

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents

**Presbyterian  
Ladies  
College . .**

**OTTAWA.**

**Re-Opens September 10th, 1901.**

**ADVANTAGES:**

It is the only Ladies College owned by the Presbyterian Church.  
It is in the Capital of the Dominion.  
It employs only up-to-date teachers of good professional standing.  
Its CONSERVATORY OF MUSIC has as conductor Mr. Puddicombe, who has  
no superior in this country as a teacher of the piano.  
Its education is thorough in all its departments.  
It invites inspection.

**REV. DR. ARMSTRONG.**

REGENT.

**MRS. ANNA ROSS**

PRINCIPAL.

**SEND FOR CALENDAR.**

**MARRIAGES.**

On Sept. 4, 1901, at Toronto, Ont., by the Rev. Dr. Milligan, Marion B., second daughter of the late Alex. J. Johnston, to Frederick W. Ingelstrom.

In Brampton, Ont., on Sept. 3, 1901, by the Rev. Wylie C. Clark, B. D., Nellie, youngest daughter of the late Wm. McClelland, to Major George W. Bruce, B. A., of Collingwood, barrister-at-law of Osgoode Hall.

At Fergus, Ont., on Wednesday, Sept. 4, 1901, by Rev. J. H. MacVicar, Miss Sophia C. Michie, only daughter of the late Henry Michie, to Mr. Edward Hickman Anderson, of the Imperial Bank, Toronto.

At the residence of the bride's father, Markham, Ont., by the Rev. E. Leslie Pidgeon, Henry W. Filkin, to Hannah, daughter of Geo. Bell.

At the residence of the bride's uncle, Mr. John Cameron, Toronto, on Aug. 28, 1901, by the Rev. Alex. Gilray, Annie, second daughter of the late Wm. Macdonald, to John Macdonald, of London.

At the residence of the bride's uncle, Mr. Charles Byrd, 70 Durocher street, Montreal, on Sept. 3, 1901, by the Rev. James Fleck, Dr. George Gordon Corbett, of Musquash, N. B., to Minnie Byrd.

At Ingleside, Ont., the residence of the bride's father, on Sept. 3, 1901, by the Rev. C. Fletcher, M. A., Exeter, George R. Anderson, Toronto, and Margaret, second daughter of D.D. Wilson, Searforth, Ont.

**DEATHS**

At Ormstown, Que., on Aug. 21, 1901, after a long and painful illness which she bore with Christian patience, Agnes Leitch, wife of John McMullan, in the 74th year of her age.

At Grimbsby, Ont., on Sept. 1, 1901, the Rev. J. G. Murray, aged 74 years.

**"Hillcroft" Academy=**

**KINGSTON**

Residential and Day School

**FOR BOYS.**

Boys prepared for the Universities, Military College and Business—Military College work a specialty. Strong staff, individual attention—home comforts, ideal grounds. Junior and Senior departments. Sergeant-Major James, instructor at the Military College, will give a course in free gymnastics at Hillcroft, 1891-2. Opens Sept. 19, 1901.

Write for information to

REV. T. J. GLOVER B. A. Principal.

**FALL TERM OPENS AUG. 26**

**The Ottawa Business College.**

Has the finest business college rooms in Canada, beautiful location, opposite the Parliament Buildings, and the ablest staff of instructors in business college work in the Dominion.

The prestige resulting from 35 years of sound teaching, enables our graduates to secure the best positions. Investigate our claims. Students may enter now.

**KEITH & GOWLING, Principals**  
Orme Hall, 174 Wellington St.

**Jas Hope & Sons,**

Stationers, Booksellers, Bookbinders and Job Printers,

33, 35, 45, 47, Sparks St., 22, 24, 26, Elgin St., Ottawa.

**Cook's Friend**

**BAKING POWDER**

Positively the most popular in the market, after an experience of nearly 40 years.

**NO ALUM.**

**For 35 Years**

**BELL ORGANS**

Have been Favorites for

**School, Church & Home Use**

We make only high-class Organs and invite investigation as to their merits

◆◆◆◆

**BELL PIANOS**

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 54.

**The Bel Orgn & Piano Co. Ltd.,**  
QUELPH, ONT.

**To Sunday Schools**

◆◆◆◆

We have just opened up a fresh supply of Sunday School Books from best English publishers.

◆◆◆◆

Books sent on approval. Lowest prices guaranteed.

**The William Drysdale Co.**

Publishers, Bookbinders, Stationers, Etc.

232 ST. JAMES ST. - MONTREAL

**CLUB FORT WILLIAM... HOTEL** Strictly First-Class.

SAMPLE ROOMS FOR COMMERCIAL MEN.

**JOE MANION & CO.**  
Livery in Connection.  
Rates: \$150 per day; single meals 50.

**Litch, Pringle & Cameron**

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont

JAMES LEITCH, Q.C., - R. A. PRINGLE

J. A. C. CAMERON, LL.B.

**GREAT WORK**

Is being done this Term in the

**Central Business College**

OF TORONTO

Where 12 regular Teachers are employed and over 300 students are in attendance. This is a big school and a popular school to which business firms look for skilled help. Eleven young people went direct from College to situations during one week, ending Feb. 16. Enter any time.

**SCHOOL**

...OF...

**Practical Science**

TORONTO

ESTABLISHED 1878

Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instructions in the following department:

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METEOROLOGICAL.
6. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

L. B. STEWART, Secy

**Prepare Yourself.**

For a Good Paying Position

The most thorough courses of study pertaining to a business life.

Individual instruction. Prospectus and Calendar free.

**NIMMO & HARRISON,**  
**COLLEGE**  
Business and Shorthand

Corn of Young and College Sts.  
**TORONTO.**

**LADIES...**

We are showing a very large range of Black Goods and

at the prices . . they are marked

they are as cheap as can be bought anywhere, and with

the discount we are offering

they are of a double value.

Don't forget the Place . .

THE

**CROSBY, ARUTHERS COMPANY.**

COR. BANK AND SOMERSET ST

**METROPOLITAN BUSINESS COLLEGE**

OTTAWA, ONT.

The most thorough, practical and progressive school of Business and Stenography in Canada.

Send for handsome Catalogue giving full particulars.

S. T. WILLIS, Principal

Corner Wellington and Bank St.

**St. Margaret's College. TORONTO.**

A Resident & Day School for Girls

Attendance limited. Application for admission to the residence must be made in advance.

MRS. GEO. DICKSON, Lady Principal.

**RIDLEY COLLEGE**

ST. CATHARINES, Ont.

A Canadian Church School for Boys A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, Sept. 11th, 1900. For Calendar and full information apply to REV. J. O. MILLER, M.A., Principal.

**Bishop Strachan School**

FOR GIRLS.

President—The Lord Bishop of Toronto.

Preparation for the Universities and all Elementary work.

Apply for Calendar to

MISS ACREES, Lady Prine.

**Presentation Addresses**

Designed and Engrossed by

A. H. HOWARD, R.C.A.,  
52 King St., East, Toronto.

**R. A. McCORMICK**

CHEMIST AND DRUGGIST.

ACCURACY AND PURITY

71 Sparks St., Ottawa

PHONE 159.

THE.....

**Best Company**

For the Best Risks is the Company which makes a specialty of insuring TOTAL ABSTAINERS.

**The Temperance and General**

IS THAT COMPANY.

HON. G. W. ROSS H. SUTHERLAND  
President. Man. Director

Head Office, Globe Building, Toronto

**J. YOUNG LIMITED.**

The Leading Undertaker  
250 Yonge St., Toronto

Telephone 679

# Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

Since the year 1000 England has suffered from 57 famines, Ireland from 34, Scotland has had 12, France 10, and Italy 36.

Dr. C. M. Sheldon was recently asked by Rev. G. Campbell Morgan to define a sermon. This was his answer—"A sermon is anything that puts God's truth into the hearts of men."

The Japanese language is said to contain 60,000 words. It is quite impossible for one man to learn the entire language, and a well-educated Japanese is familiar with only about 10,000 words.

The Swedish government is considering plans for the substitution of electricity for steam on all the Swedish railroads, water power being so abundant that large economies would be effected.

Rev. John McNeill has been conducting evangelistic meetings in Philadelphia. He explained to the ministers of the city at one of their meetings that "evangelistic" meant "evangelical with an edge on it."

John Knox's Church, Edinburgh, has been visited by quite an unusually large number of tourists, American and English, during the summer months. Recent worshippers included a canon of the Church of England and his lady.

The American city which is showing the most rapid gain in population is Los Angeles. This California town, which was settled by the Spaniards in 1780, gained 350 per cent, in population between 1880 and 1890, and 100 per cent. between 1890 and 1900.

One direction that the activity of Highland ministers has taken in recent years has been, and still is, says the "Highland News," the renovation of old churches and the building of new ones. Within the past few years no fewer than six new churches have been erected within the bounds of Mull Presbytery alone.

The Christian Scientists have for some time been seeking to get a foothold in England, and have a few hundred followers, but Englishmen do not seem to take kindly to the fraud. This is remarkable, for there exists a large number among the lower classes of England more likely to be carried away with a religious delusion than in the United States.

A novel method of teaching the French language by the phonograph is being attempted in England. Several prominent French professors are devoting their energies to preparing phonograph cylinders carrying French lessons upon them. The phonographic records are accompanied by a book, "The Pictorial French Course." Each book

contains thirty lessons, each of which corresponds to a phonographic cylinder, and each lesson is ingeniously illustrated. All that the student has to do is to set the phonograph in motion, and the book will explain what the instrument is saying. The object of this system is to give the French accent correctly.

Until a couple of years ago no Bibles were permitted to pass the Custom House in the port at Guayaquil, Ecuador. But last summer one colporteur sold over two thousand copies in that vicinity. Though the enemy is strongly entrenched in that country, yet reactions are the order of the day in the Spanish-Roman States of South and Central America.

The Protestant leaven is rapidly regenerating Mexico; it is provoking a revolutionary anti-Papal revolt in Spain, and it has recently caused France to adopt drastic anti-clericalism measures which assert the absolute freedom of religious worship and rigid but just restraints upon monastic orders. The intelligent French peasants rejoice.

In the death of Rev. Dr. Moses Harvey, of St. Johns, Nfld., America loses one of her eldest writers and scientists. Since 1878, when he retired from active ministerial duty he has been engaged chiefly in literary work; contributor to the various journals and magazines in England, the U. S. and Canada. He is chiefly famous in a literary way for his articles and letters on Newfoundland.

The Government of South Australia wishes to secure the services of a Canadian as professor of agriculture. His duties will be to superintend the Agricultural College and Experimental Farm, to advise the Government on all points relating to agricultural, to lecture to agriculturists when required. The applicant must be competent to make analysis of soils, and to conduct such scientific and practical experiments as the Government shall consider necessary.

A correspondent, who signs himself "A Country Minister," writing in the "Scotsman," asks when the humiliating business of comparatively wealthy churches going with hat in hand to Mr. Carnegie to provide for them organs will end? The marvel is that common self-respect does not suggest the unseemliness of these congregations, able to pay large stipends to their ministers, holding out their hand for a donation. It looks like taking advantage of the generosity of this noble giver.

It is somewhat remarkable and not a little suggestive "says Henry Clewes in last week's letter" that in spite of the great trusts which have been formed during the past four or five years there is little complaint of oppressive monopoly. Is this because outside competition is acting as a restraint upon these powerful corporations, or is public opinion less hostile than formerly? Very likely both factors are partly responsible, and the trust managers find it unprofitable and unsafe to wholly disregard public opinion.

Another indication of the satisfactory condition of business is the small number and reduced volume of business failures compared with previous years. Business men are generally anticipating a good fall trade, and it is gratifying to note the prevalence of a tone of conservatism which will tend to prevent overdoing. Of the general soundness of business there is no question, and thus far there are few or no complaints of over production.

Some particulars are given by the British Consul at Copenhagen in reference to the Danish butter trade which cannot fail to be of interest in English dairy circles. He avers that considerable quantities of Russian and Siberian butter are imported into Copenhagen. In 1900 such imports amounted to 275,000cwt., which is 100,000cwt. more than in 1899. Since the Siberian Railway has been opened, however, Copenhagen has become a centre for this trade, and distribution of Russian butter to England and Germany is entirely due to Danish enterprise. Danish product of butter was 1,189,300cwt., and this figure is about the same as in 1899, when it was 1,188,200cwt.

According to the London "Christian" the Unitarianism, of England is abandoning its former position, and coming over to Evangelical ground. It is not to be supposed, however, that it is as yet accepting the doctrines of Trinitarianism. But this much is clear, that it is not satisfied with itself as meeting the religious needs of the human heart. It shows a longing for and grasping after a higher and fuller Christ than Unitarianism usually presents to the inquiring mind. This is noteworthy, especially at such a time as this, when so many in all the churches are forgetting where the life and strength and fruitfulness of Christian discipleship are to be found; and hewing out for themselves broken cisterns that can hold no living water.

A northern contemporary, says the "British Weekly," expresses the opinion that the Rev. Dr. Watson ("Jan Maclaren") would not be unwilling favourably to consider a call from some congregation of the Church of Scotland, in which, it is believed, "he would find himself very much at home." The only evidence given for this "pious opinion," which will find little credence south of the Tweed, is the report of a conversation which is said to have taken place between Dr. Watson and a minister of the Scottish Establishment, in which the former "declared that, if he received a call to a neighbouring country parish—pointing to it—he would gladly accept it, and willingly end his days there." The circumstance that Dr. Watson has a kindly feeling towards the "auld kirk," and has made a hero of one of its ministers, is a poor foundation on which to base the belief that he is longing to enter the State Church north of the Tweed. English Presbyterian ministers have never shown any desire to exchange their own "goodly heritage" for the loaves and fishes of the Establishment; and we do not believe that Dr. Watson differs from his brethren in this respect.

## The Quiet Hour.

### Temperance Lesson.

PROV. 23: 29-35; READ 1 COR. 8: 1-13.

GOLDEN TEXT: PROV. 20: 1.—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Who hath woe? . . . They that tarry long at the wine, v. 29. Said that celebrated physician, Sir Andrew Clark, "I do not desire to make out a strong case, I desire to make out a true case. I am speaking solemnly and carefully in the presence of truth, and I tell you I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of every ten there owe their ill-health to alcohol. The sum total of the actual suffering, in body and mind and of the loss of time and strength and property through the use of drink, in even any little village is appalling. Nay, measure it in the case of some one household and some one individual, and you wonder that any are such fools as to drink, or any so inhuman as to encourage it—nay, that all are not set to fight it as they would fight the plague.

