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Calgary, Lethbridge, 5 Sept.  
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Kamloops.  
Kootenay, Greenwood, 1st week Sept  
Westminster, Chilliwack, 4 Sept., 3 p.m.  
Victoria, Victoria, St. A., 4 Sept., 10 a.m.  
SYNOD OF MANITOBA AND NORTHWEST.  
Superior, Rat Portage, 11 Sept., 10 a.m.  
Winnipeg, Man. Coll., 11 Sept., 6 p.m.  
Rock Lake.  
Glenboro, Glenboro.  
Portage, Neepawa, 5 Sept.  
Minnedosa.  
Melita.  
Regina.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 18 Sept., 10  
Paris, Paris, 11 Sept., 10 a.m.  
London.  
Chatham, Chatham, 11 Sept., 10 a.m.  
Stratford.  
Huron, Clinton, 11 Sept.  
Maitland, Tecumseh, 18 Sept., 9:30 a.m.  
Bruce, Walkerton, 11 Sept.  
Sarnia, Sarnia, 18 Sept., 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston.  
Peterboro, Port Hope, 18 Sept., 2 p.m.  
Whitby.  
Lindsay, Leaskdale, 18 Sept., 11 a.m.  
Toronto, Toronto, Knox, 1st Tues.-ev, mo  
Orangeville.  
Barrie, Barrie, 11 Sept., 2 p.m.  
Algoma, Richard's Landing, Sept.  
North Bay, Emsdale, 19 Sept., 10 a.m.  
Owen Sound, Owen Sound, 18 Sept.  
Sauguen.  
Guelph, Guelph, Chal., 18 Sept., 10:30.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, Chal., 11 Sept., 4 p.m.  
Montreal, Montreal, Knox, 11 Sept.  
Glenagary  
Ottawa, Ottawa, Bank St., 7 Aug., 10 a.m.  
Lan., Renfrew & Smith's Falls, 16 Oct.  
Brookville.

SYNOD OF THE MARITIME PROVINCES.

Sydney.  
Inverness.  
P. E. I., Charlottetown, 7 Aug., 11 a.m.  
Pictou.  
Wallace, River John, 7th Aug., 10 a.m.  
Truro.  
Halifax.  
Lunenburg, Rose Bay, 4th Sept., 10:30.  
St. John, St. John, St. A., 16th Oct., 10 a.m.  
Miramichi, Dalhousie, 20th Sept., 10 a.m.

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**DEATHS.**

On August 26, 1900, at his late residence, 14 Earl street, Toronto, Henry Meldrum in his 78th year.

At Woodville, on Thursday, August 24th, 1900, Duncan Campbell aged 66 years.

At his late residence, 53 Wellesley street, Toronto, on Sept. 4, 1900 Wm. Macdonald, Q. C.

On Aug. 31, 1900, suddenly, while visiting at the manse, Motherwell, Isabella Watt, widow of the late James Watt, of Ingersoll, Ont., and sister of the late Principal King, of Winnipeg, at the age of 69.

**MARRIED**

At Hong Kong, China, on Aug. 7, 1900, Rev. R. A. Jaffray, to Minnie Denore.

In Brucefield, Aug. 22, by Rev. E. H. Sawers, Mr. Neil Yellowlees, Bowmanville, and Miss Belle McDonald, Brucefield.

At Winchester on Aug. 30, 1900, by the Rev. E. S. Logie, Mr. Wm. Barclay, of Maxwell, Ont., to Miss Cora Douglas, of Winchester, Ont.

On Sept. 4, 1900, in Stirling, Ont. by the Rev. S. S. Burns, B. A., of St. Andrew's Church, John M. McGee, and Agnes Tulloch, were united in marriage.

At the home of the bride's mother, Moose Creek, Ont. on Aug. 29, 1900 by the Rev. M. McLennon, of Apple Hill, Mr. Norman McKenzie, of Apple Hill, to Miss J. Ethel McIntosh, of Moose Creek.

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## Note and Comment.

Dr. Parker, of the City Temple, London, says that for some reason or other, he locks upon 1901 as his last year of public work.

Mr. Kruger has issued another appeal to the burghers, in which he declares that "the Lord has stood on our side, working miracles."

A number of Scottish grouse, have been imported by the Canadian Government from the Highlands of Scotland for the purpose of stocking the provincial parks.

It is rumored that the Duke of Argyll may succeed Lord Cadogan as Lord Lieutenant of Ireland. The residence of one of the Queen's daughters in Ireland would no doubt be popular.

Sir Edwin Arnold has received from Bangkok a receipt by the King of Siam, confirming his appointment as "Chulaturabhorn" or Grand Officer of the Most Honorable Order of the Crown of Siam.

In view of the near approach of the proclamation of the Commonwealth, Earl Beauchamp, Governor of New South Wales, after conferring with Sir W. Lyne, the Premier, has decided to tender his resignation earlier than he intended.

"Dr. Monro Gibson got more out of his little page of shorthand notes than the average speaker would get out of a barrel of manuscripts." So says the Editor of the Christian Endeavor World in notes on the recent great convention in London.

The Army postal arrangements in South Africa seem to be in a deplorable state, says the Christian Leader. A member of the Imperial Yeomany had thirty-four letters posted to him by friends, not one reached him. They were all correctly addressed.

The Roman Catholic papers of Austria complain of the diminished attendance of their followers upon the public "Corpus Christi" processions, and that the Lutheran services in churches, halls and barns are well attended by former Roman Catholics.

The principle of total abstinence was introduced to Switzerland in 1877, when the "Blue Cross" was founded in Geneva by Pastor Louis Rököt. The membership to-day is 15,000. The State churches have societies on the dual basis, and in all Swiss total abstainers number about 25,000.

Mr Seddon Premier of New Zealand, advocates the inauguration of a preferential tariff between that colony and Canada. He also suggests preferential trade with the United States, but this at the present time, hardly comes within the range of practical politics, and, at any rate, does not concern us.

The Boers have evidently resolved that if they cannot "stagger humanity" they will make a determined stand along the line of country which is eminently suitable for guerrilla warfare and harassing tactics. The Boers are at their best in that sort of game. We are at our worst, by reason of the long line of communication which must be sedulously guarded.

The Zionists, among whom rank such foremost Jews as Max Nordau and Zangwill, have been holding a Congress in London to promote their idea of recovering Palestine for their people. Christian interpreters of prophecy have often foreshadowed such an event and sometimes thought it near. Nor is it to be counted an impossibility, though the Sultan holds the country at present, and though five and ten centuries ago similar efforts were made by small but influential groups of Jews.

An English temperance orator, speaking on the subject of the possibility or impossibility of closing the saloons, said: "This is a difficult question, truly, my friends but we will do well to remember that

There is a little public-house which every one may close:  
It is the little public house just underneath the nose."

General Fukushima, who led the Japanese troops at the last battle at Tientsin, is one of the best officers in the Japanese Army. He is a great linguist, and has travelled throughout Europe. His most important work outside of war was his ride from Europe to China via Siberia. He did this on horseback, and wrote an interesting book about his travels.

Mr. Charles Mackenzie, youngest brother of the late Hon. Alexander Mackenzie, prime-minister of Canada, died at his home in Sarnia on Sept. 4, after a lingering illness, aged 67 years. He formerly represented East Lambton in the Ontario Legislature. Deceased was a man of much ability and force of character. He was a member of the Presbyterian church.

Sir Oliver Mowat, Lt. Governor of Ontario, has found it necessary on account of his health, to decline an invitation to be present at the opening of the Lambton County fair. In his reply to the directors he says: "I like to believe that next year my health may permit me to take these opportunities of meeting the people of the various ridings of the province, including Lambton."

The Toronto Star is doing a good work in interviewing old residents in the county of Simcoe, and elsewhere, and thus rescuing from oblivion much valuable matter of an historical character that would otherwise perish with the passing away of the early pioneers. In another column we republish the Star's interview with Rev. Dr. Gray, of Orillia, the first Presbyterian minister in that district. We are sure it will be read with interest.

The Boers, according to a Cape doctor who served with the Boers ambulance, have a peculiar affection for Tommy Atkins. They also have their favourite among the British generals. Baden-Powell, for instance, is considered by them to be an immensely fine fellow, and they positively love Lord Roberts, whose policy, like his plan of campaign, has been excellent. They were also very fond of the late lamented Wauchope, and of General White. Their particular aversion is Lord Kitchener, whom they are said to hate with an unspcakable hatred.

The Christian Scientists of Philadelphia applied to the authorities for a charter for a church. The judge before whom the application came refused to grant the charter, on the ground that such an organization is contrary to the law and the interests of the people. The law is intended, he said, to protect the public from illicit medical and surgical practitioners and stands in the way of the pretences of these people. It will not be long, he thinks, till it will be enforced against them, not only repudiating their claims as a Christian organization, but protecting the public against their injurious practices.

The extent to which the consumption of liquor enters into the problem of the social life of France may be seen from the statement that a member of the French Commission for the study of questions affecting the working classes declared a short time ago that he and his colleagues, in the conscientious discharge of their duties, took a number of meals at different restaurants in Paris and other cities frequented by laboring men, and they noted that fully two-thirds of the money paid for meals by the customers of these establishments was paid for liquor. Paris has now at least twice as many public houses as before the war of 1870, and probably the same proportionate increase holds with reference to other sections of France.

The Ottawa fair promises to be one of the best in the province this year. It has a live set of officers, who do not sacrifice either time or money to ensure success. There is a great array of attractions and a heavy prize list, which should draw an immense attendance and assure keen competition.

The latest returns of Methodism have just been published, embracing seven branches in Great Britain, seventeen in the United States, one in Australasia, and one in Canada. The total returns are as follows: Number of members, 7,382,146; churches, 80,031; ministers, 44,509; local preachers, 133,434. Sunday schools number 79,192; officers and teachers, 799,850; Sunday school scholars, 6,271,748. The largest Methodist body in Great Britain is the Wesleyan Methodist, the Primitive Methodist body coming next with a membership larger than all the other minor Methodist bodies combined. In America the largest Methodist church is the Methodist Episcopal Church, embracing more than one-third of the membership of Methodism throughout the world.

The Society of Friends has failed to establish a colony of Dukhobors in the Island of Cyprus. A settlement was made of 1,126 of these people who landed in August 1898, and through the generous assistance of the committee of the Friends were located on farms where their agricultural habits enabled them to earn a livelihood. Mr. Wilson Sturge, who was deputed by the English committee to superintend and direct the settlement, was indefatigable in his efforts to make the scheme a success. The immigrants, however, who were accustomed to a colder climate, suffered from sickness, and were anxious to join their co-religionists in Canada. The Committee of Friends acceded to their desire, and arranged for their transfer to lands across the Atlantic.

The commercial prosperity of Great Britain is still strongly in the ascendant. According to the Board of Trade returns, which were published a few days ago, the imports from foreign countries and British possessions during the month of July amounted to \$201,320,835, representing an increase of \$1,043,975 over the corresponding month of last year. The total value of imports for the seven months of this year ending July was \$147,495,195, or an increase of \$96,299,630 upon the same period for the last year. The exports of British produce and manufactures for the same month amounted to \$122,752,785, or an increase of \$6,772,095 upon the value of the exports during the month of July, 1899, and while the total value of the exports for the first seven months of this year is \$844,636,605 or an increase of \$96,047,345.

Most people in this country, says a British exchange, hold in their minds very inadequate notions respecting the chronic struggle between Russia and China, over the ownership of this magnificent region called Manchuria. A strange little bit of history is involved, which is already largely forgotten, notwithstanding that it is so recent. That history explains vividly the entire "leitmotif," as the Germans style it, of Slav diplomacy. The whole life of the late Count Muravieff, like that of his father before him, was devoted to the exploitation of Russia's design with regard to the annexation of those Chinese territories which intervened between the Pacific and South Siberia. For though North Siberia had been long before extended to the ocean by the conquest of the wild tribes of Kamtchatka, South Siberia was stopped off abruptly by the grand obstacle on which China relied—the Amur River and the mountains of North Manchuria. But, unfortunately for China, the Amur bisected Manchuria, and that geographical accident singularly aided the plan of Muscovite appropriation. "The acquisition of North Manchuria will make the mighty Amur a Russian stream, and after that South Manchuria will become Russian automatically," said the Slav bureaucrats, who always relentlessly promote the traditional process of Russian expansion, no matter what may be the individual will of this or that Czar.

## • The Quiet Hour •

### The Duty of Watchfulness.\*

BY WAYLAND HOYT, D. D.

*Let your lions be girded about* (v. 35). The Orientals wore flowing robes, which, dangling about the feet, would hinder swift movement. So they tucked their lower robes into their girdles when any special service must be done. Alertness for service is, then, the meaning of the figure.

*And your lamps burning* (v. 35). The same idea underlines the burning lamps. They had no street lights. If a journey must be made at night, they must be ready with lighted lamps to go forth.

