

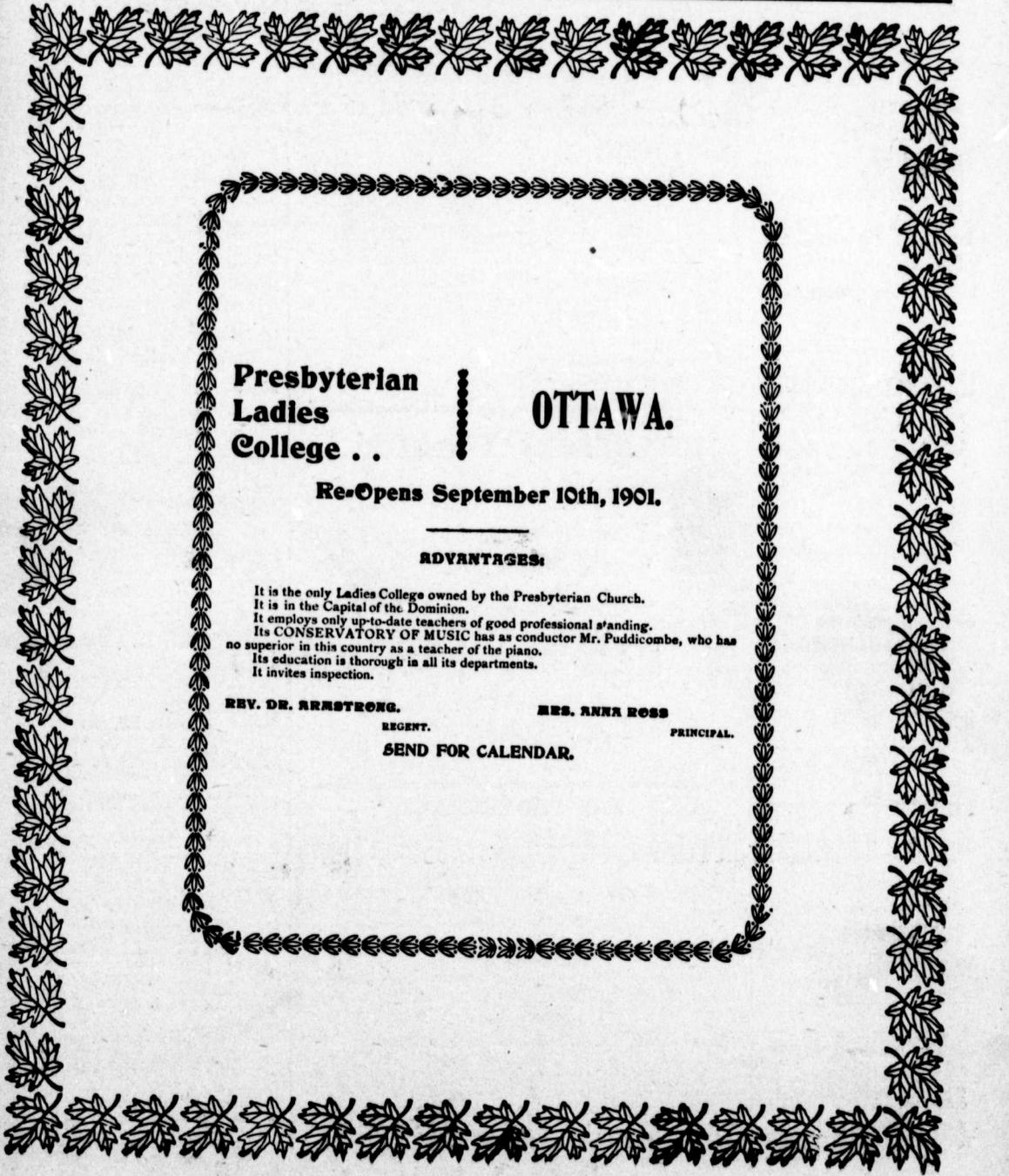
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 Summer Time Card, taking effect Monday, May 13th, 1906. Trains will leave Central Station as follows:
 a Train No. 1 leaves Ottawa... 5:00 p.m.
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 b Train No. 3 leaves Ottawa... 8:15 p.m.
 c Train No. 4 arrives Ottawa... 1:20 p.m.
 c Train No. 5 leaves Ottawa... 8:10 p.m.
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SEALED TENDERS, addressed to the undersigned, and endorsed, "Tender for Bayfield Pier," will be received at this office until Friday, 27th September, inclusively, for the construction of an extension to the south pier at Bayfield, Huron County, Province of Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Esq., Engineer in charge, Harbor and River Works for Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Bayfield, and at the Department of Public Works, Ottawa.

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

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

By Order, FRED GEINIAS, Secretary.

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

CANADA ATLANTIC RY.

8 Trains daily between MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows:

- Trains leave Ottawa Central Depot daily except Sunday.
- 6:10 a.m. Local, stops at all stations.
- 9:00 a.m. Limited, stops Coteau Jet. only, arrives Montreal 11:20.
- 8:00 a.m. Local, Sundays only, stops a all stations.
- 4:20 p.m. Limited, stops Glen Robertson, Coteau Jet, only, arrives Montreal 6:40 p.m.
- 4:20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
- 6:40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

- 11:10 a.m. Montreal and local stations. New York, Boston and New England.
 - 12:15 p.m. Limited, Montreal and points east.
 - 6:35 p.m. Limited, Montreal and stations east.
 - 9:05 p.m. Local, daily including Sunday Montreal and local stations. Middle and Western Divisions: Amproir, Kenfrew, Eganville, Pembroke, Madawaska and Parry Sound.
- TRAINS LEAVE OTTAWA, CENTRAL DEPOT:
- 8:15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 - 1:00 p.m. Mixed for Madawaska.
 - 4:40 p.m. Pembroke and Madawaska.
- Trains arrive Ottawa, Central Depot: 11:10 a.m., 5:55 p.m. and 2:50 p.m. (Mixed).

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7:40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 9:24, Upper Lake 12:20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Upper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5:30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7:13, Upper Lake 10:15 p.m. Connects at Cornwall for all points west and at Upper Lake for New York City. Trains arrive at Central Station daily at 10:00 a.m. and 7:00 p.m. Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:29 p.m. Office, 39 Sparks St. Tel. 18 or 11.80.

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From Ottawa.

Leave Central Station 8:35 a.m. Express stops at all stations west of Caledonia Springs.
 Leave Union Station: Express 8:15 a.m. Local 8:40 a.m. Express 8:23 p.m. Local 6:20 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 11:30 a.m. 8:10 p.m.
 Place Viger Station 12:55 p.m., 10:30 p.m.
 All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 12:30 a.m. Express 4:10 p.m. Express 10:05 p.m.
 Leave Place Viger Station: Local 8:20 a.m. Local 3:45 p.m.

Arrive Ottawa

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DEBENTURES:

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

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Note and Comment.

The last words of a good man: "Good-bye; all good-bye. It is God's way. His will be done," whispered President McKinley with his dying breath.

The Romanising party in the Episcopal Church in California is about to issue a weekly journal in San Francisco, with the avowed purpose "to counteract and kill Protestantism in the Episcopal Church."

In Porto Rico, under Spanish rule, the public treasurer paid all expenses connected with the Catholic Church, which was the religion of the State, and in every city and in every town there were churches exclusively for Catholic worship.

The late Mrs. Sillars, proprietrix of the temperance hotel at Lamsh, of which she was a native, was born in 1811, deceased had lived in the reigns of George III., William IV., Queen Victoria, and Edward VII. She had a most interesting fund of reminiscences of the island, inside whose confines she spent her life.

In an interview in the *Church Family Newspaper*, Mr. Carnegie gives the following advice:—"There is no fun in working for others when you are able to set up in business on your own account. Always try to become your own master; that is my advice to every young man starting in life. Don't remain a servant all your days if you can help it."

Figures published in New York show that the pension roll of the United States now includes over a million persons who claim annuities from the state, either on the ground of war service, or as being dependents of war heroes. The Spanish war added 3,849 names to the list. The total sum required for the pensions is 138,531,483 dols. a year. Of the pensioners, 4,547 live abroad.

Commander Peary, who started north in 1898 with the intention of planting the United States flag at the north pole has been found by the Erech search party. He has not yet succeeded in getting as far north as Nansen who in 1896 reached 86 deg. 13.6 mins., the highest latitude ever attained by any white man. Peary and all his company were found in good health.

Referring to the appointment of the Rev. A. Halliday Douglas, M. A., to the Professorship of Apologetics in Knox College, Toronto, and his consequent removal from Cambridge, the "Aberdeen Free Press" regards his departure as "a distinct loss, not only to Cambridge and to Westminster College (for which he ought to have been secured), but to Presbyterianism in England." "Once settled in the Colonies," it is added, "Professor Douglas is not likely to return."

The success of the English Presbyterian College has been continuous since its removal to Cambridge. The class rooms are said to be full of students. Presbyterianism is destined to make its power felt in England.

The great strike of steel workers has ended. It was a struggle between organized Capital and organized Labor of greater dimensions than has been—that is the organization was on a vaster scale, especially as regards Capital. The strike has resulted in a complete victory for Capital.

Rev. Dr. Mair, of Earlston Established Church, speaking at Kilmarnock, said he was one of those sanguine men who believed that not only were the Churches coming together but that they were doing so faster than many persons realized. He did not believe that the union between the Free and U. P. Churches was effected in order that those Churches might be stronger to attack the Established Church. On the other hand, he deprecated statements to the effect that the Church of Scotland was conscious of its weakness, that it was becoming very ill at ease; and was afraid.

"Is fifty-seven a fatal age for preachers of the front rank?" asks a correspondent of the "British Weekly." Dr. Punshon, Mr. Spurgeon, Mr. Moody, Phillips Brooks, and Bishop Creighton died at that age. It is the recurrence of this figure that has forced it upon the attention of the writer. Several recent cases from the ranks of one great denomination of men less widely known, but who have lived strenuous lives, might be cited. A glance at the *Encyclopædia* brings out the fact that Whitefield and John Fletcher nearly touched that age. The life-long opponent of the Christian Churches, Charles Bradlaugh, also died at fifty-seven.

It is as well perhaps for the peace of Jerusalem, says *Truth*, that Queen Victoria had passed away before the Primate's visit to Perth for the ceremonies in connection with the re-opening of St. Ninian's Cathedral. Archbishop Longley received a rare dressing from the late Queen in 1867 when he "intruded himself" into Scotland for the purpose of opening the Episcopal Cathedral at Inverness. Queen Victoria never would recognize the Scottish Episcopal Church in any sort of way whatever, and she was much exasperated whenever any English prelate visited Scotland officially. Queen Victoria was an Anglican in England, but became a Presbyterian directly she had crossed the border into Scotland.

Rev. Henry Carr Glynn Moule, D. D., Norrisian Professor of Divinity at Cambridge, who is to succeed Dr. Westcott as Bishop of Durham, has for many years been the leader of a very strong school of Evangelical thought at Cambridge, and in this respect his position has been analogous to that of Dr. Chevasse, Bishop of Liverpool, when he was at Oxford. It is an open secret that

Dr. Moule was offered the Liverpool Bishopric, but that he preferred preaching the consecration sermon for his friend. The appointment to Durham continues the tradition of Cambridge scholarship in that diocese, which was established by Dr. Lightfoot, and strengthened by Dr. Westcott. Dr. Moule, although most widely known as a writer of devotional works, and as a favourite speaker at Keswick, is yet recognised as exceptionally thorough and accurate, if conservative, authority on New Testament Greek. His theological works are very numerous, and perhaps the best are his various commentaries on the Pauline Epistles, especially Romans, Philippians, Colossians, and Ephesians. The Bishop elect is brother of the Bishop of Mid-China.

The question of the relation of drunkenness to meteorological conditions has recently been investigated by Mr. Edwin G. Dexter, an American observer. Mr. Dexter has published a long account of his investigations, from which it appears that, taking the occurrence of drunkenness in the different months of the year, he found that it was 47 per cent. less in July than in December. He thinks this difference too great to be attributed to mere accident. By comparison of the statistics of police court "drunks" with special weather conditions, he shows that the number of the latter is increased by low temperature, to some extent by high barometer, by high humidity, and also by high wind.

One would have to search the pages of a Ballantyne or a Kingston for a parallel to the case of the Rev. J. O. Stringer, who with his wife inhabits the lonely spot known as Herschel Island, near the mouth of the Mackenzie river, within the Arctic circle. A letter has just been received in London from this indefatigable missionary. It bears date October 22 last. No vessel has called at the island for the last two winters, and the nearest white neighbors of the isolated clergyman are at Peel river, 250 miles away. Unfortunately, Mr. Stringer has been troubled with an affection of the eyes, but although the Bishop of Mackenzie River has urged him to take a furlough he has, for various reasons, remained on his desert isle.

There now seems little doubt, a correspondent of the *Standard* states, that Osborne will not pass out of the hands of its present owners, as both the King and Queen are known strongly to favour the idea that the Duke and Duchess of Cornwall and York should make it their future home. The marine residence of the late Queen Victoria is rich in associations which must ever be sacred to the members of the Royal Family, and it would therefore be most fitting that the Duke should be her successor in that place. Its proximity to Portsmouth would render it most suitable for a sailor Prince; while, as his fondness of sport, especially shooting, is well known, the Isle of Wight would certainly not be without attractions in that respect.

