

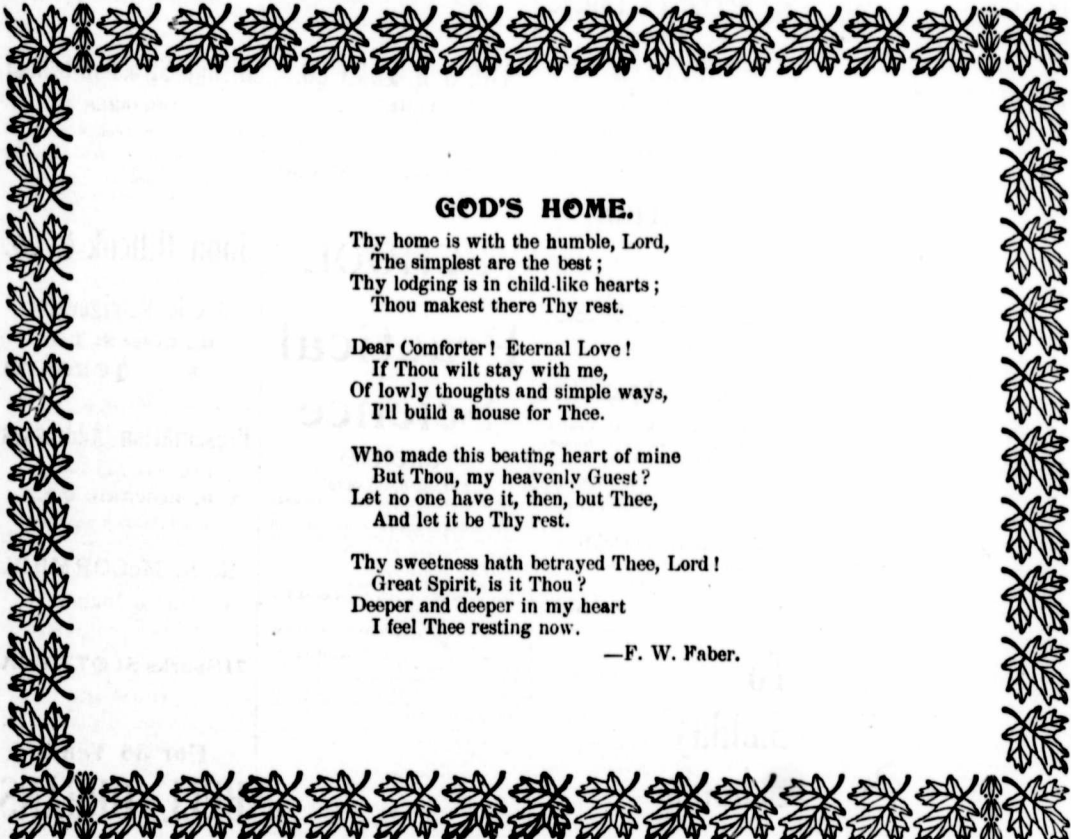
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But Thou, my heavenly Guest ?  
Let no one have it, then, but Thee,  
And let it be Thy rest.

Thy sweetness hath betrayed Thee, Lord !  
Great Spirit, is it Thou ?  
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At Elmwood, Carp, Ont., on August 17, to Rev. J. J. L. and Mrs. Gourlay, a son.

At Pei-Tai-Ho, North China, on July 20, to Rev. J. and Mrs. Goforth, a daughter, Mary Kathleen.

**MARRIAGES.**

On Wednesday, September 9th, 1903, by the Rev. Alfred Gandier, William Wilson Smith to Jennie McLiver, both of Toronto.

In Knox church, Winnipeg, by the father of the bride, on Sept. 7, Rev. H. M. Irwin, late of Sapper-ton, B.C., and missionary elect to Cesarea, Turkey, to Genevieve, eldest daughter of Rev. F. B. Duval, pastor of Knox church.

On Sept. 2nd, at Pontypool, by Rev. D. P. Oswald, Minnie, youngest daughter of Mr. Robert Jamieson to Mr. John Flugg, Clarke.

**DEATHS.**

At Hamilton, Sept. 8, Alice Russell Webster, aged 2 years, 3 months and 18 days, youngest daughter of Dr. and Mrs. C. A. Webster, Beirut, Syria.



SEALFD TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, Alexandria, Ont.", will be received at this office until Thursday, October 8, 1903, inclusively, for the work above mentioned, according to plans and specification to be seen on application to the Postmaster, Alexandria, Ont., and at the Department of Public Work, Ottawa.

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## Note and Comment.

In Cuba no fewer than twelve different Protestant churches are at work, with Baptists, Methodists and Presbyterians leading. There are now on the island ninety two Protestant churches and preaching stations, and 137 Protestant missionaries, not a few of them native Cubans. Protestant membership actually enrolled is 2,500, and there are seventeen native candidates for the Protestant ministry. There are fifty one church schools and the missions are to be found in all the six provinces.

A heathen in Burma happened to obtain a copy of the Psalms, left behind by a traveller who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, using the fifty-first Psalm as his daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun." This is but another illustration of the old Pauline idea that the law, or the Old Testament generally, is a schoolmaster to lead men to Christ.

Mission work is making breaks in the solid walls of Mohammedanism. Rev. Dr. Jessop, of Beirut, Asia, Minor, recently baptised four Mohammedan young women and before leaving Syria for a visit home to the United States, spent the evening preaching in a room crowded with Mohammedan men. He says that it is scarcely possible to keep the printing presses running fast enough to supply the demand for Bibles in all the languages of the Turkish Empire. This is a most encouraging sign of the times. Dr. Jessop has spent forty-seven years in Syria.

The news which came recently from the Philippines, that the American government has decided not to expel the Spanish (Roman Catholic) friars as it intended doing, has caused great disappointment to the native Filipinos and the Americans resident in the islands. The degradation of the Philippines was due to supremacy of the religious Orders, against whom and the Spanish Government that supported them in power the people were in rebellion when the Americans intervened. The decision of the United States government is attributed in some quarters to the fear of losing the Catholic vote in next year's presidential election.

Robert W. Chambers gathered material for his new novel, *Maids of Paradise*, in France, where the scenes of this story of love and action are laid. The author was asked how he acquired such realistic knowledge of the Franco-Prussian war and of the anarchists and the Imperial Military Police who figure in the tale. Mr. Chambers, it seems, lived for a year in an anarchists' quarter of Paris. He has personally known communards and revolutionists, and a number of officers and men who served in the Franco-Prussian war and who have given him the genuine color,

and atmosphere he needed. The bizarre but lovable character of Jacqueline was a real little girl, and really a poacher's daughter as in the book. As for the poacher himself, the author says he was as bad as poachers are made.

The Presbyterian Standard draws attention to the strange fact that the only people who believe that the spirit of Leo XIII is now glorified in Heaven, are Protestants. They argue that, however much his faith was mixed with superstition and even idolatry, he did have faith in Jesus Christ as his Saviour. But the Catholics who believed him to be the Head of the Church and the Vicar of Christ, the Successor of Peter, having power to bind and loose, to absolve and to condemn, believe that his soul had to pass through purgatory, a place of punishment; and as the masses that are still sold for the repose of his soul would indicate, he is still there and may be for an indefinite time. He himself left the order in his will that masses should be said for his soul for five years. This should be food for thought in the case of intelligent and educated Roman Catholics.

The August number of the "Converted Catholic," a paper which is doing a splendid work of evangelisation among the Roman Catholics of the United States, gives an interesting account of the success of the Gospel among the inhabitants of America's new colonies. In Porto Rico, Rev. A. Lambert, a converted priest, is carrying on an interesting and successful work. He has an attendance of over a hundred Roman Catholics at his services, some of whom come as much as eight miles to be present. In the same colony the Presbyterians have three churches, at San Juan, Aguadilla, and Mayaguez, as well as an hospital and two women medical missionaries at the first-named place. The Methodists have a flourishing school in San Juan, which will soon become a college, beside the church and mission house.

In some places in France the character and conduct of many nominal Protestants is proving an obstacle to successful evangelistic work among French Roman Catholics. One evangelist writes: "A good many of our scattered Protestants are little fitted to attract Catholics; they are rather an obstacle, for they have nothing Protestant but the name, and are indifferent or unbelieving." But the convents put these old Protestants to shame by their interest in the Gospel. One agent tells how some of his parishioners had, unknown to him, been bearing testimony to their faith, distributing tracts, and lending books and magazines. Some had been frequently gathering together in their houses their friends and neighbors to explain the gospel to them. Another tells of a pious family, hidden away in the middle of a moor, and seven miles from any place of worship, in which the mother presides at family worship, and frequently invites her Roman Catholic neighbours, and tries to lead them to Christ.

The London Spectator has taken up the question of the modern Briton's stature and physique, noting the fact that while the English have as a race gained in height and girth since the days of Cressy and Agincourt, the streets of London show many specimens of physical decadence. The discussion had its origin in the remark of a Tower warden that, while not himself noticeably large among his fellows, there was scarcely a suit of armor in the Tower of London that would meet across his breast. The Spectator finds it true that the English man is taller and heavier than his ancestors, but that, nevertheless, the natives of the city slums are much below the best modern standards. Curiously one writer ascribes physical degeneracy to "the use of white bread," which our shorter ancestors practically never saw. "The marriage of the unfit" may perpetuate physical degeneracy but does not originate it. "Alcoholic excesses" may come nearer the truth.

The Belfast Witness quotes a correspondent as saying that he had a chat with the Bishop of Bloemfontein on religious matters in South Africa and obtained his, Dr. Chandler's, permission to summarise some of his views for "The Christian World." The Bishop frankly confessed that non-Establishment is a good thing in the Colonies, but would not commit himself on the question of Disestablishment at home. He said that in South Africa the laity cheerfully raise their minister's stipend, and even in small places, where perhaps there are only ten or twelve European families, they make up an income of £200 for the clergyman. Dr. Chandler, however, deprecates the personal arrangement of each church raising its incumbent's stipend, and he prefers "a system of pooling," which would be practically a Sustentation Fund, such as the Presbyterian Churches have. Perhaps the people of the "Colonies" may be able to indoctrinate the laity of the Anglican church in England with their views on disestablishment.

Rev. R. J. Campbell, Dr. Parker's successor in the City Temple, London, who recently returned from his visit to Canada and the United States, has the following to say about things in the American churches. "I don't think I've learned anything theologically. It seemed to me that with the exception of Dr. Newton Clarke and Professor Van Dyke, American theologians are not ahead of us, but behind us. The feature of the American church life which interested and astonished me most is the remarkable development of organizations. The multiplicity and variety of their church auxiliaries was intensely interesting to me. I paid a good deal of attention to their Institutional churches, and I could not help admiring their elaborate organisation. But I feel that I could not work one. I'm certain an Institutional Church would not fit in with my kind of work. It seems to me that they need one minister to be a prophet in the pulpit and another to be a business manager. An Institutional Church is beyond the capacity of one man—that is, if the pulpit is to have its proper place. It would be too much for me."



## Our Contributors.

### God's Love and Man's Ingratitude. \*

By REV. CHARLES A. DOUDIET.

I have loved you, saith the Lord; yet ye say: Wherein hast thou loved us? Malichi 1:2.

Paul in Ephesians speaks of the love of Christ as passing knowledge. Many illustrations of this great truth might be given, but there is one mentioned by the prophet Micah and profusely illustrated by Malichi. It is where Micah, speaking of the Lord, says: He will plead with his people—plead when he might command; plead with rebellious and ungrateful men, when he might utterly destroy them with a word! What God did then, he still does now with everyone of us. If the child will not turn from his evil way, we punish him, if a man will not forsake his sin, our Heavenly Father, being righteous, must punish the transgressor. But even then the punishment is tempered with mercy. He does not forget He is a father, and that he has revealed himself to men, as "delighting in mercy." Even whilst he strikes he pleads: "Why should ye be stricken anymore?" Is. 1:5. As Paul says: "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

And the pleading is not in vain, for not seldom the hard heart of the sinner is softened by a view of the tender love of the Father. Like the prodigal "he comes to himself," the venturesome, deeply-repentant, and asks for a forgiveness which is never refused. But too often, also there is no repentance; the sinner revolts more and more. This was the case with the Israelites when God pleaded with them by his servant Malichi, the last of the Old Testament prophets.