*Men looking for their Lord* (v. 36). The same idea underlines the third figure. A master is absent at a wedding-feast. Precisely when he will return home his servants may not know. But meanwhile they may not *druse* and do what they please. They must keep about and alert to let him in the moment the master's knock is heard. Notice how our Lord turns the commonest things—robes, lights, our returning from a marriage-feast—to the spiritual uses. Try in like manner to make the common happenings of your daily life *su*serve the precious and noble spiritual life. Notice, too, the constant mood in which our Lord would have His followers,—that of ready, quick service. We may not be indifferent to service. We are to be on the keen watch for it. Specially, Christians are to keep themselves from worldly entanglements preventing service like the *bothering* Oriental robes (1 Pet. 1: 13; Eph. 6: 14).

Remember our Lord's washing the disciples' feet (John 13). The figure is that of the highest possible honor and reward for the watching servant, the one steadily alert for duty. Never think your service for your Lord lost. It may seem so to you. It never is or can be. Your Lord notices and treasures it. Some day He will crown you with utmost blessing because you were ready and faithful in it. Mark that "shall *find* watching." Your Lord is watching you, whether you are watchfully alert for Him.

"The Jewish night was anciently divided into three watches, the first or 'beginning of the watches' (Lam. 2: 10) lasting from sunset to 10 p. m., the middle watch (Judg. 7: 19) lasting from 10 p. m. to 2 a. m., and the morning watch (Exod. 14: 24; 1 Sam. 11: 11) lasting from 2 a. m. till sunrise. But under the Romans the watches were increased in number to four (Matt. 14: 25; Mark 13: 35)." To which watches, Jewish or Roman, our Lord referred here, we cannot tell. In either case, the teaching is the same,—that of watchful readiness. How we should steadily guard ourselves against the delusive tendency to *set* a time for our Lord's second advent!

In effect, our death will be our Lord's coming to us; when that shall strike we cannot tell.

"It is very important to observe that, often as our Lord bade His disciples to *be ready* for His return, He as often indicates that His return might be long delayed (Matt. 25: 5, 19). He always implied that He should come suddenly (21: 34, 36; 1 Thess. 5: 2, 6; Rev. 3: 3), but not necessarily soon (v. 46; 2 Pet. 3: 8, 9)."

\*Lesson XIII., September 23, Luke 12: 35-46. GOLDEN TEXT.—Watch and Pray.—that ye enter not into temptation.—Matt. 26: 41.

*Who then is the faithful and wise steward?* (v. 42). Our Lord appoints us service—"Set over his household." Faithfulness to our Lord is service for others—"to give them their portion of food." True service is exact service—"in due season." True service is continued service—"shall find so doing." Service issues in promotion; not only his Lord's household, but, all that he hath," shall be given over into the faithful and wise servant's care.

*Shall say in his heart* (v. 45). "The worst scepticism is that which lurks in the heart of the professed disciple, not that which openly assails the church from without."

*Shall begin to beat the men servants* (v. 45). Unfaithfulness to our Lord is the steady breeder of unholiness. See this passage precisely illustrated in the fearful history of the Roman church. The Roman hierarchy was horribly corrupt, and became cruelly persecuting. Savonarola, Huss, Wyclif, etc., those who stood for truth and purity, were foully slain.

*The lord of that servant shall come in a day when he expecteth not* (v. 46). Retribution shall certainly, and often unexpectedly, smite unfaithfulness.

*Shall cut him axunde.* (v. 46). The figure of retribution is a figure; it is borrowed from the custom of the time; but remember that the figure carries meaning of retribution. Specially may we make application of "drink, and to be drunken," to the sin of intemperance. For that there is certainly terrible retribution both in this life and in the life to come. A medical student tells me that three-fourths of the diseases in a hospital he knows spring from intemperance and its accompanying vices.

### Explanatory Notes.

*Your* (v. 35). *Ye yourselves* (v. 36). By the emphasis given the pronouns, attention is called to the watchfulness that should distinguish Christ's followers from others.—*Would have watched* (v. 39). There was not in the Orient any systematic police protection, so that it was necessary for householders to arrange for guarding their own houses.—*Steward* (v. 42). A slave that was given charge of providing for the needs of all the household.—*Portion of food* (v. 42). A ration, such as was given out at regular intervals on large estates.

### No Man Liveth to Himself.

BY JOSEPH PARKER, D. D.

However rich a man is, he cannot do without some other man. There are times when it is so dark that even the outputting of the hand is a gospel. O, to feel a holding hand, a familiar grip! it makes the darkness light, it brings sustenance to the soul. We cannot do without one another. The weakest may help the strongest. Paul said, "Brethren, pray for us." There is the mightiest man in the church asking some man and woman heart to pray for him, when the water is deep and cold and the night so dark. Let the very humblest man know that he may one day have it in his power to help the very strongest man he has ever known. I may not be in any grand and dramatic way. A child can open the gate for a horseman; a mouse may let a lion at liberty; and the very poorest creature can put a terrible check up on atheism.

### A Large Prayer.—xiii.—Rooted and Grounded. When and How it Has to be Done?

Ephesians, III 14-21.

BY ANNA ROSS.

As a tree stretches out its branches and matures it fruit only by means of its diligent and silent, invisible, rooting in the soft soil underneath, so a christian grows in likeness to Jesus Christ and in power to bless others in exactly the same way. It is only as he is "rooted and grounded in love" that he is "able to comprehend" the love that passeth knowledge; and so lives his daily life "filed with all the fulness of God."

The soil into which we are to root is, the love of God our Father. There is no other soil that will yield the poor, hungry human soul the nutriment it positively demands, if ever it is to develop into what its Creator meant it to be, or do what its Lord wants it to do. Once we are planted in Christ, we are introduced into the very richest regions of the love of God. Our life and growth will be measured by the intelligence and diligence with which we root into the wealth of the soil in which we have been planted.

But what do you mean by all this? What am I to do? How am I to do this rooting? will be the honest question of some readers. The figure is suggestive, but after all, perhaps it conveys no definite instruction. Let me give two distinct and practical suggestions as to how to root.

1st. *Root* into the love of God as manifested in Bible truth and promise. The mere *reading* of the Bible may be and often is a most profitless and hardening process: But *rooting* into Bible truth and Bible promise is a very different matter. Luther has said, "The Gospel lies in the pronouns." So the difference between mere reading the Bible and rooting into it lies in the different way in which the pronouns are dealt with. Let me give an illustration. "The Lord is my Shepherd, I shall not want." Merely read, it means no more than this. The Lord is a Shepherd. His sheep shall not want. Merely root, the significance of the first personal pronouns is entirely lost sight of. The same *verse rooted into* will read with each pronoun distinctly and joyfully emphasized, "The Lord is *my* Shepherd, I shall not want." You cannot go over a chapter so quickly when you stop to *root* into it. One *verse*, sometimes one clause, will give you such a meal that you have positively no appetite for any more at that time. "You are satisfied with the fatness" of that one *verse*, and will sing and hold sweet communion with your God over the wealth and sweetness and power you have found, rather than read any further. Rooting into the word of God leads you to find out that "God means every word he says" and once you have found that out, rooting will go on more eagerly than ever.

A little experimenting with various passages of scripture will quickly reveal the difference between mere reading and rooting. Try Isa. 53. Turn each of the pronouns into the first person singular. Bring it out with hearty goodwill. Pause at each clause and see what you have. If it is good, send up a "Thanks be unto God for this," and then go on. O this blessed rooting process! It fills the heart with joy and the life with power.

And. *Root* into the love of God as it is manifested in His own providential arrangement of the circumstances—of your daily life. The hairs of your head have been numbered. Each down-sitting and uprising has been "known" and planned for from all eternity, and each thought has been "understood afar off"—so far off that it was taken in the arrangement of the plans of the

universe. Every circumstance of your daily life has been carefully weighed by infinite love and wisdom combined. "All things work together for good to them that love God." Shall we not believe that, and thank our God for every trial just as truly as for every blessing? This is rooting into the love of God. It is a wonderful secret, though so simple.

Dr. Whyte speaks of God's providential dealings with us in this way: "We are all in the very heat of the furnace, and under the very graving iron, and in the very refining fire that our prefigured and predestinated character needs. Your life and its trials would not suit the necessities of my moral character, and you would lose your soul beyond redemption if you exchanged lots with me. \* \* \* As Butler says, there is a providential disposition of things around every one of us, and it is as exactly suited to the flaws and excesses, the faults and corruptions of our character, as if Providence had had no other life to make a disposition of things for but one, and that one our own. Have you discovered that in your life? Have you acknowledged to God that you have at last discovered the true key to your life? Have you given Him the satisfaction to know that He is not making His providential dispositions around a stock or a stone, but that he has one under His hand who understands His hand, and responds to it, and rises up to meet it and salute it?"

This is rooting into the love of God. It fills the life with sunshine and the heart with joy. It not only turns blessings into love-tokens; and it leads into such sweet and close fellowship with our Lord that we be "able to comprehend the breadth and length and depth and height of His love which passeth knowledge." Apart from this daily, hourly rooting—apart from the trustful, grateful fellowship into which it leads—we are unable to comprehend it; the chain is broken as far as we are concerned, and the cup of spiritual joy we had begun to drink waxes tasteless and empty. Thus we become Ephesian Christians who have left our first love and fallen from our first works. Thus we become failures instead of conquerors.

Presbyterian Ladies' College, Ottawa. ■ ■ ■

#### Do Something for the Truth.

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plan. This is one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

If you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidently until you love to commune with him.—Golden Rule.

God allows no toil to go unrewarded, hence He has made happiness the inevitable result of our unselfish service of others.

## • Our Young People •

### Lesson From the Wheat-Field.

BY REV. J. M. LOWDEN.

"Forewarned, forearmed;" thus runs the old adage.

Our week's parable teaches there is an enemy, the Lord's enemy and ours, cunning, malicious, relentless, persistent, whose purpose is to frustrate the work of the Son of man and morally to destroy us. To this end he conceals his presence, and with consummate skill seizes opportunity. While men sleep he does his evil work, and forthwith goes his way.

The parable further teaches that the nature of the soil is congenial to the seed sown; the enemy expects germination and growth, and not without reason.

As the tares in early growth so much resemble the wheat as to be indistinguishable, so some of the worst evils appear as virtues; thus the enemy's evil work does not immediately appear, and many are deceived as to the results of his seed-sowing. When, however, the blade springs up and brings forth fruit, then appear the tares; that is, their true nature is apparent.

These tares are not "degenerate wheat," as some persons have supposed, but are distinct in specie; so evil is always evil, never a good, however much in first appearance it may resemble good.

Learn this, too: secret sin must eventually manifest itself, growth being the law of its nature, and manifestation the result of growth.

Being thus forewarned of our danger, how shall we be forearmed?

1. By watching against the enemy's approach. Jesus' advice was, "Watch." Remember, the enemy most often comes as an "angel of light." Young people, look well to your associates and amusements. "The devil as a moral farmer has many hired hands. He does most of his farming by night. The danger period of a young person's life is the space between sunset and bed." Make it your purpose to give the devil no opportunity for seed-sowing in your heart.

2. By cultivating and nourishing to the utmost the good seed. Remember that the enemy's work is an "oversowing," and that the owner of the field has already cast in the good seed. This, in its growth, you can nourish and stimulate. Take to your heart the good advice of Israel's lawgiver. "Take heed to thyself, and keep thy soul diligently." Remember Paul's principle, "Set your mind on things that are above." Make it the habit of your life to think on things that are "true, honorable, just, pure, lovely, of good report; the things of virtue and praise." Thus will you nourish in its growth the good seed, thus will you dwarf the growth of the devil's sowing.

Live in the region of the will, not the emotions; on the plane of high moral principle, not on the low ground of mere feeling. Victor Hugo said, "People do not lack strength; they lack will." Paul's soldierly call to Christians was, "having done all, to stand."

The final thought, however, of being forearmed against the enemy is the doctrine of the Holy Spirit. He regenerates and sanctifies. He, so to speak, sterilizes the soil of our hearts to evil, and makes it abundantly productive of good. In view of this is

Jesus' prayer, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil."

It has been said: "Some persons would like the devil to be killed by God; it is better that he should be killed by us. So far as his influence is concerned, this is possible."

Finally, as the "children of the kingdom are the good seed" in the world, as the truth of God and the life of God assume bodily shape in individuals, as *personality* is the masterful force for righteousness among men, we, Christian Endeavorers, should strive earnestly to bear larger fruitage to the glory of God and the good of the world.

### Heart Soil.

*Topic for September 23.*—"Tares in Your Field."

—Matt. 13: 24-30, 36-43.

#### "Sow to the Lord thy Seed."

#### Wheat and Tares.

Let four Endeavorers read this, each taking a stanza, and all uniting to read the fifth stanza.