The Quiet Hour.

Sabbath School Review.

September 29, 1901.

GOLDEN TEXT :—Psalm 103 : 17. The mercy of the Lord is from everlasting to everlasting upon them that fear him.

The view of the Canadian Rockies, as seen by the travellers from the wide stretch of the prairie, is memorable—a row of snow capped peaks, too solid for cloud, and too ethereal for common earth, reflecting the brightness and glory of the rising sun. So, from the levels of our daily life, we look away to the distant mountain tops of revelation, and lo, the “mercy of the Lord” glids them into a golden glow. The review of the Quarter’s lesson may take the form of a rehearsal of the great facts which its Sabbaths have brought before our eyes—and with the thought of “the mercy of the Lord” always in the foreground. For is not “the mercy of the Lord” the key-note of all revelation, even as it is that mercy which is embodied and forever established in the blessed Redeemer of mankind, promised in Eden, hoped for by the patriarchs, and the eternal refuge of all who put their trust in Him?

Let the blackboard be put in use, and drill the scholars on the Lesson Titles, Golden Texts and Lesson Plans. In some schools these are written on the board from Sabbath to Sabbath, and a constant review—which becomes a pleasurable as well as a profitable exercise—is kept up. The following are points which may be dwelt upon as showing forth “the mercy of the Lord” in those day-dawn hours of revelation :

I. In the Creation story. (Review it day by day) “And God saw everything he had made and behold it was very good,” Gen. 1 : 31.

II. The beginning of redemption, which followed hard upon the beginning of sin :—God’s purpose of grace and His promise of the “Great Son of God” who should bruise Satan’s head, Gen. 3 : 15.

III. The rescue of Noah and his family from the flood which swept away a sinful race, and the promise, with the rainbow sign, that no like disaster should again befall, Gen. 8 : 21, 22 ; 9 : 12-17.

IV. God’s grace in calling Abram to a fuller knowledge of Himself and the promise of blessing to all nations through him, Gen. 12 : 1-3.

V. The goodness and graciousness of God mirrored forth by Abram in his generous treatment of greedy Lot, Gen. 13 : 8, 9. The sunshine of God’s favor has ripened the fruit of unselfishness and loving kindness in Abram’s heart.

VI. God’s compassion for the difficulties of Abram’s faith by giving him a battle cry, Gen. 15 : 1, and confirming by a solemn covenant His marvellous promises, vs. 8, etc.

VII. God’s willingness to hear Abraham’s intercession for wicked Sodom, Gen. 18 : 26, etc.

VIII. Three-fold mercy, under harsh guise—Abraham’s faith tried and proven, Isaac given back to his father, who had freely surrendered him to God, Isaac’s own trust in God awakened, Gen. 22 : 1-14—the whole story of the sacrifice on the mountain of Moriah.

IX. Again, as in Abraham’s dealings with Lot, God-like merciful kindness manifested

by Isaac the peacemaker, Gen. 26 : 18-22.

X. A vision of angels and a word from Jehovah Himself to a wayward and sinful man, Gen. 28 : 12, 13.

XI. That same wayward and sinful man conquered of the Almighty and given power with God and with men, Gen. 32 : 28.

XII. A special temperance lesson : God’s mercy here, too, in such vivid warnings of the path of danger.

“From everlasting,” as the Golden Text for the Quarter says, is God’s mercy ; and “to everlasting.” So shall we find it, as we pass down the centuries in the study of His dealings with men and His revelations to them. So have we found it for ourselves when we have sought Him, and so shall those ever find it who “fear Him and call upon His name.”

Prayer as Wireless Telegraphy.

Intercessory prayer is that divine essence of soul union, that heavenly ministry, which laughs distance to scorn and creates a meeting place in God for sundered hearts and lives. I cannot analyze it and reduce it to a proposition ; but neither can I analyze the invisible fragrant vibrations which proceed from a bunch of violets, and which will perfume a whole room. I cannot analyze the passage through the air of the dots and dashes of the Marconi system of wireless telegraphy. But I know that intercession is a current of the breath of God, starting from your own soul, and acting as a dynamic force upon the object for which you pray. It sets free secret spirit influences (perhaps the Father’s mighty angels, that excel in strength, who can say?), but which influences would not be set free without the intercession. I can well understand Mary, Queen of Scots, saying that she feared the prayers of John Knox more than an army of ten thousand men. Why should not intercession be part of God’s regularized workings, as much as wireless telegraphy? Why should it not be a natural law, and none the less spiritual, because natural? Such forces do exist—call them thought transference, psychic sympathy, spiritual affinity, what you will. These forces of influence between man and man, acting independently of distance, are rapidly claiming recognition from the physical investigator. Why should not intercession be one of these secret affinities, appertaining to the highest part of man, and acting, by Divine natural law, directly upon the object prayed for, originating from the divine nature in you, and passing, full of the infinite resources of God, directly to the one for whom you pray?—Canon Wilberforce.

A Christian, impatient for results, once asked Dr. Judson what the prospects were on his field. “The prospect is as bright as the promises of God,” was the reply.

Surely this of all times is not the time to disbelieve in foreign missions ; surely he who despairs of the power of the Gospel to convert the world today, despairs of the noontide just when the sunrise is breaking out in twilight on the earth.—Phillips Brooks.

The New Covenant—A Lost Secret. *

BY ANNA ROSS.

X. Jesus Christ, Mediator of the Covenant.

The New Covenant is, as we have seen, just a Testament. It is the legacy which our dying Redeemer willed us before He went away. Who is the executor of this last will and testament? Who but the risen Redeemer Himself?

This is the office He has gone to His Father’s right hand to fulfil—to be Administrator of His own will, Mediator of the new and better covenant.

Do we need cleansing? Let us go to Him with the first covenant promise “Sprinkle clean water upon me and I shall be clean.” All power is given unto Him at His Father’s right hand to put us into actual possession of the contents of this promise. He is a competent Mediator of the better covenant.

Is our knowledge of God feeble and partial? and our hearts in consequence unbelieving, cold, and selfish? Let us go to Him with the second covenant promise “Make thy face to shine upon thy servant that I may know Thee, whom to know is life eternal.”

All power is given unto Him in heaven and in earth on purpose that He may be able to communicate this otherwise incommunicable knowledge. He is able to teach where neighbor and brother and father and mother and minister and professor have utterly failed. He is able to put us in possession of the contents of His own will. He has not bequeathed to us an imaginary property, or undertaken to administer what He cannot handle.

Does the quickened heart grieve over its helplessness to fulfil God’s will or do His work? Does it reach out with a great yearning for service—for power to work out His will on earth as it is done in heaven? Let us go to Him on His mediatorial throne with the third promise “Put thy Spirit within me and cause me to walk in thy statutes.” “Put thy laws into my mind, and write them in my heart.” “Do as thou hast said.”

All power is given Him in heaven and earth to fulfil the mighty contract. “What He hath promised He is able also to perform.” What He hath bequeathed He is able also to administer.

Our Brother has died, and left us a truly magnificent property, and now lives to put us in possession of it. Is it not time for us, like the Scotch lassie, to study His will and put in a claim for our share?

Is Your Judgment Sound?

A man’s moral judgment is not an infallible guide. It may object to his eating meat in Lent, but consent that he shall hate his brother all the year around. It may shudder at swallowing a drowned gnat, and absorb a widow’s home with a unctuous smile. A man must obey his judgment of what is right, but he himself is largely responsible for the kind of judgment he has. If he has been indifferent to the truth, has neglected his opportunities, and his moral nature is now poorly instructed and unlightened, he will justly be held responsible for the kind of decisions it hands down. For there is a higher court, which passes on the decisions of the human soul, and which may reverse them.—S. S. Times.

The little book—The New Covenant, a Lost Secret—contains which those extracts are taken, will be ready in a few weeks. Any one wishing to order a copy can do so by sending the Dominion Presbyterian. Price \$1.00 by mail when the book is received.

Spiritual Hindrances.

REV. JOSEPH HAMILTON.

I was lately travelling on the New York Central Railway. On that road there is a special train called the Empire State Express. This is not only a very fast train, but you can depend on her absolutely that she will be on time. To secure that end, however, not only is there a well-constructed and very powerful engine, but the train never consists of more than four coaches. Quite often there are passengers enough to fill one or two coaches more, but never more than four are taken. It has been found by experiment and close calculation that the engine cannot take more than four coaches and keep the record for being on time. I was struck with the wisdom of this plan, and I thought, moreover, how much wiser some of us would be if we acted on the same principle in the spiritual life. Men hitch themselves on to too many loads of the world to make good time. Some of us might be nearer heaven today—perhaps some of us might be in heaven today—if we had not hampered and hindered our spiritual advance by dragging after us coaches full of worldly business or worldly cares or worldly pleasures. Let us see that we are not hindered by any load of worldliness. There are grades on the road-bed of that train where she would lose time if weighted any heavier; and there are steep grades in our life here and there where we need to go as light of the world as we can, else we may reach the goal very late, or possibly not reach it at all.

Mimico.

The Only Terms.

The perfect knowledge of God is to be attained only by the perfectly consecrated life. The human soul is a mirror on which the light of God shines; and only the pure mirror reflects the perfect image. We can have real peace only when we are sure that God is directing and supporting us in all the perplexing experiences of life; and we cannot have that certainty unless our hearts are pure, for it is only the pure heart that can see God. The glorious promise of Christ is, that if we confess our sins he is faithful and just, not only to forgive us our sins, but also to cleanse us from all unrighteousness.—Louis Albert Banks.

Never Failed.

You cannot find any place in Scripture where a man was ever sent by God to do work in which he failed. God sent Moses to Egypt to bring three millions of bondmen out of the house of bondage into the promised land. Did he fail? It looked, at first, as if he were going to. If we had been in the court when Pharaoh said to Moses, "Who is God, that I should obey him?" and ordered him out of his presence, we might have thought it meant failure. But did it? God sent Elijah to stand before Ahab, and it was a bold thing when he told him there should be neither dew nor rain; but didn't he lock up the heavens for three years and six months? Now here is God sending his dearly beloved Son from his bosom, from the throne, down into this world. Do you think he is going to fail? Thanks be to God, he can save to the uttermost, and there is not a man who may not find it so, if he is willing to be saved.—Selected.

George: "With the assurance of your love I could conquer the world." Grace: "That will not be necessary. All you have to do is to conquer papa."—London Tit-Bits.

Our Young People

**Missions: Growth of the Kingdom.—
Topic for Sabbath Sept. 29.**

WATCH IT GROW.

BY AMOS R. WELLS.

Nothing is quite so fascinating to me as watching things grow. All parts of the process are marvellous,—the hopeful burial of the seed, the first timid showing above the soil, the sudden leap into the air and sunshine, the leaves, the flower, the fruit,—it is all wonderful. It is like a vision of God at His work of creation.

And of all growing things, nothing is so delightful to watch as the growing church of God. We know how the seed was buried in blackness and death, the blood of many a martyr being the seed of the church. We can trace the slow upliftings, as the uplifted Christ began to draw men toward Himself. Antioch, Macedonia, Corinth, Rome, Constantine, Luther, Knox, Calvin, the Puritans, Carey,—we can see the leaves unfolding, the stem thickening and lengthening, the branches widening out.

In an especial sense, of recent years, the church has been growing. Missions have won a foothold in many lands. Religion is getting a stronger and more practical hold on the world. Think: within a hundred years missions, the Sunday school, the Y.M.C.A., the W.C.T.U., and the Christian Endeavor Society! It is no dead stock that bears such fruit!

Now no rightly constituted man can watch a thing grow without wanting to do something to hasten and increase its growth. There is inspiration in the sight. We are not, childlike, to keep pulling up the roots to see whether the plant is alive; there is altogether too much of that in current discussions. But let us heap on rich loam. Let us water the ground with our grateful tears. Let us keep off all hurtful insects. Let us loosen the soil for the air and the rain. And as the fruit matures let us gather it in, with shouts of praise and thanksgiving.—Christian End. World.

For Daily Reading.

Mon., Sept. 23.—The kingdom begun. Mark 1: 6-15
Tues., Sept. 24.—God's promise. Mark 4: 26-32
Wed., Sept. 25.—Man's part. Luke 10: 1-9
Thurs. Sept. 26.—Prayer and missions. Acts 13: 1-5
Fri., Sept. 27.—Progress of the gospel. Isa. 35: 1-10
Sat., Sept. 28.—Its future success. Jer. 31: 31-34
Sun., Sept. 29.—Missions growth of the kingdom. Ps. 72

As Constantine was tracing the bounds of the city of Byzantium, a looker-on expressed surprise at the vastness of the area which he was including. Constantine said, "I am following One who is leading." An admirable motto for the organizers of missionary work.

The contrast between the little ante-Pentecostal church in Jerusalem of 120 members and the millions upon millions among almost all nations now, is great in the arithmetical figures, but the Omniscient One alone knows the number of the saved for eternity, the multitude of true and obedient believers in the crucified Jesus.—R. M. Patterson, D. D.

Thou Shalt Not Tempt the Lord Thy God.

