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SYNOD OF BRITISH COLUMBIA

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

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

SYNOD OF HAMILTON AND LONDON.  
 Hamilton, St. Catharines, 11 Sept., 10  
 Paris, Paris, 11 Sept., 10 a.m.  
 London.  
 Chatham, Chatham, 11 Sept., 10 a.m.  
 Stratford.  
 Huron, Clinton, 11 Sept.

MAITLAND, TESSWATER, 18 Sept., 9:30 a.m.  
 Bruce, Walkerton, 11 Sept.  
 Sarnia, Sarnia, 18 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.  
 Kingston.  
 Peterboro, Port Hope, 18 Sept., 2 p.m.  
 Whitby.  
 Lindsay, Leaskdale, 18 Sept., 11 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev., 10  
 Orangeville.

Barrie, Barrie, 11 Sept., 2 p.m.  
 Algoma, Richard's Landing, Sept.  
 North Bay, Emsdale, 19 Sept., 10 a.m.  
 Owen Sound, Owen Sound, 18 Sept.  
 Saugeen.  
 Guelph, Guelph, Chalm., 18 Sept., 1930.

SYNOD OF MONTREAL AND OTTAWA.  
 Quebec, Quebec, Chalm., 11 Sept., 1 p.m.  
 Montreal, Montreal, Knox, 11 Sept.  
 Glengarry.

OTTAWA, Ottawa, Bank St., 7 Aug., 10 a.m.  
 Lan., Renfrew & Smith's Falls, 16 Oct.  
 Brockville.  
 SYNOD OF THE MARITIME PROVINCES.  
 Sydney.  
 Inverness.  
 P. & L., Charlottetown, 7 Aug., 11 a.m.  
 Pictou.  
 Wallace, River John, 7th Aug., 10 a.m.  
 Truro.  
 Halifax.

Lunenburg, Rose Bay, 4th Sept., 10:30.  
 St. John, St. John, St. A., 16th Oct., 10 a.m.  
 Miramichi, Dalhousie, 25th Sept., 10 a.m.

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At St. Andrew's Church, Scotstown, P. Q., on Sept. 5, 1900, by the Rev. J. McKenzie, Malcolm J. Mooney, M. D., C. M., to Jane, eldest daughter of Col. M. B. MacAulay, both of Scotstown.

On Sept. 5, 1900, at the residence of the bride's father, 95 James street, Ottawa, by the Rev. Dr. Herridge, Eva L., eldest daughter of Mr. John Sharpe, to Gerald H. Brown, of the Press Gallery, Ottawa.

At St. Andrew's Church, Toronto, by the Rev. Armstrong Black, on Sept. 5, 1900, Junabel Emily Latimer youngest daughter of the late James M. Latimer, to James A. Watson, both of Toronto.

At the residence of the bride's brother, Dr. Struthers, Lanark, Ont., on Aug. 21, 1900, by Rev. D. M. Buchanan, B. A., Mr. A. M. Burchill, principal of the Burk's Falls Training Institute, to Miss Jean Struthers, late teacher in the Usbridge High School.

At the residence of the bride's father, Newmarket, on August 30th, 1900, by the Rev. R. N. Grant, D.D., assisted by the Rev. A. J. McGillivray, Minnie, eldest daughter of Joseph Wesley, to William Thomson, of Orillia.

On September 10, 1900, at the residence of the bride's mother, Quebec, by the Rev. Donald Tait, Idalia, second daughter of James Reid, to James Stuart Scott, Montreal.

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## Note and Comment.

The "Deutschland" ss. has done the distance from New York to Plymouth in less than five and a half days; part of this record course was run at over twenty-three miles an hour.

Is not the Galt Reformer lacking in that charity which thinketh no evil when it says: "The Ottawa Citizen quotes more Scripture and obeys it less than any other newspaper in Canada."

During 1898, the colony of Natal produced over a million pounds of tea. The gardens extend southwards along the coast from the mouth of the Tugela. The leaves have a special flavor of their own.

The Emperor Menelik of Abyssinia has not only issued a decree prohibiting the importation of spirits into his territory, but has also forbidden, under pain of severe penalties, the use of tobacco and snuff.

The London Missionary Society's Report tells of a Chinese convert who had been pleading publicly for Africa at a prayer meeting. He was asked if he knew where that continent was, or anything about it. He very promptly replied: "No, but God does."

More books are published in France each year than in Great Britain and the United States combined; more books of a serious nature, especially, since France publishes only a quarter as many novels as England, and only half as many as the United States.

As we go to press, the Central Fair is complete in all its departments, and daily attracting large numbers of well-dressed and intelligent-looking people from all parts of the surrounding country. The appearance of the visitors certainly indicate good times and a large measure of prosperity.

There is no "chucker-out" attached to the Danish public-house. The regulations that govern the drink trade say that there can be no women waiters; it is unlawful to throw a drunken man into the street, he must be housed or driven home, and it is forbidden to pour out intoxicants to children.

Travellers having to cross the Irish Channel without a particular liking for the passage, will no doubt be gratified to hear that the scheme to construct a tunnel between Scotland and the Emerald Isle has not fallen through. The promoters are very keen about the scheme, and do not intend to let it drop.

A decree is said to have been issued from Rome, calling the attention of the Catholic clergy to the law prohibiting women from taking part in the music of divine service either in solos or in chorus. It is generally thought that the order is directed principally against operatic singers who have been appearing in churches.

Leong Kai Tinn, who claims to be the special ambassador of the deposed Emperor of China, Kwang Su, and is the representative of the Chinese Empire association of reformers, made lately an impassioned plea before a large audience of his countrymen in San Francisco for the restoration of the Emperor and the modernization of China.

Canadians have every reason to feel satisfied at the result of the awards at the Paris exhibition. The Dominion received 13 grand prizes, as follows: Primary, secondary and superior education; plans of public works, experimental farms, cereals, dairy produce, fruits, minerals, furs, fisheries, metallurgy and forestry. The Province of Quebec exhibits received four grand prizes, as follows: Primary education, cereals, dairy produce and minerals. The Province of Nova Scotia received two prizes, as follows: Minerals and cereals. Manitoba received one grand prize for cereals, and British Columbia one for minerals.

A press despatch under date 14th instant says: Banff is popular. At this late season of the year there are still sixty guests enjoying the beauties of Banff, in the Canadian Rockies, while ten others are making the Chalet at Lake Louise their headquarters for mountain climbing and exploration. It has not yet been decided when these hotels will be closed.

The board of governors of Morrin College contemplates making provision for continuing the work of higher education in that institution. Circumstances render it necessary to suspend the arts course, but before closing up the college and applying its resources in some other direction the trustees propose to offer Quebec an opportunity for higher culture than is provided by the ordinary school system.

The wife of Li Hung Chang is said to be the most liberal of all the Chinese women of her position, and, through her husband's sympathy with some of the ways of the foreign devis, succeeded in acquiring more education than any other woman in a similar place. She is now 55 years old. After her marriage to the Viceroy, she continued her studies under his direction, and has been always the most accessible of the titled women.

A scheme is now in formulation by which the rate-payers will be asked to vote \$50,000 towards the erection of an art and science building for Queen's University. Additional room is urgently required, and the college authorities are desirous of beginning the work of construction this fall. The Council will decide when to submit the bill. The college people would like it to be as early as possible.

Dr. Joseph Parker says: "I could make a Garden of Eden in the east end of London in three months if I had my own way. I should do nothing but burn down all the breweries and shut up all the public houses." This would certainly be a drastic measure, but yet not sufficiently drastic to work the desired change. Much would still require to be done in order to convert East London into a modern Eden.

The London correspondent of the Glasgow Herald maintains that the noise over the South African hospitals has mostly arisen out of the irritation caused to the great army of volunteer lady nurses which invested every centre of military operations, and whose removal was not affected in some instances without recourse to the stern menace of arrest at the instance of an officer and corporal's guard. These vigorous measures created the greatest indignation among the ranks of the fair ministrants to the sick and wounded; and a crop of not too kindly reports as to the state of the hospitals was the consequence.

After having been closed for over a year for rearrangement of materials, the Babylonian room at the British Museum is again open. Letters and account books from Babylonian temples are shown which are said to look as fresh as if just taken from the potter's oven—being hard burned clay tablets. They are more than four thousand years old. Among the most interesting objects displayed are royal letters of Amraphel, who lived about the time of Abraham. Letter writing was a common thing—for the higher classes—two thousand years before Christ. Babylonian and Egyptian personal letters now in the hands of the archaeologists show that men and women were not essentially different thousands of years ago from what they are today.

The Citizen says: "Laurier will enter the campaign handicapped by the circumstance that the elector will experience great difficulty in believing what he says."

Is this kind of thing fair? Is it honest? The trouble is that vilification of public men is not confined to one side. While the "Tory" press call names and cry down the liberal leaders, the same policy is pursued by the "Grit" press and politicians toward their opponents. With them Sir Charles Tupper is the "great stretcher." To read the opposition papers one would think the government party were a lot of pilferers and pre-

varicators; and then turning to the columns of the liberal press, the only conclusion one can reach—providing you believe what you read—is that the leaders of her Majesty's loyal opposition are a set of dishonest charlatans. Both positions are wrong. The leading men in both parties represent the average worth—morally and mentally—of the electorate of Canada. Sir Wilfrid Laurier and Sir Charles Tupper, as prominent public men, are fair subjects for criticism; but to say that these gentlemen are so given to lying as to render their statements unworthy of credence is neither decent nor truthful. THE DOMINION PRESBYTERIAN is not in politics, but bespeaks for representative men of both parties a fair hearing and candid treatment at the hands of the press in the coming contest. Deal with principles; leave personalities severely alone.

The name of C. Blackett Robinson, remarks the Acton Free Press, has for many years been most familiar in the homes of Presbyterian families throughout the Dominion, because of his position as publisher of the Canada Presbyterian. This paper some time ago passed out of Mr. Robinson's hands, but his journalistic instinct and his love for the church of his choice have induced him to publish a new and improved Presbyterian journal—The Dominion Presbyterian. The new paper is published at the Capital—Ottawa—and is abreast of the times in the publication of all news pertaining to the church, splendid family reading, well written editorial comment, etc. Its various departments are well sustained and are worthy of the experienced publisher.

Considerable dissatisfaction is being expressed at the manner in which the Toronto Industrial Fair is being conducted. Exhibitors of machinery, etc., claim that too much attention is given to the circus element to the exclusion of the industrial exhibits, and that these side-shows detract from their displays, and, in consequence, they lose money, in place of getting a benefit. There is, no doubt, a great deal in these contentions. The Industrial is really a big circus, but, nevertheless, it draws the crowds, and that is, apparently, what the management are after. It does seem a pity, however, that the educative qualities of the fair should be sacrificed for the sake of a few dollars. In order that there may be improvement in the right direction, a radical change in the personnel of the directorate will be found necessary.

In the city of Montreal, says the Witness, the recent cold storage scandal is much exercising commercial minds, and the desire is universal that the guilty parties may be punished. It has been stated that forged warehouse receipts to the amount of about \$300,000 were issued, at the same time that the company had only about \$50,000 worth of goods in storage. It is certainly one of the biggest scandals which has ever overwhelmed the produce trade, and it has been suggested that an investigation should be undertaken under the direction of Mr. Fitzpatrick, the solicitor-general of the Dominion. In the case of the Ville Marie Bank, government investigation achieved results which eminently satisfied the public, and in the present case, "thoroughness" is quite as necessary. The total liabilities are over half a million dollars.

Sir Wm. Harcourt's letter to "The Times" on the present crisis in the Church of England is a terrible indictment against the Bishops. He charges them with cowardice in not dealing promptly and authoritatively with the band of anarchists in the church, so defiantly led on by Lord Halifax. He says:—"So far as discipline is concerned it must be acknowledged that the Church of England has ceased to be an Episcopal church." He tells the Protestant laity that if they fail to employ the remedy that the constitution of the church has placed in their hands, they have no one but themselves to thank for the state of things of which they complain. He says the existing law has not been put in force, and it is idle to expect Parliament to apply fresh legislation until it is proved by experience that the law as it stands does not afford an adequate remedy.