Growing together, wheat and tares,  
Clustering, thick and green,  
Flanned by the gentle summer air,  
Under one sky serene!  
Over them both the sunlight falls,  
Over them both the rain!  
Till the angels come when the Master calls,  
To garner the golden grain.

Growing together, side by side,  
Both shall the reapers meet!  
Tares aloft in their scornful pride,  
Bowing heads of the wheat.  
Swift and sure, o'er the waving plain,  
The sickles sharp shall fly,  
And the precious wheat, the abundant grain,  
Shall be harvested in the sky.

But ah for the tares! for them the word  
Of a terrible doom is cast!  
"Bind them and burn," said the blessed Lord,  
"They shall leave the wheat at last!  
Never again the summer rain,  
Never the sunshine sweet,  
Thou, were lavished so freely all in vain,  
On the tares among the wheat."

Where shall the reapers look for us,  
When the day of days shall come?  
Solemn the thought! with grandeur fraught,  
Of that wondrous harvest-home,  
Only the wheat shall be gathered in,  
By the Master's great command,  
For the tares alone the doom of sin,  
And the flame in the judge's hand!

Jesus! O grant, when Thine angels come,  
And reap the fields for Thee,  
We may be gathered safely home,  
Where Thy precious wheat shall be!

#### For Daily Readings.

Mon.,	Sept. 17—Whence these Tares?	Jas. 1: 12-15
Tues.,	Sept. 18—Evil in the heart.	Luke 6: 39-45
Wed.,	Sept. 19—Power of evil.	Rom. 7: 14-25
Thur.,	Sept. 20—How far we control.	1 Thess. 5: 21-22
Fri.,	Sept. 21—After the summer the harvest.	Jer. 8: 18-22
Sat.,	Sept. 22—The good as a defeace.	
Sun.,	Sept. 23— <i>Topic.</i> Tares in your field.	Matt. 13: 24-30, 36-43

The humblest service for Christ is honorable, and will be rewarded by Him.

The humblest service for Christ is honorable, and will be rewarded by Him.

"Thou didst it." In that recognition of the hand of God in our sorrow there is peace. His love rules in our grief.

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

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

#### I. INSPIRATION.

I shall treat of three classes of difficulties. First, those relating to the inspiration and divine authority of the Bible; second, those suggested by modern criticism, and third, those arising from the assumptions of atheistic evolution.

Several years ago I spent Thanksgiving Day at the home of an influential member of my congregation in Davisville, California. A prominent lawyer from Sacramento, a relative of my host, was also present. The conversation turned upon Mormonism, and I expressed my surprise that such a transparent fraud should have imposed upon intelligent men. My lawyer friend replied, "It is no more surprising that some should believe in the inspiration of the Book of Mormon, than that others should believe in the inspiration of the Bible. There is as much evidence for one as for the other. No court of law would accept the testimony which is offered for the facts of the Gospel, or the resurrection of Christ." I replied, "I am more surprised than ever to hear a lawyer say so. You know, or ought to know, that one of the highest authorities in the English language on the subject of evidence is Mr. Greenleaf, an American writer, and he has written a large volume entitled 'Examination of the testimony of the Four Evangelists, by the rules of Evidence as administered in Courts of Justice; with an account of the Trial of Jesus.' His conclusion is precisely the reverse of your assertion" (Allow me to interject here, that there is an article in the July-August number of the "Methodist Review" on "A Legal View of the Evidence of the Resurrection," that covers briefly and popularly the argument referred to. I should like very much to see the article repeated in some of our Canadian periodicals, so as to be accessible to a larger number of readers.) We cannot go into every question connected with Christian Evidences. A very short process must suffice. The establishment of the fact of Christ's resurrection carries with it the substantial truth and divine authority of the whole Bible. The Old Testament is certified to us by the New—the Acts, Epistles and Revelation hang upon the Gospels—and the corner-stone upon which the Gospels rest is the resurrection of Jesus. "If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15: 14). If Jesus did not rise from the dead, then His whole mission is discredited. He made no atonement for sin. He was at best an amiable enthusiast, self-deceived and bearing no message of hope to despairing humanity. If it be true, on the other hand, that the tomb in Joseph's garden was but the temporary abode of the Lord of Life, and that He who had hung upon the cross, and whose death was officially attested by His executioners, did really resume the life He had laid down, then all He said and all He claimed for Himself are true. "He was delivered for our offences and rose again for our justification" (Rom 4: 25) and "is able also to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them" (Heb 7: 25). The Scriptures which He expounded and which He bade us search are the Oracles of God; and the apostles whom He sent forth to speak in

His name are to be received the stewards of divine mysteries. The fact is, that there is no other fact of history better attested than that of the resurrection. The made-up story of the Jewish priests will not stand a moment's consideration. An infidel writer applied himself to the study of this question with the view of proving the whole narrative an invention, and he ended by echoing the exclamation of the doubting disciple, "My Lord and my God."

But if the Bible is true, it is more than true. Such are the claims which it puts forth, such is the character of its contents; that if true, it must be inspired. It is either God's Book, or an audacious imposture. This alternative brings us face to face with some of the most perplexing questions which disturb the candid student. "If the Bible is inspired," he asks, "why are there so many discrepancies and apparent contradictions? Why is there such an apparent difference in the standard of morals recognized in the Old Testament as compared with the New? Are we to admit as historically true all the Old Testament miracles, no matter how childish or grotesque they may seem to our judgment?"

As a necessary preliminary to any further discussion, let us say that we have no theory of inspiration. We do not undertake to settle this vexed question. While it is quite true that words stand for thoughts, and we cannot have the correct thought without the precise word that conveys it; and that very vital doctrines depend upon the right use of very insignificant parts of speech, yet we cannot successfully maintain that the Bible as we now have it is verbally inspired. Whatever may be asserted regarding the original documents, these have long since disappeared, and there are too many discrepancies among the manuscripts that survive to warrant us in saying, in any instance of disagreement, with absolute certainty, which was the word dictated by the Holy Spirit. All that can be reasonably required of us to believe is that the sacred writers were preserved from essential error as to their facts, and mentally and spiritually illuminated so as to impart absolutely reliable information in matters relating to faith and morals. We hold that this illumination was not that of genius or extraordinary natural gifts, but the supernatural influence of the Holy Spirit upon their minds and consciences. Having defined what we mean by inspiration in this very general way, let us consider the three groups of difficulties which we have mentioned.

1. We had an illustration of the first group in connection with our Sunday school lesson a few weeks ago. In Matt. 12: 1 we read "At the same time came the disciples unto Jesus saying, who is the greatest in the kingdom of God?" In Mark 9: 33-34 we are told "And he came to Capernaum; and being in the house, he asked them, what was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest." And again in Luke 9: 46-47, "Then there arose a reasoning among them which should be the greatest. And Jesus, perceiving the thought of their heart, took a child and set him by Him, etc." Here are three different accounts of the circumstances leading up to the lesson. In one the disciples ask a question of Jesus; in the next Jesus asks them, and they are too much ashamed to speak; and

in the third it would seem that no question was asked on either side, but that reading their hearts, Jesus taught the lesson of humility that follows. Does this shake our confidence in the reliability of the narrators? Some years ago I had the honor of representing the New Brunswick S. S. Association at the Ontario Provincial convention at Guelph. I was the guest of a prominent lawyer of that city, and had as a fellow guest a venerable Methodist minister, well known in Toronto. The conversation on one occasion turned upon the question of evidence, and one of us asked our host "Would such variation in the evidence of two witnesses, or of one witness at different examinations, not touching the essential matter under inquiry, weaken the force of their testimony in a court of law?" He answered promptly, "By no means. On the contrary, identity in non-essentials would awaken suspicion of 'coaching' or collusion. Let me give you an instance of what I mean," he continued. "Some time ago I had a case relating to a will, and it was appealed. On the appeal the witnesses were required to repeat their evidence, and they were cross-examined very much as before. In the case of one important witness I was puzzled to find that he answered my questions in precisely the very words he had used on the previous occasion. I did not know at first what to make of it. I could not credit him with such an extraordinary memory, and an honest witness would not be so particular. At last an idea struck me and I asked him, 'Have you seen the copy of your previous evidence?' 'Yes, sir' 'Who shewed it to you?' 'Mr. ——— (the opposing counsel). He made me commit it to memory.' That was enough. I followed up the hint and succeeded in unmasking completely the conspiracy of which this verbal accuracy was a part." Such deviations from each other only strengthens our confidence in the independence and truthfulness of the witnesses. In regard to the apparent contradictions of scripture generally, it may be said that nearly all are capable of a reasonable explanation, and none of them affect, in the slightest degree, the main teaching of the volume. Those that are due to the inaccuracy of transcribers need cause no surprise, except that they are so few and unimportant. No other class of ancient manuscript is so free from them.

2. It is sometimes asserted that the moral standard of the Old Testament is lower than the New, and that therefore, in so far as its claim to be of divine origin must be discredited. But many of the objections raised are of no force whatever. The commanded sacrifice of Isaac is no proof that human victims were ever offered to Jehovah, for we are told that Abraham fully believed that Isaac would be spared, or restored to life again (Heb. 10: 19). Exterminating wars were acts of divine punishment, in which human executioners were employed instead of earthquakes, disease and other natural agencies. This is distinctly asserted, and the utmost care is taken to prevent them degenerating into mere wars of conquest. The moral delinquencies of Noah, Abraham or David are impartially recorded, but they are never palliated or excused. We are left to judge them as they deserve, and justice requires that the standard applied should be that of their own age, and not of ours. In all the acts and ordinances of divine government throughout the history of

mankind, from the deluge to the Advent, we see the law operating as a schoolmaster to bring men to Christ. Slavery, polygamy, concubinage, the right of the avenger of blood, the law of retaliation, the ideas expressed in the imprecatory psalms, are all evidences of an imperfect state of religious development, which was "winked at" (Acts 17:30) because of the hardness of men's hearts (Matt. 19:8) until the fuller light and higher spiritual influences of the Christian dispensation should make a more perfect moral condition possible. Indeed it is only in the present day that slavery has been seen to be contrary to the principles of the Bible, and on our own continent it is not to be feared that there is even a retrogression in regard to the sanctity of the marriage tie. The moral elevation of the individual, of the nation, of the race, is a progressive process, of which the initiatory stages are no evidence that the standard aimed at by the divine influences that have superintended it from the first has ever varied. Let any sincere-minded student examine this whole subject with the help of any good commentary, and he will rise from his task with an increased admiration of that divine wisdom and compassion which has been so long-suffering towards men, bearing with the dull and obdurate, and educating the race to a reception of the higher standards of gospel times. (In connection with this subject, read, if you can get access to it, "Ruling Ideas in Early Ages," by J. B. Mozley, D.D.).

3. In regard to the third group, I fail to see how we can logically separate the miracles of the Old Testament from those of the New. If we accept the facts of the Incarnation and Resurrection, there is no reason why we should stumble at any others. Where are we to draw the line? What is to be the criterion of an admissible miracle? Shall we make our own ideas of fitness and propriety the test? Would not that be presumptuous? If the story of the miracle is in the midst of a historical narrative whose facts we accept as true, we have no right to reject the miraculous portion because it offends our sense of the fitness of things. We would justly look with suspicion on such miracles if alleged to occur now. They belong to an earlier period in the intellectual and moral development of the race. The age of miracles is past, because we have advanced beyond the "kindergarten" stage to which they were appropriate. Miracles, wonders and signs were refused by Christ when demanded as attestations of His commission, but in a primitive age they arrested attention, impressed the imagination, and taught in symbolic form important truths, apprehensible more easily by such means. Take three instances which have been made the subject of much profane and silly wit: (a) The creation of woman. Of this we could have had no account had not it been divinely revealed. There were no human witnesses. Tradition could have had nothing to say. The account we have must be revealed, or fabricated. Now it occurs in the midst of a calm, unpoetic and unimpassioned narrative of facts. By what right shall we say that all the rest is substantially true, but that this is mythical, because the method seems to us grotesque? Is it not much more rational to suppose that the process adopted was with the view of impressing upon the imagination of the race *ab initio*, as no mere dogmatic statement could have done, the true relation

between the sexes?

"Not from his head was woman took,  
As made her husband to o'erlook;  
Not from his feet, as one designed  
The footstool of the stronger kind;  
But fashioned for himself, a bride,  
An equal, taken from his side;  
Her place intended to maintain,  
The mate and glory of the man,  
To rest as still beneath his arm,  
Protected by her Lord from harm,  
And never from his heart removed,  
And only less than God beloved."

Ch. Wesley.