What did the Master mean? Simply this, that we are not to presume on God's promises in such a way as to go unnecessarily into danger. When in the line of duty we can go anywhere, do anything, confident that the result, whatever it may be, will be made to work for our good. But there is no promise when we fly in the face of knowledge. That is a fact which we need to apply in all parts of our lives. It is a Christian duty to take precautions, and to avail ourselves of every discovery and every safeguard of which we have knowledge. It is either a false interpretation of the meaning of God's word, or a case of mock heroes, when one says with reference to sickness or anything else of the sort, that "If they are to have it, they will have it, no matter what they do," and refuses to avoid the dangers which might bring it about.

Science has made tremendous strides in the treatment of disease. It is no longer satisfied with combating of symptoms; it looks for the cause, and seeks to prevent both its development and spread. The result, in the practical stamping out of certain disorders, and the control of others, is too plain to require an argument; but the means is not always pleasant. It is not pleasant to have the home placarded with a quarantine card, to be forbidden to leave the house, or to allow the entrance of friends and loved ones from outside. It is not pleasant to submit to either the isolation or the subsequent disinfection. When death ensues, it seems hard to comply with the law demanding a strictly private funeral, within twenty-four hours of death, and which in some cases refuses even to allow the body to be dressed for the grave. There is the feeling that these things are unnecessary, and it is remembered that they were unknown a generation ago. Friends insist on breaking the quarantine and "running the risks"; members of the family go out and mingle with others; weak officials fail to enforce the law; physicians neglect to report the cases on account of the inconvenience it entails, or the possible loss of business. The disease spreads, and suffering and sorrow follow in its wake.

Thou shalt not tempt the Lord thy God by flying in the face of knowledge and of warning. We owe a duty not only to ourselves and to our families, but to the community at large, that no acts of ours recklessly scatter the germs of disease.

It is not a question of our convenience, or of what was done in the past, or even of what we "believe" in the matter, but of what the wisdom of the age declares to be so. If through our neglect or carelessness, sickness or death ensue, we are morally responsible.

The Lord expects us to use common sense in our lives; and to him that knoweth to do good and doeth it not, to him it is sin.—Lutheran Observer.

Religious Intelligence: United action by even the best men for the best purposes will not bring about the millennium, but it will help more than all other agencies to inaugurate a clean, honorable, and business-like administration of public affairs, and that is all that reasonable men hope for and expect.

Our Contributors.

The VIII. Psalm: A Meditation.

BY REV. PROF. JORDAN, B. A., D. D.

There are two great subjects in the world of thought, God and man. These are sometimes said to be two sides of the same subject, and in a deep sense that is true. In the highest form God reveals Himself as man, and man comes to know himself in the light of God's glory. Philosophy teaches man to know himself. Religion calls upon him to know and serve God. It may be that in the present life we cannot know either ourselves or God perfectly, but that should not hinder us from turning our faces towards the eternal light. Any earnest endeavor after truth will teach us the close connection between the life of God and the experience of man.

Sometimes this question "what is man?" is asked in a skeptical or despondent tone by those who think that the life of man is a contradiction or a failure. There is nothing of that tone in this Psalm. The writer is not printing his question in a magazine, or submitting it to a company of critics; he is uttering it at the throne of God. It is not so much a question as a devout exclamation, a thought that man is both small and great. Small in comparison with the infinite God; great because God is good to him. There is in our time much poetry of despair; men whine in elegant language over real or fancied wrongs and cry out madly against God or fate. It is refreshing to turn from this to a song which flows freely from a grateful heart, and the burden of which is "O Lord, our Lord, how excellent is Thy name in all the earth!"

This simple little song has exercised a cheering, helpful influence during many centuries. It is impossible to trace clearly through the ages the influence of any strong, noble work, but this has

Left Three Distinct Marks

on New Testament teaching; and these may both prove to us its living power and show us how to handle it in a broad, generous spirit.

To the scribes who were annoyed at the enthusiasm of little children, our Lord said, "Have ye never read, out of the mouths of babes and sucklings thou hast perfected praise." He saw in this Psalm a principle that the scribes had forgotten. They thought they showed their wisdom in cultivating a critical and suspicious spirit towards all new forms of life. But He showed them that there is a deeper wisdom, the wisdom of the child which manifests itself in spontaneous wonder and unrestrained praise.

Paul in that well known discourse on the Resurrection, 1 Cor. xv., shows us in the 27th verse that a sentence from this Psalm is echoing through his mind, "For He hath put all things under His feet." He knows that in a sense this is true, and yet he feels that it is a prophecy. Sin, sorrow and death have all to be put under the feet of Christ, and of redeemed humanity; and the last enemy that shall be destroyed is death."

The writer of the Epistle to the Hebrews uses our Psalm, "But one in a certain place testified, saying, 'what is man?'" etc., then he adds significantly, "But now we see Jesus, who was made a little lower than the angels for the suffer-

ing of death, crowned with glory and honor that He, by the grace of God, should taste death for every man." In this way the writer shows us that he feels the difference between God's view of man and man's present condition, and also his belief that Jesus Christ is the perfect man who fulfils the vision of the poet.

The Psalm has many lessons for to-day, and liked all inspired poetry it has an ever-broadening meaning.

If we are to find a satisfactory solution of human life we must seek it in

The Spirit of Praise to God.

The beginning and end of the Psalm is the same, a joyful note of praise, "Lord, our Lord, how excellent is Thy name in all the earth." When this is the first and the last we are not surprised that the words which come between are words of hopeful gratitude. What is man and what is his life? When you come to that question you cannot conquer it by brute force or worldly cunning. The wicked man cannot answer it, his life is full of contradictions and disappointments. The careless man cannot deal with it until some rude shock awakes him; he has no interest in it. The sceptic cannot solve it; he confesses that he is in a fog and sees no path clearly before him. It is not every godly man who can handle it intelligently, though he may have found rest for himself. But this we know, that the man who is to shed light upon our path must see God above dwelling in righteousness and glory. He must say:

"God's in his heaven—
All's right with the world."

He who wishes to have everything explained before he can praise God will find that he has begun at the wrong end. "The fear of the Lord is the beginning of wisdom;" it is a beginning of things to know that the world is great and God is good.

This man is content to take his place beside the children. God's answer to the proud and scornful is the praise of little children. They have no reason for infidelity. The thought of a father's care is sweet to them. They have not learned the world's false and foolish ways. You would not have the audacity to tell them that the round earth sprang up of itself; that suns and stars made themselves or came into being by chance. You could not answer the child's question, "what is chance?" It is easy to tell a child about the great and good God. God has often shut the mouths of boastful men by the unconscious wisdom of a little child. Our Lord had

Looked Deep Into Human Life

when He exclaimed, "Thou hast hid these things from the wise and prudent and revealed them unto babes; even so, Father, for so it seemed good in Thy sight." God could speak to us in the thunder, but He prefers to teach us through the simplicity of the child which clings to its mother, worships its father and finds in these the symbols of God.

The man who looks out upon life in this spirit is deeply impressed by the generosity of God. A few years ago, when the great discoveries of modern astronomy were startling the world, there were people who came forward to preach to Christians against presumption. They said, "When we consider the heavens what is man? When we think that this little earth is on'y a speck in the infinite uni-

verses, and that the great sun is only one of many such bodies, what is man but a tiny insect crawling in the dust? How absurd to think that God will take any notice of him or listen to his wondering cries and foolish prayers. Let him fret his little day and then go contentedly down to the dust." That seemed to come to be an utterance of wisdom and humility. It was answered by Chalmers and other men of brilliant intellect and child-like heart. It has gone, it does not trouble us now. But how different is this man's thought. When I consider the heavens, the sun filling all the day with his light, the moon, the queen of night, with her pale reflected beams, the innumerable hosts of stars sparkling in the infinite azure, what is man that Thou art mindful of him, what claims had he upon Thee that thou shouldst make him so great; with all his frailty thou hast made him a king, and almost a god? What he says is true now in a larger sense, that is, the enlarged life of the world enables us to see it more clearly. Man has the same weakness; he staggers under his burden of care; he chafes at the stern call of duty; he indulges in trifling gaiety; he passes through tragic hours; he has the same strength in fuller measure, he can conquer the beasts of the field, he can harness to his chariot the giant forces of nature. This great saying applies to humanity,

The Individual Passes Away

but we each share the common life, we can feel shame over its defeat and degradation, we can glory in its marvellous victories.

That which the poet here declares is now recognized as sober scientific fact, that man is the topmost round of nature's ladder, the crown of creation. God has made him a king and put the earth under his feet. He is linked to lower things, but in one sense he is above nature, he can use the forces of nature, he can do wonders through the powers of thought with which he is endowed. That is the fact. The sceptic and the man of faith, the man of science and the poet, stand here on common ground. However he came to this position, he stands proudly in it now. But the prophets go further. They say that this is so, because in a certain sense we are the sons of God. Luke speaks of the man as the son of Adam, which is the son of God. In the same spirit the Psalmist looks up and says, "O Lord, Thou hast treated man as Thy child; Thou hast dowered him with great gifts and sent him out into a wide world."

The thought here is not what is man in comparison with the unbounded heavens, what a mean thing he is, but what a wonder that the great God should share His greatness, His sovereignty with man. Man is great because God is generous. It is a small nature to want to monopolize greatness. A small, narrow-minded king wishes to have only puppets round him that he alone may appear great, but a truly great king desires

To Encourage Strength and Goodness

in others. God is too great to know any small rivalry or petty jealousy. He has breathed into man His own life and endowed us with some of His peculiar powers. How God is misjudged and slandered by us; we think of His service as it were a thing to belittle us. We talk as if God took pleasure in making little crawling creatures. It is not true; God calls

us to share His own life and to stand up as strong, free men in the strength He has given.

Some may say, "What is that to me, all this talk about man's greatness and glory as the crown of nature. What have I to do with his kingliness or godlikeness? I know that the world is full of poor souls who have no inheritance. I know that selfishness causes much cruelty and meanness. I know that I am hungry and wretched; the greatest powers that I possess only make me restless and discontent." That also is true; we have felt the pressure of life's contradictions. It is good to feel it that it may bring us on our knees before God. This song only puts before us one side of the truth; but we need to acknowledge that the poet's message is a Christian truth, because we are often charged with slandering and degrading human nature. We see the glory of real manhood as God conceived and created it. We thank God that He did not make us brutes, but He placed us at the head of His works with our faces looking to the sky.

But there is another truth, "All we, like sheep have gone astray, we have turned every one to our own way. Our shame, our bitterness of soul comes from the fact that we who were made to dwell in the palace of the King are too often found serving among the swine. The prophets of Israel cherished the beautiful thought that if all men were pure and submissive to God's will the earth would be full of peace. The world would lay its treasures at the feet of man, and the beasts would own his sway. This is beautiful poetry, and at the heart of it there is a God given truth that God created us to hold this high position as His children.

Our Life is Broken and Mangled

because we wander from God; we seek to be happy in our own way, just as many a boy turns with discontent from a loving father because he is fascinated by a wild delusion of being independent. There is no such thing as independence for anyone but God. In our search for independence we manifest a waywardness of passion and thought which leads only to misery. What, then, is the story of redemption? It is this, that one man has come to this earth to show us that the way of peace and strength is the way of submission to the Father. The son of God takes this same position, the position which God has assigned to us. He borrows nothing from wealth or pomp, but lives the life of simple manhood. His life is sweet and attractive because he was in full communion with God. The wild beasts in the wilderness did not harm Him; children gladly came to His feet, the sick found healing in His presence; and the sorrowful were blessed by His smile. He stood strong amid the healthful forces of life. It was the sins of men that slew Him, the bigotry and hatred which comes from unbelief wrecked their vengeance upon Him. But God who speaks through the mouths of children had ordained that our salvation, our restoration should come through His humiliation. Of Christ it is true, "thou hast put all things under His feet; and of the man who comes into fellowship with Christ it shall be true, 'thou hast put all things under His feet.'" Sin sorrow and death, these great enemies that science cannot touch, that laugh at human cunning and mock our boasted civilization, these shall be brought under

the feet of every man who comes back like a little child to the feet of Christ; and he shall say, "O Lord, our Lord, how excellent is Thy name in all the earth."

A Beautified Railroad.

The Canadian Pacific, says the Toronto Star, is probably the only railroad on the continent which has a flower department in its list of branches. This department has its headquarters at Toronto, and the man in charge is Mr. N. S. Dunlop, the man who worked up the scheme. The extent of the floral scheme is patent to every observant traveller who admires the fine garden plots at each station on the lines of the railway from Lake Superior to the Atlantic. Mr. Dunlop is a flower lover. He has been connected with the company many years, and always had a magnificent garden of his own at his home, 205 De Grass Street. He started the scheme by sending out at his own expense a packet of flower seeds, the product of his own garden, to each station agent on the line east of the city. Nearly every man who was given a packet of seed took an interest in the growth of the flowers, and the radical change worked in the appearance of the station and grounds gained official recognition for Mr. Dunlop's enterprise, and the result was that he was given official charge of the work of beautifying the stations by flower beds, until now the beds of weeds and tangled undergrowth which formerly surrounded the stations have disappeared, and lawns and dainty plots of hardy flowers assumed their places. The result is not only apparent in the grounds alone, for most of the agents felt that the advent of flowers in the grounds required additional care for the platforms and the buildings themselves, and now the Canadian Pacific stations are models of neatness outside and in.

Some of the plots are really works of art. The work is accomplished in the spare time of the men, and Mr. Dunlop is careful to point out when he distributes the seeds and bulbs that the cultivation of flowers is not required by the company, but is a matter of the employes' own inclination entirely. No prizes are offered to induce the cultivation of the flowers, but those who produce the best results are rewarded by extra large packets of seeds the next season.