Malichi's charge is first of all against the ministers of The Temple, the Levites. They should have kept alive the knowledge of God among the people, and then fulfilled the duties of ambassadors of God; but they seem to have lost all piety, and to have performed their Temple duties without zeal or enthusiasm, or even with weariness and disgust. Like priests, like people! The laity had caught the contagion of priestly indifference for when, according to custom, they brought the first fruits of the harvest to the Temple, they selected, not the best, as God's law required them to do, but the worst. They offered polluted head upon the altar and gave blind, lame or sick lambs and goats for sacrifices. Private life is always afflicted for the worst by ungodliness, therefore we find that divorces for insufficient cause were a daily occurrence, and many a "wife of youth," unjustly cast out, covered the altar of the Lord with tears. Marriages with "daughters of strange Gods," i.e. heathen girls, were common and are described by the prophet as a "profanation of the holiness of the Lord." Many of the people gave absolutely nothing to keep up ordinances, not even damaged grain, rancid oil, or crippled cattle, and God, true to his threatenings as he is to his promises, punished this avarice with seasons of barrenness. "Ye looked for much and behold it came to little, and when ye brought it home behold! I did blow upon it."

All these sins exist in modern times, just as they did then. Customs, manners, politics, all things change, but the heart of man is the same to-day as it was then, "deceitful above all

things and desperately wicked." Malichi's message, with but slight modifications, might have been addressed to many in our own day and; it is so addressed for the Bible is not a book for any special age. It is a book for all ages. Its morality is as unchangeable as God, its author.

There may be found in nominally christian lands the formalism of the Pharisee the, preference for ceremonial over heart reformation, the tendency to destroy the holiness of the marriage bond by too easy divorces, the profanation of the holiness of the Lord by marriages of goodly to ungodly, always resulting disastrously; the giving to the Lord for the advancement of his kingdom on the earth, and for works of charity and mercy, a mere fraction of income—often nothing, often the worst instead of the best.

This can only be remedied by making men sensible of God's love to them. When we appreciate that love, even at a small part of its value, we cannot otherwise than wish to make a return to God by loving service—"labor of love" Paul calls it. Therefore the Lord Jehovah says to us to-day, what he says to the Jews of Malichi's time, *I have loved you*. Now, if the scriptures had been written in English some might say: This love is a thing of the past. It is something dead and gone. God has loved us, but now loves us no more. But the Hebrew term here bears a larger meaning. It is one of continued and enduring action. It is not only "I have loved you," but also "I do love you." All the past and all the present are there; Man and Eternity, hand in hand. As it has been well said: "God's love is eternal, and it is immediate; it is from everlasting and yet it always seems to be new-born. This loving tenderness is from everlasting, and his compassions are new every morning." yet ye say. *Wherein hast thou loved us.*

Such is the answer of Israel to God's pleading and to God's declaration of love! To understand fully the black ingratitude of such an answer, to see clearly to what a low moral pitch that people had fallen, let us put the words into the mouth of one of our own children, a son or daughter for whom father and mother have worked for years, whom they have carefully shielded from possible harm, whom they have watched anxiously over in times of sickness, for whom they have denied themselves even some of the necessaries of life; and when the old, feebly, broken-down parents come to those children, now men and women, and ask for some little return; when they say to them, Remember how I loved you, they answered, wherein have you loved us? Well, if they cannot see *wherein*, it is useless for the old people to urge them any farther. Their heart must be dead; their conscience seared, but the helpless ones seek the work-house, or the cold charge of strangers, for sharper than a serpent's tooth is such ingratitude! and the looker-on could not but say: "let the course of the Almighty abide upon those who thus wilfully ignore past benefits received. Would not this be a righteous sentence? But God, more merciful, more long-suffering, more patient than ever—God who could very well do without man's service or man's love—God still pleads, not willing that any should perish!

Is it not strange to see how clearly we can appreciate the wickedness of ingratitude to men, and yet be so blind to our own ingratitude to God. For in the sulky answer of

the Jews to God, "Wherein hast thou loved us?" we may recognize our own experience. We forget God's favours because they are so numerous. The very fact of their being rendered to us every morning ought to make the memory of them eternal to us. Instead, it often seems to cause the record to be disregarded, if not altogether obliterated. We get so accustomed to receive certain blessings from God that it seems to us as if we had a right to their succession. Take a common enough illustration in life. How often we may have heard in harvest time farmers—not ungodly men by any means, say: Why does God allow it to rain day after day when that will mean ruin to our crop? Would he not answer, if it came to that: What right have we in the sun. Yet here is the sun shining over the fields of the unjust as well as over the fields of the just. Ah! let us have grateful hearts, even if all in this world is not to our liking, God knows best what is best, so never let our thankfulness fall to decay. Every true christian should keep ever green the memory of God's kindness just as we should also not forget kindness received from our parents or friends. Every kind action should be to us as a precious plant carefully cherished, kept in the heart and not allowed to die.

Now, as we said, it is not to Israel only, it is also to us that the Lord to-day says: *I have loved you*. It is not possible that any one here would venture to give the lie to a life's experience of God's goodness, by replying like Israel: *wherein hast thou loved us?* There is more information abroad to-day than there was in Malichi's time. The Christian who could not see special reasons for loving God, in return for what he is doing daily for his church on earth, would only confess his ignorance. God loved the Church, for His son gave Himself for her, lived and died and rose again that all his followers might find an example in His life, might through Him triumph over death, and rise again at the last day. In our time God has given his church great prosperity. No persecution rages in Christian lands. No one can forbid us the possession or study of God's blessed word, nor punish us for trying to make it the rule of our life. The Gospel is preached to the poor; the word of God is within the reach of all, we know that salvation is free. Add to these blessings the good that God does for each one of us, day by day and we would be blind indeed if we did not see that God has loved us.

You are a Christian. I suppose you call God your Father in Heaven. Show them what honour you render to that kind father. Do you love him? and loving him, do you obey him? Do you give him the labour of love of which it is written that he is not unkind? Do you honour his cause with the first fruits of your labour, glad to give him your best, to Him who to save you, gave His best? His only begotten Son. Or do you serve self, the world or anything or any body else first, or let your Father have only what may be left, when all else have been served? I ask because some do this who yet call God, father! Surely they cannot have understood the love of God. If they had, not only what they have, but what they are—they themselves would be given to that Father in Heaven, a living sacrifice.

But perhaps there is some one here who does not profess to be a Christian believer. God is yet only a Master, a Ruler for Him? perhaps he thinks a despot. Well, if this is your theory God asks you: Where is my fear, Thus the Lord meets men on their own ground. We cannot escape God by inventing a new theory. Whatever opinion we may hold of God, God answers: Be it so, if



you like, now where are we? A man may deny God's agency in creating the world. It made itself, he says. Well, the Lord replies: If it made itself, explain the process, or explain the still more process that an intelligent man can believe such utter nonsense. If one says: This world is enough for me! The Lord replies: Then what are you making of it. Let me examine your books, read your record, keep company with you a whole year, to see what you are making of the only chance you will ever have in the universe.

If we say: the world is under the government of a good Province, the Lord will reply, then where is your faith? Why all your anxieties? Your frowning brows? Your hot tears? Why trouble when trials overtake you? When is rest, confidence? when the sweet assurance that whatever comes, God will appear in his own good time to deliver and set our feet in a large and safe place.

If we say: Christ died and rose again for us, and we are Christ's, the Lord at once says: What are you giving to Christ? What are you keeping from Christ? How do we keep our vows to Him?

Ah! dear friends, may not the Lord charge us all with ingratitude, with fickleness, with inconsistency, with leading a double life; acknowledging with the head that Christ observes all we do, and yet allowing the world, the flesh and the devil to place us out of Christ's ways. Allowing the enemy to usurp the place of Christ, our Friend and Saviour. This is the tragedy of life!

But how much better it is to face the truth resolutely, unpleasant though it often is, and when we find that like Micah we have been growing unmindful of the love of God to us instead of trying to excuse our unfaithfulness as Israel did; instead of trying to remember all the thorns and and crosses of life, and adding them up, until they appear like a large pile, pointing to them, and by so doing practically repeat the wicked thought of Micah, when they said to God, *Wherein hast thou loved us?* let us rather like David say: "Have mercy upon me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions, wash me thoroughly from mine iniquity, and cleanse me from my sin." Such a prayer, sincerely offered, is always heard, and although many will persevere in their ingratitude and sin, let us stem the current, encourage one another to love and all good works, "and the Lord," now as he did then, "when they that feared him speak often one to another, will hearken and hear it, and a book of remembrance shall also be written for the faithful ones, for them that fear the Lord and call upon His name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

#### \*The Teachings of Jesus Concerning Wealth.

BY W. W. McLAREN, B. D., Picton.

This book in an attempt to present to an age which is intensely interested in the question of Wealth, what Jesus taught upon the

\*"The Teachings of Jesus Concerning Wealth" by Gerald D. Henver, Fleming H. Revell Company, Toronto.

subject. The author has turned out of the main high-road into a bye-path of theological study in which more and more students are beginning to walk. When every well known source of knowledge has been exhausted an unexpected new one is discovered; even the pages of the Bible are being canvassed to illuminate the social and economic problems of to-day. Thus Mr. Henver seeks to show us the social and economic conditions in which Jesus lived, and the criticisms which he passed upon the existing order. That the book is "timely" no one will dispute, that the method of investigation is fruitful in results the reader will probably agree.

The author's first task is to present an adequate idea of Palestine and its people in the time of Jesus. The land was fertile, and the foreign inhabitants, active in trade and commerce, supplied the needed condition for growth in wealth. In the midst of such a people Jesus had presented to him many economic and social problems. "We may be sure that whatever Jesus said concerning economic affairs, he said with a full consciousness of their intricacy, to an enlightened people, and it deserves as such our most careful study."

Turning to the social condition of the people, the author enumerates the evils from which they suffered; and the cruelty and greed of local Jewish administrators, and the tyranny of the Roman Governors. "The need of improvement was certainly great. As the natural economic advantages of the country were many, the opportunities for improvement were splendid. If they could only get rid of certain evils: 'the Herodian House,' said one; 'taxation,' said another; 'disorder,' remarked a third. "What the country needs is a return to the laws of Scripture," said a fourth. Each reformer had his panacea. What was Jesus', or had he none? Thus the main question of the book is broached.

These first chapters are perhaps the most suggestive in the book. The sources are exploited with such ingenuity, that sometimes we hardly recognise them. New light is drawn from familiar matter, and we are given sight of Jesus in a new attractiveness.

The author proceeds next to examine Old Testament laws and teachings to find the conditions out of which the present of Jesus grew. So humanitarian were those laws, that any people living under them should have prospered. The "evil eye" which turned the sweet to bitter was the Jewish Church. By canonising the Law the Church robbed it of all its powers of adapting itself to the varying needs of each new age.

The very peak of the author's suggestiveness is reached in the middle of the book in a chapter on the purpose of Jesus' Ministry. "In his desire to promote the social well-being of the people, Jesus relied on moral means. Therein lay the uniqueness of his method. It was an axiom with Jesus that there could be no better social condition, till the people were better. The kingdom of God is at hand, repent ye, and believe the gospel." So much for Jesus' method of solving these problems. "To call Jesus a 'social agitator,' the Sermon on the Mount 'a treatise on political economy,' or to speak of him as designing an 'industrial democracy' is absolutely warrantable." His purpose was to make men spiritual.

The rest of the book is plain sailing in waters more or less known. A chapter on the economic teachings of Jesus' life tries to explain why the Christ chose to be poor. Three chapters embodying the teachings of Jesus on "possession of property," "worship of mammon," "accumulation and use of riches" follow, and one about the "progress-

ive conservatism of Jesus, brings the reader to the "finis." This part of the book though valuable does not contain any new material. The flashes of light which abound in the earlier part exhaust themselves there. The investigator without perceiving it becomes a sermoniser and speculator, and much of his freshness and vigor departs.

The author furnishes us in the last chapter with a summary of his work, in three short sentences. "Jesus was tremendously interested in people's economic condition." "Jesus sought to better people's economic condition by making the people themselves better." "Jesus planned to make men better through the agency of the Church."

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## The Quiet Hour.

### David Brings up the Ark.

S. S. LESSON—2 Sam. 6: 1-12. October 4, 1903.

GOLDEN TEXT—"Blessed are they that dwell in thy house. Psa. 84: 4.

BY ALEXANDER MCLAREN, D.D.

No clearer proof of the chaotic state of religion in Israel during the times of Samuel and Saul could be given than the fact that for many years the ark was left unheeded in the wooded solitude of Kirjath-jearim ("the city or 'he woods"). As the symbol of Jehovah's presence, and something more than a symbol, it was the center point of the national worship, and, we might say, of the national existence; and yet there it lay in "the house of Abinadab that was on the hill," forgotten and uncared for. Such a state of things could only have existed if the God who set his name in the ark was likewise all but forgotten and uncared for.

