the scene of earthly activity. He had the reputation of being a caustic writer, but a kindlier man never lived. Mr. Inglis was possessed of a wide range of information; and all the productions of his pen gave evidence of clear thinking, lucidity of expression and a complete mastery of the subject upon which he was writing. Perhaps the last article written by Mr. Inglis appeared in *THE DOMINION PRESBYTERIAN* of the 29th ult., entitled "Narrow People and their Work"; and in it there is no hint of waning powers. Closely associated with him for several years we can bear testimony to his unvarying kindness, geniality and generally lovable disposition. We shall not so n look upon his life again.

On the occasion of the semi-jubilee of The Canada Presbyterian the following sketch, from the pen of one who knew him well, appeared:

"Rev. William Inglis was born in Scotland on July 5, 1821, and after going through the regular course of an arts education in the High School and University of Edinburgh, he studied theology in the Hall of the Secession Church and was licensed by the Presbytery of Edinburgh. In 1847 he was settled in Banff, Scotland, and after a pastorate there of some years came to Canada in 1856. Having received calls to Columbus and to North Westminster, in the vicinity of London, he accepted the latter and was settled there in August, 1857. In 1860 he entered upon the charge of Erskine Church, Woodstock, where he remained until 1867, when he removed to Toronto, where he has ever since resided.

From the first the press had attractions for Mr. Inglis. Under a variety of pseudonyms, contributed to Dr. Taylor's Canadian Magazine from 1857 to 1859, and later on, when *The Observer*, a weekly Presbyterian paper, was begun and published in Oakville he, every week during the whole period of its existence as a weekly, contributed editorials and letters on a variety of subjects. During this period the Toronto University question and that of 'total abstinence,' not so far advanced then as now, occupied much of the public attention, and in the discussion of these and local questions, Mr. Inglis' pen and brain were ever actively and most vigorously engaged.

After the *Observer* ceased publication Mr. Inglis joined the staff of the *Globe*, where he remained until the fall of 1879, supplying all that time one or more editorials daily. During that period many subjects of great public importance were keenly discussed, and in all of these Mr. Inglis took a prominent part.

In that year his services were transferred to the Canada Presbyterian as editor, to which, from the first, he had contributed more or less regularly. It was not until the spring of 1883 that his connection with the Presbyterian finally ceased.

In 1881 Mr. Inglis was appointed librarian to the Ontario Legislature, in which office he continued till the fall of 1883, when he again returned to the *Globe* staff for another six years. Since the beginning of 1892 he has acted as assistant librarian to the Ontario Legislature, and although since then his pen has not been

so busy as in many former years, it has been far from idle, this journal again and again indebted to him for articles on various subjects.

In addition to papers already mentioned, *The London Advertiser*, *The Stratford Beacon*, *The Winnipeg Free Press*, *Truth* and other periodicals have all from time to time been served by Mr. Inglis' fertile brain and facile pen. Probably few men, if any, in the country, certainly not any minister in our church, has written so long and so largely, and it may also be added, so ably, for the public press of Canada as Mr. Inglis. A keen and logical intellect, ample resources of knowledge, a retentive memory and a trenchant style have made him a formidable opponent in discussion, an able exponent of any subject he treated, and a powerful ally for any man or party, or subject, which he undertook to champion or defend."

COMMUNICANTS AT HOME AND ABROAD.

An interesting statement was made by the moderator of the United Presbyterian Church of Scotland as to the number of church members connected with the missions of several branches of the Presbyterian Church compared with the number in the home churches. He stated that for every 1,000 members in the established Church of Scotland at home, there were 4 in the mission field; for every 1,000 in the Presbyterian Church of Ireland at home, there were 20 in its missions abroad; in the Free Church of Scotland, 28; in the Presbyterian Church of the United States (North) there were 37; in the United Presbyterian Church of America there were 65; in the United Presbyterian Church of Scotland there were 139. With out examining the reports of the American societies of the several denominations, says the *Missionary Review of the World*, we can state concerning the Congregational churches that for every 1,000 members in these churches, there are 80 communicants in the churches connected with the missions of the American board.

In Japan the demoralizing principle of feminine seclusion has held no sway, and it has long been recognized that in the Flowery Kingdom the position of women has always been higher than in the case of any other Oriental nation. Now, however, owing to enlightened legislation and to the broad views expressed by the Mikado, the principle of feminine equality is beginning to be recognized. This recognition, which began at court, has spread throughout Japan and is seemingly well established.

Our neighbors in the land of the Southern Cross are at present very much agitated over the selection of the site for the new capital of the Australian Commonwealth. The act provides that the capital shall be situated in New South Wales, at a distance of not less than 100 miles from Sydney, and the elections which are already at work have provoked such a feeling of rivalry in the matter, that it is believed the Parliament will be located in Melbourne for some years, which likewise will be the home of the newly appointed Governor-General of the Commonwealth, the Earl of Hopetown.

There is a strong probability that before the year is over the Confession of Faith will be much better understood by the general public on the other side of the line than it has been for some generations previously. Perhaps there will then be less desire to change it

Rev. R. C. Tibb, M.A., has resigned the secretaryship of the Toronto Associated Charities, to become Associate Editor of the *Presbyterian Review*, for which new and responsible position he is in every way well fitted. The readers of the *Review* are to be congratulated on the addition to the staff of our Toronto contemporary.

Is it not possible for the political leaders of our Dominion to find some better employment than abusing their opponents? It is sickening to hear men who are supposed to have the best interests of the country at heart, spend two hours in personal abuse of an opponent. Do those who hold high place in parliament think it absolutely necessary to play to the pit only? Are we not entitled to look to them for a rational discussion of the great problems of government? Why should we be forced to listen to its trivialities, and cast our vote according to the strength of the torrent of abuse poured out.

This is surely the reign of the god mammon. The wires flash their message of disaster to a city by fire or flood, and we are not through reading the newspaper account of the calamity before the advance agent of an enterprising book canvasser button-holes us to subscribe for his 'only true and authentic account of the awful scene.' Next day we are asked to buy seats for an exhibition of moving pictures showing the town in actual progress. Men and women re jostling and pushing and cursing each other in a mad wish to make money out of the affair. God help the man who gets beneath the feet of this crowd! There is no hope for him!

"YE WILL NOT HEAR"

How true that is of the world of our own day, though for a different reason than that which affected the people to whom the words were spoken. They were so full of religious hypocrisy that they would not give heed to the words of truth; we are so engrossed with the business of getting money that we cannot give heed.

To make money is the great aim of life, and to attain it every other impulse is crushed and destroyed. The child is trained to make money, and learns to admire most the man who has amassed a fortune. The one brother in a family who has grown wealthy is the idol of the rest, and naturally assumes the airs of a prince among his brethren. In every small breast that puffs itself out as he walks beside the rich uncle there is cherished the determination to make money as this man has done, and to make it quickly.

This, too, is a passion—to make money quickly men jostle and push and trample upon each other because they are possessed by this passion. The farmer returning from market chuckles over the fact that he secured half a cent over the market price for his produce. The dealer in the city rubs his hands as he remembers how he took it out of that farmer. And from the newsboy on the street to the bent grey head who tries to earn a penny for bread there is found a spirit of distrust and watchfulness among men.

So possessed are men by this passion for money-making that there is room for nothing else. Suggest a plan for the betterment of your fellows and you are met with the retort—"It won't pay. There's nothing in 'it'." Philanthropy is dead, the real philanthropy that takes a living interest in men. We have plenty of the sort that flings a coin to a man in misery; but of the kind that comes to a man who has fallen in his misery and lifts him up, and stays with him and encourages him to stand, we have almost none. Men have no time for that. While they stay to play the Good Samaritan a rival has distanced them in the race for money. It don't pay!

We recently heard a preacher declare that men have become so engrossed in the prevalent commercialism that they will not heed the call to spiritual duties. It would be nearer the truth to say that they cannot heed the call. So filled is the mind with sordid desire; so taken up is the time of men with worldly pursuits that there is no room to entertain an unworldly thought. Even in the house of God and on the Lord's Day, we are preoccupied; and while the prayer is ascending or the word being declared we are planning further operations in the business of making money.