(b) If the rest of the story of Balaam is true, it is perfectly arbitrary to reject that portion which tells how "the dumb ass, speaking with man's voice, forbade the madness of the prophet" (Num. 22:16). It is entirely in keeping with analogy that the organs and instincts of inferior animals should be supernaturally controlled for a moral purpose. Examples of this abound. Naturally hostile species lived amicably in the ark for over a year (Gen. 7:14); the plagues of Egypt were, several of them, produced by abnormal fecundity on the part of noxious creatures (Gen. 8:3, 18, 24; 10:14); the kine which brought back the ark from the Philistines went unwillingly, but irresistibly, away from their calves to the altar (1 Sam. 6:9-14); the lion which slew the man of God at Bethel, but spared the ass on which he rode, and devoured not the corpse, meekly retiring when the prophet came to rescue the remains of the man whom he had deceived to his death (1 Kings 13:24-28), not to mention the fish which supplied the tribute money to our Lord; all illustrate that there was nothing unusual in thus employing the vocal organs of an ass to admonish one whose folly and stubbornness richly deserved a rebuke from such a source.

(3) That Jonah should be preserved alive within the body of a marine monster (for that is what the word translated "whale" means) is surely no more strange and contrary to nature than that the fire of Nebuchadnezzar's furnace should be powerless to harm the three Hebrew youths, or that the soul of Lazarus should return to his partially decomposed body (John 11:39). If we accept the historicity of the mission of Jonah to Nineveh, and find little to cavil at in the miracle of the gourd, we cannot with reason reject the wonder which furnishes the occasion for the beautiful psalm contained in the second chapter.

Upon a fair consideration of all the points raised, does it not appear that the Old Testament, so far from being discredited, is only more fully vindicated as a marvellous book, wonderfully suited to the times in which it was written, yet so as to survive all that was transitory and imperfect in the earlier ages, and retain its applicability to human nature down to the end of time. Can a succession of writings which display these characteristics be other than of divine authorship?  
St. John, N. B.

#### Reminiscences of a Septuagenarian.

1854—Then and Now—1900.

11.—BYTOWN.

In my first paper I took you as far as Bytown. By way of recapitulation, let me say that Rev. Thos. Wardrope and wife gave us a courteous welcome to their hospitable manse; Mr. Wardrope even smiled when doing so. He is noted for amiability—a perfect Nathaniel.

In a trial case it was announced that he had something to say of a pathetic, if not exculpatory, character. A noted elder said: "Tuts! Mr. Wardrope would apologize for the devil."

That depends!

When he asked which of us was going to preach to-morrow, and we answered neither, the smile vanished, and there stood before us a man cold as a granite statue, but fire in the eye! Clearing his throat, he said, in tones anything but musical: "Either you preach or find a substitute, for I have nothing prepared, as I was depending on you." Heedless of our weary, bedraggled appearance, and still relentless, I asked where John Anderson was, who had just graduated. I found out he was situated a few miles out of town; and ascertaining that there was "a nag" in the stable and at my service, I saddled and mounted, and rode quicker than the granite man deserved, and in half an hour secured supply for Daly street pulpit.

First and foremost, I had only one "homily" in stock, and that never preached. If we had, the cold, unemotional Thos. Wardrope would have opened his fund of sarcasm on Monday, as did Rev. D. Robertson, of Irvine, when he put Willie Taylor, who afterwards became Dr. W. M. Taylor, of Broadway Tabernacle, New York, in the same position with us. Spending Saturday and Sabbath in Irvine when a student, he was informed that he must preach, and had to do so, in spite of the excuse that he had nothing but his homily. "Well, take that." At dinner, after service on Sabbath, after a period of silence, Robertson said: "Well, Willie, it's not often my people hear the like o' that." Whether complimentary, or meant disparagingly, Taylor was left in ignorance.

After hearing Mr. Thos. Wardrope's lecture on the Prodigal Son and sermon on Psalm 10:13 of which I will speak later on, I am quite sure what he would have thought and said about our performance.

It was agreed that I should be sent to Bristol. But afterwards, as the Rideau Canal was to be opened on Monday morning, Mr. Wardrope told me to get ready to go to Perth, under care of Rev. J. B. Duncan.

On reflection, and after years of experience, I suspect what may have led to the change. With a small salary and large family and no help, it must have been burdensome to have the addition of two young students with appetites of "great capacity"; and therefore expedient and desirable to send them to "regions beyond."

From the above let us learn:

1. That there is not so much difference in men as one would suppose, and further, that if people only knew everything, their opinions of men would be considerably modified.

2. Let probationers and students take notice, that when they have occasion to present themselves at the manse, on the average, to consider diligently what is before them; and put a knife to their throat if they be men given to appetite. Be not desirous of dainties.

3. Let us be assured that the ungrudging hospitality of the manse is not surpassed in any circle of social life.

NEMO G. D.

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

Ottawa, Wednesday, 12th Sept., 1900.

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

Sunday, September 30th, is Rallying Day for the Sunday schools of the United States. The day has not been generally adopted in the Dominion, but some such plan would be profitable. Would it not be possible to make something of the return of so many to work, even if it be but to plan for the work of the coming winter?

The men who have done service in the mission fields are preparing to return to college again, and already the sound of the presentations with which the summer work closes are reaching us. They somehow secure the right of way and crowd aside what we would rather hear, the whisper of the one who can give nothing to the present, but who says in the ear of the student: "You have done me good this summer."

A minister whose congregation had been impatiently waiting for his demise or resignation, at length intimated that he wished to be released from his charge. The matter came before his Presbytery, and representatives from his congregation appeared in connection with the resignation. Their remarks were so respectful, so affectionate, and indeed so eulogistic, that Presbytery was dazed. There was no suggestion that the minister withdraw his resignation. It seemed to be taken for granted that that was out of the question, but there was the deepest regret expressed that this step should be thought necessary. Passing a judgment in accordance with the evidence presented, the Presbytery should have sent the man back to his affectionate people, yet had it done so, the tone of the remarks of the representatives would have perceptibly lowered. It is such things as this that discredit our professed church leaders.

## THE DOMINION PRESBYTERIAN

### REALIZING EXPECTATIONS.

Many a man is disappointed in himself, but more men are disappointed in others. It doesn't occur to us that others have a right to cherish any expectations concerning us, and we resent, as an impertinent interference, anything that looks towards the establishment of such a right. Yet surely our parents may rightfully expect that we shall fill the sphere for which they have carefully educated us. And those concerned in our training may well have more than a passing interest in our success after we have left their hands.

But God has an interest in the place we occupy, and in the position we fill. He created us for a definite purpose, and gave us endowments such that we should be able to fulfil His purpose. We were redeemed by Jesus Christ with this purpose in view, and afterwards the door was set open that led directly to the fulfilment of this purpose that has been in the mind of God from all eternity.

We are not forced to enter upon the fulfilment of this purpose. We are left perfectly free to choose to enter this door, or to go in search of some other. But if we turn from it, how bitter is the disappointment. The bitterness of a father's disappointment is lessened by the thought that he may have chosen wrongly for his son, for he cannot see the future, and time may reveal that the son was following his best instincts in choosing another course than the one the father had mapped out for him. But God sees the end, and all the way thereto, and knows that to pass by the door He has set open before the one who has the right of choice, is to make a fatal blunder.

But this failure to meet God's expectation affects others as well as ourselves. The life that lies within the sphere of influence God has chosen for each, is fraught with good for others. It has been planned for the sake of others, as much as for its own sake. So when it is abandoned these others suffer because of that abandonment. How many would have blindly plodded on till death came, had Luther not followed the leading of the Spirit into the light. The fate of thousands was bound up in his act. The same is true, in lesser degree, of each man whom the Spirit calls out into the light.

When Paul wrote to the Philippians he had come to see the tremendous responsibility resting upon him at every step of his life. It was not of his own safety he was thinking, but there was always present the overwhelming thought of the bearing of his act upon the life of others. So we have that intense statement in the Third Chapter—"I press on if so be that I may apprehend that for which I was apprehend of Christ Jesus."

Such a sense of responsibility would burden the most buoyant life and make it miserable. It would cause examination and introspection, and hesitation where there should be confident stepping out. We are not charged with choosing, for the choice is made for us, and we are but to learn to interpret the instructions given as to the path we are to take. To discern the right path and then to follow it, to

know the path that Christ has passed over before by the trail He has left for us, this is our responsibility, and meeting it, we shall fully meet all His expectation in us.

### THE CENTURY FUND.

Dr. Campbell has begun a vigorous canvass in behalf of the Century Fund. Already he has secured \$800,000 of the million the Church asked him to obtain. The hardest part of his work will be the securing of that remaining \$200,000. If the promise of it is to be obtained, and the payment afterwards secured, it will only be by the most strenuous and untiring labor, and by the hearty assistance of every one who can exert the smallest influence.

We venture to say that four-fifths of what remains will come in in small amounts. The large contributors have been canvassed and they have responded. Perhaps the response has been disappointing, but it has been their voluntary response to the appeal the Church has made to them. We have been careful to go to them, and to make it clear that we were depending upon them. Now let us make it equally clear to the numberless members of Christ's Church that we are depending upon them too. Some will only put in a mite, but it may bulk as large in blessing as did the widows of whom Christ spoke. And it is blessing rather than money that we are after. We seek a blessing through our gift, whether it be great or small. He to whom we offer it as our gift does not reckon by a gold standard.

It will be impossible for Dr. Campbell to reach all these. Let us turn in and help him.

With a population fifteen fold that of Canada, the United States has a murder list three hundred fold that of the Dominion, says The Citizen. To be exact, take the official figures for Canada: Last year there were 25 accusations of murder. Two of these were not disposed of; nine of the accused were acquitted, three were declared insane, eleven, or nearly one in two, were convicted and hanged. According to the Chicago Tribune, in 1899, there were 7,840 persons charged with murder in the United States, only 109 of whom were executed, or one in seventy-one. These figures are startling and suggestive. They should incline him who contemplates the commission of murder to lure his intended victim out of Canada into the United States before accomplishing his murderous purpose, as his chance of escape there is as seventy-one to one in this country.

Dr. Malcolm, Mr. Goforth, Dr. Leslie and the others are home, and they have a tale of thrilling interest to tell us, and we are tumbling over each other to secure them for our church first. Let them get their breath, brethren, and they will tell their story all the better. The horror of it is upon them still, and there are parts of it that they will see in a different perspective three months hence. Wouldn't it be wise to wait till then, wise for them and for ourselves, but most of all, for the people of whom they will speak to us.



**A VALUABLE REPORT.**

The Women's Foreign Missionary Society of the Presbyterian Church in Canada (western section) is not yet a quarter of a century old. The 24th annual report has just reached us. It shows a membership of 9,486 in the General Society, 10,166 in the Auxiliaries, and 7,471 in Mission Bands, making a grand total of 27,123 enrolled in the various branches of the organization. The Society has been a great success in every way. It has been exceptionally well managed. The late Mrs. Ewart president up till her death, devoted the later years of her useful life to building up the Society, and to her wise administration much of its prosperity is due. When the Master called her up higher, the work devolved on Mrs. Shortreed, who has ever since discharged the duties of her responsible office with conspicuous ability. The revenue for the past year, including balance carried forward, amounted to \$47,333.40; the disbursements footed up \$29,730.77, leaving a balance on hand of \$15,573.03. The Society, during its twenty-four years' existence, has done a much greater work than merely raise money for missions. It has increased the liberality of the people, encouraged systematic giving, promoted interest in missions; and, better than all else, deepened the spiritual life of every one taking part in the work of the Society. Will the officers permit a suggestion? Would it not be interesting, as well as useful, to publish a comparative statement of the receipts year by year. This would show at a glance the growth of the Society.

**FALSE LENIENCY TOWARDS YOUTH.**

To say "we can be young but once" is to offer a poor reason for idly assenting to vicious or self-indulgence in our sons and daughters. A young hopeful in knicker-brokers amused himself yesterday by setting the new spaniel on the neighbors pet Angora, and to-day he ventures to substitute fishing for grammar as an afternoon experience. "Ah, well," says his father, "to close the incident,—*"Boys will be boys!"* But, friend, how would the argument go with the care of that new colt of yours? "Let him run wild, leave him unharnessed; he can be a colt but once." Life has no second springtime. Let the parent heart sow honest seed in the virgin soil of the child nature with pains and prayer. "It is good for a man that he bear the yoke in his youth."

"A Minister's Wife," in the Ladies' Home Journal, remarks: It is safe to say, from a wide acquaintance with ministers' wives, that they are, not sometimes, but always, imposed upon: they are laid upon the Procrustean bed of "ought to be," and anatomical considerations vanish before the joy most people feel in the cheerful task of stretching out or lopping off one or other of the privileges which the majority of other women in the parish possess to an unlimited degree.