David was no sooner seated firmly on his throne than he resolved to bring the ark to Jerusalem, his new capital. As Psalm 132 tells us, he "found it in the field of the woods," hidden away and neglected in the leafy solitude. The lesson names the place Baale-judah, which is identified with Kirjath-jearim in Joshua 15: 9 and 1 Chronicles 13: 6. When the ark is first mentioned in verse 2, the reverential awe which it should inspire is indicated by the description of it, "whereupon is called the Name, even the name of Jehovah of hosts that sitteth above the cherubim." Note the solemn repetition of "the Name," and the equally solemn fulness of the designation which, in its three elements, sets forth God's self-subsistent eternal being, his supreme dominion over all the ordered forces of the universe, and his special presence in Israel. His name is said to be named upon the ark, inasmuch as there he reveals himself; for his name is his self-revelation,—"that side of the divine nature which is turned to man." Perhaps we may see in this careful explanation of the sacred significance of the ark a hint that Israel needed, as it were, to be re-introduced to it after the long years of oblivion. The "new cart" is like that on which the Philistines, in their terror, had packed the ark. They had wished to propitiate their enemies' God and to honor him. David wished the same, but from what different motives! It was but a rustic kind of conveyance, but it expressed some realization of the ark's sanctity, though there were no Levites to bear it. Probably there had not yet been time to reorganize the priesthood, after the long years of chaos.

In Numbers 4, the law as to the removal of the ark is laid down. It is to be first covered by the priests, and then taken up and carried by the "sons of Kohath," who are forbidden to touch it "lest they die." These provisions were obviously violated, but it is by no means a necessary inference from the story that David was ignorant of them. Rather, we should draw the conclusion that, even in those days when worship was so much more closely knit to ceremonial than in Christian times, God acted on the principle: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The ark and the God of the ark did not disdain the rude wagon, because it was the best that true worshippers could then

do. The divine tolerance of inevitable ceremonial irregularities is here all the more remarkable because of the immediately succeeding fate of Uzzah. So the humble procession started from Abinadab's house, the slow oxen pacing, the cart creaking, and David consecrating his love of song and music by "playing before Jehovah." The orchestra was probably as rustic and rude as the procession. "Instruments made of fir-wood" sounds strange, and probably the text should be emended from the account in 1 Chronicles, which reads, "with all their might, even with songs." The instruments specified are two stringed, and three of percussion. "Castanets" should be "sistra," which were much used in religious ceremonies, and consisted of rings hung on iron or other metal rods, which made a harsh noise when shaken. Like Eastern music in general, it would have struck our ears as being "a joyful noise," rather than a concord of sweet sounds. But it meant gladness and praise, and that was the main thing.

Into the midst of this tumult of rejoicing came the lightning of the flash that killed Uzzah and hushed all the songs. He put out his hand to steady the ark when the oxen stumbled, and—he fell dead. The punishment startles us, as it startled David, and we feel it hard to accept it as the act of the loving Father. But there are considerations which lighten, if they do not wholly remove, the difficulty. In the first place, it should be remembered that many hands must have touched the ark that day in the process of lifting it on to the cart; that none of these helpers were smitten, and that therefore it was not the fact of touching, but the spirit in which he touched, that made Uzzah guilty. We shall probably be right if we ascribe to him rash irreverence, entire ignoring of the sanctity of the ark, a regarding of it as "an unholy (that is, a common) thing." He had no consciousness of the divine presence in it." It had been a piece of furniture in Abinadab's house as long as he could remember, and though, no doubt, it had been guarded and set apart there from common uses, he had become used to its presence, and familiarity had worn off his awe. The same cause produces like effects in many of us in regard to holier things than an ark of shittim wood. And an irreverent hand thrust in among such sanctities, even with a design to help them, is sin. Nor must we forget that this incident stands at the beginning of a new epoch in the development of religion in Israel, and that, just as Ananias and Sapphira perished at the beginning of the church's history, so Uzzah lay dead beside the ark, a lesson and a warning for a new age.

David's action shows that the lesson went home, and may also suggest that it was needed. It led him to ask himself whether he was fit to live beside the ark,—a question which we all need to put to ourselves more often and searchingly than we do. Such self-questioning shows a true appreciation of the meaning of fellowship with God than the songs and music which Uzzah's death had hushed into awe-struck silence, or turned into shrill laments.

If Christian people would more earnestly strive to have "a church in the house," they would know, more than many of them do, that the ancient story of how the Lord blessed the house of Obed-edom is more

than repeated where the ancient resolve is carried out: "As for me and my house, we will serve Jehovah."

Uzzah and Obed-edom represent the twofold aspect of the divine presence to men. There is a solemn "either—or." It is a savor of life unto life, or of death unto death. God is for us all either the flash that slays or the sunshine that quickens and gladdens. And we can settle which of the two he is to us.—S. S. Times.

### The Names of Jesus.

A talk to the Sunday School Scholars of St. Andrew's Church, Sherbrooke, Que., by the pastor.

"How many of you children ever saw a baby getting its name? Hands up!" (a score or more of hands go up) "Well, Mary, whose baby did you see getting its name?" "My little brother." "And what name did they give him?" "Gordon Thomas, sir." "What a beautiful name." "Now who can tell me who it was gave Jesus his name?" "It was the Angel of the Lord, Sir, appeared to his father Joseph in a dream and told him he was to call his name *Jesus*, for he shall save his people from their sins."

"Has Jesus any other names?" "Yes, sir, He is called Christ." "That's right. He has a great many more than than. On the fly leaf of my bible I have sixty-one names or titles that are given to Jesus, alphabetically arranged, and every letter of the alphabet is represented excepting X and Z.

"But turn with me to Isaiah the ninth chapter and sixth verse and you will find in this one verse five beautiful names given to Jesus. I have part of it on this blackboard. Please read it with me: Unto us a child is born, his name shall be called: Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

"What is the first name? All together."

"Wonderful."

"Indeed yes, He is well called Wonderful, for He was the most wonderful man this world ever saw. I shall give you four reasons why He was named Wonderful, and I shall write them on the board beside the name. (1) Because He came to this world in a wonderful way. (2) He did many wonderful works. (3) He said many wonderful things. (4) And He died a wonderful death. (All these points were illustrated by the children themselves through questioning.)

"Now what is His second name?"

"Counsellor."

"A counsellor is an adviser. Did you ever feel you need'd advice? To whom did you go? Why did you go to your mother? Was it not for two reasons? (1) Because you believed your mother loved you so much she would take an interest in you and listen to your story sympathetically? and (2) Because you believed her very wise and capable of giving you the advice you wanted? Well these are the very reasons why we should go to Jesus for advice. Because He is sympathetic and because He is wise. What do we call it when we go to Jesus for advice? Prayer? Yes.

"Now what is the third name?"

"The Mighty God."

"That is a great name. God is *Omnipotent*, that is, He can do anything that is good. So can Jesus. Read John's gospel, chapter 1, and see proof of the Omnipotence of Jesus. God is *Omniscient*, that is, He is Infinitely Wise. He knows everything. He reads the minds of all men. So can Jesus. God is *Omnipresent*. That is, He is every-



where at the same time. You cannot get away from Him. You cannot hide from Him. So is Jesus everywhere. And these are the reasons why Jesus was named, "The Mighty God." Let us write these reasons down on the blackboard opposite the name.

"What is the next name?"

"The Everlasting Father."

"Now I must explain that this might have been translated, 'The Father of Eternity.' It just means that Jesus never had a beginning and never will have an end. He was with God away back before the world was created, and He will be with God long, long after this world is destroyed. Read the first chapter of John again. And it also means that He is Immutible. He never changes, He is the same yesterday, to day and for ever.

"Now we come to the last name. And I think it is the most beautiful of them all. What is it?"

"The Prince of Peace."

"The reason why Jesus is called the Prince of Peace is because he stands at the head of all peace loving, and peace making beings. (1) He made peace between the Holy God and sinful men. He became a Mediator. (2) He makes peace between man and man. He breaks up factions. He stops quarreling. He puts an end to war. (3) He brings peace of soul. He said to His disciples, 'My peace I give unto you.'

"Now let us read over all these names once more." (All read.)

"How many think Jesus ought to be loved and trusted and obeyed because of what He is?" (Nearly all hands go up)

#### No Time to Praise.

No time to praise!  
Oh, who so filled with earthly ways,  
As not to give to joyful praise,  
Some place each day!

No time to praise!  
For soul made clean from every sin,  
And Holy Spirit's rest within,  
Who would not praise?

No time to praise!  
When daily mercies, nightly care,  
And help in need, and answered prayer,  
All call for praise.

No time to praise!  
With Jesus' presence freed from fear;  
With written word the heart to cheer,  
We ought to praise.

No time to praise!  
Yet all the blessings we possess  
In Jesus Christ, our righteousness,  
Claim grateful praise.

No time to praise!  
When, every day, and hour by hour,  
So filled with God's great love and power,  
Should call forth praise.

No time to praise!  
Yet 'tis on earth we should prepare  
With heaven's host in praise to share,  
Where all is praise.

—F. E. Grafton in the Witness.

#### Daily Readings.

Mon., Sept. 28.—A lesson in generosity. Gen. 13: 10-12  
Tues., Sept. 29.—A lesson in obedience. Gen. 13: 14-18  
Wed., Sept. 30.—A lesson in chivalry. Gen. 14: 10-16  
Thurs., Oct. 1.—A lesson in hospitality. Gen. 18: 1-8  
Fri., Oct. 2.—A lesson in prayer. Gen. 18: 23-33  
Sat., Oct. 3.—A lesson in faith. Gal. 3: 1-9  
Sun., Oct. 4.—Topic—Great men of the Bible: what Abraham teaches us. Gen. 12: 1-8; Heb. 7: 1-10; Rom. 4: 1-9

## Our Young People

Sun., Oct. 4 Topic—Great Men of the Bible: What Abraham Teaches Us.

Gen. 12: 1-8; Heb. 7: 1-10; Rom. 4: 1-9.  
A Princely Patriarch.

Abraham was a fit ancestor for a great nation. His hospitality was boundless, his generosity splendid, his faith unshakable. We breathe a larger air as we meet this noble patriarch in the pages of Genesis. His greatness did not unfit him, however, for the humblest and simplest obedience. When God called him, he left lands and kindred, and followed unquestioningly.

He saw chiefly the spiritual side of things, which is always greater and more important than the material. He never put the material before the spiritual, but shaped his life on great outlines, and trusted God rather than himself. He threw himself and his destiny on God's promise, believing that it could not fail. No delay, no disappointment, could shake his trust. His obedience never faltered.

Yet the smaller details of life were not neglected by him. We find in Abraham courtesy and chivalry as well as heroic faith. He was merciful and forbearing, as we see by his plea for Sodom.

#### The Altars of Abraham.

Abraham left his land and his people for God. He loved God first, and his first thought was to honor him. Accordingly, every occasion, whether of advance into the promised land, or peace made with enemies, or division of the country with Lot, was marked by an altar consecrated to Jehovah. His path was shown by these milestones of faith, erected in the heathen land.

Abraham was the only man, in all that country, who knew and served the true God. Yet his faith never wavered. He saw the heathenism all about him, the luxury, the temptations of the cities of the plain; he saw Lot yield little by little, and pitch his tent toward Sodom, and finally enter it; but he held to his lonely worship, and built his solitary altars. To the Christian in a strange land or a strange community, Abraham is a lesson and an inspiration.

These lonely altars to Jehovah were the earliest symbols of a worship that was to drive the false religions out of the land. In our own days the Christian missionary, like Abraham, goes out into strange and heathen lands to build altars among the heathen to the one true God, and no such altar is ever built in vain.

#### Life's Strange Uncertainty.

MARGARET E. SANGSTER.

No lesson is oftener impressed upon us than this of life's strange uncertainty, and no other lesson are we so slow to learn. We act as if we were to live forever. We plan and build for years ahead, and lo! we are crushed before the moth, and our houses, that we fancied were on rock foundations, are consumed by fire or swept away by flood, and the places where they stood yesterday are vacant to-day. Our very names seem writ in the water, and we spend our years as a tale that is told.

At times, with sharp and terrible insistence, this lesson of life's terrible uncertainty presses upon our souls. A dear one in the prime of youth and joy is snatched hence by

death, while the aged and the feeble remain. A fortune that had appeared safe from accident melts away like snow in a thaw. A good name that had been stainless is darkened by reproach. Friendships that had been cemented by years of pleasant association are shattered by misunderstanding. Life's grim uncertainty is accentuated when physical health is undermined by an unsuspected malady. We grow melancholy when we dwell on this aspect of life, and we tread as those do who walk on a lava crust, or whose lightest misstep may start a falling avalanche.

Another and more cheering aspect there is to those who look upon life as taking hold upon eternity. This strange, panoramic, swiftly changing, swiftly fitting life is bearing us out on a tide that seeks a steadfast shore. Our trials are for our good; our losses are to fit us for gains, our disappointments are to be compensated in a future inheritance. The one solution to our puzzles, the one clew to life's strange mazes, the one comfort in our manifold sorrow, is the belief that the Lord reigns, and the assurance that we belong to Him, and are precious in His sight.