At the last it biteth, v. 32. It is the deceitfulness of drink—and is not this true of all temptation?—that gives it its strongest hold. Nothing can be merrier than the red wine and the flowing cup. It seems to hold within it the very spirit of laughter and good fellowship. It brightens dark hours and gives new zest to a jaded mind. But it is the silken flow of the river, swiftly, though silently, moving towards the rapids and the cataract. There is no need that any should be deceived. The serpent's fangs have so evidently done their deadly work in so many that we know, that it should require no proverb writer to make plain to the very dullest that "there is death in the cup," no Shakespeare to say

"Oh, thou invisible spirit of wine,  
If thou hast no name to be known by, let us call thee devil."

When shall I awake? I will seek it yet again? v. 35. The habitual drinker is often an early riser, for his appetite is keen upon him and his first care is to gratify it. One of the curiously sad sights of any little place, where everyone is known, is the procession of the "early glass" men to the tavern for their morning dram. They are restless and useless till they get it. This terrible tyranny of narcotics should frighten the young into abstinence, if they will not be otherwise persuaded. To use strong drink even in moderation is to begin a habit, which, like an evil seed once rooted in the ground, may grow with amazing rapidity, and when grown is often ineradicable. It is better to slay the tiger's whelp, than, housing it and petting it until it has awakened up to the tiger's wild thirst for human blood, to fall a victim to its fury. "Prevention better than cure" is a motto that fits the case.

What is prayer? Not to inform God or to move Him, unwillingly, to have mercy, as if, like some proud prince, he required a certain amount of recognition of his greatness as the price of his favor, but to fit our own hearts by conscious need and true desire and dependence, to receive the gift which he is ever willing to give, but we are not always ready to receive.—Alexander Maclaren.

### Christian Work Hard Work.

At this season of the year, when we review the work of the past twelve months, we realize, perhaps with more force than at other times, how much work has to be done in the service of Jesus Christ and how necessary it is that all who undertake Christian work should work hard. It is some time now since Thomas Carlyle taught the gospel of hard work and vehemently urged his fellow countrymen to do with their might whatever their hand found to do. In that way only can we escape from misery. He who does not work, said Carlyle, is a thief, living upon the industry of other men. Carlyle by no means intended to imply that work always means manual work. . . . As Archbishop Trench said, ministers of religion cannot be brought to book; they must be left mainly to their own consciences in the sight of God. There is no doubt that some of our ministers are greatly overworked, and in consequence are not able to do their legitimate share of work efficiently. There is no harm, however, in reminding one another from time to time that ministers and people alike need all their wits and all their energy. Success can be secured in these days only by a wise economy of time and energy joined to the most strenuous efforts possible in the service of Christ and his Church. We believe that, as a rule, when the ministers of Christian churches work hard, the officers and members of their churches are greatly influenced by such an example and heartily imitate them. (Methodist Times (British))

### Social Worship.

The special promise of Christ's presence is to social worship. It matters little where the two or three are gathered together, if they are gathered in his name. But aimless loitering or even quiet hours under green boughs or on wave beaten sands must be classed as rest, not worship. The spirit of worship may enter into them and they may become transformed under the influence of some reverent soul, but they can never take the place of purposed communion and deliberate social expectation of the presence of Christ. Not even meditation, important as it is, can long do this, for the religion of Christ in worship, as in ministry, is social in its purpose and belongs among men.

It is wise to distinguish, therefore, between rest and recreation, which Christ used and approved by his example, and worship, which he also used, both in private communion with his Father and in the social worship of the villages to which he came. Rest and recreation are duties to our souls and bodies and through them to God; but worship, deliberate worship alone with God and in the companionship of our fellow disciples, is a channel of our spirit's strength and growth into the likeness of our Lord—Congregationalist.

Man is still struggling against the tremendous forces of evil which drag him down. We have made great progress in material things, but spiritual slavery is still wofully real.—Walter Calley, D. D.

### The New Covenant—A Lost Secret.

BY ANNA ROSS.

#### IX The Blood of the Everlasting Covenant.

Andrew Murray says: "When we come before God in prayer, let us expect an answer according to the value of the blood of Christ in God's sight."

The blood once shed on Calvary and now presented for us continually by our great High Priest, is the only ground upon which the prayer of a sinner can be graciously answered. But that is strong and gloriously ample ground, and should lead us out to large petitions and abundant expectations.

A labourer, coming home from his work, saw a child looking longingly into a bake-shop window. Something in her attitude touched the kindly heart under the worn vest, and he took her by the hand saying, "Come with me, child." Then he opened an old leathern pouch, in which his week's scant wages had just been placed, and laid five cents on the counter with the words, "Give the child what she wants."

It was a princely act, yet the little white coin on the counter did not afford an ample ground for large requests. A cheese-cake pie swept the whole capital and, after a few delicious mouthfuls, it was all gone.

The blood of Christ shed for our cleansing and enrichment is not going to be so soon exhausted. It is measureless value that has been laid down to our credit. If we ask from God according to the value of that blood *in our own sight*, we surely shall get boldness to ask great things. Then if we look up into the face of the Father, and expect an answer to be measured out according to the value of the blood in *His* sight, what may we not expect? Do you not feel faith expanding and stretching up as you think of it?

The value of the blood of Christ is the capital set down to our credit. The New Covenant is the document in which that whole capital is legally made over to us and put within our reach. Covenant prayer is the intelligent and purposeful draft upon these unsearchable riches that are all legally ours in Christ.

Here is a specimen of Paul's petition. They are worth studying clause by clause, that we may see what we may ask.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, *through the blood of the everlasting covenant*, make you perfect in every good work to do His will, working in you all that is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen."

It is by such large prayers being asked and answered through the blood of the everlasting Covenant, "that the knowledge of the glory of the Lord shall yet, perhaps very soon, cover the earth as the waters cover the sea.

The little book—The New Covenant, a Lost Secret—out of which these extracts are taken, will be ready in a few weeks. Any one wishing to order a copy can do so through the "Dominion Presbyterian." Price \$1.00, to be paid when the book is received.

The saloon is doomed as soon as Christians touch elbows. As long as A won't fight, unless the army uses swords, and B unless it uses lances, and C unless it uses muskets, and D unless it uses pistols, the saloon forces are happy and safe.

There is no failure in Christian Work; the only failure is in not doing it.—Bishop Whipple.

## Christ's Teaching About the Old Testament.

It is difficult for us to remember that the only Bible which the disciples had in the lifetime of our Lord, and for a long time afterward, was the Old Testament. It was this which our Lord Himself had so thoroughly by heart and to which He so constantly appealed. The home life in Nazareth was shaped by its teachings. The suggestions of the tempter were repelled by words quoted from its books. In the recurring differences with scribes and Pharisees He, not less than they, referred the question at issue to a right interpretation of its commandments. Yet we read and ourselves feel, after all these centuries, that His handling is different from theirs, and that "he spake as one having authority and not as the scribes."

He found a deeper meaning than they had found. To the Sadducees, who called in question the resurrection, He showed that the name of God—the God of Abraham, of Isaac and of Jacob—was not a mere string of historic reminiscences, but the key to an enduring relation. He explained the law of divorce as an accommodation to the hardness of the ancient people's hearts. He spiritualized the moral law with an addition of, "But I say unto you," that sets before us an inner holiness undreamed of before.

Our Lord appealed to the Scriptures of the Old Testament for their testimony to Himself. "These are they which bear witness of me." They were prophecy of Him and His work in record of events, in aspiration of saints, in words of foretelling. Their meaning is made clear by His earthly life and death and by the Holy Spirit's work. With this clue we shall find the traces of His presence everywhere, and all along the way signposts that lead to His appearing.

Every man is bound to read these records of God's revelation through humanity in the brightest light which God has given him. If we bring this illumination of the Holy Spirit's teaching to the study of the Old Testament, we shall find in it a true guide to the nobler Christian life. The letter of many of its enactments is done away; the spirit of reverence, love and service that informed it can never perish.

We shall find the path along which God led humanity until the time was ripe for Christ's appearing. We shall find the witness of God's purpose for the race and for ourselves. We shall come in penitence with David to feel the need of Christ; in sorrowing perplexity with Jeremiah to look for His dominion; in glad anticipation with Isaiah to understand the burdens He must bear and the glory that shall follow.

In this light of fulfilment and attainment, by the guidance of God's Spirit even down to the present, which reveals the depth of revelation. We need the various helpfulness of that human experience with God which the Old Testament records. It is less and more to us than to the contemporaries of Jesus. Less, because we have, over and above it, the brighter light of fulfilment in Jesus and the church. More, because this very fulfilment is as full of illumination, brightening every corner and giving meaning to every mystery which its books contain. The Old Testament without Christ is the Interpreter's House, where many things are written of those who went before for our instruction and delight.—The Congregationalist.

Christian people must be dedicated to God.

## Our Young People

## General Topic.—The Saloon Power Doomed

Ps. 37 : 1-10.

BY REV. W. A. STEWART, M. A.

"Woe unto him that giveth his neighbour drink" The burden of this Old Testament message is that the face of the Lord is against all those for evil who put the intoxicating cup in their neighbor's way. Drunkards, we are told, shall not inherit the kingdom of God; but this is a curse launched against the drunkard makers. It is very broad. It not only denounces the bar tender but it includes all who in any way engage in the traffic, or further the work. Is there one solitary ray of hope for those against whom the face of the Lord is turned for evil? Who shall comfort whom the Almighty has cursed? A gentleman once advertised for a competent coachman. In order to test the several applicants, he asked how near to the edge of a precipice they could drive his carriage and pair. One man said he could easily drive within six inches of the edge; another said he would undertake to pass the wheels within four and a half inches of the cliff. At last a cannie Scotchman was asked how near he would undertake to drive. "Please sir," said this man, "I would like to keep as far back from the edge as possible." That man pleased best and he got the situation.

And so about the liquor question it is idle to ask who is most to blame—whether the drunkard, or the bar tender, the landlord or the tenant, the voter or the member of Parliament. Let us all keep back from the danger as far as possible, by vigorously opposing the traffic and by doing everything possible to rid the country of this great evil.

One would like to believe that the growing intelligence and morality of the people is about to pronounce the doom of the saloon power. Surely neither intelligence nor morality would require to advance much to accomplish this end. Statesmen, Judges, Clergymen—not to speak of the great body of our good citizens—are convinced of the enormity of the evil. Oh that some drastic measure may soon be devised to revolutionize the drinking habits of our country and destroy forever the ruinous forces of the saloon.

L'Amable, Ont.

## Daily Readings.

- Mon., Sept. 16.—Why liquor is evil.  
Prov. 20 : 1 ; Dan. 5 : 1-5
- Tues., Sept. 17.—Why abstinence is best.  
Rom. 14 : 17-23
- Wed., Sept. 18.—Why liquor-selling is sin.  
Hab. 2 : 5-8, 12, 15
- Thurs., Sept. 19.—Why men sell liquor.  
1 Tim. 6 : 3-10
- Fri., Sept. 20.—Why the church should oppose it.  
Ps. 97 : 10 ; Rom. 12 : 21
- Sat., Sept. 21.—God's face is against it.  
Jer. 22 : 13-17 ; Mic. 2 : 1-3
- Sun., Sept. 22.—TOPIC. The saloon power doomed. Ps. 37 : 1-10. Temperance meeting.

Temperance organizations are of value if we work them and do not expect them to do our work for us. Often, however, men think they have conquered the saloon power when they have got a president and a secretary and a set of by-laws.

## The Law of Church Life.

"And the Lord added to them day by day those that were being saved" (Acts ii. 47) This was because the disciples were ceaseless in their efforts to win the lost to Jesus. They were commanded to "Go ye therefore, and make disciples of all nations" They understood this to be the supreme command, and that the Church's first and greatest mission was one of conquest. They understood perfectly well that failing to do this, their whole cause would prove a failure. Unquestionably the same work of conquest would have been perpetuated until this day, had the Church "continued steadfastly in the apostles' teaching" and the aggressive and vigorous methods employed by them. No church can long preserve distinctive Christian peculiarities that fails to gather from the world those that are being saved. Some may think that, because the pastor is popular, the pews crowded, and the finances in good condition, that there is no need of evangelistic effort. Such thought cannot long dominate in the policy of any church without that church lapsing into the Laodicean state (Rev. iii. 14-20). No church, no matter how learned and eloquent its pastor; how beautiful and inviting its house of worship; how attractive, interesting, and enjoyable its order and forms of worship; and how numerous, select, cultured, and influential its patrons, can long retain spiritual life and vigour that does not add to its membership those that are being saved. A society without spiritual life and vigour is not of the Church of Christ, though it be called by all the saints in the calendar—"Philadelphia Presbyterian."

## Prayer.

Our Father, Thou hast in Christ Jesus Thy Son brought us to listen to music not elsewhere to be heard. We wonder at the gracious words which proceeded out of His mouth; never man spake like this man. May we read His words not with wonder and admiration only, but with trust and thankfulness, and accept them in a spirit of obedience, that they may be turned into life and conduct and service. How great is the kingdom of God; yet how small are we, how unable to lay ourselves upon the infinite space covered by the purpose of God; may we therefore be humble, obedient, docile, expectant, always hoping for larger light and more room and better opportunity to work in. For this spirit we bless Thee; This is none other than a miracle of grace. May our sincerity be without guile, may our faithfulness express the honesty of the soul, may our hearts go out to Thee for Thy grace. Satisfy us early with Thy loving kindness, and abundantly delight us with Thy goodness. And this we ask in Jesus' name. Amen.—Selected.

It is enervating and corrupting to mingle with men whose delights are altogether physical, and who are happiest when ministering to the flesh.—Chas. E. Jefferson, D. D.

## Our Contributors.

### Christ's Dwelling Place.

REV. THEODORE L. CUYLER.

This is a wonderful promise Jesus makes when he offers to come into our hearts and "make his abode with us." Paul must have had this gracious promise in his mind when he prayed for his Ephesian brethren that "Christ might dwell in their hearts by faith." At the door of every heart house Jesus knocks, and conversion signifies the opening of that door and giving him a welcome. When he first enters, he finds the house fearfully filthy and disordered. It needs cleansing, and the more thorough the work of purification, the better. Pride must abdicate its throne, and covetousness surrender the key to its treasure-closet. The foul pictures that sensuality may have hung upon the walls of many an apartment must go out of the window. "Behold I make all things new," saith the new Master, and a blessed house cleaning doth he work when his searching spirit is given free range from garret to basement.