The Great Awakening in Japan.

A few extracts from letters from different centers in Japan will give the status of the general advance movement. Dr. DeForest writes from Sendai: "We have had an unusual experience here. There never have been such quiet and impressive meetings, and such direct preaching of the Gospel. It is certain that many people have gotten a new idea of the power and value of faith in the living Christ." From Matuyama comes the word that "aggressive Christian work in this city grows more aggressive and more interesting with each added month of the new century. Attendance at church service has been increasing, and is decidedly larger now than for a year past." In this connection it will be remembered that the purpose of this movement was to inspire the professing Christians to a deeper personal consecration and zeal in the work of the Master and individual responsibility in carrying the Gospel to those without.

Salt and vinegar will be found the best for scouring the copper preserving kettle; a lemon cut in half and dipped in salt will remove all stains.

Sparks From Other Anvils.

Herald and Presbyter:—Perhaps all of our Christian ministers, churches and papers should do more than they are doing for temperance, but they are doing enough to free them from the obnoxious charges of silence, cowardice and inaction.

Christian Intelligencer: God rested on the seventh day. This was His design that every man should do on the ground of physical and moral necessity. God's law of rest, enforced by His example, should be scrupulously regarded.

Presbyterian Banner: Wealth like a big coarse Philistine is beating down our moral and spiritual ideals and crowding out our worship. Its comforts are cutting into our conscience, and its show and splendor are outshining the heavenly visions that have hitherto irradiated our sky. The lesson of history must be read to us once more that the nation that makes wealth its worship and forgets God shall perish.

Christian Guardian: The world is now, in many respects, in a transitional state. However humble your place, God doubtless meant you to be a force and a power, not a mere nonentity. Your name may never be known to men, yet your power may be felt to the ends of the earth. No noble thought but makes the world better. No prayer falls back to earth unheard in heaven.

Presbyterian Standard:—The hardest thing about an editor's work is the knowledge, which comes to him more and more clearly, that to serve his constituency faithfully and to ring true on questions of righteousness he must sacrifice valued friendships and cut the closest personal ties, and be misunderstood by those whose worth he recognizes and whose reasons for hostility to himself he fully understands.

Canadian Baptist:—The requisites to the church's spirituality are everywhere obtainable. The inspiration of numbers, of architectural beauty, of the best music, in some places may not be possible; but neither are these things essential. A clear knowledge of God as He is revealed to us, especially in His Word, the warm glow of His great love in the heart, the joy of His presence, and true fervor in His work, will make any obedient band of genuine believers a spiritual church.

Christian Century:—Not very long ago a popular preacher in the course of his sermon said that, after surveying the cross on which Jesus died, and all that it revealed and implied, he felt constrained, in deepest sincerity, to pray the prayer, "God be merciful to me a Christian!" This is a prayer not a few can offer, to the prayer-hearing God. Christians need mercy as well as those who have not as yet given themselves to the Lord.

Presbyterian Witness: The "Midway" as a whole is a vulgar variety show intended to catch the money of the ignorant, the overcurious and the depraved. It is high time the circus features in Exhibitions were abolished. No Government that is not willing to pander to vicious tastes and resort to base methods of making money, should be in partnership with "circus" tricks—not to speak of what is nasty and suggestive of evil. Who could for a moment imagine such things associated with reputable British Exhibitions? Well: I trust that our Canadian Exhibitions will be forever kept clear of methods that are villainous and degrading. Resort to such methods means failure "writ large" upon the forehead of the enterprise.

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C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Sept. 18th, 1901.

The appeal for men to carry on the work in the Northwest is again in our ears. The strain of that life is so great that every year men who have been working there return to Ontario and the other older provinces. Their places must be filled, and the new places need men. The Church has responded to appeals, but only as if she were half awake to the existence of the cry. Some of our Ontario pastors have visited the North-west during the past summer, and could do good service by repeating the appeal of its peoples for spiritual food.

The colleges are again preparing for the working session. There is as yet no evidence of the strength of the classes, but we do not apprehend that there will be any serious diminution. Every year there will be more of our young men who go to other institutions. All who could do so went in former years; and the number who can afford the increased expense is increasing. This does not indicate an increasing dissatisfaction with our own colleges, but merely indicates the desire to obtain a wider culture, and better preparation by training under different conditions, and securing another view-point from which to look out upon the field of religious knowledge.

The best antidote for the teachings of the anarchist is to be found in the Christian home. It is worth while for the father to take a few minutes from his money-making to talk over these things with his boys, and to trace back anarchistic doctrines to their origin, and out to their legitimate end. That ten minutes talk may be of inestimable value to the boy in years that are not very far away, when he must take his share in government. It may be of considerable value to the man, too, who finds his own knowledge of what is coming to be a terrible menace to national life, all too misty. But the children who have been entrusted to him to train for citizenship demand better things at his hands than their clothing and pocket money.

THE SORROW OF A NATION.

The civilized world joins with the people of the United States to-day in their sorrow because of the death of President McKinley. The horror with which the news of the assassin's dastardly act was received was tempered by the apparently splendid recovery of the illustrious victim from the shock of the wounding, and the promise of his surgeons that he would live. The world was going back to its work again, sobered indeed, and watchful, but full of energy as before. Scarcely had the tools been taken up before there came the ominous message of fatigue and restlessness. Then came in rapid succession the news of collapse and of the passing of the representative of the nation. Even yet we have scarcely realized the full meaning of the brief message, nor has the bitterness of their sorrow been tasted by the American people.

Mr. McKinley was a good, as well as an able man. He was a man richly endowed, and one whose career had developed those endowments in a remarkable degree; but he had used his well-developed powers wisely. He was a Christian man. The closing hours in the chamber of death, before he sank into unconsciousness, were triumphant. There is a sacredness pertaining to the passing of a soul that should guard it from intrusion, but we are glad that such a splendid testimony was given by this servant of the Master to His power to sustain through great suffering, and to calm the soul when the tempest must have swept it with tremendous force.

Not less striking is the fortitude of the one who has been most to him for many years, and who was nearer to him than even his great trust in this crisis. The first thought of the stricken President was for Mrs. McKinley, and his last smile on earth was given to her. It is not many weeks since she looked back to him from the verge, and when the bitterness of death was almost passed, she came back again to walk with him the rest of the way. Her step is still faltering and the one who chose out an easy path for her, and with his strong arm held her up, is gone from her side. In her loneliness and sorrow the sympathy of the people will be sweet to her, but more than all will be the words spoken when she was passing down into the valley from which she returned, and the smile with which he passed from her life into the presence of One who had walked with both.

One turns with reluctance from such a scene to think upon the man who by a mysterious providence has been permitted to be the agent in cutting short so illustrious a life. The man himself is scarcely worth a passing thought. He is the unreasoning tool of a reasonless body of men. An unsexed woman urged them on, and helped them hatch their fiendish plot. To carry it out one must be prepared to risk his life, and the miserable man who fired the shots either offered himself, or agreed to carry out the will of the rest. That such creatures live and crawl among men and women who stand erect and free is one of the strange puzzles of life.

How shall society be protected from such as these? The question has often been

asked, is being debated with the keenest anxiety to-day, by that nation with whom we sympathize so deeply in their sorrow; and by our own in view of the trust even now committed to us. Our future king is already upon our shores, and we have been warned that these inhuman fiends have also marked him for their prey. We may surround him with armed guards, as is done in that land from which many of those creatures come. Is there no other way? Of what do these men and women complain? Have they just cause for complaint, or is it an unreasonable rage against necessary social restraint. If there be cause we should remedy it. If there is none, we should place these men and women who menace the life of every one who represents law and order under restraint, as we do other insane and criminal persons.

INFLUENCE OF CALVINISM.

In the Convocation hall of Manitoba college Rev. Dr. Salmond gave a lecture on "Calvinism; its influence on national life and character." On the platform were Rev. Dr. Bryce, chairman, Hon. C. H. Campbell, Ven. Archdeacon Fortin, D.D., and Rev. C. B. Piblad. Rev. Dr. Bryce, in a few appropriate words, introduced the lecturer, who pointed out that, owing to lack of time his lecture would have to be confined entirely to Calvin's influence in Great Britain, as America would require separate treatment, as would also the continent of Europe. Not even the avowed enemies of Calvin could deny the mighty influence of his great life and philosophy on the theological thought and energy of the religious world. He was certainly the greatest theologian since the days of St. Augustine and Aquinas, and at the same time he was vastly misapprehended. His theology had often been painted and represented as a cold, heartless and dogmatic creed, devoid of the finer and softer emotions of the human heart. Yet the man possessed warm domestic affections and was a man of generous and affectionate nature. It had been the expressed wish of Melancthon that he should die on Calvin's bosom, and Ernest from whom a not too favorable criticism might be expected, had said that Calvin was the most Christian man of his generation.

Calvinism was one of the two great branches of the Reformation. For nearly half a century it was the prevailing form of doctrine in the Episcopal church. The many mistakes which even educated men had made in regard to Calvinism were ludicrous. It had been called fanatical, puritanical, fatalistic, but it was none of these things. It was rather optimistic, rational and warm-hearted. It was but the development of the doctrines of St. Augustine and Aquinas and others of the older theologians. Its influence on national character had been very great. It had produced a good type of men, and had developed a national life full of strength, energy, seriousness and steadfast resolve. It had made the city of Geneva the centre of a new education, and had influenced education for good the world over. In conclusion Dr. Salmond spoke in high terms of this country, and assured his hearers that the people of Canada could be greatly benefited by a closer study of Calvinism. He promised on his return to tell the people in Scotland what a grand and glorious country Manitoba was.

A hearty vote of thanks was passed on motion of Rev. Dr. Kilpatrick, and tendered to Dr. Salmond by the chairman.

ORANGEVILLE PRESBYTERY.

Occasionally this Presbytery moves out from the county town to hold a regular meeting which was the case on the 10th inst., when the court with a large attendance convened at the pretty little town of Shelburne. The chair was occupied by the moderator, Mr. G. McKay, of Charleston, and the efficient clerk, Mr. McKinnon, of Hillsburg, was also at his post. A call from Coldwater, Barrie Presbytery, was presented to Mr. G. C. Little, O. M. at Corbetton which was declined. Corbetton and Riverview congregations having been raised to the status of an augmented charge a call was presented from them to Mr. Little which was accepted by him. His induction will take place at Riverview on the 24th inst., Revs. Buchanan, of Dundock, to preside, Edmison, of Cheltenham, to preach, Anderson, of Shelburne to address the minister and Shepherd of Tarbeat, the people. Stipend offered \$750, \$250 of which will be asked from the Augmentation Fund. Mr. Little has been doing effective work in this field and his hopes for future service are heightened by the unanimous and hearty call of the people.

The semi-annual meeting of the Foreign Mission Committee has been called for October 10th, and by that date correspondence will be to hand telling of affairs in China. Upon the reports contained in these letters depends the immediate return of the missionaries who were ordered home when the recent troubles arose.

We have never had a particularly exalted opinion of Rev. T. Dewitt Talmage; but his remarks of last Sunday, to the effect that "Czolgosz should have been brained with the butt end of his pistol immediately after the shooting of the President," has still further lowered him in our estimation. Such a speech reveals the mountebank, and proves that Talmage has little in common with the Master he professes to serve. It is not surprising that lynching obtains in the South, when a minister of the Gospel preaches lawlessness from a Northern pulpit.

Blackwood for September presents its readers with an admirable bill of fare as is shown by the Table of Contents: Pianists of the Past; Personal recollections, by the late Charles Salaman; With the Pelcham Fleet, by Stephen Gwynn; Cricket Records, by Hamish Stewart; The Conquest of Charlotte, chaps. VI—VIII; Skinner of Skinner House; A Rector's Story; The State of Ireland; Alfred the King, by Mrs. A. B. Baker; Our L.-T.; Musings Without Method.—The Leonard Scott Publishing Company, New York.

The Rev. Dr. Johnston, of London, deserves the thanks of all good citizens for having secured the closing of the Midway Side Show at the London exhibition. When the matter was brought before the Exhibition Board a gentleman who accompanied Dr. Johnston on his round of inspection made this emphatic statement: "The degradation of the show was ten times worse than had been spoken of on the streets." The Board decided unanimsly to close the Midway. All honour to Dr. Johnston for his efforts in this connection.

Rev. J. J. A. Proudfoot, D. D.

During the last session of the London Presbytery, Rev. Mr. Henderson presented the following resolution regarding the resignation of Rev. Dr. Proudfoot, of his chair in Knox College, and his retirement from active public duties:

"The Presbytery of London gives glory to the Great King and Head of the Church for the long protracted and eminently useful ministry which he has been pleased to vouchsafe to our revered father, John J. A. Proudfoot, D. D., who now retires from its active duties.