Earthly life is uncertain. Let this fact that no one denies teach us to be more considerate of others, gentler, less selfish, more solicitous to plant the garden of our mortal life with flowers that catch their fragrance from those radiant coasts where evermore life thrills and knows no ending.

#### "This Man Receiveth Sinners."

The most beautiful thing that could be said of the Lord Jesus was said by those who were his enemies and understood him least: "This man receiveth sinners." They said it with scorn for the man who would condescend to sit with people whom they disdainfully called "sinners," but there is a world of comfort in it for us who know it is true. He did not choose their company because he was interested in their sin and wished to become familiar with it. No, no; he knew them through and through, and his holy nature revolted from their wrong doing; yet with only compassion in his heart, without upbraiding allusion even to their sin, he sat down and talked with them that he might do them good. The proud Pharisees and conceited scribes murmured, but the angels in heaven rejoiced. Those pure beings have a very different attitude toward the sinful ones of earth than that of the self righteous human heart. How harsh are our judgments of those who have gone astray; what little pity and tenderness we feel toward them! We count it an effort to be with them and to help them. Not so is it with angels in heaven. They know the heart of God, how full of pity, love and tenderness toward his erring children it is, and they rejoice to see Jesus and sinners meet. It is an evidence of growing Christlikeness in ourselves when we find a great pity and love in our hearts toward the fallen and lost, rather than the aversion we once felt. There is joy among the angels when just one soul repents and is saved. They know the value of every soul and its possibilities. Oh to have more of the spirit of Jesus in loving sinners, while we hate the sin.—Christian Advocate.



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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 23 1903.

## CONTRIBUTIONS FOR THE SCHEMES.

The Rev. Dr. Warden informs us that upwards of \$100,000 has to be paid out by him between the 1st and 15th of October. The principal items included in this are the half-yearly grants to all Home Missionaries throughout the church; the half-yearly grants to the ministers of augmented congregations; the half-yearly annuities in connection with the Aged and Infirm Ministers' Fund; the half-yearly annuities in connection with the Widows' and Orphans' Fund; the quarterly salaries of all the missionaries on the Board of French Evangelization, together with drafts for Foreign Mission work in India, China and the North West.

The Treasurers of many Missionary Associations retain on hand the money collected during the year, and only forward the amount at the close of the year. It will be of great service if all Treasurers having missionary contributions on hand at the present time, will forward these to the Rev. Dr. Warden, Toronto. It is not necessary that they should now be apportioned to the several schemes, but can be sent unapportioned, and, whenever desired, these can be distributed among the several funds according to the wishes of the congregation.

Mission Study Classes and leaders of Mission Bands will appreciate the action of the Assembly's Committee on Y.P. Societies in preparing a series of lessons for mission study. The course is based upon that excellent little work, "The Evangelization of the world in this generation," by John R. Mott. Other works which throw side-lights upon the subject are referred to, and the pages indicated. The course will be published in leaflet form, together with courses in literary work and consecutive Bible study, and it will also form part of the new Y.P.S. Manual.

## THE SACREDNESS OF FAMILY LIFE.

There is no more important testimony entrusted to the Church than this, that family life is sacred and that the upbuilding of a pure home is an essential part of Christian duty. This is clearly set forth in both Testaments, in the oldest stories as well as in the newest precepts. The ideal of the union, in mutual strength and helpfulness, of one man and one woman, is seen in many forms in the older record, as well as the sacredness of motherhood, and the duty of fatherhood; though the New Testament has as one of its chief missions, to bring a nobler and deeper life to the individual, it bases its teaching upon the great truth that we are members one of another in family, Church and state. Experience has proved how essential to the real life of the nation is the purity of home-life. In national life the judgment may be slow, but it is sure. In this particular, it is specially true that righteousness establisheth a nation and sin is a reproach to any people. A comparatively young nation like Canada needs to see to it, that the ideal in this regard is not lowered. There is one thing in which the Roman Catholic Church is worthy of honour and that is in its strict teaching, with regard to marriage and its persistent opposition to divorce. We cannot, however, admit that Protestantism means laxity in this particular.

All the great truths concerning human nature, enshrined in God's revelation belong to us and pertain to our life today. Motherhood, fatherhood and childhood are all made sweet and sacred to us by the hallowed power that comes through the saints and heroes of the past. There should be a family altar in every home, united prayer should rise to heaven from the members of each family. True, but that is only a symbol and pledge; great as that is, it is a means for the manifestation of God's life in human forms. A mere formal service is not sufficient, if it only brings together a family, that is scattered all the time. There must be home life, or the word home will lose all its meaning. There should be some evening hours spent in fellowship, in rest and amusement, within the home. One of our dangers, is that the young people are too little in the home. Even Church meetings should not be allowed to take people from their homes, all the time. One aim during the coming winter should be, to build up the home; for in so doing we build up the Church, and the nation.

## HOME MISSION MEETING.

The Executive of the Assembly's Home Mission Committee is called to meet in Dr. Warden's office, Toronto, on Tuesday, 13th October, when appointments for the winter months will be made. All applications for work should be sent, prior to that date, to the Rev. Dr. McLaren, Confederation Life Building, Toronto.

## OUR AIM.

By this expression is not meant the editorial "We," as if setting forth the aim of a publisher, or the purpose of an editor. While these are not overlooked, Christian workers of every class are specially in view. Religious periodicals report, from week to week, the progress of Christian enterprises of various kinds. Congregations meet and transact business, churches are built and opened, Presbyteries meet, discuss and decide, and so of other Christian societies. All these may rightly be regarded as co-workers with God. The question may yet profitably be raised, what is the distinct and supreme aim in all these efforts? The answer, no doubt, can be given in most cases by loyal Presbyterians, 'it is to glorify God.'

This great end may be viewed in different aspects. The expression is not unfrequently met in reports and speeches of various kinds, 'efforts which make for righteousness.' An uplifting and preserving process is needed, and is advancing. In Home Mission work the call is urgent to preserve the integrity of those located, or locating, in the Western part of our wide country. Language is sometimes employed which points largely to the ambitious project of maintaining and advancing our people in righteousness. Appeals for men and money are often made, founded chiefly on this lofty ideal. This is a truly noble aim. It is worthy of a church which has for centuries raised a standard against corruption in high places or low. Nor should the successors of such noble ancestors relax their efforts for the accomplishment of these elevated and beneficial objects.

But a higher aim is set before the Church of Christ. The "great Commission" calls for action with the distinct purpose of securing that blessed result, 'he that believeth and is baptized shall be saved.' The *salvation* of souls is the specific aim. No doubt, this desirable object gained, secures righteousness and prosperity. But these are fruits, not the roots of the Christian life. They are the products of the gospel preached, believed and obeyed. The steadfast aim should, therefore, be to lead the erring, the perishing, to the Lamb of God. This high and Christ-like motive, should ever animate all the varied workers in the wide Gospel field. Nothing lower as an end, nothing weaker as a motive, can be regarded as thoroughly approved by the glorious Head of the Church, nor is adapted to secure his necessary presence and blessing. The history of the Church abundantly confirms this view. This scriptural end also supplies the true and effectual ground of appeal for Christian workers, and liberal contributions. Other arguments may be used; but their force and influence must always be subordinated to this pre-eminently scriptural aim, and thus truly conformed to the Divine purpose of the life, death and resurrection of the Lord of glory.

## Literary Notes.

A Miracle of African Missions, The Story of Matula, a Congo Convert; by John Bell, Baptist Missionary, Walhen, Congo. Fleming H. Revell Co., Toronto, 60 c. This is an interesting story of evangelistic work among a very savage, superstitious people: it shows the great depth of degradation into which some of the African people have sunk and the capability that they still possess, in many cases, of rising to heroic heights of intelligent faith and loyal service. In this small, attractive volume we have the life story of a native of the Congo region, who was gradually brought under the influence of the gospel in spite of great hindrances and who proved his faithfulness by facing persecution. The story is well told and the writer is evidently a man who is completely consecrated to religious work among these needy people. It adds one more worthy chapter to the increasing library of missionary literature.

Select Poems of Alfred Tennyson, with Memoirs, Introduction and Annotations. Edited by A. H. Reynar, M.A., LL.D., Professor of English Literature, Victoria University, Toronto, assisted by Miss Gertrude Lawlor, M.A., Harbord Collegiate Institute, Toronto. Cloth 50c, paper 30c. W. J. Gage & Co., Toronto. The association of Professor Reynar and Miss Lawlor in the preparation of this volume is an assurance of its exceptional value. It opens with a sketch of the poet's life prepared from the memoir by his son Hallam, as a key to the interpretation of the poems. The text is that of the Oxford University Press. The notes show the date of the composition of each poem, give interpretative lines from other poets, short critical extracts, with explanatory comment on all words, phrases or passages requiring it. A unique feature is the exercise which guides the student in the best way to enter sympathetically into the poem and master it for himself. The volume has a chronological table, a list of works of reference, portraits, illustrations and a facsimile of the manuscript of "The Brook."

Birds in Their Relation to Man. A Manual of Economic Ornithology for the United States and Canada. By Clarence M. Weed, D.Sc., Professor of Zoology and Entomology, New Hampshire College of Agriculture and Mechanic Arts; and Ned Dearborn, D.Sc., Assistant Curator, Department of Birds, Field Columbian Museum, Chicago. Price \$2.50. J. B. Lippincott & Co., Philadelphia. The study of birds has been pursued for many years in the United States and Canada. Several treatises dealing with its scientific and aesthetic interests have appeared, yet it is only recently that the economic aspect of the subject has received consideration. A few isolated articles or monographs on single sections of economic ornithology have appeared, but here is the first systematic treatise covering the whole field as at present known. The book grew out of a series of lectures given to college classes by Professor Weed. The relation of birds to man is considered in the introduction. Then follow chapters dealing with methods of studying birds, the development of economic ornithology, the vegetable food, the relations of birds to predaceous and injurious insects and their value as regulators of their injurious outbreaks. Then follow thirteen chapters giving the results

of careful and prolonged investigation of various classes of birds. There are abundant illustrations reproduced from photographs of living birds or stuffed specimens. There are also charts and maps of the order of distribution which have distinct value. It is in short a most important and valuable volume that deserves wide circulation in this country.

The Master of Millions, by George C. Lorimer. Fleming H. Revell Company, Toronto. \$1.25. This is, we believe, Dr. Lorimer's first venture into the realm of fiction and in our judgment it is quite a successful one. We are told that "this is not a problem novel, but simply a story that begins and ends with the one subject of eternal interest, human life." We are further informed that "the author has written this story after years spent in collecting the material out of a life time crowded with experience." After reading the book we can cordially endorse these statements. The story is one that lives and moves. The characters are drawn with real dramatic skill. The book is not a sermon in disguise though it does suggest many deep thoughts concerning this constant struggle that we call human life. The principal character, the poor Scotch boy who becomes a multi-millionaire, is well drawn, and our interest is kindled in the experience of one who is really master of the millions instead of being mastered by them. It is not possible for us in a few words to give even the outline of the story; for that our readers may consult the book; there they will find that the tale hangs well together, that the varied scenes are well sketched and the interest sustained to the close. While it reflects much of the "seamy side" of human life the story is wholesome and will no doubt be read with pleasure by a large number of people.

The Temptation of Jesus, by A. Morris Stewart, M.A., Fleming H. Revell Company, Toronto, \$1.25. This volume is, as its sub-title indicates, "A Study of Our Lord's Trial in the Wilderness." The great aim of the author is to apply the lessons of the Temptation in such a way as to give help to those who are seeking to live a Christian life. It is not a theological treatise but a series of plain expositions, orthodox in doctrine, reverent in spirit, clear, vigorous and sometimes beautiful in expression. While the book is modern in tone, there is no attempt to go deep into the mystery of our Lord's nature. The real practical lessons are, however, applied in a skillful way to the present need of the struggling soul. The following passage will show the sanity, strength and simplicity of the author's point of view. Dealing with the reaction after the excessive strain of temptation he says: "Here comes in our need of healing ministry to meet our tendency to what is morbid. Those who fear blasphemy are not those who blaspheme; they suffer a malaise which is more akin to nightmare than to sin, and whose immediate cause should be sought in a physical rather than a spiritual fault. If we sin against the spirit of God, it shall be in acts and not words, and in affection rather than thought. There is a great fatigue after spiritual strain, because our soul is tenanted within a body that is feeble at the best. There is an exhaustion after ecstasy, whose collapse is physical and must not be confounded with the inertia of unfaithfulness or with lapse into sin. There is a de-

pression after inspiration, which aptly simulates ungodly despair, and is amongst the deepest pains the heart can know. We climb no height of emotional experience, but there is a dark valley beneath it, and our path lies down there. On the height we must see the valley before we enter it, and take with us the understanding there gained, to explain and alleviate its gloom." The book will, we trust, be a means of help and inspiration to many.

