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9.00 a.m. Limited, stops Coteau Jet. only, arrives Montreal 11.20.
8.00 a.m. Local, Sundays only, stops at all stations.
4.20 p.m. Limited, stops Glen Robertson, Coteau Jet. only, arrives Montreal 6.10 p.m.
4.20 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
6.40 p.m. Local, stops at all stations.

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11.10 a.m. Montreal and local stations, New York, Boston and New England.
12.15 p.m. Limited, Montreal and points east.
6.35 p.m. Limited, Montreal and stations east.
9.05 p.m. Local, daily including Sunday Montreal and local stations.
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 Leave Place Viger Station: Local 8.20 a.m., Local 5.45 p.m.

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Note and Comment.

In France over 300 priests have left the Church of Rome within the past two years. Further losses are anticipated.

The income of the Pope last year was \$4,375,000, and his expenditure \$919,500. The accumulated fund formed from excess of income for some years is about \$30,000,000.

Can any of our scientific experts tell why it is that a Sunday rain at church time is so much wetter than a Saturday rain on the base-ball field, or a Monday rain at concert-time?

Principal Rainy joins with Principal Story in protesting against the erection of an Anglican Cathedral at Cape Town as a national memorial of British soldiers who have fallen in the war.

At every meeting of F. B. Meyer's Endeavor society, London, a "sunshine table" stands ready to receive gifts for the poor and suffering. There is also a "cripples' parlor," in which entertainments are given to cripples, and the Endeavorers carry on two missions.

Mr. George F. Pentecost, who left the Marblebone Presbyterian church in London, England, to assume the pastorate of the First Presbyterian church at Yonkers, N. Y., has been asked by the American Board of Foreign Missions to organize religious work in the Philippine Islands.

When the United Free Church of Scotland was formed last year by a union of Free and United Presbyterian churches, some Free churches refused to come into the new body, laid claim to the property and funds, and carried the case to the courts. A verdict has just been given adverse to their claim.

There is a projected union of Congregationalism and Presbyterianism in Australia. It is said to be much more probable than the union of the Congregational and Baptist forces. A difference in the system of church government is a far less important thing with some good people than the amount of water used in baptism.

Sir Sanford Fleming has presented his fine collection of exotic plants, valued at \$10,000, to the Dominion Government. They will be housed in a conservatory to cost \$4,500, to be erected on Major Hill Park, Ottawa. Plans are now being prepared for the structure. Sir Sanford's collection will form the nucleus for a winter garden.

Dr. Parkhurst used to be one of the advocates of a revision of the Confession. One of its erroneous clauses was the statement that the Pope was ante-christ. Perhaps Dr. Parkhurst would like to revise his proposed revision by changing to a stronger term, He

says now: "Tammany Hall is the secular side of the Catholic Church. There is no use in blinking at these matters. Facts are facts. Roman Catholicism as at present administered is an incubus upon the body, mind and conscience of every nation and every institution that comes in any measure under its influence and despotism." Why, the savage members of the Westminster Assembly could hardly have put the case more strongly.

The proportion of Protestants in the population of Ireland in 1861 was only 22.31 per cent.; it is now 25.70 per cent. This is due chiefly to the emigration from the Papistical countries. The Protestants of the north of Ireland are contented as a body. It is the people of the Roman Catholic counties who complain of the conditions under which they live, rebel, and leave the country. The conditions they rebel against are mostly of their own making.

It is interesting to know that Queen Wilhemina of Holland and her husband are total abstainers, and that the young Queen, who has shown she has a strong mind of her own in refusing to have any other than the husband of her choice, is having success in winning over her court to the practise of total abstinence. In most countries reforms begin in the middle class and work up and down. In this case the reform begins with the highest, and it is to be hoped will gradually work down through all the social strata and have a generally beneficent influence. If it could only become the fashion to abstain from intoxicants!

The priests of the Romish Church in New York, where the bone, supposed to be a relic of St. Anne, is exposed, are still extorting money without limit from the suffering and afflicted among the superstitious of their people. Of course there are and can be no cures except such cases as those that are cured by "Christian Science"; that is, those which are imaginary. Such cases may be relieved by any of these imaginative agencies. It is a pitiful thing to read of these poor people duped as in pre-Reformation days, and as in papal hands. Such agencies are for the spread of disease, but not its cure; for the spread of superstition, but not of religion.

A New York physician, writing in the Sun, gives what he thinks is the secret of Rev. Campbell Morgan's success as a preacher, as follows: He believes the Bible to be the inspired Word of God, and preaches it—preaches a theology that has in it the old-time backbone of the Christianity of other days, not the emasculated, gelatinous, namby-pamby swash that so many of our cold-hearted, semi-eshetic D. D.'s are so freely dispensing to the people in many of our evangelical churches. The real trouble with many of our ministers is that they have lost faith in the Bible and orthodox Christianity, and yet retain their positions, preaching everything but the Gospel of Christ.

The Roman Church, aided by the Duke of Norfolk, is supplying the Roman Catholic Cathedral at Westminster, London, with relics, to be the objects of pilgrimages. Among the first secured are the bones of Edmund, King of East Anglia, and the hand of St. James, said to have been brought from Germany to England in 1183. A considerable number of people in London have grave doubts as to the genuineness of these articles.

Rev. G. Campbell Morgan has this to say about "faith healing": "I am sometimes asked if I believe in faith healing and I always say absolutely 'no.' I believe in divine healing, which is a very different matter. I do not think there is any healing that is not divine. When I am ill I will get the best medical skill I can and thank God for it every time, perfectly sure that, under certain conditions and at certain points, for certain reasons, God can heal me without medical skill if He wills to do it. What I object to in the nonsense talk of to-day is that God must heal me if I want it, whether He wills or not." This is the true position. "The powers that be are ordained of God" and the power of the drug over the human system is of His appointment. How else can we account for its effect, except from the fact that He who made the human body made also the substance which corrects its ailments. We can understand the theory of those who hold Satan to be the author of disease, but it is certainly rather inconsistent to make him also the author of medicine. According to this, Satan is divided against himself, and cannot stand.

There seems to be considerable unrest among the Irish Protestant; the present government of Great Britain has a strong majority but it is charged with executive weakness. The following paragraph from the British Weekly Correspondence is only a specimen of the kind of statement that is quite common now. "Publicity would seem to be the only crime recognisable by the Irish government. It is well known throughout the country, and the pronouncements of judges and others have communicated the intelligence even to Dublin castle that there exists a system of terrorism participated in both by Nationalist politicians and priests which is interfering with the civil and religious liberties of the people and working untold suffering. Yet the Government tolerates it because it is mainly in secret, and allow politicians in Sligo and priests in Limerick to do with impunity that for which the chief Baron inflicted last week twelve months imprisonment or Arthur Trew the politico-Protestant street preacher of Belfast. The poor self-constituted demagogue of the north has met a deserved punishment but what men in Ireland who love equity are asking with vehemence is when will the government bring to justice the Limerick priest, who on street and in Court of justice has incited the people to attack Dr. Long and the Sligo league, who has rendered life a torture to all who to all who repudiate its authority."

The Quiet Hour.

Jacob a Prince With God.

The Sunday-School Lesson for Sunday, September 15.

Scripture: Gen. 32: 10-32.

Jacob went away a self-confident schemer; he came back a humble pleader. Twenty years of matching his wits against those of the wary, unscrupulous Laban may have sickened him of subterfuge and plotting, and made him ready to bend his knees for help to get out of a tight place, instead of sharpening his wits. Anyway, he who went away crooked was now coming back with some of the kinks taken out of him, and in a pliable frame for God to mould him after his own pattern.

Dishonest men succeed in spite of dishonesty. But, you say, Jacob has prospered by his tricky way of living. He has crossed the Jordan with nothing but his staff, but now he was coming back with two bands. But you must understand that all of his prosperity had come in spite of his craftiness, and not on account of it. There is where men so often make a mistake. They see the unrighteous wax fat and saucy, and imagine that they must get rich because they trick their fellows, and that better men fail because they are too good to succeed.

In the long run, ill-gotten gain is not easy-gotten gain. Dishonesty is really a heavy handicap, instead of a help to success. Jacob prospered because he had good business qualities, and because God had larger purposes concerning him. There's no telling how much more he might have been prospered if he had behaved himself so that he could have stayed at Beersheba. Esau had prospered even more than Jacob, for he was so strong that Jacob feared him.

When conscience gets awake. Another thing that drove Jacob to prayer, besides the conviction he so candidly expressed that God had prospered him, and not the streaked sticks with which he had cunningly planned to defraud Laban of his share of the increase of the flocks, was the voice of an awakened conscience.

He had been flattering himself that he had forgotten all about his mistreatment of Esau, but all at once, down there at Jabbok, his memory took a leap over twenty years, and he was back in Beersheba again. He saw his mother binding the hairy kid skins on his hands that he might impersonate Esau. He caught the tender, yearning look over the first-born son on his father's sightless face. He heard that trembling voice pronounce the blessing that he and his mother were stealing. He saw Esau, his handsome, whole-souled, generous-hearted brother's just wrath when the news of the shameful plot came to him. It all came back to him as though it were yesterday. He started, and trembled in a cold perspiration. O God! was this old danger he had fondly fancied buried going to rise and overwhelm him and his loved Rachel and eleven sons with retribution? It was an awful nightmare.

Every unrepentant man has his Esaus and his Jabboks. Better that he remember Esau at Jabbok, where there is yet a covenant of redemption for him, than that conscience should only be awakened as eternity begins.

Two good ingredients for prayer. Jacob's conscience awoke and set him to praying in dead earnest. He began his prayer with a

thought that should encourage every erring child of God to come back—God had invited him to come; had said, "Return . . . and I will deal well with thee."

Think of the invitation He has given to us! Take your Bible text book, or the topical index in your teacher's Bible, and turn to "Invitations." See how the books of Moses abound in invitations to unfaithful Israel to return to God. See how it is the burden of the prophets' songs. The sayings of Jesus are as full as honeycomb of honey of tender, earnest invitations, supplemented by such parables, rich in importunity, as the "Ninety and Nine," the "Prodigal Son," and the examples of the two "Prodigal Daughters," Mary Magdalene and the woman taken in adultery.

Another ingredient in Jacob's prayer was his reliance on God's promises. That was all he could plead. Of his own unworthiness he was now thoroughly convinced. His own helplessness against his adversary he felt with equal keenness. There was nothing left for him to do but to throw himself on the promise to Abraham. When a man does that, he never sinks.

The man at the end of his rope. But Jacob had not yet reached that point of absolute surrender that rests the whole case in God's hands. He was going to trust God after Esau was disposed of by his own strategy, but he could not quite trust God to dispose of Esau alone. It would do no harm to pray, but he must do something towards his own salvation. He sent his wife to a place of safety, and a present to Esau.

He was like the awakened soul that means to become a Christian as soon as he has overcome Satan himself. He was like the man that is going to join the church as soon as he is sure he can quit swearing or drinking. He was like one of the antediluvians who should promise to enter the ark as soon as he had made a test of a swimming apparatus of his own invention.

It is when God appears to us as an adversary; when He stands in the path by which we have planned to get rich quickly; when He won't let us prosper in any but the calling to which He has called us; when He forbids the bans of a selfish or unholly marriage; or when the stern logic of His dealings tears away the delusive sophistries and beautiful philosophizings which we have been trying to substitute for religion; or when His Spirit seems to stand sad and reproving at the doors of our hearts, because He cannot enter to bless our lives until we are willing to let Him order them; it is then that God is wrestling with us, to break down our false confidence in ourselves, and to bring us to the point of surrendering utterly to Him.

A lamb and a blessing. It was not until He had touched Jacob's thigh, the citadel of his strength, and showed him how easily God can overcome human might, that Jacob, defeated and limping, but sane, began to wrestle with God for a blessing. When he was too lame, from the weight of the Almighty's finger, to stand any longer, he just threw his arms around God and hung on until the defeat was turned into a blessing.