"Dr. Proudfoot graduated from Divinity Hall of the United Presbyterian Church in Canada in the year 1847, and was licensed by the Presbytery of London on the 24th of August of the same year. He voluntarily offered himself to the mission work of the church for one year before seeking a settled charge; so, beginning in London Presbytery he visited all the missions and vacant congregations in Canada West, travelling on horseback as far east as Port Hope, and as far north as Lake Huron. On the 19th of July, 1848, he was ordained and inducted to the pastoral charge of St. Marys and Downie, a parish which included five townships. During his three years' ministry there he erected preaching stations at Flat Creek, Fullerton, Roy and North Nissouri, all of which afterwards became congregations. On the 25th of May, 1851, he succeeded his father, the venerable and honored Wm. Proudfoot, to the pastorate of the First Presbyterian Church, London, which included preaching every alternate Sabbath afternoon in the fifth concession of Westminster and Wyton, both of which afterwards became pastoral charges, and were in due time separated from the First Church pastorate. This pastorate he held till the year 1889, when he resigned it in order to give more time and concentrated energy to the work in Knox College, in which he had been appointed lecturer in homiletics, pastoral theology and church government in 1867, a position which he filled with eminent ability and acceptance, thus for 22 years holding the dual relation to the church of both pastor and (virtually) professor. In order to make way for a rearrangement of the college classes, Dr. Proudfoot has resigned his lectureship, and the General Assembly, in accepting the resignation, has given him leave to retire from the active duties of the ministry.

"The Presbytery would not be unmindful of the devoted service he has rendered it all these years—his regular attendance at its sessions, and at those of the superior courts; the lively interest he has always taken in the legislation, as well as in the practical and aggressive work, especially in his services as clerk of the presbytery for about ten years prior to the union of 1860; also as convener of the Presbyterian home mission committee, which office he held for 25 years.

"The presbytery rejoices that Dr. Proudfoot still resides within the bounds of the presbytery in which he first commenced his ministerial labors, and that consequently we may hope to enjoy his valuable counsel in its deliberations. The prayer of the presbytery is that the gracious Head of the Church may see it good to spare him and strengthen him, and that he may be enabled to put into possession of the church, in permanent form the fruits of his literary culture, his deep study and wide research in those subjects which he has made a speciality."

The minute was adopted, and ordered to be engrossed in the records of presbytery.

SABBATH SCHOOL COMMITTEE.

The last General Assembly having decided that "under the direction of the General Assembly's Sabbath School Committee" a portion of Children's Day Fund is to be used "to aid the Presbyterian S. S. in needy districts in the matter of S. S. Literature" the Committee now announce that all applications for such aid are to be sent to the Secretary of the Committee, Rev. W. W. Peck, Napanee, Ont. All applications will receive immediate attention.

Presbytery clerks are requested to forward at the earliest possible date, to the Secretary of the Committee, the name of the Presbytery's S.S. Convener for 1901. The forms for reporting Sabbath Schools on Mission stations should have been issued the first of September but have been delayed because all of the Conveners names are not yet known.

From a number of places where it seems impossible to organize a Sabbath School, because there are but few children, or because of the distance of the children from the preaching places come requests for suitable reading matter for the winter months. A number of Sabbath Schools in the newer districts are also lacking libraries. Should any school wish to use its surplus papers or library books, by giving assistance in such cases, the Secretary of the Committee will be pleased to forward particulars.

A. W. Wright reported that a classified list of suitable books for Sabbath School Libraries would at an early date be printed for distribution.

The matter of preparing a statement on the present position and needs of S. S. work in all the Synods of the Church and of drawing attention to certain matters that have been misinterpreted was referred to the Executive of the Committee.

At the recent meeting of the Sabbath School Committee in Toronto, among other business transacted, Rev. J. McEwen reported that since September last about 600 diplomas had been granted—three fourths for repeating the Shorter Catechism.

A committee, Prof. R. D. Falconer, (Convener) Wm. McVicar, D.D., K.D. Fraser, A.W. Wright and J. Logan was appointed (a) to select a list of the best books for the use of S.S. teachers; (b) as soon as possible to suggest courses on Teacher Training for use throughout the Church.

Rev. R. D. Fraser reported that 300,000 copies of a Home Mission service, "Canada for Christ," had been printed and distributed by mail to all superintendents of schools reported. Any superintendent who has not received the programs will be supplied by writing Rev. R. D. Fraser, Toronto, Ont. Children's Day is next Sabbath week, 29th September.

Rev. R. P. Mackay, D. D., Secretary of the Board, has returned from a visit to the Northwest, and brings a favorable account of the progress of that country. The Indians, he says, are doing well, and are adapting themselves more and more to the conditions of civilized life. The Doukhobors also are progressing, and are making a good living for themselves. Dr. Mackay spent some time in visits of inspection to the missions in the Northwest. He states that some new missions among the Indians may be started at an early date.

The Inglenook.

The Autograph Nest.

BY ADELBERT F. CALDWELL.

"Now I'm ready," declared Aunt Mary briskly, taking off her apron and laying it on the back of a chair.

"Oh, goody!" And Dorothy closed "Timothy's Quest," her rosy little face an animated interrogation-point.

"Bring out the writing desk. I believe my indelible ink's in it," said Aunt Mary mysteriously, as she bent over her work-basket for a small roll of strong, white linen.

"But—before we begin,"—Dorothy's voice betrayed unusual curiosity,—"please, auntie, tell what you're going to make."

"This morning, at breakfast, Aunt Mary said, as soon as she got her work done she and Dorothy would assist some little strangers—she had noticed, while opening the doors and windows for the bright morning air, that they were just setting to work—in their home-making task.

"And will be a real curiosity when—But there, I mustn't say any more till we begin," she added with a mysterious shake of the head.

It did seem as though the morning baking never would be through!

"I guess Aunt Mary's doing cooking for a whole week," thought Dorothy, a trifle impatiently, from her "anxious seat"—the cosy corner in the dining-room.

"Is it to be ink pictures?" asked Dorothy, placing the writing desk on an old-fashioned mahogany stand.

"No," replied Aunt Mary. "Now I must have a pair of scissors. Just wait, and 'twill be all the more interesting."

She went to the door opening on the veranda, and looked out.

"They're ready for us. Bring the writing desk and scissors."

Aunt Mary took her lap board and roll of linen out on the wide veranda.

"Hope this will be as good as Aunt Mary's other secrets," thought Dorothy, sitting down beside her aunt.

Aunt Mary cut the linen into small, narrow pieces, leaving attached to each a bit of string that looked ever so much like a tiny tail.

"Now what are the names of your very best friends?"

Dorothy thought a moment.

"Papa, mama, they're the best,—and you," quickly.

"Perhaps we'd better use another name, too. And Aunt Mary wrote very carefully on three of the little linen slips: "Papa Mason," "Mama Mason," "Aunt Mary."

"Now we want some other names,—those of your little friends," suggested Aunt Mary.

"Cousin Beth,—that's one; and—and, oh! Willie Bixler, Elsie Mayo, Alice Kildore, and—and Annie Stanley, and!"

"I think perhaps that's enough." And Aunt Mary wrote each name on a separate piece of linen.

"Now I think the little builders are ready," said Aunt Mary, cautiously pointing to Mr. and Mrs. Oriole, who were just flying into the tall elm on the Mason's broad lawn, with their bills full of wool.

"Oh! and are these for them?" exclaimed

Dorothy in a tone of disappointment. "I—I—though!"

"They were for something else?" interrupted Aunt Mary. "No; they're for their nest." And Aunt Mary took the little slips and carefully scattered them over the well-trimmed hedge, where the birds could see them in their search for building material.

Presently, while Aunt Mary and Dorothy were watching from their chairs on the veranda, Mr. Oriole hopped near a tempting piece of linen, and began eyeing it critically.

"He's trying to read the name," whispered Dorothy, delighted. "Is that what you wrote them for?"

"No; here—look!"

And away flew Mr. Oriole with the slip of linen on which was written "Papa Mason."

Before Aunt Mary had to go in, Mrs. Oriole had taken a piece into the elm. This was "Cousin Beth's."

"Is—is this all?" asked Dorothy, as Aunt Mary closed the writing-desk.

"No, but we'll have to wait for the rest till—let me see—till the little birds are hatched and are grown."

"So long?"

But during the weeks that followed Dorothy patiently waited till one morning in mid-summer Aunt Mary said she guessed she could send Joe—Joe was the stable boy—into the tree for the nest.

"Oh, oh, oh!" cried Dorothy in delight, as Joe handed it to her. "Won't they be surprised,—papa, mama, Cousin Beth, and all?"

For there were the little linen slips, sticking out all around the nest, with the names of Dorothy's friends, plainly to be seen written in indelible ink.

"I—I didn't know that's what 'was going to be!" exclaimed Dorothy gaily.

"And it's worth waiting for?" asked Aunt Mary, her eyes twinkling.

"I—I guess it is,—for an autograph nest! Won't Cousin Beth be surprised?"

Which Shall it Be?

Which shall it be, lads? which shall it be?

God, or the devil, bond or free?
Will you boldly and cheerfully take your stand
With the chosen few, with the noble band,
Who are steadfastly doing all they can
For God and the Right and fallen man?
Or will you sink, debased and blind,
To herd with the ruck of humankind?
God, or the devil, bond or free—
Which shall it be, lads? which shall it be?

Which shall it be? The home-life sweet,
Gay with the patter of tiny feet;
Or the squalid tap-room, grimy and grim?
The drunkard's curse, or the children's hymn?
Wrecked lives, or the strength that never flags,
Peace and plenty, or ruin and rags?
Which shall it be, lads? which shall it be?
Which shall it be? Two paths lie here—
The right leads upwards, the left, ah! where?
Others may give you counsel true,
But the choice, dear lads, is for you, for you!
And remember now in your seedling-time;
The sot's bent back, or the saint's bent knee—
Which shall it be, lads? which shall it be?

On the brink of a creek in Ireland there is—or used to be—a stone bearing this inscription, intended to help travelers: "When this stone is out of sight, it is not safe to ford the river."

The First Sight of his Mother?

A minister received a call one night from a parishoner. "Will you go to Inlianapis for me?" he asked. "We have decided to send Johnnie there for an operation. We have received encouragement that he may yet be made to see."

Johnnie had been born without sight, and now, a little boy of six, bright and sunny and hardly realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having till now been given to the parents that anything could be done for his eyes.

"Go with my wife and Johnnie," said the father. "I can not go; I dare not go. But stay with him till it is over and either rejoice with us or comfort us and send me word as fast as the lightning can bring it."

The minister went and stayed with the lad while the oculist, not over-confident, began his work, and till at last, with a thrill of triumph in his tone, he said: "The boy will see."

The glad wire tingled with the message to the father; and the minister, with the overjoyed mother, retired to wait for the time when the bandaged eyes could bear light enough for a first look at the beautiful world.

At last came the notification of the expected test. In the dimly-lighted room the mother and the minister stood breathless while the doctor carefully raised the shade. The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.

"Johnnie," said the minister, "his is your mother."

The little arms went up and clasped her neck, the happy boy verifying his new sense by those already tested, and caressing the loving face that he saw leaning above him, he cried: "Oh, mother! Is this really you, or is it heaven?"

Egyptian Boy's Copy Book.

Arithmetical is an old study. "The Philadelphia Record" tells about a remarkable discovery in Egypt. Probably the oldest copy-book for home lessons in arithmetic was recently unearthed in Egypt. The papyrus, which was found in excellent condition, dates from the period about 1700 B. C.—that is, about one hundred years before the time of Moses, or about 3600 years ago. It proves that the Egyptians had a thorough knowledge of elementary mathematics almost to the extent of our own. The papyrus has a long heading, "Directions how to attain the knowledge of all dark things," etc. Numerous examples show that their principal operations with entire units and fractions were made by means of addition and multiplication. Subtraction and division were not known in their present form, but correct results were obtained nevertheless.

Equations were also found in the papyrus. Among the examples given is this one: Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person receives one-eighth of a measure less than the one before him.

Another example given is: There are seven men, each has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would, if cultivated, have yielded seven measures of barley. How much barley has been lost in that way?

The papyrus also contains calculations of area, the calculation of the area of a circle and its transformation into a square, and, finally calculations of the cubic measurements of pyramids.

The Nature of Mice.

Few people understand the mystery of mice. I think I can, without immodesty, claim to understand mice, for I have made them a study for many years.

That the mouse has a sense of humor is conspicuously shown by the way in which he will rattle a newspaper in your bedroom at night. The mouse does not eat newspapers, neither does he put them to any domestic use. He merely makes a noise with them, knowing that of all sounds the midnight rustle of a newspaper is the one which will most successfully banish sleep from your eyes. If a mouse finds an eligible newspaper in your bedroom he will settle himself down to a night of fun and jollity. He will rattle that newspaper till morning, and the only effect of throwing boots at him, or of getting up and lighting the gas and searching for him with a poker, will be that he will hide himself till you lie down to sleep and then resume his little newspaper game. If this does not show a sense of humor it would be difficult to say what it does show.

Then there is the well known fact that no sooner does a mousetrap or a cat enter a house than it is followed by a troop of mice. Cats and traps draw mice as the pole draws the magnet. The mouse loves the game of teasing the cat by stimulating the latter's hopes of capturing mice. It is considered the height of fun among mice to scuttle across the room in the presence of a cat and to disappear in a hole just as a cat is ready to pounce. Of course, now and then a too reckless mouse pays the penalty of rashness by being caught by the cat, but accidents of this kind are more rare among mice than football accidents among men, and in no way render mice shy of the game.