The valuable library of the late Rev. Wm. Burns is being offered for sale. It has been carefully catalogued and prices attached. Rev. R. C. Tibb, 13 Madison st., Toronto, has it in charge and asks us to say that catalogues will be sent on application.

DEATH OF REV. JOHN M'LEOD.

The recent terrible disaster at Vankleek Hill will not soon be forgotten. By the falling of the gable end of the new Presbyterian church, in course of erection, three men were buried to instant death; and among them the respected minister of the church, whose name heads this article.

The Rev. Jno. MacLeod, B. A., was born in Prince Edward Island forty-four years ago. He received his primary education in the common schools of that province. For some time he studied in Prince of Wales' College, Charlottetown. He graduated in arts and in theology from Queen's, finishing the latter course about 17 years ago. His first charge was at Antwerp, N. Y.; but soon after his ordination he received a call to Richmond, in the Presbytery of Quebec. Loving Canada and the Canadian church, he returned to both, and labored at Richmond successfully for five or six years. Eight years ago he received and accepted a call to Vankleek Hill. The attendance at public worship was so large that it was found necessary to build a larger church. The church, a large stone building, is in course of erection. Mr. MacLeod was wont to go up on the walls from day to day. On the morning of the 19th of September, he would go up on a gable end which was nearing completion, about sixty feet from the ground. For some reason the wall gave way and tumbled to the ground, and in a few moments the beloved pastor was done with work on earth.

Mr. MacLeod was widely known in Quebec and Ontario. Everywhere he was beloved by all. He was an able minister, diligent pastor and a model citizen. In him the cause of temperance and reforms generally had an able defender and advocate. At the funeral service on Friday fully one half of the ministers of Glengarry Presbytery were present. The Presbytery of Quebec was represented by Revs. J. R. MacLeod, Three Rivers, and Dr. Kellock, Richmond; and the Ottawa Presbytery by Revs. Orr Bennett, N. H. McLeod and Thos. Bennett. Rev. H. D. Leitch, moderator of Glengarry Presbytery, accompanied the remains to Gould, P. Q.

Why do men so differ in regard to moral standards in politics? Is it because those standards vary? Nay, it is because men themselves are different. Of two "strenuous" men, the one lives on a higher spiritual plane than the other.

While the masses of China are very ignorant—not one woman in a thousand being able to read, and only 10 per cent of the men having been at school—yet there is a class of learned men, and their vanity is extraordinary. We have sometimes marvelled at spectacles and long hair in certain professions at home, but the same thing exists in China. "They have a gait all their own, and can always be recognized by their swaggering walk. Though quite young, with excellent eyes they wear huge spectacles, to show the multitude that through much study they are growing prematurely blind. Their nails are long and claw-like, attesting the fact that they are scholars and gentlemen who have never done any manual work and never intend to do any. Like Dominic Sampson, they interlard their speech with classical quotations to show their learning, and strike awe into their ignorant hearers.

Those who know China best tell us that the marvellous vitality of that people can be traced to three causes. First and moral cause—and that is filial piety. They have got a share of the blessing pronounced upon the man who honours father and mother. Second and physical cause—prohibiting inter-marriage of people of the same stock. The Chinese race is called "the hundred names," and apparently all its millions have only some 200 surnames. It is a binding law, which forbids inter-marriage between man and women of the same surname, it being held that at some time such people must have been of the same stock. Third and mental cause—the structure of the language. Thus China, which has not advanced a step for a thousand years, is yet full of marvellous vitality.

"Clough MacSimon," a bright contributor to the columns of the Belfast Witness, says: A correct knowledge of Holy Scripture does not seem to be a strong point with all Roman Catholics, even though they claim to have the keys of all Divine knowledge. Mr. Patrick Ford, of "The Irish World," in sending a remittance this week of some £150 or so to the New National League, thought it right to apologise for the smallness of his remittance by quoting as he said, the words of St. Paul—"That we were not to despise the day of small things." Doubtless the position is a sound one, but our readers will remember that it was the Prophet Zechariah, and not the Apostle Paul who propounded it. I am far from thinking that there are no Roman Catholics well instructed in the scriptures. I know there are some. But I fear with most of them the question is not what saith the Scriptures? as it was with the Divine Teacher Himself. But what saith the Church? Thus it is that the word of God which converts and builds up the soul, is so commonly put aside.

In the official recount of the birth rate in Montreal, remarks the Monetary Times, one striking fact stands out prominently: the average birth-rate in French-Canadian families is 43.45 in the thousand; among Catholics of other origins, 20.81, and 22.29 among Protestants. When Mr. Tarte predicted that the time would come when the French-Canadians would form a majority of the population of Canada, people shrugged their shoulders in incredulity. But these figures demonstrate that if the birth-rate in Canada were alone to settle the question, the eventual coming of this event would be a simple matter of arithmetic. From political or race considerations, no change need be expected. It is mere self-delusion to quibble about the causes; they are well known. Is this state of things to continue? There is high medical authority for saying that married women, of child-bearing age, not condemned by nature to sterility, who fail to become mothers once in three years, as a rule, pay the penalty of artificial sterility in confirmed ill-health. When this becomes thoroughly understood, a change may come.

"Blessed is the man who is busy in secret with his kindness; he finds a special joy in his unknown beneficences."—Spurgeon.

* The Inglenook *

Hungry Ants Build a Bridge.

Something new and interesting about ants was learned by a Mount Airy florist and told to a "Philadelphia Record" reporter. For a week or so he had been bothered by ants that got into boxes of seeds, which rested on a shelf. To get rid of the ants he put into execution an old plan, which was to place a meaty bone close by, which the ants soon covered, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creepers the florist tossed it into a tub of water. The ants having been washed off, the bone was put in use as a trap again.

Then the florist bethought himself that he would save trouble by placing the bone in the centre of a sheet of fly paper, believing that the ants would never get to the bone, but would get caught on the sticky fly paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap formed a working force and built a path on the paper clear to the bone. The material for the walk was sand, secured from a little pile near by. For hours the ants worked, and when the path was completed they made their way over its dry surface in couples, as in a march, to the bone.

The Tower of Babel.

A French scholar, M. de Mely, has published a hitherto unknown Greek manuscript which gives some curious details about the Babylonian temple now represented by the ruins called Birs Nimroud, and identified by some with the Tower of Babel. This venerable building, which was restored by Nebuchadnezzar the Great in the sixth century B.C., forty-two generations, according to him, after its first erection, was not only standing, we learn from the newly found document, but was used as a place of worship, as late as the fourth century B.C. As seen and measured by Harpocration the temple rested on an enormous substructure of seventy-five feet in height. In the centre rose a square tower consisting of six stories one above the other. Each story was twenty-eight feet high, and at the top there was a small shrine rising fifteen feet more. It was ascended by an outside staircase with 365 steps, 300 of which are said to have been of silver and the remainder of gold. The number of steps evidently answered to the days of the solar year and the seven stages or stories to the days of the week. These statements of a Greek observer of the fourth century B.C., confirm the suppositions of the French Assyriologist, M. Oppert, based on modern research.

"Do You Suppose."

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares for such little things as we do? He is too busy taking care of the big folks to notice us much."

Winnie shook her head and pointed to mamma, who had just lifted baby up from his crib. "Do you think," she said, "that mamma is so busy with the big folks that she forgets the little ones? She thinks of baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."

Stevenson's Picture of a Double Life.

FROM "GOD'S GENTLEMEN," BY THE REV. R. E. WELSH, M. A.

One of the strangest things about Robert Louis Stevenson's "Strange Case of Dr. Jekyll and Mr. Hyde," is the dispute among critics concerning its purpose. By common admission it displays all Stevenson's faculty for the creation of bizarre, fantastic, and even grotesque characters and uncanny scenes. Brave men, reading it late at night alone, have flung it away when they reached the critical point in the tragedy, unable to bear solitude any longer. . . . Is it only a morbid nightmare, the result, as we are told, of an injudicious supper, or is it a flaming moral vision of the refined essayist turned prophet?

In telling the enthralling story, the master romancer holds back the clue to the mystery till the end, and employs all the best literary arts to give vividness to the two main figures.