## • The Quiet Hour. •

### Doers, Not Hearers Only.\*

BY WAYLAND HOYT, D. D.

Great and precious and directing words concerning our Lord and concerning ourselves have the lessons of this quarter brought us. It is not enough that we have even attentively heard them. Only by doing these words, by actually receiving them and making them the test for our thoughts, the motive of our deeds, the path of our feet, so veritably incorporating them into our characters, can they be of real and saving use to us. In the light of our golden text let us review the lessons and suggest to ourselves what may be some of the truths they teach, which we may not simply hear, but do.

**LESSON I.**—The truth of our Lord's regard for us, of His sympathy with us, of His power over the storms which may beset us, and so of the reasonableness and rightfulness of faith in Him, is one of the truths which we must do by actually putting faith in Him. Also the duty of steady and even toiling obedience to Him, even though such obedience bring us into storms as it did the disciples, is another word which we must do by an actual obedience. Also do the truth which Peter's presumption taught him—that amid difficulty and danger, even though we have presumptuously brought ourselves into them, the thing for us is to cry to our Lord and to get the clasping of His hand.

**LESSON II.**—The word for us here is that, as our bodies cannot get on without bread, so our souls cannot without Christ, who is the bread of life. And we are to do this word by actually receiving Christ by faith into our souls, as we receive bread into our bodies by eating it.

**LESSON III.**—The word for us here is that Christ is Saviour not for Jews only, but for Gentiles; this word we are to do by helping missions on, that so to all the news of Christ may be carried. Also there is word for us here of the humility and persistence of faith. Let us do this word by believing submissively, yet at the same time with an undiscouraged trust.

**LESSON IV.**—The great word for us here is that we each one of us need such regenerating change of character as came to Peter, making him no longer simply Simon son of Jonas, only the fleshly man, but causing him to become the rock, the spiritual man, and that this change is wrought by a devout acceptance of Jesus as the Christ, the Son of the living God. Thus regenerated we are fit for membership in Christ's church, the foundation-stone of which is regenerate character, and against all such the gates of Hades shall not prevail. Let us, each one, do this word by accepting Christ as our personal Saviour and Lord.

**LESSON V.**—The word here is that of the inner, essential glory of Christ, that He is supreme teacher, beyond all, even though they be so great as Moses and Elijah. Let us do this word by attending, above all other teachers or teachings, to the teaching of Jesus.

**LESSON VI.**—The word here is that little children can become Christians, and that

\*Third Quarterly Review, September 30.—Golden Text.—Be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1: 22.

bigger people can become Christians only as they are willing to become childlike in trust and glad service. Let little children do this word by trusting and loving Jesus. Let bigger people do it by emptying themselves of all false pride, and by trusting and loving Jesus even as must a little child.

**LESSON VII.**—The word here is, as Dr. Arnot says, "If you get pardon from God, you will give it to a brother; if you withhold it from a brother, you thereby make it manifest that you have not gotten it from God." Let us do this word by really forgiving our brother, even as we ask God utterly to forgive ourselves.

**LESSON VIII.**—The word here is that of quick and precise obedience as illustrated in the healing of this man born blind. "He went away, therefore, and washed, and came seeing." Let us do this word by practising a like submissive, quick, thorough obedience to the commands our Lord has laid upon ourselves.

**LESSON IX.**—The word here is that of the loving, knowing, guiding, guarding, sacrificing Shepherd Lord. Let us do this word by gladly becoming one of the flock of such a Shepherd.

**LESSON X.**—The word here is that sometimes our Lord may call us to unusual and extraordinary service for Him, as he did these seventy. Let us do this word by quickly undertaking such service, should our Lord call us to it, being sure that He will give us the power we need for it, even as He did give these seventy the power they needed for their special mission.

**LESSON XI.**—The word here is that love and need, not place, make neighborhood. Let us do this word by being ourselves good Samaritans.

**LESSON XII.**—The word here is that it is the utmost folly for anybody to care and seek for simply the things of the lower life and of this world, with never a thought about one's soul, one's God, death, the hereafter. Let us do this word by refusing to be such a foolish one.

**LESSON XIII.**—The word here is that what our Lord wants of us is a watchful and ready service, a constant thoughtfulness about Him, an expecting of His coming to us, sometime, though we cannot tell when, either by His own flaming second advent, or by our own death. The motto of this lesson is, "Ready." Let us do this word by doing every such service as we think would please Jesus, by all the time doing it, until in His own way our Lord shall tell us our service for Him is finished.

Do not expect immediate results. Do something, and do it in a straight line, and if you do not at last get to finish it, God will top it out, or get someone to.—C. H. Parkhurst, D. D.

The Gospel in that little church by the lake side, or on the mountain, is just as good and helpful as the Gospel preached at home, with all the accompaniments of music and art. It may be better.

Sin of some kind, or of many kinds, is the real trouble with you. Sin hinders advancement. Repentance is not a thing to be done at the outset of the Christian life, and then to be done with for ever after.—Theodore L. Cuyler, D. D.

### A Large Prayer.—viii.—Consequence No. 3.—Closing Paper.

Ephesians, III 14-21.

BY ANNA ROSS.

Let us read the prayer once more. "That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. 1st. Consequence. That Christ may dwell in your hearts by faith. 2nd. Consequence. That ye may be able to comprehend what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge. 3rd. Consequence. That ye may be filled with all the fulness of God."

We have taken up the large prayer and the large measures, also Consequence No. 1, and the possible break in the blessed chain. Consequence No. 2 was the opening paper. Now we are at Consequence No. 3, which will close the series.

What is it? to be filled with all the fulness of God. This much it certainly is, it is to be overflowing. When all the fulness of God is poured into one finite human heart, it will mean an overflowing that shall be felt.

The song of that heart shall be, "My cup runneth over." The experience of the inner circle round about will be, "They that dwell under his shadow revive as the corn and grow as the vine." The testimony of the outer circle round about shall be, "The wilderness and the solitary place are glad for him." From him shall flow rivers of living waters which shall carry blessing to the utmost corners of the earth. When Christ's people are so filled with all the fulness of God, then the earth shall quickly be filled with the knowledge of the glory of the Lord as the waters cover the sea." Till Christ's people are so filled, "the face of the covering is cast over all people, and the veil is spread over all nations." The earth cannot be filled with this knowledge till Christ's people see His glory—till they comprehend the breadth and length and depth and height of His love, and so are themselves filled with the overflowing fulness of God.

That there is this vital connection between comprehending Christ's love and being filled with all fulness is further made plain in II. Peter, 1, 2. "Grace and peace be multiplied unto you"—(how is that to be done? That is the question). "Through the knowledge of God and of Jesus our Lord." The multiplication of these things, grace and peace, is here stated to come through knowing God and Jesus our Lord. Then plainly, any lack of grace and any lack of peace comes from failing, to some certain extent, to know God and Jesus our Lord. To know much of God is to have much grace and peace. To know more of Him multiplies our supply of grace and peace. To know little of Him skimps our share of grace and peace. To be able to comprehend what is the breadth and length and depth and height of the love of Christ, is to be filled with all the fulness of—grace and peace—all the fulness of God.

This series must close with the doxology closing the prayer itself. "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church—in this twentieth century age, throughout the utmost corners of the earth. Amen."

The field will be better tilled, the bullocks better tended, the wife more tenderly loved, if Christ is enchroned in the heart, and we seek first the kingdom of God.—Alexander Maclaren, D. D.





### Present Day Intellectual Difficulties of the Young Christian.

REV. T. F. J. THERINGHAM, M. A.  
H. HIGHER CRITICISM.

In recent years we have heard a great deal of the Higher Criticism. To many the term suggests only the efforts of learned scholars to dethrone the Bible from its position as the only infallible and divine guide to faith and morals. Yet the method of inquiry which is indicated by this term is a perfectly legitimate one. If unwelcome results are reached by it we must either refute them by sounder arguments or reconstruct our views in accordance with them. The Higher Criticism concerns itself with sacred literature as a human production. It investigates the date and authorship of the various books; the circumstances under which they were written; their meaning to those who first read them; their subsequent recensions, or revisions, and the changes, if any, which they may have suffered in transmission. All these questions are of great interest, and when pursued in a reverent and truth-loving spirit they cannot but make the Bible more of a living book than it ever was before. As a rule the men who have pursued these studies are devout christian scholars who profess to have arrived at nothing which weakens their faith or essentially modifies any vital doctrine of Christianity. But most of those who are unskilled in scientific methods find their conclusions disturbing. They seem to virtually eliminate the direct interference of God from human history; the possibility, or at least the fact of miracles, from the operations of divine Providence, and the hope of the Messiah from the aspirations of the holy men of old. I do not say that these are vague and altogether groundless apprehensions. There is some justification for them. While there is no doubt that many of the results reached by modern criticism will stand, and the Bible student of the future will have good reason to be grateful for much new light and inspiration derived from it, yet the present effect upon the church at large is unsettling. Perhaps that is unavoidable in a period of transition, but it has been unnecessarily aggravated by many overbold speculations which have no solid basis to rest upon and which have discredited the soberer work of wiser men who would have presented new truths in a less objectionable manner. It is not to be expected that everyone shall examine and decide the questions raised for himself. Only specialists can do this, and there are conservative scholars who are ably sustaining the traditional views held by the church in all ages. We who are not experts may strengthen our faith by considering that many of the discussions raised are upon questions which we may leave to the decision of specialists. They are literary and academic, and do not affect the practical bearing of the Bible upon the belief or conduct of men. If, for example, there are critics who tell us that Moses did not write the Pentateuch, but that it is a compilation from other sources, edited by various rabbis at different periods and only assuming its present form after the return from captivity, we say, let this matter be threshed out by those who are competent to do so. To you and me it does not matter who wrote the books as long as they are acknowledged to contain the origins of human history and give a true narrative of man's creation and

subsequent relations with his Creator. To us the books contain the foundation truths of all religion and are part of the "all scripture" which, being inspired of God, is profitable and edifying to the Christian. If again the critic tells us that the "ritual of the altar" was not completed until a very late period in the history of the Hebrew people, we say, "That is a fair question for historical investigation." There is much to be said on both sides.

But whichever way it is decided we shall still rejoice that in Jesus Christ we have the key to all its teaching and the consummation of all its hopes. The cross is the true altar, the true victim is the Lamb of God, and the true Propitiation a crucified Saviour. If modern investigation assures us that we have been mistaken in supposing that the prophets possessed, or even claimed to possess, superhuman foresight; that they were only the great preachers and reformers of their day; that there have been such great men since and that there may be such now. We say that we are glad to hear the news. "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them" (Num. 11: 29). We need men who can write prophetic scrolls more than kings who can cut them with penknives. But until we have better proof that the predictive element is to be eliminated from the Old Testament than the prejudiced conclusions of the extreme school of criticism, we prefer to believe that the prophets themselves "searched diligently" what or what manner of time the Spirit which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (1 Pet. 1: 11.)

It is impossible to discuss all the questions raised by the Higher Criticism and show that there is no real ground for alarm "lest the ark of God be shaken." I do not profess to be an expert, but I have tried to keep abreast of Biblical scholarship as far as was possible during a very busy pastorate and I have not found any reason essentially to modify my adherence to the traditional and conservative view of the Old Testament scriptures. I can also assure you that the learning is not all on one side. There are thoroughly competent scholars who are as warmly attached as any Endeavorer can be to what is known as Evangelical truth, and who are doing loyal service in the cause of the integrity and inspiration of the Bible. We may safely leave matters in their hands and rest assured that the ultimate outcome must be a better understanding of God's Word, and a firmer belief in its saving and quickening power. What does it matter to you or me whether the book of Isaiah was written by one prophet, or by two? The first tells us of the Child who is the "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," and the second gives us that pathetic picture of the Redeemer's sufferings contained in the 53rd chapter. The voices may be two, but the testimony is one. However the authorship of the several psalms may be decided they will ever remain the form of religious experience and the consolation of God-fearing saints. We may still believe that the

apostle was right when he congratulated one of the earliest Christian Endeavorers, his "son" Timothy, that "from a child he had known, the scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus."

