

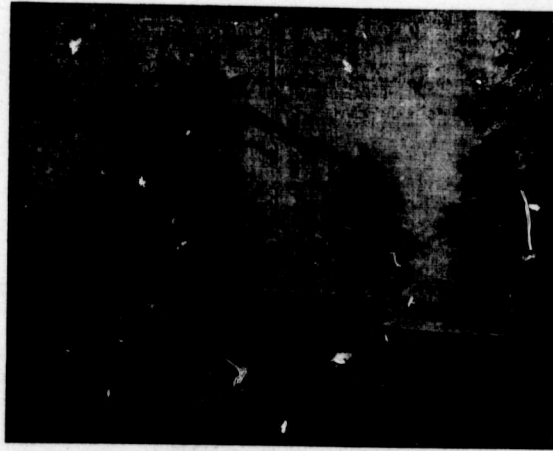
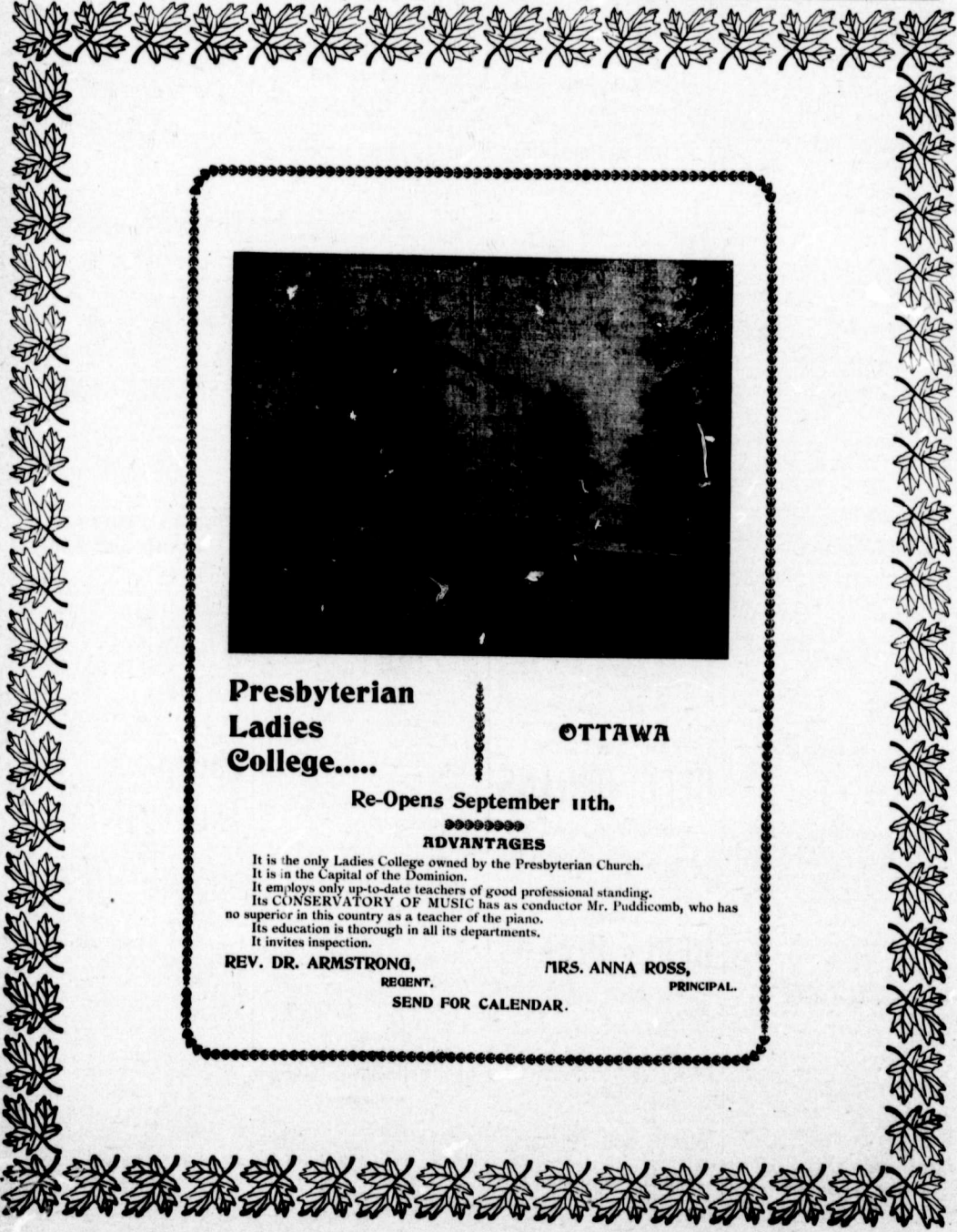
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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA

Calgary, Lethbridge, 5 Sept.
Edmonton, Edmonton, 4 Sept., 10 a.m.
Kamloops.
Kootenay, Greenwood, 1st week Sept.
Westminster, Chilliwack, 4 Sept., 2 p.m.
Victoria, Victoria, St. A., 4 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST
Superior, Rat Portage, 11 Sept., 10 a.m.
Winnipeg, Man. Coll., 11 Sept., 10 a.m.
Rock Lake.
Glenboro, Glenboro.
Portage, Neepawa, 8 Sept.
Minnedosa.
Melita.
Regina.

SYNOD OF HAMILTON AND LONDON.

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

SYNOD OF TORONTO AND KINGSTON.

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

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES.

Sydney.
Inverness.
P. E. I., Charlottown, 7 Aug., 11 a.m.
Pictou.
Lunenburg, Rose Bay, 4th Sept., 10:30.
St. John, St. John, St. A., 16th Oct. 10 a.m.
Miramichi, Dalhousie, 23rd Sept. 10 a.m.

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At the residence of the bride's
mother, Sherbourne street, Toronto,
by the Rev. Dr. McKay, on Aug.
21, 1900, Mary E. Irving to Fred-
erick Fenton, M.D., both of Tor-
onto.

At the manse, Richmond, Que.,
on Aug. 22, 1900, by the Rev. Dr.
Kellock, Frederick Alexander Mun-
roe, to Mary E. McMorine,

DEATHS.

At Cornwall, on Saturday, the
11th inst., John McCormick, aged
53 years, and 5 months.

At Grantley, on August 12th,
Irene, daughter of John G. Munro,
aged 2 years, 2 months and 10 days.

At Dalhousie Mills, Ont., on Aug.
8th, Catherine McDonald, aged 52
years, beloved wife of John McVe-
an, and daughter of the late Norman
McDonald, formerly of Laggan.

At Bryson, Que., on Aug. 15,
1900, Norman, beloved son of Mr.
and Mrs. R. N. Williams, aged six
months and fifteen days.

In Sarnia, Ont., on Aug. 17th,
1900, James S. Symington, in the
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Note and Comment.

The Germans who were killed at the capture of Taku were shot by guns made in Germany.

Glasgow Presbytery has granted nine months leave of absence to Professor Lindsay, whose health has lately been affected through overwork.

Hereafter no boys that smoke cigarettes or that have been addicted to the use of cigarettes in the past will be employed in the Chicago post-office.

The St. James' Gazette notices that after many centuries the Archbishops of Canterbury are to have once more a palace in the city, from which their See is named.

Mr. Ira D. Sankey is about to visit Ireland for the third time. "This will, no doubt, be my last trip to old Ireland," he says; "and the message will be for all and to all."

The Chinese admit having lost 3000 in various attacks upon the legations at Peking. The foreigners' rations dwindled to one pound a day, consisting of horse-flesh and rice.

It is proposed to erect an electric light plant at Simla, the summer capital of India. It is in the foothills of the Himalayas, and water power is abundant. Kerosene is used at the present time.

The Rev. Dr. Donald Macleod, of the Park Church, Glasgow, the state of whose health is causing much anxiety to his friends, has been granted three months' leave of absence by the Presbytery.

News reached Vancouver of a terrible storm at Nome, Alaska, on the 7th, as a result of which many lives were lost. Over 120 vessels are said to have been stranded, and 30 bodies have been washed ashore.

Mr. Andrew Lang asserts that novels are almost, if not altogether, the only form of literature that is remunerative now; nevertheless he thinks that a new Froude, Macaulay, or Tennyson even would now find readers.

Greater New York's population, as announced by the Director of the Census is 3,437,202. If the same rate of increase is maintained for another decade, Greater New York will have more inhabitants than London has now.

At the recent meeting of Inverness Presbytery, after a long discussion, a proposal by Rev. Murdo Mackenzie, to the effect that in entering the union the Free Church should make a declaration of continued adherence to her distinctive principles, was lost by a narrow vote.