We are shown the eminent physician of high repute in his hospitable home in Cavendish square, and again, the dwarfish, gruesome, misshapen creature Hyde, as he skulks along the back street and steals into the dark house which stands back to back with Dr. Jekyll's. There appears to be a shady mystery connecting the distinguished doctor with the ugly Hyde, whose evil, uncanny face and mis-begotten figure with clothes too large for it, cause in everyone who sees him a nameless repugnance. At times Dr. Jekyll shuts himself up in his laboratory behind his house, where he conducts mystic experiments in chemistry. Then Hyde perpetrates some diabolical deed and disappears. Jekyll is found in a state of sick melancholy, but returns to his social duties, feverishly eager to devote himself to humane and pious charities, and for a season is benignant and happy. But after a time he is once more in his cabinet within his laboratory. Restless steps, a voice unlike his own, cryings as of a lost soul, are heard. Notes of pitiful appeal are dropped to servants sending them for drugs, which each time prove too weak for his needs.

At last his friend Utterson and the awestricken servants break in the cabinet door, and find, amid the pungent smell of noxious drugs, the convulsed, the dwarfish figure of Mr. Hyde, just dead. The two men are one and the same! With a draught of some transcendental liquid, the one could transform himself into the other. All is confessed and explained in a statement which Dr. Jekyll leaves behind him, and in which many a man may see his own inward strife displayed. The story is but the stage on which Stevenson exhibits his vision of truth.

It is the drama of a double life. We are not harmonious units. We are different persons at different times and in different moods. There are several of us within, as the demonized maniac confessed when he exclaimed in his agony: "My name? O miserable me! I am not one, but many! My name is legion!" After a giddy, reckless spirit has possessed us, a mad mind capturing us and laughing at old vows and cold moralities we come to ourselves and stand appalled. We remember the other self, but we are not it; we stand away, indeed, shrinking from the Hyde character into which we have slipped.

The first experiments in the life of the Hyde nature are often highly exhilarating, and for a time it seems as if this duplicity of life could be practiced without unhappy results. Dr. Jekyll tells how at first he feared to try the experiment of his secret discovery. But an unholy curiosity drew him on. He took the strange liquid, and at once "I felt younger, lighter in body; within I was conscious of a heady recklessness, a current of disordered sensual images, running like a mill-race in my fancy."

He found, to his delight, that it was easy for him to pass from one character to the other. He had to take but one draught from the sparkling cup in order to escape from the restraints of his dull professional character.

Yet, when he had returned to his saner self, especially after having indulged his worse nature to excess, Dr. Jekyll loathed the part that he had been playing as Mr. Hyde. He would swear to heaven that never again would he have anything to do with that hateful creature. But he did not go and destroy the implements of his evil courses.

For some months his resolve held firm; his life was restrained and severe, and the compensations of a benignant conscience were his. But the force of his revulsion began to slacken. Old visions and cravings for freedom cast their spell over him. The heart was not fixed. He had not shared his evil secret with his friend Utterson. This was his ruinous mistake, his inexpressible misfortune at this point—that he had not taken his intimate into partnership with him in his struggle, and therefore had not the support of a strong personality beside him. The way back was open—and nobody the wiser. "My devil had been long caged; he came out roaring."

We find that, whilst first it required an act of deliberate and clear-headed choice before we could pass into the lower self, by and by we slip unconsciously into the worse character. We come to make the transition without our choice, or even against our desires.

On one occasion he had been out upon a night adventure, had returned late, and awoke with strange sensations. "It was in vain I looked about me; in vain I saw the tall proportions of my room in the square; in vain that I recognized the pattern of the bed curtains; something still kept insisting that I was not where I was, that I had not wakened where I seemed to be, but in the little room in Soho where I was accustomed to sleep in the body of Mr. Hyde. In one of my wakeful moments my eye fell upon my hand. Now the hand of Henry Jekyll was professional in shape and size; it was large, firm, white and comely. But the hand that I now saw, clearly enough, in the yellow light of a mid London morning, lying half shut on the bed clothes, was lean, corded, knuckly, of a dusky pallor, and thickly shaded with a swart growth of hair. It was the hand of Edward Hyde." He had gone to sleep Dr. Jekyll; he had awaked Mr. Hyde.

One's power to play a clandestine part, when practiced for a time, at length becomes self-acting. When restraints are removed, when the watchman is asleep or off his guard the ruling passion takes possession. The worse character becomes the natural one, and nature asserts itself when free to act spontaneously.

It is also remarkable that the forces required for the purpose of transition have to be increased as the time goes on. On the laboratory table was found a book of notes; and opposite certain dates, perhaps six times in all, occurred the single word "double," and one "total failure."

Each time a man indulges his lower nature, its demands are raised for the next occasion. The youth who is making his first exciting experiments in irregular ways, is exhilarated by what, to the experienced sinner, would be milk and water insipidity. But each time it needs more, and again a somewhat stronger dose to serve the purpose. The sensation must be keener, the stake must be higher, the joke must be better spiced, the measure must be in most capacious measure. The return to the better self, also becomes more difficult; the dose of regret and resolve has to be increased; the forces of will and heart have to be multiplied.

It ought to be added here that this law, of course, holds true also of the opposite line of life. Every good effort repeated, every temptation repelled, every high instinct obeyed, makes the lapse into evil more difficult and improbable, and steadily creates a natural gravitation to good. One would like to have had another allegory from Stevenson's hand, showing how this power operates for better as vigorously as for worse.

Once and again Jekyll renewed his vows; but he was cursed with a fatal "duality of purpose" which belonged to his duplicity of life. He drew back from the life of Hyde with a kind of helpless frenzy; yet, like a bird fascinated by a snake, he was sucked down into the very character he abhorred. What a lurid illustration of a nature torn by internecine strife, by the contending waves of battle between good and evil. The agonized cry of the apostle seems to be voiced in our ear: "I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. Oh, wretched man that I am, who shall deliver me from the body of this death?"

After a time the drug will no longer act. The secret power fails. The mind still turns to the better, but the gravitation of heart carries the feeble victim to the worse. Then, perhaps, there follows "a certain callousness of soul, a certain acquiescence of despair." At some critical point, perhaps, the pretence to the possession of a better self is cast away. The worse character is unveiled in some culminating misdeed, and stands revealed before a startled and awe-stricken world. Hyde lies dead.

Stevenson's story ends thus—a terrible picture—a lay-sermon of tremendous power. It is Dante's "Inferno" modernized and made scientific. It may well startle and appal men who are dallying with duplicity, leading a double life.

Had Dr. Jekyll shared his secret with Uterson, as the lawyer begged him to do, and so gained the power of a strong friendship, it is conceivable that he might have been saved. To tempted ones I would accordingly say: "Utterly destroy the drugs, the implements and materials of evil; shut off all hidden communications. By one vehement, final act, cut away every tie and opportunity of sin, and fill up thought and life with consuming lofty interests. Lay all open in the sacred light of heaven and home. Find the Master Personality, and by a whole souled surrender to his power, and close comradeship with those who have his clean and ennobling influence, the better self will be reinforced and saved. Only let a man do it, and not merely think about it."

Gold has no value in heaven. . . . God can make gold as easily as He can make dirt; but He knows that man has his heart set on it, and what He wants is what your heart is set on.—D. L. Moody.

Irish Humor.

In this month's "Nineteenth Century," Mr. Michael M'Donagh has some sketches of Irish character. A peasant, he relates, met with an accident which resulted in a broken leg. The neighbors, of course, commiserated him. "Arrah," he remarked, with a gleam of satisfaction in his eye as he regarded the bandaged limb, "what a blessing it is that it wasn't me n'ck." Two countrymen who had not seen each other for a long time met at a fair. They had a lot of things to tell each other. "Shure its married I am," said O'Brien. "You don't tell me so!" said Blake. "Faith, yes," said O'Brien, "an' I've got a fine healthy bhoj, which the neighbors say is the very pictur of me." Blake looked for a moment at O'Brien, who was not, to say the least, remarkable for his good looks, and then said, "Och, well, what's the harm so long as the child's healthy."

Wings of a Dove.

BY HENRY VAN DYKE, D. D.

At sunset, when the rosy light was dying,
Far down the pathway of the west,
I saw a lonely dove in silence flying
To be at rest.

Pilgrim of air, I cried, could I but borrow
Thy wandering wings, thy freedom blest,
I'd fly away from every careful sorrow
And find my rest.