Side Lights on Immortality, by Levi Gilbert, D.D., Fleming H. Revell Co., \$1.00. This book is what it purports to be, "a plain argument in the form of literature" with a view to the "needs of Christian believers." It is a book which will appeal to the masses rather than to the classes. The metaphysician or psychologist would not find any of the arguments convincing. The argument from the connection of the belief in immortality with belief in the existence of God is neither clearly stated nor carried to a logical conclusion. The same can be said of the author's handling of the argument from the existence of belief in immortality as an elemental instinctive idea in the human soul. Of course these two positions, which are the strongest proofs of immortality, belong to the sphere of special branches of philosophy into which the author has not attempted to go. The reader is appealed to most strongly from the side of sentiment. It is not a book written by one who has doubted or disbelieved the whole doctrine and has battled through disbelief to form faith. This class of reader will, therefore, be disappointed. The book is by a believer who sees a greatness and feels an interest in the theme. Its appeal will, therefore, be mostly to those whose faith is unshaken but who feel an interest in the doubter and a sympathy for the doctrine. In the small volume over seventy different authors are quoted by name. To many others reference is made, and there are copious quotations from authors not specified. These quotations exhibit many points of view and it is a work of genius to weave them all into the text so smoothly. Like so many evangelical authors, Dr. Gilbert scarcely credits the adverse critics of the doctrine with sincerity of study or purity of motives. He apologetically refers to great men who have at times expressed themselves doubtfully, but is voluminous in his quotations from those who evince an unshaken faith. It is perhaps well for us all to remember that to insert a negative in an opponent's assertion is no argument and does not disprove his position. Neither does any reference to a person effect the arguments he adduces, for after all the human soul seeks ever the rest that a satisfied reason gives. And the last word is not said upon any subject till reason is satisfied. In style the book is free and clear, well suited to inspire interest in the theme and to lead to further study of the various authors quoted. We have much pleasure, therefore, in recommending it for the careful perusal of the general reader.

## The Old Camper.

Has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and hunters a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.

## The Inglebrook.

### Innocent Thieves,

By FRANCES BENT DILLINGHAM,

Good mornin' Mis' Wilkins and Mr. Wilkins. My, ain't you through breakfast yet? I came early because I like to start in sewing on time and I can't give you but half a day, Mis' Wilkins. My motto is, 'Promastication is the thief of time.' Oh, Mr. Wilkins, I've had my breakfast, but if you subsist I suppose I can eat a little bacon and eggs. Speaking of thieves, do you know Mis' Hildreth was telling me that her solid silver vase had been stolen? Since the factories have been enlarged,—begging your pardon, Mr. Wilkin,—such kind of folks have moved in—Why, somebody's in that house across the way. 'Tisn't much of a house. I should think you'd hate to have such a construction to your view. What kind of folks are they?"

Miss Tweedles paused for breath; to eat and talk at the same moment was one of her accomplishments, but at times it had its limitations.

Mrs. Wilkins answered her. "They've just moved in. I haven't noticed them much. A young man and his wife I should say. I suppose he will work in the factory."

"Dear me, I think it's a risk to have such strange people in such close proximity. They may be the very people that stole Mis' Hildreth's vase. Have you missed anything lately?"

Mrs. Wilkins laughed. "Only the usual number of pocket handkerchiefs."

Miss Tweedles nodded over the bacon. "Taken right off the clothesline without doubt. I don't want to respect anybody, but when—You going Mr. Wilkins? I always did say that the owners had to work just as hard as the employers. Thank you, Mis' Wilkins, if you will put my bonnet and dolman away. Yes, the dolman's new. I bought it down to Sears. I paid five dollars for it, marked down from ten; though I never believe a word those clerks tell me they're so likely to repose on you. That ball fringe is good though. Yes, I trimmed my bonnet myself. I think it looks real Parisic. Why, Elizabeth, where did you come from? A little girl like you ought not to be late for breakfast. Little girls should get up early if they want to grow pretty and strong."

Elizabeth lifted thoughtful eyes to Miss Tweedles' face with its criss cross wrinkles, its little bobs of hair above each ear and the small twinkling eyes behind the spectacles.

"Did you always get up early?" she asked.

"Yes, always, what are you looking at me so for?"

Elizabeth had climbed to her chair and was still studying Miss Tweedles with serious eyes.

"I'm 'fraid it would hurt your feelings, Miss Tweedles, I guess I'd better not tell."

"Shan't we go upstairs, Miss Tweedles?" asked Elizabeth's mother in kindly haste, and the two left the room while the young Elizabeth waited for her breakfast.

An hour later, Elizabeth put her head in the sew room door.

"May I go over to see Bessie, mother?"

Her mother looked up from her sewing, a serious function when presided over by Miss Tweedles. "Yes, dear, and be sure to wear something warm, it's cool out to-day."

As Elizabeth came slowly down the stairs, she noticed, over the baluster, Miss Tweedles'

bonnet and dolman on the hall-tree. It suggested to her the often-recurring but ever-delightful play of dressing up and making calls. When seized with this idea, no memory of former admonitions intruded upon Elizabeth to prevent this pleasant belief that the clothes of the world were hers. The dolman possessed one great beauty in fact; it was new.

It did not take Elizabeth long to detach Miss Tweedles' garment from the hook and wrap it about her small person. The ball fringe swept the floor behind, the long pieces in front came down to her toes. She thrust her arms through the two curves at the side and folded her hands in front with a gurgle of pleasure. But some sort of head-gear was needed; Miss Tweedles' bonnet hung within easy reach. Elizabeth perched it on her curls, tied the ribbons energetically under her chin, and did not pause to note the effect of the solferino flowers nodding above her white smooth forehead.

She opened the front door and turned towards Bessie's house; fortunately for the would-be caller, Bessie did not live on the road that passes the sewing-room windows. As Elizabeth minced along, she heard steps behind, and turning, saw a young woman with a baby in her arms. She was a pleasant-faced young woman in a calico dress with a shawl pinned about her shoulders and her bright hair blowing in the wind.

"How do you do," said Elizabeth, nodding the solferino flowers towards her.

The young woman looked as if she might have laughed if something had not laid heavy on her mind. "How do you do," she responded.

"What a pretty baby," said Elizabeth reaching up one hand and touching the tiny pink fingers that projected from the blanket wrapped about the baby. "My children are all dead."

This time the young woman really laughed. "That's too bad," she said.

"Yes and Mis' Tweedles couldn't make me a black dress because she was sewing for Mrs. Andrews, and her husband died, and husbands are worse to die than children. My husband died once."

"Dear me, you've seen considerable trouble for one so young," said the young woman pausing before the small house Miss Tweedles had mentioned that morning.

"Do you live here?" asked Elizabeth as the woman turned in at the gate. "Wouldn't you like to have me come in and call? I was going to see Bessie, but she lives a good way off and I keep stepping on my fringe so it tires me to walk."

The young woman hesitated at the door of house. "Well, come in," she said at last, "but we ain't settled yet."

"Oh, don't mind me," said Elizabeth airily. "I'm used to seeing things look very bad, most as bad as this." She stepped from the little back hall into the small kitchen.

There was a rather rusty stove in the room, a rickety chair and an uncertain looking table. But the cradle in the corner looked inviting, and still more attractive when the young woman laid the baby in it.

"Oh, what a sweet baby it is," cried Elizabeth. "May I kiss it just once?" She stooped over, then drew back. "The flowers on my bonnet went into its eyes. I think I'll take off my bonnet."

Elizabeth played with the crowing baby while the mother tried to light a few sticks of wood in the stove. Presently Elizabeth asked:

"Do you think it would be good for the baby to eat the balls of my fringe?"

The mother flew toward the cradle, coughing from the smoke from the troublesome stove. "Oh, no, no, has she got one in her mouth? She hasn't swallowed one has she?"

"Oh, no," explained Elizabeth in sweet serenity. "She was only trying to, but I didn't believe you'd like to have her. You see the balls jingle lovely and they're nice to play with."

"Perhaps you'd better take off your cape," suggested the young woman, "and I'll hang it up with your bonnet in the back hall."

Many moments passed now, while Elizabeth played happily with the baby, and the mother unpacked a trunk which stood in the room opening off the kitchen. Suddenly the outer door was flung open and there was a step in the hall. The young woman jumped up from her work and ran to the door.

"Oh, Jim," she cried what luck?"

A tall, good-looking young man came into the room. Elizabeth thought he looked either sad or cross. He shook his head at his wife. "No luck," he said. Then he turned toward the cradle. "Hullo, how's the young one?" He caught the baby up in his arms and swung her back and forth.

"Who's this little girl?"

"I don't know her name. What is your name, dear?"

"It's usually Elizabeth Wilkins; but to-day I'm Mrs. Addercomby."

The young man lifted his eyebrows and looked over at his wife.

"Live up there?" he asked, nodding his head toward the window. "Went to see another man to-day. Some old story. I ought to have a recommendation."

"I thought you ought to get one when the Downings shut down; but it seemed as though it would be easy to get another place."

He laughed shortly as he put the baby back in the cradle. "It seems easy enough when you're in one; but it's hard enough when you're out of it, like everything else."

He sat down on the edge of the table and swung one leg gloomily.

"But what did he say?" asked his wife.

"Oh, nothing much. Only he didn't have anything; might have something sometime, couldn't tell. Seemed kind of suspicious. Well, we're here."

"Why, yes, and its good deal better than being there, with everything shut down. You ought to write to the Downings and get a letter from them."

"That's what I mean to do, but it takes time and I don't know what we'll do while we wait."

"We've a roof over our heads."

"But it won't warm and feed us."

"Well, I've got some dinner and—" Then suddenly she became aware of Elizabeth's big serious eyes. She went to the cradle and lifted the baby from it. "You move the cradle into the next room, Jim; and perhaps you will go and play with the baby, Mrs. Addercomby."

Elizabeth went into the next room with the baby, while the man and his wife talked in lowered tones together.

Meantime husband and wife were standing together in the hall of the Wilkins house. Mr. Wilkins was saying to his wife:

"I expect that young fellow that lives down there came into the office to-day, looking for a job."

"Well," said Mrs. Wilkins, as she helped her husband off with his overcoat, "what did



you give him?"

"I didn't give him anything. You see I hated to take a man I didn't know anything about, except that he came from Downings and he may be—"

"William Wilkins," Mrs. Wilkins turned on her husband. "Do you mean to say that you let Miss Tweedles' suspicions influence you? She's always suspecting people. Why Katie told me that Mrs. Hildreth's cook told her that she found her vase in the china closet. I am surprised that a man of your strength of mind—"

"It wasn't exactly that," said Mr. Wilkins feebly. "I really didn't need him, though I suppose I could have made a place—"

"Yes, Mis' Wilkins, I guess I must be going. No I won't wait for dinner. Yes, I know, I was telling Mis' Andrews that the Wilkins' food was the most palpable and their table the most attractive—though I can eat anywhere; I'm not a bit delicate, I'm very indelicate; but I promised to get to Miss Andrews this afternoon. Now, Mis' Wilkins, if you'll tell me where you put my bonnet and dolman I'll go right along."

Mrs. Wilkins looked at the hat tree. "Why, Miss Tweedles, I thought I hung it up here. I thought I did." Mrs. Wilkins turned round and found in the hall.

"Now, Mis' Wilkins, just consecrate your mind and think. Of course if you put them there, they must be there. Inanimate objects don't go without hands."

"I'll ask Susie and Katie if they have seen them."

But neither of the maids had noticed Miss Tweedles' bonnet and dolman. The house was searched and Miss Tweedles, despite her anxiety, enjoyed this opportunity of peering into Mrs. Wilkins' closets.

"Well," she said at last coming into the hall where Mr. Wilkins stood staring, for the twentieth time, at the hat-tree under the impression that he was aiding in the search. "I know where those things are, they've been stolen."

"Oh, Miss Tweedles," cried Mrs. Wilkins thoughtlessly. "Who would want—"

"Who wouldn't want, Mis' Wilkins, a handsome bonnet and dolman? It's a temptation few could resist. I think I know where they are, and if you will kindly lend me some sort of habitment, I will go in search of my lost garments."

"Won't you have a little lunch first, Miss Tweedles?"

"I desire nothing but the restoral of my rightful property," said Miss Tweedles accepting the bonnet and jacket Mrs. Wilkins loaned her.

Miss Tweedles went out of the front door and straight toward the little house where Elizabeth was calling. She knocked loudly at the back door.

The young woman opened the door and smiled sweetly into Miss Tweedles' flushed face. "Won't you come in?" she asked politely.