Peniel a long way up the road past Bethel. We see now how far in advance of Bethel Peniel is in the spiritual life. At Bethel Jacob dreamed of God, but at Peniel he saw Him. Bethel is nominal membership in the

church; Peniel is the daily witness of the Spirit, and the power of Pentecost. And when we get to practising the presence of God there isn't any room for crookedness in our lives; everything has to be straight.

The New Covenant—A Lost Secret. *

BY ANNA ROSS.

VII The Second Covenant Promise. (Continued.)

"All shall know me, from the least to the greatest."

The knowledge of God is life. The Spirit—taught knowledge of God is the power that does everything in us and through us. The knowledge of His love by its mere entrance into our being fills with responsive love and joy and gratefulness. The knowledge of His truth conquers doubt, and fills with quiet confidence. The knowledge of His unfailing wisdom conquers fretfulness, and leads to spelling disappointment with an *h—*Disappointment—and so has the marvellous power of turning bitter into sweet. The knowledge of His Divine power conquers discouragement, and puts into our the song "Jesus Christ my Lord is God the Creator, what have I to do with discouragement?" The knowledge of His holiness slough, for it illuminates the words "Be ye holy, for I am holy." The knowledge of God as He is conquers sin, and transforms with the very image of Christ. "Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory." "We shall be like Him, for we shall see Him as He is."

One thing has often been a puzzle. The Shorter Catechism says, and most Christians accept the statement, "The souls of believers are at their death made perfect in holiness." How is it that, at the moment of death sin loses its hold upon God's people? Christ has told us plainly that the seat of sin is in the heart, not the body. How is it then that the moment of severance from the body is to be the moment of complete severance from sin.

But the mystery seems now clear. The knowledge of God—even the fullest knowledge we can enjoy here, must be dim. It can be complete, rounded-out, Spirit-given knowledge, but it *must* be dim. It can be ample for the conquering of sin, and keeping it under our feet, but there is nothing but the undimmed knowledge of God that can destroy it. But to see the undimmed glory of God's character is more than mortal flesh can bear. It is easy to see, in reading Rutherford's letters, that the Lord found it necessary sometimes to do with him as He did with Moses—"lay His hand over him," lest the glory should be too great for him. That His servants here on earth may be fitted for service. He will shew them much of His glory, but that they may be left on earth for the service needed, that glory must be seen "through a glass darkly," through "windows of water," as we look at the sun through smoked glasses.

But when our work on earth is done, and this frail body that can stand so little is left for a rest, or changed to match the redeemed spirit, then we shall see Him actually as He is. At that moment every atom of sin in us will wither into nothing. It could not live for one moment then. But the Christ in us, the new, glad, redeemed nature, will leap into His presence, to live and develop and serve in the light of His countenance, growing ever nearer, throughout eternity, to the "measure of stature of the fullness of Christ." That He may be the first-born

among many brethren," each so conformed to His image as to be recognized as a brother by the likeness.

Yes, there is power in the knowledge of God. The whole covenant is given in one promise in Jer. 24 : 7, "I will give them one heart to know me that I am the Lord; and they shall be my people and I will be their God." The God-given knowledge of God accomplishes the cleansing of the initial promise and leads up to the infilling of the culminating promise. The Covenant is like Him who gave it, a Trinity—One in Three, and Three in One.

How shall we secure this effectual manifestation of God to us? Shall we ask for it? Yes, but far more than merely ask for it. Let us claim it as His covenant engagement, and our covenant right in Christ.

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

Care Without Carefulness.

REV. JOSEPH HAMILTON.

It is an everlasting, individual problem to hold the balance even between what we ought to do and what we ought to leave undone. On the one hand we have to trust in God; on the other hand we have to trust in our own exertions; and we are liable to oscillate from the one extreme to the other. It is written that "the blessing of the Lord maketh rich," and also that "the hand of the diligent maketh rich." The combination of these two truths is that it is the blessing of the Lord upon the hand of the diligent that maketh rich. We must therefore have care, forethought, plan, management; at the same time it is the divine blessing alone that can give success. And when we see how often the thing we pursue eludes our grasp, while the benefit which we seek comes not our way, the problem becomes an intricate one as to what we ought to do and what we ought to leave undone. I suppose the general rule only can be laid down, to make the best exertion we can within reasonable limits, and yet commit all to one all disposing Providence. To have care without carefulness—that seems the ideal condition, though hard to attain. I had an illustration of this attitude the other day. A friend and I were sitting in a wood. Presently a squirrel appeared and darted up a tree, and into a hole in the tree, which we supposed to be its winter home. Immediately it came out again scampered down the tree and out amongst the bushes. Very soon returning and darting up the tree to its home. It kept up this game all the while that we watched. We imagined that it was laying up a store of provisions for the winter. And it struck me that there we had an illustration of care without carefulness. From the buoyant, frisky manner of the little animal it was plain that it had no anxiety; yet it was working with as much industry as though the most serious consequences were involved. It was a case of care without carefulness—the ideal condition for us to attain, but of course on the higher phrase of faith rather than animal instinct.

Mimico.

The Rev. A. D. Reid, for two years ordained Missionary at Grand Mere, is leaving next week for a trip around the world—intending to do some missionary work in Australia. Mr. Reid has done good work and the Presbytery and congregation regret his departure.

Our Young People

General Topic—True Honor.

John. 5 : 41-45.

BY W. A. STEWART.

A good name, says Solomon, is rather to be chosen than great riches. How desirable is great riches! No one will suppose that *richer* is synonymous with the word *capital* in our modern commercial profligacy. Capital is a common word. It belongs to the rank and file of words, and its meaning is always to be judged as honorable or otherwise according to circumstances. But *riches* is a good word. It has a long and honorable pedigree shewing that it belongs to the aristocracy. It is intimately connected with some of the best words in the Anglo Saxon and Cognate languages such as Right, Latin Red, a King and the German Reich empire—

Consequently riches has always a good meaning. Not only does it disarm all suspicion as to the manner in which the gains have been acquired but it recommends them to us with such grace that their desirability becomes unquestionable. How precious therefore must be a good name when Solomon is able to declare it more excellent and desirable than great riches.

Solomon's estimate of its worth, of course, is based upon two conditions—(1) the competency and (2) the justice of the judge. He who gives the good name must not only be able to distinguish merit from demerit but he must also be able to appreciate the various qualities of worth. And again, it is to be presumed the judge must be straightforward giving a good name to that which is excellent and always withholding it from the reverse.

And so in all our aspirations after *true honor* too much importance cannot be placed on the same points. Honor and merit of a certain kind are cheap and easily obtainable; but there is a negative quality of these virtues that should offend and make us ashamed of them. There are those whose commendations are badges of dishonor and as such ought to be showed by all respectable people. The angel who fell below all commendation in Heaven and himself immediately surrounded by admiring hosts as soon as he transformed his presence to the abyss—But do we think of him more highly for all that? Let us remember that everything depends upon the source from which the honor comes.

As to the grand sources of true honor. First let us seek the approbation of all good men. When our conduct fails to meet the approval of those who are older than ourselves and here established a good reputation for themselves in the eyes of the world let us consider the matter again and more carefully than ever before we proceed.

Second. Covet the commendation of a good conscience. When we are faithful to the light we already possess we are in a very hopeful way to get more. It was not without some just pride that Paul laid his hand upon his bared bosom and cried out with a clear strong voice. Herein do I exercise myself to have always a conscience void of offence towards God and towards man.

Third. But above all let us seek that honor which cometh from above. This is ambitions highest flight, endeavors utmost reward. No one may hope for better than

the "Well done good and faithful servant." To be conscious of this is enough. How indifferent then can we afford to be of some other and more popular forms of approval! Have we not in this the witness of the Spirit that we are God's dear children. And if children then heirs and joint heirs with Christ in glory everlasting.

L'Amable. Oct. 2nd Sept., 1901.

The Consolation of Forgiveness.

Forgiveness and the sense of it are among the earliest experiences of the consoled believer. These are accompanied and followed by spiritual trials, which arise from the presence in us and outside us of tendencies and of principles which challenge the supremacy the joy of forgiveness claims for Christ. Who does not know the conflict between the ideal of the new life and the habits of the old? Who has not wondered at the strength of sentiments, of proclivities, of emotions, which are regarded as the merest foibles, but which we found possessed of extraordinary powers of resistance as soon as we began to attack or expel them? What a new realm opens to the gaze of the Christian in serious conflict with the undergrowth of his own past! Sins of the fancy must be refused the least approach to truce. Sins of the tongue! How varied in their nature, character and number! Words may be spoken, and by no means rapidly, at the rate of one hundred and sixty a minute! They may be false, cursed by habitual untruth, or charred by the heat of exaggeration. They may be malicious, combining a minimum of truth with a maximum of insinuation, and deadly in detraction, dastardly in malignant scandal, and cruel in their cowardly defamation of the absent, the innocent, the helpless. They may be foul, reeking with putridities, which defile and destroy. And what of actions? What of dispositions, antagonistic to and incompatible with the beautiful ideal that lives before the followers of Christ in the holy gospels? Under the stress of these conditions we can but look to him whose incipient and elevating mercy has revealed them to us. Christ, by his Spirit, has made us conscious of these failings. Shall he leave us with this unwelcome experience? Helpless? Disheartened? Surprised? Never. He who bestows gratuitous and immediate forgiveness encourages us to continue in the paths of spiritual progress by bestowing power over the sin he alone can pardon. Men sin because sin is stronger than men. Christ makes a man stronger than his sin. He is here the Christian consolator.—The Quiver.

The Absent Teacher.

BY MARGARET E. SANGSTER.

It must necessarily happen that a teacher cannot invariably be with a class. Providential hindrances arise which make it plainly one's duty to be away. For occasional absences there doubtless are sufficient excuses. But when it is possible there should be no break in the chain which from Sunday to Sunday binds class and teacher in closest union. No substitute ever seems to fill to a waiting class just the place of its own teacher.

Our Contributors.

Kindness in Unanswered Prayers.

BY REV. J. B. MILLER, D. D.

There are some of our prayers which God loves us too well to answer. If he did what we plead with him, sometimes agonizingly to do, he would withdraw from us great blessings. But he would rather resist our pleading and disappoint us than impoverish our lives by letting us have what we want.

In one of St. Peter's epistles is a little phrase of three words, which casts a world of light on many things in life which seem hard. The writer is speaking of trials, and says, "Now for a little while, if need be, ye have been put to grief." "If need be" is the illuminating clause in this sentence. It shines like a star with heavenly light upon the darkness of pain and sorrow. There is a divine reason for the trouble which we long to get rid of. There is a blessing in the thing which is so hard to bear. To take it away would be to take a good, a divine gift out of our life.

A marginal reading of an oft-quoted promise tells us the secret that our "burden" is a gift of God to us. This thought changes the meaning of the experience in our life which is hard for us to endure. A burden is something heavy, something hard to carry. It weighs us down, crushes us, so that we feel as if we must faint beneath it. It is natural for us to want to get rid of it. We say we could go on much more easily, with much more celerity, if only we could lay off our heavy load. So we pray God to take it away from us.

But just then our eye catches sight of the alternative reading, "gift"—our burden is God's gift to us. This unlovely, uncomfortable, heavy, crushing thing, under which we are bowing in weakness—it is a gift from God to us. A gift from God! Then it must be good; there must be something gracious and loving in it. God would not give us anything merely to make us suffer. He does not take pleasure in making our life hard for us. This unwinning thing, this that causes us so much pain, unfolds in its unattractiveness a secret of blessing. It is something we could not afford to have taken away. If only we could see the hidden treasure of good there is in it we would no longer cry to God to have it removed.