But when the dusk a filmy veil was weaving,
Back came the dove to seek her nest,
Deep in the forest where her mate was
Grieving—

There was true rest,
Peace, heart of mine! no longer sigh to
wander;

Lose not thy life in fruitless quest.
There are no happy islands over yonder;
Come home and rest.

Twelve Most Popular Hymns.

In order to ascertain the hymns most in use among English-speaking Christians, Dr. Louis F. Benson obtained a copy of all the leading hymn books and carefully compared their contents. He collected altogether ninety-eight hymn books.

"Rock of Ages, Cleft for Me," proved to be the chief favorite, for it was found in more of the hymn books than any other—ninety-seven out of ninety-eight.

According to this test the following is a list of the twelve most popular hymns, the figures at the end of each line showing in how many books the hymn appears:

Rock of Ages, Cleft for Me (97).
All Praise to Thee, my God, this Night (96).

When I Survey the Wondrous Cross (96).
Jesus Lover of my Soul (96).

Jesus, I my Cross Have Taken (94).

Sun of my Soul, Thou Saviour Dear (94).

Awake, my Soul, and with the Sun (93).

Hark! the Herald Angels Sing (93).

Abide with Me, Fast Falls the Eventide (92).

Nearer, my God, to Thee (92).

How Sweet the Name of Jesus Sounds (92).

An excellent wash for plants is tobacco water. Take a handful of tobacco stems and steep them by pouring boiling water over them until the water looks like strong tea. When the water has become cool, wipe off the leaves or stems with a sponge or soft cloth. Reduce the strength of the infusion with more water, and thoroughly wet the earth around the roots. This will keep the plants healthy and remove all insects.

A Famous Story Retold.

A young man whose name was Pythias had done something which the tyrant Dionysius did not like. For this offense he was dragged to prison, and a day was set when he should be put to death. His home was far away, and he wanted very much to see his father and mother and friends before he died.

"Only give me leave to go home and say good-bye to those whom I love," he said, "and then I will come back and give up my life."

The tyrant laughed at him. "How can I know that you will keep your promise?" he said. "You only want to cheat me and save yourself."

Then a young man whose name was Damon spoke and said:

"O king! put me in prison in place of my friend Pythias, and let him go to his own country to put his affairs in order and to bid his friends farewell. I know that he will come back as he promised, for he is a man who has never broken his word. But if he is not here on the day which you have set, then I will die in his stead."

The tyrant was surprised that anybody should make such an offer. He at last agreed to let Pythias go and gave orders that the young man Damon should be shut in prison.

Time passed, and by and by the day drew near which had been set for Pythias to die; and he had not come back. The tyrant ordered the jailer to keep close watch upon Damon and not let him escape. He still had faith in the truth and honor of his friend. He said, "If Pythias does not come back in time, it will not be his fault. It will be because he is hindered against his will."

At last the day came and then the very hour. Damon was ready to die. His trust in his friend was as firm as ever; and he said that he did not grieve at having to suffer for one whom he loved so much.

Then the jailer came to lead him to his death; but at the same moment Pythias stood in the doorway. He had been delayed by storms and shipwreck, and he had feared that he was too late. He greeted Damon kindly then gave himself into the hands of the jailer. He was happy because he had come in time, even though it was at the last moment.

The tyrant was not so bad that he could not see good in others. He felt that men who loved and trusted each other as did Damon and Pythias, ought not to suffer unjustly. And so he set them both free.

"I would give all my wealth to have one such friend, he said.

The Sea.

BY JOHN M'GILL WHITE.

Oh, the angry roar of the raging sea,
Timeless, treacherous, terrible sea,
Full of wave-wrecked hopes and of heart torn

fears,
Made salt by the brine of the widows' tears.

Sing, sing, if you will, in ravenous tones
The terrible song of dead men's bones.

Oh, the fickle, fanciful, foam-flecked sea,
Dreary, drowsy, dangerous sea;
You frown as a woman, or laugh as a maid
In the sun's caress or grim cloud's shade.

Sing, sing, if you please, your merriest lay
'Long the sandy shores of the sunlit bay.

Oh, the shining, silvery, shimmering sea,
Dancing, prancing, billowy sea;

Be cruel, be heartless, be just as you will,
My charming old sea, I love you still.

Sing, sing as you may your siren-toned song,
I'll love you, O sea, through all my life long.

Presbyterian Journal.

Ministers and Churches.

Our Toronto Letter.

Some of the ministers in charge of city congregations did not leave the city during the summer months, and have gone away for a week's rest during September. Some others, we regret to say, have been forced to lie off a day on account of illness. To fill their places, many of those out of charge gave their services to their brethren last Sunday, and there was a dearth of unemployed ministers in consequence. It is a real pleasure to these men to help a brother, but there is a limit to it which some occasionally pass; not many, however.

A brother minister, the Rev. James Cameron, has been for many years a great sufferer, and is now lying at the point of death. Few of his brethren know of him, or of the trying experiences through which he has been passing. During the past summer he has suffered intensely, and the dread tuberculosis has fastened itself upon him, and the once strong man lies low. Always retiring, he has borne his lot silently, and at times it must have seemed to him that his brethren had forgotten him. Had they known of his suffering, they would gladly have given him companionship and comfort.

Another week and College halls will be noisy as they have been silent for four months. The prolonged "footba-a-a-a!" will go rolling through the corridors and into the rooms of the student, who has developed muscle by tramping twelve miles every Sunday during the summer. The determination to grind all the time during this final year will vanish before that well-remembered slogan, and staid theology will tilt with bumptious freshman, grimly enjoying the pleasure of brushing off the dust from the unfortunate yeomanster. If only the springy life of the return could be maintained till next March!

The Bible Training School has again opened its doors, and the classes promise to be larger than ever. Some have been frightened away by the recent trouble in China, or rather, parents have declined to allow their daughters to prepare for the foreign field; but others have been drawn by the great need to offer themselves for this work. A new phase of work has been begun in training young men for the work of Secretary of the Young Men's Christian Association. Too much attention has been given to physical culture as a means to win for spiritual training and development. Now attention is wisely being directed to the spiritual training of the men who are to lead our young men to Christ.

Preparations are being made in the Sabbath Schools of the city to make next Sunday a memorable one. It is Review Day, Children's Day and Rallying Day all combined. In some of the schools there will be an effort to secure the presence of every child whose name is on the roll. If that be followed up by means to keep them there, it will be well. Some of the schools will call in the Century Fund Banks, and we shall know what each has secured during the summer. Some will make it a Children's Service, in which, by responsive reading, recitations and other means, both young and old will be interested, and use the day as a means of interesting parents and other members of the family in the work. The wise Superintendent will draw the net at the close of the service, and will thus secure a good supply of teachers and workers for the winter months. It will be a pity to allow such an opportunity to pass unimproved.

The Lord's Day Alliance has prepared and is pushing a plan of work in the city that ought to result in securing at least one thousand members in the city. Each congregation is asked to become responsible for a limited number, the highest being 100, which number has been passed by the Central Presbyterian church. There are over 100 congregations in the city, and these should have no difficulty in making an average of ten each. But small as the number is it will need effort. One afternoon, spent by two canvassers in real earnest, would complete the work, and each of these members should then be kept posted about the latest doings of the Alliance in every part of the Dominion. The work in the eastern provinces would furnish material for an excellent article.

In his eagerness to get in a body blow at a contemporary who sometimes gives good opinions, a writer in a weekly paper places the Alliance in an entirely false light before the public. Now, just because this writer, while a hard hitter is also fair, we must suppose that the description he gives is that which the general public would give. He interprets public opinion fairly when

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he says that the Lord's Day Alliance would coerce people to go to church, or to keep the Sabbath according to the restrictions laid down by the Alliance! Now the Lord's Day Alliance really has no such purpose. It seeks to secure the Lord's Day as a day of rest for the people. It would make it impossible for any body of men to secure their wish by making another body of men work. It does not assume the right to say to the individual what he shall or shall not do on the Sabbath, as an individual. He may sleep all day if he chooses. He may wander about the park in his heart's content, but he may not make his neighbor work in order that he may reach the park. This has been said before, but there is need of saying it again it seems.

Western Ontario.