Miss Tweedles stood like a petrified image with her borrowed bonnet high and stiff. There, on a nail, just behind the young woman, so near that the ball fringe touched her shoulder, hung the bonnet and dolman.

"No, madam," said Miss Tweedles in her deepest, most impressive voice, "I will not come in, I only come to require—"

But here the young husband appeared behind his wife; the brave Miss Tweedles quaked and her bonnet lowered its plumes. The young man only said:

"If you could come to the baby just a minute, Mary, perhaps the lady will wait—"

But she did not wait; Miss Tweedles made hasty excuses and fled across the road to the

Wilkins' stronghold. She burst into their dining-room red and breathless.

"It is exactly as I respected, the thief is at your very doors. I saw the young woman go by this morning in scanty attire with only a shawl about her shoulders. You know you leave your doors unlocked, Mis' Wilkins, and it was a very easy thing for anybody to slip things off the hat tree. There was my dolman and bonnet hanging in her hall. She was very much decomposed, very much decomposed indeed. But then her husband appeared and he looked so fierce that I had to leave without claiming my stolen goods. I knew there were people here about whose refutation nobody knew anything. I have no doubt the house is full of stolen things. Mr. Wilkins, I am afraid I shall have to ask you to return with me and affront these people with signs of their guilt."

Mr. Wilkins started uneasily. "I—I—" he began.

"I am sorry to have to ask you to accomplish me, but you are a man and you can carry a stick and I will be on the lookout for concealed weapons."

Mr. Wilkins cast a doleful glance at his wife as he went out into the hall.

"Where's Elizabeth?" he asked as he put on his overcoat.

"Oh, she went over to Bessie's. I expect her home very soon."

Meantime Elizabeth had peered anxiously after Miss Tweedles' head. Elizabeth remembered home and lunch time. She came out into the kitchen.

"What is it smells so nice and funny! It's fish, isn't it? I wish I could stay and have some of your dinner, but I'm 'fraid mother'd worry unless I went home and asked her first. P'raps I'll do that if you want me to. I should like to always live with that baby, because all my children are dead. That was Miss Tweedles that came here. She had on my mother's bonnet. Wasn't that funny? She's a funny old thing anyway. Do you think she's pretty? She says she's so pretty because she got up early when she was little. Do you think I'll look like her if I get up early? Will you please get my down my bonnet and cape? Thank you"

"Does your mam'n know you wore these things?" asked the young woman as she hooked the dolman about Elizabeth's neck.

Elizabeth colored. "No, she doesn't. I just borrowed them. I guess she won't care. I guess she won't. She told me not to borrow without asking, but when I want to do a thing, I forget everything but just that thing. I'll ask papa to forgive me; he always does when I keep asking him. Why, there's papa now." Elizabeth opened the door and stepped out into the little yard.

The young man with the baby in his arms followed her to the door, and his wife peered behind. This, as a background for a small figure in a fringed dolman and flowered bonnet, was the picture that met the eyes of Miss Tweedles and Mr. Wilkins as they paused at the gate. Elizabeth, feeling that her father's hand was an anchor in whatever gale might be blowing, ran towards him, tripping and stumbling over the ball fringe.

"Oh, do come in, papa, and see the beautiful baby. Do come in."

"You naughty girl," Miss Tweedles seized her and unhooked the dolman with angry but careful jerks. "You naughty girl, what do you mean by wearing my dolman?"

"I didn't know it was your dolman," said Elizabeth, inwardly quaking, but outwardly calm. "I only borrowed it a minute, and you can have it now. I'm not a bit cold and

## A LETTER TO MOTHERS.

Mrs. Jas. E. Harley, Worthington, Ont., gives permission to publish the following letter for the benefit of other mothers who have young children in their homes. She says:—"I have many reasons to be grateful to Baby's Own Tablets, and to recommend them to other mothers. Our little girl is now about fourteen months old, and she has taken the Tablets at intervals since she was two months old, and I cannot speak too highly of them. Since I came here about a year ago, every mother who has small children has asked me what I gave our baby to keep her in such even health, and I have replied, absolutely nothing but Baby's Own Tablets." Now nearly every child here gets the Tablets when a medicine is needed, and the old fashioned crude medicines, such as castor oil and soothing preparations, which mothers formerly gave their little ones, are discarded. Our family doctor also strongly praises the Tablets, and says they are a wonderful medicine for children. Accept my thanks for all the good your Tablets have done my little one, and I hope other mothers will profit by my experience."

Baby's Own Tablets can be given with absolute safety to the youngest, frailest child, and they are guaranteed to cure all the minor ailments of little ones. Sold by all medicine dealers or mailed at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

it's too long in front anyway. I keep stepping on it."

Miss Tweedles was holding it upside down now and inspecting the fringe. "There's three balls torn off and the back is all dragged in the dust, and I never wore it but once to church."

The young man and his wife had now come out into the yard and were amused spectators of the scene.

"Can't I buy you a new fringe, Miss Tweedles?" asked Mr. Wilkins, anxiously.

"I guess you will have to," said Miss Tweedles in a forlorn tone that moved Elizabeth.

"I'm very sorry, Miss Tweedles," she said. "I didn't mean to hurt it a bit and I guess I've got enough pennies now to buy you a new one."

"I guess a new fringe will do," said Miss Tweedles.

"Is this your bonnet?" asked Elizabeth, her face was troubled. "Because if it is, you can have this too."

"Thank you," said Miss Tweedles with irony, "you can wear it home, but I don't know what your mother'll say."

Elizabeth drew closer to her father, her lip quivered, "I—I didn't know you liked your dolman so much, Miss Tweedles, I didn't think it was so dreadful pretty." They turned to go when Elizabeth paused. "Can't I please go back and kiss that dear baby?"

Elizabeth's father not only said "yes," but he followed after her to say to the young man: "Come around and see me again tomorrow."

"We were mistaken in our suspicions, Miss Tweedles," said Mr. Wilkins gravely as they walked away.

"Yes, Mr. Wilkins," responded Miss Tweedles, "they were founded on circumstantial evidence that was false. The young couple seem poor but worthy."

"Well," said Mr. Wilkins, "I have learned to expect the best, not the worst, of people."

"An excellent maximum, Mr. Wilkins, said Miss Tweedles majestically, "An excellent maximum."—The Interior.

## Ministers and Churches.

### Eastern Ontario.

After a two months' absence, Rev. J. McP. Scott has resumed his pastorate duties in St. John's Church, Toronto. He occupied his own pulpit last Sunday.

The annual thanksgiving meeting of the Keene W. F. M. Auxiliary was held on Tuesday of last week, at a somewhat earlier date than in former years. The warm interest taken in the meeting was evidenced by the good attendance of the ladies. The chair was well filled by Rev. D. D. McDonald, who gave a suitable address, in which reference was made to the great and excellent work of the W. F. M. society in the 27 years of its existence. Mrs. W. B. Roger, President of the Peterboro Presbyterial, and Rev. Mr. Yule, of Springfield, were the speakers for the occasion; nor was the audience disappointed. Both addresses were interesting and useful. The proceedings were varied by music and a recitation; the latter being given by Miss Renwick, who won golden opinions by her modest bearing and clear delivery. The Thank-Offering amounted to \$52.43, which it is expected will be considerable increased by the offerings of those who were not present. Under the inspiring presidency of Mrs. McDonald, the pastor's wife, aided by the hearty co-operation of many like-minded women, the auxiliary has almost doubled its membership during the past year. Last year the members contributed \$95; this year they have already on hand \$140, with still three months in which to work before close of the year. After the meeting members and friends adjourned to the spacious basement of the church, where a bountiful repast was served by the hospitable ladies of the congregation.

### Western Ontario.

Rev. P. A. McLeod, D. D. is confined to his room again we are sorry to say. We hope for a speedy recovery.

Interesting preparatory services were observed in Chalmers church, Woodstock, last week when nineteen new members were received.

Mr. Ketchum of Knox College, is conducting the services in Knox church during the absence of Rev. J. M. Nicol, B. D.

The missionary address given last week, in Knox church, Tavistock, by Rev. R. P. McKay, D.D., of Toronto was very much appreciated.

Rev. Dr. Johnston, of London, delivered his lecture, "John Knox, Scotland's Greatest Hero," at Blyth on Tuesday last. Rev. Dr. McLean occupied the chair.

The Rev. D. C. Hossack, M. A., L.L. B., of Deer Park, Toronto, preached in Knox church, Woodstock, at the Anniversary Services, last Sunday.

The pulpit of Geneva church, Chesley, was declared vacant on Sept. 6th by Rev. A. Leslie, of Elmwood, interim moderator of session, Rev. J. Paterson has accepted the call to Regina.

Rev. Dr. D. M. Gordon, principal of Queen's College, Kingston, conducted the sixtieth anniversary services of St. Andrew's church, London, last Sunday and preached both morning and evening.

A reception was given on Friday evening to Rev. Mr. Ketchum, who has supplied Rev. Dr. Battisby's pulpit in Chatham during the summer. He was presented with a purse of fifty dollars, as a slight token of esteem on behalf of the congregation.

Rev. F. J. Maxwell of Ripley conducted anniversary services in the Atwood church Sunday. He preached two very practical sermons to good sized congregations. A social meeting was held Monday evening.

At a union congregational meeting of Duff's church, McKillop, and Caven church, Winthrop, it was unanimously decided to extend a call to Rev. David Carswell, of Ayr, and formerly of Carberry, Manitoba.

The twentieth annual meeting of the Stratford Presbyterial society will be held in the First church, St. Marys, on October 6th and 7th. On Tuesday evening Rev. Dr. McKay of Toronto will give an address on "North West Mission Schools."

Rev. J. A. Clark, of Cowan Avenue church, Toronto, and a brother of Rev. W. J. Clark, of London has received a call to Knox church, Calgary. Mr. Clark has just returned from a

trip to the west, and while in Calgary was invited to accept the position. The pastorate has been vacant over a year.

Special services under the auspices of the W. F. M. S. were conducted in Avonbank last Sabbath by the Rev. W. K. Shearer of Drumbo. Rev. Dr. Baird of Manitoba College preached there on Sunday the 13th to a large congregation. Many were present from adjoining localities. The doctor is always appreciated in Avonbank.

Rev. Mr. MacWilliams, of the Wentworth church, Hamilton, preached at the preparatory services in Erskine church. There was a large attendance. Rev. R. Martin, the pastor, received into full communion four on profession of faith, and two by certificates.

Mr. George Rutherford, who has served Central church, Hamilton, for the past twenty-eight years as superintendent of the Sunday school, asked to be relieved from active duties as soon as a successor is appointed. While he was superintendent, schools were established at Erskine church and Walnut St. mission, and one is to be opened next month at the corner of Sherman Ave., and Barton St.

The induction of Rev. J. S. Henderson late of Hensall to the pastorate of St. Andrew's church, New Westminster took place on Tuesday of last week. The moderator of the Westminster Presbytery Mr. Hugh J. Robertson, presided, Rev. J. D. Gillam of Mission city preached the sermon and Rev. Thos. Oswald of Ladner addressed the people. Mr. Henderson is a man of recognized ability and will be a great acquisition to the west.

Rev. Dr. Smith of Bradford informed his people on Sunday evening that this was the jubilee year of the Bradford and Scotch Settlement congregations, 1853 being the year of their establishment as one charge. Dr. Smith suggests that some steps be taken towards celebrating the occasion and if possible to liquidate the debt upon the church by at least one half.

### Northern Ontario.

The stone and brick work of the new church at Kilsyth was completed last week and will be ready for occupation very soon.

Arrangements have been made to celebrate the 14th anniversary of the opening of the Ardrea church, on the 27th and 28th inst. The Rev. J. H. White, M. A., of Uptergrove, will conduct worship on Sunday afternoon and Mr. Black, of Washago in the evening.

The 15th anniversary of Knox church, Clifford, will be held on Sabbath next. The Rev. W. G. Hanna, B. A., of Mount Forest will preach morning and evening and address the Sabbath School children and parents in the afternoon. A social meeting, will be held on Monday.

Rev. D. W. Best of Beaverton is spending a short vacation among friends in and around Peterborough. Mr. Jas. Donnell is supplying the pulpit of St. Andrew's during his absence.

"Rev. R. J. McAlpin was," says the Owen Sound Times of Friday last, "sadly startled last night by the receipt of a despatch announcing the death, as a result of a railway accident, of his brother, Mr. D. A. McAlpine. The tragedy occurred Wednesday night at Grand Forks, North Dakota, but no particulars were given. The remains are being forwarded to Toronto for interment. A widow and one child are left, who, with the mother and sisters and the esteemed pastor of Knox church will have the sincere sympathy of many in Owen Sound."