The promise, therefore, about our burden is not that when we bring them to God he will lift them away. Very graciously does God tell us to cast them upon him. This is one of the privileges of trust—we may take everything to God. But we are not told that we shall be relieved of the heavy load we take to him, or that it will be lightened by even so much as a feather's weight. Here is where many good people lose their faith. They thought that when they brought their troubles to God he would take them away. Now they cry to him in their distress, from the midst of their difficulties, as they wait under the shadow of imminent sorrow, but nothing is changed, the bitterness does not become less bitter, the load gets no lighter, the torturing trouble is not removed. "God does not hear my prayer," the trembling heart says.

When we remember Peter's "If need be," and the Psalmist's "Thy burden is a

gift from God," a new light falls upon the mystery. There is a meaning for this suffering, this sorrow, this hard struggle, this time of pinching want, it must stay until its work is done. This gift of God which seems so empty of good, so full of evil, wraps up in its rough crust a diamond of divine love and grace. A man picked up a large round pebble. It seemed only a coarse grained stone. But his trained eye saw shining beneath the roughness and coarseness. He held in his hand a treasure which proved to be worth thousands of dollars. The experiences in our life which we look upon as most undesirable, which are so hard to endure, which we cry to God to have taken away—they have hidden in their unloveliness rich gifts of God.

It would be unkind in our Father, therefore, to take away these things which we plead with him to remove. His kindness is shown rather in refusing our prayers. We cast the burden upon him as he bids us do, but it is still on our shoulder—he does not carry it for us. Yet the prayer is answered—answered, too, in a far better way than if the heavy weight were lifted off. "He shall sustain thee" is the promise. Instead of bearing the load for us, he gives us strength, so that we can bear it ourselves. Thus we get the blessing of the "need be," and we do not lose the gift of God which came of the burden.

Besides, we are divinely strengthened, and rise to new power as Christians. For it is a great deal better for us if God makes us strong, so that we can carry our own loads, than if he had carried them for us. It was better that Peter and John at the Beautiful Gate should make the lame man well, so that he needed no more to beg, than if they had given him alms enough to provide for him a whole year. God is much more eager to make something of us than he is to give us an easy time for just a few days.

It will help us better to understand the divine method in answering prayer if we carefully study this phase of the subject. St. Paul's remarkable prayer for the taking away of his "thorn" illustrates this teaching. This thorn was something which the Apostle thought was an insuperable hindrance to him in his life and work. It caused him great distress. If only he were free from this torturing trouble, how much stronger he would be, how much more he could do! So he took it to the Lord in prayer. He prayed very earnestly—three times he made his supplication. To his surprise, however, the thorn was not removed. He must still keep it.

But a Blessed, heavenly light was poured upon his trouble, and it appeared in new meaning. Instead of merely a rough, sharp thorn, it was a shining gift of God. Instead of a hindrance to his usefulness, it became a new secret of power and blessing. The suffering would keep him lowly, save him from spiritual pride, and anything that does that for a successful and honored servant of Christ is an incalculable blessing. Besides, it drew down with it into the Apostle's life more of Christ, a greater measure of the strength of Christ. So St. Paul learned that his seemingly intolerable burden was indeed a gracious gift from God. If his prayer had been answered he would have been a great loser, his life would have been impoverished. It was not answered, and he found in his

heart new blessing, with which he would not have parted for the world's best treasure.

So we get our lesson. Things are not what they seem. We allow sense to interpret for us what is good and what is not good. If we remembered always that the things which are seen are only temporal, while the things which are unseen are eternal, we should see good in what now seems only evil. After all, it is safest to let the will of God rule in our life, bringing our own will always into quiet submission. God knows what is best for us, and we need not be afraid to trust him with the final decision regarding every prayer we make.

"Yesterday, when I said, 'Thy will be done,' I knew not what that will of thine would be, What clouds would gather black across my sun, What storm and desolation waited me; I knew thy love would give me what was best, And I am glad I could not know the rest.

"Thy will be done," I say, and to the scroll Of unred years consenting set my name; Day after day their pages will unroll In shining words that prove thy love the same, Until my years are gathered into one Eternal, sanctified 'Thy will be done.' "

Burdette on Church Going.

So you are not going to church this morning, my son?

Oh, yes; I see. "The music is not good." That's a pity. That's what you go to church for, to hear the music we demand.

"And the pews are not comfortable," That's too bad; the Sabbath is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Sabbath.

"The church is too far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath." That is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long always." All these things are indeed to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer, and tobacco, hang to a strap by your eyelids for two miles, and then pay 50 cents for the privileges of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that ground.

Ah, my boy, you see what staying away from church does! It develops a habit of lying. There isn't one man in a hundred who could go on that witness stand, and give under oath, the same reason for not going to church that he gives to his family every Sunday morning. My son, if you don't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.

When we believe the Bible, we come to see that loneliness is a needless misfortune; indeed, it is a fault, and sometimes it is a sin.

Christ's Prisoner's.

BY REV. THEODORE I. CUYLER, D. D.

These two words, when read together sound like a singular pair of bed fellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. Cut in apostolic days imprisonment often was a badge of honor. The chiefest of the apostles when he wrote a letter to his Colossian friend Philemon signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's fetters—a prisoner not for evil-doing but for well doing. His manacles are badges of honor; and while his scarred body is bound, his soul is rejoicing as Christ's freed-man from the yoke of sin and there is not a happier man in Rome.

The essence of imprisonment is to be confined to one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants and yet are prisoners. They are shut ins without their own consent. Some of them are unable to get into God's house on the Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long weary years. During my pastorate, I used to visit, year after year, a lovely and cultured young lady who knew nothing of the out-door world except the glimpse she got from her bedroom window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the "Everlasting Arm." She never uttered to me one syllable of discontent during the whole fourteen or fifteen years of her imprisonment in that sick chamber! When I read to her some cheering passages from God's Book or gave her a sip of honey from that inexhaustible honey-comb, a joyous smile passed over her face which was sadly distorted by long disease, as if she were saying, "Oh, how good that tastes!" If there was one room in Brooklyn that the Master "oft times resorted to" it was that in which this bright sunny-souled girl spent all her youthful years as a "prisoner of Jesus Christ."

Just why it is that the all-wise and loving Master permits some of his choicest servants to be laid aside from all active service and to be tortured often by sharp bodily pains, I can no more understand than I can understand why he permitted the brilliant and beloved Dr. Babcock to cut the cord of his own precious life under a sudden stroke of delirium. It is the frequent permissive providences of God that put the hardest strain on my faith. When every voice is so needed to reach and to preach his gospel, why does he doom so many to silence? When every hand is needed in his service, why does he allow so many of his soldiers to lie helpless in the hospitals? It is not my business to explain all these mysteries. But there are some explanations that give me partial relief.

One is that the Christian life is a school for the promotion of that vitally important thing—Christly character. And some of the most beautiful traits can only be got through suffering. Hot furnaces often make the brightest Christians. It is not those whom he hates, but those whom he loves that he often chastises. The Master sits as a refiner beside the furnace of affliction. He heats it until the

metal melts, and the dross of selfishness and impatience and unbelief runs off. He often keeps his silver in the furnace till he can see his own face reflected in the clear metal of the heart as in a mirror. Then the affliction is doing its appointed work, and Jesus has "made the vessel unto his own honor." During my pastoral experience, I have discovered some of the most attractive and well-ripened Christian characters belonging to those who were confirmed invalids or who had been schooled by intense bodily sufferings. Perhaps when such reach heaven they may be more than content that in this world they were among the Lord's shut-ins.

Another truth must not be overlooked. The prisoners of Jesus Christ may be among the most useful of his servants—I mean useful to others. Paul did some of his very best work when a prisoner. A jailer locked him up at Philippi; but in a few hours, he had that very jailer at his feet crying out "What must I do to be saved?" At Rome he preached the gospel to those around him until there were many converts in Caesar's household. He wrote seven of his inspired epistles while he was Nero's captive—one of them was the letter to Philippi which is the especial epistle of gratitude for divine mercies and of exultant joy under heavy afflictions. As canary birds sometimes sing when their cages are covered to prevent it, so this old hero, when caged at Rome, furnished to the world some most sublime melodies of faith and victorious courage. I need not remind my readers of the case of John Bunyan who would probably never have written the immortal "Pilgrim's Progress" if he had not been an inmate of Bedford jail.

Miss Charlotte Elliott composed that hymn, "Just as I am, without one plea," and some others of her exquisite songs of the soul, while she was imprisoned in a sick chamber. Several years ago the wife of my beloved friend Charles H. Spurgeon took me into what she called her "workshop." Although her ill-health did not allow her to attend her husband's church, she spent much of her time during the week in sending off volumes of commentaries and other helps in Bible study to poor ministers and "village preachers;" and she told me that she had sent off thousands of volumes on that beneficent errand! An invalid lady, who could no longer be a tract distributor in her district, spent her time in folding and directing leaflets of awakening to the impatient, or consolations to the troubled—and these she sent through the post or by a special messenger. You may imprison a body, but you cannot imprison a soul that is luminous with the light of Jesus, and vocal with the inspirations of his spirit.

A Missionary's Zeal.

Let the summary of David Livingstone's life as inscribed on his tomb in Westminster vindicate his career, which many times seemed to his friends to be unstable and erratic. That epitaph reads: "For thirty years his life was spent in an unwearying effort to evangelize the native races, to explore undiscovered secrets, and abolish the desolating slave trade in Central Africa, where, with his last words he wrote, 'All I can say in my solitude is, May Heaven's rich blessing come down on every one, English, American, Turk, who will help to heal this open sore of the world.'"

Sparks From Other Anvils.

The Sydney (Australia) Presbyterian objects to the noise of bells in towns or cities. It is sometimes hurtful to health, and there is no need for it. In rural districts the bell is a pleasant reminder of the hours of worship.

Ladies Home Journal: The Bible is a storehouse of rich imagery and splendid words, of style both simple and ornate, and as literature alone, apart from its spiritual elevation, will repay the search of every student. Read the Bible and Shakespeare and you will find yourselves able to converse well.

Christian Observer: Not a single medical missionary, not a single mission hospital was known, a hundred years ago. Now 355 hospitals are managed by missionaries of the Gospel and 753 dispensaries. The number of missionary physicians is 702. And besides there are 63 medical schools on mission ground, where 589 natives are being trained in medicine. This illustrates the present spirit of missions.

Herald and Presbyterian: The people who have given themselves over to and believe the teachings of Mrs. Eddy will be depended on to think and to say all sorts of fantastic things. Denying the credibility of the five senses as to the reality of the material world, and the testimony of God and men as to sickness and sin, it is simply to be expected that they shall be characterized by vagaries and follies. They cannot be reached by argument or demonstration, but others may be kept from falling into their errors.

N. Y. Witness: George H. Phillips, who engineered the great and successful corner in corn some months ago has gone into bankruptcy. Speculation is a very poor business. It leads most men who follow it to bankruptcy sooner or later. And it takes a good deal more strength of will than most persons possess to stop after a successful venture. Honest industry and intelligent thrift are the two foundations of true prosperity. Money gained without being earned, even if it be kept, is more likely to prove a curse than a blessing to the man who has it.

The Christian, London, England, presents the following powerful argument against the drink habit: "It is quite startling to find Dr. Dawson Burns in a position to state, through the columns of The Times, that the Drink Bill for last year shows a decrease of £1,271,576, as compared with that of the previous year. The total, however, amounted to £160,891,718, or an average of £3 18s. 8d. for every man, woman, and child in the United Kingdom, or nearly £20 per annum for each family. Dr. Dawson Burns shows that the sum thus expended upon drink is in excess of the rental of all the houses and farms, and that the collective contributions of all churches and to all charities only reach one-seventh of the amount. More striking still is it to find that the whole of the deaths from wounds and disease during the unhappy South African war are far exceeded each year by the number of deaths directly and indirectly due to drink. Yet a country which is unable to find money for the housing of the poor, for Indian famine relief, or for old age endowment, permits and nurses a trade which is sapping the life of the nation!"

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Ottawa, Wednesday, Sept. 4th, 1901.