Rev. R. Whiteman, Toronto, has been preaching at Bradford.

Rev. M. Kay, Crumlin, was presented with a purse of \$40 recently as a holiday gift.

Guelph Presbytery will meet in Chalmers' church, Guelph, on 20th November, at 10 a. m. The induction of Rev. Mr. Knox, as pastor of St. Andrew's church, Strathroy, took place last week.

Rev. Mr. Livingston has accepted the call to Alvington, and his induction will take place on Oct. 10.

The resignation of Rev. T. R. Robertson, B. A., of St. David's, has been accepted by his Presbytery.

The Rev. Mr. Barclay, of Lynedoch, preached two excellent sermons in the Presbyterian church, Cayuga, on Sunday last.

Rev. J. T. Hall, Bond Head, has had his pastoral work increased, the Presbytery having added Cookstown to his charge.

Rev. W. M. Haig and wife, who have been visiting their brother, Rev. A. McD. Haig, Smithville, left for their home on Friday last.

Rev. Dr. Torrance was in Hamilton last week attending a meeting of the General Assembly Committee on the distribution of probationers.

Mr. Edgar Burch, student, Knox college, Toronto, preached a very acceptable sermon in the Presbyterian church, Smithville, on Sabbath evening last.

Rev. Dr. McKay, Foreign Mission Secretary, was in Chatham last week when Miss McCalla was designated for work in Central India. She will leave for her distant field of labor next month.

The Seaforth Expositor speaks in high terms of the manner in which Mr. R. A. Crunston supplied the pulpit of Duff's church during the summer months, and predicts for him a brilliant career in coming years. He has now resumed his studies in Knox College.

A cordial reception is reported by the Rev. J. Campbell Tibb, to his endeavors to increase the membership of the Lord's Day Alliance of the City of Toronto, to 2,500. Over 1,200 names have already been added to the list, and but one-third of the churches have been canvassed.

The Galt Reformer tells of an accident which befell Rev. R. E. Knowles at Port Stuart, Ireland. It appears that in his ramble he stepped over a stone wall about a foot and a half high, but which proved to be on the other side at least twelve feet from the ground. In the fall both his ankles were sprained, and he has consequently been confined to his bed for a couple of weeks. It is probable, however, that by this time the rev. gentleman is again able to be about.

At the last meeting of Guelph Presbytery the clerk was instructed to collect necessary information from aid receiving congregations for transmission to the committees on Augmentation and Home Missions, when applying for payment of the promised grants; and reports were received, and discussed from the following committees:—On the Century Fund; Missionary Meetings and Sermons; Evangelistic Services; Young People's Societies; Church Temporalities, and Sabbath Schools.

On the evening of the 17th inst., in St. Andrew's church, London, Miss Carrie Gunn, daughter of Mr. A. W. Gunn, was solemnly set apart for mission work among the Chinese, for the present in British Columbia. Those who took part in the interesting ceremony were Rev. Dr. Johnston, who gave a brief introductory address that was expressive of his own and the church's pride in having one of the members going to engage in the work; Rev. Alex. Henderson, clerk of the Presbytery, who offered the prayer of designation; Rev. J. M. P. S. of Lot Toronto, who, as representative of the Foreign Mission Society, made a powerful plea on behalf of the furtherance of the work of evangelization among the heathen; Rev. E. A. Sowers, of Brucefield; Rev.

A. J. McGillivray, Rev. Frank Ballantyne, and Mrs. MacMillan, president of the Woman's Foreign Mission Society, who, on behalf of the executive, presented Miss Gunn with a handsome bible.

Hereafter the stated meetings of Hamilton Presbytery will be held on the Second instead of the Third Tuesday of the months of January, March, May, July, September and November. It was decided that Waterdown is to have continuous supply until April 1st. Drummondville till the end of the year, and Mr. Jensen at Locke St. Hamilton, until February 1st. Ridgeway and Point Albino have been supplied during the summer with success, and a mission station is to be formed there. The next meeting of Presbytery will be held on 13th November, in Knox church, Hamilton.

Eastern Ontario.

The Presbyterians of Lyn are building a commodious manse for their minister.

Mr. J. A. James took the services of Rev. Mr. Rattray, at Eganville, on Sunday.

Rev. Colin McKeercher, 1st. River, O., was visiting friends in Maxville and vicinity last week.

Rev. W. W. Peck, B.D., of Napanee, has been appointed moderator pro tem of the Tamworth session.

Rev. Mr. Leitch, St. Elmo, has resumed pastoral work after a brief holiday trip to the Maritime Provinces.

Rev. Mr. Fleming's resignation of Harrow-smith has been accepted, and Rev. Alex. Laird will preach the pulpit vacant.

The resignation of Rev. Mr. Ballantyne, Tamworth, has been accepted, to take effect Oct. 1; on which date the Rev. R. Laird, Sunbury, will declare the pulpit vacant.

Rev. A. E. Mitchell, B. A., Almonte, preached a sermon of a strong and elevating character to the Chosen Friends of Carleton Place on the occasion of their anniversary.

The resignation of Landsdowne by Rev. Mr. Fairlie has been accepted. Rev. Prof. Ferguson will preach the pulpit vacant next Sabbath, and Rev. H. Gracey will be moderator pro tem.

The ladies of the various W. F. M. S.'s of Carleton Place, Ashton and Appleton attended a union meeting at Frankton on Tuesday of last week. There was a large meeting and a very pleasant reunion.

Dr. Watson, professor of moral philosophy, Queen's University, has been in Toronto for several days giving sittings to Mr. Dickson Patterson. The portrait, which is nearing completion, is an order from the honor graduates, and will hang at Queen's.

On Thursday afternoon of last week the ladies of St. Andrew's church Women's Foreign Missionary Society, Carleton Place, tendered a reception to Mrs. Woodside, wife of the pastor, on her return from a short vacation in the east. The occasion was a very enjoyable one for all present.

Rev. T. Nixon, Smith's Falls, was "surprised" on his return home after vacation. The lady of the manse arranged a birthday party to welcome him back. A number of elderly ladies—one, Mrs. Adam Foster, having sometime ago reached her 94 birthday—were among the invited guests. It was a very pleasant gathering, and the "old folks" enjoyed it thoroughly.

The Statesman says:—The people of Bowmanville of all denominations will learn with pleasure that Rev. W. J. Clarke, of London, will conduct the anniversary services in St. Paul's church here on the last Sabbath of November. Mr. Clarke had charge of the services of St. Paul's for many months during the absence of Rev. R. D. Fraser some years ago, and endeared himself to all classes of the people by his earnest and devoted work in this locality.

Rev. Robert Laird, Sunbury, asks to be relieved of the pastoral charge of Storington, Pittsburg and Glenburnie. The Kingston Presbytery will meet Mr. Laird's congregation on Oct. 2nd and settle the matter. "Few men at Mr. Laird's age," said Mr. Cumberland, "have done as much work, or would undertake such arduous duties as he is now performing. Mr. Laird is the father of the Presbytery in point of age." Rev. Prof. Ferguson bore testimony to the faithfulness of Mr. Laird, and the affection of his people for him.

The longevity of the Highland Scotch is demonstrated in a striking manner in the case of John McMillan, of the Seventh Concession of Lanarkshire, says the Cornwall Freeholder. Mr. McMillan, who resides with his son and daughter, was born in the Isle of Skye in 1803, and

came to Canada between 46 and 47 years ago. He is a typical Highland Scotch gentleman in possession of splendid health. His intellectual faculties are unimpaired, and his memory is chartered by a retentiveness which would be envied by men many years his juniors. He remembers distinctly the battle of Waterloo and many of the historic making events peculiar to that stormy period in European history.

The Ontario Christian Endeavor Convention is announced to meet at Guelph on 2nd, 3rd and 4th prox. It is expected to be a large and useful gathering. Rev. Charles M. Sheldon, author of "In His Steps," will deliver an address on "The Open Door"; Mr. Wm. Shaw, of Boston, Treasurer of the United Society of C. E., has promised to be present; and many well-known Canadians will take part in the proceedings. Addresses will be delivered by Rev. Dr. MacKay, our Foreign Secretary, and by Rev. A. L. Geggie, lately of Truro, N. S., but now of Toronto. Rev. R. J. M. Glassford, Guelph, will furnish any needed information to enquirers.