The second instalment of "Nemo G. D.'s" racy reminiscences appears in this issue. Ottawa readers will scarcely recognize the Bytown of nearly 50 years ago,

**EARLY PRESBYTERIANISM ABOUT LAKE SIMCOE**

*Its Hardships and Trials Graphically Told by the Rev. Dr. Gray of Orillia in an Interview Granted the Toronto Sun.*

The Rev. John Gray was the first Presbyterian minister in the Township of Oro. But his charge included a good deal more than Oro. It covered as well the Townships of North and South Orillia, Rama, Medonte and parts of Mara, Vespra, Flos, Tiny and Tay. There are no less than five Presbyterian minister now covering the same ground. "Yes," said Dr. Gray, in reply to my question, "the work was hard at the beginning—the beginning was on May 21st, 1851. I frequently travelled fifty miles a week on horseback in summer and often preached two or three times on week days, besides holding four services on the Sabbath; the roads were rough, too, stumps, logs and mud-holes making travelling much more difficult than it is now. In winter time the journey was made by cutter. The snow was then deep and there was but one track. Often on meeting a loaded sleigh I had had to get out and tramp a road to allow of my horse passing. But there were compensations. The people in these days were greedy for the Gospel. It is not so now," added the reverend gentleman with a sigh. \* \* \* \* \* Dr. Gray was, in truth, at the farthest north, so far as Presbyterianism was concerned. There was not another Presbyterian minister between his station and where Georgian Bay pointed the way to the unbroken wilderness of the north. To the south the nearest station was at the old church on the sixth line of Innisfil, here the

**REV. WM. FRASER, OF BOND HEAD,**

held service. "The first Presbyterian Church established in Oro," continued Dr. Gray, "I pressed him for further particulars of his early work, was the Knox; that was built in '44. The original building, frame with roughcast, still stands. That structure has an interesting history. The Hon Isaac Buchannan offered £50 in Canadian currency for each of the first ten churches opened after the separation. Knox was one of the churches to receive a gift of \$200 in this way. Two congregations worshipped there in the early days—my own and another, the latter using the G. elic. There was a Gaelic congregation at Jarratt's Corners, too."

The Highlanders were numerous in the country all about the upper end of Lake Simcoe in the early days. And these Highlanders, like many of the early settlers in Huron Township and about Kincardine, were largely from about the Island of Islay. It was they who gave the name of "Islay-street" to the town line dividing Eldon and Thorah; and they are also responsible for the name of Islay given to a post office in Victoria County.

**THE REV. DR. M'TAVISH,**

who was in Beaverton in the early days of Dr. Gray's ministry, was to the Highland Presbyterians of Simcoe what Lachlan Taylor was to the early Methodists. "When Dr. McTavish dispensed sacrament at my church at Knox," said Dr. Gray, "people travelled all the way from Mara, Rama, Orillia and Medonte to attend. Sacrament service at the doctor's own church at Beaverton drew people from an even wider circuit. Services there began on Thursday and continued until Sunday night, and the Highlanders travelled all the way from the Gwillimburys, below Lake Simcoe, and from Nottawasaga, on the shores of

Georgian Bay, in order to attend. Many made a journey of fifty and sixty miles. How were the crowds accommodated? Every house was open, and if this did not prove sufficient the barns were opened too. The people were not only greedy for the Gospel in pioneer days—they were very hospitable as well." It is no wonder Dr. McTavish had a hold upon his people. He looked after both their temporal and spiritual comfort. "About 1863," said R. C. Brandon of Cannington, "three Highlanders named McDougall, of Glengarry, were working in the bush near our place, when one was injured by the rebound of a bent sapling. There was then a little log house built by a man named Baird, of Prince Edward County, on the front of our farm, and into this the injured man was borne. No sooner did Dr. McTavish hear of the injury than he was promptly in attendance to minister to the man's comfort."

Dr. Gray, in addition to performing the arduous services of a missionary, was also local superintendent of schools. And he frequently held a week-night or Sabbath religious service in the same building in which he had, a short time previous, examined public school pupils in the "Three R's." The majority of his ministerial appointments, outside of Knox, were, in fact, held in school houses; but where Orillia now stands, he used to hold service in a room of an old frame tavern that stood on the site of the Orillia House of to-day. \* \* \* \* \* There were no less than ten taverns in Oro in the early days, and besides that the taverns in Orillia depended largely on Oro for their patronage. Whiskey was everywhere —at

**BAPTISMS, MARRIAGES, FUNERALS.**

On one occasion the mourners at a funeral all got so drunk they were unable to bury the corpse. "When a young man became engaged," said Dr. Gray, "he was expected to buy a barrel of whiskey and have it always on tap for those who came to offer congratulations. On one occasion, after a marriage, the bride-groom called me to one side. 'I hope you will excuse me for not handing over the fee to-day,' he said; 'but it took the last \$4 I had to buy a barrel of whiskey.'" The whiskey was an essential. The fee could wait. But it is all changed now. Instead of ten taverns Oro to-day has but one. A people always hospitable and religious have added sobriety to their other virtues. "I was always fond of the Highlanders," said Dr. Gray, "they are really a noble people—none excel them in hospitality and kindness." \* \* \* \* \*

The manner in which Oro and neighbouring townships were settled is, too, marked by names given different localities. \* \* \* \* \*

'Oro' is Spanish for gold, and these officers, seeing the yellow sands in the hills shining like gold, gave that name to the township. Again 'Orillia' is Spanish for coast, and that is doubtless how Orillia Township and town, lying on the coast of Lake Simcoe, got their names. There are names, however, that I cannot satisfactorily account for. These are Rama, Mara and Thorah. These are of Hebrew origin: Rama, high; Mara, bitter, and Thorah, the law. The only explanation I have to offer is that a Jewish surveyor may have been engaged in the work of surveying these townships."

Mr. Balfour's recent striking address on "The Nineteenth Century," delivered before the University Extension classes at Cambridge, is given in full in The Living Age for September 8.

## The Inglenook

### The Quarrel Cured.

Nine days out of ten there were no better friends in the block than Molly and Mabel. They lived side by side, went to the same school, read the same stories, and wanted their best hats trimmed just exactly alike, even to the number of white spots on the gray quills which made the blue felt sailor hats so very charming in the eyes of both. But on the tenth day—oh, dear, how everything was changed! Molly went to school on one side of the street, with never a glance across at Mabel, trudging disdainfully along on the other; and from breakfast to bedtime the day was out of joint for both. To be sure, the quarrels never lasted long, but they were serious matters while they did last.

In vain the mothers took counsel together. In vain they reasoned, each with her own particular little girl. Both Molly and Mabel protested that they loved each other and never meant to quarrel; but still the quarrels would come and make both miserable. And they arose over such trifling things! After the "making up" the two friends never could see "how they came to quarrel over a little thing like that!"

So things went on until Molly's Aunt Frances came to spend the winter with her sister. Now Aunt Frances was Molly's ideal of everything a young lady should be. So it was no wonder that her niece sang her praises morning, noon and night. Neither was it any wonder that Mabel, who had a young lady aunt of her own, grew tired of so often hearing the same strain, and on the fatal tenth day chanced to remark that, while Molly's Aunt Frances was very nice in her opinion, her own Aunt Angie was nicer. This was the thin end of the wedge of dispute; but half an hour later Molly rushed into the house, declaring that she would never speak to Mabel any more so long as she lived—"so there!" The wedge had been driven deep, and friendship was split wide open.

Aunt Frances listened to the tale of Mabel's presuming to think anyone nicer than she with a perfectly grave face, though her blue eyes were dancing merrily. When the story was ended she said soothingly:

"I wouldn't mind it so much, Molly. I'm sure I don't care if Mabel likes her own auntie best. But I'm sorry you two should have quarreled about me. I didn't come all the way from Texas to Minnesota to cause a coldness between friends, and I shall feel dreadfully if you and Mabel never speak to each other again."

"Well," said Molly, hesitating between her disposition to "stay mad" and her desire to please Aunt Frances, "I s'pose I could speak to her—just to 'blige you; but I'm quite sure I shall never like her so well any more."

But, when Mabel's kitten ran away that afternoon and all the children in the block were looking for it Molly could not help but look, too. And when she found it in the coal-bin, it had fallen through the cellar window, of course she had to carry it home. Mabel was so delighted that she hugged both her and the kitten and the quarrel was over then and there.

That night, after dinner, Aunt Frances called Molly to her and showed her a small pink box with a druggist's label on the out-

side.

"Molly," said she, "just look here! What do you suppose I've got in this box!"

"Not medicine?" questioned Molly, who having lately recovered from a slight illness, looked with suspicion on boxes of that particular sort.

"Medicine, sure enough," responded Aunt Frances, cheerfully. "You shall be my first case. Molly, my dear, I will cure you; and my fame will spread through the length and breadth of the land." (I forgot to tell that Aunt Frances was studying to be a doctor.)

"But I'm not sick any more," protested Molly, drawing away from the box before she should be asked to take a dose of whatever was in it.

"Oh, certainly not, agreed Aunt Frances. "But I want you to try the quarrel cure, dear. See! These are temper tablets, of the very best make."

She opened the box, and Molly saw the contents—tablets about the size of a peppermint lozenger, clear, and of a lovely deep red. They did not look as though they would taste bad.

"Take one," said Aunt Frances. "My prescription would include 'one at bedtime,' so you might as well begin the treatment right away."

Molly obeyed. The temper tablet was sweet and tasted of wintergreen.

"Don't try to bite it," cautioned the prescribing physician. "Let it dissolve in your mouth. And now, Nieceums," she continued with a very professional air, "when you feel a quarrel coming on, I want you to take one of these tablets. Don't crush it with your teeth—just let it melt in your mouth. And be careful not to speak until it is all gone. Do you fully understand the directions?"

Molly nodded solemnly. The responsibility of being a "first case" rather awed her.

"Will you treat Mabel, too?" she asked. "It won't be necessary," said Aunt Frances, gravely, "if you take the tablets as I prescribed. And if I were you, I wouldn't tell anybody I was being treated."

The next morning Molly started for school with a temper tablet neatly wrapped in tinfoil in her small pocket. That day passed peacefully. So did several others; and Molly had all but forgotten that she was being treated, when suddenly, one Saturday afternoon, she felt a quarrel coming up. Mabel had made a dress for her doll. Molly didn't think it fitted very well and said so. Mabel answered tartly that she guessed Molly couldn't do as well; and Molly had just opened her mouth to say something peppery, when she remembered the temper tablets.

Hastily laying her beloved Florimonda Isabelle face down on the floor she ran out of the room. The temper tablet was at the very bottom of her pocket; but she picked it out, unwrapped the tinfoil and popped it into her mouth. The rosy bit of sweetness tasted very nice; and she went back to her doll, feeling better already.

"Thought you'd gone home mad," remarked Mabel, with her small nose in the air.

"Never a word from Molly."

"I didn't care if you had," added Mabel with a sniff.

Molly rolled the temper tablet under her tongue, but answered nothing at all.

"Well, you needn't talk if you don't want to," snapped Mabel; and she gave her entire attention to putting the new dress upon its owner, Ethlyn Kathryn Olivia.

Little by little the temper tablet dissolved in Molly's mouth, and strange to say, her anger melted with it. It was worn to wafer thinness; and Molly was wondering just what she should say when the "treatment" was over, when she heard a faint sound of music far down the street.

"O, Mabel!" she cried excitedly, "there's a grind-organ; and maybe there's a monkey! Let's go and see!"

"Oh, let's!" answered Mabel, jumping up eagerly; and a moment later Florimonda Isabelle and Evelyn Kathryn Olivia were left to be company for each other, while their respective mothers raced hand-in-hand down the street in search of the probable grind-organ and the possible monkey.

That night Molly told Aunt Frances the whole story and that young lady listened with genuine professional pleasure. Her first case was doing remarkably well, she said; and the patient was advised to continue the use of the invaluable temper tablets in all similar emergencies. Molly followed the prescription faithfully, and before spring both she and Mabel were completely cured.

After a while Molly discovered the reason why the temper tablets had such a soothing effect in the first stages of a quarrel. I wonder if you have guessed it too.

### What the Little Shoes Said.

I saw two little dusty shoes  
A-standing by the bed;  
They suddenly began to talk,  
And this is what they said:

"We're just as tired as we can be,  
We've been most everywhere;  
And now our little master rests—  
It really is not fair.

"He's had his bath and sweetly sleeps  
Twixt sheets both cool and clean,  
While we are left to stand outside;  
Now don't you think it mean?

"We've carried him from morn till night;  
He's quite forgot, that's plain;  
While here we watch and wait and wait  
Till morning comes again.

"And then he'll tramp, and tramp, and tramp  
The livelong summer day,  
Now this is what we'd like to do—  
Just carry him away.

"Where he could never go to bed;  
But stay up all the night,  
Unwashed and covered o'er with dust—  
Indeed! 'twould serve him right!"  
—Our Little Men and Women.