Memory is one of the apartments of the soul which the divine Spirit renews for a holier use. Many of its accumulations were sorry rubbish. Christ does not destroy the faculty itself; he appropriates it and stores it with new truths and experiences, so that by and by it becomes a treasure house of joy. Happy the Christian whose memory is piled up with tiers of Bible texts and precious promises, and with grateful recollections of God's mercies and wonderful interpositions and answers to prayer. Memory is a frightful prison house to the man who sees nothing within him but the ghosts of his guilt, and is haunted by the spectres of lost opportunities and lost hopes. But to the pardoned believer the recollection of past transgressions brings the solemn joy that all these have been swept away by atoning love. To such a man as Spurgeon, memory must have been a marvellous cabinet of curiosities and a jewel-room of rich and rare experiences accumulated through a life time.

We cannot describe all the apartments of that heart-house which our King condescends to make his dwelling place. There is a cupola or watch tower where conscience keeps guard to espy the approach of spiritual foes. Woe be to us if the sentinel falls asleep on his tower, or is drugged by the devices of the devil! Over the door that leads up to this turret the Spirit has written "watch unto prayer" and again "I say unto you all, watch!" From that lofty coign of vantage Faith looks out through her spy-glass and catches enrapturing visions of the Celestial City with its jeweled battlements and streets of shining gold.

"For glimpses such as these  
My willing soul will bear  
All that in darkest hours it sees  
Of toil, or pain, or care."

We must not overlook one room in a converted heart, though it be a small and secluded one. It is that sacred closet of devotion where faith holds sweet fellowship with God. That room is fragrant with the presence of him who saith, "If ye keep my commandments ye shall abide in my love." The mercy seat stands in this little hallowed chamber; and on it is

carved the golden assurance that whatsoever we ask in faith it shall be given unto us. On the walls are records written in hours of happy intercourse with the Master, when our meditations of him were sweet, and when his right arm was under our heads, and his words of love were like the droppings of the honeycomb. That inner room is the sanctum of the soul. It is there especially that "Christ dwells in our hearts by faith." That is the vital stronghold on which everything depends. If the heart of our heart is deserted, and its door rusts on its hinges, and its mercy-seat is abandoned, then the whole house soon goes back into the possession of Satan. But as long as Christ is kept enthroned there, our whole soul is full of light, and we are the "habitation of God through the Spirit." All this is not a poetic fiction, nor a dream of enthusiasm, nor a pious delusion. It is a solid and a sublime reality. Jesus Christ offers all that I have described, and more too, when he says, "Behold I stand at the door and knock; and if any man hear my voice and open the door, I will come in to him." Reader, art thou still locking the Lord of life and glory out?

"Admit Him; for the human breast  
Ne'er entertained so kind a Guest.  
Admit Him; and you'll not expel,  
For when He comes He comes to dwell."

### Prehistoric Civilization.

Prof. Flinders Petrie recently completed at the Royal Institute of London, says the Congregationalist, a series of lectures on The Rise of Civilization in Egypt. In these lectures he reviewed his wonderful researches of the last ten years. By a comparison of the inscriptions and contents of tombs and of pottery found in excavations he has arranged a scale of fifty divisions, each approximating a generation of prehistoric time. In many instances the sequence of burial is plainly that of father and son. He believes that flint weapons and tools discovered were in use 11,000 years ago, and that the materials of personal and household use which have been found enable us to understand the people of the valley of the Nile 8,000 years ago as intimately as those of the days of Charlemagne.

We have before us a necklace which Prof. Petrie says was taken from a tomb of an Egyptian woman who was buried 4,500 years ago. But there are combs and pendants for the support of veils, and carved ornaments for the hair, which were worn by maidens of Egypt more than 2,000 years before the necklace was made. Jewels, linen, ivory draught boards, sets of ninepins, balls and counters, all of exquisite workmanship, with inscribed tablets, stone vases and seals with royal names, indicate a refined life, a high degree of civilization and, perhaps, an ancient society existing before the date which we used to regard as that of the creation of the world. Pictures and images show also that complex races mingled together in that far off time. The Egyptian, the Negro and the European had already produced types of the mulatto. The mystery of the being of human life and of the transition from savagery to civilization is apparently as far from solution as ever, but the curtains that hide the past are being lifted, and greater discoveries than have yet been made no doubt await us, soon to be revealed.

### Watts Can Stand the Storm.

BY W. W. DAVIS.

"The combat deepens. On, ye brave,  
Who rush to glory or the grave!"

Triggs of the University of Chicago, who delivered the first blast against the hymns, has been joined by two congenial spirits. Birds of a feather! Dr. Andrews, (former president of Brown, quotes the familiar revival song, "Oh, to be nothing!" as a proof of his position, and Prof. Lewis of Yale believes that while there are some good hymns, the most are doggerel.

Upon what meat doth this our Cæsar feed that he has grown so great? What specimens of rhetoric do these professors of English literature study? By what models have they formed their taste? Do they read Dr. Chalmers as well as Lord Macaulay, Jeremy Taylor as well as Edward Gibbon, John Bunyan as well as Thomas Huxley? Have they read Keble's Christian Year? Have they studied the hymn book? Do they go to church?

Some of these college professors have a lurking prejudice against the literature of the church. They see no beauty in Christian poetry, they hear no music in sacred song. Christopher North was of a different opinion:

"Oh, how divinely sweet  
The tones of earthly harp whose chords are  
touched  
By the soft hand of piety!"

In court a man must prove his charge, or the case is dismissed. These professors cite a few weak hymns, and forthwith assert that all are doggerel. Let us see.

Some rogues in United States, hence the citizens are a bad lot. One black sheep in a family, hence all are worthless. Motley wrote a trifling novel, hence the Dutch Republic's a wretch performance. Daniel Webster was occasionally dull, hence his reply to Hayne is not among the masterpieces of American oratory. Napoleon was beaten at Waterloo, hence Jena and Austerlitz were not decisive victories.

How do we judge artists and poets, by their poorest or by their best productions? When Wordsworth in an early poem wrote

"A household tub, like one of those  
Which women use to wash their clothes"—  
the "Edinburgh Review" went for his scalp in a most savage criticism. To day we judge Wordsworth, not by Peter Bell, but by the Excursion.

In the first edition of the charge of the Light Brigade was this couplet:

"Long will the tale be told,  
Yea, when our babes are old."

But this was too tame, and was soon replaced by the present spirited lines:

"When can their glory fade!  
Oh, the wild charge they made!"

Tennyson kept improving, and we form our estimate of the poet laureate, not by his Queen of the May, but by his monumental In Memoriam.

Now let these hymn iconoclasts be logical. Instead of selecting the poorest verses of the sacred collections, let them take the best. Let them show that the best hymns of Watts and Wesley, Cowper and Doddridge, Heber and Keble, Palmer and Montgomery, Mrs. Steele and Mrs. Prentiss, are inferior in thought and expression to the standard lyrics of secular

literature. Burns is not pure gold. Shakespeare is not all classic. Matthew Arnold had an exalted opinion of Watts, and Arnold is worth a score of common college professors.

It is safe to say that these hymn hitters do not know whereof they speak. Shakespeare they know, and Browning they know, and Edgar A. Poe, and James Whitcomb Riley, but Isaac Watts and Charles Wesley they do not know. Their early and their later education in the sphere of sacred poesy has been neglected. When they come to denounce as doggerel a volume of solemn lyrics enjoyed and admired by some of the finest intellects of modern times, it is time to question the purity of their taste and the breadth of their learning. The wild dictum of a professor's chair can never impair the dogmologies which for centuries have commanded the praise of the Christian church.

#### Mr. Goldwin Smith's Retort.

A suit brought—and won—in England the other day by an indignant citizen against a lady novelist who had caricatured him as her hero in a recent novel, furnishes a theme for Mr. William S. Walsh, writing in the Literary Era. The verdict, Mr. Walsh thinks, "seems of ominous import to that class of novelists who go to real life for their characters," and proceeds to recall a number of instances of living people who have been aggrieved in the same way. One of the cases was that of Prof. Goldwin Smith, who appears as the Oxford professor in Disraeli's "Lothair." Mr. Walsh recalls with admiration Dr. Smith's mode of resenting this. He wrote to the author as follows:

"In your 'Lothair' you introduce an Oxford professor who is about to emigrate to America, and you describe him as a social parasite.

"You well knew that if you had ventured openly to accuse me of any social baseness, you would have had to answer for your words. But when sheltering yourself under the literary forms of a work of fiction, you seek to traduce with impunity the social character of a political opponent, your expressions can touch no man's honor—they are the stingless insults of a coward."

#### THE MODERN CHOIR.

The Montreal witness has been having some correspondence about the modern choir, and the following is the editorial finding thereon:

"Probably the ideal worshipping church, far from being without a choir, would be pretty much all choir. In the earliest representations of Christian assemblies that have come down to us, the congregation does not seem to have sat in pews facing either a pulpit or an altar, but in rows of seats on the two sides of the building facing each other. The very first principle of the Church is mutual love and fellowship, and these are impossible without mutual acquaintance. Keeping this primary purpose in view, it must be obvious that a place where people solemnly gather once or twice on Sunday to listen, whether to preaching, which some of our correspondents seem to value most, or to music, as preferred by others, but where they have no intercourse with each other, where it is even regarded as a misdemeanor for them to look at each

other and where they may be at each other's elbows for years without knowing each other's names, fails entirely to fulfill the objects of a Christian church. There is this difficulty in turning Anglo-Saxon congregations into worshipping assemblies, that only a small proportion of our race can sing and a much smaller proportion enjoy singing. In a meeting of negroes all that is necessary is to give out the hymn; it goes of itself. Every one sings. The multiplicity of sound covers up irregularities as the multiplicity of color in a bouquet goes far to correct individual discords. Among us the tenacity of sound vetoes any but such talent as does not fear to show itself in public. If we are to have worshipping assemblies, however, we should train all children to sing, and perhaps at times turn our congregations into singing schools. Let all have their places in the music. Let them meet en masse to learn when something is to be learned. For the most part, let the leaders be content, for purposes of worship, with those things with which the people are familiar, and let not the more capable singers be continually upbraiding the triteness of the music used, which is generally just as good music as the best they can replace it with, indeed, often better and more reverential towards the words, which, after all, are the real vehicle of intelligent worship.

#### Joseph Cook's Creed.

Those who were permitted to hear the late Joseph Cook in the palmy days of the Monday lecture course enjoyed a privilege whose counterpart is not likely ever to come again. We look back upon them with feelings of gratitude and wonder. He was a special creation. This age saw but one. Strangers visiting Boston went to hear Cook's lecture very much as the tourist visits Westminster Abbey. He was one of the lions to be seen and heard. Distinguished visitors were always given a seat upon the platform. There it was that we first heard Joseph Parker and William M. Taylor. Last spring there was an attempted revival of the old days, but from what we have read it must have been only a shadow of the former times. In his last lecture he gave the following as his creed. We can imagine with what force and solemnity he repeated it—"I believe in the Ten Commandments, and in the nine beatitudes; and in the seven petitions of the Lord's prayer; and in the four 'alls' of the great commission; and in the six 'whatsoevers' of the Apostle; and in the strictly self-evident truths in the 'cans' and 'cannots' of the Holy Word and of the nature of things; and that it is He who was, and is, and is to come; both exhaustless love and a consuming fire; Father, Son, and Holy Ghost; one God—infinite and unchangeable in every excellence; of whom the universe is the autograph and the conscience of man the immortal abode; and the character and Cross of Christ, the most glorious self-manifestation; our Saviour and Lord to whom be adoration and dominion, world without end." No one but Mr. Cook could have written that creed. There is a uniqueness about it that belonged to him.—"Presbyterian Journal."

A towel dipped in boiling water, wrung out rapidly, folded to proper size, and applied to the abdomen, with a dry flannel over the hot towel, acts like magic in infantile colic.—M.E. Douglass.

#### Sparks From Other Anvils.

United Presbyterian: God was in the still, small voice. So it ever is. The power is in the word. Jesus said to his disciples, as God said to Elijah, "Go, preach the gospel." It is the gospel that is moving the world for righteousness.

Christian Guardian: Ignorance is not the mother of success, nor of devotion. Ignorant peoples, barbarous races are not happier or more hopeful, or in any way better than the intelligent, the wise, and prudent. Only let not the wise glory in wisdom.

Michigan Presbyterian: In our thought of heaven as a place, do we not too often forget that it is also a state? Condition is of greater value than circumstance. Is it not true that to put a man into heaven is to confer no favor, except heaven be first put into him?

Religious Intelligencer: Romanism is losing its hold on the French people, but the misfortune is that the religion of a true inward spirituality is not yet there to fill the gap. The need of a living Protestantism, which shall give back to France its lost Huguenots was never greater.

Christian Observer: The command, "Remember the Sabbath day to keep it holy," emphasizes a religious duty. But it does more than this. The Sabbath rest is a physical necessity; and Sabbath desecration in the long run, as a rule, results in pecuniary and personal losses, as well as in moral evils.

Canadian Baptist: Envy is a disease, and Christ brings health for the soul. Envy is an imprisonment of the soul and Christ came to give freedom. And so those who have detected in themselves the painful presence of envy need not despair. We may be of good cheer for our Master can conquer even here also.

Presbyterian Journal: Fear and love are the two great forces that move the heart. One draws, while the other drives. Any motive that urges one away from himself, providing it be honest, is legitimate. The most effective sermons that the world ever heard involved not only heaven, but also hell. If salvation has any meaning whatever it implies both. Men are not only to be saved to, but also from, and the from implies death. Jesus preached forgiveness to the sinner and judgment to the hypocrite. Dives and Lazarus, whatever interpretation we may give to that parable, the elements of punishment and reward cannot be eliminated.

Church Record: It is wonderful how much the genuine manifestations of our appreciation of others do to brighten and sweeten our relations with them. In the home especially we are wont to take too much for granted. We reason that the members of our families know how much we think of them, and there is no need of our telling them about it. That is true; but there are other ways of showing our kindness than that of talking about it. Tones may be quite as significant as words, and manner always carries with it a multiplicity of shadings. But then there are times when words are not out of place, and they carry with them a blessing that is not forgotten. Sometimes the most precious thing in the world is a few words.