The preaching problem, the home mission problem, the Sabbath school problem, and several other problems engage the mind of the religious editor at present. So far the discussion has been analytic, and we have seen some new need of the hour with each new issue. There have been some attempts at construction on a better basis, but they have reminded us of the efforts of a small boy of our acquaintance, who taking advantage of his parents' absence, undertook to mend a perfectly sound jewel case. His only tool was his father's dirk. The destructive process was very successful, the constructive pleased the boy, but not his father and mother.

Most men work for praise, and the chief difference in the workers lies in the source from which they expect to receive praise. One man works so that he may be able to congratulate himself, and we like to give that man a wide berth. What soul he once had is shrivelled up. Some work for a select class, and ignore the common herd. These are one stage removed from the self-centred man, and are not much of an improvement him. Some work for the praise of man, and the huzzza of the hoodlum is as sweet to them as the quiet commendation of the most sane of men. There are those who hourly turn their faces up to God, and wait for His smile as men that wait for the breaking of the day. These are the men who may be trusted, for their pursuit of praise will never interfere with the transaction of the business you have given into their charge.

With the month of September it would be well to issue some such schedule as was issued last year about Christmas time. It told us the amount needed to meet the requirements of each one of the great schemes of the Church during the year, and it told us also what amount this would mean for each one of us. That enables us to make our own calculations, and arrange our gifts so that a due proportion was given to each. It is too late for some of us if we do not see this till the end of the year. We have made our appropriations, and though we see by

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this schedule that we have been less kind to some than we ought we do not care to reduce the amount set apart for any one scheme, and we will not add the necessary amount to the scheme for which we have made too small an appropriation. Can we not have some such schedule early in September?

SUNLIGHT OR SHADOW.

We were standing before a beautiful painting, and my companion was describing it to me. I deferred to his judgment, for he had knowledge of the world of art that had been denied to me. But as he dwelt upon the leading features of the great work before us, I grew more and more depressed, for he told me what was lacking to make the picture complete in each detail. I left the gallery with an impression such as one carries from the study of a life that has failed to realize any one of its ambitions. To me, the picture, which men call one of the treasures of art, remains to this day, a symbol of incompleteness. My artist friend who intended to do me a kindness really did me an injury, for he closed to me forever the vision of beauty that opens to others.

Not a day passes that does not witness a similar experience in many lives. To many the power to see beauty is all but gone, they have accustomed themselves so constantly to search for what is unlovely. The most perfect human contrivance is lacking in some of its details, the most highly finished work of art shews some defects, but is it our business to search these out, and dwell upon them? Is there not much that is perfect, much that is really beautiful, and should we not enjoy these, rather than mourn because those are present. Not that we should ignore the defects, or make ourselves believe that such are not present, but that we should recognize the advance upon former attempts, and rejoice that the step upwards is greater than ever before.

The last year has developed, to an alarming extent, the spirit of fault finding in relation to church work. No department is safe from destructive criticism. The home mission department is woefully mismanaged, the foreign mission is, if anything worse. Our own men are debarred from the home field, and petty strife is permitted to destroy our men in the foreign field. There is not a College in Canada that is doing satisfactory work. Some are teaching heresy, some are not teaching anything. The staff in one is fossilized, in another has no vertebrae. Augmentation is administered so that those receiving it are made to feel themselves paupers, begging for a pittance, and receiving it on suffrance. Old ministers, who will no longer be tolerated in any congregation scheme to have the Church pension them comfortably for the rest of their days. Throughout the entire Church, in the conduct of its business, in the administration of its finances, in the choice of men to fill its responsible positions the spoils system is everywhere in evidence. So we are told.

We do not need to say that the above statements are not true. No one who has knowledge of church work believes them so absolutely true, not even the men who make the statements. Some of them have been

repeated so often that they are coming to pass current as if they were true, and by some who have never given a half-hour's serious thought to church work are repeated as if they were facts. This has come about, to the great injury of the work the Church is honestly trying to, by the habit many are indulging of dwelling upon the defects that mark every department of her work. No one claims that the Home Mission work of our Church is perfect in its organization or in the method of its administration. Nor will the Secretary of the Foreign Mission Committee care to defend every detail of the working out of the great plans committed to his oversight. The administration of the business of the Church may be defective in some of its parts, and the Colleges are not doing what they are capable of doing. The men charged with the conduct of the departments could give us some facts to bear out the imperfections of the work under their care, more than we could search out. But there is another side to it all, and it is far more worthy of our careful study than the shadowy side.

In every one of these departments of the work of the Church there has been good work done, and in every one of them there has been distinct advance made. Not a year passes but there is a forward step. The plans of the first year of the new century rest upon a broader foundation than did those of the last year of the old century. There is a disposition to learn by the mistakes of the past, and not only to rectify, but to make error a stepping to more perfect work. We are not defending the administration of any one of these departments, they do not need our defence. We do ask that the disposition to see the best side of their work be cultivated rather than the ability to search successfully for what may be condemned. It will give them better heart for their work, it will brighten the life of those who make it their business to examine the work of others. We have been groping in the shadow, let us get out of it. There is plenty of sunshine less than half way up.

PRESBYTERIAN POLITY.

It is from their polity rather than their doctrine that the Presbyterian Churches take their name, says the Christian Observer. There are other branches of the Church which hold the Calvinistic system of doctrine, although it must be confessed that Presbyterian polity and Calvinistic doctrine seem always to have an affinity for each other. Hence the Presbyterian, the Independent, and the Prelatic types of polity differentiate the Presbyterian, the Congregational, the Baptist, the Episcopal and the Roman Catholic bodies respectively.

This being the case, surely we should give diligent attention to the study of Church Government. We Presbyterians give much attention to doctrine; and, while we pride ourselves on our definite and scriptural form of polity, yet there is reason to believe that we do not pay such attention to it as we should. Our people, young and old, do not obtain such full and ample instruction in Sabbath school and sanctuary as upon the doctrines we hold. Still less are the forms of government held by other branches of the

Church studied by our people to any great extent.

This, we are inclined to believe, is a source of weakness. Our ministers would do well to explain the main outlines of our historic and beloved Presbyterianism. In this connection we have often thought it a real pity that the two questions on the invisible and visible aspects of the Church, found in the Larger Catechism, had not been incorporated in the Shorter Catechism. This would have laid the basis for Sabbath school instruction upon this subject.

We enter upon no full discussion of the various types of polity in the Church, nor shall we attempt to give any treatment of our Presbyterian form of government. We simply call attention to the importance of this subject, and advise our ministers to give due attention to the subject of polity in their regular ministrations.

The theme is a wide and varied one. The idea of the Church, the officers and the administration of the Church afford ample topics for frequent sermons on this subject. In this connection, the consideration of the new "Catechism on the Church" by our Presbyteries is of more than passing importance.

THE PREPARATION OF MEN FOR THE MINISTRY.

It has been well said that if you are going to educate a man you should begin with his parents. This is true in a special sense of men who are to be in some measure teachers and guides to their fellowmen. We believe in theological education and maintain that with all their weaknesses and limitations our colleges are doing good work. But before that, comes general education, and still earlier the education of home influence. A preacher when asked how long it took him to prepare a certain rich and effective sermon said forty years. In his reply he expressed a great truth, namely that the real sermon is the outcome of the preacher's whole life. A life that is in the truest sense influential has not only taken a long time for growing but is also the resultant of a great variety of forces. The primal and one of the most abiding of these forces is the influence of a good home and of gentle religious influences brought to bear in the earliest years. Often in hearing men speak of the influences which led them to think of dedicating their lives to the ministry we have heard the home influence named as first and chief. It is good that large demands should be made upon, and great things expected of, our colleges, but it is also well to remember that a young man must learn many things and have many noble experiences before he reaches the final stage of his preparations. Especially is this true in our land, where, because of the pressure of practical needs, men are often called to discharge ministerial duties, and to engage in work which tends to form their style and fix their character before they ever begin their theological course. How important then that the earlier stages of a man's education should be appropriate and thorough.

We may speak later of the other stages of

this proposition but now let us dwell upon the thought that the home atmosphere of the boy often decides the fact that he will become a minister and what kind of a minister he will be. To have this effect and to have it in the right way, there must be an atmosphere of faith, faith in God and reverence for the life of the Christian church. It is well known that the successful minister must work hard and that success in this sphere does not mean what the world calls success. In the Christian home it is recognized that every form of labor is sacred and that in every honorable profession a man may serve his God and his country, but there is also recognition of the Christian ministry as a noble life in which the highest service may be rendered. If the ideals within the home are worldly, sordid, mean, if the ministry is despised in comparison with more showy or successful professions, then a young life may be turned away which would have found the sweetest satisfaction and the truest reward in the work.

If we are to grow the right kind of ministers, among the families of our people there must be real respect and healthy enthusiasm for the mission and work of the Church. A church that is merely tolerated or patronized will wither away at the very roots. A church that is loved will receive not merely subscriptions but the sons of her people gladly given and cheerfully consecrated to enrich and enlarge her life. In this sphere also the church needs and demands the very best.

In the home where prayer is offered, where the Bible is appreciated, where religion is a real consolation and stimulus, where the minister is received as a friend respected both for his office and his manhood, there we may expect young people to grow up who will one day have the vision of the King, and cry "Here am I send me." This work cannot be done in a brief space of time, it is like all vital work, slow and silent, but we who have received so much blessing from the past ought to ask whether we are handing down the good tradition and seeking to keep alive that spirit of constant devotion, out of which all real service grows. If we are, then we in our own way are helping to prepare men for the ministry.

J.

"THE ROCK," WAS IT PETER?

It is a singular fact that the question of Papal supremacy and its corollary as to the legitimacy of the other Christian bodies, has turned upon the meaning of a single word. Our Lord said to Peter, "Upon *this rock* I will build my church." If the reference was to the person of Peter, then the Papacy is right in its assumption, and we Protestants are bastard sons of the Church. But, fortunately, we are in no immediate danger. There are, as we shall see, substantial reasons for thinking that the rock here spoken of was not Peter.

First, the grammatical construction is significant. Instead of saying, "Thou art Peter, and upon thee, as the rock (which would have been the regular sequence in the Greek) will I build my Church," the speaker suddenly changes, for some reason, finishing in the third person, "on this rock." Second, the word *Pet-* is quite different from *petra*,

which is here used to indicate the rock. One is masculine, the other feminine: one means a huge, immovable mass, the other a stone, or that which is hewn out of the mass. If we bring over the words literally from the Greek, the passage would read, "Thou art *Petros* and on this *petra* will I build my Church." Third, as an historical fact, the Christian Church was not built upon Peter, but on the living truth of the Gospel. It is noteworthy that Peter was, of all the apostles, least fitted to become the foundation of a great structure intended to repose in perpetual strength. He was *par excellence* the vacillator, the backslider, the denier of his Lord. To him were addressed those terrible words, "Get thee behind me, Satan!" It is hardly possible to conceive that Christ would have appointed such a man to uphold the stability of His Church; a man who, thrice over with cursing and swearing, was to exhibit his weakness in the judgment hall. Fourth, it is evident, still further, that Peter himself claimed no such pre-eminence; for he advocated once and again the doctrine of Christian parity, and everywhere yielded to Christ the place of highest honor, as where he wrote: "Behold, I lay in Zion a Chief Corner-stone, elect, precious; he that believeth on Him shall not be confounded." Fifth, it is quite clear that his primacy, as alleged, was not respected by his co-presbyters in the early Church. His advice was not regarded as binding on them; it was sometimes set aside, as in Acts XV.; and once, at least he was openly rebuked, when Paul "withstood him to the face."

These seem to me good and sufficient reasons for rejecting the proposition that Peter, as the first of infallible Popes, and the so-called "Vicegerent of God," was the foundation on which Christ intended to erect His Church. Nor is this view modern or peculiarly Protestant. Jerome, Augustine, Pope Leo I., Fabricius, Theodoret, Venerable Bede, Chrysostom, all held that the Rock referred to was not Peter. Even Gregory VII.; father of the primacy and the most famous name in Rome's Calendar, was of the same conviction; for on the crown which he sent to the German Emperor Rudolph was inscribed *Petrus dedit Petro*; that is, "Christ, the Rock, gave this to Peter."—Christian Intelligencer.