### The Laws of God.—III.

BY GEO. W. ARMSTRONG.

If our conduct is to be regulated and our lives benefitted by God's laws, we must, of necessity, be acquainted with what those laws are, and so we must make them the subject of our constant study. God told Joshua "Thou shalt meditate therein day and night." The Psalmist said "Oh, how I love thy law! It is my meditation all the day," and the 119th Psalm shows to what a marvelous extent God's law entered into his life. And Christ has enjoined it upon all His followers "Search the Scriptures."

Since the days of Moses there have been added to the inspired volume the history of the Jews and the prophesies of the seers. Since then Christ has lived on earth and declared to mankind burning and heaven born truths, which if studied in all their bearings, would in themselves be a life-long study and then retain their freshness unimpaired. Then, too, we have the glorious expositions of Christian doctrine by Paul and the other apostles; yea, there is as much need now, if not more, that we obey that portion of the Divine counsel which says: "Thou shalt meditate therein day and night."

When God gives such counsel he really means it to be observed; if it had not been needed He would not have enjoined it.

Just think how strict he was with all the heads of Jewish families. In the 6th chapter of Deuteronomy we read: "And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house and when thou walkest in thy way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house and upon thy gates." There must have been some necessity why God should require His laws to be thus rigidly instilled into the minds of the children of Israel. He required that all Israelites should "Know, observe, lay up in their hearts and remember" the statutes of God and His laws.

I cannot think otherwise, than, that if this mode of communicating the laws and truths of God was requisite under the preparatory dispensation of Moses, it is quite as essential under the more perfect religious economy of Christ. But, alas! to what an alarming extent it is overlooked. What mean our Sabbath Schools? Are they not training institutions, necessitated to a large extent, by parental neglect. I wish Sabbath Schools great success. They are our country's glory; but I much prefer the old Jewish system of parents studying the law of God for themselves and thus being prepared for teaching it to their children, instead of throwing the onus of responsibility upon the Sabbath School teacher.

The Bible—for we must consider the whole of it as a record of God's laws and as a revelation of the Divine will—is a book that will repay the most ardent per-

usual and one which is adapted to suit the various tastes and intellectual requirements of all classes of mankind.

Do we take pleasure in the science of geology? Then the writings of Moses provide ample scope for its development.

Are our tastes for that which is beautiful and poetic? Then we find in the writings of Job, the Psalms and the prophecies of Isaiah poetry of the sublimest description, of the highest order.

Are our minds of the sterner mold and do we require deep, logical reasonings? Then where can better specimens be found than in the writings of Paul?

God has created minds various in their capacity and tastes, and so in the wonderful Book of His Law we find styles various to meet the requirements of all. God has given us His Book to study and to make its precepts the rule of our lives and I consider it an insult to God if we study other books more than the Book He has been pleased to give us. The only true success in life is that which is founded upon a rigid observance of God's law, and in order we may make that the guiding principle of our lives we must make it a life long study.

"Wherewithal shall a young man cleanse his ways? By taking heed thereto according to Thy word."  
London, Ont.

### Reminiscences of a Septuagenarian.

1854—Then and Now—1900.

III.—BYTOWN.

It was a surprise to me when Mr. Wardrope changed his mind regarding my future destination; but whatever the cause, it proved him to be a man. Principal Grant told the General Assembly once, and he should know, "that the distinguishing feature between a mule and a man lay in this, that the former never changes its mind, while the latter sometimes does, if there is any to change."

I was glad and I was sorry—sorry to part with good, kind, motherly Mrs. Wardrope, whom I saw again just once; glad to get to work, and glad, furthermore, to get away from the exposures and temptations of the town, and once more enjoy the simplicity and honesty and quietude of rural life.

My simplicity of appearance and naturally confiding manner, of which I could never divest myself, has on many occasions made me the victim and prey of cunning, unprincipled and over-reaching men. Lately I have been under deep obligations to a Mr. David Harum, who has taught me a "thing or two." I only wish there were more Christians like him—there would be more secret benevolences, and less noise about it.

A minister of our church approached me (he did not try Wm. Forest) and ascertained that I had no Commentary. He told me "that it was almost essential that I should have one; and further, that he had an edition of Barnes' Commentary which he would let me have at a great reduction from what it had cost him."

I mention this as an example of the kindness of some settled ministers to students, in giving them suitable advice and material assistance of which they so much and so often stand in need.

Mr. Wardrope put in an oar, and asked him—whom we shall dub "The Vicar of Wakefield"—what he was going to do without his Barnes? "Oh, he was very anxious to get the new English edition,

for which he had a preference, and was willing to make the large cut on what his present one had cost him, at once to gratify his own taste and at the same time have the satisfaction of doing a kindness to a seemingly deserving student."

In vain we strove to make it plain to him that I was getting no advantage by his philanthropy, when by the sum he was asking, I could procure for myself the edition which he so much coveted. "Facite decimus." He soon connected himself with and became and continued to be a minister of the W. Methodist church. In many such cases our gain may have been their loss.

Well, on a dark, murky Monday morning, the Rideau Canal was opened for its first trip of the season 1854. With a sad heart and nearly empty pocket, I went down to take passage. Dark as Abraham must have been about the Lamb to be offered on Moriah, when every succeeding step was taking him away from herds and flocks, so I was in the dark as to how I might settle with the purser about a ticket. But for my luggage, I would have walked. At any rate, I had not the face to burden Mr. Wardrope with my trouble.

"O, little did my mither think  
The day she cradled me

The hardships I should see."

Just when the call "all aboard" was shouted, Wm. Forest appeared on the scene and asked "how I was off for money? He, of necessity, had borrowed from his brother." With as much nonchalance as I could assume, I pretended to be financially sound. But as I might have necessities where I was going, I permitted him to supply me with a sum which was equal to "the present distress." So with a firmer step and lighter heart, I said good-bye to Bytown.

Let us learn from the above:

1. That go where we will, and when we will, and as we will, we may be sure to meet queer people.

2. That the inconsiderateness and unbusiness-like conduct of Presbyteries, as well as of individuals, often brings other people into straits and unpleasantnesses to which they have no right to be subjected; and in order to stamp this out, let Presbytery and Congregational Treasurers bind this "for a token upon their hands, and for frontlets between their eyes."

3. Learn also that the same unchangeable and unchanging One watches over us now, and delivers in our time of need, as surely as in the days of Patriarch and Prophet and the Apostles.

NEMO G. D.

### Plan of Study for Young People's Societies Circular from the Convener.

The members of the Assembly's Committee on Young People's Societies send greeting to the churches:

Notwithstanding the impression that seems to prevail in some quarters that the young people of our congregations are not so zealous for Christ as formerly; and that Christian Endeavor and similar organizations are losing their hold upon the young, the outlook is, on the whole, most hopeful.

For the past three years there has been a decline in membership, but perhaps no more than might be expected after the first enthusiasm of a new and popular movement had passed.

In most cases of serious decline the cause has not been far to seek, and has not been any inherent weakness in the constitution of

the society. The increase in contributions to the mission schemes shows that there is no loss of interest in the great work for which the Church exists; in some presbyteries membership and aggressive effort are increasing; and in many presbyteries the work was never more effective or of so satisfactory a nature as at present.

The Committee desire to impress upon pastors and Church leaders the distinctive place and need there is for a Young People's organization in each congregation. In the Sabbath-school, Bible class, and the ordinary services of the church, young people may receive adequate instruction and have suitable opportunity for devotion, but if they are to use for the help of others that which themselves have received, if each is to feel a sense of responsibility for his or her share in the work and worship of the Church, if each is to learn the significance and methods of Church work by actually doing it, there must be in each congregation a Society of Christian Endeavor or kindred organization. In harmony with this view, the last General Assembly, in Halifax, urged upon sessions "the necessity of keeping in close sympathy with societies that are now strong and vigorous, of strengthening and encouraging societies in which the first zeal has burned low, and of organizing societies in congregations and stations where none exists."

In view of complaints from young people in many quarters that they carry on their meetings and work at a great disadvantage, because they have not the sympathy and encouragement of the pastors or of the more mature Christians, the Committee would respectfully call attention to the request of last Assembly that "sessions encourage the young people by frequent presence at their meetings and by giving help in the preparing of interesting programmes for the evenings when the Special Topics are taken up."

Of the 957 societies reported, 790 are C.E. societies, and forty-five junior societies of C. E. This clearly indicates that Christian Endeavor is still the Young People's Society of our Church.

The Committee are strongly of opinion that whatever modifications may be necessary to widen the reach of our Young People's societies, and whether the pledge be formally retained or not, the essential principles of Christian Endeavor, viz., (1) Confession of Christ, (2) Service for Christ, (3) Fellowship with Christ's people, (4) Loyalty to Christ's Church, must be retained if our societies are to be of permanent value either to the young people or to the congregation.

Two things are essential if the young people of our Church are to fulfil the promise of past years in Christian life and work: (1) There must be a turning of the hearts of the fathers to the children, and of ministers and sessions to their young people. (2) There must be a revival of Christian zeal and missionary spirit through the working of God's Holy Spirit in the hearts of those among our young people who already confess Christ.

### A Royal Advocate of Temperance.

The young queen of Holland, says the Christian World, of London, England, is distinguished among European sovereigns as a total abstainer, and is an ardent worker in the temperance cause. She has made a convert of her great friend, the Princess Paulina, of Wurtemberg, and both royal ladies actively use their influence on the side of temperance in their respective circles. Queen Wilhelmina is patron both of the Total Abstinence Society of the Netherlands and of the Woman's Social Purity League.



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The Rev. ROBERT V. McKIBBIN, M.A., has been appointed Special Representative and Field Correspondent of THE DOMINION PRESBYTERIAN, and we commend him to the kind offices of ministers and members.

Ottawa, Wednesday, 10th Sept., 1900.

Upright dealing may at least be expected from a Christian man or woman. Indeed, one might expect that if the line swayed from the perpendicular it would lean to the advantage of the other man in the deal. When it leans the other way, and the professed Christian is seen to be as keen to secure advantage as the man who makes no profession, the cause of Christ is discredited.

The great day of the union of the United Presbyterian and Free Churches of Scotland is drawing near, and almost all of the members of both churches hail it with pleasure. In the act of Union Principal Rainy will be the central figure, and it will be a moment of supreme satisfaction to him when the work to which he has devoted the closing years of his life, is declared accomplished.

On the sunny slopes of the Pacific even nature ministers in a peculiar way to the favored residents of the coast. We are told that at a recent marriage, when the nuptial knot was tied by our good friend the Rev. R. G. MacBeth, the ceremony took place on the balcony, under a canopy of ivy, "while the waves, gently breaking on the beach below, played the wedding march!"

We heard a preacher illustrate heredity by an incident whose point was plainly bearing upon environment, and indeed he used the terms interchangeably. It is such breaks as these that turn away a certain class of men, who might be won for Christ's workmen. There is no excuse for a careless use of words. If they are habitually used correctly they will come to mind correctly, even in the rush of extempore speech.

Our Confession of Faith comes in for a great deal of criticism, but the Bible receives still more. Both have survived attacks upon them. Each contains truth that is not pleasing to the natural man. Each runs counter to the present opinion. Each is counted out of date in many circles. But each in its way and relation commands the love and respect of all who study them honestly and diligently, and they will continue to speak for God in the days to come.

## THE DOMINION PRESBYTERIAN

### OUR METHOD OF SUPPLY.

When a pulpit becomes vacant there are half a hundred names to be presented to the Session at its first regular meeting with the interim moderator. That is no more than the average number of applicants for any other position that becomes vacant. We happen to know that for a position that meant a possible ten dollars a week there were a score of applicants within six hours after it was known that the position became vacant. Under present conditions one does not wonder at the number of applicants. But are the conditions right?

It is humiliating to a minister of the Gospel, who is not a hireling of the people, but one called and appointed by his Divine Master, to present himself as an applicant for any position. It has come to this, however, that he must not only present himself, but must also commend himself. Some learn this easily and become adepts at unblushing self-laudation; some never learn it, and as a rule these are the better men.