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50  
Six months..... 75  
CLUBS of Five, at same time..... 5.00

The date on the label shows what time the paper is paid for. Notify the publisher at once of any mis- take on label.

Paper is continued until an order is sent for discon- tinuance, and with it, payment of arrearages.

When the address of your paper is to be changed, send the old as well as new address.

Send all remittances by check, money order or regis- tered letter, made payable to THE DOMINION PRESBY- TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Sept. 11th, 1901.

Rev. W. A. Stewart, M. A., of L'Amable, who for several months so satisfactorily prepared the Young People's Topic for THE DOMINION PRESBYTERIAN, is compelled for a time to give up the work. This important feature of the paper will not be neglected.

Rev. Dr. Moore, of this city presided at a meeting of the Executive Committee of the Presbyterian Foreign Mission Board in the Confederation Life Building, Toronto, on Tuesday of last week. Dr. Aggie Turnbull, who has recovered from a period of ill-health will go back to work in India. An ordained missionary will be sent to help the Rev. Wm. Gauld in the Formosa work; and it is hoped that all the Honan missionaries will soon be able to go to work again.

The New York Evening Post says that the custom of having the "blessing" at meals in Christian homes is much on the decline. That, of course ministers have it, but that many Church members and officers of the Church neglect it. The Post evidently is misinformed. There are more devout people in the world than there ever was, and although some omit the "blessing" before meals, we are constrained to believe that there are more who "say grace" and bow around the family altar than ever.

At the Presbyterian offices in Toronto the following cablegram has been received from Dr. McClure of Tientsin, China:—"Now proceeding Honan. Stay uncertain. Writing." Dr. McClure is one of the missionaries of the Presbyterian Church in Canada, who has labored in Honan for a number of years. According to this cablegram, he and the other members of the Canadian staff who did not return to Canada have gone into Honan in the expectation of being able to resume work. The cablegram implies that there is some doubt regarding their continuance. There will probably be another cablegram from Dr. McClure in the course of a few days, intimating whether the state of the country is such as to justify the return of the missionaries who are still in Canada.

## THE SABBATH SCHOOL COMMITTEE.

There has been much criticism of the results in the Sabbath School work during recent months. The reports furnished last May are not reassuring, and there has been a disposition to dwell upon the discouraging features of that report. The burden of blame, where blame has been accorded, has been put upon the teacher. This is significant, for the teacher, being a purely voluntary servant, has heretofore escaped criticism. It has been felt that 'twere better to endure a partial good than to deprive ourselves of even its smallest ministrations. But we have grown careless of the possible deprivation in our desire to effect a reformation.

At the recent meeting of the Sabbath School Committee, held in Toronto, a good part of the two days were spent in the most careful consideration of the Sabbath School problem. The same line for reform was followed. "We must have better teaching," seemed to be the watchword of the members of the Committee. The resolutions passed all look in the direction of teacher training. Even the vexed question of the travelling Superintendent, that the Committee was supposed to whip into shape for the Presbyteries, and that we venture to think should have been relegated to the Committee altogether, gave place to this more immediate need.

It is proposed to provide for the training of teachers, by prescribing a course of study, and by providing for the carrying forward of certain class work. During the past year classes were held in the Colleges of the Church, but the great majority are not within reach of the Colleges. Most wisely the Committee seeks to enlist the minister in this work of teacher training. It is quite true that many of the ministers may be themselves in great need of one to teach them what be the principles of true teaching, but if they are in earnest, and our ministers as a class are in real earnest, they will speedily master these principles, and in teaching others will themselves receive benefit. The course chosen will be in the Acts of the Apostles, and we understand that it is the purpose of the Committee on Young People's Societies to cooperate by also choosing a course of study parallel with that chosen by the Sabbath School Committee.

And now it will rest with the ministers and their immediate helpers to make the most of the suggestions of the Committee. The need for action is evident. The members of the Assembly's Committee have done their best to suggest means for meeting the need. Now brethren take hold, and give this matter a fair trial. It may not be just what you would have suggested. Probably it is not what any one member of the Committee would have desired; but it is the result of patient consideration of all the plans presented, and deserves the best treatment at your hands you can give it. Try it, and let us hear results. To this question of Sabbath School work the columns of the DOMINION PRESBYTERIAN will always be open. It is one of the great problems with which we stand confronted at present, and if we can assist in the search for the best solution we shall be satisfied. There should be, and if we apply ourselves honestly to the work, there will be a decided improvement in our Sabbath Schools before the next year is out.

## TO PRESERVE THE SABBATH.

With an increasing rapidity the question of the preservation of the Sabbath is pressing itself upon the attention of men. The work of The Lord's Day Alliance is beginning to tell. The most valuable part of the work done by that organization has been the unmasking of the greed of those corporations who sought to make money out of the hours set apart for rest. The least valuable has been that part of its work upon which the attention of the public is centred—the effort to enforce and to effect legislation. There is a natural distaste to legal processes. Threaten a man with the law and all that is defiant in him is awakened. He will fight a legal battle to the bitter end. The Lord's Day Alliance has been skillfully forced to appear as a most persistent litigant, and so it has fallen under public disfavor.

Its aim is not to enforce, but to protect and to persuade. As it has become better known, largely through the good work of its Field Secretary, the Rev. J. G. Shearer, the Christian public is beginning to appreciate it at its true value. What is of equal importance is the fact that the sons of labor are beginning to recognize in it one of their best friends, and they are beginning to throw their immense strength into the scale, on the side of the Alliance and its work. The preservation of the Sabbath is the preservation of the day of rest, and the protection of the workman from the rapacity of those corporations who do not scruple to say.... Work for me on the first day of the week, or you shall not work for me at all.

An important advance step has been quietly taken recently in the history of the Alliance. So far there has been an Ontario Alliance, whose work was more or less vigorously prosecuted. In the other Provinces and Territories the Alliances have been somewhat embryonic, and Ontario has been looked upon as a mother rather than a sister organization. There has just been formed a Dominion Alliance, which is really a Federation of all Provincial Alliances. To this Federal Alliance all the Provincial Alliances contribute. It purposes to undertake the Dominion work. It proposes to assume control of the Field Secretary, and Mr. Shearer will become a Dominion official, whose field shall range from Vancouver to Cape Breton. Each of the Provinces will undertake and prosecute its own peculiar work, but triennially representatives of the Provincial and Territorial Alliances will meet in council, and consider the interests of the work all have in common.

The work of the Alliance has staunch supporters among men who hold responsible positions. In several instances the Mayor of the town is the President of the local branch of the Alliance, and in more than one instance this fact has stood the people in good stead. In many other places the chief magistrate of the town is in hearty sympathy with the movement, and does not hesitate to act for the preservation of the rest day. Excellent examples have been recently given in Collingwood, in St. John, in Orillia, and in Barrie, of the power of properly informed and aroused public opinion to preserve the day from the rapacity of men who would destroy it for the sake of commercial gain. Keep the work going quietly, but persistent



ly. We depreciate legislation and litigation where it can be avoided. We have unbounded faith in the righteousness of the cause, and of its ultimate triumph if we are faithful in prosecuting it.

#### Home Mission Committee.

The Executive of the Home Mission Committee has been called to meet in the Lecture Room of Knox Church, Toronto, on Tuesday, 8th October, at half past nine o'clock in the morning. The usual half-yearly schedules from Presbyteries, together with statements showing the number of missionaries required for the winter months, should be in the hands of Dr. Somerville some days prior to the date of the meeting. Missionaries desiring work for the winter months, should communicate with Dr. Somerville before 1st October.

As a very large number of men withdraw from the mission field at the present time, including students returning to College, as well as a number of the missionaries who came from Britain, it is hoped that a considerable number of the younger ministers of the church may prefer their services to the Home Mission Committee.

By an absurd mistake the papers for a number of new subscribers at Finch have been going to Cornwall for the past two or three weeks. The error has been rectified.

The Presbyterian Witness says: The Presbyterian Church holds to the one unerring infallible Teacher—the only King and Head of the church—to Him and Him only. She utterly repudiates the assumption of inferrancy or infallibility on the part of popes, councils, assemblies at Westminster or anywhere else. . . . We are on safe ground, on the only right ground, while we recognize the leadership of Christ. If his word dwell in us richly, and if conscience and reason bow to Him, we shall not petrify in dead and useless formalism or dissolve in shapeless and invertebrate instability. Those who have the Spirit of Christ are of the body of Christ, and the body of Christ is the true and living and progressive church.

The sensation of last week was the attempted assassination of the President of the United States, the work of an anarchist. Feeling reference was made to the matter in many pulpits last Sunday. In St. Paul's Rev. Dr. Armstrong referred to the sympathy felt by the Canadian people for the nation sorrowing for its chief magistrate. Dealing with the teachings of the Gospel, the pastor stated that unless people come under its power there is no sure and safe protection against such crimes as the shooting of the President. Anarchists do not believe in the Bible, and even doubt the existence of a God. They thus divorce themselves from all feeling of moral responsibility, and being so freed, they do not hesitate to commit lawless and desperate crimes, murder itself has no dread for them. Mr. McKinley is doing well, and good hopes are entertained for his recovery.

#### Literary Notes.

THE LEDGER MONTHLY for September opens with an illustrated article on the Isle of Wight. "The Paradise of Babies" tells of the sports and games of Japanese children. The number contains several good short stories, and also continues the serial "Doris Kingsley."

The opening article of FRANK LESLIE'S MONTHLY for September is upon the art of photographing birds, written and beautifully illustrated by Mr. A. H. Verrill. Booker T. Washington contributes an important paper on "How Work is Done at Tuskegee." A third article is an account of the Whipping Post as it is in operation at Delaware to day. Several good stories make up a readable number of this magazine. Frank Leslie Publishing House, New York.

The September Number of HARPER'S MAGAZINE is exceptionally bright containing several short stories, among which are, "The Surrender of Sister Philomene," by Elizabeth G. Jordan; and "The Case of Thomas Phipps," by Thomas Bailey Aldrich. Elizabeth Stuart Phelps Ward has the first instalment of a story entitled "His Wife;" and Arthur Symons has a beautifully illustrated article on the city of Prague.

BLACKWOOD'S EDINBURGH MAGAZINE for August contains many readable articles, including the following: "Three Years with the Metropolitan Fire Brigade;" "Across the Himalayas in Mid-Winter;" "Portland;" "Three Novels" discusses Mrs. Craigie's "The Serious Wooing," Mr. G. J. Moore's "Sister Teresa" and Mr. Edward Hutton's "Frederick Medale." "Fountainblue" is a very good short story by John Buchan. Leonard Scott Publication Company, New York.

THE LADIES' HOME JOURNAL for September is the special Autumn Fashion Number and contains much helpful information. Those who have enjoyed "Wild Animals I have known" will be much interested in an article by Myra Edmons entitled "With Ernest Seton Thompson in the Woods;" while readers of "Little Women" will wish to read the series of letters written by Louisa May Alcott to Alfred Whitman, whom she acknowledges as the original of "Lawrie." Mrs. Rorer's page on the cooking of cereals is most practical. The Curtis Publishing Company, Philadelphia.

THREE DIALOGUES BETWEEN HYLAS AND PHILONOUS, by George Berkeley; The Open Court Publishing Co., Chicago, 25 c. This reprint of Bishop Berkeley's famous dialogue, as one of the volumes in The Religion of Science Library is to be commended for its neatness as well as its cheapness. It brings a book which is a classic, both from the philosophic and literary standpoint, within the reach of all. The volume is well printed and contains, in addition to the dialogues, the original dedication, a fac-simile of the original title page and the following illustrations, a portrait of the metaphysical bishop, Whitchell Dean Berkeley's Residence in Rhode Island, and Berkeley's Alcove, Hanging Rocks Rhode Island. We cannot now discuss Berkeley's Idealism and the influence it has had but as is well known, the gentle bishop possessed in rare measure the speculative faculty and has taken an important

and permanent place in the history of philosophy. We are glad therefore to see his works brought out in this cheap, popular and attractive form.

The September number of TABLE TALK contains some very excellent articles; one entitled "Mushrooms, Their Food Values and Poisonous Properties" goes into the subject exhaustively. It tells you how to detect the poisonous ones and how to prepare the good ones. "Queer, Quaint and Curious Korea" is written by an old traveller, who has in her travels, gone out of the beaten paths of globe trotters, and has given in this article information about the queer customs of these little-known people that will interest anyone. The illustrated dishes in the department cookery is a permanent and desirable feature of this helpful household magazine. Table Talk, Philadelphia, Pa.

"The Great Awakening in Japan" is described in full in THE MISSIONARY REVIEW OF THE WORLD for September; Rev. Theo. M. MacNair tells graphically of the new and vital interest which the people of the island Empire are taking in Christ and his Gospel. Dr. Pierson writes of the life and work of "John Eliot, the Apostle to the Red Indians." The story of his zeal and the results of his labors is inspiring. Other papers of importance among the varied contents of this number deal with Korea, China, and India. The general intelligence department covers the entire world in its items of news and pointed paragraphs. Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

QUEEN'S QUARTERLY for July presents quite a varied budget. The opening article, "The German Reichstag," A Study in Comparative Politics, is well worth a careful reading, and brief as it is gives a luminous view of the political situation in Germany. Economic points connected with some Chemical Industries, is contributed by J. Waddell; and an article of an altogether different nature is supplied by W. Conway Cartwright, namely "Personal Reminiscences of Bishop Strachan." Dr. S. W. Dyde discusses Socrates his Person and Word, showing first what testimony we have as to the work of the great Greek thinker, and what view we are justified in forming when this testimony is critically handled. "But all criticism aside, what a superlative pioneer he made, hewing through polite inertia, sceptical jest or desistance, and organised opposition with a dauntlessness which is almost incredible, having no such plain finger-posts as had Plato to guide him, and making his way *Ohne Host, aber ohne Rast* towards the open hand of truth." Dr. J. Watson gives a brief pointed criticism of "The Utilitarians" by Leslie Stephen. The most sensational article of the number is the one on Archibald Lampman by John Marshall. Mr. Marshall thinks we are in danger of overpraising the home product, and of thinking that Canadian literature is first-class. He proceeds to dispel this illusion, and shows that those who idolise Lampman as a poet of the first rank are very much mistaken. Some may think that while in the main correct the critic has ranked Canadian efforts after literature too low.