There is one thing which the Zionist movement may claim as an especial achievement, and which it maintains no other Jewish influence could have affected—the reclaiming of men who were drifting not only out of religious but out of racial ken. If this is so, Herzlism has fully justified itself.

The Sacred city of Peking is the "Carnation Forbidden City," which contains the Emperor's Palace, the Imperial Library, the Hall of Portraits of the Chinese Emperors and Sages, temples, parks, &c. It is encircled by a yellow wall some two miles in length, which is surrounded by a moat.

In a test case in New Brunswick it was found that the provincial law framed to restrict the sale of liquor gives full license to druggists to sell up to six ounces and above that on the physician's prescription. Under the law the druggists can carry on a regular liquor business free from license or fear of prosecution.

The question of the gender of the word "automobile" has come up for adjudication by the French Academy and the "Immortals" have decided to make it masculine. Many French purists disagree with the Academy. Still it seems eminently proper to make the rattling combination of iron and fire, or electricity, masculine.

The Rev. Thomas Spurgeon, pastor of the Metropolitan Tabernacle, has the satisfaction of knowing that the whole of the contract price, £44,579, for the rebuilding of the Tabernacle, has been received, and that the new building, as he desired, will be opened free from debt. The re-opening services will take place on the 10th, 20th, 21st, and 22nd of next month.

Dr. Guinness Rogers, in concluding a letter in the Daily News, says:—"I hold there is all but universal agreement among us as to the folly of fighting the battle of the general election on any question relating to the war, and as to the necessity of making the Liberal party broad enough to include men of strong patriotic instincts who believe in a sad, sober, and unaggressive Imperialism."

What nice people there must be in Luxembourg! Fruit trees, principally apples, pears, plums, and cherries, are allowed to grow, flourish and bear fruit along the public roads. This year the crop, when sold by auction, fetched \$10,000. The number of trees is over thirteen thousand. The Luxembourg plan might well be adopted in Canada.

The new King of Italy is an enthusiastic collector of coins, and he has no fewer than twenty-thousand rare specimens—a collection which is considered by those who understand to be the finest in Europe. His Majesty has written an account of his own collection and the history of each coin, as well as a guide for those who are interested in such matters.

The Transvaal war is now calculated by experts to have cost each great London daily paper about £60,000 (\$300,000). This includes the pay of correspondents, dislocation of office work, and loss in advertisements. Additional sales do not count for much, asserts "Vanity Fair," in any case; often they are an actual expense. "Prestige" is the *raison d'être* of the whole.

Commenting upon the excursion of Dr. Harper up the Blue Nile, a Scotch newspaper writer has it that "but for wild beasts, travelling is as safe as in Lower Egypt." Which somehow recalls the statement of the imaginative reporter who, in describing the narrow escape of a certain lady from a railway accident, said she would have been killed on the spot if she had not gone by a previous train.

All the South African correspondents speak in the highest praise of Father O'Leary, the Roman Catholic priest who went with the first Canadian contingent. At Paardeberg he buried all the dead, using the Church of England service, for the Protestants. One poor fellow, a Protestant, who was wounded and dying, was ministered to by Father O'Leary. The kindly clergyman borrowed a prayer-book and read to him and prayed with him.

There is a strong and growing impression that the Paris Exposition will not long have been closed before there will be an outbreak of hostilities between England and France. It was obvious that Lord Rosebery had France especially in his mind when he spoke of the hatred for England that existed on the continent some months ago, and there is but too much reason to believe that this hatred has become intensified, rather than mollified, since then. One evidence of this is the treatment accorded at French tourist resorts to visitors known to be English. Many complaints of this are made daily, and the English boycott of the Paris Exposition is said to have added to the anti-British feeling already existing in France.

Lord Roberts' denial of the statement that he is a Baptist and his declaration that he is a member of the English Established Church, recall the fact that his grandfather, the Rev. John Roberts, was one of the Minor Canons of St. Patrick's Cathedral, Dublin, towards the close of the last century.

In the enterprise for the securing of the early publication of interesting reading matter, newspaper proprietors and agencies have nowadays to count on competition from publishers. It is stated that already three prominent publishing firms have cabled to Sir Robert Hart and Dr. Morrison making princely offers for their narrative of experiences during the siege at Peking, and Mr. Conger has been pressed to consent to a lecturing tour in the States.