Knox church, Owen Sound, which has for a few weeks been undergoing renovation was last Sabbath week re-opened with appropriate services conducted by the pastor. The interior throughout has been neatly repainted, new carpet laid in the aisles, around the pulpit, and in the committee room in the basement which has been improved with two new windows giving better light. On Monday evening a largely attended and very enjoyable entertainment was held. The local talent was assisted by Miss Irving, elocutionist, Hamilton, who delighted the audience with her selections.

At a regular meeting of Owen Sound Presbytery on the 1st inst., an extract minute of the General Assembly was read granting the transfer of Rev. Mr. Mowat and the congregations of Meaford, etc., to the Presbytery of Owen Sound. An extract minute was also read from assembly granting leave to receive Rev. J. I. Manthorne, B. A., formerly a minister of the Baptist church. Mr. Manthorne answered the

prescribed questions satisfactorily, was given the right-hand of fellowship and his name was added to the roll of Presbytery. Mr. F. C. Harper, B.D., having accepted the call from St. Paul's, Sydenham, and Knox, St. Vincent, Presbytery decided to meet in St. Paul's on the 14th inst for his ordination and induction. Rev. Mr. Nelson to preside, Mr. Achison preach, Mr. Eastman to address the minister and Mr. Black the congregation. Rev. Mr. Matheson was appointed moderator for the ensuing six months.

The Saageen Presbytery, says the Durham Chronicle, met on the 9th inst., at Palmerston, the moderator Rev. Mr. Aull, fresh from the heather hills of Scotland, in the chair. At the request of Cedarville congregation that group of mission stations was raised to the status of an augmented charge and a grant of \$150 a year was asked from the Augmentation committee, the interim moderator being the Rev. J. Little of Holstein. The Home Mission Convenor reported that he had visited the stations at Millmay and Ayton, and that they had agreed to raise a dollar from each station per week, thus reducing the amount needed from the Home Mission Committee by \$104 a year. The standing orders of Presbytery were revised by a committee, the convener of which was Rev. Mr. Dabson. In that connection it was agreed that, at least, at one meeting in the year an hour be given to discuss some practical or doctrinal question. The first in this series is to be a paper given by Rev. Mr. Farquharson at the December meeting, the subject assigned being the new book by Prof. McFadyen on "Modern Criticism and the Christian Church."

Knox church, Owen Sound, has suffered a great loss by the removal to Berlin of Mr. W. R. McColl, who has for fourteen years been a prominent business man in Owen Sound. Referring to his removal the Times says: "During his residence here Mr. McColl has been actively identified with Knox church. For several years he was chairman of the Board of Managers and later an invaluable secretary-treasurer. It was therefore most fitting when several days ago the managing board and session visited Mr. and Mrs. McColl's Hill street residence, there Mr. Geo. Holmes read an address of appreciation of the merits of Mr. McColl as a public spirited citizen and active church worker after which Mr. K. Webster presented him with a valuable gold cane. The Ladies' Aid of Knox church also presented Mrs. McColl with an address, which was read by Mrs. C. R. Mitchell. The presentation of a cut glass fruit dish was then made by Mrs. Chalmers. Both Mr. and Mrs. McColl made suitable replies though taken altogether by surprise."

### Chatham Presbytery.

Chatham Presbytery met in St. Andrew's church, Chatham, on Sept. 8. Mr. Ross of Dawn was appointed moderator of Presbytery for six months. It was decided that Presbytery meet only four times a year instead of six. Standing committees for the year were appointed, the conveners being: Statistics, the Clerk; H. M., Dr. Battisby; Ch. L. and W., Mr. Keith; S. S., Mr. McGregor; Y. P. S., Mr. Radford; A. and I. M. F., Dr. Munro; Assg. Mr. Tolmie. The Rev. Mr. Knowles of Orillia being present, was invited to sit as a corresponding member.

Mr. Knowles, wishing to engage in mission work in the Yukon district, resigned the charge of First church, Chatham, and it was agreed that an adjourned meeting of Presbytery be held on the 15th inst., to deal with the matter. The clerk was instructed to recommend Messrs. A. A. Campbell of Price and Mr. H. Baker of Walkerton to the H. M. Committee.

A Commissioner was appointed to endeavor to unite Ridgetown and the Morpeth mission so that the latter might have regular religious services.

The Clerk was instructed to certify certain students to the senate of Knox college.

Mr. Robertson's resignation of the charge of Botany, McKay's Corners, and Kent Bridge was read. After commissioners from the charge had been heard expressing regret at the proposed departure of Mr. Robertson, and on his adherence to his resignation, it was on motion agreed that it be accepted to take effect on the 21st inst., and Dr. Munro of Ridgetown was appointed to act as interim moderator of the session. It was agreed to hold the next regular meeting in First church, Chatham.



**Queen's University.**

The commission of the general assembly to which was referred the matter of the continuation of the relation of Queen's University to the Presbyterian Church, met at Kingston, and with-in Queen's College there, at 4 p. m. on Tuesday, September 15th, on the call of the convener, Rev. R. H. Fletcher, D. D., moderator of the last general assembly.

The following commissioners were present: Rev. R. H. Fletcher, D. D., convener; Principal Gordon, Dr. Warden, Dr. R. Campbell, Dr. John Campbell, Dr. James Ross, Dr. Armstrong, Dr. Lyle, Dr. G. H. Smith, Dr. E. F. Torrance, Ephraim Scott, Robert Laird, Malcolm McGillivray, Alfred Gandier, John Neil, John Hay, J. W. H. Milne, G. L. Johnston, R. W. Ross, G. C. Patterson, A. C. Wishart, P. M. McDonald and John Charlton, M. P., Walter Paul, W. J. Scott, James Hope, John McIntyre, K. C., J. K. Macdonald and Robert Harrison, Dr. R. Campbell was appointed clerk of the commission.

Letters of regret for inability to attend were read from Principal Caven, Dr. Somerville, C. Fletcher, Anderson Rogers, A. Graham, E. D. Millar, David Morrice, Hamilton Cassels, and G. Orme.

There met in conference with the commission the following trustees of Queen's University: The Chancellor, Sir Sandford Fleming, Dr. Wardrop, Dr. J. Edgar Hill, Dr. Milligan, Dr. Robt. Campbell (Perth), Rev. J. Mackie, Dr. Jas. Douglas, Dr. A. T. Drummond, Dr. P. C. MacGregor, Dr. R. V. Rogers, G. M. Macdonnell, K. C., D. McIntyre, K. C., and H. A. Calvin, M. P., in addition to four members who were also members of the assembly's commission.

After a series of conferences with the trustees of the university, extending over two days, and after due deliberation, the following resolutions were unanimously adopted by the commission:—

1 The commission of the general assembly recognizes the remarkable and gratifying growth of the university since the union of the churches in 1875, the great service it has rendered to the higher education of the country, the unsectarian character of its influence, and its increasing fulfillment of the ideal of a Christian university.

2 The commission recognizes the desirability of continuing the connection between Queen's University and the Presbyterian Church in Canada, and of preserving the broad Christian liberal spirit of the institution unimpaired.

3 The commission regards the university as a most important part of the educational system of the province, deserving a liberal measure of public support. It is of opinion that if the present relations of the university towards the Church be maintained, the members of the Church will, with general unanimity, be prepared to assist in the adequate support of the university, and it recommends that this assistance take the form of additional endowment.

4 The commission draws attention to the following facts affecting the relations of the university to the Church, and asks Presbyterians to consider the same. According to the present constitution, the principal of the university must be a Minister of the Presbyterian Church in Canada. The board of trustees of the university consists of 32 members, 27 of whom must be members of the Presbyterian Church; 12 of these being ministers, and 15 non-ministerial members—five members of the Board, who are not necessarily Presbyterians, are chosen by the university council, which embraces the trustees and the senate (including the theological professors), and as many graduates as shall be equal in number to the trustees and senate, taken together.

The commission recognizes the helpful influence exercised by the council, and the propriety of giving it larger representation upon the board of trustees. The commission also finds that, while the trustees are satisfied with the present method of electing those members of the board who must be members of the Presbyterian church yet they are willing that a number of these should be appointed by the general assembly. By the Act of Union, it is provided that the United Church shall not be required to elect trustees for any Arts' department in Queen's College.

Presbyteries are asked to consider whether the relation of the university to the church should be continued in its present form or should be modified by the appointment of a number of the trustees by the general assembly.

5 The commission finds that in the opinion of the trustees an amount sufficient to yield an an-

nuual sum of \$20,000 would be required for the adequate equipment of the university, exclusive of contributions at present made in favor of the theological department. It appoints a committee consisting of (not yet appointed) to act with the trustees in securing this additional endowment, and cordially commends this and all other interests of the university to the generous aid of the members of the church.

The commission instructs its clerk to submit these resolutions to the presbyteries of the three Central Synods of the church, and requests those presbyteries to report their judgment thereon to the clerk of the commission, not later than 1st February, next, and when the commission adjourns, it shall adjourn to meet again in this place, for the purpose of receiving said reports and dealing with the same, on the second Wednesday of February, 1904, at 4 p. m.

ROBT. CAMPBELL,

Clerk of Commission.

68 St. Famille St., Montreal.

**Designation of a Missionary.**

A service of much more than usual interest was held in St. Andrew's church Carleton Place last week, when Miss Minnie E. Robertson, daughter of Mr. Arch. Robertson was officially set apart and designated as a missionary of the Presbyterian church in Canada to foreign fields, with Horar, China, as her destination.

The devotional exercises were conducted by Rev. Mr. Scott, after which Rev. Mr. Woodside, presided and designated Miss Robertson to the important position which she is to occupy. Rev. Dr. Moore addressed the congregation on the financial needs of the foreign fields. Rev. D. Currie, B. D. of Perth addressed the newly ordained missionary.

Mrs. A. Wilson, of Appleton, representing the W. F. M. S. of Canada presented an address of greetings and a handsome bible to Miss Robertson. Mrs. Helen McEwen, on behalf of St. Andrew's auxiliary, read another address, which was accompanied by a purse of gold, and Mr. T. Alf. Cavers, on behalf of the Y. P. S. C. E. of St. Andrews, read still another, and presented Miss Robertson with a handsomely bound church hymnal. To each of the addresses Miss Robertson replied.

Rev. A. H. McFarlane extended the greetings of Presbytery, and the meeting was brought to a close. Miss Robertson leaves at once for Honan.

Rev. C. H. Cooke, of Smith's Falls, occupied the pulpit in Zion Church, Carleton Place, on Sunday, in exchange with Rev. A. A. Scott, M. A., who preached anniversary sermons in the Bathurst mission, Mr. Greig, the pastor of that Church, taking the services in Smith's Falls. Mr. Cooke delivered two able discourses, that of the morning from the text in Jeremiah, "The clay in the hands of the potter," being exceptionally strong.

**Eastern Ontario.**

Rev. Dr. Campbell preached in St. Andrew's Church, Smith's Falls, Sunday evening.

Rev. G. H. Daly, of Lyn, preached in the First Church, Brockville, and declared the pulpit vacant. Prof. Dyde, of Queen's University, preached at Lyn, Caintown and Mallorytown.

The Rev. Mr. Greig of Bathurst, preached to a large congregation in the Clayton church on Sunday last. Mr. Greig has many friends in Clayton who were pleased to see him.

At the First church, Brockville, last Sabbath the services were conducted by Rev. W. W. Peck, of Napanee.

There were no services in St. Andrew's church last Sabbath on account of the anniversary services in Ashton church.

**Death of Missionary.**

A cablegram received in Toronto announces the death at Mhow, Central India, of Dr. Menzies, son of Wm. Menzies, of Ailsa Craig, and a brother of Dr. James Menzies, of Honan, China. As a Presbyterian missionary Dr. Menzies went to India less than a year ago and was appointed to care for the famine boys, for which work, his medical profession specially fitted him. Although the plague has been raging violently in Indore and Mhow, yet there was a sense of security among Europeans, natives being almost altogether the victims. It seems, however, the danger is real. Now anxiety exists lest other missionaries should be cut off by the dreadful scourge.

**Kingston Presbytery.**

The Presbytery of Kingston met in that city on the 15th inst. Twenty-four ministers were present, and four elders, with several corresponding members. A highly appreciative minute was adopted relating to the retirement of Rev. Mr. MacSeem from his position as convener of the Home Mission Committee. A call was reported to Mr. Rannie from the congregation of Nairn and Beechwood in the Presbytery of Sarnia, with 27 names attached and a guaranteed salary of \$300. A special meeting is to be held at Belleville to deal with the call. The committee appointed to consider the working of the fields, Foxboro, Thurlow, etc., recommended the union of Foxboro and Sydney as a mission field, and Roslin, Thurlow and Fuller as a congregation, to receive \$100 from the Augmentation Fund. Foxboro is building a church at the cost of \$4,500. Mr. Binnie, convener of Home Mission Committee, has visited a number of Home Mission fields, and reports on the whole a satisfactory condition. A new station is to be opened at Ormsbury; and appointments were made or recommended for carrying on the work. Knox church, Kingston, is to be wrought with Portsmouth. Mr. MacGillivray reported that augmented congregations concerned had met the terms specially made by the committee at Toronto. The committee on the schemes of the church, reported with individual reports from those having a distinct scheme allotted. Attention was specially called to the duty of congregations to contribute to all the schemes, which increased interest and effort are greatly to be desired.