It is utterly impossible for God to set apart what is not consecrated to him. He exhorts His people to present their bodies a living sacrifice.

## The Inglenook.

### "A Woman of Grace."

BY BEN CRAVEN.

"Aye, dear, I wish to goodness I'd married a woman of grace, that I do, to be sure; and the Lord knows it, too!"

"H'm!" said Aunt Bek between her lips. "To hear you talk such blasphemy 'gainst prayer," went on her husband, "is enough to bring down God's curse on yer—that it is? If y'd been a Rachael, which yer not, and I was a Joseph, even then I'd have to say it, that I would; and I'll say it again, I will, I wish to goodness I'd married a woman of grace."

"If you go on at this rate, Jim, you'll tire yourself and have to stay home till dinner," calmly answered Aunt Bek. "But while you rest yourself, I'll have a turn at talking. It's true enough you're not a Joseph, 'cause you'll remember Joseph served fourteen years for Rachael." The emphasis on the word "served" was very marked and it was noticeable. Jim just then began to stir his coffee very vigorously. "I'm not a bit afraid," Aunt Bek went on, "of God's curse, for He knows I've never blasphemed 'gainst prayer; it 'ud be a funny thing if I did, seeing how I set store by it. But shall I tell you again what it is that riles me, and what it really is you say I blaspheme about?" Here she went and stood by the little round breakfast-table, resting the tips of her forefingers on it and trying to look into her husband's face. "It's laziness—yes, laziness; it's that that riles me. As if God's going to do everything for you simply because you ask Him! I tell you praying won't build a new chapel for ye without working as well. You've got to work hard too, and a lot more just like you has got to work too."

"And don't I work?" snapped Jim.

"Yes, but it wouldn't hurt you to do some more. There's that fowl house tumbled into a regular heap. Why can't yer of nights build it up so that we could keep a nice lot of poultry, and give the profit to the building fund? Then if you'd get up at six, as most men do, you could dig up that plot of ground at the back, and set——"

"Goodness me, Bek, what a tongue you've got! It's a mighty good thing for you I'm a man of grace or there'd be thunder and lightning in this yer house."

"Thunderstorms clear the air," drily remarked Aunt Bek. Here the little shop bell rang and she went away to attend to a customer, and Jim, after swallowing his last drop of coffee and brushing his hair in the scullery, calmly sauntered away to work.

"I've given him a pill to swallow," mused Aunt Bek when she returned, "that I have! 'A woman of grace!' That sounds nice, that it does! Now, if I'm not a woman of grace, I wonder what I am then! And if I'm not a woman of grace, I wonder how I could be! Poor old Jim! If only I could stir him up somehow—put a grain or two of ambition into him—what a man he'd be, to be sure! But there, he was made to go on easy lines, I suppose, and there's no doubt he has got more grace than I have. But his talk about grace has just made me make up my mind: *I'll do it*, that I will. He shall see, if I haven't grace, I've got something else."

Lifting up her skirt an old-fashioned white linen pocket was exposed to view, and from this she drew a thin green book. Resting it on the table, she added up some accounts it contained.

"One hundred and fifty! Yes, that will do it," she said in a little whisper to herself. And then this "graceless" woman knelt down and prayed.

What her prayer was we shall find out afterwards.

When Jim came home at twelve o'clock to dinner Aunt Bek was gone. A neighbour's daughter was in charge of the shop, and on the table, placed on an extra white cloth, was some cold meat, bread, cheese, spring onions, a bunch of wallflowers, and a breakfast cup containing cocoa, ready mixed; and as the kettle by the fire was already boiling, there was evidently no reason why a hungry man should not have a good meal.

"Where's she gone gadding to now?" he asked, but the girl could supply no information.

"Well, these are hard lines, to be sure," he muttered, as he sank into his cushioned chair. "When I married her, if I didn't get grace along with her, I thought I did at least have"—but he couldn't think of a suitable word. "Love," was the word he had intended to say, but the sight of the dainty little table seemed to make that word out of place. He knew very well he had got love in spite of her straight speech.

When the time came to return to work he had still failed to find the right word, but when evening came, he thought he had got it—"dutifulness"—but the sight of a tempting hot supper made that word unsuitable.

"And where do you think you've been all day?" he exclaimed, as he got seated.

"I'm in no doubt about that," she answered.

"Well, may I know?"

"Yes, you may know."

"Well, tell me; don't be exasperating."

"I've been in search of it."

"In search of what?"

"In search of what you said I hadn't got."

"What's that? Don't be so exasperating I tell you!"

"You don't mean to say you've forgotten?"

"Get on with yer! I shall lose my patience directly."

"Well, I'll tell you, if you won't get cross." But before Aunt Bek could get on any further, she had to sit down and laugh.

"Well," said Jim, solemnly, "I did think you had got sense if even you hadn't grace."

"You did—did you? Well, to be sure, how good you are! It was grace I went in search of."

Jim did not answer: he felt he was getting the worst of it, and presently went out to attend a sites committee.

Mrs. Rebecca Byles—or, as she was generally called, having quite a colony of nephews and nieces, Aunt Bek—was, although somewhat uneducated, a splendid business woman, shrewd, far seeing, and with the necessary speculative strain. Four miles from the village where she lived an unusually long tunnel was being bored in connection with a long line of railway. Great gangs of men were about to commence operations at once, and the very day her hus-

band informed her of her "graceless" condition she paid a deposit for the purchase of a strip of meadow land close by these new works. Each week day, for a long time afterwards, she was absent from home for several hours. The girl who had minded the shop on the first occasion proving herself very capable, was engaged permanently, her duties including assistance in housework.

Aunt Bek's capital was entirely what she had saved before her marriage. She had barely sufficient for all her plans, but managed, however, to erect a little wooden shop on the strip of land and stock it with articles the men would be sure to require. Then the difficulty arose as to who could manage the business, but Aunt Bek soon got over that by securing the services of a capable widow who had one big lad able to help in the evenings.

The business was commenced, and each day grew owing to fair prices, civility, and good value. The next step was to erect a big room at the back, where for the payment of one penny a night the men could sit and smoke, read, and purchase a cup of tea or coffee.

The two businesses kept Aunt Bek fairly busy, especially as it took some manoeuvring to keep the second one a secret, and only to be absent when it would not provoke suspicion.

One evening when she was assisting in the new premises, thinking Jim was safely at home learning a new tune on his violin, she suddenly saw him pass the window. Quick as lightning she darted below the counter, which fortunately happened to be a temporary erection, but screened at the side where the customers stood. In walked Jim. Seeing no attendant he knocked on the counter and in came the widow. Catching sight of Aunt Bek under the counter, with finger on lip, while her husband was rapping on the counter above, was too much for the good woman's gravity, and she had to come to a sudden standstill while she regained her composure; something like a laugh, a scream and a cough, blended together, escaping from her lips meanwhile.

"Good evening," said Jim, in his very best manner, never quick to notice anything peculiar. "I've heard say as you have got a niceish room at the back of this place, and we've wondered if you'd let it us to hold a gospel meeting in of a Sunday night for the men as is working here!"

"I can't say; the place isn't mine."

"Oh, I heard it was owned by a woman, so I thought maybe it was yours."

"No, it isn't mine."

"Some rich woman's then maybe, whose started it to do good amongst the men! Well, may God bless her then, for I've heard it's kept many from the drink. What a blessing it is there's women in the world who have grace enough in their hearts to do such things."

The counter fairly trembled, but whether this was through Jim leaning on it, or from some other cause, cannot be determined.

"Well," said Jim, "would you mind asking? Of course we'll pay all expenses and be answerable for anything that might get broken. As for rent, perhaps if she's really a good woman she might do without that."

"She'd not be hard on that point, I'm sure," said the attendant; "I quite think she'll let you have it." Which of course she did, and the first night it was opened Jim asked Aunt Bek to go over with him, but she declined, whereupon he remarked he hoped some day she'd think more of how she might do a little good in the world, and how he was thankful the owner of the shop wasn't

like she was—that there were still a few women in the world, with grace in their hearts, and so on.

Aunt Bek fairly chuckled. "Give my best respects to the owner of that room if you see her," she called out as Jim left.

The business still continued to grow, and a railway station being planted within a quarter of a mile of the little establishment, increased its value considerably. And as the business grew the little village chapel, through the efforts of many a consecrated worker, grew likewise, and in eighteen months was ready for the opening ceremonies. During all this time Jim had never guessed his wife's secret.

On a sunny weekday afternoon the doors of the little sanctuary were thrown open, and a grand London preacher gave the opening sermon. In the evening there was the public meeting at which one of the principal items of interest was the reading over of the list of subscribers. One of the last names to be read was—

"Mrs. Rebecca Byles, fifty pounds."

Everybody stared at everybody else; everybody searched to find where Mrs. Rebecca Byles was sitting, but Aunt Bek had disappeared. There was quite a hum all over the church, and poor Jim felt that every eye was fixed on him as the next best thing to being fixed on Mrs. Rebecca Byles.

As soon as Jim got home, before ever he had finished wiping his feet, he said solemnly, "Rebecca, I do believe I've done you a great wrong. I never believed you would have fetched that amount of money out of the bank to give away."

"And you're quite right—should never have grace enough to do that. Them fifty pounds were never in the bank."

"Then where did you get them, in the name of all that's good?" exclaimed Jim, opening both eyes and mouth.

"Why, you see, it's like this, Jim—I'll tell you all about it if you'll sit down and have your supper—I'm not a woman of grace, you know, but that doesn't say I'm not a woman of gumption."

"No," meekly answered Jim.

"Well," continued Aunt Bek, "you've heard tell of the woman who owns that shop near Baring's tunnel?"

"Yes."

"Well, the fifty pounds came through her. Do you know her name?"

"No."

"I do. It's Mrs. Rebecca Byles, and that fifty pounds is the clear profit she's made, and she'll have another fifty soon to go for an organ."

"Bek!!" There was the sigh of the wind, and the pattering of the rain, and the carol of a spring bird all in that one word.

"And that woman," Aunt Bek continued, trying hard to speak without a sob, "has prayed every day that God would give her success; that she might be kept from doing it for any other motive than for His glory; and that some day she might find grace in —"

"She has! she has!" exclaimed poor, contrite Jim, putting his arms round her and — Aunt Bek just managed to get out the words, "God wants more than one kind of —," but Jim just *wouldn't* let her finish anyhow.

A late innovation in carpet sweepers is one that has a plate glass top, through which the machine at work is easily watched for clogging of the brushes or an overful dust pan.

### Talking Women.

Curiously enough, club women are organizing talking classes. This sounds paradoxical, coming from the expressive sex, but the idea is not as ridiculous as it might seem.

The talking teacher deals particularly with the impromptu speech. There are countless women who "think they think" until they try to think on their feet, and after an unbecoming case of hysterics on the platform in an endeavor to express an elusive thought to a thousand club women calmly stationed behind a thousand critical lorgnettes, many of them despairingly decide they were born to blush unseen.

To begin with, the presiding genius of speaking proclivities is pretty apt to say there is no such thing as an impromptu speech. What appears to be an extemporaneous effort is the result of really serious thought at a previous time. By a course of training, which enables the fair speechifier to concisely classify her ideas, and to overcome that eternal stumbling block, self-consciousness, or "ego-mania," as it is more cleverly called, she may step before a multitude and speak her mind with no uncertain sound. Otherwise she will have to follow the advice of Miss Frances Willard, and "always carry her impromptu in her pocket."

The trouble with many platform paraders is they have positively nothing to say. They are continual reminders of George Eliot's character—"Some folks' tongues are like the clocks as run on strikin', not to tell you the time o' the day, but because there's summat wrong i' their own inside." If a woman is full of her subject, on the other hand, she forgets herself in an earnest effort to pass along a "good thing," and speaks in a manner calculated to call out effusions from the most exacting talking teacher.

After all, Edward Everett Hale laid down a splendid rule for the speech-maker when he said, "Have something to say. Say it. Stop."

—Public Ledger.

### How it Comes.

BY MARGARET E. SANGSTER.

It isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of a heart-ache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent dear,  
Are your haunting ghosts tonight.

The stone you might have lifted  
Out of a brother's way,  
A bit of heartsome counsel  
You were hurried too much to say;  
The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had no time or thought for,  
With troubles enough of your own.

These little acts of kindness,  
So easily out of mind,  
These chances to be angels  
Which even mortals find—  
They come in night and silence,  
Each chill, reproachful wraith,  
When hope is faint and flagging,  
And blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you left undone,  
Which gives you the bitter heart-ache  
At the setting of the sun.

Watercress is accounted an excellent tonic, stomachic and cooling.

### Why Women Don't Get Rich.

Nearly every woman wants to be rich, but she has vague ideas of how she should go about making money. She reads in some newspaper about some woman who has been successful in stock operations, and the first spare cash she gets she invests in stock with some curbstone broker. Ninety-nine times out of every hundred she loses her savings. Then she's discouraged, and believes that it's not possible for women to make money. She resigns herself to keeping house for the rest of her life, and her career as a capitalist is ended.

This woman went about her task in the wrong way, and so does nearly every other woman who starts out to become rich. Those men who say that no woman in ten has the money-making instinct are very nearly always right. Women like to spend money, but they don't know how to make it. If they could become rich in a day, or a month, all would try, but they can never make up their minds to work years to accumulate a fortune, as men do. Women would much rather spend than earn.

And, because women spend so much, they are hardly ever in the field for investing when the chance comes along. No person can invest unless he has the wherewithal. Most great fortunes have been started by men who saved and saved and saved, and finally had a few hundred or a few thousand dollars to invest whenever the opportunity should come. There are many women who earn good salaries, and who might lay by a few hundred dollars a year, if they were so minded. But this is not the way of women. They spend every cent they make, and in most cases have their monthly salary all spent before it's in their hands. As long as women won't save, we're not likely to have many women millionaires in this country.—Mrs. Hetty Green, in Success.

North and West: Prof. Triggs may know something about literature but we would not think of allowing him to compile a hymnal—were he able—nor to select a Sunday school library. Such utterly irrelevant and trifling remarks suggest the unfitnes of the young professor for serious work in his chosen department for they show a bias and prejudice which are unworthy the broad student. A few more such generalizations will give Prof. Triggs all the notoriety he can weather.