If you once understood the nature of mice you need have no trouble with them. Banish from your house every cat, trap and newspaper, and not a mouse will show himself. Fill your house with newspapers, traps and cats, and mice will flock to it from miles away. No mouse will go to a house where no amusement is offered to him. This lesson I have learned, as I said, by years of study, and it has been confirmed by the testimony of several of the most intelligent cats whom I have known.—Pearson's Weekly.

The Origin of the Talisman.

When the plague last raged in Scotland, in the latter part of the seventeenth century, the services of the famous Lee Penny, the heirloom of the Lockharts, of Lee House, Lanarkshire, were being constantly requisitioned as a charm against disease. It was also borrowed by the municipality of Newcastle when the plague crossed the Border, and a deposit of a large sum of money was left on it. So convinced were the Newcastle folk of its plague-scaring efficacy that they actually wanted to retain the Lee Penny, and forfeit the deposit. The Lee Penny, which is in the custody, in Lee House, of Sir Simon Macdonald Lockhart, the present head of the family, is simply a small triangular pebble set in an old silver coin. It was obtained in Spain by an ancestor, Sir Simon Lockhart, as part of the ransom of a Moorish chief, when that knight accompanied Lord James Douglas, who was slain, in the abortive expedition to bury the heart of Bruce in the Holy Land. The Lee Penny, which suggested Sir Walter Scott's "Talisman," is kept in a gold casket that was presented to a last century scion of the Lockhart family by Maria Theresa.

The Study of Children.

Children live in the present; they do not look forward or backward—this is universally a characteristic of childhood. Try and realize this; it will help you much in your endeavors to understand children. Victor Hugo, who has depicted some of the most tragic scenes that have ever happened in this world, and painted the miseries that men and women suffer in powerful colours, says positively that there is no misery like the misery of children. And this is perfectly true, for the joys and sorrows of childhood fill their whole minds and hearts. They are quite as intense as they are transient, and we cannot say more than that. Children's brains, children's ideas, children's thoughts and ways, are not, as a rule, sufficiently studied. We do not half recognize the struggle that the tiny creature goes through—how it strives to grasp matters far beyond its reach, and puzzles its little brains to comprehend what goes on around it and beyond. It is a great mistake to suppose that children do not think. It is true they do not think and reason as we do, but they understand more than we have any conception of. The faith and trust of childhood is one of the most beautiful things that we ever get the chance of seeing. It is our fault if we shut our eyes to it. In our turn, we have much to learn from the children. If we could have retained our belief in truth and the splendid realities of life and Nature as we felt them in our childhood, do you not think that in many respects our daily lives would be grander, nobler, and higher than they are? And, in this sense, we should do well to take a lesson from the little ones, and remind ourselves that "of such is the Kingdom of Heaven."

Sunshine After Rain.

I heard a voice in the moorlands brown, when the days grew fair and long.
Methought no voice in the crowded town could sing so sweet a song.
'Twas the voice of a herd-boy, all alone, alone on the showery plain,
Who sang with a silver trumpet tone "The sunshine follows the rain."

Growing a Grandmother.

He was a little man, only three years old, but very brave and uncomplaining. The family had gone to a new country in the Far West, the mamma, this little man, and the sister, a little older. It was a very new country, very different from the city in the East where they had left many friends, relatives, and nearest of all a dear old grandmother. The mamma was so busy in her new home that she had little time for the babies except to see that they were clean and well fed. So they were lonesome, as mamma found out one day in a way that brought the tears to her eyes.

The little three-year-old had been very busy and very quiet making a big hole in the ground with such earnestness of purpose that she went to see what was being done.

The hole was completed when she reached the spot, and in it had been placed something that she took out and examined with wondering curiosity. It was the strangest thing to go into a hole in the ground—an old daguerreotype, a picture of the dear grandmamma at home.

"Why, baby," exclaimed mamma, "what are you doing with this?"

"I fought," said the little man, with a quivering lip and all the pent up loneliness and homesickness in his voice, "I fought, maybe, if I planted it annozzer grandma would grow"—Christian Work.

They Ate His Boots.

A description of the ravages of white ants, or termites, in Rhodesia is furnished by the Rev. A. Leboeuf to *The Zambesi Mission Record*. It is no uncommon thing, says the writer, for the colonist, on returning from his day's labor, to find the coat he left hanging on a nail of his cottage wall and the books on the table absolutely destroyed by these tiny marauders. Nor is this all, "On awaking next morning," writes Mr. Leboeuf, "you are astonished to see in the dim light a cone-shaped object rising from the brick floor a short distance from your bed, with two holes on the top like the crater of a miniature volcano. Upon closer examination you discover that the holes have just the size and shape of the inside of your boots, which you incautiously left on the brick floor the night before. They have given form and proportion to an ant heap, and nothing is left of them except the nails, eyelets, and maybe part of the heels."

Wanted to Make Sure.

A little boy who had been blowing bubbles all the morning tiring of play, and suddenly growing serious, said: "Read me that story about heaven; it is so glorious."

"I will," said the mother, "but first tell me, did you take the soap out of the water?"

"Oh, yeth; I'm pretty sure I did."

The mother read the description of the beautiful city the streets of gold, the gates of pearl. He listened with delight; but when she came to the words, "No one can enter there who loveth or maketh a lie," bounding up, he said:

"I gueth I'll go ann thee about that thooap!"

BABY IN THE HOME.

A JOY AND TREASURE WHEN GOOD NATURED AND HEALTHY.

All children in every home in the country need at some time or other a medicine such as Baby's Own Tablets, and this famous remedy has cured many a serious illness and saved many a little life. Mothers insist upon having it because it contains no opiate or harmful drugs. It is purely vegetable, sweet and pleasant to take and prompt in its effect.

For simple fevers, colic, constipation, disordered stomach, diarrhoea, irritation accompanying the cutting of teeth and indigestion, Baby's Own Tablets are a certain cure. In fact in almost any disorder common to children these tablets should be given at once and relief may be promptly looked for. Never give the babies so called soothing medicines which simply put them into an unnatural sleep. These tablets are small, sweet, pleasant to take and prompt in acting. Dissolved in water, they will be taken readily by the smallest infant.

Mrs. John McEwan, Bathurst Village, N. B., writes: "My baby was almost constantly troubled with colic before I gave him Baby's Own Tablets, but since giving them to him he has not since suffered. Every mother should keep these tablets always at hand."

They cost 25 cents a box. You can find them at your druggist's or, if you do not, forward the money direct to us, and we will send the tablets prepaid. The Dr. William's Medicine Co., Dept. T., Brockville, Ont.

Cook—The Irish stew is burned.
Restaurant Proprietor—Well, put some spice in it and add "a la Francaise" to its name on the menu.

Ministers and Churches.

Our Toronto Letter.

The air is full of petty strife in connection with the approaching visit of the Duke of Cornwall and York. The civic committee and the citizens committee and the executives of the committees, and all other bodies who have anything to do with the matter, are so busy fighting that the Royal visitor will be here and away before the programme for his reception has been fixed upon. It would be laughable were it not so pitiable. There is genuine indignation at the proposal to exploit the guest of the Province and of the City as the enterprising showman exploits a freak, charging a good round fee to get within seeing distance of him. The idea originated with the military, than whom there are no greater snobs above ground. It is to be hoped the protest of the people will have the effect of checking this latest piece of folly.

There is a praiseworthy disposition to spare the royal visitor the tedium of listening to unnecessary addresses. The various federated Colleges have wisely agreed to present one address, which will be signed by representatives from each. Doubtless some would have liked the prestige of a special visit from the future sovereign, but the limited time at his disposal happily gave him the opportunity to decline any such proposals. The outward show of loyalty will not be wanting, and we believe the spirit of true loyalty to the representative of royalty will manifest itself in many little ways that do not appear upon the surface. It is anticipated that the courteous presence of the Duke of York will gather still closer about the throne of the British Empire the hearts of the people of Canada, and bind more closely together all the peoples who own the British sway.

The sympathy of our citizens with the people of the United States in the present sorrow is genuine. The flags float at half-mast, the atmosphere of business is subdued, men speak in tones of real respect for the man who has been so basely slain, and of indignation at the dastardly act by which he was stricken down. It is at times such as these that the better side, and the stronger side of life comes uppermost. There are petty littlenesses in the best of men, but in great crises these are smothered beneath the greater things that after all move a nation. The little men elbow themselves forward when things are running smoothly, but they drop back to their proper place at such a time as this. And Canada bows her head in true sympathy when the man who has represented the people of the United States for five years is being borne to his last resting place.

Many of the ministers throughout the City, on Sunday, and we presume throughout Canada, devoted one service to the death of the President of the neighboring Republic. His life has been such that it furnished material for fitting comment. He has come from the people, and from a strong stock. Behind his own strong life lie the strong convictions of the Puritan and the Covenantor forefathers. Steadily he has risen, and though he was obliged to give up some cherished ideals, he made the most of the opportunities presented, till at length he was chosen to represent his people in the position which is the highest in their gift. He filled that place of great trust well, and was again chosen, but had only entered upon its duties when he was struck down. It is a mysterious providence, but God does not work blindly, though our eyes are often not able to follow the line along which His plan unfolds itself.

The Presbytery meets this week, on Tuesday evening, in the Church of the Covenant to consider the resignation of the Rev. James McCaul, the pastor of that congregation. For many months Mr. McCaul was in very poor health, and at one time his life was despaired of, but he has recovered, and is now in good health again. Yet he feels that he must seek a charge where there is less worry than in one of the young city charges, where the struggle to rise against the usual difficulties attending the development of a congregation towards self-support are such as to tax the energies of the strongest. It is probable that the resignation will be accepted.

The Brockville Presbytery held a public meeting at Winchester when addresses were delivered by Rev. D. Strachan, of Brockville, on "Baptism," and by Rev. A. Cameron, on the "Lord's Supper." The after discussion of both subjects was interesting and highly useful.

Western Ontario.

Rev. James Hamilton has been preaching at Avonbank.

Presbytery of Bruce meets at Paisley on 10th December, at 10.30 a. m.

Wingham Presbyterian church will in future be lighted by electric light.

Five hundred dollars are being spent in repairing and renovating the Alma church.

Rev. J. McInnes, Thamesville, has been elected moderator of Chatham Presbytery.

Rev. W. T. Hill, of Arthur, is going to the Guelph Hospital to be treated for throat trouble.

Rev. Mr. Tolmie, of Windsor, conducted anniversary services in the Tiebury church last Sunday.

Rev. Dr. Guthrie, Baltimore, is paying a flying visit to his father, Mr. D. Guthrie, K. C., Guelph.

The next meeting of Chatham Presbytery will be held in First Church, Chatham, on 12th Nov. at 10 a. m.

The next meeting of London Presbytery will be held in St. Thomas on 10th November, at 10.30 a. m.

Last Sunday anniversary services were conducted at Knowlton by Rev. Dr. McCrae, of Westminster.

Knox church, Dundas, was reopened last Sunday morning by Rev. W. J. Clark, of the First church, London.

A six years old son of Rev. A. McWilliams, of Hamilton, was severely injured by being run into by a buggy. No bones were broken.

Rev. F. D. Roxburgh, M. A., of Norwood, has been inducted into the pastoral charge of Smithville by the Hamilton Presbytery.

Rev. Mr. Fowlie, of Erin, preached in the Ballinacree church last Sunday morning. His sermon was much appreciated by all who heard him.

Rev. Peter Straith, of Innerkip, has been visiting his brother-in-law, Rev. W. M. Martin, B. D., and occupied Cavan church pulpit Sabbath morning.

Rev. A. H. Kippen, who has occupied the pulpit of Knox church, Stratford, during the vacation of Rev. M. L. Leitch, has gone to Clairemont on a visit.

Rev. J. J. Brown, of Bothwell, accepts the call to Tilsonburg; and Rev. J. McInnes, Thamesville, has been appointed interim moderator of the charge thus made vacant.

After the ordination of Mr. W. G. Russell the people of Motherwell presented him with a well filled purse closing with an affectionate worded address. The recipient made an appropriate and feeling reply.

Miss Dow, returned missionary from Honan, China, gave an interesting address on her work in the Ballinacree church at a union meeting of the ladies of the Methodist and Presbyterian churches on Friday afternoon.

Rev. R. E. Knowles has returned from Europe and occupied his pulpit in Knox church, Galt, at both services last Sunday. The evening service was a memorial service to the late President McKinley, and Mr. Knowles preached upon "The lessons from the great tragedy."

Chatham Presbytery appointed the following Conveners of Standing Committees: Statistics, The Clerk; Home Missions, Dr. Battisby; Ch. L. and W., Dr. Jamieson; Sabbath Schools, Mr. McGregor; Y. P. S., Mr. Radford; Foreign Missions, Mr. Argo; Aged and Infirm Ministers, Mr. McInnes.

At the earnest request of Chatham Presbytery Mr. A. A. Lang has agreed to remain in Morpeth six months longer; and Rev. M. Knowles has been appointed moderator at Buxton. It was recommended that a grant of \$5.00 per Sabbath be asked for this station, and that Rev. J. B. Scott be requested to take charge for the winter.

Rev. Mr. Drummond has been granted leave to moderate in a call to Aylmer and Springfield if necessary. The following are conveners of standing committees in London Presbytery: Church Life and Work, James Wilson; Augmentation, J. Currie; Sabbath Schools, J. H. Barnett; Examination of Students, W. J. Clarke; Young People's Societies, H. W. Reede; Statistics, J. H. Courtenay; Schemes of the Church, George Gilmore; Remits of Assembly, James Steven; Finance, D. Kelsa; Supply of Vacancies, W. A. Wylie; Home Missions, A. J. McGillivray.