### Sizing up a Man.

A contemporary gives the following advice to its fair readers: "For a man's birth, look to his linen and finger nails, and observe the inflections of his voice. For his tastes, study the color of his ties, the pattern and hang of his trousers, his friends and his rings, if any. For his propensities, walk around and look carefully at the back of his head. A symmetrical cerebellum, with well-trimmed hair, is an indication of self-control and energy. If you want a successful man, see that he has a neat foot; he will move quicker, get over obstacles faster, than a man who falls over his own toes and trips up other folks with 'em, too. For his breeding, talk sentiment to him when he is starving, and ask him to carry a handbox down the public street when you've just had a row. To test his temper, tell him his nose is a little on one side and you don't like the way his hair grows. There are other ways which will suggest themselves naturally to a bright woman."

**A Home Destroyer.**

I think that it was Ruskin who wrote that "God gives us always strength enough and sense enough for anything He wants us to do."

If we could only rest upon that fact, it would save us a great deal of failure and disappointment. The trouble with so many of us is that we want sense and strength to do so many things that God never intended that we should do.

I know a woman who has been vouchsafed the sense and strength to be one of the very best of housekeepers. She is a "born cook," and it "comes natural" to her to do any kind of domestic service. She is, however, discontented, because she has not the mental power to become a writer.

She says she would rather be able to write a great novel than to be the best housekeeper in the world. She could, if she would, be not only a model housekeeper, but also a model home-maker, and God never gave to any woman a higher or better gift than that of being a real home-maker. It is worth more to that woman and to her family than any novel that ever was written.

It is a singular fact that much of the discontent of the world arises from dissatisfaction with one's environment, and from a constant striving for the unattainable. If we would only be satisfied with the limitations God has fixed for us, it would add to our own happiness.

Every day the peace and happiness of many homes are being imperilled by reason of the unrest and complaint caused by dissatisfaction of members of the home, who are striving for the unattainable in public or social life.

There is an almost idiotic tendency on the part of some people to aspire to that which is hopelessly beyond their reach.

I know of a girl with the least little bit of a voice, who is determined to become a great opera singer. She has the ability to become a very successful milliner, and, as it is necessary for her to earn her own living, a milliner she should be; but she scorns such a suggestion, and is wasting her time, and some borrowed money, in the hopeless effort to become an opera singer.

There are other homes in which there is no peace or happiness, because the members of the family have social aspirations far beyond their powers of achievement. A great deal of unhappiness would be averted in that family, if the members of it would be satisfied with such simple and social pleasures as it is possible for them to have.

Unwise ambition, based on that which God has not granted, is filling the world with morbid and unhappy people.

It was Longfellow who once said that "most people would succeed in small things if they were not troubled with great ambitions." The ambition that always ends within one's powers of achievement is the only safe ambition, and any other kind of ambition is an error. It robs life of its joy, and often ends in bitterness of spirit. Keep it out of your home and out of your heart.

A Scotch nobleman once took an old servant, who possessed strict views in regard to spending the Sabbath, from his out-of-the-way estate in Argyllshire to London with him. When there, Jamie was taken to a High Church Ritualistic place of worship when the Lord's Day came round. On the following day his lordship asked him how he enjoyed the service. "Weel, my lord," answered Jamie, "the music, flog'ers, and fal-lals were unco gran', but, oh my, it was an awfu' way to spend the Sabbath day!"

**How To Treat Cut Flowers.**

An important rule, though seldom regarded, is never to cram vases with flowers; many will last if only they have a large mass of water in the vase, and not too many stalks to feed on it. Flat dishes filled with wet sand are useful for short stalked or heavy-headed flowers even partially withered blooms will revive when placed on this cool, moist substance. Moss though prettier than sand, should be avoided, as it soon smells disagreeably, and spoils the scent of the flowers placed in it. One way of preventing delicate and sweet-scented flowers from fading is to cut them with several leaves on stem, and when placed in water, to allow only the head to remain above it; by this means the leaves support the flower, which will last for a number of days in a cool room. Frequent cutting of the stem is of great use; but with all flowers the best way is to put them outside, exposed to dew or rain during the night, when they will keep fresh much longer. Hot water will frequently restore flowers to freshness even when every petal is drooping. Place the stems into a cup of boiling water, leave them in it until each petal has become smoothed out, then cut off the shrivelled ends and put into lukewarm water. Two or three drops of liquid ammonia in a small glass of water, or five or six drops in a larger one, will freshen up faded flowers wonderfully.

**At School.**

A mighty hush is o'er the land,

That's different to the reg-lar rule,

A stillness reigns on every hand,

The boys and girls are all at school,

There is no shouting in the yard,

They have their books and slates instead,

And everyone is trying hard

To get up head.

Hark! 'I love, thou lovest, he loves!'

What sweet familiar words are they!

Work hard! old Time relentless shoves

To-day far into yesterday.

Work hard, my lad—the reason why,

You soon will have to earn your bread,

And so it's worth your while to try

To get up head.

There're splendid prizes to be won,

There're everyone in sight to-day;

There're splendid deeds that must be done,

You wish to do them? Then you may!

The solemn bench with judges ermined,

Wreaths to fit your clever head,

Go to work and be determined

To get up head.

'Three and three is six and three's nine,'

Good, my little kindergartner,

Good, thou little friend of mine,

Fortune has thee for a partner.

Toddle home now with your brother,

And before you're washed and fed,

Go and tell your happy mother,

'I dot up head.'

—'The Khan.'

**The Art of Entertaining.**

The house itself may be helpful in making visitors feel at home. We should have nothing too fine for comfort, and welcome our friends in rooms made homelike by our daily use.

It is well to have easy rules about breakfast. It is customary to give one's guest the option of having tea or coffee, rolls and fruit sent to their rooms or of joining the family.

No hostess apologizes for any guest. All are on the same social plane while under her roof, and should receive equal consideration.

It is a disputed point whether host or guest should suggest retiring for the night. It relieves visitors of embarrassment to know the ways of the household, and a readiness

to comply with them is a mark of politeness.

It shows no lack of cordiality to refrain from urging friends to extend their visit. They probably have other pleasant plans, and a hostess may be asking a great favor when she fancies that she is conferring one.

Experienced entertainers recommend that the men should generally spend their mornings together and women enjoy each others society. All meet at luncheon.

Hosts and guests meet in the drawing or living room before the meals. Not less than five, not more than fifteen, minutes should be allowed for all to assemble.

Every guest should be made to feel that his or her presence has added to the pleasure of the entertainment, and conferred a personal gratification upon the hosts.

A prompt expression of gratification in remembering the visit, at once, upon returning home, is an evidence of good breeding.

A guest should hold sacred anything that may be learned of the family life or the peculiarities of any member of the household where hospitality has been accepted.

Visitors should fall in readily with any plan proposed for their pleasure, showing a disposition to be easily amused and interested, but must not seem dependent for amusement.—Mrs. Burton Kingsland, in the September Ladies' Home Journal.

**Alone in London.**

It is a popular fallacy that for the friendless stranger London is a eerie, lonely place. Richard Jefferies gave permanent expression to this feeling when he described his tragic and maddening solitude amid the seething crowds of the city, says the London Daily Mail.

The trouble with the friendless stranger is that he never goes the right way to discover friends. A cursory dip into the London directory should serve to convince him that there are philanthropists by the score willing and anxious to improve his mind and perhaps even his purse.

About sixty benevolent societies are at work in London collecting subscriptions and doing out help. Their charity appears to any native form.

It might perhaps be difficult for a prosperous red Indian to locate his friends in the London directory. They appear to have been unaccountably overlooked. In Finsbury pavement there is a Stranger's Friend Society, and our red Indian might think the title a promising one. The objects of this society, however, are benevolent, and he would have to dock himself of his prosperity before he could come within the scope of its articles of association. A bankrupt Eskimo might apply to the Society of Friends of Foreigners in Distress. Yet if he came from any part of the ice regions over which the British flag has waved, even those hospitable doors might be closed, since an Eskimo subject of the Queen could not, strictly speaking, be classed as a Foreigner.

He would have to be a very smart Eskimo who could successfully pass himself off as a "Persecuted Jew," or a "Poor, Pious Clergyman," or as a "Distressed Widow." Even a "Boxer" would be better off, since he could apply to the Strangers' Rest for Asiatics, and for Hottentots, Africans, and benighted South Sea Islanders.

But stay; should the red Indian and the Eskimo happen to consume too much fire-water, they would immediately become qualified for at least one society. In Alexandra road there is a society for the Study of Inebriety. The friendless pair might perchance be welcomed there.

# Ministers and Churches.

## Our Toronto Letter.

On Wednesday evening of last week Miss Leach was solemnly set apart for mission work in India. The services were held in Central Presbyterian Church, Toronto, of whose congregation Miss Leach was a member. In a brief address on behalf of the congregation Dr. McTavish said that they rejoiced that one more representative of Central Church was in the Foreign field. They missed such workers among themselves, but was proud to be so numerously represented in this great work.

Miss Leach has from early womanhood devoted herself to this work. Some years ago she presented herself to the Foreign Mission Committee, but was then considered too young to undertake the work. She has since been diligently preparing. She has spent those years in the Bramford Ladies College, singularly enough under the care of the lady who was chosen by the Woman's Foreign Mission Committee—Mrs. A. R. Gregory—to address her on the present occasion; and three years in the Ewart Missionary Training Home in Toronto.

Mrs. Gregory's address to the missionary-elect was earnest and helpful. It was evidently spoken directly out of her own heart, and while the words were singularly well chosen, and the sentiment most fitting, the charm of it lay in its spirit. "Watch and Pray," was the watchword with which the young missionary was sent out. On behalf of the W.F.M.S. Mrs. Gregory presented to Miss Leach a copy of a good Bible Commentary in lieu of the customary Bible, as she had already a good copy of the latter.

The congregation, through Mr. Theron Gibson, a former president of the Missionary Association, presented to Miss Leach a purse of gold, and assured her of their continued interest in her and her work.

Five of the returned missionaries from Honan were present, and were called to the platform. These were Dr. Malcolm, Miss Pyke, Miss McIntosh, Rev. Jonathan and Mrs. Goforth. Their terrible experiences are already well known to the church, but the vivid recital of them given by Mr. Goforth, at the close of the designation services, was followed with deep and painful interest by everyone present. The bandaged head of the missionary, as he told his story, added to its realism.

He took us with him to the compound when the warning to escape first came, and told us how hard it was, for the work was so full of promise just then. A second and more imperative warning came, and then after united prayer, and the urgent entreaty of the native Christians, the resolve was taken to leave the mission. Then we were told of that awful journey southward, when carters refused to go, and were often on the point of deserting them, when the soldiers sent to escort them were the first to turn their weapons against the missionaries. We heard again of that terrible night in the compound, when they barricaded the gates, and waited, fully armed, during the slow hours of darkness, of the prayer of each as the dawn appeared, of the start through the densely packed streets, of the grim company waiting for them outside the walls, of the attack and battle for life, of the agony of seeing wife and little ones struck at by the cowardly brutes, and the singular description of a missionary holding a mob at bay with an empty revolver. He told us of the escape to a small village, a Mohammedan village, where they were kindly cared for, and afterward sent on their way. But no restatement can present, even approximately, the horror of this scene as we heard it from the lips of one who passed through it, and who plainly lived it over again as he told us the story.

Mr. Goforth addressed the congregation at Southside on Sabbath morning last. May we express the hope that, in their eagerness to secure the returned missionaries, our pastors and their congregations will remember that these men and women have been through a most trying ordeal, and that an absolute rest is imperatively demanded. The Foreign Mission Committee should insist that not one of those who have passed through these experiences should address a meeting for at least three months. Protect them from the appeals that, we presume, are already pouring in upon them.

Knox College has again opened her residence doors, and the deserted halls are filling again. The session opens early this year, on 4th of October. Rev. Professor MacLaren will deliver the opening lecture.

## Northern Ontario.

Rev. Dr. Findlay of Barrie will preach in the Presbyterian church, Emsdale, next Sunday and dispense the Sacrament of the Lord's Supper.

Rev. B. B. Williams, of Guelph, is filling the North Bay pulpit during the temporary absence of the pastor. Mr. Williams is an exceptionally good preacher.

The Presbytery of North Bay will meet in Emsdale Presbyterian church Wednesday, the 19th inst., at 10 o'clock a.m. and on Tuesday the 18th their will be a meeting of delegates of Young People's Society within the bounds of the Presbytery.

At Parry Sound the Corner Stone of a fine brick edifice was recently laid by the Premier, Hon. Geo. Ross, in the presence of a large gathering of people. On the platform were, in addition to the Premier, the local ministers and many prominent citizens. The proceedings were opened by the choir and others singing "All People that on Earth do dwell," after which the Pastor read a portion of scripture and called upon Rev. Mr. Harper, pastor of the Methodist church, who lead in a fervent prayer invoking God's blessing on the new church and success to the congregation which would worship in it.