Peach ice cream is a delicate kind, and if properly made, will not be in the least insipid. Put one quart of cream on to boil with one pound of sugar. When the sugar is dissolved, add one pint of rich milk, and when cold, freeze. Pare one quart and one pint of large ripe peaches, mash, and stir into the ice cream when nearly frozen. Finish the freezing and pack.

A writer on "Round-Shouldered Boys" says: "I have studied physical culture, and am led to say that instead of trying to keep the shoulders back let the boy throw back his head and breathe from his chest; that is, expand his chest every time he breathes. I have found this to give good, straight shoulders and increase chest expansion. Another good exercise," he says, "is to hold the arms out straight or level with the shoulders, in front. Hold light dumb bells in each hand, and swing them back as far as possible. Keep this up until tired, which will, at the beginning, be very soon."

## Ministers and Churches.

### Our Toronto Letter.

Of course we went to the Exposition. Everybody goes there, and after doing their utmost to take in what is going on on three platforms at once, and keeping the effort up for three hours, come home to virtuously declaim against the iniquity of it all. We feel that way ourselves. Our eyes ached all next day because of the unusual strain, and we felt like speaking out pretty plainly. We have got over it, our eyes are better, and on a calm review we do not see so much to condemn as we thought there was. Some of the performances were silly, but their utter inanity was their only fault. The so-called cowboy performances were in this class. A genuine cowboy wouldn't drink with the class of riders that called themselves by that name at the Exposition, and that is pretty strong dissent on the part of the cowboy.

There is a considerable amount of the shrewdness of their forefathers about the men of this generation in Canada. The fares about Exposition time are low, and while it is rather early for the great committees to meet, some of them make it convenient. So we have had three important committees meeting in Toronto during the past week. Two have been Assembly committees, and a third is an interdenominational body. The last named was the Executive committee of the Ontario Lord's Day Alliance. Its meetings were held in Confederation Life Building on Friday last, the sub-committees having met the day before.

It is worth while noting the increasing importance that attaches to the work of this body. Not long ago most people believed the statement of those who were likely to be affected by the successful work of the Alliance, and thought of the members of the Alliance as a set of harmless fanatics. Somehow one or two men like Dr. Caven had got mixed up with them, but as a class they were not of much account. All that is changed. The Christian people of Ontario and of Canada are beginning to accord to the members of this Alliance the respect and the support to which they have all along been entitled. The work has made a splendid advance during the past year, and already a step has been taken that six months ago would not have been possible. A Dominion Alliance has been formed.

This Dominion Alliance is practically a federation of all the other Alliances, provincial and territorial. But it proposes to be the supreme body. It asks for the right to direct the work of the Secretary, and ought to be allowed to do so. It will of course become responsible for the maintenance of the Field Secretary, and will draw upon the Provincial Alliances for the means to do this. It will take oversight of all the work that is wider than any one of the provinces, and will at once relegate to the respective province whatever work falls within its immediate jurisdiction. The movement is a good one, and will greatly strengthen the work that is being done for the preservation of the Lord's Day.

A second Committee that held meetings here was that of the Assembly Sabbath Schools. It was a wise action taken at the last Assembly when this Committee was reduced to fifteen members. Almost all of these were present at the meeting just held, and the deliberations of the Committee received strength from the knowledge that all but two of those or at most three, who were eligible to discuss the matters presented were present, and their position was definitely known. United action is certainly necessary in this Committee, for the Sabbath School problem is one of the gravest the Church has to face.

The other Committee was that of the Assembly's Committee on Young People's Societies. There was plenty of work for Mr. Gandier and his associates to do, and they did their utmost to accomplish it. A programme of topics was agreed upon, supplementary to those issued by the Endeavor Society, and adopted by almost all Young People's Societies. But the most important part of the work of the Committee was the drafting of a Constitution for what it is proposed to call The Westminster Guild, under which it is hoped all the Societies of young people now in existence in the Presbyterian Church may be collected. This Constitution will be sent down to Presbyteries for consideration, and we shall await its appearance with considerable interest.

A little ripple of good-natured gossip has spread over the city because of the announcement that a certain Methodist Congregation has

decreed, or rather its leaders have decreed that all ladies in its choir shall dress in black. Some radicals say this is an apology for a surpliced choir, and bid us beware of the introduction of the thin end of the wedge. The church authorities are discreetly non-committal, and the authorities of the congregation say it is introduced largely because some in the choir have the means to dress richly, and this causes invidious comparison between the richly dressed member and the shabbily dressed sister with an equally good voice who sits by the side of the finely clothed one. After all our adorning is not that of the outward parts; and a uniform dress on the part of those who lead in the service of praise may be helpful. Only let it take in the millinery too.

### Eastern Ontario.

Rev. Peter Sinclair of Sonya, has been visiting Toronto and Buffalo.

Rev. Thos. Glassford and wife, Sunderland, are visiting friends in British Columbia.

The Sacrament of the Lord's Supper will be administered in Cooke's Church, Pefferlaw, next Sabbath.

Rev. D. M. Martin, of Cannington, has been assisting at the opening of the new church at Sebright.

During a recent thunderstorm the Woodville church was struck by lightning, one chimney being badly shattered.

Prof. B. J. Kenyon has entered upon his duties as organist and choir leader in the first Presbyterian Church, Brockville.

At St. John's Church, Brockville, on Sabbath evening Rev. W. A. MacLean of Oak Lake, Manitoba, conducted the service.

Rev. W. McDonald, M. A., conducted pre-communion services in St. Andrew's church, Arnprior, a week ago Friday evening.

Knox Church, Vankleek Hill, has called Rev. T. G. Thompson, formerly of Locke St. Church, Hamilton. Salary \$1,200 and a manse.

Rev. Mr. Duncan, of Woodville, has resumed work after his holidays. Mrs. Duncan, friends will be glad to know, has greatly benefited by her stay in Muskoka.

The congregation of Merrickville has extended a call to Rev. A. J. McMillan, of Springville. The decision of the Jasper congregation is now awaited before taking action.

Rev. R. J. Hutcheon, M. A., Almonte, preached anniversary sermons last Sunday week in Clayton. Rev. J. R. Conn, M. A., occupied the pulpit of St. Andrew's church at both services.

Rev. J. A. Brown, of Agincourt, conducted the services morning and evening in the Woodville church. The Express says: This was his first appearance here and we hope it won't be his last.

Rev. A. C. Wishart, of Beaverton, has been visiting the Pan-American, and holidaying at his old home at Drumhill. Last Sabbath he preached at Bellwood and Mimosa for Rev. Mr. McIntosh.

Last Sabbath morning at Stone's Corners, and at Fairfield in the afternoon, Rev. R. Laird, dispensed communion in the Presbyterian churches. In the afternoon at North Augusta, Rev. D. Strachan, of Brockville, conducted the communion service.

The Rev. J. Goforth, returned missionary from China, occupied the pulpit of St. John's Church, Cornwall, last Sunday morning, and of Knox Church in the evening. The Rev. gentleman gave an account of the Boxer Rebellion and of his own escape after he had been cut down by their swords.

Rev. Mr. McLean, of Kirkhill, Glengarry, has been addressing the members of the W. F. M. S. of St. John's church, Almonte, and the congregation generally in the basement of the church. The chair was occupied by the pastor of the church, Rev. G. C. McLean. A collection was taken in aid of the funds of the society.

Last Sunday the sacrament of the Lord's Supper was dispensed in St. John's church, Almonte. The pre-communion sermon was preached on Friday night by Rev. Mr. Woodside, of Carleton Place, who delivered a very appropriate discourse. There were six additions to the communion roll—three by certificate from other churches and three by profession of faith. The pastor, Rev. G. C. McLean, was assisted in the Sunday services by his cousin Rev. Mr. McLean of Kirkhill, who preached morning and evening,

Rev. J. R. Conn, M. A., Presbyterian minister of Blakeney, becoming tired of single blessedness, has taken to himself a helpmate in the person of an estimable young lady of Carleton Place, Miss Edna Williams. Mr. and Mrs. Conn have the best wishes of a large circle of friends and acquaintances for their future happiness.

Rev. Dr. Moore, pastor of the Bank street Presbyterian church and ex-moderator of the General Assembly, dedicated the new Presbyterian church, at Lowry's near Carp, last Sabbath. There were large congregations at the services and Dr. Moore was listened to with pleasure and profit. The new church is a neat structure, brick veneered, and is a credit to the community. Rev. Donald McGillivray, of Carp, is pastor of the church which includes a large number of young people in its membership.

In accordance with a resolution passed at a recent meeting of Lanark and Renfrew Presbyteries, Rev. A. A. Scott and Messrs. N. M. Riddell and W. J. Patterson visited Lanark on 20th ult., and formerly organized the Lanark Presbyterian mission. The gentlemen named composed an interim session and met in the town hall at eleven o'clock, those desirous of withdrawing from St. Andrew's church membership. Thirty-six verbal applications were received and six in writing, including certificates of standing from others than members of St. Andrew's church. The interim session adjourned at noon to present applications to the moderator of session of St. Andrew's, and resumed in the town hall at 1.30 p.m. where the prospective congregation had assembled. After establishing a communion roll the following names were put in nomination for office of elder: Peter Duncan, John Gemmill, Daniel May and John McLean. A satisfactory conference was next held with the elders elect and notice of intention to ordain served on the congregation. The moderator then received nominations for a board of managers and the following gentlemen were duly elected: Messrs. James McLaughlin, W. C. Caldwell, James McFarlane and John McLean. Mr. Robert Beatty was made chairman of the board of managers. Then followed the ordination of elders. After the congregation had been addressed by the moderator, Rev. A. A. Scott, he declared it duly organized. At a subsequent meeting of the new session, Mr. John McLean was appointed representative elder to attend the next meeting of Presbytery.

### Montreal.

Rev. J. Myles Crombie, M. A., has been conducting Divine Service at Lakeside and Cote des Neiges.

Rev. A. Wynne Thomas, who has been filling the pulpit at St. Andrew's Presbyterian Church, Westmount, during the last month, took the services at St. Matthew's Church, last Sabbath.

Mr. J. C. Holden and Miss Holden are in Toronto on their way home from Buffalo, and are the guests of Rev. Dr. Gregg, Washington ave. They have driven the whole distance from Montreal to Buffalo in easy stages with two horses.

At the annual meeting of St. Matthew's Y. P. S. C. E., the reports presented indicated growth and prosperity; and the following were elected office-bearers for the ensuing year: President, A. Thompson; Vice-Pres., Miss Stalker; Rec. Sec., H. Lewis; Treasurer, C. McBride. Miss Fish is Convener of Committee on Chinese Work.

Rev. F. S. Webster, Church of England; the Rev. John Marsh, Wesleyan, and the Rev. W. D. Moffat, Presbyterian, representing the Keswick Convention for the deepening of spiritual life, will address a series of meetings in Montreal on October 6th to 11th. It is expected that a large number of Christian workers will be in attendance. The Rev. G. Osborne Troop, rector of St. Martin's church, attended the convention in Keswick, this summer, and describes it as a "wonderful experience." He is the chairman of the Montreal committee in charge of the meetings. It is expected the deputation will address meetings in Ottawa, Toronto, Guelph and possibly in other places before returning home again.

Mr. Harry Hamilton, of Mimico, who is preparing for his final examination at Toronto Conservatory, gave great satisfaction as substitute organist at Bloor Street and College Street Presbyterian Churches, Toronto, during the past two months.

## Western Ontario.

Rev. Mr. Bell, of Port Elgin, has been preaching at Milverton.

The managers of the Bayfield congregation have decided to proceed with necessary repairs to the Church at once.

Rev. Dr. D. L. McCrae, of Westminster, has just returned from Toronto and Montreal, and occupied his own pulpit last Sunday.

At Galt Rev. Dr. Dickson has resumed his work at Central Church after a brief holiday; and Rev. E. A. Wicher, B. D., of Clude, has been preaching in Knox.

Rev. Mr. Henderson, of Hensall, preached at Brucefield, on Sabbath, Mr. Sowers being at Blake, conducting anniversary services in the Presbyterian church there.

The Rev. N. Lindsay, B. A., of Dresden, occupied the pulpit of the First Presbyterian church Chatham, both morning and evening Sunday last. Both sermons were very much appreciated by the large congregations present.

Mr. Bruce Carey, who has been suffering with a throat trouble and left in July for a two month's vacation to the Northwest, has found it necessary to tender his resignation, as choir leader of Erskine Church, Hamilton.

A most enjoyable and successful garden party was that held by Eadie's church congregation, Turnberry, on the grounds of Mrs. Eadie, on Wednesday evening of last week. Over seventy-five dollars was realized. Speeches were delivered by the pastor, Rev. W. J. West, M. A., and others.

A fairly attended meeting of the Stratford Presbytery was held Tuesday at Rev. Dr. Hamilton's Church, Matherwell. The principal business was the designation of Rev. Mr. Russell as missionary to India. So large was the congregation that extra seats had to be put in the church, which was crowded to the doors.

Rev. Mr. Gray, of Toronto, who has supplied the Wroxeter pulpit during the absence of Mr. Anderson, the regular pastor, returned to his home on Monday last. He is a preacher of the old school, remarks the Seatorth Expositor, but his discourses are more profitable than many of the nice little sermons of the so-called up-to-date ministers of to-day.

Dr. Hamilton, moderator of the Stratford Presbytery, has resigned. For the last 40 years Dr. Hamilton has faithfully ministered to the Avonbank and Matherwell congregations, only resigning now because of old age and infirmity. His resignation has been accepted and the congregation was cited to appear at the next Presbytery meeting.

Special anniversary services were held in Boston Church, Manswood, last Sunday, when Rev. Duncan D. McLeod, D. D., of St. Andrew's Church, Barrie, preached morning and evening. On Monday, a tea meeting was held when a lecture by James L. Hughes on "Dickens: His Schools and School-Masters," was greatly enjoyed by all who were present.

At the meeting of the Guelph Ministerial Association on Friday it was agreed that the association express their deep abhorrence of the attempt that has been made upon the life of the President of the United States—their prayer that no fatal results may follow, and their sympathy with the family in the sorrow and anxiety caused by the deplorable event. Special prayer was offered for his recovery, Dr. Wardrope leading.