At last meeting of Lanark Presbytery Rev. W. J. Clark reported on the Century Fund, showing the amount subscribed within bounds of Presbytery to be \$28,732 for the common fund. Of this amount \$26,098.77 have been sent to general treasurer. The Presbytery will aim to bring the common fund subscription up to \$30,000.

In the discussion of the Sabbath School matters in Bruce Presbytery a motion was passed urging the ministers of the Presbytery to bring the matter of Sabbath School work and the responsibility of parents prominently before the congregations. The recommendation contained in the communication of Mr. Peck, agent establishing of Sabbath School Teachers' Institutes was not approved.

On motion of Rev. Mr. Kelso, a resolution appreciative of the long and faithful services of Rev. John Milloy was adopted. In part it was as follows: Mr. Milloy has been a member of this court for 30 years, ever ready and willing to do the work assigned him, and by his courteous, unassuming bearing he endeared himself to every member. During all these years he ministered to one congregation, taking the deepest interest in the welfare of his people. Painstaking in pulpit preparation, faithful in the discharge of duty, and devoted to his pastorate, he had the satisfaction of knowing that his services were duly appreciated by an attached flock, the utmost harmony and goodwill always prevailing between minister and people. His ministry was owned and blessed by God in the upbuilding of the church, in the conversion of sinners and edification of saints. When the infirmities of 80 years began to tell upon his strength he felt it to be his duty to tender his resignation, and retire from the active duties of the ministry. The presbytery, in saying farewell to their esteemed brother, pray that the blessing of God may rest upon him, and that when his work on earth is done, an abundant entrance may be granted him into the presence of Lord, where there is fulness of joy.

The last issue of the Walkerton Herald contains an interesting history of Knox church in that town, which is about to celebrate its jubilee. Their first church was a log structure and was raised on July 19th, 1851. The first sermon was preached in it by Rev. John Duff, of Elora. The late Dr. Barrie, of Eramosa, was appointed by the Presbytery of Wellington to preach, and organize the congregation. The church was organized on Sept. 14th, 1851, under the name of "The United Presbyterian Church, Durham Line, Brant." The first communion was dispensed on Dec. 21st, 1851, by Rev. Robert, now Dr. Torrance. The first regular minister of the congregation was Rev. Robert C. Moffat, now Secretary of the Upper Canada Tract Society. Dr. Moffat had charge also of the West Brant and North Brant congregations, and was also the founder of congregations in Hanover, West Bentinck, Malcolm and West Brant. In 1869 the old kirk brick service. In 1873 a congregation was organized, and the late Rev. Geo. Bell, LL. D., was the first pastor. This congregation was known as St. Paul's, while the old congregation went under the name of "Free St. John's." In 1882 Rev. John Morley succeeded Dr. Bell, and was in turn succeeded in 1884 by Rev. A. Beemer. In 1886 the congregations were united under the name of Knox church, and Rev. Dr. Jno James was their minister until 1894. The next minister was Rev. Donald Guthrie, son of Mr. Donald Guthrie, of Guelph, who was succeeded by J. S. Conning, now in charge of the congregation.

The thirteenth annual convention of the Ontario Christian Endeavor Union will be held in Brockville on Tuesday, Wednesday and Thursday, Oct. 1, 2, and 3. The president of the Union is Rev. J. S. Henderson, Hensall, one of our ministers. A strong programme has been prepared. Rev. N. A. McLeod, of this city, will lead the "Quiet Hour" service, and Rev. W. McIntosh will speak on "The Spirit of Consecration." Mr. J. R. Lavell, M. P., Smith's Falls, will read a paper on "The Revival of Civic Righteousness." Rev. Dr. Carmen, of Toronto, is expected to preach the convention sermon; and Rev. C. E. Elman, new field secretary of the C. E. Society, has promised to be present.

Brockville Presbytery has sustained the call from Merrickville and Jasper to Rev. A. J. McMullen, of Springfield. His induction will take place at an early date.

Eastern Ontario.

The next meeting of Glangarry Presbytery will be held at Maxville on 17th December next.

The next meeting of Brockville Presbytery will be held at Morrisburg on Tuesday Dec. next.

The Rev. Dr. Gray, of Orillia, has gone to Brooklyn, N. Y., to spend the month of September with relatives there.

Rev. Dr. Crombie, the venerable clerk of the Presbytery of Lanark and Renfrew, has gone on a visit to his former parishioners in Inverness, Quebec province.

Rev. Dr. Grant, of Orillia, held highly successful anniversary services at Ardrea on the 15th inst. A pleasant social on Monday evening was well attended.

Anniversary services were conducted at Uptergrove last Sabbath by Rev. M. H. Bethune; and on Monday evening there was held a successful tea-meeting.

Rev. T. B. Thomson, minister elect of Knox church, Vankleek Hill, will occupy the pulpit at Maxville, next Sabbath, Rev. Mr. Cormack preaching at the former place.

The Rev. A. D. Haig, of Jarratt's Corners, took the service in the Presbyterian church, Coldwater, on Sunday, where, by authority of Presbytery he preached the pulpit vacant.

Rev. W. S. Smith, of Middleville, has returned from a much-enjoyed holiday in the maritime provinces. He was the guest of Rev. J. M. and Mrs. McLean at Chatham, N. B., for a time, and has bright reports as to Mr. McLean's field and work down by the sounding sea. Mr. Smith's health was greatly benefited by his trip.

The induction of Rev. T. B. Thomson into the pastoral charge of Vankleek Hill is announced for next Monday at 1.30 p. m., the moderator, Rev. J. L. Miller, to preside, Rev. L. Beaton to preach, Rev. D. D. McLennan to address the minister, and Rev. Jas. Cormack to address the congregation.

The Freeholder says: The congregation in attendance at the services in Knox church, Lancaster, on the two past Sabbath evenings have enjoyed exceedingly the solos, Shelly's "Abide with Me" and "Guard Me While I Sleep," rendered by Miss Tena Fraser, of Winnipeg. Miss Fraser's voice shows marked evidence of training.

The harvest home social held under the auspices of the Ladies' Aid Society in the Presbyterian Church, Moose Creek, on Friday evening, 29 ult., was a gratifying success. The interior of the church presented a unique appearance, being decorated with large Union Jacks, bunting, and a plentiful display of the fruits of a bountiful harvest. The programme consisted of addresses, solos, recitations and instrumental music. Proceeds amounted to over \$100.

At the last meeting of Glangarry Presbytery, Rev. J. Cormack reported on behalf of the Committee appointed to arrange for a series of meetings for the deepening of spiritual life as an outcome of the Century fund movement, that the committee had divided the Presbytery into six groups with a convener for each, and left each group free as to time and manner of conducting the meetings, except that these should be held before the March meeting of Presbytery when conveners are expected to report. The Conveners are Rev. A. Graham, Rev. J. Hastie, Rev. G. Weir, Rev. J. McKinnon, Rev. P. Langill, Rev. J. W. McLean.

At the last meeting of Winnipeg Presbytery Rev. Dr. Kilpatrick, from the standing committee on evangelistic services, reported that it is proposed to hold a series of special services next January. It is asked that each minister hold a daily service for a week or more in his own church, and that these be followed by three weeks of union services to be held in succession in Westminster, Knox and St. Andrew's churches, and the Presbytery approved.

The following are conveners of standing committees in Winnipeg Presbytery: Home Missions, Rev. Dr. Bryce; Church life and Work, Rev. Joseph Hogg; Sabbath Schools, Rev. J. H. Cameron; Examinations of Students, Rev. Dr. DuVal; Manitoba College, Rev. Prof. Baird; Aged and Infirm, M. Fund and W. and O. Fund, Rev. John Hogg; Young People's Societies, Rev. Dr. Nilson; Our Evangelistic Services, Rev. Dr. Kilpatrick; Treas. of Pres. Rev. Joseph Hogg.

Northern Ontario.

Rev. N. D. McKinnon, of Glenallen, occupied the Holstein pulpit on Sabbath the 8th inst.

The congregations of Saugeen Presbytery have subscribed nearly \$3,000 to the Common branch of the Century Fund.

The Berkley congregation held a garden party at the home of Mr. E. Sargent last week, which proved a very pleasant affair.

Rev. L. W. Thom, of Flesherton, is holidaying for a couple of weeks and exchanging pulpits with Revs. H. Broad, of Cedarville and G. Kennell, of Conn.

Rev. Dr. Fraser and daughter, of Hamilton, holidayed last week with the former's brother, Mr. R. D. Fraser, at Ventry, where Dr. Fraser spent his youthful days.

Communion was dispensed in the Flesherton and associate congregations on Sabbath 8th inst. Rev. I. Hunter, of Markdale, preached at the preparatory services on Friday.

Rev. Jas. Skene, of Hillsdale, with his wife, holidayed on Manitoulin Island and on his return visited his brother-in-law, Mr. Wm. Wright, who is critically ill at his home near Flesherton.

Rev. W. Farquharson's congregation at Durham held a successful garden party a few evenings ago at the home of Mr. and Mrs. D. Edge. Mr. Farquharson has returned to work invigorated after a month's holidays.

The Flesherton and associate congregations were on the 1st inst. favoured with very impressive sermons from Mr. T. A. Rodger, Secretary of the Y. M. C. A., Hamilton, who, with Mrs. Rodger was spending a few days with Mr. Thom at the manse.

In the absence of Rev. Dr. Somerville, Rev. R. P. McKay, of Toronto, preached able sermons in Division street church, Owen Sound on Sabbath last. Dr. Somerville accompanied Rev. Dr. Warden, of Toronto, to meet the Home Mission committees of Manitoba, N. W. T. and British Columbia.

Erskine Church Sabbath School, Dundalk, has lost a valuable teacher in the person of Mrs. (Dr.) Rosborough, who has gone to Everett City, Washington, to enter upon training for nurse. Before her departure, Mrs. Rosborough was presented by the school with a beautiful picture of her class, the Superintendent of the school and pastor.

The Christian Endeavor Society at Ventry recently gave a garden party at the home of Mr. T. Walton, which was a very gratifying success. The grounds were beautifully illuminated with Chinese lanterns. A pleasing programme was rendered and Miss Rogers, of Cedarville, gave an interesting account of her six weeks tour through the Western States and Canada.

Mr. W. Boddy, who has been a valuable member of Division street choir for ten years, left last week to take a position in Edmonton, N. W. T. Before leaving, Mr. Boddy was kindly remembered by a nice presentation from the choir and also from the staff of W. T. Loll, with whom he has been associated for a number of years.

St. Columbia Church, Priceville, suffered the loss of a faithful and highly esteemed elder in the person of Mr. John Simpson, who at the ripe age of 76 years passed to his reward on the 30th ult. An impressive service was held in the church conducted by the pastor, Rev. J. A. Matheson, previous to interment. Six members of session carried to the grave the remains of their brother who had been an elder nearly 40 years.

The W. F. M. S. of the Saugeen Presbytery held their annual meeting in Mt. Forest on the 10th inst. Rev. Norman Russell and Miss Dow, M. D., Missionaries from Central India, made the meeting one of special interest by their inspiring and instructive addresses at the afternoon and evening sessions. Mrs. McMuntry, of Holstien, at which place the next annual meeting will be held, was elected President to succeed Mrs. Morrison, who has discharged the duties of the office for several years. The Presbyterial as well as the Presbytery which met the same day, were given dinner and tea by the ladies of Mt. Forest and a very enjoyable social season was spent during the refreshment hour.

The Orangemen attended divine service in the Presbyterian church, St. Elmo, on Sunday, and listened to an eloquent sermon preached by Rev. H. D. Leitch.

Ottawa.

In St. Paul's Church Rev. Dr. Armstrong has commenced a series of useful expository discourses on the Epistle to the Philippians. Next Sabbath morning the sacrament of the Lord's Supper will be observed.

Full congregations greeted the pastor of Erskine Church last Sabbath. The Sunday school, under the superintendency of Mr. Bowman, is steadily progressing. Communion will be observed on the first Sunday in October.

Miss Elizabeth Ross, formerly a member of the teaching staff at the Presbyterian Ladies' college, left last week for Allahabad, India, where she will be married to Rev. Mr. Grace, a missionary. She will assist her husband in his work. Miss Ross carries with her the hearty good wishes of many friends in Ottawa and throughout Canada, who will bear her in pleasant remembrance for her many estimable qualities.

Both services last Sunday in St. Andrew's church were memorial ones, for the late President. Dr. Herridge said in the morning that we mourned now with the American nation, for the loss of a beloved president, as a short time ago they sorrowed with us for the death of a great and good Queen. President McKinley had won the respect of all nations, and the sympathy of the world went out to the stricken widow. Alluding to the crime, the speaker said that such deeds were caused by an insatiable love of notoriety which was often encouraged by a sensational press. Anarchy he described as the "froth or scum thrust up by the social wave of unrest." He did not say that there was any connection between these facts, but pointed out that the tragedy occurred during the greatest struggle between capital and labor that the United States had ever seen. In conclusion he said that the only cure for false socialism was the true socialism of Jesus Christ.

Winnipeg and West.

Rev. N. Stevenson, of Grattner, has tendered his resignation of the charge.