**Presbytery of Victoria.**

Held its usual September meeting in St. Andrew's church, Victoria, on the 1st inst., with a good attendance. Rev. Dr. Herdman, syndical superintendent of missions, was present and received a cordial welcome and gave valuable help, especially in dealing with home mission matters which occupied the most of the presbytery's attention. The work of the past six months in the different mission fields was carefully reviewed and found to have been on the whole very satisfactory. Financial arrangements and plans for ensuing six months, in the matter of supply of service were prepared for submission to the Synod's Home Mission committee for consideration and necessary action. Feeling references were made to the recent death of the Rev. Alex. Fraser, and a minute expressive of high appreciation of his character and valuable services was ordered to be placed on record.

Mr. Swartout, missionary to the Indians on Barclay Sound, west coast of Vancouver Island, was ordained in accordance with the instruction of last assembly.

The following were appointed conveners of standing committees: Home Missions and Augmentation, Rev. W. L. Clay; Foreign Missions, Rev. Dr. J. Campbell; Sabbath Schools, Rev. J. M. Millar; Church, Life and Work, Rev. J. McCoy; Y. P. Societies, Rev. W. N. Carr; Statistics and Finance, Rev. D. MacRae; Church Property, M. T. Fell.

**Action Induction on the 29th.**

The Guelph Presbytery met on Tuesday in Chalmers church. The chief business was the making arrangements for the induction of Rev. J. C. Wilson at Acton. The induction takes place on Sept 26th; Rev. J. J. Monds, of Glen Allan, is to preach, Rev. A. J. Mann, Eramosa, to address the minister, and Rev. A. Blair, of Nassagaweya, the congregation; the moderator of the presbytery, Rev. S. Cunningham, of Hawkesville, will preside. The Finance Committee presented their estimates for the remainder of the year and for the year 1904; they agreed to ask at the rate of 12 cents per family for the expenses of the Presbytery fund.

**"The Mineral Bath City."**

Twenty-one miles north of Detroit is situated Mount Clemens, a city known as "The Caribad of America," at which place thousands of people visit every year for treatment of different ailments; and the wonderful cures that are made with rheumatic sufferers are almost miraculous. Principal among the diseases cured for those that accrue from traces of uric acid in the blood. But the waters of the Springs are a panacea and cure for bilious and liver troubles, digestive troubles, nervous disorders, general debility, etc.

A handsome booklet giving all particulars with regard to Mount Clemens can be had by applying to Mr. J. Quinlan, D. P. A. G. T. Ry., Montreal.



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**Painkiller**  
made for over 60 years  
from the formula of  
**Perry Davis.**  
A specific in all cases of  
**Bowel Complaints,  
Colic, Cramps,  
Diarrhoea.**  
—A household remedy—

## Health and Home Hints

To prevent milk from burning rinse out the saucpan with cold water before putting in the milk.

Rice and tomatoes cooked together make an acceptable combination. Put a thick layer of tomatoes, using little of the juice, in a baking-dish; season highly with salt, cayenne pepper and butter. Cover with a layer of boiled rice, and alternate the two until the dish is full. Cover closely and bake.

Ham Patties.—Ham patties are sufficiently substantial for the chief offering in a luncheon menu, and are useful for a Sunday night supper. An excellent receipt is: One pint of cooked ham, chopped fine; mix with two parts of bread crumbs wet with milk, a generous lump of butter, and any other seasoning desired. Put the mixture in gempans and break an egg over each. Sprinkle the top thickly with bread crumbs. Bake till brown.

Corn Starch.—Corn starch rarely gets sufficient cooking to take away its raw flavour which is a pity, as it is a nutritious and valuable food. As an expert cooking teacher demonstrated, the formula for corn-starch pudding, or blanc-mange, was given as follows: One pint milk, three tablespoonfuls sugar, two large tablespoonfuls corn-starch, whites of three eggs, a half teaspoonful vanilla, and a quarter teaspoonful salt. The milk was scalded in double boiler, sugar added and stirred till dissolved. The corn starch was mixed to a smooth cream in a little cold milk, and added to the scalded milk, the whole then cooked for three-quarters of an hour, stirred occasionally. The whites of the eggs beaten stiff was then added, the cream cooked three minutes more, while continuously stirred. It was then taken from the fire, the vanilla added, and, when partially cooled in another dish, a half of a can of strawberries stirred lightly in, and the whole poured into a wetted ring mould. The pudding was served with the centre piled with whipped cream, decorated with strawberries.—Harper's Bazar.

## After Work or Exercise

**POND'S  
EXTRACT**

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

## World of Missions.

### Home Life in China.

BY THE REV. CHARLES WENYON, M. D.

The external appearance of a Chinese dwelling is seldom either imposing or attractive. Even the richest men are content to live in houses which have only the ground floor, and though there may be a considerable number of rooms, they all face an inner courtyard or garden, and present only blank walls to the outside world. The large majority of the Chinese are not rich, and their small houses, of not more than two or three rooms, are so constructed that they have no other opening to the daylight than the doorway and a few panes of glass in the roof. In the country villages, the houses are often built of big cubes of mud baked hard in the sun. In the towns, blue bricks are used, and practically all Chinese houses are roofed with red tiles.

The internal arrangements are of the simplest kind. There is no fireplace. The inmates of such houses keep themselves warm in cold weather by putting on more clothes—as many as seven or eight suits being sometimes thus worn together. For cooking, small portable earthenware stoves are used, which cost about a penny each. The fuel is wood or charcoal, and no more is consumed than is absolutely necessary for the preparation of the meal. The cooking-pots also are made of coarse earthenware, glazed only on the inside. These are so thin that a single stick of firewood burned under one will boil enough water for a few cups of tea. As there is no chimney, the stoves, when in use, are set down upon the floor in any convenient corner, and the smoke, after filling the room, must find its way out through the open door.

In the living-rooms there may be a pair or two of scrolls hanging on the walls, but there is no carpet or mat of any kind to cover the square red tiles of the floor. The furniture consists of a few straight-backed wooden chairs, a square table in the middle of the room, a small oblong one against the wall on one side, and one or two foot-square tea tables placed between the chairs on the other side. There is also a small cupboard containing, among other things, a few books. On the side-table are a basket teapot, a few cups, a silver-plated water-pipe, and a dish of tobacco. The walls are neither plastered nor whitewashed, but the furniture is all stained brown or black with native lacquer or varnish.

The bedroom is generally a dark closet separated from the living-room by a wooden partition. It contains nothing more than a bed, a box, and perhaps a couple of chairs. The bedstead is simply two broad boards on trestles. The bed is a mat. The pillow, made of earthenware, wickerwork, or wood, is something like a brick in shape and size, and is placed so that only the nape of the neck rests upon it, the head above it just touching the bed-boards. The advantage of this kind of pillow is that it does not disarrange the woman's hair, which is so elaborately dressed that a poor person cannot afford either the time or the cost of putting it in order oftener than every ten days. Instead of sheets and blankets, there is one big inch-thick coverlet of quilted cotton. The whole is supported by a blue, close-woven mosquito-net supported by bamboos.

The whole family is usually astir before six o'clock. The first thing done after rising is to light the incense sticks, and, with folded hands, to bow in homage before the image

## Well and Strong

### After Eleven Years of Great Suffering.

#### A Wonderful Tribute to the Power of Dr. Williams' Pink Pills to Cure Stubborn Diseases.

Proof upon proof has accumulated that Dr. Williams' Pink Pills will cure when doctors, hospital treatment and all other medicines fail. Paralyzed limbs have been restored to strength, rheumatic sufferers made well; weak, anaemic girls and women made bright, active and strong; neuralgic pains banished, and the poor dyspeptic given a new digestion when it seemed almost hopeless to expect a cure. Here is a bit of strong proof that Dr. Williams' Pink Pills bring health and strength after years of suffering. Mr. Louis Brien is a well known resident of St. Didace, Que., and tells of his years of suffering as follows: "Eleven years ago, while working in the bush, I strained myself and brought on terrible pains in my stomach and back, where the trouble seemed to locate. I had frequent fits of vomiting, which caused much distress. Sometimes I could work, and then again for months at a time I would be wholly unable to do anything; but even at the time I could work I was always suffering. At different times I was treated by three doctors, but they were unable to help me. Then I went to Montreal and put myself under the care of a doctor there. His medicine relieved me while I was inactive, but as soon as I attempted work or exertion of any kind, the pains returned worse than before. All this time I was growing weaker and less able to resist the inroads of the trouble. Then Dr. Williams' Pink Pills were brought to my notice, and I began to use them. From that time I began to regain my health and by the time I had used thirteen boxes I was once more a well, strong man. The proof of this is that I can do as hard a day's work as anyone and never have the slightest symptoms of the old trouble. I am only sorry I did not know of the pills sooner—they would have saved me much suffering and money as well."

With such proof as this, that even apparently hopeless cases can be cured, there can be no reasonable doubt that Dr. Williams' Pink Pills will restore health in all cases where given a fair trial. These pills are sold by all medicine dealers or will be sent by mail at 50c. per box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. See that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box.

or picture of the household god. This is the Chinese form of family worship, and it takes place regularly night and morning in every home, for in China an irreligious household is practically unknown. There is no morning bath or washing, but all the members of even the poorest Chinese families spend a considerable time in carefully brushing their teeth.

The head of the house then goes to his work in the fields or the workshop, and the boys of the family between seven and twelve years of age go to school, where the master expects them not later than about seven o'clock.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, Strathcona, 23 Feb. 8 p.m.  
 Kamloops, Vernon, 26 Aug.  
 Kootenay, Nelson, B.C., Feb. 17.  
 Westminster, Chilliwack, 1 Sept. 8 p.m.  
 Victoria, Victoria, Tues. 1 Sept. 2 p.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Portage, Neepawa, Tues. 1 Sept.  
 Brandon, Brandon, March.  
 Superior, Port Arthur, Winnipeg, Man. Coll., bi-mo.  
 Rock Lake, Baldus, 8 July.  
 Glenboro, Glenboro, Portage, P. La Prairie, 14 July, 1.30 p.m.  
 Minnedosa, Minnedosa, 17 Feb.  
 Melita, at call of Moderator.  
 Regina, Moosejaw, Tues. 1 Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, St. Catharines, 1 Sept. 10 a.m.  
 Paris, Paris, 15 Sept. 10.30 a.m.  
 London, London, 8 Sept. 10.30 a.m.  
 Chatham, Chatham, 8 Dec. 10 a.m.  
 Stratford, Stratford 12 May,  
 Huron, Clinton, 10 Nov. 10.30 a.m.  
 Sarnia, Sarnia, 9 Dec. 11 a.m.  
 Maitland, Whitechurch 15 Sept. 9.30 a.m.  
 Bruce, Paisley 6 Dec. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
 Peterboro, Mill St. Port Hope 15 Dec.  
 Whitby, Whitby, 24th Oct.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Uxbridge, 17 March, 11 a.m.  
 Orangeville, Orangeville, 8 Sept.  
 Barrie, Beaton 15th Sept. 8.30 p.m.  
 Owen Sound, Owen Sound, Division St. 1 Dec. 10 a.m.  
 Algoma, Copper Cliff, March.  
 North Bay, Powassan 30 Sept. 9 a.m.  
 Sauguen, Ham-ton, 8 Dec. 10 a.m.  
 Guelph, Guelph, 17 Nov. 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 9 Dec.  
 Montreal, Montreal, Knox, 15 Sept. 8.30 a.m.  
 Glengarry, Vankleek Hill, 8 Sept. 11 a.m.  
 Lanark & Renfrew, St. A. church, Carleton Place, 20 Oct., 10.30 a.m.  
 Ottawa, Ottawa 1 Sept. 10 a.m.  
 Brockville, Spencerville, 6 Oct. 2.30 p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, Sept. 2  
 Inverness, Orangedale 5 May 11 a.m.  
 P. E. L., Charlottown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Oxford, 6th May, 7.30 p.m.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Chalmers Hall, Halifax, 15th Sept. 2.30 p.m.  
 Lunenburg, Lunenburg 5 May 2.30  
 St. John, St. John, Oct. 21.  
 Miramichi, Bathurst 30 June 10.30

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