The Harvest Home Festival, under the auspices of the Ospringe Presbyterian church, which was held on the evening of Thursday the 29th ult., at the residence of Mr. John Sunter, townline, Erin and Ermosa, passed off most pleasantly and acceptably to the very large company which assembled there on the occasion. The chair was filled by Rev. R. Fowle, pastor, and music and speeches made up an interesting programme. The proceeds amounted to between \$750 and \$800, which after paying expenses, left a handsome sum to be appropriated towards the building fund.

Miss M. G. Mitchell, of Toronto, has written to her father, Rev. J. W. Mitchell, of Blackheath, from the Yukon, giving particulars of her providential failure to sail on the Islander on the voyage which proved so disastrous. Although her berth was taken in the ill-fated steamer she was persuaded by Rev. Mr. Pringle to prolong her stay for two weeks. Full of tragic significance, says the Galt Reformer, is the fact that an old lady who Miss Mitchell had undertaken to see to on the voyage to Vancouver, was among those who were drowned.

The Fergus Correspondent of the Guelph Mercury writes: We are having a terrible epidemic of matrimony. Last week Miss Alexander was quietly married to Rev. Mr. McConnell, Presbyterian minister at Creemore. We will miss the bride. She was a bright young lady. We congratulate the groom and extend our best wishes to Mr. and Mrs. McConnell.

The Harvest Home and fifth anniversary services in connection with the ordination and induction, of Rev. H. A. Macpherson, as pastor of Knox Church, Acton, took place last Sunday and Monday. Mr. Macpherson preached special anniversary sermons Sunday; and on Monday evening after tea Rev. R. W. Dickie, B. A., of Orangeville, delivered his lecture on "The Reign of the Common People."

## Ottawa.

Next meeting of Ottawa Presbytery will be held on 5th November.

Rev. T. A. Saddler, of Russell, has been elected moderator of Ottawa Presbytery.

Rev. Norman McLeod has returned from a brief holiday trip, and occupied his own pulpit on Sabbath.

Rev. J. S. Lochead, of North Gower preached in Erskine church last Sabbath, Rev. Mr. Mitchell conducting anniversary services in North Gower.

The first meeting since June of the Home Missionary society of St. Andrew's church took place last week. An encouraging letter was read from the church's missionary at Swan River, Mrs. W. G. Perley presided.

Rev. Donald McIntosh, of the United Free church, Rogart, Scotland, occupied the pulpit in Knox Presbyterian church, last Sabbath evening. Rev. D. M. Ramsay preached in the morning on The Fullness of the Spirit.

At the meeting of the Woman's Foreign Missionary society of the Glebe church, Mrs. George Hay, president of the Ottawa Presbyterian, gave an excellent address on Some Helps in the Missionary Work. Those present thoroughly enjoyed her address. There was a good attendance. Mrs. (Rev.) Milne presided.

Rev. Dr. Herridge officiated in St. Andrew's last Sunday after a two month's visit to Great Britain. He referred to the attempt on the life of President McKinley; offered prayer for his recovery; and made mention of the loss sustained by the congregation in the recent death of Mr. Wm. Hamilton, so long an elder of the church.

At the meeting of Ottawa Presbytery touching references were made respecting the numerous deaths of members of the presbytery and resolutions of condolence were passed to the families of deceased Ellers, Hardie, of Bank street church; Hamilton of St. Andrew's, and Jas. McFarlane, of Campbell's Bay, and to that of Rev. Jas. Bennett, of L'Original.

The pulpit of St. Andrew's Church, L'Original, of which the late Rev. J. Bennett was pastor, has been declared vacant, with Rev. Mr. Patterson, of Buckingham, Que., as interim moderator. Judge O'Brien and Mr. W. S. Hall, representing the congregation, asked Presbytery for supply until they were ready to call. Rev. George Crombie will supply for November and December.

The various W. F. M. S. are again in active working order after the holiday season. The Stewart Auxiliary had a meeting last week with Miss Stewart presiding in the absence of the President, Miss MacLean. Mrs. Ardley assisted in the devotional exercises. Arrangements were made to send a bale to one of the Northwest missions about the end of the month. Plans for the fall and winter work were discussed.

Last Tuesday evening a conference of Sabbath school workers was held by Ottawa Presbytery in the Bank street Sunday School hall, presided over by the moderator, Rev. Mr. Saddler. Mr. James Gibson delivered an interesting address on "The work of the superintendent." Mr. Ramsay, Mr. Patterson and others took part in the discussion. "How can the Sunday school be made productive of the best spiritual results," was the subject of Rev. Wm. Patterson's spirited address. Rev. John McNichol spoke on "The model Sunday school." The relation of the pastor to the Sunday school, was the subject of Mr. J. B. Halkett's paper. The addresses were all replete with valuable advice and information, and the speakers received the hearty appreciation of their audience. The attendance was not particularly good.

In the belief that Aylmer Church is not strong enough to support a minister, Rev. J. McNichol has tendered his resignation, preferring that the congregation be united with Hull making one strong charge. The presbytery requested Mr. McNichol to permit his resignation to be laid on the table pending the consideration of the whole matter by the augmentation committee. This was agreed to by Mr. McNichol.

At the Ottawa Presbytery Rev. Dr. Armstrong submitted the report on Home missions, and the claims of the various missions for the half year were passed. Rev. W. Patterson presented a report on French Evangelization, in which he stated that he, in company with the general superintendent of missions, Rev. S. J. Taylor, of Montreal, had visited the various mission centres and had found the work to be in a progressive condition and satisfactory in every way.

## Quebec.

Rev. E. A. MacKenzie, of St. Matthew's church, Montreal, while considerably improved in health, is not yet quite strong enough to undertake his usual work, so he has been granted another month's leave of absence.

It is announced that Rev. J. L. Campbell, M. A., late of Chicoutimi, has accepted an appointment in Smith's College, Northampton, Mass., at a salary of \$1,500 per annum. Mr. Campbell will be missed by the Canadian Church; but he is sure to do good work wherever his lot is cast.

A correspondent of the Quebec Chronicle says: Rev. George Cuthbertson, who for the past six weeks has taken the place of Rev. J. L. Campbell, has left on the R. O. steamer for his home in Toronto. During his stay at Chicoutimi he has, by his able ministrations and kindly disposition, endeared himself to every member of the congregation, which was shown by the large numbers who were present on every occasion when he was to be heard. Mr. Cuthbertson's manner of preaching was of such a nature that everyone had to listen attentively from the first word until the termination, and every word he uttered was understood alike by young and old. The expressions of regret at his departure were sincere and in abundance, as each individual connected with the mission feels that a true friend has gone away.

## Winnipeg and West.

Rev. Principal Salmund, D. D., preached to large congregations in Knox and St. Andrew's Church, last Sabbath.

The missing wife of Rev. Mr. McPhail has been found by a search party near Yorkton, having been lost a day and two nights.

Rev. J. W. Stephens, of Knox College, who has accepted the position of Assistant Pastor of St. Andrew's Church, has been warmly welcomed by the congregation.

In the absence of Rev. Dr. Wilson of Augustine church, Fort Rouge, on his vacation, Rev. J. K. Clark, of Cowan avenue church, Toronto, will conduct the services.

Miss Margaret King, who is en route to her missionary field in China, has been for a few days the guest of the Rev. C. W. Gordon. Miss King is the niece of the late Principal King, of Manitoba College. On Thursday evening last she gave a very interesting address in St. Stephen's Church, on her experiences as a missionary in China.

The anniversary harvest home services in the Plum Creek church last Sunday were attended by large sized congregations, who enjoyed the discourses delivered by Rev. Mr. Ross, of Rutherford. Despite the threatening weather in some quarters in the afternoon there was a good turnout on Monday evening. A pleasing musical and literary programme, well carried out, contributed to an enjoyable evening.

A recent distinguished arrival in Winnipeg, was Rev. S. D. F. Salmund, D. D., principal of the United Free church college, Aberdeen, Scotland, who is a guest of Rev. Dr. Patrick. He is accompanied by Mrs. Salmund and will be in Winnipeg for some days, during which he will deliver several addresses in Manitoba college. Dr. Salmund arrived in Boston by the Dominion liner Commonwealth, and after a few days spent in the White Mountains, came on to Quebec and Montreal. This is his second visit to Canada, but his first to the west; and before returning this trip he will visit Vancouver and Victoria.

## World of Missions.

### The Spirit of Missions.

In reference to the great International Missionary Conference, Dr. Pierson said—"There is one outcome for which we look with greater confidence and hopefulness than for all other results combined. *What the Church just needs above all else is a baptism of prayer.* If that Conference in London shall not issue in a new baptism of prayer, the highest result will not be attained. Let the whole Christian Church unite in one mighty and moving entreaty that in these latter days it may come to pass that God shall pour out His Spirit upon all flesh, and Joel's prophecy shall at last receive its grandly complete fulfilment."

Referring to the same Conference, Dr. Andrew Murray uses these weighty words—"The great International Missionary Conference has just been held, followed by what has been called a Missioners' Crusade in Scotland. I have joined with many in the prayer to our Lord for His presence in the meeting, in thanking Him for success vouchsafed, in praising Him for the results. And yet I feel as if there is one remark I cannot withhold. I noticed with great interest a paper, issued before the meeting, in "The Christian," by Dr. A. Pierson, pointing out what might be hoped for from such a gathering and concluding with the remark that unless it issued in a great baptism of prayer it might still be a comparative failure. What I have felt in regard to some other large gatherings of God's servants in the holy ministry impressed me here too, that there was too little time given to the united confession of our need of, our expectation of, our faith in, the power of the Holy Ghost. We all admit that what the steam is to the engine that draws the train, what the fire is to the cannon with the powder and ball, the Holy Spirit is to the work of the church and of Missions. And why should not, at such gatherings for eight or ten days, the very best of the days be set apart for persevering united supplication for the mighty indwelling and working of the Holy Spirit in God's servants, present or represented at such a gathering, for His mighty power in the Assembly, and for the deepening throughout the Church of the conviction that both for life and work the one thing needful is Christ's indwelling presence revealed by the Holy Spirit. Instead of the meetings for prayer being the smallest, should they not be the largest and most important? It was ten days of continuing with one accord in prayer and supplication at the footstool of the exalted Lord that prepared that feeble company of disciples for the struggle in which they defied the power of Jerusalem and Rome, and conquered. Oh, we need above everything to help each other to continue in prayer that we may be mightily strengthened by God's Spirit."

I feel confident that if at such gatherings we could be brought to make waiting upon God our first work, there would not only be a living testimony of unspeakable value to the blessed truth that it is by the Holy Ghost filling each individual believer that our blessed Lord is waiting to bless the world. In reading the stirring reports of the Missionary Crusade in Scotland, the same thought presented itself in a different shape. When one or more men, full of a holy enthusiasm for missions, address large audiences, they may succeed in imparting somewhat of their fire to their hearers, the Spirit in them touches deeply those who

come under their influence. And yet the permanent result is often very small, and the process has to be continually repeated. As Dr. Pierson says—"Dependence is frequently placed upon mere organization. A transient enthusiasm is awakened that passes quickly away." What the Church needs, what our Lord asks and longs to give, is something more. It is not enough that Christians, living a feeble, sickly, Christian life, should from time to time be stirred. If the interest of the individual believer in missions is to be well pleasing to the Master, and a real spiritual force in the world, it must come not from continual appeals from continual appeals from without, but as the spontaneous outflow of a heart in which the Spirit of Jesus is dwelling. Every branch of the vine must bear its fruit from the direct inflow of the life-giving sap—the Holy Spirit. If the confessions that have been made in these past years of terrible shortcomings and unfaithfulness, while we have only been playing at missions, are to mean anything, we must all labour for the restoration of the half-forgotten truth, that every believer is expected to be full of the Holy Ghost. All the Church's appeals for support and prayer must be accompanied by the teaching in the power of the Spirit dwells and rules, sacrifice for Christ and entire personal devotion to His interests is nothing but the natural outcome of a healthy Christian life. Christ did not call His Church to be His witness to the whole earth without first promising the power of the Spirit coming on her. In the ordinary ministry of the Word, every individual believer must be educated into the full consciousness that to be filled with the Holy Ghost is an absolute necessity for a life truly fruitful and well pleasing to God. May every appeal for missions, every effort, in presence of the hundreds of millions whom we have been leaving to perish, to bring the Church to a sense of her guilt, and a surrender to her glorious calling may all speaking and writing and praying, may all our conferences and Church councils, lead the deepening of the conviction—the Holy Spirit is the Church's power for all her work and her missions, and that power will only act mightily as the number increases of individual believers who give themselves to be possessed, to be led, to be used by the Spirit of Christ.

People who have weak hearts should always have their principal meal in the middle of the day, and with as little water as possible.

Strong spirits of ammonia applied to the wounds of snake bites of rabid animals is better than any caustic. It neutralizes the virus.

Grape Juice.—Heat ripe grapes over a slow fire until the juice flows readily. Just before they reach the boiling point remove them from the fire and crush, squeeze and strain them. Add to the juice one pound of sugar to every quart. Return the mixture to the stove and bring gently to a boil. Remove, bottle at once and seal.

Orangeade.—Squeeze the juice from eight large, tart oranges, two large lemons and one small pineapple. Add to the fruit juices two quarts of water, and sweeten to taste. The best way to extract the juice from the pineapple is to peel and shred it, cover it with sugar and let it stand for several hours. Then drain off the juice, rinse the fruit with a part of the water, in order that no flavor be wasted, and put the pulp through a fruit press to save what remains.

### INFANT MORTALITY.

#### Many Deaths Largely Due to Ignorance on the Part of Mothers.

The disorders of children seem to the rugged and hearty grown persons to be simple and not particularly dangerous.

This point of view on the part of parents has been the cause of the loss of thousands of baby lives.

You will always find that the mothers who are successful in bringing up families of hearty, happy children with scarcely a day's sickness, are always those who are careful to note the slightest evidence of illness and to check the difficulty at once.

They do not belong to the class of mothers that stupefy their children with sleeping draughts and similar medicines containing opiates.

They stick to the purely vegetable, healthful medicines which cure infantile disorders quickly, and of these Baby's Own Tablets are the best of all.

For colic, simple fevers, croup, constipation, diarrhoea, irritation when teething, indigestion and sleeplessness, these tablets are a quick, effective, never-failing cure. Dissolved in water the smallest baby will take them without the slightest objection. Do not trifle with medicines concerning which you know nothing, when here is a time tried remedy which is used constantly and with the best results in thousands of homes.