It is a moot question who should appoint the men to a vacant charge. The Presbytery claims the right but usually waives it in favor of the Session. The best course would seem to be to make the appointment by a committee composed of representatives of both bodies. Certainly the Session, as representative of the congregation, should have some voice in the choice of men who are to preach to them. If it be known that a man is entirely unsuited to a congregation it would seem worse than folly to appoint that man to preach to them.

But how shall congregations or supply committees know what men are available? For those ministers out of charge there is the Assembly's Committee on Probationers, upon whose list they may place their names. But the majority of applicants for "hearings" are men who are already in charge, and who, for various reasons, wish a change of pastorate. The number on the Probationer's list is comparatively small. Would it not be possible for all who are available for the supply of vacancies to enrol themselves at some central point? When a charge becomes vacant the interim Moderator of Session could obtain the complete list of those thus enrolled and place it before his Supply Committee. Out of the entire list a selection of ten or more could be made and communication opened with them by the Supply Committee with a view to their preaching for a call. The plan is simple and avoids the unpleasant and humiliating feature of applying, and sometimes almost begging for a hearing. We are of the opinion that the application should come from the congregation, and not from the minister.

Rev. Dr. Alexander Maclaren, of Manchester, England, is reported to have said, at a recent Methodist parliament held in his city, that "he deplored the lack of the old urgency for men to come to Christ. Instead, he now heard essays, reviews of the last novel, and such like, but he missed the earnest preaching of Jesus Christ and him crucified."

Rally Day falls on Sept. 30th. Have you done anything more than mention it to your pupils? Can you not enlist their active services?

### THE BOXERS,

One of the clearest statements we have seen concerning this remarkable society is from the pen of a missionary, Dr. Candlin, who sends a contribution to the Open Court for September. The writer has had large experience in the East, and is an authority on the Chinese language and literature. He has recently spent much time at Tong-Shan, in the far north of China, a region in which the Boxers have been active for many years. He, like many others, had to withdraw in the face of the present outbreak. Judging from his account the so-called Boxer Society is a manifestation of fierce conservatism and ignorant superstition. They are not "boxers" in our sense of the word—though their title in the Chinese includes the word "fist," so that Dr. Candlin would translate it the "Volunteer Associated Fists." The exercises they engage in, called "the Boxer drill," are not athletics in the modern sense. They consist of the repetition of words supposed to act as charms, violent contortions of the body, which appear to induce a state of trance, during which the subject is supposed to deliver to the bystanders occult messages respecting the movement. On resuming his former state he is said to be quite unconscious of anything he has said during his peculiar ecstasy. It will thus be seen that there is in this movement a coarse spiritualism, a kind of dancing dervish which is very difficult to cope with when it is once set agoing among large masses of people. From this account it seems that children are drawn into the Society and play a peculiar and important part in it. "Aitogether the most singular feature of the strange movement is the peculiar relation to it of young children. In every district and in every town it has visited it has commenced its work among young people, ranging between the ages of ten and twenty. The drill is always commenced by them. We have ourselves seen them practising it and have seen scores of reports of its exercise in town and village; but always when the question has been put, What kind of people are they? the reply has been: Hsiao hai tzii small children. Until actual rioting commenced we never heard of grown men appearing in the movement. This has been the principal reason why it has been treated so lightly by foreign observers, and perhaps has had something to do with the inactivity of Chinese officials in dealing with it. Mandarins would not arrest and for eigners could not take seriously the doings of very young boys and even girls, until the sudden outburst of murderous and incendiary attacks proved that after all it was no mere child's play." This is a feature of the movement that we have not seen elsewhere, and it certainly shows that there is not only inflammatory passion behind it but cunning of the keenest kind. There is the knowledge of the fact that any movement that is to have lasting influence must train the children, and also the cunning which makes a thing seem innocent, until the time comes for it to



be greatly deadly. After the drilling time comes the formation of "hearths" or companies, and finally united and ferocious action against the "foreign devils."

It is evident that a state of feeling in which such a wide-spread and destructive movement can take root, will be very difficult to deal with; and it is at such a time that we feel hampered by the fact that foreigners have in so many cases been unjust towards the Chinese, and have treated them in anything but a Christian spirit. China, by attempting to live altogether in the dead past, has become a prey to inward corruption and to their own superstitious fears, and the sport of the outside nations. In this case it is a very small part of the work and very poor work that the sword can do. The great work after all must be done by the slow influence of education and by the manifestation of a real Christian patience and hope. We refer the reader to the article mentioned above for fuller information as to the particular factor of the situation called the Boxer movement. And while it is only one element in the case, we feel that for the missionary work of the church this is a trying hour. It looks as if the good work of several generations was quite destroyed; but we have faith also, that in this case "the blood of the martyrs will be the seed of the church."

#### PEAT AS A FUEL.

Now that the price of coal has increased to such an enormous extent in England, as a result of the vast quantities which are exported to foreign countries, attempts are being made to obtain a cheaper fuel, especially for the benefit of the poorer classes. Experiments are being made with peat. At Tregaron, in Cardiganshire, says an exchange there is a vast bog, 4,000 acres in extent, in which the peat extends in veins varying from 20 feet to 50 feet in thickness. It is stated to be very rich in carbon and to compress it into briquettes after the process advised by some German scientists. These briquettes are stated to be equal to the best steam-coal, and it is estimated that the fuel could be sold in large quantities on the ground, at the small price of \$1.25 per ton. The most difficult question, however, is that of transit to the principal centers. Where canals can be used for transit, the cost of conveyance is very small, but the high railway rates preclude it from being carried to the remote towns and sold at a reasonable figure. In Canada also there are vast deposits of peat, and efforts are being made to utilize them. At Beaverton, Ontario, and in other localities, improved machinery is being employed to prepare peat for the market, but so far, it must be added, without any conspicuous success.

#### Get to Work.

The winter's work will soon begin in our Young People's Societies. It is well to have a definite purpose to guide in the formation of plans for carrying it on. And our purpose should be high enough to overtop any merely selfish desire.

#### FIFTEEN CENTS FOR THE COLLEGE FUND.

Each of our Theological Colleges asks for a sum of money for maintenance annually, from the members of the church. The sum is ridiculously small—only twenty-eight cents from each family, or fifteen cents from each member. Next Sabbath, Sept. 24th, has been set apart for the collection of that fund, and during the present week one little act of self-denial on the part of every church member, will set the minds of College Treasurers at rest for another year, and, what is of infinitely greater importance, will allow the great work of theological education to go on unhindered.

Fifteen cents is not a large sum, yet there are some to whom it means a greater amount than they can afford. On the other hand fifteen dollars would be a small sum to some men, and that would meet the apportionment of one hundred others, whose hearts are in sympathy with our College work just as much as the hearts of the wealthy men, but who can make no practical recognition of it. A good opportunity is given to help the weaker brother in secret.

But we are told that college education is not an unmixed blessing. "Our Colleges," we are told, "are training our young to doubt and it is notorious that the men who have been least distinguished in college class-lists, have been most earnest in actual service." We venture to question the truth of both assertions. Vigor of speech is not earnestness, nor is it a sign of sanctity that a preacher shall use colloquialism. We have heard more arrant nonsense from the lips of an untrained preacher than we ever heard from an educated man, or from any man who has trained himself to think. A College Education to a man who is after a degree is a curse, but to the true man who seeks to train his God-given faculties that he may unfold the truth, the church should give an opportunity to secure the best.

The annuities to ministers on the Aged and Infirm Ministers' list, as also to the widows of ministers, for the current half year are payable on the first of October. As changes in addresses are frequently occurring, also deaths, annuitants are requested immediately to return to Dr. Warden the printed slip sent them, giving their present address. Cheques will be forwarded on receipt of these.

#### Literary Notes.

A list of the hymns for the Hymnary, which it is intended to translate into Gaelic for the use of the Highland congregations connected with the Church of Scotland, is being sent for approval to the Presbyteries of the Church.

The Record of Christian Work for September includes the following in its table of contents: "Is the Bible the Word of God," by J. Monro Gibson; "The Ten Commandments," by G. Campbell Morgan; "Dr. John G. Paton," by Paul D. Moody. The entire number is very readable and valuable. Published at E. Northfield, Mass.

The Bibelot for September contains a story by William Morris, entitled "Svend and His Brethren," being one of a number of tales written by him. Some of these have already appeared in this neat form and have been

noticed in our columns. They are stories of an antique time, meant to reflect and symbolize those struggles of humanity which are not confined to any age. His biographer says: "The prose romances which he began to write in the summer of 1855, and went on writing for about a year, are as remarkable as his early poetry, and showed strength and a beauty which is quite as rare." T. B. Mosher, Portland, Maine. 5 cents the current number.

The September number of Table Talk contains, beside the usual menus for the month, with suggestions for following them, many things which will be of assistance to the housekeeper, as well as articles which are of a more general character. The fifth insect taken up in "Some Household Insects" is the ant, of whose habits we are told much that is useful and interesting. Table Talk Publishing Company, Philadelphia.

The Cosmopolitan for September contains the first instalment of an article on "The African Boer" by Olive Schreiner, who is quite conversant with her subject. At the present time John Brisben Walker's short study on the Chinese situation entitled "China and the powers" is of interest. Mr. Walker writes from a personal knowledge of the country. Some good short stories form an important part of this number. The Cosmopolitan, Irvington, New York.

Current History is a useful publication, especially to the busy man, whether politician, student or journalist. Its scope is world-wide, and it aims to give, in brief compass, the world's history from month to month. The September number contains a condensed article on the "Growth of Canadian Commerce," notes on Dominion Legislation; The Prohibition Question; Strikes in the West, etc.; also good portraits of Hon. Robert Sedgewick, judge of the Supreme Court, and of Justice Charles Moss, of the Court of Appeal for Ontario, and vice-chancellor of Toronto University. Boston, Mass., Current History Company. \$1.50 per year; 15 cents per copy.

The Studio for July has as a frontpiece a colored reproduction of a painting by John W. Alexander, about whom Gabriel Mourey writes a most interesting article, illustrated profusely. Mr. Alexander is an American painter who spends half the year in Paris and the other half in his native land. A report of the Home Arts and Industries Exhibition at the Albert Hall is fully illustrated and gives a very good idea of the work being done. Of the works of Roden, which have been on exhibition in Paris this summer, the writer of an appreciative article says: "One single purpose dominates all—the glorification of Nature, as seen in the palpitating beauty of the human form, under the influence of those emotions which best serve to dignify and to exalt it." Of special interest to Canadians is the short sketch of the most noteworthy pictures at the Twenty-first Annual Exhibition of the Royal Canadian Academy, held at Ottawa. This handsome publication deserves to have a large circulation in Canada. The Studio, London, Eng.

The ultimate ground of their refusal was, that they felt no real desire, and saw nothing attractive in such a feast.—Alfred Ederheim.

These men excused themselves out of the feast, but not one of them could excuse himself back. So it is perfectly possible for any one to excuse himself out of heaven, but none can excuse himself into heaven when once the door is shut.—A. F. Schaeffer, D.D.

## The Inglenook

### How a Chinese Christian Kept the Faith.

BY MARSHALL INGLIS.

Old Wen Hua lives in the city of L—, not fifteen miles from Peking. He is the proprietor of that most lucrative business in China, a second-hand clothing shop. But it is not of his business or business ability that we think when old Wen Hua is brought to mind. It is the zeal with which he serves God in a heathen city of ten thousand inhabitants, for he is the only Christian in the place.

He is truly a devoted follower of the Jesus doctrine. It was first explained and interpreted to him by the earnest missionaries who labor throughout North China. After his interest was awakened, he used his limited knowledge of the Chinese characters, and laboriously read his way farther into the truth. It would take too long to trace Wen Hua's development. Enough to say that, beset with persecution at home, ridicule and revilings abroad, loss of personal comfort and business patronage, yet he steadily adhered to the new faith that had brightened his inner life, and which comforted him for the grievances he daily suffered.