Captain David MacFarlane was then called upon and presented the Premier with a handsome silver trowel for the purpose of laying the corner stone which the latter did in a workmanlike manner, after which he pronounced the stone "well and truly laid" and expressed the hope that the building of which it was to be the corner might be completed without accident to any of the workmen employed and that the church would be a beacon star to point many to Christ. In response to an invitation by the pastor, Rev. Mr. Childerhose, a number responded and laid contributions on the stone to the amount of \$399.00. The new church is being built on the site of the old one, and is in a good position. The plans indicate a handsome structure, and will contain all modern improvements. Mr. Childerhose, who is doing a good work, not only in Parry Sound, but throughout the district, is to be congratulated on the improved outlook for himself and congregation, that this forward movement means.

## Winnipeg and West.

Rev. Dr. Duval is again occupying his own pulpit, after his holiday in British Columbia.

On their way from Vancouver to Toronto, Rev. Mr. and Mrs. McKenzie, the returned missionaries from China, were guests of Mr. and Mrs. H. Morden, of 27 Carlton street, Winnipeg.

Rev. Prof. Murison, who has been lecturing in connection with the Summer Session of Manitoba College, has returned to Toronto. His work has been greatly appreciated, both by the faculty and students.

Vancouver, B.C., World: Rev. John Pringle, of Atlin, returned north on the Danube to-day. Mr. Pringle has been absent from his charge for two months, and in all delivered 57 addresses on his work in Winnipeg and the east. He was very successful in securing financial aid for the work of the Presbyterian church which he is carrying on in the north.

The Vancouver World of a recent date has the following: The numerous friends of Rev. P. McFarlane McLeod, for some time pastor of St. Andrew's Presbyterian church, Victoria, and for years a leading divine in Toronto and Stratford Ont., who left for London, England, five years ago, where he has ministered since to a very influential congregation in that city, will be grieved to learn that he is likely to become totally blind. Recent operations on the rev. gentleman's eyes have resulted unsatisfactorily, and as a final experiment he is now lying in darkened apartments, with the hope of affecting a cure. Advice, however, from the family to relatives in Victoria, hold out but little promise that his eyesight will ever be restored.

An Englishman who boasted he knew broad Scotch thoroughly was asked the other evening to translate the following, which a young lady in a boat at Rothesay cried to father at the oars—"Pu', pa, pu'; can ye no pu', pa?" He declared it was Chinese.

The Rev. Dr. Orr, the well-known Edinburgh professor, is paying a visit to London, and for the next two Sundays will fill Dr. Monro Gibson's pulpit at St. John's Wood Presbyterian Church.

## Western Ontario.

The Rev. J. A. McKenzie will preach his inaugural in Kirkwall church on Sunday.

Rev. Donald Guthrie, D.D., has returned to Guelph after a visit to friends in Montreal.

Rev. Mr. McIntosh, Elora, returned from his holidays, and took up his regular work last Sabbath.

Rev. R. W. Ross, pastor of Knox Church Guelph, has returned from his two weeks holidays up North.

Rev. Jas. Dow, wife and child, of Gravenhurst, are visiting at the old home, Mr. P. Dow's, Nichol, near Fergus.

Rev. M. L. and Mrs. Leitch and family, Stratford, who spent their vacation in Strathroy and vicinity, have returned home.

Rev. Jas. Hamilton, of Londesborough, and Rev. A. W. Hamilton of Winterbourne, exchanged pulpits for the last couple of Sundays.

The lawn social at Knox Manse, Elora, was most decided success. The entertainment was very pleasing, and the financial result satisfactory.

Rev. Mr. Jansen preached at the preparatory services, on Friday evening in Wentworth Church, Hamilton. Seven new members joined the church.

The sermon by the Rev. Wm. Robertson, at Duff's church, Morrison, on Sabbath for the A.O.U.W., was well received and the attendance was very good.

The congregation of the North Westminster Presbyterian Church has extended a call to Dr. McCrae, of Collingwood, to succeed Rev. E. H. Sawers as pastor.

Rev. Norman T. C. McKay, of Toronto, preached last Sabbath morning and evening, at Bradford, also in the Scotch Settlement in the afternoon at 3 o'clock.

Anniversary services will be conducted in the Komka Church, by Rev. Thomas Wilson, London, on the 16th inst. at 3 o'clock in the afternoon, and 7 o'clock in the evening.

Revs. H. A. Macpherson and Jos. M. Hagar, Acton, exchanged pulpits last Sunday evening. Both congregations, says the Free Press, were favored with excellent sermons, and appreciated this spirit of reciprocity.

The committee appointed by the London Presbytery, consisting of Revs. R. Stewart, J. Sturges, D. Kelso, D. R. Drummond and J. Currie, visited the charge at Lynn's, Southwood, on Tuesday, and organized it into a congregation. An interim session was appointed.

Rev. A. Wishart, of Garafraux, was inducted to the Presbyterian Church, Beeton. He is a young man of great promise, and so far in college, and in preaching has done very well indeed. We wish him much success, as he deserves, for he is faithful, able and energetic.

Rev. D. B. Marsh, Ph. Sc. D., formerly of Eramosa, and now of Hamilton, was married on Sept. 5, at Walton, Huron Co., to Miss Annie Gardiner. The wedding was quite an event in the community. Mrs. and Mrs. Marsh are spending their honeymoon in New York State. Miss Gardiner was quite an active worker in the Presbyterian church there.

A very sad event took place on Thursday night of last week at the manse, Motherwell. Mrs. Watt, who was a guest there, was taken suddenly ill about 10 o'clock in the evening, and the doctor, on his arrival, found her suffering from a hemorrhage on the brain and quite unconscious. She never regained consciousness and died at one o'clock in the morning. The body was removed to Hamilton, where it was met by relatives and friends of the deceased, and interred beside the body of her husband, who was buried in that cemetery thirty-seven years ago. Mrs. Watt was a sister of the late Dr. King, of Manitoba college, and with whom she lived until death removed him a few years ago. She then came east and resided with her only son in Toronto until quite recently. Her sudden death came as a shock to the entire community. The presence of Principal Caven of Knox, Sir Thomas Taylor, and other distinguished friends in Toronto, testified in some degree the esteem and respect in which deceased was held.

The Committee charged with the nomination of a minister for the Barton Church, Glasgow, in succession to Rev. Dr. Lang, now Principal of Aberdeen University, will recommend that the charge should be offered to Rev. Thomas Martin, B.D., of St. Mary's, Edinburgh.

**Ottawa.**

The Presbytery of Ottawa will meet in Bank St. church on the 18th inst., at the usual hour.

At the evening service in Stewarton church Rev. R. Herbinson discoursed on the "Biblical Doctrine of Sin." There was a full attendance.

Rev. J. S. Loughhead, North Gower, occupied the pulpit of Knox church at both diets of worship, the pastor, Rev. D. M. Ramsey, taking anniversary services at North Gower.

In St. Paul's last Sabbath morning service was conducted by Rev. Principal Wilkie, of India, and in the evening by Rev. J. A. McFarlane. The Sacrament of the Lord's Supper will be observed in this church next Sabbath.

All our city congregations are getting down to systematic work for the winter months. The Young People's Societies, especially, are displaying renewed activity, in view of the important interests demanding their attention.

Rev. J. A. McFarlane, M.A., is conducting a Bible Study Institute at St. Paul's Church, Daly avenue, every evening, except Saturday, this week. Mr. McFarlane's lectures are so helpful that we could wish to see them very largely attended.

**Eastern Ontario.**

The Presbyterians of Middleville and Darling have raised the sum of \$35.50 for the Indian famine fund.

Rev. Prof. Campbell, of Montreal, preached in Knox church, Cornwall, last Sunday, morning and evening.

Rev. Mr. Reeves, wife and little daughter, of Campbellford, are visiting at Mr. Jas. Cowan's, Pakenham, this week.

Rev. A. G. Sinclair, Port Hope, returned from his holidays on Thursday evening with Mrs. Sinclair and their children.

Rev. Mr. MacArthur, of Cardinal, preached and conducted communion service last Sunday at North Augusta and Stones Corners.

The Presbytery of Glengarry will meet in Lancaster on Monday, 17th inst., at 11 a.m. The change has been made so that the agent of the Century Fund may be present to address the Presbytery.

Rev. G. B. McLeod, M.A., Newcastle and Newtonville has accepted a call to St. Philip's church, Westville, N.S., at a salary of \$1000 per annum, a free manse and four weeks holidays. Rev. J. A. McKeen, of Orono, has been appointed moderator of Newcastle and Newtonville pro-tem.

The Rev. John Gillis, of Murray Harbor, North Prince Edward Island, has returned home after spending a pleasant vacation in the eastern part of Ontario. He visited Brockville, Cornwall, Vankleek Hill, Dunvegan, St. Elmo, Maxville, Avonmore and Moose Creek. Mr. Gillis speaks highly of the prosperity of Ontario, and of the moral tone and intelligence of the people. He was greatly impressed with the fine appearance and noble character of the Highland Scotch people whom he met in Glengarry and the neighbouring counties.

**Montreal.**

Rev. J. G. Shearer, B.A., Field Secretary of the Ontario Lord's Day Alliance, is announced to address, under the auspices of the Protestant Ministerial Association, a number of meetings, as follows: On Saturday, 15th inst., conference in Y.M.C.A. Hall, at 4 p.m.; Sunday, 16th, Knox Church, 11 a.m.; St. James Church, 7 p.m.; Emmanuel Church (mass meeting) at 8.15 p.m. Then on Monday there will be another conference at 4.30 p.m., in Y.M.C.A. Hall, and a mass meeting in the same place at 8 p.m. It is to be hoped that Mr. Shearer's visit may be productive of much good.

The death is announced of Rev. J. J. Bourgoin, principal of the Pointe aux Trembles schools, from consumption, at the age of 52. He was a native of Glay, France. He was descended from Huguenot stock. His father, Pierre Bourgoin, and his mother, Anne, survive him at the age of 84 years, and reside at Pointe aux Trembles, though his father is very frail. He came to Canada at the age of nineteen years as a missionary to the French-Canadians, commencing work by colportage and visitation at Quebec city and the surrounding villages. He entered the Pointe aux Trembles schools as principal in 1875 and has held the position with gratifying success ever since. His wife and six children survive.

**Maritime Provinces.**

Rev. D. J. MacDonald has been settled at Shelburne N.S.

Rev. F. S. Coffin, of Lower Stewiacke, has returned from his European trip.

The wife of Rev. Geo. E. Ross, of Demarara, has been obliged to leave for a northern clime owing to malarial fever.

Rev. J. G. Shearer preached in Cetary Methodist church, St. Andrew's church and Main St. Baptist church, St. John, on the 8th inst.

The Truro Presbytery W.F.M.S. met at Middle Musquodoboit on the 30th ult. 25 delegates were present. The secretary reported an increase in membership of 219 since last meeting.

By a curious turn of the political whirligig, the Hon. Wm. Pugsley, who, as counsel for the tobacco sellers, argued the unconstitutionality of the Sunday Law as being *ultra vires* of the provincial legislature, is now compelled, as attorney general, to maintain provincial rights and defend the act before the Supreme Court of Canada, to which, on his own advice, his clients have appealed. The Lords Day Alliance are thankful that the change has removed such a formidable opponent by transforming him into a friend.

**Young People's Societies.**

Rev. Alfred Gaudier, B. D., convener of the committee, writes:

Might I, through the medium of THE DOMINION PRESBYTERIAN, announce that the committee on Young People's Societies have decided to prepare a plan of study for young people's meetings during 1901 similar to that of previous years.

The Shorter Catechism will be studied, the order followed being the same as in the Sabbath-schools.

The topics of the United Society of Christian Endeavor will be adopted, with such modifications as will admit of one Special Topic each month.

During 1901 there will be four Studies from the Gospels, with special reference to the teaching of Jesus: four Historical Studies, viz., "Luther and the Reformation in Germany," "Calvin and the Reformed Churches," "Knox and the Reformation in Scotland," "The Presbyterian Churches—Their Gift of Liberty to the Modern World"; four Missionary Topics, beginning with "Our Missions as Christian Patriotism."

Articles on these Topics will be prepared by leading men of the Church and appear in the Record each month, and all the Church papers will be requested to give special attention to the Topics of our own "Plan of Study." Books will be suggested for reading and reference, and all that is possible will be done to make this course of great educational as well as practical value to our young people.

**British and Foreign Items.**

Rev. A. B. Grant, B.D., is to be ordained at Garelochhead on the 13th September.

Seventy-four applications are before the vacancy committee of Logie parish, Fifeshire.

The fifty-eight anniversary of Rev. H. A. Paterson's ordination was celebrated in Stonehouse U. P. Church.

Lord Provost Macgregor, of Perth, opened a bazaar at Pithochrie for the extinction of the debt on the Free Church there.