We can scarcely conceive the change which has taken place in Roman Catholic countries in Europe since the days of Phillip II of Spain and Saint Bartholomew in France. Italy has gained its political freedom. France has just passed a law which aims at the extermination of the Romish orders, so far as they hold and control property. Even Spain, so long kept in bondage by the inquisition, is heaving with revolt against Rome. Anti-clerical mobs are smashing the windows of archbishops' palaces and nunneries, and churches are being fired by incendiaries, and the priesthood seems powerless to do anything. As has been noticed, in Austria, there is quite a drift toward Protestantism. Probably Quebec is as thoroughly under the dominance of the priesthood as any country in the world. Are we to blame for this?

The Inglenook.

Good Manners—Some Lessons in a Beautiful Art.

BY W. ROBERT NICOLL, IN THE BRITISH WEEKLY.

Good manners must spring from a certain inner fountain of truth and honor and tenderness. This is the beginning, and this is the end. To a certain extent, good manners are learned from converse with good society, and it may be that manuals of etiquette have their uses. But it is easy to prove that something more is needed. Dr. Johnson has described for us a manner of perfect address: "I soon discovered that he possessed some signs of graciousness and attraction which books had not taught. . . . that he had the power of obliging those whom he did not benefit; that he diffused upon his cursory behavior and most trifling actions a gloss of softness and delicacy by which everyone was dazzled; and that by some occult method of captivation he animated the timorous, softened the supercilious and opened the reserved. I could not but repine at the negligence of my own manners, which left me no hopes but not to offend, and at the inefficacy of rustic benevolence, which gained no friends but by real service. But it does not follow that a man who shines in company and among his equals necessarily possesses good manners.

Courtesy.

The test is that he should be courteous to all; courteous to his equals, to those above him and to those beneath him; courteous in society and equally courteous in his own home circle. What ever is artificial, whatever is not part of the very nature, will break and fail at a point of strain. Often it happens that men are charming in society and bores at home. Sometimes a man shines among his own people and is overbearing and irritable in the outer world. It was so with the great Earl of Chatham, who neither won the personal regard of his sovereign nor conciliated the good will of the House of Commons. When he failed at last to browbeat his colleagues, he hastily threw up the seals of office, and retired into private life. He had the excuse of bodily ailment, for he was racked by gout and suffered severely from breathlessness. Yet at home he was the most amiable of men, loving his wife and doting upon his children. It was well, but it was not enough. I have seen it said by no contemptible authority that in order to have good manners a man must be in a position where favors can be conferred. He ought to feel that he can oblige others. This induces a certain graciousness which comes naturally only to such an one. I do not believe this in the very least. There is no one so poor that he cannot do a kindness. The highest and the firmest are subject to the power of a kind word or an unkind. In P. S. Worsley's translation of the *Odyssey*, in some respects the most delightful of the translations, there is a perfect line which is also a perfect rendering, "Love can make a little gift excel." Some of the finest examples of courtesy may be found among the humblest, though I fully recognize that some races have a certain natural grace, which may be admired and envied, but which it is hard to imitate. Once more, an essential

condition of good manners is sincerity, and that takes us back to the fountain. A man should have nothing to hide; he should have no pretence to make; he should never affect to be what he is not, or to know when he is ignorant. The least suspicion of falsehood or concealment will undo the manner. Miss Austen acutely notes that Emma could tell when Mr. Knightly came to a dinner party in a shabby conveyance. He was flattered by the consciousness that he had done something beneath his position in the world.

Lack of Self-consciousness.

An essential condition of the perfect manner is the absence of self-consciousness. There is a kind of self-consciousness that is most excusable, and sometimes pretty and attracting. It is the shyness of the young. This often comes from the feeling that they are not understood, and that they have not the means of making themselves understood. They do not possess, or at least they do not know how to handle the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism. Still, on the whole the charitable view may wisely be taken, provided the shyness does not last too long. Young people should be quick enough to see that their elders are not scrutinizing them and judging them, as they imagine. Shy people who are elderly and have seen much are distinctly disagreeable. When great personages who have been unpopular through life on account of their rude, brusque manners pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners. I need hardly say that a person who is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can.

Talking and Listening.

Sometimes in company it is one's business to give, and more frequently it is one's business to receive. For example, there are certain occasions in which a well-bred man will find it his duty to talk. He is among a circle of tongue-tied people. His hostess is uneasy, and feels that things are not going well. There is little talk, and that little is forced and artificial. Then good manners prescribe the duty of speech, of an endeavor to thaw the frosty atmosphere. No doubt this is difficult. I have a friend who is certainly not loquacious, and is conscious of this fact. He once visited New Orleans, and was greatly impressed by the cemeteries there. It occurred to him that at any pause in conversation he would skillfully lead up to and introduce a description of the cemeteries in New Orleans. Wonderful as these cemeteries are, I am afraid they became more and more wonderful every time he pictured them. One night he thought himself peculiarly successful in talking about them to his neighbor at dinner. She heard him out, and then responded with the fearful words,

"I was born and brought up in New Orleans." Since then I believe my friend has declined all invitations to dinner parties, but he is on the verge of another, and, I trust, safer theme. I have often wondered whether the best talk comes in dialogue or in a small circle of congenial spirits, but I have never asked whether it comes in a society where some are strangers and others very nearly strangers. For my part, I agree with Bulwer Lytton, who says somewhere that in a circle of friends there is a temptation to attempt cleverness, and that the worst talk is always that which tries to be clever." "Even in the talk of Dr. Johnson, as recorded by Boswell, the finest things are those which he said to Boswell when nobody was by, and which he could just as well have said in the Hebrides." Still, something may be done by a kind-hearted man who is not stupid, even in a mixed company. For one thing, he may listen when the talk has made some commencement. It is astonishing how men, otherwise virtuous, fail in the art of listening. A public speaker can only succeed if his audience attend. If they rudely interrupt he cannot do himself justice. In a hushed and eager audience he finds himself, and often is stimulated to say things above his natural level. So it is in talk. If you have a good listener, if you are sure that you are being attended to with interest, and that you will be allowed to finish, even very commonplace talkers will sensibly brighten. A wise man has said that to appear well pleased with those you are engaged with is the secret of social success.

Evenness of Manner.

It is an essential of good manners that they should always be maintained. Who are the worst-liked people in the world. Not, I think, those who are persistently rough and discourteous. They often get the credit of very kind hearts beneath their outward harshness. The people who are thoroughly hated and detested are the people who at one time treat you with effusive civility and at another meet you with a cold stare. Such people are easily discovered, but apparently they cannot discover themselves; and I think it may be said that however numerous their acquaintances may be, they have no friends. I do not say that we can always be quite the same. Moods and feelings come and go even in the strongest. One day you are well and bright; another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another, and I fancy for most of us the safe rule in days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways. If we have taken what we think reasonable offence at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear what he says about it. In all probability with his explanation the misunderstanding will pass like a summer cloud.

Avoiding Disagreeable Subjects.

It ought not to be necessary to say that good manners forbid all allusions to disagreeable subjects. And yet it is wonderful how this rule is transgressed and forgotten by men and women who would be very much insulted if they were accused of vulgarity. Want of sympathy is vulgarity. If a man has undergone a great and humiliating reverse, nobody but a boor would talk of it while the thing was fresh. Of course, this does not mean that an intimate friend should not speak of it. I am speaking of

general society. But even after the misfortune is years old, even after the sharp sting of it has ceased, it ought not to be touched. It is wonderful how an inconsiderate word will give life to past sorrows and mortifications. "You are looking very ill to day." I have known a remark of that kind, made of a morning in a railway train, sicken the heart of a city man through all the long day. Young people are gloriously insolent in the way they talk about age. They will refer to a man of sixty as an old man when there are men and women in the room well over sixty, but unwilling to admit they are old. These things appear trivial, and I know there are many of us who do not mind in the least if they are told that they are looking old or looking ill, or that an abusive article about them has appeared in a newspaper. But that is not the point. Dr. Johnson once said to Topham Beauclerk that he had never been pained by anything he said to him, but he had often been pained by seeing his intention to give pain. And it must be remembered that the comfort of life turns very much upon small things. There is a pleasant sense of safety in the company of some people. You know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound, and no wonder you should shun that company. In the old days the people of Nantucket had an enjoyment which they called Squantum. A party of ladies and gentlemen went to one of the famous watering places and had a happy day together. The principal rule was that no one was to speak of disagreeable affairs, and no one was to take offence at a joke, and everyone was expected to do his and her part towards creating a general laugh. "Care is thrown to the wind, politics discarded, war ignored, pride humbled, stations levelled, wealth scorned, virtue exalted, and—this was Squantum."

Care in Asking Questions.

Great discrimination should be shown in asking questions. There is one way of asking questions which is the height of good manners; another way which is the height of bad manners. To draw out shy and reticent persons, and to enable them to bring out the best that is in them, is an act of grand courtesy, and very frequently this can only be accomplished by asking them questions. They have one subject on which they can dilate to the advantage of their hearers, but they have not the art of bringing in that subject skilfully, and so they pass often a dull, unhappy evening. All they need is a chance. Often, however, the asking of questions may be grossly offensive. There are people who will ask you the amount of your income; they will ask you to give your opinion on people you do not care to speak of, and so on through all the varieties of impoliteness. In order to ask questions well you must have a genuine interest in the answer—I should almost say a genuine interest in the people you are speaking to. Any feigned interest is sure to be discovered.

And this brings me to my last remark. For good manners it is necessary to consider and to remember. A lady, let us suppose, is happy in the possession of a little daughter. A gentleman visits her home and is introduced to the child. He meets his hostess some months after, and asks, with great effusiveness, "How is the son and heir?" There is worse than that. I have known people to ask about the health of a little child that was dead—who had taken much sunshine with her. Such want of thought is almost indistinguishable from

brutality. But if you seek information from people you must try to remember it, not ask it over again. It is an unmistakable sign of vulgarity not to remember accurately the names of your friends and acquaintances. It is not good to misspell their names; it is not good to ask them the same questions each time you meet them. Tact does more to smooth life than other qualities that are highly esteemed, and tact is very much a matter of thoughtfulness and recollection. So we end at the beginning. There must be the fountain for good manners. All veneration will come off, but the soul that is gentle, sympathetic and pitiful will reveal itself unconsciously in all its intercourse with the world.

I am not preaching a sermon, but one's mind returns to St. Paul's great chapter on Charity, and to the Imitation of Christ, of which Fontelle's fine eulogy may be recalled: "The most beautiful book that ever came from the hand of man, since not from his hands came the gospel."

HOUSEHOLD.

System in Housework.

SELECTED BY FLORENCE.

If the thoughtful house wife will follow the plan suggested below she will never regret it. More system in housekeeping is the remedy for nearly all the minor evils connected with the present day help problem.

Many fail to recognize housekeeping as a business that must be conducted with the same precision as a business of a different nature in order for it to run smoothly and successfully. To employ method in housekeeping is an exception and not the rule; the different kinds of work are oftentimes performed whenever the inclinations seem to dictate, the greatest part of the work of the entire week being allowed to remain undone until perhaps only two days remain in which to do the work of six, and in consequence the strength is overtaxed in doing that which might have been done with no injury to the worker had it been done systematically.

System cannot be eliminated from the housekeeping of those who are dependent upon but one servant to do the general housework, and the housewife must herself do the systematizing, as few servants are capable of doing it wisely.