At Kingston Presbytery the following amounts were allocated to the congregations mentioned for the Century Fund:—St. Andrew's, Kingston, \$3,000; Chalmers, Kingston, \$3,500; Zion, Kingston, \$800; St. Andrew's, Gananoque, \$2,300; Trenton, \$500; Newburg and Camden, \$300; Lansdowne, \$100; Amherst Island, \$250; Seymour and Rolston, \$500; Deseronto, \$1,435; Glenvale, \$265; Picton, \$1,000; McDonald's Colliers, \$600; Stirling, \$600; John Street, Belleville, \$1,350; Melrose, \$325; Napawan, \$1,000; Madoc, \$1,365; Sharbot Lake, \$300. The amounts mentioned are pretty well assured. Arrangements were made for a vigorous canvass, to be continued until the work is completed.

The recent meeting of the Kingston Presbyterial Union was fairly well attended, and many useful topics were discussed. In his opening address the Rev. Dr. MacTavish, Deseronto, said: "Our motto is unity and progress; our aim is better equipment; our desire is the moral and spiritual elevation of the young; our prayer is 'Thy Kingdom come.' Our sphere of work as a society is the bounds of the presbytery, and our object within that sphere is the support of an itinerant missionary. Though we seek to render whatever assistance we can in home mission work, we have no wish to interfere with work now in progress, but rather do we hope to be helpful in expanding and strengthening that work. Suggestions as to the best method of prosecuting that work will be cordially received and carefully considered." Among others the following papers were read: "Advantages and Disadvantages of Observing Decision Day," Rev. H. Gracey; "The Ideal of the Young People's Society," Rev. E. W. MacKay; "What the Sabbath School may learn from the Public School," R. Whyte.

Northern Ontario.

Rev. J. J. Elliott, Midland, has been preaching at Smithville.

The Sacrament of the Lord's Supper was observed by the members of Central church, Mitchell Square, last Sabbath. There was a good attendance.

On a recent Sunday Rev. J. A. Ross, Churchhill, by invitation, preached a special sermon to the members of Zion lodge, C. O. F., Gifford. The reverend gentleman's services were greatly appreciated.

Maritime Provinces.

Rev. T. Cumming has been nominated by the Presbytery of Pictou as Moderator of Synod.

Hantsport has been separated from Windsor, but will still be supplied by Rev. Mr. Dickie for a time.

The Presbytery of Halifax will hold a conference on S. S. and Y. P. societies at Windsor, Oct. 16th.

Rev. J. W. Falconer, B. D., of First Church, Truro, has just published a timely work entitled "From Apostle to Priest."

The St. John Industrial Exhibition was a success this year. The attendance, 62,000, was larger than any previous year.

The Sunday law is again a dead letter in St. John. The city's legal adviser has again changed his opinion and says that the city will be liable to suits for damages if the law is quashed. The Lord's Day Alliance may be compelled to take up the enforcement of it themselves.

The new manse donated by Mrs. Hooper, of Montreal, to Greenock church, St. Andrew's, N. B., is now under way. One of the finest sites in town has been secured. Mr. Maxwell, C. E., of Montreal, another summer visitor, has given a complete set of working specifications as his contribution.

Winnipeg and West.

Rev. Principal Patrick entertained the graduating class in theology on Manitoba college, on a recent evening.

Rev. John Baklie, of Miami, Manitoba, has gone to Ingersoll, Ont., accompanied by his sister. Mr. Baklie has been in poor health lately and goes east for a rest.

At Knox church last Sabbath the Sacrament of the Lord's Supper was observed, when fifteen new names were added to the membership. Dr. DuVal conducted the service.

Rev. Dr. Wright, Portage la Prairie, one of the strongest men in the Canadian church, has resigned. It is said he will devote some time to furthering the interests of the Century Fund.

At the recent meeting of Winnipeg Presbytery twelve young men who have completed their course of study at the Manitoba college, were duly licensed. Rev. Dr. DuVal, Rev. Principal Patrick, Rev. S. Thompson and Rev. James Carswell took part in the solemn services. Following are the names of the young licentiates:—J. A. Beattie, W. F. Gould, G. C. Grant, R. F. Hall, W. F. Inglis, B. A.; R. A. Lundy, B. A.; R. C. Pollock, A. M. Skeen, John Smith, John G. Stephens, B. A.; W. B. Tait and J. H. Wallace, B. A.

Glengarry Christian Endeavor Union.

The annual convention of the Glengarry Christian Endeavor Union was held in Knox church, Cornwall, on Thursday and Friday of last week. The attendance was large and encouraging.

The first session was opened with an address by Rev. Dr. McNish, of St. John's church. Rev. James Hastie, of Knox church, was unavoidably absent and he left a letter of welcome which was read by Rev. Mr. McLean. After the preliminary business, the report of the Dominion Convention, from Miss J. McLennan and others, was read by Rev. Mr. Graham. Rev. Mr. Langill spoke on "Home Missionary experiences in the prairies and in the mountains." A discussion on the subject was led by Rev. Mr. Gollan.

At the evening session there was a service of praise and prayer, led by Rev. Mr. Russell. Rev. Mr. McCallum delivered an interesting address on "Turkey as a Field for Missions." Rev. Mr. Geggie spoke on "What Endeavorers are doing for the churches, and what they can do." A discussion followed, led by Rev. Mr. McLeod.

The Rev. Mr. Weir conducted the opening services on Friday morning, after which the report of the executive committee was read and accepted, as were also reports from the various societies in the district. Almost every society reported advancement or increase in some particular line of work.

Rev. D. MacLaren, Alexandria, gave an excellent report on the Ecumenical Missionary Conference held in New York.

The Rev. H. Graham, Lancaster, took up the question of proportionate giving, which was discussed at considerable length by various delegates.

In the afternoon the Rev. J. U. Tanner, Lancaster, conducted the devotional exercises, after which the Rev. H. D. Leitch, of St. Elmo, took up the question of Bible study by Christian Endeavorers, showing that the Bible was the guide of the Endeavorer and its study was necessary to his work.

The question drawer developed many interesting queries, all of which were answered by the Rev. A. L. Geggie, of Toronto. Maxville again won the county banner, given to the society contributing the most liberally to missions. St. Elmo was a good second. It was decided to hold the next convention at Moose Creek, the date to be settled by the executive.

Thereafter officers were elected, and the convention was closed by an evening session at which the Rev. J. T. Daly, of Maxville, led in prayer.

Friends of THE DOMINION PRESBYTERIAN can promote its circulation by showing a copy to a neighbor.

Rev. Dr. Moore left yesterday for Toronto to attend the meeting of the Foreign Mission Committee, of which he is convener.

The Ottawa Collegiate Institute Board is arranging for a considerable addition to the building next spring, in order to provide more accommodation for the large number of pupils.

The directors of the School of Mining connected with Queen's University, Kingston, at a recent meeting, appointed Mr. Gill, a gold medalist of McGill, lecturer in the newly instituted chair of electrical and mechanical engineering for this session.

British and Foreign Items.

Russia has given an order to one United States firm for 3,000,000 tons of coal.

Press telegrams from China, sent at urgent rates, cost 16s 6d per word.

Several Lancashire manufacturers have given large orders for coal from America.

Heligoland has celebrated the tenth anniversary of its cession by Britain to Germany.

The Rev. Dr. MacLaren is spending his holiday at Aviemore, in the Scottish Highlands.

The death has occurred in London of Mr. Faed, R. A., the distinguished Galloway artist.

The congregation of Findhorn Free Church have elected Mr. W. C. Skinner, Tain, to be their pastor.

After erecting their new church Johnstone E. C. congregation will have a surplus of £1,000 for an organ.

Sir Claude Macdonald, the British Ambassador at Peking, says the Chinese have broken every engagement.

Rev. Dr. Mackenzie, a native of Cromarty, has been 21 years pastor of a Presbyterian church in San Francisco.

Rev. J. Cleland, assistant, Dundonald, has on leaving been presented with a gold watch and a purse of sovereigns.

Rev. James Muir, late of Kilbirnie, Ayrshire, was inducted on the 28th ult., in Free Melville Church, Aberdeen.