The Liverpool Post supplies an interesting piece of information regarding Scottish coinage. Mary Queen of Scots was but nine months old at the time of her coronation, and the master of the mint of the period thought proper to impress her likeness on the halfpenny. Accordingly the coin received the familiar title of the baby, which in the braid Scottish tongue grew into "bawbee." It would be interesting to know, remarks the Christian Leader, if any of these coins of 1543 are to be seen in any public museum.

The determination expressed by members of the Glasgow Corporation to deal effectively with the wide-spread opening of Italian ice-cream shops on Sabbath has resulted in the framing of a clause making it unlawful for any person to "sell or vend any article on the Sabbath day without having a licence." The reservation indicated (says "The Christian"), however, is calculated to rob the decision of its moral value. Experience has shown that nothing short of the observance of the Christian Sabbath, or Lord's Day, can meet even the social need, and if the divine requirement be admitted, should any Corporation grant a contrary licence?

Principal Rainy, speaking at a meeting of the Commission of the General Assembly with regard to the prospects of union, said that as things now stood it would appear that there were seven brethren who had made up their minds that they must take an attitude of irreconcilable opposition to the union as proposed. They were determined that they would not be members of a united Church, constituted as the proposed united Church would be; that they would not be satisfied with declarations or protests, and that it was their bounden duty to agitate congregations and to create division to a larger extent. Accordingly they must themselves be prepared, if their congregational peace was disturbed, to define the position and principles of their own Church, and protect those who were disposed to abide by the action of the Church in regard to the union.

The Toronto Mail says: Rev. Gilbert B. Wilson, M. A., L. L. B., of Toronto University, who it will be remembered, on the completion of his theological course at Knox College, in 1898, won the travelling scholarship offered by that institution, and went abroad to continue his studies has just returned to Canada, and for the time being has taken up his residence in this city. Mr. Wilson spent most of his two years abroad at the University of Halle, in Germany, devoting himself to the study of church history under Professors Loofs and Lindner; philosophy, under Professor Riehl; Sociology, under Professor Conrad; and apologetics and dogmatics, under Professor Kaehler. He also took lectures at the University of Berlin with Professors Harnack on church history, Weiss on New Testament, Paulsen on ethics, and Seeberg, Kaftan and Pfeleiderer on dogmatics. On the completion of his course in Halle, Mr. Wilson was granted the degree of doctor of philosophy, "magna cum laude," his thesis being marked by the faculty with the superlatives diligentissime, accuratissime, acutissime. Before leaving the university he disputed publicly on three theses in the presence of the faculty and students, and so acquitted himself that the right to "habilitate" as Privatdocent, the recognized avenue to the professorate in any German university was granted to him.

The Quiet Hour

The Rich Fool.*

BY JOHN COWAN, D.D.

Again a sordid soul asks Jesus for judicial decision, and he gets a picture that makes his ears tingle and his covetous heart tremble. We can dismiss the question and take up the

WARNING AGAINST COVETOUSNESS.—Why such a warning? Because an abundance of the things coveted does not enrich life. A man may own sky-scraping buildings and yet his life may be pitifully low and mean. He may have full barns, but empty soul. Notice the abundance of this rich fool: lands, buildings, fruits, goods. Notice his aspirations. To benefit his community? No. To be a blessing to his country? No. To enlarge his mind? No. To help neighbors? No. To leave a blessing to posterity? No. To tickle his nerves; to concentrate the product of all his acres into his own maw. He was as earthy as the earth worm in his own fields. The one lived to eat crude dirt; the other to eat the sublimated products of dirt.

WHY COVETOUSNESS IS FOOLISH.—The man was not a fool because he was rich. He might have been a beggar who dreamed covetously of full barns a full stomach as the acme of happiness and his rank as a fool would not have been lowered one whit. But it took a man who got the things he coveted to teach us unmistakably the lesson that they are nothing in the presence of the soul's eternity. To the poor covetous man it always seems as though he would be sure not to make a fool of himself if riches were given him.

Covetousness of worldly things exclusively is foolish, because, as the finale shows, it is one-eyed, and sees only this very small part of life here, but is blind to the greater part. It is like a man carrying a pewter spoon from a burning house and leaving a gold watch behind. To be worldly-wise is to be eternally-foolish. What would have been the wise thing for this rich glutton? Socialism? Who knows? Philanthropy? Yes. A recognition of his fruits as God-given? Surely; and of his responsibility for the best use of them. "Rich toward God" meant helping the poor, meant using his means to cultivate his mind, meant enlarging his life. You notice the emphasis is put on "life." "Life" is the thing, not "barns and goods." In the vocabulary of the wise "life is more than meat," the manhood is more than clothes. The full life, not the full barn; the rounded powers, not the rotund abdomen; largeness of soul, not breadth of acres; immortal greatness not porcine littleness—that is the message of the Master.