Sit down with pen and paper and under the head of Usual Every Day Work, write down in the order in which it would be performed most conveniently and with despatch the work most necessary to be done daily. Determine what rooms must receive daily attention and the work to be done in them, if they must be thoroughly swept and dusted, etc., what cupboards, shelves, dressers, etc., must receive daily cleaning in kitchen and pantry, the work which must be done in sleeping rooms, the lamps that must receive daily attention, the rooms that require a second setting in order after the noon meal. Every item should be jotted down even the washing of dishes. This for the purpose of appointing a special time for the doing of each piece of work, should be given a place upon the paper before or after another and the work to be done in the order in which it has been written as certain kinds of work if done before another will hasten the whole work of the day and fuel may also be saved in this way.

Next, determine what work must be done to keep the house in a satisfactory condition through the entire week, the work which does not require a repetition each day and divide it as equally as possible into six

parts and assign a certain part to a certain day in the week. To one day washing, to another ironing, to another a general cleaning of the whole house, that is the washing of windows, woodwork, cupboards, China closets, etc., to another day, sweeping and dusting to another, the baking and the washing of floors. Besides there are various small jobs of work that must be included with these already named, but they should be added to the work of the days which are the lightest to perform. There should be no such additions to the work of the days to which washing and sweeping are assigned.

This first draft of a house-keeping plan will prove to be a most imperfect one, but by using it for reference in executing the work of a week, mistakes will be noted, and corrections made until it seems satisfactory. It should then be copied out for good and tacked up in some handy place for reference.

It may seem foolish to bring housework down to so methodical a plan as this, but it has actually been put into practice no doubt. It has proved especially helpful in cases where a frequent change of young and inexperienced help has been necessary. At least a month must be given it for trial and in that time order will be restored in the household where confusion previously reigned. Duties that if forgotten and left unperformed would put the whole household machinery out of gear, are far more likely to receive attention if assigned to a certain day and a certain time. A place for everything and everything in its place is a valuable motto, but its equal is found in a time for everything and everything done at the proper time.

A Day at a Time.

A certain lady had met with a very serious accident, which necessitated a very painful surgical operation and months confinement to her bed. When the physician had finished his work and was about taking his leave the patient asked, "Doctor, how long shall I have to lie here helpless?"

"O, only one day at a time" was the cheery answer, and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "only one day at a time," come back with its quieting influence.

I think it was Sydney Smith who recommended taking "short views" as a good safeguard against needless worry; and one far wiser than he said, "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Conversation.

"The power to converse well is a very great charm," says Ruskin. "You think anybody can talk! How mistaken you are! Anybody can exchange idle gossip. Anybody can recapitulate the troubles of the kitchen, the cost of the last new dress, and the probable doings of the neighbors. But to talk wisely, instructively, freshly and delightfully is an immense accomplishment. It implies exertion, observation, study of books and people, and receptivity of impression." Plato banished the musicians from his feasts that the charms of conversation might have no interference but in our later fashions many prefer music rather than the gossip of the hour which often degenerates into trivialities, wearisome and commonplace. As a mirror reflects the face, so conversation reveals the mind, and Dr. Johnson said he could tell how much any man knew if he could hear him talk for a while.

Ministers and Churches.

Our Toronto Letter.

Last Sunday most of the Toronto ministers were in their places, and the congregations were also well represented. Some are lingering a week longer, and with the second day in September the pulpits will be again filled with the stated pastors. All are looking well, and seem to have made good use of the interval of rest. The time has been spent in many ways. Some sought the wilds, and bring with them some of the rife strength and vigor nature gives to those who seek her in her own haunts. Some were laid to religious conferences, and have come back burning with enthusiasm, and eager to begin the work in their own field along the lines suggested by the speakers they have heard. We should anticipate an expenditure of energy rather than a storing of it in such cases. Certainly the change has been beneficial, but will the body be able to stand the strain that has been increased by the rest period rather than relaxed by it.

There are many strange faces on the streets, for Toronto is full of visitors. Some of them are our cousins from over the line, but many of them are our own brothers and sisters from the towns and the country. They are here to see, and are frankly curious about all that seems strange about them. Coming through the Park one meets a family group piloted by a young girl or a young man who has perhaps matriculated this summer and is showing the other members of the family where he is to spend the next four years. It isn't hard to pick upon the one who has entered the charmed circle of student life, nor is it difficult to tell what stage has been reached in it. The degree of self-importance with which the other members of the family are piloted round the University, is an accurate index of the length of time that has been spent there. The freshman owns the whole institution, the fourth year man is barely distinguishable from the average visitor.

During the summer months the matter of supply has been a somewhat difficult one. It has been complicated by the desire to secure supply at as cheap a rate as possible. Would it not be better to leave this matter of securing supply for the time when the pastor is absent in the hands of the session? At present the minister usually tries to make arrangement, and does not begin early enough. He is obliged to leave on his holidays before all arrangements are complete, and must leave the matter in the hands of one who does not consider this to be his legitimate business, but something that he has undertaken because of his personal attachment to his minister, or because the minister asked him, and he did not care to refuse. It would be very much better if this matter of supply were regularly on the docket of session business for the month of April and May, and definite arrangements made as soon as possible after that date. Let it be understood that this is a part of the business of the session, and that the minister is not entirely responsible for it, except as one of the members of session. We should have fewer disappointments, and better satisfaction with the pulpits secured.

The Presbytery resumed its monthly meetings on Tuesday, 23rd inst. The September meeting was held in the usual place, Knox Church, Toronto. There was not a heavy docket, and the business only occupied about half a day. Three of the items caused some discussion. The Bolton congregation came up with a request that they be allowed to erect a church building at Nashville. The Presbytery has already advised against this course, but did not say specifically that the church should not be built. The Bolton congregation wishes the Presbytery to decide specifically about this matter. The answer to their request depends largely upon the attitude of the Knox Church, Vaughan congregation.

Another item was the discussion on Mr. Macgillivray's motion that the Presbytery take steps to provide for the presbyterial visitation of all the congregations composing the Presbytery. This has not been done for some years, and the proposal to renew it aroused some discussion.

Another matter that was discussed was the fixing of some definite order for ordination and induction services. This is very much needed. The present system might be greatly improved. No two are exactly alike, and in some instances the impression is created that, after all the induction of a minister, and even the ordination of

the minister is largely a matter of form, and while the service must be observed in deference to custom, it would be a relief if we could dispense with it. Now the ordination service is one of the most important in our Church, and next to it stands the induction service. Such a service should be fixed upon as shall combine interest and impressiveness. It is the event of a young minister's life when he is set apart to the Gospel ministry, and the congregation should be made to feel the importance of the step they also have taken when they have called a man to be their minister in spiritual things. Is it not possible to make this service such that they shall furnish some counteractant to the impression, which seems to deepen every day, that the minister is in the same class with any other paid servant, to be engaged on the same basis and dismissed at pleasure?

Western Ontario.

Rev. R. W. Ross occupied the pulpit of Knox church, Guelph, on a recent Sunday.

Rev. Wm. Farquharson, of Durham, preached in St. Andrew's church, Chatham, last Sunday.

Rev. D. Strachan, of Guelph, occupied the Eden Mills pulpit on Sunday and preached an excellent sermon.

Rev. John Crawford, Presbyterian, addressed the C. M. B. A. delegates at Niagara Falls and was given a hearty reception.

During a gale of wind, Chalmers' Church, on the seventh concession of Kincardine, in course of erection, had the western wall blown down.

Rev. W. E. Knowles, of Chatham, preached in the Dresden church at the re-opening of the church which has recently undergone extensive repairs.

Rev. W. J. Clark, who has been absent in British Columbia for ten weeks, occupied his pulpit in the First Church, London, on Sunday last.

Rev. W. A. Willie, B. A., pastor of St. Andrew's church, Hyde Park, spent a week or two with his brother-in-law, Dr. Marshall, Fairy avenue, recently.

Rev. Dr. Armstrong Black and Mrs. Black have returned to Toronto, after a tour of the Pacific coast and several weeks' residence at Banff, in the Rockies.

Rev. Mr. Knowles, of Chatham, has been spending a few weeks in and around Huntsville. While in town he filled the pulpit in the Presbyterian church for two services.

Rev. John Murray, for 35 years pastor of the Presbyterian Church, Grimsby, died Sunday morning last deeply regretted by a large circle of friends. The funeral took place on Tuesday.

The officials representing the Blenheim congregation have given the order for the electric lighting for their fine church, at the figure of \$1,600. All parts of the building will be supplied.

Rev. J. E. Wilson, B. A., of 1st Essa charge, preached in the Presbyterian Church, Bradford, last Sunday and all who heard him were delighted with his exposition of the scriptures. Both services were well attended.

Rev. E. Sowers, of Brucefield, was in Kippen on Tuesday last, attending a joint session meeting of St. Andrew's and Hills Green congregations. Mr. Sowers' many warm friends here were pleased to have another grasp of his hand after his safe arrival home from the mother land.

The Presbyterians of Melbourne united with the Riverside people on Aug. 25, in celebrating the tenth anniversary of the opening of their church. Rev. J. McInnis, of Thamesville, preached with acceptance to large and appreciative congregations. On Monday evening a very largely attended open-air concert was given in the school grounds. The concert was a success from every standpoint.

The annual business meeting of Erskine choir, Hamilton, was held recently. The past year has been a most successful one with the choir. The treasurer reported a neat sum of cash on hand. The following are the newly elected officers: President, Ed. Morwick; Vice-President, Mr. Cutler; Secretary-Treasurer, James Brown; Librarian, Harry Greenhill; Assistant Organist, Miss McBean; Representatives to Committee of Management, Misses Mary Allan and N. McBean.

The annual Harvest Home Services in connection with the ordination and induction of the

minister, Rev. H. A. Macpherson, will be held in Acton, on Sabbath and Monday, Sept. 8th and 9th. Mr. Macpherson will conduct the Sabbath services; and on Monday night in addition to tea, a good programme will be given in the Auditorium of the Church. The Lecturer this year is Rev. R. W. Dickie, B. A., of St. Andrew's Church, Orangeville.

The Ladies' Aid of the Presbyterian church gave a lawn party on Friday evening, Aug. 23, at the Town Hall, Utterton. Notwithstanding the wet weather, which forced the people from the grounds into the hall, the entertainment was much enjoyed—particularly the patriotic drill, given by the children of the Public School, under the guidance of their teacher. The proceeds, with the social the following day, amounted to upwards of \$30.

The Presbyterian church, Blake, which has been thoroughly repaired and made to look as good as new, was re-opened on Sunday, September 1st, by the Rev. Mr. Sowers, of Brucefield. Special collections were taken up at each service to help defray the expense of repairs. On Monday evening following was a lecture delivered by Rev. J. S. Henderson, of Hensall, entitled "A ramble through Wonderland."

Eastern Ontario.

The Presbyterian church, Moncton, has extended a unanimous call to Rev. J. R. Dobson, of Montreal.

Rev. Robert Laird entered upon the third year of his ministry in the First church, Brockville, last Sunday.

The Rev. D. Ross occupied his own pulpit last Sabbath, having returned from Bobcaygeon on Saturday.

Rev. Mr. Thompson, of Toronto, has been extended a unanimous call by the congregation of Knox church Vankeok Hill.

Rev. C. H. Daly, of Lyn, conducted the services in the First church, Brockville, on August 23th, and his ministrations were much enjoyed by the large congregations.

Rev. J. W. Stephen, the new assistant pastor of St. Andrew's church, Winnipeg, arrived from Toronto, and occupied the pulpit on Sunday evening. Mr. Stephen comes to the city highly recommended as a preacher and worker in the cause of the church.

There are 78 students attending the Ottawa Normal school this term. The several denominations are represented as follows:—Presbyterians, 35; Methodists, 18; Roman Catholics, 12; Anglican, 7; Baptists, 2; Congregational, 1; Lutheran, 1; Christian, 1; Disciples, 1.

The Presbytery of Glengarry has arranged for a series of meetings for the Rev. Jonathan Goforth, returned missionary from Honan, China. He will deliver an address in Knox Church, Cornwall, on Sunday evening, 8th Sept. Mr. Goforth is a very eloquent and powerful speaker, and will be well worth hearing.