The city itself was at first hostile to his new attitude, and Wen Hua had a hard time of it, but, as he persevered in his changed way of life, he was finally tolerated by his townspeople in a semi-scorning manner, trying indeed to old Wen Hua's friendly disposition.

When the great political changes of 1898 took place, the entire empire felt the increased hostility to foreigners, and especially to the foreign teaching of a new truth. The most active anti-foreign element then, as now, was the Chinese army,—a great, ignorant, unwieldy revolutionary body, which even the Empress fears, and which she is continually called upon to pacify. It was with great difficulty, this last winter, that she dismissed the general in command, who had craved audience to solicit Her Majesty's permission to kill all the foreigners in the empire.

The Christian mission work has felt the direful effects of this reaction, following, as it did, the change of rulers, while the great increase in the standing army caused general trepidation. The Empress is as shadowy a figure to her non official subjects as she is to the average newspaper reader in Europe or America. But the soldiery is a real terror, always present in menacing attitude upon the public streets, and showering foreigners with threatenings and revilings. The result has been that only the native Christians, strong in hope and faith, have appeared at churches and street chapels. But among these are many who have served God with singleness of heart in love that casteth out fear.

Old Wen Hua is one such. With the revulsion of feeling against Christianity, his relatives and townspeople renewed their objectionable treatment. But it only served as a dark background, against which his faith and good works shone more triumphantly. Contrary, even to the custom of many native Chinese Christians, Wen Hua closed his shop on the Sabbath and spent the day after the manner of his Christian teachers. He told when the day came by means of a large Christian-Chinese calendar, which he pasted up just outside his shop door.

In December a body of troops marched toward the city, and camped on its outskirts.

The following incident, illustrating Wen Hua's trust in God and courage to do right, is best told in his own simple words, as he related his experiences to a member of our Presbyterian mission in Peking.

The soldiers were just outside the city. They hate all foreigners and foreign teaching, especially the Jesus doctrine. On Saturday night an old friend of mine came to call upon me. He said: Take down your calendar. The soldiers will be in the city soon. They will tear you in pieces if they see that paper with foreign teaching on it. They will burn your shop down.

I answered: Do you think I will tear down the paper which tells me when worship day comes? Without it I cannot know the right day to give to the Lord.

Well, you had better tear it down, he said, and open your shop to-morrow. If you don't, they will force you to do it, and to sell them garments.

This provoked me, and I said, Do you think we Christians serve our God one day, and fear of the soldiers the next?

Well, he went away dissatisfied with my speech. The next morning, however, he came running to my place, crying: Hurry, hurry! Tear that paper down! There are two soldiers coming to your shop!

I said, No, not if they kill me.

Just then the soldiers reached us,—two great, fierce-looking men with guns. I was in front of my shop. The taller one stopped when he saw the calendar.

What is this? he cried. Then he read a little, then he rushed up to me, and grunted in a terrible tone, while he shook his fist at me: So you follow the foreign devils,—do you? You shut your shop because they tell you to. We want to buy garments.

I answered: I cannot open my shop on the Lord's Day. It is against His command.

The Lord? And who is the Lord? Another foreign devil, I suppose!

No, I answered; He is the God in heaven whom we Christians worship. And I will not sell you any goods to-day.

With that he looked at me curiously and backed off toward the other man, who spoke to him, and soon they walked away.

That afternoon they returned with another older man, who asked me, Does this paper tell you not to open your shop?

No, I said; it only tells me the worship days. When they come, I close my shop.

Then no priest makes you do it?

No, only my conscience.

Hg! And who is this Lord you spoke of?

Then I told them some of the truth which they seemed curious to hear.

After a while the old man said: Well, this story may do for you. Shut your shop, if you want to. We will not touch your paper.

Now my friend was watching from the corner. When they walked away, he came to me in great astonishment.

Didn't they harm you, he cried, nor touch the paper?

You see me safe, I answered.

Well, they differ from most soldiers as fierce-looking, he said.

You may think that, I replied, but I know that the God whom I serve protects His children.

Who shall say, with a few such men as old Wen Hua, that there is no hope of China's spiritual redemption?

### As Easy As Keeping The Hand Open.

An inveterate drunkard once asked a Quaker whether he knew of a method whereby he could cure his dominant vice.

"Friend," answered Broadbrim, "it is as easy as keeping the hand open.

"How can that be?" said the drunkard; "every man can keep his hand open, but as to abstaining from liquor, that's quite a different thing."

"I will tell thee, friend," quoth the Quaker, "when thou hast gotten a glass of gin in thy hand, and before thou dost raise the tempting liquor to thy lips, open thy hand—and keep it open. Thou breakest the glass, but thou breakest not the law of sobriety."

### Life's Victories.

The bravest man is he who owns,

Through good report and ill,

In sunshine, in the darkest hour,

A self-reliant will.

Let come what may, no coward he,

For facing fate e'er fearlessly,

He braves the most tempestuous sea.

Others may falter by the way,

Others may faint and fall,

But onward, e'er he meets the worst,

And nobly conquers all.

He knows that far the clouds above

The stars e'er shine, and grandly prove

The boundless measure of God's love

Whoever, in the ranks of Truth,

Shall strive to reach the van,

And lead the right to victory,

Does honor to the Man.

No laggard he, no slothful one,

For every day some good begun,

He toiled, toiled till his work is done.

Though fortune ill and cares oppress,

Though sorrow come and pain,

He knows there is in every grief

A victory to gain.

He reads, encouragement to find,

This warning precept on his mind:

Hope points before! Look not behind!

Who would life's noblest triumphs win,

Must struggle for the right,

And be, when Wrong and Sin assail,

A hero in the fight;

So that, when earth and night are e'er

His feet shall walk that shining shore

Where trouble cometh nevermore.

New York Ledger.

### A Divinity Student Routed.

"One day we were traveling across the plains in the caboose of a freight train," writes Rev. Cyrus Townsend Brady of his experiences as "A Missionary in the Great West," in the August Ladies' Home Journal. "A young divinity student was with us. He was one of the ambitious kind of divinity students who wreck a parish or two when they begin, and finally drift upon the ecclesiastical bargain-counter. He was ready to argue about anything with anybody. A greasy, dilapidated looking tramp came into the caboose at one of the stations at the end of a division, and presently engaged in a heated discussion with the young theologian on the disadvantages of education. He maintained the affirmative—that the less a man knew, and the less education he had, the happier he was—with so much skill and adroitness, and showed such mastery of logic and literature that he routed the poor boy—horse, foot and dragons—so effectively that the young man rose and went out on the platform to hide his chagrin, leaving the supposed tramp chuckling over his pipe in huge enjoyment at his easy victory. The bishop had listened without saying a word, and when the student left he turned to the man and inquired sharply: 'What college are you from, sir?' 'Vale!' answered the man without thinking. The unlucky admission destroyed the man's argument, for he was a living example of the fallacy of his own proposition."

**Grandpa's Snuffbox.**

"O, dear!" sighed Dilly Burton to her brother Joe, as they were trudging home from school one day. "It is so hot! Let's go into grandma's and rest."

"And get a gingercake, maybe," said Joe, wiping his sweaty little face.

"O Joe, you are always wanting ginger-cakes! Now don't you ask grandma for a single one! It isn't polite."

And Dilly looked very wise as she shut her mite of a blue silk parasol and tapped lightly at grandma's door. Grandma was not in the kitchen; but the children went in and sat down on the wide lounge to rest and wait for her.

Joe's eyes were very bright, and always very restless, and he had no sooner sat down than he spied a small box, black and shiny, standing on a table beside grandma's work-basket. In a moment it was in his hand.

"O Dilly, it smells just like mamma's sweetbox!"

"It's grandma's snuff," said Dilly.

"There's the scent bean in it." And the children snuffed long and deep at the powder in the box.

Then Joe's nose began to tingle, and the tears came into his eyes, and Dilly sneezed. Then Joe sneezed, and the powder flew out of the box upon Grandma's knitting.

"O, dear!" cried Dilly.

"Dear! dear!" echoed little Joe.

"An'chew!"

"Nuh-cho!"

Joe's hat fell off, and Dilly stepped on it. Then Dilly's hat fell over her eyes, and she dropped her parasol. The grey kitten crawled out from under the lounge and stared, then ran off with a big tail. Just then grandma came in.

"Why, Dilly! Why, Joe! What are you crying about?"

"We ain't crying, grandma. It's the b-box!" sneezed Dilly.

"O, you silly children!" cried grandma. "You have been at grandma's East Indian root that he smells of for the headache."

"Will it ever stop, grandma?" cried Dilly.

"Certainly," said grandma, smiling a little.

Then she took the children and bathed their poor red eyes and swollen noses till they were quite cool again.

"I am very sure, my dears, you will not meddle any more with things you should not," grandma said, as she gave them each a ginger-cake and tied on their hats.

And Dilly and Joe knew they never should again—never!—Great Thoughts.

**The Minister's Wife's Work.**

Every minister's wife is deeply interested in the work of the church, but no one should attempt to decide for her how much of that work is her share. The undue binding of burdens upon shoulders wearied with much willing service has caused some of us to raise our voices in protest, if not for ourselves, for the overtaxed bodies and brains of our less fortunately situated sisters. Let a clergyman's wife decide not to be tyrannized over by circumstances. She, more than many, needs to think out her life care, and come to definite conclusions by which she is willing to abide. No regulations can be laid down for all alike, for a woman must be herself the judge of her abilities. Let her see to it, however, that she remain uninfluenced by those who would seek to direct her. It may be laid down as part of the remedy that no minister's wife should be at the head of more than one organization, and if her home cares are many she should not attempt even that. If she desires to take a class in Sunday-school

she need not be given the worst class of boys, nor the most difficult class of little children.—Ladies' Home Journal.

**Marvel of the Age.**

The telautograph, the latest instrument in the field to compete with the telegraph and the telephone, and to ensure, by means of photography the copy of written messages transmitted practically any distance, is on exhibition in London. The working of the instrument is simplicity itself. A machine is fixed in connection with telegraph or telephone wires, and anyone desirous of forwarding a message has simply to write it, and it is instantly reproduced by means of photograph and an electric current at the other end of the wire. The experiments with the telautograph that were tried were exceedingly satisfactory, and there can be no doubt that both for commercial and press purposes the machine has a future. Lord Kelvin, speaking with high scientific experience, says that he sees no difficulty in the apparatus working across the Atlantic. So far, experiments have been tried, through the help of the English and French governments, between London and Paris, and from various centres in England, with excellent results. Another advantage lies in the fact that by the means of the telautograph, communications can be transmitted without the intervention of any operator, indispensable in the case of the telegraph, while a complete record is secured, which is impossible in the case of the telephone. It can be used on the same wires as the telephone, and indeed, a working arrangement for this purpose has already been made with the National Telephone company and the Post Office.

**Lullaby of the Iroquois.**

BY PAULINE JOHNSON.

Little brown baby-bird lapped in your nest,  
 Wrapped in your nest,  
 Strapped in your nest,  
 It swings from the down-bending branch of the oak.  
 You watch the camp flame and the curling gray smoke;  
 But, oh, for your pretty black eyes sleep is best.  
 Little brown baby of mine, go to rest.  
 Little brown baby-bird swinging to sleep,  
 Singing to sleep,  
 Winging to sleep,  
 Your wonder black eyes that so wide open keep,  
 Shielding their sleep,  
 Unyielding to sleep.  
 The heron is homing, the plover is still,  
 The night owl calls from his haunt on the hill,  
 Afar the fox barks, afar the stars peep.  
 Little brown baby of mine, go to sleep.

**Carlyle's Wife.**

Mr. Froude's biography of Carlyle gives us a clearer insight into the cause of the shadows which rested over the life of that most unhappy of men.

His wife, a brilliant and sensitive girl, was in love with Edward Irving, but, finding it impossible that they should ever marry, was persuaded to listen to Carlyle's suit because she believed that he would rise to great eminence.

His success surpassed her brightest hopes, but he was selfish and hard to cruelty in his treatment of her. He kept her six years in a lonely house on a barren moor, in absolute solitude, while he was engrossed in writing, sometimes passing whole days without speaking a word to her.