The members of our congregation at least are giving heed to the divine injunction to be "fruitful and replenish the earth." It is reported that at special baptismal service in St. Andrew's church, Rev. Jos. Hogg, the pastor, baptized not fewer than fourteen children.

It has been arranged that the Beverly street church edifice be removed to the lot recently purchased on the corner of Nena and Notre Dame streets; that an ordained missionary be appointed; and that the following form an interim session: Drs. Patrick and Bryce, and Messrs. J. B. Mitchell and R. J. Johnson.

A recent happy event at the residence of Hon. David Laird, in this city, was the marriage of Rev. D. K. Grant, of Stephen, Minn., to Miss Isabel MacGregor, youngest daughter of the late Rev. Dr. MacGregor, of Halifax. Mr. R. J. McPherson, of Manitoba College, was the best man; and Mr. Laird gave the bride away.

The Presbytery of Militia has assigned work to Rev. Mr. Kinsman, of the United Presbyterian church of North America, in terms of leave granted by last General Assembly. And the same Presbytery has cordially certified to their respective colleges, Messrs. Foote, Fletcher and Aikin, whose trial discourses were warmly commended by members of Presbytery.

Rev. Dr. Bryce presented an encouraging report from the Home Mission Committee at last meeting of Presbytery. "In June," he said, a new field was opened in the district south of Starbuck. The attendance and contributions have been good. There are three stations in which there are 33 families, viz., Prairie View, Elma and Shipperly. A new station, Willow Range, has been opened in the Oakville Brook district, and next year the field will need division. In the Prairie Grove field, Grand Point has been taken up as a regular station; in the second group Clarkleigh has been occupied for the first time. Five new stations in all have been taken up. A large number of new settlers have taken up land between the Assiniboine river and the boundary. Church buildings in the following places are in the course of erection, or are being planned for immediately: Clandeboye, Elm River, Starbuck, Beaunejour and Niverville. The Whittemouth church has been thoroughly refitted.

World of Missions.

Anti-Papal Movements in Europe.

All Europe has been moved by uprisings against The Roman Catholic Church. We have already referred more than once to the agitations in Austria and France, and in this number give an account also of the uprising in Spain.

In Austria the movement has assumed a semi-political aspect and has shaken the foundations of the empire. Recently it has taken on a decidedly Protestant aspect and thousands have allied themselves to reformed churches. It looks as if the days of papal supremacy were numbered unless that hierarchy changed her methods and demands to suit the occasion. In Italy the revolt has been less open and remarked, but no less real. There has been a quiet but increasing defection among priests and people both in connection with Protestant propaganda and quite independent of it. In France the priests who have left the Romish Church and become Protestants have been especially numerous, and this has so alarmed the Church as to call for active measures to stop it. Spain is the last to join the cry of "Away from Rome!" and there it is more anti-clerical in name but no less anti-papal in fact.

In countries where she has had full sway Rome and her emissaries have long stood for oppression, repression and depression. Enlightened reason revolts against the dictation of pope and priests, therefore the people are kept ignorant. Superstition helps to fill the coffers of the church, and the confessional gives added power to the clergy. Priests with great power too often find the temptation to abuse it too great, and become selfish, indolent, and vicious. Therefore the people are degraded rather than elevated.

But in many places they await only a leader to revolt from the iron hand of Rome. The evidences of the effect of priest-rule are too potent and numerous to require argument to prove its baneful effects. There comes a time when the people weary of selfish and incompetent teachers and leaders, and desire to see the Church purified, the State freed, and their children educated. The crisis has already come in Austria—it is coming fast in Spain and France, and will yet come in Italy. In Spanish America the State and Church are separate with few exceptions, and individuals at least are seeking the light. Let us pray that with the exit of papal dominion there will enter a reign of righteousness, and that the people will look to God as their ruler and Christ as their Savior and their Guide.—Missionary World.

Throwing the Shoe.

The peasants of Southern France have the credit of originating the familiar custom of throwing an old shoe after the newly wedded pair. It was, moreover, the rejected suitor who first made it popular. The peasant bride is conducted by her friends to her new home, while the young husband is made to halt at a couple of hundred yards from the house. If there is a rejected suitor, he then arms himself with an old wooden shoe and flings it, with his best aim, at the bridegroom as he makes a dash for the house. When the shoe is thrown it is understood that the last feeling of ill-will has been flung away with it.—New York Tribune.

There are more murders committed than are ever published in the papers—murders committed by the tongue. The power of deadly poison is in it.

Health and Home Hints.

When peeling apples drop them in cold water as they are done, and they will not turn brown.

A nice way of frying potatoes is to dip them in egg and then in cracker or bread crumbs, and fry until brown.

You can make your kitchen a model of cleanliness and beauty if you adopt up-to-date methods in its arrangements.

To clean the silver spoons and forks, in everyday use, rub them with a damp cloth dipped in baking soda, then polish them with a little piece of chamois skin.

Fruit cookies.—Use three-quarters cupful of butter, one cupful of sugar, two cupfuls of flour, one cupful of raisins chopped a little, two eggs, soda in a little cold water. Flavor with nutmeg and cloves.

Cardamom Cakes.—One cupful of butter, two cupfuls of sugar, three eggs, tablespoonful of cloves, and also one of cinnamon. Roll very thin, cut heart shape and put a blanched almond in center, or more if desired.

Corn Pudding.—Corn pudding is made by adding to one pint of raw pulp two tablespoonfuls of flour, one pint of milk, four eggs, two tablespoonfuls of melted butter, one teaspoonful of salt and one-third of a teaspoonful of pepper, and baking in a moderate oven until firm in the center.

Drop Ginger Cakes.—One pint of New Orleans molasses, one cupful of brown sugar, one cupful of lard, one cupful of sour milk, four eggs, one tablespoonful of soda, a little salt, spice to taste. Make a stiff batter to drop off spoon into buttered tins. Do not get the batter too stiff, else they will not drop.

Tomato Salad.—Pare five medium sized tomatoes. Place on ice. Cut off the top, stem end, take out the seeds. Dressing: Two eggs beaten separately, one-half teaspoonful each of white pepper, mustard, salt, four tablespoonfuls of melted butter, six tablespoonfuls of fruit vinegar. Add salt, pepper, mustard, to the beaten yolks, next slowly the vinegar and butter. Cook carefully over water until thick. Place on ice. Just before using fold in a cupful of whipped cream. Fill the tomatoes, serve very cold, on a bed of green leaves.

Peach Salad.—Pare, halve, remove the stones from five ripe peaches. Stand cut side upward on ice, with one teaspoonful of sugar and three drops of lemon juice in each cavity. Crack one-fourth of the stones, chop these kernels, add to the whole stones and simmer. Strain, add one half teaspoonful of ground mace and three tablespoonfuls of sugar, stir until the sugar is dissolved. When cold, add four tablespoonfuls of lemon juice, pour over the peaches, keep on ice until serving time. Arrange the peaches on a bed of lettuce leaves.

Peach Cobbler.—Fill a baking dish with whole pared peaches; add two cups of water; cover the dish closely and steam the peaches until tender; then drain off the juice and let cool. Beat four eggs and a cup of sugar together until light; then add a tablespoonful of melted butter and a half teaspoonful of salt, the juice from the peaches and a pint of sweet milk. Sift and measure a scant cup of flour; add a teaspoonful of baking powder and sift again. Stir the flour and other ingredients together and then pour over the peaches; bake in a quick oven until a nice brown about twenty-five minutes. Serve with cream.

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Mrs. Hiram Rinkler, the wife of a respected farmer in South Pelham township, Welland county, Ontario, says:—It is with great pleasure that I give this tribute to the health restoring virtues of Dr. Williams' Pink Pills. When my daughter, Lena, (now thirteen years of age) began the use of your medicine, a little over a year ago, she was in a most wretched condition. In fact we were seriously alarmed lest she might not recover. The first symptoms were a feeling of languor and weakness, gradually growing worse. She became pale, lost flesh, had little or no appetite and was apparently going into a decline. Finally the trouble became complicated with a persistent sore throat, which gave her great difficulty in swallowing. I gave her several advertised medicines, but they did not benefit her. Then she was placed under the care of a doctor, who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her any, and then acting on the advice of a neighbor, I began to give her Dr. Williams' Pink Pills. The confidence with which this medicine was urged upon us was not misplaced, as I soon noticed a distinct improvement in my daughter's condition. The use of the pills for a few weeks longer seemed to completely restore her, and from that time she has been a cheerful, light-hearted girl, the very picture of health. I will always recommend Dr. Williams' Pink Pills to other sufferers, feeling sure they will prove quite as efficacious as they did in my daughter's case.

Mothers with growing daughters will make no mistake if they insist upon the occasional use of Dr. Williams' Pink Pills, they will help them to develop properly, will make their blood rich and pure, and thus ward off disease and decline. The genuine pills are sold only in boxes bearing the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. None other is genuine, no matter what some self-interested dealer may say. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post paid at 50 cents a box, or six boxes for \$2.50.

Converted by One Verse.

Some 12 years ago a learned Coolin Brahman, who was then an ordained Presbyterian minister in India, paid a visit to the Bible House. In the course of a most instructive conversation, he was asked what first drew his attention to Christianity. He said that while waiting to see a gentleman at whose house he had called, he took up a book lying on the table, and turned to the opening page. The first words instantly arrested his attention: "In the beginning God created the heavens and the earth." Being familiar with the Hindu Cosmogony, so prolonged, abstruse, and wearisome, the brevity, dignity, and self-evident truth of this assertion so impressed him that he at once procured a Bible and read it carefully, with the ultimate result that he became a whole-hearted and avowed believer both in the Written and in the Living Word.—Bible Society Reporter.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Keowatin, 10 Sept., 10 a.m., March, 1901.
 Winnipeg, Man. Coll., bi-mo
 Lock Lake, Manitoba, 5th March.
 Glenora, Glenora.
 Portage, Portage la P., 4th March, 8 pm
 Minnedosa, Shoal Lake, March 5, 1901.
 Melita, Carleton, 12 March.
 Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to
 finish business, Fir 1 Ch.
 Chatham, Ridgeway, 30th Sept., 10 a.m.
 Stratford, Motherwell, Sept. 3
 1901.
 Huron, Clinton, 9th April.
 Sarnia, Sarnia.
 Maitland, Wroxeater, March 5, 10 a.m.
 Bruce, Port Elgin, 10th Sept., 10 30 a.m.
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

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

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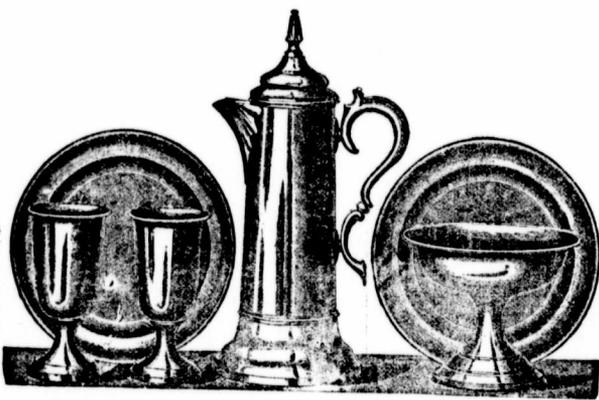
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BIRTHS.

On Sept. 5, 1901, the wife of the Rev. Calvin E. Cameron, D.D., Montreal, of a son.

At St. Laurent, on Sept. 9, 1901, a daughter to Mr. and Mrs. N. Millar.

DEATHS

At Orillia, on Sept. 10th, Elizabeth Brown, relict of Mr. James Lafferty, Perth, aged 73 years.

At Ottawa, on Sept. 11, 1901, at the residence of her daughter, Mrs. Aitchison, Mrs. Margaret A. Bault, in her 82nd year.

At his mother's residence, Hamilton, Ont., on Sept. 11th, 1901, James G. Stewart, aged 23 years and 11 months.

At 6 a.m., on Sept. 7, 1901, John Macfarlane, of Campbell's Bay, Que., father of the Rev. Jas. Macfarlane, of Ottawa.

In London, Ont., on Sunday, Sept. 8, William Wanless, aged 73 years.

At 2 Mulock avenue, Toronto, on Monday, Sept. 9, Walter Simpson McGregor, in his 60th year.

MARRIAGES.

On Sept. 5, 1901, at the home of the bride, by the Rev. R. L. Ballantyne, Mr. Hugh Mossman Galt, Mayor of Lacate, to Miss Alice Armstrong, daughter of James Armstrong, of Geneva.

On Aug. 29, 1901, at 123 Roncavalles avenue, Toronto, by the Rev. A. L. Goggin, Jennie Wadell, daughter of Ald. W. W. Hodgson, to Mr. George Dunham.

In the American Presbyterian Church Montreal, on Sept. 9, 1901, by the Rev. Dr. T. S. McWilliam, P. A. McGregor, of Montreal, to Miss Jennie H. Clyde, youngest daughter of the late William Clyde, of Huntingdon, que.

At Maisonneuve, on Sept. 2, 1901, by the Rev. W. M. Mackenzie, B. A., James Alayne Murray, to Annie, seventh daughter of John Tunncliffe, of Staffordshire, England.

At the residence of the bride's father, Ramsay, Ont., by the Rev. G. T. Bayne, James W. Rose, of Fitzroy, to Jessie Jean Paul.

King Edward vii

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