There was a large attendance of interested listeners at the Avonbank church on Sunday evening last, when the Rev. J. Goforth gave a very vivid description of the troubles in China, and the many dangers which he and his co-laborers encountered in making their escape from their Boxer enemies. Mr. Goforth is very earnest and left a lasting impression on his hearers.

Northern Ontario.

Rev. A. MacVicar, pastor of St. Andrew's church, Huntsville, has returned home after a month's holidays.

Rev. G. Simpson, of Chicago, is spending his summer vacation at his son's island on Peninsular Lake, a lovely spot.

The corner stone of the new Presbyterian Church at Allandale was laid on the 16th inst, by Rev. Dr. McLeod, of Barrie. The collection taken up on the occasion amounted to \$150.

The Rev. W. A. Maclean, of Oak Lake, (who, some years ago as student, had charge of these congregations), conducted the services in the Kilsyth and North Derby Presbyterian churches, last Sabbath.

Rev. Dr. Menzie, returned missionary from Honan, China, preached two very interesting and instructive discourses in St. Andrew's church, Huntsville, Sunday. The rev. director was one of the missionaries who escaped from China during the Boxer troubles.

Collingwood Presbyterians gave their new pastor, Rev. J. A. Cranston, B. A., a royal reception on Monday evening of last week. At the close of the music and addresses, light refreshments were served. Rev. Dr. McLeod, who has been Moderator of the congregation during the vacancy, was made the recipient of a purse, which he gratefully acknowledged. On Thursday following the induction services were held in the presence of a large congregation. Rev. Dr. McLeod acted as Moderator; Rev. Mr. Ross, of Churchill, preached an earnest and forceful sermon; Rev. Mr. Rollins, of Elmvale, addressed the pastor with much ability, and Rev. Mr. Campbell, of Stayner, spoke appropriately to the people. It was an interesting gathering.

Pursuant to appointment of the Presbytery of North Bay, Revs. Messrs. Smith, Steele and Henderson conducted the services in connection with the induction of the Rev. R. V. McKibbin, B. A., into the mission field of Loring and associated stations, at Loring, Rev. W. G. Smith, moderator of Presbytery, presided, and addressed the minister. Rev. A. Henderson preached and Rev. J. Steele addressed the people. The church was completely filled at the reception and tea meeting in the evening, when a happy time was enjoyed. Rev. A. Henderson, M. A., of Magnetawan, was unanimously chosen chairman, and addresses of a very interesting, practical and instructive character were given by Revs. Messrs. Steele, Smith, Henderson and McKibbin. A number of musical selections were rendered in a pleasing and impressive manner by the choir and others. Rev. Mr. McKibbin has good reason to be encouraged by the manifest strong attachment of his people to him, and the evident sympathy of all denominations with him in his work. The prospects of stability, growth and advancement under a pastor of his experience and efficiency are bright. The building of a manse is under immediate contemplation.

Montreal.

Rev. James Barclay, D. D., of St. Paul's has returned from Scotland greatly benefitted by his trip.

Rev. Mr. MacLeod, of Howick and English River, preached in St. Giles Church on Sabbath morning. He has just returned from a visit to Scotland.

The pastor of St. Matthew's Church, Rev. E. A. MacKenzie, who was reported seriously ill a couple of weeks ago, has returned to the city and is now convalescent.

Rev. Dr. Edgar Hill resumed work in St. Andrew's on Sabbath. At the evening service Rev. Principal Caven and Mrs. Caven, who had just returned from their trans-Atlantic trip, were among the worshippers.

Rev. Dr. Parsons, of Toronto, who has been supplying Crescent Street for several weeks past, has been asked to remain during September. He has consented to do so to the great delight of the congregation.

Rev. Mr. Ross, of Lachine, who is visiting in the Old Land, will not return to his work until the end of September. Meanwhile the congregation is delighted with the preaching of Professor James Ross, who has taken his namesake's work during his absence.

Quebec.

Rev. Mr. MacLeod, lately of Scotland, was induced at Marsboro recently.

Bethel Church, Grand Mere, is undergoing thorough repair—the ladies being the moving spirits.

The ladies of Bethel Church, Grand Mere, held a successful sale of useful and fancy articles recently, which realized \$150.

The friends of the Rev. Neil MacKay, lately of Marsboro, will learn with regret that his health is not improving. On advice of physicians, he has gone to Manitoba, but the change has brought no benefit.

The Little Metis Correspondent of the Montreal Star says:—On Thursday evening the young people of the Point were socially entertained by the Rev. C. E. Gordonsmith, F. S. S., and Miss Gordonsmith. The manse has been open several times during the season to afford pleasant evenings to the visitors, who appreciated the kindness.

DEAR DOMINION PRESBYTERIAN :

In our Eastern provinces harvest days are nearly over, and, on the whole, the return has been very bounteous. "Never a larger yield," is the word from the great wheat fields of the west. Thus, in this opening year of the new century, we have tokens that God is walking with his people and prospering them by the way. Rich harvests for us, gladdening many hearts, but what of the harvest to be garnered in for Him who gave us all? That question has been specially pressed upon us at the outset of the century by the General Assembly of our church and emphasized as we may well think by the full handed benefits which God has this year bestowed upon us. These days then when many hearts are glad and thankful, these days when so many congregations are rallying again and planning for the furtherance of the kingdom, these days when invigorated pastors return from their vacations prepared to give of their best to the Master's service, there will be much pondering of this question and, almost certainly, its message will give the key-note to the churches praise and service during the coming year. "The fields are white to harvest" as we may see, in our homes, in our congregations, in our extending mission fields, in the scarcely reached new settlements, growing rapidly on our frontier lines, and beyond the seas, in dark lands which have been opened to our care shall there be gathering in from all these such as shall rejoice the heart of him who years over them to-day, as he did in those first days when he turned to his disciples and said, "The harvest truly is plenteous but the labourers are few!" It greatly concerns Christ that there should be a great and joyous in-gathering. He would gather round Him those to whom he is precious that they may see as he sees, and sympathize as he sympathizes, as he heart filled and heart burdened with the desire that all the weary, scattered and wandering ones may be gathered in for Him. He aroused such divine compassion in the hearts of his first disciples. And what we require to-day is that he should pour out his spirit upon us and fill us with a love like His for all who are in need of His care. Nor will he deny us if we come, as our church has counselled us to come, seeking such an out pouring of his spirit that he may be prepared for the work that lies all round us.

Further, we looked from the multitude to these disciples whose compassion had been aroused and said:—"Pray ye, therefore, the Lord of the harvest that he would send forth labourers;" What deep meaning there was in that suggestion may be known to us if we consider that when they had thus prayed, making strong supplication on behalf of those to whom their hearts were knit in deep compassion, then he said, now you are ready and may "go" yourselves— With the message calling them in to my shepherd care. These days, too, the word to us who stand beside him and who, by his grace, are full of compassion is, "Pray for them," for those beside you and dear to you, your brethren, your children, your friends, and companions, for those who are far from you in your own lands, in other lands, God's children and your brethren too. Strong supplication let there be springing from and deepening your compassion, until the whole heart cries out, "Lord we will not let Thee go unless Thou bless them." Then will come to us in power the answer:—"Go ye," and each one who goes shall carry blessing with him, and shall be blessed in his own soul.

So I seek in a measure, to interpret the chief message which the assembly has sent, in connection with the century movement, for the present year. It is, as it seems to me an appeal which calls the friends of Jesus to his side, that they may look upon the needy everywhere, that their hearts may be touched with compassion for them, that their souls stirred to prayer and thee to service, as labourers in the Lord's Harvest field.

The like call was made some weeks ago, as the message went from west to east:— We have a glorious harvest in sight, but there is great need of labourers that it may be all garnered in. Come then and share in the work and help to enrich the whole land. The appeal was answered by thousands who hastened to the wheat harvest in the west. In the whole land the appeal was commended, and all rejoiced that it was successfully made. Now comes the Master's call and his church's appeal that his spiritual harvest may be garnered and still richer results assured. Should not this appeal commend itself to his people? Should not they hasten to answer His call? It is not to

be expected that there should be many interested, many giving themselves to prayer and service, many going, many sending where they cannot go? May many hearts be enlightened by His Spirit that they may know what they ought to do. I am yours sincerely, R. CAMPBELL.

A Record Breaker—An old Elder's View.

EDITOR DOMINION PRESBYTERIAN:—It is only three weeks since our Church became vacant, and the number of applications for a hearing received, is now over one hundred and twenty. These are from all parts of the Dominion, including Manitoba and the North West. The salary is only seven hundred and fifty dollars per annum and a "manse." The Moderator and the Session are at a loss what to do with such a large number of applicants. However before a settlement is made, it is more than probable that the sum of six hundred dollars will not cover the travelling and other expenses of the candidates heard. The Railroad Company will receive the whole sum. The railroads reap a good harvest every year out of Presbyterian candidates, students, and probationers. It must be very humiliating to these candidates to stand up Sabbath after Sabbath to show their spiritual dairy goods to a crowd of novelty-loving rustics. The old-fashioned call is now out of date, the pastoral tie a fiction. The ordination and induction ceremonies are taking place so frequently in many congregations that the people regard them with absolute indifference. It is also a well known fact that ministers are, and can be dismissed with less ceremony than a master would dismiss a useless servant. Why then should congregations take a whole year and often more to fill a position that can be vacated in less than a month? The hired man's ideal is in the air, then why not carry out the system in a business-like way? The Church is over-crowded with ministers, that is the reason why systems and ideals are blown to the winds. If the Church is not over-crowded as we sometimes hear from interested parties, why should flocks of ministers swoop down on every small country congregation that becomes vacant? While such a state of matters exists, it is useless to try to impress upon congregations and young men the old-tale of scarcity of candidates in preparation for the ministry. When in Edinburgh, Scotland, last summer we heard that the Theological Schools of Scotland were practically empty during the last two sessions, and that the prospects of an increased attendance were exceedingly dismal. We were also told that the U. F. Church alone had ten years supply of ready-made Probationers waiting for a call. The old Kirk, three hundred Probationers, and only sixteen vacancies. The youths of Scotland know these facts, and are wise enough to know that it is useless work to devote the best years of their life in preparing for a profession which promises nothing, and already hopelessly over-crowded. Here is the situation in Scotland as described by a leading Edinburgh Divine:—"In no other profession or calling can there be found such a large percentage of men declared fit for duty and in the prime of life kept totally idle, less than half-employed and more than half-starved and utterly helpless and ruined, as are found in all the Presbyterian Churches in Scotland." "Further, let me tell you," he said, "that superfluous Divinity Halls are a standing calamity to the country and the Churches.—It is useless to blame the higher criticism, for the falling off in the number of candidates for the ministry in this country or in Scotland."

These parties who call for more men do they ever persuade their own sons to enter the ministry? If not, why not? My own experience as an Elder of long standing in the Church would in no way satisfy me in advising young men to enter the ranks of the ministry. I know too many ministers already starving, and tramping the country in search of a resting-place. I have known many worthy men thrown out of house and home and left almost penniless for no other reason than that they had done their duty. Presbyterians sometimes sacrifice truth and honor for the sake of peace, and the minister is sacrificed on the altar for the purpose. That is one of the reasons why Presbyteries discussions are regarded by those who know as worthless, and the cause of much mischief in congregations infested with parties who have an itch for rows. The Presbytery is always open to them, and the row is never at an end. If Presbyteries would once for all smother such characters, the continued peace of the Church would be secured, and no desire on the part of ministers to remove so often.

AN OLD ELDER.

World of Missions.

Among the Doukhobors in Canada.

"And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On a wild New England shore."