She was his cook, charwoman, even hostler, but not his companion. She performed her duty to him faithfully, but in bitterness of soul.

"I love my husband," she said frankly, years after her marriage, "but I have never

been 'in love' with him. I married for an ambition, but it has been more than gratified. But my life has been most miserable."

Carlyle and his wife were sympathetic in intellect, both were conscientious in fulfilling in every point their duties to each other. Nothing was lacking to the union but the mical, intangible something called love, without which every sharp point of character and temperament of each was left bare to goad and wound each other.

Life, for which they were so largely endowed with power and opportunity, was for both a long and, unfortunately for hers, a garrulous rage of disappointment. One of the most brilliant of women, long a leader of society, was asked what fate she would choose for her daughter if she could control her life.

"To be the obscure, loving wife of a man who loved her," was the reply.

**My Neighbor's Cat.**

"It was our old barn cat, which proved to me that animals reason," began my neighbor. "and she was a very cross cat that never cared to make friends with anybody. I encountered her whenever I went out to feed my chickens, and no kind words or attempts at caressing ever met with any response with her. But one night, just before dusk, as I was feeding my chickens, she came up to me and purred and rubbed herself against my dress. I thought it very strange, especially as she followed me into the house, and when I sat down she jumped into my lap and looked up into my face with a look of entreaty, and a mew that sounded as if she were unfolding the troubles of her heart to me. When I got out of my chair a few moments afterwards she kept running across the floor in front of me, and coming back every few steps as if to lead me on. I went out of doors with her, and she led me to the barn.

"She seemed to be in great distress and kept looking up to the hay mow. 'What is it, old cat?' I asked. She answered me with a purr and mew. I cast my eyes up to the hay mow and saw my persistent old hen sitting on the hay in the corner. I had been trying for a fortnight to 'break her up,' for it was too late in the season to have a brood of chickens to care for.

"I had no thought that she was connected at all with the old cat and her troubled condition, but I called the man to come into the barn and told him to climb up on the mow and take that hen off. But before he could get there the old cat had climbed up and began striking the hen with her paw, and the hen, when she was struck first on one side of her head and then on the other, pecked the cat, and shrieked out at her, as only hens can. The man lifted the hen, and lo and behold, there were three little kittens brought to view. The mother cat quickly let us know to whom they belonged, and quietly curled herself up with them.

"She had evidently been cuffed by the hen, which had taken her darlings from her, and, fearing the assault of her sharp beak had come to me for help."—Evangelist.

One reason the grace of God is so little apparent in our lives is that we give God so little chance at us and in us,

When Peter was imprisoned, his brethren assembled at the house of Mary and prayed for his deliverance. The Lord heard their supplication, and while they were praying, Peter came and "knocked at the door of the gate."



## Ministers and Churches.

### Our Toronto Letter.

A week ago it was "really too hot to go to church," and last Sunday it was so cold and windy in the evening that "one couldn't be expected to venture out of doors." And the guileless lady member will tell this to the pastor as he makes his pastoral call. It is a means of grace to him, for whatever he may say when he reaches a vacant spot on the street, he must smile and murmur some "nothing" to his amiable parish-ener.

Few men have the opportunities afforded to the Christian physician for speaking a word in season. Most physicians would say they have all they can do to look after the body, and must leave the cure of souls to the minister. We met one this week who is a very distinguished and very busy physician, yet who is never too busy to pause and speak a word for Christ. His name is Dr. H. A. Kelly, and he is at the head of the great sanitarium at Baltimore. He stands first in his profession in his specialty, and always puts service to Christ above everything else. Such men are needed to-day.

The Toronto Bible Training School began its session very quietly on Tuesday. Classes assembled as usual in the morning and began work. There was no formal opening, but that will come later. The attendance promises to be large, in spite of the fact that some have been deterred by the terrible scenes through which the missionaries have passed in China. There are others whom such experiences will attract, but the men and women who will do the best work are those to whom that bit of mission experience will make no difference.

One Sabbath more and the students who have been at work in the home mission fields will turn their face towards their respective colleges again. Most of them will come back with richer lives and stronger characters. They have been face to face with what will be their life work, and it has sobered most of them. Some have been rendered impatient because a year or two must still pass ere they can enter upon the work. The better class have come back with a resolve to make the most of the preliminary training and study, for the responsibility of the after work demands a strong, well-developed man.

The three important congregations at present without a minister are still making time. Indeed one of them is looking about for an acceptable "stated supply" who will work for love and about one-quarter of the salary they paid their former minister. Does this pay? We have heard of thrifty managers, usually some distance from an intellectual centre, who thought it good policy to pay off an old debt in this way; but that is not the policy of this urban congregation. Still—does it pay?

Various secular organizations, taking advantage of the general migration of all men Toronto-wards about Fair time, hold their annual business meetings at that time. The church organizations are adopting the same thrifty policy, and killing two birds with a half-price stone, meet to transact the autumn business. The Sabbath School Committee and the Young People's Societies' Committee held meetings recently. The former agreed upon a plan of work; the latter agreed upon a plan of study, of which both have made commencement.

Another of the veterans in the Canadian ministry passed away on Friday morning. Rev. Wm. Inglis was in his eightieth year, and had given ten years of his life to the pastorate in Canada. In 1867 he entered upon a wider ministry, preaching to thousands every week by means of his pen, which he wielded almost till the day of his death. In this way he has exercised an influence far wider than might be supposed, for he is not widely known personally. He did not court publicity, but sought to do work quietly. And his work was always well done.

### Mission Contributions.

In the beginning of October the half yearly annuities to Aged and Infirm ministers and ministers' widows, the grants to all home missionaries for the past half year, and to ministers in augmented charges, French Evangelization, salaries, etc., have all to be paid. The amount required for this purpose is \$86,000. To reduce the sum required to be borrowed from the banks, it is earnestly hoped that all congregations and missionary societies having funds on hand, will kindly forward these within the next ten days.

ROBT. H. WARDEN.

Toronto, 18th Sept., 1900.

### Ottawa.

Rev. John Hay, B. D., Renfrew, was in Ottawa on Tuesday, the guest of Mrs. Gallup, James Street.

Inspector Galslan reports the attendance at the public schools extremely good at this time of the year, the various classes having filled up after the holidays exceedingly well.

In Bank Street church, Rev. Dr. Moore discoursed on the "Divine Helpfulness" in the morning and on "The Unpardonable Sin" in the evening. The attendance was good at both services.

The autumn session of the Presbyterian Ladies' College, Ottawa, has opened most auspiciously. A full staff of efficient teachers is met by a full attendance of students, with several yet to arrive.

There was a full attendance at communion service in St. Paul's church last Sabbath morning, the whole service being orderly and impressive. Rev. Dr. Armstrong preached, taking for his theme "Christ refusing to drink the wine and myrrh." In the evening Rev. Mr. McFarlane concluded his series of addresses on the Life of Christ.

At the meeting of the Presbytery on Monday, the question of another site for Erskine church was granted permission to remove to Concession street and take over the Bank street property on equitable terms. The settlement was a harmonious one, and was, we understand, unanimously reached.

Rev. Dr. Campbell, the active agent of the Century Fund, appeared before the Ottawa Presbytery on Tuesday. He gave an interesting address, in which he stated that \$800,000 of the million dollars required were already subscribed, and urged the thorough organization of the various congregations in the city and country for the effective completion of the canvass on behalf of the fund. Immediate steps will be taken to this end.

Rev. D. M. Ramsay preached at both services in Knox church last Sabbath. In the evening he took for his text 1 Thess. 2:7. Paul herein repudiates flattery, avarice and ambition. We are all open, he said, to the wiles of flattery and of avarice. We strive for riches and are anxious to have it thought our desire is for a noble purpose, but it is always so. Gentleness is a quality that should mark every Christian life. Christ was the most gentle and at the same time strongest character ever known. We have societies for the prevention of cruelty to animals which force men to be gentle to the brute. Lives of women are often made miserable by coarse husbands, and the lives of the mother and father by children who lack the quality of gentleness.

Anniversary services were preached in the New Edinburgh church last Sabbath by Rev. Principal MacVicar, D. D., of Montreal. Notwithstanding the inclemency of the weather, the attendance was good. It is needless to say that Dr. MacVicar's sermons were earnest, vigorous and appropriate to the occasion. In the afternoon the children of the Sunday School were addressed by Rev. Messrs. McFarlane and White. On Monday evening a social was held, when an attractive programme was provided. The pastor, Rev. N. H. McLeod, B. D., made a popular chairman; and addresses were given by Revs. McFarlane, Timberlake and the pastor. The music furnished during the evening by Messrs. Stark and Sharpe, and the Misses Reid, Monk and Askwith, as well as the recitations by Messrs. Barry and Barnes, contributed much to the enjoyment of those present. The special thanksgiving offering amounted to a goodly sum. Altogether, pastor and people have reason for encouragement in going forward to the work that lies before them.

### Montreal and Quebec.

The congregation of Kingsbury and Flodden, in the Presbytery of Quebec, has extended a hearty call to Rev. Jas. Sutherland, of Inverness, in the same Presbytery.

Rev. J. R. MacLeod, Three Rivers, has been canvassing steadily for the last five weeks in Quebec and Ontario in behalf of the century fund, and reports fair success.

Lord and Lady Mount-Stephen intend to pass the early part of the coming winter in India. They will start in October and go direct to Bombay on a visit to Lord and Lady Northcote, the latter Lord Mount-Stephen's adopted daughter.

The Rev. Jas. Sutherland, who for fourteen years has served faithfully at Inverness, has accepted a call to Kingsbury. Induction on the 20th September. Rev. A. Stevenson, Danville, P. Q., is the moderator of the session of Inverness.

### Western Ontario.

Rev. W. M. Martin, of Exeter, has resumed work after a month's vacation.

Rev. Mr. Cowan, of Shakespere, conducted anniversary services in Linwood last Sabbath.

The next meeting of Stratford Presbytery has been fixed for the second Tuesday in November. Rev. W. E. Knowles, brother of Rev. R. E. Knowles, of Galt, has declined a call to Higginsville, Mo.

Thamesford has unanimously called the Rev. T. A. Watson, and his induction is fixed for 2nd October.

Rev. H. A. Macpherson, of Acton, occupied the pulpit at Ballinlad on Sunday, owing to Rev. Mr. Milne's illness.

The Rev. W. J. Clark, of London, will preach anniversary sermons in the Central Presbyterian Church on Sunday, Oct. 28th.

Rev. James Hamilton, B. A., Goderich, has returned home after spending a brief vacation with friends at Motherwell.

Rev. Dr. Dickson continues his discourses on "Our Lord's Life in Heaven," the last dealing with the Kingdom of Christ.

Rev. H. R. Horn, B. A., Elera, occupied the pulpit of the Presbyterian church, Drayton, a week ago last Sunday afternoon.

Rev. M. L. Leitch, Stratford, has been appointed by his Presbytery to attend the annual meeting of the Presbyterial W. F. M. S. at Listowel in October.

Sacrament was dispensed in Chalmers' church, Elera, on Sabbath, Rev. H. R. Horne officiating. The pre-communion service was conducted by the Rev. J. A. Dow, of Gravenhurst.

Rev. Alex. Hamilton, B. A., of Boissevain, Man., who has been in Toronto attending a meeting of the S. S. executive, is spending a few days at Motherwell before returning to Manitoba.

The Sacrament of the Lord's Supper was celebrated at Carmel church, Hensall last Sabbath. The preparatory sermon on Friday afternoon was preached by Rev. F. H. Larkin, B. D., Chatham.

Rev. Dr. Campbell addressed the Stratford Presbytery last week in the interest of the Century Fund, and the canvass within the bounds is to be diligently prosecuted until the work is completed.

Rev. W. E. Knowles took the preparatory services in Chalmers' church, Guelph, Friday evening, and the pastor, Rev. J. M. Glassford, preached at communion service on Sabbath. There was a large attendance.

Rev. J. R. Harcourt, who was ordained as a minister of the Presbyterian church and designated as a missionary to India, by the Hamilton Presbytery at Blackheath last week, will leave for his future field on September 23rd.