A church to seat 420 is to be erected at Patna, Ayr, at a cost of about £2,000. One lady member has promised £400.

"Ian MacLaren has been in Wemyss Bay hunting up some more local color. He preached all so in the U. P. church.

On the 20th ult., Rev. D. Bisset, of Peden Memorial Free Church, Newlucie, was presented with a purse of sovereigns.

Rev. James Duncan, formerly assistant in Craef, has been appointed assistant and successor to Rev. Mr. Smith, Lassodie.

In Dumbarton Presbytery, when the matter of union was discussed, a hostile amendment was moved, but failed to find a second.

The Czar has refused to take into consideration the petition of the Finnish Diet for a more liberal administration of the country.

The appointment of Mr. Walter Raleigh to be Regius Professor of English language and literature in the University is gazetted.

Dumtichy is prospering under the shadow of the Bonnie Briar Bush. The local hotel has received a new and commodious bar!

Mr. Andrew Carnegie has offered £150 towards an organ for Kibyth Free Church, on condition that the congregation raise as much.

Dr. Gillespie, of Mouswald, and Principal Storey are directors of the "Saint Andrew" Publishing Company, Limited. Capital £7,000 in shares of £1.

Rev. Alex. Connell, of Regent Square Church, London, occupied the pulpit of the Free West Church, Inverness, on Sunday, the 23rd ult. On both occasions the church was crowded.

Rev. Edward Bachelor Russell, who was staying with Mr. Gilmour, owner of Rosehall and Glencassley, Sutherlandshire, has been killed near Rosehall House by a bicycle accident.

In a lecture, delivered in Wilton, (Hawick) parish church, Rev. Professor Cooper, Glasgow, said it would never be known till the great day of account how much Scotland owed to those who had exercised the noble profession of teaching.

Kelso folk may not appreciate the advantage of the railway station being on the other side of the Tweed, but the visitor who is seeking the picturesque is charmed with the position of the town, even though he has to walk a considerable distance to get into it.

Mr. Henry Robson, the session-clerk of St. Paul's Presbyterian church, Westbourne Grove Terrace, has given £4,000 towards the building fund of a new "St. Paul's," to be erected not far from the present site, with the condition that the congregation shall raise £6,000. Mr. Robson is a brother of the ex-Moderator of the U. P. church and a son of the late Rev. John Robson, D. D., Glasgow.

The north western portion of Aberdeenshire has produced many famous literary men during the century. In addition to Dr. Robertson Nicoll we may enumerate Prof. Emslie, who came from Insh; Mr. Macdonell, of the Times and Alex. Allardyce, of Blackwood, both hailing from the Rhynie district; the famous Robertson Smith, greatest of all, from Keig; and Dr. Wm. Anderson from the Garloch.

ity. Once an individual as he was passing along the streets of London was accosted by a stranger with the question, "Did you ever thank God for the use of your reason?" No, was the reply. "Well do it quickly, rejoined the stranger, for I have lost mine." For years after reading the account of the above occurrence the writer says, "I have no recollection of ever kneeling in prayer without rendering distinct and express thanks to the Father of mercy for the continuance of this inestimable blessing." We have only to glance over the circle of our friends and acquaintances during the past twelve months if we wish to discover a noble theme of thanksgiving. How many whom we have known have been tossing through weary days and sleepless nights on beds of pain, enduring weakness and suffering so intense that their nearest and dearest craved for them the kindly kiss of death. And yet there is often more thankfulness in the hearts of these tried ones for a few moments respite from pain, than there is in ours for years of perfect health and prosperity. It is from the depths that the sweetest songs of faith, hope and thanksgiving ascend. There may be others who have met with reverses and who have known the terrible strain of pecuniary embarrassment, yet through it all, perchance, they have been led to a deeper and firmer trust in the Shepherd Lord who has promised that his children shall not want any good thing.

We can remember other homes, too, where there has been a great sorrow. We have watched them move about with noiseless tread and bated breath, awaiting the coming of a wretched visitor; then there came a presence and a solemn stillness, and their house was left unto them desolate.

Allowing our thoughts a wider range than tragedies, accidents, devastating storms and destructive fires we have read of in the daily press. Why should all these things befall other people and not us? Certainly not because we are less deserving of them than they. When we consider this should we not reverently bow our heads and give thanks at the remembrance of His mercies.

Another blessing for which we should be truly grateful is this broad and lovely land in which we live, with its wide area and rapidly increasing trade and population; its magnificent scenery and undeveloped resources. A land of fruitful fields and unfailing supplies of water; blessed with civil and religious freedom, where woman, under the benignant sway of her gracious Majesty, has probably risen to a higher plane, intellectually and socially, than at any previous period. Here we have peace and plenty, a healthful climate and the highest educational advantages. Surely other less favored nations can point to us and say, "Happy the people that are in such a state."

We learn much by contrast, so we will now strive to further cultivate a spirit of thankfulness by leaving our pleasant homes and travelling with our troops to the Transvaal. There we find Boer mothers bending over their dead and "refusing to be comforted, because they are not." In England there are sleepless wives spending long days and nights in agony and suspense, haunting the war office in search of news and scanning the death lists with white, drawn faces. We have heard the tramp of hurrying feet, but it was some other person's boy who was going to the front. While others have sorrowed, we have built bon-fires and shouted of victory. Had we lived in India, or East Africa we would not have been enjoying a vacation or tiring of what many in the world would deem delicacies. We

would not even have fared as well as the meanest mendicant on our streets. We would be stretching out withered hands for a small portion of rice or grain, our skins would be "black as an oven because of the terrible famine" and plague, we would be shuddering at the sound of scavengers devouring their human prey. We dare not contemplate what our fate might have been had we been among the daughters of unhappy Armenia exposed to the lust and tyranny of the treacherous Turk. Our condition could not have been much improved in China. As tiny infants our sufferings would have been unsupportable because of the cruel custom of foot-binding. We are told that little children there are given opium to deaden the pain and make them sleep, even then they cry aloud in the night so that a Chinese mother sleeps with a big stick beside her in order to get up and beat the wee thing into silence. How different, thank God, are our earliest recollections of a mother. Infanticide there is so common that some twenty years ago not more than 20 or 30 per cent. of the girls born were permitted to live. "A Chinese father does not count his girls as children when half a dozen daughters are running about his house. The married women work hard and have to pay their husbands for their keep, as well as to find the men in clothing and other things." Then turning to India we see a saddening sight, 21,000,000 widows, and thousands of them under nine years of age. The lot of a Hindoo widow, often a mere girl, is still sickening in its cruelty, in spite of all the efforts of the British Government and missionaries. For one thing she has no more than a single meal a day, and that very scanty, and often she is compelled to fast entirely. Divested of her jewels and clad in the coarsest garb, the poor child, for such she often is, is subjected to the hardest kind of drudgery and ill-treatment, little wonder that so many of them end their tragic and miserable existence by suicide. It would be interesting to study the religious and social life of the women of many other countries but time will not permit. As we acquire a more perfect knowledge of them, we quickly come to the conclusion that there are no women on the face of the globe who have as many or as great reasons for thanksgiving as the daughters of our own fair Canada.

Lastly, in order that our Thank-offering meeting may be profitable in the highest sense, viz., spiritually, we must individually and collectively entreat the presence of the Holy Spirit in His Triune person at our meeting. We need His presence; without it our meeting will be a failure. He is wondering if the Ladies of the Woman's Foreign Missionary Society will invite Him, if they expect to meet Him there. It is only to those who are looking for Him and who believe He will accept the invitation that He will reveal Himself. So if anyone comes and goes away from the meeting next month without realizing the Spirit's presence and power, it is because they have either failed to invite Him, or because they do not believe in His promised presence; for He is given to everyone according to the measure of their faith.

A tramp rang a doctor's door-bell, in Hamilton recently, and asked the pretty woman who opened the door if she would be so kind as to ask the doctor if he had a pair of old trousers he would kindly give away. "I'm the doctor," said the smiling young woman, and the tramp nearly fainted.

Slow Starvation

The Condition of Those Afflicted With Indigestion.

Flatulency, Sick Headache, Offensive Breath, Eructations, Irritability, and a Feeling of Weight on the Stomach are Among the Symptoms.