The Doukhobor settlements in the undulating lands of Eastern Assiniboia, North-western Canada, are the sequence of their immigration to Canada after long and terrible sufferings for 'conscience' sake at the hands of the Russian government. When at last the Czar, yielding to the appeals of influential sympathizers with these persecuted people, permitted their departure from his dominions, this "band of exiles," numbering some seven thousand souls, embarked in four large steamships from the eastern extreme of the Black Sea for their long voyage to St. John and Halifax. The vessels were chartered and funds contributed through the London and Philadelphia Society of Friends on barely ten days' notice—a testimony to their world wide sympathy with the oppressed. After this unprecedented pilgrimage across thousands of leagues by sea and thousands of miles by land they reached their destination, where, by persistent labor in the face of difficulties known only to the pioneer, they have at last been enabled to establish their homes and their "faith's pure shrine." Here it was my privilege to visit them, and in some degree to come to know them.

Wild sunflower and coreopsis shone bright among the prairie grass, and the bracing Assiniboia breeze fluttered the papers from the tent table, as on one Sunday morning we sat chatting and resting. The sweet rich notes of a Russian hymn floated to us on the breeze. Stepping to the tent door we could hear the low rumble of wheels on the trail, and soon a team came trotting around the willow bluff. A man and two women in a farm wagon drove up and alighted, making impressive salutations. We were to go to their house. We said that we would go after dinner, but was told that dinner was waiting for us at their place. In the back of the wagon was a seat placed lengthwise, covered over with an Oriental rug, and the wagon-box was filled with hay. Such preparations won the day, and we hurried for our hats, while bright satisfaction shone from the Doukhobor's eyes.

Driving past the fields of grain and flax, we noticed near the poplar bluff groups of small, hive-like structures made of branches, and some of them partly covered with sods. These were the first temporary Doukhobor shelters. Beyond the poplars and willows we came to the homes of to-day. On each side of the village street is a row of snug, warm houses built of logs and plastered; the roofs are of sod, and a low chimney of sundried brick rises from the centre of each house. One is a bath-house, where the villagers enjoy a weekly Turkish bath. In front of each dwelling is a little garden with nodding cultivated sunflowers and vegetables and to the right and left of the village are the larger gardens. This village not being near a river, each house has its own good well with a tall well-sweep. The stable is attached to the house, and behind that are the beautifully trimmed stacks of prairie hay.

As we pass through the village the people bow to us, the men lifting their caps with much ceremony. Their costumes are bright and picturesque. The dark flat-topped caps of the men have a red piping around the crown and patent-leather peaks. Shining white, full-sleeved shirts bag into loose folds around their waists and meet the trousers of

wonderful cut, also gathered at the top. Almost any garment would look well set off by the long Russian boots, the soft leather wrinkling about the ankles. Their coats and waistcoats fit to the waist, and the former have a long, gathered frock of more than eighteen inches from the waist down. Buttons are used, but only for ornament, as the actual fastenings are hooks and eyes.

The women's shoes are also of Russian leather, low shape, showing well turned ankles in wonderfully knitted stockings. On their heads they wear bright caps, over which they put handkerchiefs, tied under their chins. "Gassets," or sleeveless coats, cover their bright "waists." Their skirts are also of some bright color, and are caught up in front to show the fine, home-woven linen underskirt, with its red and white border. Their aprons are specially fine, with two or three bright strips and lace across the bottom.

The Doukhobor meal begins with tea, bread, and salt, then vegetable soup, fried potatoes, pancakes of excellent quality, and eggs. Other dishes are cheese-cakes, pie-crust served in many fantastic shapes, fresh sweet turnips, radishes, onions, and sometimes fruit. The guests sit down and the members of the household wait on them, merrily exchanging thoughts in broken English and Russian, eked out by signs.

The interior throughout is finished in yellow plaster, made from the clay that lies underneath the rich black Assiniboia soil. Their houses have four or five rooms, the largest compassed about by a seat, which is quite broad on one side of the room. On this, each evening, some of the beds are made, a thick rug being first put over the boards, then a big feather-bed, fresh white sheets, square pillows, and a quilt. All this is neatly folded and put away during the day.

At the end of the broad seat, in the corner, is the brick oven—a picturesque feature of every Doukhobor house. They display much taste in oven building, using sun-dried bricks. At the other side of the room is a small, high table. The floor is of smooth-trodden plaster and earth, kept beautifully clean by sweeping with green bunches of prairie "broom."

After thanking our hosts for the dinner, we are invited to rest on the broad seat, with our feet dangling in the air or resting on wooden footstools. Some of the villagers sing as they sit around the table, which has been cleared of everything but the home-spun linen cloth. The singers seem to think only of the hymn or chant, and the others listen attentively. It is curious but very beautiful music. Outside the deep-set window the sunflowers move in the breeze, and the sun shines in, enriching the beautiful colors in the costumes, and in contrast bringing out the soft, wonderful shadows of the interior.

During our summer's visit we slept many times in these houses. Early in the morning the family would be astir, tho' quietly, and by the time we were dressed there was generally a row of children, washed and ready for the day, reciting the commandments, psalms, and other portions of scripture. It is a pretty sight, as they stand, their attention the recitation and their faces full of earnest thought. The mother or grandmother, who has been busy in the adjoining room, listens the while, and presently comes in; she bows, the bow is returned by the line of little ones, a few sentences are said back and forth, and then off go the children.

In some districts the Doukhobors live in

a community, in others each have their own gardens, stock, and fields. The strong bond holding them together is not tribal, but rather arises from similarity of belief.

In all the villages are good blacksmiths and carpenters, and the women will show with pride the heavy winter coats spun, dyed, and woven by themselves in Russia; also linen table-napkins, very long and narrow, which serve for a number of people.

Thus far the great problem which confronts the settlers has been to utilize the material at hand for immediate necessities. Their pioneering arrangements are so thorough and ingenious there is no doubt that they will use the larger conveniences of this country with the same skill as they come within their reach.

After having sojourned in scores of Doukhobor villages and hundreds of their homes, I believe that we have as important lessons to learn from them in Christlikeness as we have to impart. When we consider what these people have suffered through persecution, exile, and actual martyrdom for conscience' sake, and the fact that there is scarcely a family among them unrepresented by a father, brother, or son still in Siberia, we need not scruple to extend to them the hand of Christian fellowship.—Miss Nellie E. Boxer, in *Missionary Review of the World*.

WHY BABIES CRY.

Some Useful Hints to Mothers on the Care of Little Ones.

Babies cry because they are sick: or in pain, and in almost every case the sickness or pain is caused by some disorder of the stomach or bowels. Fermentation and decomposition of the food produce a host of infantile troubles, such as griping, colic, constipation, diarrhoea, simple fever, indigestion, etc. Proper digestion of the food is necessary to the maintenance of life, and evacuation of used up products and refuse of digestion is necessary to health. The lesson to mothers is, therefore, that the stomach and bowels should be carefully watched, and if baby cries, or is fretful or cross, some simple vegetable remedy should be given. Mothers should never resort to the so called "soothing" preparations to quiet baby, as they invariably contain stupefying opiates. Baby's Own Tablets will be found an ideal medicine. They gently move the bowels, aid digestion, and promote sound, healthy sleep, thus bringing happiness to both mother and child. They are guaranteed to contain no poisonous "soothing" stuff, and may be given with absolute safety (dissolved in water if necessary) to children of all ages from infancy, with an assurance that they will promptly cure all their minor ailments.

For the benefit of other mothers, Mrs. Alex. Lafave, Copper Cliff, Ont., says:—"I would advise all mothers to keep Baby's Own Tablets in the house at all times. When I began giving them to my baby he was badly constipated and always cross. He is now four months old, has not been troubled with constipation since I gave him the Tablets, and he is now always well and good natured. Mothers with cross children will easily appreciate such a change. I enclose 50 cents for two more boxes of the Tablets, and will never be without them in the house while I have children."

Baby's Own Tablets are sold by druggists or will be sent by mail, post paid, at 50 cents a box, by addressing the Dr. Williams' Medicine Co., Dept. T. Brockville, Ont.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 26th March.
Superior, Keeswauke, 10 Sept., 10 a.m., March, 1901.
Winnipeg, Man. Coll., 16 mo
Rock Lake, Manitow, 26th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shad Lake, March 5, 1901.
Medina, Carleton, 12 March.
Regina, Regina, 2nd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to finish business, First Ch.
Chatham, Ridgetown, 10th Sept., 10 a.m.
Stratford, Motherwell, Sept. 3, 1901.

Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wroxeter, March 5, 10 a.m.
Bruce, Port Elgin, 10th Sept., 10:30 a.m.
Brandon, Brandon, 26th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March 12, 8 p.m.
Peterboro, Port Hope, 12th March, 1:30 p.m.
Whitby, Whitby, 16th April.
Leedsay, Cananington, Sept. 17, 11 a.m.
Toronto, Toronto, Knox, 1st office, ev, mo.
Orangeville, Tuesday in May prior to the week of synod meeting.
Barrie, Midland, 17 Sept., 3 p.m.
Owen Sound, Owen Sound, 3 Sept 10 am 9th, 10 a.m.
Algoma, Little Current, 2 Oct.
North Bay, Huntville, March 12.
Saugeen, Knox, Harrison, March 12, 10 a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
Montreal, Montreal, Knox, 17 Sept., 9:30 a.m.
Glengarry, Lancaster, Sept. 9.
Lanark, Renfrew & Carleton Place, Oct. 15, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10 am.
Beauve, Cardinal, 2nd Tuesday July 3rd.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m.
Inverness, Whytecomagh, Mar. 19, 1901, 11 a.m.
P. E. I., Charlottown, 5th Feb. 1901.
Wallace, Oxford, 6th May, 7:30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay, St. John, St. John, St. A. Miramichi, Chatham, 26 March, 10 a.m.

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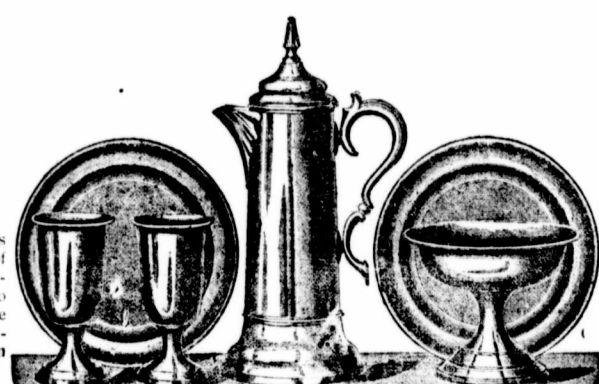
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OTTAWA ONT.

DEATHS

At 141 Grace street, Toronto, Ont., on Sunday, Aug. 25, 1901, Mary Jane, the beloved wife of William Warren, in her 67th year.
In Brockville, on Aug. 29, 1901, to the wife of the late E. J. McLelland, formerly Manager Merchants' Bank of Canada, Carberry, a daughter.

BIRTHS.

At the manse, St. Elmo, Ont., on Aug. 22, 1901, to the Rev. H. D. and Mrs. Leitch, a daughter.

At Grimsby, Sunday, Sept. 1st, 1901, Rev. Mr. G. Murray, of the well-known "Pastor Emeritus" of St. John's Presbyterian Church.

MARRIAGES.

At the residence of the bride's uncle, Mr. John Cameron, 140 D'Arcy street, Toronto, on Aug. 28, 1901, by the Rev. Alexander Gilray, Annie, second daughter of the late Wm. Macdonald, to John Macdonald, of this city.

On Aug. 24, 1901, at St. Andrew's Church, Grimsby, Ont., by the Rev. C. R. Lee, M. A., Henry G., third son of H. T. Rhoades, Esq., of Warwickshire, England, to Evelyn Dorothy, youngest daughter of Major D. F. Allen, Grimsby, late of H. M. Seventeenth, (Leicestershire) England.

At Chalmers Church, Montreal, on Aug. 27, 1901, by the Rev. G. Colborne Heine, B. A., assisted by the Rev. Wm. Turner, James Seath Smith, to Gwendoline, daughter of Joseph Mitchell.

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