The ladies of St. Andrew's church, Fergus, presented to Mrs. Mullin an address along with a purse containing about \$140. The address, which was read by Miss Wilson, bore testimony to the love and esteem felt for Mrs. Mullin by the donors.

Standing committees were appointed by Stratford Presbytery as follows: A. I. M. Fund, Conover, Mr. R. F. Cameron; Church Life and Work, Mr. Anderson; Home Missions, Dr. Hamilton; W. and O. Fund, Dr. Craw; S. S., J. H. Graham; Y. P. S. C. E., T. A. Cosgrove; Augmentation, E. W. Pantou; Foreign Missions, A. Grant; Statistics, J. D. Ferguson.

Well attended anniversary services were held at Glenorris last Sunday, Rev. R. D. Fraser officiating. The tea meeting on Monday evening was a very pleasant affair. Among those who took part were Rev. R. M. Hamilton, Brantford, and Revs. Thomson and Nixon, of Ayr.

Rev. Mr. Pettigrew has been a long time the faithful pastor of this charge, and the swiftly passing years have only served to deepen the attachment of his people and to increase his own usefulness.

### Eastern Ontario.

Rev. J. A. Leitch and family, of Watson's Corners, have returned from Dalhousie Lake.

The infant son of Rev. and Mrs. Shaw, of Vars, who was so very ill, has improved somewhat.

Rev. G. A. Woodside, Carleton Place, has been conducting anniversary services at Clayton.

Rev. Jas. Binnie, of McDonald's Corners, conducted the services in the town hall, Lanark, on Sunday.

Rev. J. Matheson, Summerstown, is taking his vacation. Rev. J. S. Burnet has been preaching at Salem.

As we go to press the second convention of the Kingston Presbyterial Union is being held in St. Andrew's church, Kingston.



Rev. J. R. McLeod, Three Rivers, Que., agent for the Century Fund, was the guest last week of Rev. J. U. Tanner, B. D., at the manse, Lancaster.

Anniversary services will be held in Calvin church, Bathurst, next Sabbath, when the Rev. Dr. Bayne, of Pembroke, will preach at both services.

Rev. Mr. Sinclair, Port Hope, and Rev. Mr. Kinnaman, Omeone, exchanged pulpits on a recent Sunday. Both congregations were pleased by the change.

Communion service was held in the Presbyterian church, Plantagenet, on Sabbath, September 9th. A number of new names were added to the list of membership.

Rev. A. E. Mitchell, Almonte, conducted the thirteenth anniversary services of Chosen Friends in their hall, Carleton Place, last Sabbath. The sermon was most appropriate and edifying.

Rev. W. W. McCuaig, Port Hope, preached appropriate sermons at both services last Sunday in St. Andrew's church, Peterborough—it being the fourth anniversary of the induction of Rev. J. G. Potter as pastor of that church.

Rev. Dr. Warden, of Toronto, who has just returned from a trip to the Pacific Coast, in the interest of the missions of the Presbyterian church, says that Rev. J. J. Wright, formerly of Lyn, has resigned his charge at Dawson and asks to be relieved as early as possible.

#### Northern Ontario.

The front of St. Andrew's church, Beaverton, has undergone a great improvement, the approach, including the steps, having been laid with granolithic cement, and is a very creditable job to all concerned.

At Barrie Presbyterian Cookstown was severed from Town Line, Esse, and connected with Monkman and Bond Head. It was decided to adhere to arrangement made at a recent meeting, so Bradford and Gwillimbury will continue one charge.

The death was announced at his son's residence, Lindsay, of Rev. John McMillan, who for many years was minister of our church at Mount Forest, where he did excellent service until advancing years compelled his resignation. He is survived by two sons, Rev. J. W. McMillan, minister of St. Andrew's church, Lindsay, Rev. K. D. McMillan, who is now studying in Germany; and one daughter, Miss McMillan.

Midway between Ottawa and Parry Sound is situated the little railway town of Madawaska, which has come into existence since the Canada Atlantic Railway Co. made it a divisional point on the line. It lies in a sandy valley of the Madawaska, "hidden river" surrounded by high, rocky hills, from which the pine has long since been cut or burnt, but now covered with a second growth of poplar and birch. Here the Presbyterian church organized a mission, grouped with a couple of other stations, where a few farmers settled years ago to the west and south. Until last July, divine service was held in the railway boarding house. The people were not satisfied with this, and so, under the energetic leadership of Mr. Marshall, student in charge, the church was begun on 24th July, and opened for Public Worship on 9th September. The Rev. J. Hay, B. D., Renfrew, conducted the opening services, morning and evening, and held a sacramental service in the afternoon, when four new members were added to the roll. Heartiness and good feeling marked the various gatherings, although many of the people in attendance came from other churches; they all rejoiced to see in the neat little church a place where all could meet to worship God. While Presbyterian, and under the supervision of North Bay Presbytery, the new church will be open for other bodies when not used by the Presbyterians. The Monday evening social was a decided success. Rev. J. Hay acted as chairman, and to him fell the pleasant duty of giving the good, solid name of St. Paul's to the new church. A full programme was admirably rendered by an excellent choir, with readings and recitations. Miss Oliver, Carleton Place, gave valued assistance; and speeches, most fitting to the occasion, from Mr. McCorkindale, the worthy missionary of Whitney, and Mr. Goodfellow, who for a few Sabbaths will continue the good work so well begun by Mr. Marshall, brought the evening's entertainment to a close. Before adjournment there was a pleasing incident, viz., the presentation of an address to Mr. Marshall by his friends of all denominations, wishing him well deserved success in his noble calling. Mr. Marshall made a very neat reply. All came away thankful, encouraged and hopeful for the future of the Presbyterian Mission at Madawaska.

#### Maritime Provinces.

Truro Presbytery has approved of the appointment of a Synodical Superintendent of S.S. work. The resignation of Rev. James McLean, of Great Village, takes effect on Sept. 30th. He has been 46 years in the ministry.

Rev. Daniel L. Lockebury, of Philadelphia, preached in Zion church, Charlottetown, last Sunday. He has been summing on the Island.

Under the special permission granted by the General Assembly, Mr. John S. Ross, B. A., was ordained a missionary to Labrador by the Halifax Presbytery on the 13th inst. Mr. Ross will complete his studies on his return.

At a garden party of St. Andrew's church, Chatham, N. B., on the grounds of Hon. Premier Tweedie, was shown an old cradle brought from Scotland in 1702, in which the leader of the N. B. government was rocked when a baby.

A provincial Lord's Day Alliance for New Brunswick was organized in St. John last Monday. Rev. J. A. Richardson, pastor of Trinity church, was elected president, and Rev. George Steele, Methodist, secretary. Rev. T. F. Fotheringham is chairman of organization committee. The constitution of the Ontario Alliance was, in the main, adopted.

In the case of the street railway the St. John police magistrate has followed the ruling of his Hamilton brother judge, and decided that passengers are travellers within the meaning of the act. Public opinion in St. John is so strongly in favor of the running of the cars on Sunday, that a conviction might have had a bad effect upon the popularity of the L. D. Alliance. The decision is therefore accepted for the time. Some one in the court-room raised the question of the length of a "Sabbath Day's journey," and one of the evening papers, which has been hostile to the Alliance as the magistrate is favorable, represented that this point determined His Honor's judgment.

The contemptible trick of enforcing the Sunday law so as to throw discredit upon it in St. John was scathingly rebuked by the police magistrate. The miserable dodge excites only the disgust of all honorable men. It failed completely in its object. Now the police authorities have no more use for the law, and it was openly violated last Sunday. On enquiry, the chief of police stated that he had written instructions not to enforce the law pending the decision of the Supreme Court of Canada regarding its validity. The St. John Alliance are now trying to discover who usurps the right of setting aside a law of the province declared *intra vires* by its highest court. Probably the change in the attorney-generalship referred to last week has something to do with it.

The pre-selection symptoms are becoming acute in Summerside, P. E. I., the trouble even getting into the drawing-room. Two ladies who, during the peaceful years preceding the party demonstrations, were fast friends, and who "grew in beauty side by side" within the same social circle, had a stand-up argument a few days ago, which resulted in a breach that court-plaster will not heal. It began recently enough. The Tupper-Foster demonstration was being reviewed during a mixed afternoon call, when Mrs. Grit remarked: "Oh, Foster disgusted me. He thought he was talking to a lot of backwoods people, whom he was enlightening, when in reality, nine-tenths of them knew as much about it as he did himself." To which Mrs. Conservative cuttingly replied: "Yes, but you must remember there were a great many Grits in the audience." "I know it," retorted Mrs. G., "that's why I say he was talking to people who understood the situation better than he did." "Yes, and Mr. Foster knew it, too," persisted Mrs. C.; "that is why he spoke so." The thermometer rose steadily, and the whole demonstration came under fire. Sir Charles was in turn designated "nasty old thing" and "an old darling," while the afternoon tea grew cold. Saturday morning the husbands exchanged diplomatic calls with a view to restoring the social equilibrium, but it is understood that relations are still strained.—Charlottetown Guardian.

#### Winnipeg and West.

The next regular meeting of Brandon Presbytery will be held in Brandon on Dec. 4th.

Rev. Alexander Fraser has been appointed Moderator of the Victoria Presbytery for the ensuing year.

Next ordinary meeting of Victoria Presbytery will be held in St. Andrew's Church, Nanaimo, on the last Tuesday in February at 10 a.m.

At the meeting of the Westminster Presbytery Rev. Mr. Scouler was moderator pro tem, in place of Rev. E. D. McLaren, who was absent at Dawson.

At the last meeting of Brandon Presbytery Zion congregation was detached from Chester and Humesville and connected with Mayne.

Rev. J. Ferry has resigned the pastorate of Chatter, Humesville and Zion. The congregations are cited to appear at December meeting, and Rev. J. A. G. Calder was appointed to read the citation.

At the Brandon Presbytery it was agreed to hold a Conference on Home Mission Work at the December meeting. The Century Fund was discussed and arrangements made to complete the canvass of congregations within bounds.

Victoria Presbytery has by leave of the General Assembly, re-admitted to the ministry of this church, Rev. Alex. Fraser from the Presbyterian Church in the United States; and Mr. T. R. Nelson, B. A., a graduate of Queen's, was licensed, ordained and appointed for two years to the charge of South Wellington and associated charges.

The good friends at Chilliwack treated the members of Westminster Presbytery to a pleasant drive through the beautiful farms and orchards in that section. Thereafter a social was given by the ladies of the congregation, followed by a meeting in the church, at which the pastor Rev. J. Knox Wright presided, and appropriate speeches were made by a number of ministers and others.

Presbytery of Victoria has appointed the following committees and conveners:—Home Missions and Augmentation, Mr. W. L. Clay; Foreign Missions, Dr. J. Campbell; Church Life and Work, Mr. A. B. Winchester; Statistics and Finance, Mr. D. MacRae; Sabbath Schools and Examination of Students, Dr. J. Campbell; Manitoba College and Young Peoples Societies, Mr. W. B. Cunningham; Church Property, Mr. Thornton Fell.

Mr. James Russell, who is to take charge of White Horse, B. C., has been licensed and ordained by the Westminster Presbytery. Rev. R. G. MacBeth preached the ordination sermon, Rev. Oswald Landers, addressing the minister, and Rev. McLeod the people. At the same time Rev. D. MacRae, formerly of Nanaimo, but more recently of the Presbyterian church, Los Angeles, was received into the ministry of the Canadian church, leave to do so having been granted at the last General Assembly.

Brandon Presbytery appointed the following standing committees and conveners:—Home Missions and Augmentation, E. A. Henry; Sabbath Schools, E. Mason; Foreign Missions, D. Spear; Church Law and Property, J. Ferry; Young Peoples Societies, H. G. Crozier; Examination of Students, A. Moore; Finance and Statistics, T. R. Shearer; Manitoba College, T. C. Court; Schemes of the Church, W. A. MacLean; Church Life and Work, D. Carswell; Systematic Beneficence, P. Strang.