Mrs. H. H. Fox, Orange Ridge, Man., says: "I have found Baby's Own Tablets a perfect medicine for children of all ages, and would not be without them in the house. They are truly a baby comfort and mother's friend." Baby's Own Tablets can be found at drug stores, or will be sent prepaid upon receipt of price, 25 cents, by addressing the Dr. Williams Medicine Co. Dept. T. Brockville, Ont.

### HOUSEHOLD HINTS.

Cocaine poisoning is antidoted well by strong coffee.

A typhoid fever patient will do well upon a diet of rice water.

A baby may be filled up to the neck with milk and still be hungry.

In prescribing infant foods it is worth remembering that rice is an astringent and farina a laxative.

When chilly from exposure breathe deeply and rapidly, and the increase in bodily warmth will be surprising.

Crude petroleum poured upon a burned surface and covered loosely with cotton will subdue the pain almost at once.

Potassium permanganate is an efficient antidote if taken while morphine is still in the stomach. Grain for grain, it will completely decompose morphine.

Carbolic acid poisoning can be quickly cured by giving cider vinegar diluted with equal parts of water in half a tumblerful doses every five or ten minutes for a few times.

Vomiting after the administration of chloroform may frequently be prevented by replacing the inhaler with a linen cloth steeped in vinegar, allowing it to remain over the face for some time.

Convulsions may be frequently cut short like magic by turning the patient on his left side. The nausea as an after effect of chloroform or ether; narcosis may be generally controlled in the same manner.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Red Deer, 3 Sept., 3 p.m.  
Kamloops, Enderby, 14th Sept., 10 a.m.  
Kootenay, Cranbrook, B.C., 27 Aug.  
Westminster St. Andrew's, Westminster, Feb. 26.  
Victoria, Victoria, 3 Sept., 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon, 5th March.  
Superior, Keewatin, 10 Sept., 10 a.m. March, 1901.  
Winnipeg, Man. Coll., 6-10 Rock Lake, Maniton, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 p.m.  
Minnesota, Sisseton, 5th March, 5, 1901.  
Melita, Carleton, 12 March.  
Regina, Regina, 3rd Sept.

**SYNOD OF HAMILTON AND LONDON.**

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

**SYNOD OF TORONTO AND KING TON.**

Kingston, Chalmers, Kingston, March 12, 8 p.m.  
Peterboro, Port Hope, 12th March, 1:30 p.m.  
Whitby, Whitby, 10th April.  
Lindsay, Cannington, Sept. 17, 11 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Orangeville, Tuesday in May prior to the week of synod meeting.  
Barrie, Midland, 17 Sept., 3 p.m.  
Owen Sound, Owen Sound, 3 Sept. 10 am 9th, 10 a.m.  
Algoma, Little Current, 2 Oct.  
North Bay, Hantsville, March 12.  
Sauguen, Knox, Harrison, March 12, 10 a.m.  
Guelph.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, Sept. 10, at 8 p.m.  
Montreal, Montreal, Knox, 17 Sept., 9:30 a.m.  
Glengarry, Lancaster, Sept. 9.  
Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10 a.m.  
Brossville, Cardinal, 2nd Tuesday July 30th.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 20th, 10 a.m.  
Inverness, Whyconough, Mar. 19, 1901, 11 a.m.  
P. E. I., Charlottetown, 5th Feb.  
Pictou.  
Wallace, Oxford, 6th May, 7:30 p.m.  
Truro, Truro, 19th March.  
Halifax, Chalmers Hall, Halifax, 28th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John's, St. John, St. A.  
Miramichi, Chatham, 2; March, 10 a.m.

**RICE LEWIS & SON.**  
(LIMITED.)

**BRASS & IRON BEDSTEADS**

Tiles, Grates, Hearths, Mantles

**RICE LEWIS & SON**  
LIMITED

TORONTO,

**ATTENTION!**

—DEALERS IN—  
**PHOTO GOODS**

do you handle **CYKO PAPER**, if not write for **Special Discounts** for the New Century to

**S. VISE,**  
QUEEN ST. TORONTO

**The Merchant's Bank of Halifax**

After January 1st, 1901.

**The Royal Bank of Canada.**

Incorporated 1869.

**HEAD OFFICE, HALIFAX, N.S.**

President: Thomas E. Kemp, Esq.  
General Manager: Edouard L. Pease,  
(Office of General Mgr., Montreal, Q.)

Capital Authorized - \$3,000,000.00  
Capital Paid up - - - 2,000,000.00  
Reserve Fund - - - 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Columbia, and in Montreal, New York, and Havana, Cuba.

Highest rate of Interest paid on Deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER, Manager.  
**OTTAWA BRANCH,**  
Cor. Sparks and Elgin Streets.

"My Valet"  
We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with stock goods.  
12, Bank St. Ottawa  
R.N. 14 up. Phone

**Inebriates and Insane**

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic addiction and Mental Alienation.** Send for pamphlet containing full information to

**STEPHEN LETT, M.D.**  
GUELPH, CANADA  
N.B. Correspondence confidential.

42 Sparks St., - OTTAWA

**J. R. Cairle & Wilson STAINED GLASS WORKS,**

**BELFAST, IRELAND.**

**MEMORIAL WINDOWS A SPECIALTY. . . .**

**Profitable Business Talks.**  
These are the days of advertising. It is more essential than capital, yet capital can be accumulated or diminished in advertising according as it is wisely or wastefully done. I have added years of experience to years of study in writing an placing advertisements for many of the most successful Canadian firms. I should have pleasure in explaining my methods and terms to you, either by letter or personally.  
**NORLAUGHER,**  
Writer of Advertising.  
91-2 Adelaide St. E. office P. Toronto

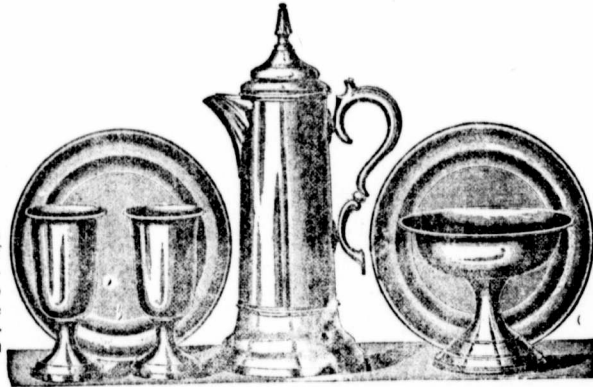
**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

**Communion Set and Baptismal Bowl**

**FREE --**  
For a Few Hours' Work

**FREE --**  
For a Few Hours' Work



The accompanying cut is a reduced representation of the Communion Set, selected by us with great care, to offer as a premium for the getting up of a club in connection with **The Dominion Presbyterian.**

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silverware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

Look at These Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of sixty (60) new yearly subscriptions ONE DOLLAR each club rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$11.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$10.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor. Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN**  
OTTAWA ONT.

**Ottawa Northern & Western RAILWAY CO.**

(Ottawa and Gattineau Railway)  
 Summer Time Card, taking effect Monday, May 25th, 1908. Trains will leave Central Station as follows:  
 a Train No. 1 leaves Ottawa... 5:00 p.m.  
 b Train No. 2 arrives Ottawa... 8:45 a.m.  
 c Train No. 3 leaves Ottawa... 8:00 a.m.  
 d Train No. 4 arrives Ottawa... 6:15 p.m.  
 e Train No. 5 leaves Ottawa... 1:30 p.m.  
 f Train No. 6 arrives Ottawa... 5:10 p.m.  
 g Train No. 7 leaves Ottawa... 9:30 a.m.  
 h Train No. 8 arrives Ottawa... 7:45 p.m.  
 i Daily except Sunday.  
 j Daily except Saturday and Sunday.  
 k Saturday only. l Sunday only.  
**P. W. RESSEMAN,**  
 General Superintendent

**PAGE & CO.**

347 Wellington St., Ottawa  
**Choice Family Groceries**  
 RING UP PHONE 1472

**The New Capital Ice Co.**

**COUPON SYSTEM**  
**PURE ICE**  
 From above Chaudiere Falls  
**Office: Cor Bank & Wellington St.**  
**OTTAWA, ONT.**  
 Phone 860.

**Up With the Times**

Progressive cheese and butter-makers use,  
**WINDSOR SALT**  
 because they know it produces a better article, which brings the highest prices.  
**THE WINDSOR SALT CO.**  
 LIMITED  
**WINDSOR ONT.**

ESTABLISHED 1873  
**CONSIGN YOUR**  
**Dressed Hogs**  
**Dressed Poultry**  
**Butter to**  
**D. GUNN, BROS & CO.**  
 Pork Packers and Commis. Merchants  
**67-85 Front St., East**  
**TORONTO**

**The City Ice Company,**  
 LIMITED  
**26 Victoria Square**  
**Montreal**  
**R. A. BECKETT - Man.**  
 Pure Ice—Prompt delivery.

**John Hillock & Co.**  
 Manufacturers of the  
**Arctic Refrigerator**  
**165 Queen St. East**  
**Tel. 478 TORONTO**

**Top Coat**

A Special Grey Cheviot Spring Coat for  
**\$15.00**  
 to early buyers.  
 New Scotch Suitings  
**\$18.00**  
 All the latest patterns.  
**FOLLETT'S 181 YONGE ST. TORONTO**  
 We are agents for Good Form Closet Sets



**SEALED TENDERS**, addressed to the undersigned, and endorsed, "Tender for Bayfield Pier," will be received at this office until Friday, 27th September, inclusively, for the construction of an extension to the south pier at Bayfield, Huron County, Province of Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Esq., Engineer in charge, Harbor and River Works for Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Bayfield, and at the Department of Public Works, Ottawa.  
 Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for two hundred dollars (\$200) must accompany each tender. The cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.  
 The Department does not bind itself to accept the lowest or any tender.  
 By Order,  
**FRED GELINAS,**  
 Secretary.  
 Department of Public Works,  
 Ottawa, Sept. 7th, 1908.  
 Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

**DON'T NEGLECT**  
 To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits...  
**W. H. HAW, Principal.**

**Canvassers Wanted!**

**THE DOMINION PRESBYTERIAN**  
 Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.  
**C. Blackett Robinson, Manager.**  
 APPLY P. O. Drawer 1070,  
**OTTAWA, ONT.**

**THE PROVINCIAL BUILDING & LOAN ASSOCIATION.**  
 HEAD OFFICE, - TEMPLE BUILDING, TORONTO.  
 INCORPORATED 1891.  
 SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.  
 Thos. Crawford, M.P.P. (President). Ald. John Dunn (Vice President)  
 Rev. W. Galbraith, E. C. Davis, J. S. Deacon.  
**DEBENTURES:**  
 By-law passed at Annual Meeting of Shareholders, March 14th, 1909:  
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per centum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."  
 In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.  
 Full particulars from **E. C. DAVIE, Managing Director,**  
**TEMPLE BUILDING, TORONTO May 31st, 1909.**

**CANADA ATLANTIC RY.**

**8 Trains daily between 8 MONTREAL & OTTAWA 8**  
 On and after Oct. 14th and until further advised train service will be as follows:  
 Trains leave Ottawa Central Depot daily except Sunday.  
**6.10 a.m.** Local, stops at all stations.  
**9.00 a.m.** Limited, stops Coteau Jct. only, arrives Montreal 11:30.  
**8.00 a.m.** Local, Sundays only, stops at all stations.  
**4.20 p.m.** Limited, stops Glen Robertson, Coteau Jc. only, arrives Montreal 6:40 p.m.  
**4.20 p.m.** New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.  
**6.40 p.m.** Local, stops at all stations.  
**TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.**  
**11.10 a.m.** Montreal and local stations, New York, Boston and New England.  
**12.15 p.m.** Limited, Montreal and points east.  
**6.35 p.m.** Limited, Montreal and stations east.  
**9.05 p.m.** Local, daily including Sunday Montreal and local stations.  
 Middle and Western Divisions: Arrive, Kenfrow, Keanville, Pembroke, Madawaska and Parry Sound.  
**TRAINS LEAVE OTTAWA, CENTRAL DEPOT:**  
**1.15 a.m.** Pembroke, Parry Sound, and all intermediate stations.  
**8.00 p.m.** Mixed for Madawaska.  
**4.40 p.m.** Pembroke and Madawaska.  
 Trains arrive Ottawa, Central Depot: **11.10 a.m., 5.55 p.m. and 2.50 p.m.** (Mixed).  
**OTTAWA TICKET OFFICES:**  
**Central Depot Russell House Block.**

**Ottawa and New York Railway.**

**NEW ROUTE NOW OPEN.**  
**TRAINS LEAVE OTTAWA CENTRAL STATION.**  
**7.40 A.M.** Express—Stops at intermediate stations. Arrives Cornwall 9:24, Tupper Lake 12:20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.  
**5.30 P.M.** Express—Stops at intermediate stations. Arrives Cornwall 7:13, Tupper Lake 10:15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.  
 Trains arrive at Central Station daily at 10:00 a.m. and 7:00 p.m.  
 Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m.  
 Office, 39 Sparks St. Tel. 18 or 11.80.

**CANADIAN PACIFIC.**

**From Ottawa.**  
 Leave Central Station 8.35 a.m. Express stops at all stations west of Caledonia Springs.  
 Leave Union Station: Express 11.15 a.m. Local 8.40 a.m., Express 12.33 p.m., Local 6.20 p.m.  
**Arrive Montreal.**  
 Windsor St. Station 8 a.m., 11.20 a.m. 8.10 p.m.  
 Place Viger Station 12.55 p.m., 10.30 p.m.  
 All express trains arrive at Windsor St. Station. All local trains arrive Place Viger.  
**From Montreal.**  
 Leave Windsor St. Station: Express 11.30 a.m., Express 4.10 p.m., Express 10.15 p.m.  
 Leave Place Viger Station: Local 8.30 a.m. Local 5.45 p.m.  
**Arrive Ottawa**  
 Central Station 6.55 p.m.  
 Union Station 11.40 a.m., 12.35 p.m., 11.10 p.m., 9.55 p.m.  
 Daily: All other trains daily except Sunday.  
**OTTAWA TICKET OFFICES**  
 Central Station. Union Stations  
**GEO. DUNCAN,**  
 City Ticket Agent, 42 Spark St.  
 Steamship Agency, Canadian and N.W. York lines.