Rev. Robert M. Watson, M.A., is to be ordained minister of the parish of Clova on 20th September, by Forfar presbytery.

The Rev. John Macaskill, son of Rev. Murdo Macaskill, Free Church minister of Dingwall, has been appointed assistant to the Rev. Dr. Black, of the Free High Church, Inverness.

The Rev. G. Campbell Morgan preached in the Fifth Avenue Presbyterian Church, New York, on the first Sunday of the month. The church was crowded at both diets of worship.

The death has taken place of Rev. John Reid, M.A., F.R.P.S., of Wigtown. Mr. Reid was a noted Burns scholar, and published a complete word and phrase concordance to the poet's works.

As a memorial to the eighty-two Polynesian teachers who, between 1821 and 1889, have laid down their lives in the work of Evangelising New Guinea, a new church has been erected at Vatoratu, where Dr. W. G. Lawes has his training substitute. The memorial results from the joint action of the London Missionary Society and the Government.

An interesting ceremony took place in the Auchincloir (Aberdeenshire) Free Church on Sunday week, when Dr. Robertson Nicoll was admitted to the eldership in the church of which his father was minister for many years.

A Bazaar in aid of a fund for erecting a mission church at Crianlarich, in connection with the Parish Church of Sfrathfillan, was opened at Killin by Rev. Dr. Donald Macleod, Inverness, Moderator of the Church of Scotland General Assembly.

It is suggested, says the London, "Free Church Chronicle," that the Albert Hall should be taken for the services to be conducted by the Rev. John McNeil in connection with the London Simultaneous Mission. Should this arrangement be carried out, Mr. McNeil will preach in the City Temple at noon each day, and at the Albert Hall in the evening.

**Literary Notes.**

The September Ladies' Home Journal is a special Autumn Fashion Number, the greater part of it being taken up with articles on what is to be worn during the coming winter by the well-dressed woman, and also by her small children. The illustrations are all suggestive and helpful, and altogether the number will prove of great interest to those who have to think how the new frocks shall be made and decide on the materials. The Curtis Publishing Company, Philadelphia.

The article on the "Boxers" in the September Open Court is doubtless the most authoritative statement of the origin of the Chinese troubles that has yet been published in English. Dr. Candlin, its author, is a Christian missionary of wide Oriental experience, an authority on the Chinese language and literature, and has resided for many years in the remotest parts of the Flowery Kingdom. He has been latterly in the far north of China, which for some years past has been the seat of violent Boxer disturbances, and just managed to escape to Japan, via Tientsin, on the eve of the present outbreak. His article is accompanied by illustrations from native Chinese newspapers, and translations of Boxer placards.

**Education in China.**

Education of a certain type is very general, but still there are vast numbers of countrymen in China who can neither read nor write. There is a special literary class who alone know the literature of their country, to the study of which they devote their lives. There are boarding schools, day schools, and colleges. Examinations mainly confined to moral philosophy and literature are held in the prefectorial cities of each province twice in three years for the lower degree necessary as a passport to the public service, and of the six or seven thousand candidates who have come forward, not more than sixty can be admitted to the degree of Literary Chancellor. For the higher degrees, other examinations are necessary. There is a "College of Foreign Knowledge" at Peking, where European languages, mathematics, sciences, etc., are taught by European, Japanese, and American professors. There are besides many Christian mission schools, where the English language and lower branches of western sciences are taught. The government also maintains naval and military colleges and torpedo schools at the various arsenals to teach the young Chinese modern methods of warfare.

## World of Missions.

### Our Missionaries.

Mrs. Goforth, addressed a large audience in the hall of the Y.M.C. Building, Toronto, on Sunday afternoon.

Constant prayer to God, she declared, had been the salvation of herself and party in the trying period of the journey from Honan to the sea. Again and again, she said, their lives had been spared in the most remarkable manner, when all hope seemed gone.

Many a time in their progress southward to the sea, they came face to face with hosts of their enemies, all armed and waiting for them. Each time they expected to be murdered, but always a providential way of escape was opened. Their deliverance, she thought was in a large measure due to the prayers of their friends in Canada, who were cabled of the route they intended to take, when they sat out.

The story of the march of this little band is a thrilling tale of adventure. Often to go back meant death, to remain where they were meant death, and to go forward seemed equally suicidal. Everywhere could be heard the cries of, "Kill, kill!" which accompanied the assaults.

At one place where they had obtained temporary rest in the room of an inn, with their enemies swarming outside, and occasionally inside the room, they were subjected to a curious sort of indignity which the men of the party were too used up to resist. A Chinese official entered the room, and proceeded to disrobe, except for a pair of pants, and this action was plainly intended for an insult, for no Chinese gentleman would do such a thing. From this inn, the proprietor finally told them they must depart, to which Mr. Goforth replied, "You can kill us here, but we will not go outside to be killed. We are not afraid to die, but remember, if you kill us, vengeance will certainly be taken upon you."

The men in the party were at this time covered with blood from various wounds received, and were utterly unable to resist further the howling mob outside. Eventually, the proprietor, who saw the folly of violent measures, gave them funds and got them off in safety.

And so it was all along the journey, their progress being a succession of such encounters until they reached the sea. Those present could have no idea what it meant to flee in this way, as many fugitives were now doing, and she asked their sincere prayers for those still in danger.

Incidentally Mrs. Goforth spoke of the oath which has been taken by a very high native official, who lived in their own village in Honan, and who is now, she thinks, travelling with the Empress-Dowager, that he will not rest until he has made a mat with hides of the Christians.

The Rev. Mr. Goforth, late of Honan, China, delivered a very impressive address at the South Side Presbyterian church, last Sunday morning. The speaker, during his remarks, which took the form of a history of the mission work of China from two years back to the present time, gave his opinion of the cause of the present uprising. He said that the aggrandizement of the powers was the salient reason for the upheaval, and he animadverted severely on their failure to support the Emperor two years ago in his endeavor to modernize China. He drew a rosy picture of the missionary outlook at the end of the Japanese-China war, and said the Emperor even went so far as to issue a

proclamation ordering the people to read the Bible. That the powers allowed him to be deposed he considered a piece of almost criminal negligence.

The speaker took a very dejected view of the fate of missionary property in China, and said that he had learned that only one mission in all inland China was left standing. While the present were turbulent times, and much suffering and death had been caused, and thousands of dollars worth of property destroyed, he thought it would all redound to the advancement of modernism in China, and that the work mapped out by the deposed Emperor two years ago would be continued.

At the close of his address the preacher expressed himself as hopeful of the future, and declared that as soon as the way was opened up, he, with the ladies of his party, were willing to return and continue the work.

### Famine in India.

Miss Jamieson, writing from Ujjain under date July 5, after stating that owing to the heavy work connected with famine relief, she had to close the city mission schools. She had, at time of writing, 138 women and 60 girls in her care.

"To understand, even in a measure, what a responsibility these famine people are, you must know something of their condition intellectually and morally. Much has been written about the terrible evils to the human frame resulting from famine, but little is written of the moral evils. The latter to my mind, are far worse than the former. For months before they came here some of these women and girls lived a wandering life, while others lived by the riverside where thousands of people were congregated for many months; there were no sanitary arrangements, no restraint of any kind. For people of both sexes to be thus living together, especially as they have no finer principles to withhold them, means moral ruin to many. We see the results now. Their habits are filthy—many of them steal and lie but some are clean and womanly. The strain of having so many people living here on the compound where although there were sanitary arrangements they could not be forced to use them, was very great. They were here through the greater part of the hot season, having gone to the city only a couple of weeks ago. As cholera was raging on all sides I stood in daily dread of an outbreak here. There were tents with cholera patients close to our compound, only a few yards from where our women slept, and women and girls were coming in daily from the riverside where hundreds were dying daily from cholera. We went ourselves among the poor sufferers to bring away ten widows and orphans. Hundreds lay about in all stages of the dread disease while the cremation fires burned near almost continuously. We took every precaution but we went without fear; our duty was to go and hear the unfathomable depths of meaning of the 91st Psa. opened up to us! God is always better than our fears and no cholera has come among our people. However, the disease is again in the city, although in a milder form, and the tents for native soldiers, ill with cholera, are again beside us. We know not what a day may bring us, but He who has preserved us so far will do so to the end, whether we are to have sickness or health all will be well."

The sin against the Holy Ghost is the unlit lamp and the ungart loins.—John Watson, D. D.

## The Best of Advice.

### To Those who Feel Sick, Weary or Depressed.

Miss Belle Cohoon, of White Rock Mills, N. S., Tells How She Regained Health and Advises Others to Follow her Example.

From the Acadien, Wolfville, N. S.

At White Rock Mills, within sound of the noisy swish of the Gaspereau river, is a pretty little cottage.

In this cottage there dwells with her parents Miss Bella Cohoon, a very bright and attractive young lady who takes a lively interest in the church and society work of the little village. A short time ago an Arcadian representative called upon Miss Cohoon for the purpose of ascertaining her opinion of Dr. Williams' Pink Pills—which remedy he had been informed she had been using. He was very cordially received and found both Miss Cohoon and her mother most enthusiastic and ardent friends of this great Canadian remedy which is now so universally used throughout the world. We give below in essentially her own words Miss Cohoon's story.

"Three years ago this spring my health was very much run down. I had not been feeling well for some time and when spring opened up and the weather became warmer my condition became worse. The least exertion exhausted me and was followed by an awful feeling of weakness and a rapid palpitation of the heart. I seemed to lose my ambition, and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at night was disturbed and restless. In fact I was in a very sorry condition. I suffered in this way for some time. Then I began the use of Dr. Williams' Pink Pills and they soon began to work a change for the better. My strength and spirits improved wonderfully, and the old feeling of tiredness began to leave me. My appetite returned and my weight increased steadily. By the time I had used less than half a dozen boxes I felt stronger than I had for years. Since that time whenever I feel the need of a medicine a prompt use of Dr. Williams' Pink Pills has always brought me speedy relief, and in future when ailing I shall never use anything but these pills, and strongly advise others to follow my example."

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

The story of Johannisburg recalls the fiction of Aladdin's fairy palace. That, in the midst of an immense desert track, and within the short period of 13 years, a great city with 80 miles of streets, and over 100,000 inhabitants should rise as if by magic, might well be deemed one of the wonders of modern civilisation. The atmosphere of the place, says the "Dundee Advertiser, is magnificent, for the city stands 6,000 feet above the sea. Gold created it, and gold feeds it. It came there as by a trick, and its feverish commercialism and gay bustling activity seems sustained by the golden talisman.

**Health and Home Hints.**

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

Ammonia in dish water brightens silver, in water keeps flannels soft and is good in washing lace and fine muslin.

A towel folded, dipped in hot water, wrung out quickly and applied over the stomach acts like magic in cases of colic.

The requirements of health can be counted on the fingers of one hand. They are—Good air, good food, suitable clothing, cleanliness, exercise and rest.

A frequent cause of trouble with the feet is the wearing of black stockings. Care should be taken to select those with white soles, as the dye is extracted by the heat induced by confinement in the shoe and acts as an irritant poison.

**Chocolate Cake.**—1 cup butter, 1 cup sugar, 1 cup milk, 3 cups flour, whites of 4 eggs, 2 teaspoonsful of baking powder. **Frosting.**—Yolks of 2 eggs, 1-2 cup sugar, 1-2 cup milk, one part of a cake of chocolate, cook till thickens. This recipe has been used by a great many and it has been found good.

**Apple Filling.** Grate two large sour apples, add grated rind of one lemon. Boil rapidly ten minutes; add juice of the lemon, and one beaten egg yolk. Sweeten again to taste. Apple must boil rapidly, or it will lignify. Cool, and spread on half the cake, cover with the other half, and frost with cocoa frosting.

**Vegetable Salad.**—Take equal quantities of cold cooked beets, potatoes, carrots, turnips, sprigs of cauliflower, and cut all into neat little dice, with the exception of the last named. Mix them lightly together, and add a few small sprigs of watercress, some capers cut in halves, and one or two hard-boiled eggs; cut up neatly like the vegetables. The eggs and capers may be used to garnish the rest of the salad, if liked; it is more convenient to mix all together. Just before serving pour over a mayonnaise dressing.

**Portuguese Fritters.**—Thoroughly pick over and wash one-half pound of rice and place it in a large stew-pan with one-fourth pound of sugar, one quart of milk, two ounces of fresh butter and a small stick of cinnamon; simmer gently until the milk has been absorbed by the rice, when, if the process has been slow, the rice should be sufficiently cooked for the purpose; now add one-pound jar of orange marmalade and the yolks of six eggs, and stir over a thick fire until the eggs are set firmly in the mixture; turn out into a clean, large flat dish, and spread equally over the surface to about one-fourth inch in thickness; when this has become cold cut in oblong shapes, dip in light batter and fry well. The fritters may be glazed or not, as you prefer.

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