Dr. Robertson, Superintendent of Missions, addressed Brandon Presbytery regarding a suggested plan of re-adjustment of the bounds of Presbytery by which the congregations and mission fields along the line of what was formerly the North West Central Railway might be included within the bounds of this Presbytery. Mr. Fraser, a member of Minnedosa Presbytery, represented that the proposed change was agreeable to his Presbytery, and it was agreed to ask the Synod to make the change as suggested.

#### British and Foreign Items.

The Right Hon. Herbert Gladstone, M. P., is residing in St. Andrews.

The windows of Jedburgh parish church have been filled with stained glass.

One of the elementary schools at Stirling has got a real live "darkey" pupil.

The report of the Registrar-General shows crime steadily on the decline.

Dundee is to make a vigorous effort to put a stop to foul language on the streets.

Rev. T. M. B. Paterson, West Free Church, Hamilton, has completed his semi jubilee.

Rev. A. S. G. Gilchrist was on the 24th ult. inducted parish minister of Applegarth and Sibbaldie.

The death of the Rev. Alex. Bryson, of the Parish Church, Alloa, has cast a gloom over the county.

The Lord Advocate thinks that King Solomon showed his wisdom more by precept than in practice.

Mrs. Jamieson, of Albyn Place, Aberdeen, and an aunt of Sir Claude Macdonald, died suddenly on the 19th ult. after her return from the forenoon service in the Free West Church.

### Sabbath School Committee

The General Assembly's Sabbath School committee met in the Bible House, Toronto, on the 4th inst. The Convener, Rev. J. Neil, presided. The other members present were, Rev. D. Styles Fraser, Lt.-Col. D. Torrance Fraser, Rev. W. W. Peck, Rev. E. R. Hutt, Rev. A. Hamilton, Rev. J. A. Logan; Synod Conveners, Revs. D. A. Thompson, J. McEwen, J. C. Tibb, R. Douglas Fraser, J. A. Brown, J. T. Hall, A. McWilliams, J. Beckett, J. A. Cranston, J. G. Stuart, J. H. Graham, and Messrs. J. A. Paterson, John Winchester, Jas. Turnbull, Thos. Yellowlees, A. S. McGregor.

For two days the time of the committee was fully occupied in the consideration of a number of interesting and important questions relative to Sabbath school work. The committee fully recognize the splendid field there is for a wider extension of Sabbath school work. It will be of interest to Sabbath school teachers and workers to learn something of the plans and aims of the committee. Sabbath school class registers, distinctively our own, are likely to be issued before the close of the year. The committee on Children's Day programme reported that 290,000 copies had been printed, and forwarded in parcels to the superintendents of the different schools. Each parcel also contained a circular letter from the Assembly's Sabbath school convener, as well as a letter from Rev. Dr. Campbell, General Agent Century Fund. The question of supplying literature to new and mission schools was considered by the committee. A sub-committee was appointed to act in co-operation with the Assembly's Publication committee, with the view of doing something to meet the needs of such schools as soon as possible.

Teacher training gave rise to an interesting discussion. A committee was appointed to take into consideration the whole question and report at the next meeting of the committee. The committee was instructed, meantime, to correspond with the Senates of our theological colleges, with reference to the giving of lectures in Pedagogics to students in attendance; during the ensuing winter to provide in as many places as possible a course of lectures on Normal Teaching; and if deemed advisable to outline some course of Normal and Bible and Training Lessons.

In respect to the contributions in our schools it was a matter of regret to the committee to learn that so large a percentage of the schools fail to contribute to the schemes of the church. With the hope of cultivating the missionary spirit among the young, the committee respectfully requests Sessions and superintendents to see that all schools under their charge, give something to the missionary enterprises of the church.

Many Sabbath school teachers and scholars will be pleased to learn that in accordance with the action of the last General Assembly, diplomas are to be awarded for the memorizing of Scripture, and of the Shorter Catechism. A diploma will be given by the General Assembly to any pupil in a Sabbath school, who is certified by the superintendent, or minister in charge, to have accurately repeated Scripture memory verses, to be specially selected, to the number of two hundred, or thereabouts, at one continuous sitting. A similar diploma will be given to any pupil of a Sabbath school, who is certified by the superintendent or minister in charge, to have accurately repeated the whole of the Shorter Catechism, at one continuous sitting: candidates to be eligible for both diplomas.

The memory verses for the present year

are to be selected in line with the Sabbath school lessons.

The committee decided, that, in the case of the Primary classes, a simpler certificate of recognition be substituted for the Diploma, for the recitation of the memory passages, prescribed for that grade.

In regard to the closing of schools during part of the year, the committee are of the opinion that it is of the greatest importance to have the school open every Sabbath in the year. The committee sincerely hope that all the schools in rural districts will continue open during the winter months, where the custom has been to close them, and that the growing and most injurious practice in cities and towns of closing the school during the holiday season in summer may be arrested.

### "What do These Foreigners Gain From it All."

"W. D." says in the London (Eng.) Presbyterian: Until the curtain fell on Manchuria when the province was overrun by the Boxers, the wonderful ingathering by Presbyterian missionaries (Irish and Scotch) was proceeding with undiminished speed. The quality of the converts may be judged by the case of one of forty-three baptised on the same day at Liaoyang by Mr. Douglas, of the United Presbyterian Mission. On the day on which this man, Yu, was examined, a member of church had been beaten in open court for his faith. Mr. Douglas asked Yu whether he was ready to suffer for Christ's sake. "Pastor," Yu answered, "the day that Mr. Wylie was murdered in this city I saw him fall, and I said to myself, 'If it only comes to this, what do these foreigners gain from it after all?' I had heard some talk in his compound once about heaven, for I used sometimes to do work for him (as a tinsmith). Then I said, 'If any man ever deserved heaven, surely it was he.' And the thought grew, and I began to ask, 'Then, what about me?' And now, pastor, it has come to this: If I should have to suffer in the same way for my Saviour, it will be my life's crown of joy."

There is a move on foot in the Methodist churches of the United States, remarks the Canadian Baptist, to inaugurate the opening year of the twentieth century with the addition of two millions of new church members. The work is to be entered upon in an up-to-date methodical fashion. There is a call for 80,000 volunteer revivalists, and the number of new converts to be made by each will be duly assigned. In brief, it is to be a sort of canvass such as is carried on at a general election, or for adding to the membership of a life assurance company. At one stage in the life history of the people of Israel they thought that God was such a one as them-selves, and modern people are apt to revert to old types, oblivious of the fact that God is not a machine.

Horatius Hope in the London (Eng.) Presbyterian: What a wonderful people the Japanese are. How, by rapid strides, they are fast approaching the standard of civilization. One thing curses them, brights like the mildew the bud of promise, and destroys forever more, unless great changes are wrought, their hope of greatness. They are a nation of atheists. Blank atheism is the swaddling band of that new race, and with such nursing can much be expected? The Marquis Ito says: "I think most of the educated Japanese prefer to live by reason, science, and the evidence of their senses. I myself, regard religion as quite unnecessary for a nation's life."

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Mr. Walter H. Johnson is one of the best known residents of the northern section of Queen's county. He resides in the town of Caledonia, where he keeps a hotel, and also runs a stage that carries passengers and mail between that town and Liverpool, a distance of some thirty miles. Mr. Johnson was in Bridgewater recently, on which occasion he gave a reporter of this paper the following facts: About three years ago he was taken very ill. He had the best of medical attendance, but made very little progress towards recovery, and the doctor told him there was very little hope that he would be able to return to his former work. The trouble appeared to have located itself in his kidneys, and for eight weeks or more he was confined to bed. He suffered greatly from constant pains in the back, his appetite became impaired, and his constitution generally appeared to be shattered. At this juncture he decided to try Dr. Williams' Pink Pills and got a half dozen boxes. In the course of a couple of weeks he noticed an improvement in his condition and he continued the use of the pills until he had taken some ten or twelve boxes, when he not only felt that his cure was complete, but also felt that in all respects his health was better than it had been for years. Since that time he has been continually driving his coach between Caledonia and Liverpool, and has not had the slightest return of the trouble, notwithstanding that he has to face at times very inclement weather, that might well bring on a return of the trouble had not his system been so strongly fortified against it through the use of Dr. Williams' Pink Pills.

If the blood is pure and wholesome disease cannot exist. The reason why Dr. Williams' Pink Pills cure so many forms of disease is that they act directly upon the blood and nerves, thus reaching the root of the trouble. Other medicines act only upon the symptoms of the trouble, and that is the reason the trouble always returns when you cease these medicines. Dr. Williams' Pink Pills make permanent cures in kidney troubles, rheumatism, erysipelas, anaemia and kindred diseases. But be sure you get the genuine which bear the full name Dr. Williams' Pink Pills for Pale People on the wrapper around every box.

Sins of commission are the usual punishment for sins of omission. He that leaves a duty may well fear that he will be left to commit a crime.—Gurnall.

**Health and Home Hints.**

To cool a hot dish in a hurry place it in a vessel full of cold salt water.

People of small means can live well if care is taken that there is no waste in the kitchen.

A slice of ripe cucumber rubbed over the face will cleanse it as well as soap, and is better for the skin.

**White Sauce.**—Four tablespoonfuls of butter, four tablespoonfuls of flour, two cupfuls of milk, one-half teaspoonful of salt, a little pepper. Melt butter, add flour, to which has been added the seasoning; stir, with bowl of spoon down, till smooth and thick; add milk, gradually, and beat light.

**Dressing for boiled beets.**—One teacupful of vinegar, one tablespoonful each of butter and sugar and a little salt: Mix all together in a sauce-pan, and when it boils add one-fourth of a cup of sweet cream, into which has been stirred one teaspoonful of flour. When cooked, pour over boiled chopped beets.

If milk is kept in a large, shallow basin, it will remain sweet for a longer time than if kept in a deep jug or can. Cans of milk can be kept perfectly cold by being wrapped in a cloth and placed in a deep dish containing some water, where air is circulating. As the cloth absorbs the water, cold is produced by evaporation.

The great thing in baking a custard is to prevent it from boiling, because if it boils it is full of holes and the appearance is completely spoilt. To prevent this, place the dish the custard is in in a larger dish half full of water. The water will boil, but not the custard, and it will cook quite satisfactorily. Take out as soon as it is set.

**Potato Griddle Cakes.**—Pare and grate two good-sized potatoes into one pint of milk, add one-half teaspoonful of salt, two well beaten eggs and sufficient flour to make a thin batter (try a large cupful), beat well; add one teaspoonful of baking powder. Put crumpet rings on a greased griddle, pour in the mixture to the depth of one-quarter of an inch; bake slowly until thoroughly cooked. Serve hot.

**Damson Roll.**—Stone one quart of damson plums and boil slowly with one pound of sugar until the plum juice becomes a thick syrup. Have sufficient pastry made for one pie and roll it out to receive the fruit. Fold the dough well around the plums, pinching together firmly on all sides, and bake in a quick oven. If there is a great deal of juice, save out a half-cupful to flavor the sauce, which may be made by any recipe you like best.

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Trains lighted by Pintsch Gas.

Trains leave Ottawa, Central Depot (daily except Sunday)

6:45 a.m. - Local stops at all stations, arrives Montreal 8:50 a.m. Rockland Branch.

6:50 a.m. - Limited, stops at Montreal and Coteau Junction only. Arrives at Montreal 11:30 a.m.

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

1:20 p.m. - Limited, stops at Glen Robertson and Coteau Junction only, arrives Montreal 6:40 p.m. All points south of St. Lawrence River, New York and Boston, etc.

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

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

8:15 a.m. - Express, for Pembroke, Parry Sound and intermediate points.

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

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

Trains arrive Ottawa from Montreal at 11:30 a.m., 1:25 p.m., 7:25 p.m., 10:15 p.m., and 8:10 p.m. on Sunday. From New York, Boston and all points south of St. Lawrence River at 11:30 a.m.

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

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

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

City Ticket Office, Russell House Block, Sparks St. Ottawa.

General Offices, Central Chambers, Elgin Street Ottawa.

C. J. SMITH,

J. E. WALSH,

General Manager.

Assist. Genl. Pass. Agent