Dyspepsia, or indigestion, as it is also frequently called, is one of the most serious ailments that afflicts mankind. When the stomach loses its craving for food, and the power to digest it, the person so afflicted is both mentally and physically in a condition of wretchedness. The symptoms of the disorder are manifold, and among them may be noted, a feeling of weight in the region of the stomach, sick headache, offensive breath, heartburn, a disagreeable taste in the mouth, irritability of temper, disturbed sleep, etc. The condition is in fact one of slow starvation of the blood, nerves and body, and on the first symptoms treatment through the use of Dr. Williams' Pink Pills should be sought. Mr. William Birt, a well known blacksmith at Pisquid, P. E. I., is one who suffered for years, and relates his experience for the benefit of similar sufferers. Mr. Birt says: "For many years I was a victim of indigestion, accompanied by nervousness, palpitation of the heart and other distressing symptoms. My appetite was irregular, and what I ate felt like a weight in my stomach; this was accompanied by a feeling of stupor or sleepiness, and yet I rarely enjoyed a night's sound sleep. When I would retire a creeping sensation would come over me, with pains and fluttering around the heart, and then when I arose in the morning, I would feel as tired and fatigued as I did before I went to bed. It is needless to say that I was continually taking medicine, and tried, I think, almost everything recommended as a cure for the trouble. Occasionally I got temporary relief, but the trouble always came back, usually in a still more aggravated form. All this, of course, cost a great deal of money, and as the expenditure seemed useless I was very much discouraged. One day one of my neighbors, who had used Dr. Williams' Pink Pills with much benefit, advised me to try them, and I decided to do so thinking nevertheless, that it would be but another hopeless experiment. To my great gratification, however, I had only been using the pills a few weeks when I felt decidedly better, and things began to look brighter. I continued taking the pills for several months, with the result that my health was as good and my digestion better than it had ever been. One of the most flattering results of the treatment was my increase in weight from 125 pounds to 155 pounds. It is more than a year now since I discontinued the use of the pills and in that time I have not had the slightest return of the trouble. We always keep the pills in the house now, and my family have used them for other ailments with the same gratifying results."

These pills may be had from any dealer in medicine, or will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

If we are rooted in duty, we shall grow, however slowly, to the full measure of the pattern designed in our creation.—Anon.

Home and Health Hints.

Ammonia takes finger marks from paint. A solution of ammonia cleanses sinks and drain pipes.

It is oftenest best not to speak of the food until served.

A cheery face and voice help to make the tray attractive.

Many cases of weak sight may be traced to the pernicious habit of reading in bed at night and in the early hours of the morning.

The intemperate use of tea and coffee produces results as real as those of drunkenness. Total blindness is often the result of excessive coffee drinking.

A cup of hot milk, a little thickened milk, or hot drink of any kind preferred, on waking in the morning, helps to give tone for the coming breakfast.

Mashed Beets.—Boil and skin young and tender beets, mash together with new boiled potatoes, season with a generous amount of butter, salt and pepper to taste.

To swallow a pill easily without water, put the tablet or pill on the back of the tongue, rest the chin on the top of the chest, then swallow, and the pill will go down.

If a turkey is young the legs will be black and smooth, the eyes lively and the feet flexible; if old the eyes will be sunken and the feet dry. In choosing fowls see that their legs and combs are flexible, which means that they are young. If the legs and combs are rough and stiff they are old.

Tea Twists.—Work 2 oz. of butter into 1 lb. of flour, add a teaspoonful of baking powder and a little salt. Break up two eggs and mix with the flour, adding enough milk to make a dough. Roll out and cut into strips, plait three into a short roll, brush over with egg and bake for a quarter of an hour in a sharp oven.

Scrap baskets, as has been suggested, are a necessity in every room, but if the chambermaid carries them off to empty and forgets to return them, they may be the cause of great annoyance. To obviate this have the maid carry to each room a large bag made of selesia, the hem at the top being run on to a metal or wooden hoop. Into this bag each basket is emptied every morning, and as it never leaves the room, it is, of course, not lacking at the critical moment. Nor is it found full to overflowing just when a bundle of papers needs a home. The bag is emptied also after it has made its rounds, and is hung up with the brooms and brushes.

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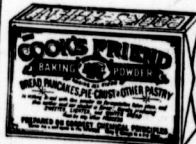
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Sealed Tenders addressed to the undersigned and endorsed "Tender for Post-Office, etc., Digby, N. S.," will be received at this office until Thursday, 27th Sept., 1900, inclusively, for the erection of a Post Office at Digby, N. S., according to plans and specification to be seen at the present Post Office, Digby, and at the Department of Public Works, Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signature.

Each tender must be accompanied by a cheque or a certified bank made payable to the order of the Honorable the Min. of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the party desiring to enter into a contract when called upon to do so, or if he fails to complete the work contemplated. If the tender is not accepted the cheque will be returned.

This deposit does not bind itself to accept the lowest or any tender.

By order **JOS. R. ROY,**
Acting Secretary
Department of Public Works,
Ottawa, Sept 27th, 1900.

Newspapers inserting this advertisement without authority from the Department, will not be paid for.

Intercolonial Railway.

ON AND AFTER

Monday, June 18th, 1900

The trains leaving Union St. in Toronto via Grand Trunk Railway at 9 a.m. and 9:30 p.m., make close connection with the Maritime express at Bonaventure Depot, as follows:

The Maritime Express will leave Montreal daily, except on Saturday, at 12:30 noon, for Halifax, N. S., St. John, N. B., the Sydney and points in the Maritime Provinces.

The Maritime Express from Halifax, the Sydney, St. John and other points east will arrive at Montreal daily, except on Monday, at 7:30 p.m., and daily from River du Loup.

The Local Express will leave Montreal daily, except Sunday, at 7:40 a.m., due to arrive at Lewis at 1:30 p.m., River du Loup at 5:30 p.m., and Little Metis at 8:25 p.m.

The Local Express will leave Little Metis at 4:25 p.m. daily, except Saturday, River du Loup at 7:40 p.m., and Lewis at 11:45 p.m., due to arrive in Montreal at 6:30 a.m.

Through sleeping and dining cars on the Maritime Express.

Buffet cars on Local Express.
The vestibule trains are equipped with every convenience for the comfort of the traveller. The elegant sleeping, dining and first-class cars make travel a luxury.

The Intercolonial Railway connects the west with the finest fishing streams, seaside resorts and tourist routes in Canada.

Tickets for sale at all offices of the Grand Trunk System at Union Station; also at the office of the General Travelling Agent.

WILLIAM ROBINSON, General Travelling Agent, 84 Young Street, Toronto.
H. A. PRICE, Assistant General Passenger Agent, 148 St. James Street, Montreal

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6:10 a.m.—Local stops at all stations, arrives Montreal 9:35 a.m. Rockland Branch.

9:00 a.m.—Limited, stops at Montreal and Coteau Junction only. Arrives at Montreal 11:30 a.m.

8:50 a.m.—Sunday stops at all stations, arrives 11:00 a.m.

4:30 p.m.—Limited, stops at Glen Robertson and Coteau Junction only, arrives Montreal 6:40 p.m.

All points south of St. Lawrence River, New York and Boston, etc.

7:00 p.m.—Local stops at all stations, arrives Montreal 10:10 p.m.

Between Ottawa and Arnprior, Renfrew, Pembroke, Madawaska and Parry Sound:

8:15 a.m.—Express, for Pembroke, Parry Sound and Intermediate points.

1:00 p.m.—Mixed, for Madawaska and intermediate points.

4:40 p.m.—Express, for Pembroke and intermediate points.

Trains arrive Ottawa from Montreal at 11:30 a.m., 1:20 p.m., 7:35 p.m., 10:15 p.m. and 9:10 p.m. on Sunday.

From New York, Boston and all points south of St. Lawrence River at 11:30 a.m.

Trains arrive from the West, from Parry Sound and Pembroke at 5:55 p.m. From Vanbrooke at 11:10 a.m. From Madawaska (Mixed) at 2:50 p.m.

Pullman Chair Cars between Ottawa and Montreal. Through sleeping cars between Ottawa and New York.

Tickets sold through to all points on the Grand Trunk Railway, Intercolonial Railway, etc., and to all points in Western States, Manitoba, British Columbia, etc.

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