Explanatory Notes.

Divide the inheritance (v. 13). Jewish usage gave the oldest son a double share of the estate, and the remainder was equally divided among the others. As comparatively little of the property was in money, there was often occasion for difficulty over the proper division.—*Man* (v. 14). An address implying rebuke.—*ALL covetousness* (v. 15). Covetousness of every form.—*A certain rich man* (v. 16). Attention has been called to the resemblance between this man and Nabal (1 Sam. 25)—*fool* (v. 20). Four different with a similar meaning are used in the New Testament, and this is one of the stronger ones.—*Rich toward God* (v. 21). Rich in

*Lesson, Sept. 16, Luke 12:13-23. GOLDEN TEXT.—What shall it profit a man if he shall gain the whole world and lose his own soul?—Mark 8:36.

things that God approves.—*The life is more than food* (v. 23). Therefore God's giving the greater is a pledge that the lesser will not be lacking.

"Beside the Still Waters."

What a blessed privilege it is to linger beside the "still waters" in the rough, wild journey of life. It is the sweet resting-place where we sit at the Master's feet and look into his holy face. It is then that we forget the long journey over the lonely mountain and through the dim valley. What do we care about the shadows through which we have passed, or the dangers that meet us on our way? We are safe here. The din of the great world around us comes so faintly to our ears that we do not mind it. It almost seems like far-away music while we linger in the valley of blessing. Here the wild tempest cannot come. Here is the peace which is as deep as the ocean, as high as the heavens. Here is the rest that makes us strong to go on again when the Master says, "Go in peace."

Beside the still waters. O how still and placid! Not a single rough wave upon them. Not even one. White sail was ever wrecked upon their placid depths. Eternal calm silvers them over with its brightness. The white moonlight glorifies them by night, and the sun when the fair day lingers. No storm-cloud ever mirrored its dark shadow in their depths.

How we love to linger for just a little time! How brave we are when we start toward the western hills again! How gladly and willingly we take up the burden once more, and go out into the great weary world!

"Beside the still waters." Just a little touch of heaven, but enough to give us a hint of what awaits us when the journey is ended. We shall gain the greater "still waters" soon. Only a few more mountains to climb, only a few more rock wastes to pass through, then we shall rest beside the "still waters" eternally.—Christian Intelligencer.

"Neath the Shadow of Thy Wing."

BY CHARLOTTE RANEY.

When the shadows darkly gather

Round my pathway here below

And the floods of sore affliction

Threaten me to overflow;

Then, O Father, give me shelter

'Neath the shadow of thy wing.

Let me learn the blessed lesson

That, behind the blackest sky

The sun of love is shining,

And the clouds must soon roll by,

May I know the sure, safe shelter

'Neath the shadow of thy wing.

Resting sweetly in thy keeping,

Folded safely in thy love,

No evil can come near me,

No trials can me move,

When I creep into safe shelter

'Neath the shadow of thy wing.

Pray without ceasing,—not in mere words, but in so living united to God, in your affections and thoughts, that your life shall be one long and continual prayer.—Saint Basil.

No experience makes one grow old so fast as struggling to keep down the voice of conscience. No one can do this without wasting the strength of his life.—Dunning.

A Large Prayer.—vi. A Chain of Consequences. No. 2.—With a Possible Break

Ephesians, III 14-21.

BY ANNA ROSS.

The first consequence of the granting of this large petition is, the abiding presence and companionship of Jesus Christ—"Christ dwelling in our hearts by faith." The natural and direct consequence of this companionship is, that the immeasurable love of our Divine companion shall more and more fully open up to us, till its breadth and length and depth and height shall be our ever-extending field of intellectual and experimental knowledge, and consequence No. 3 becomes our actual experience—"we are filled with the fulness of God."

Every word in this prayer is worth weighing, and every link in the chain is worth inspecting. If, in our own case, there is a flaw in any link of the chain, the succession shall be broken.

Just in front of consequence No. 2 is pointed out, in a phrase of six words, a possible failure in the succession. What damage and failure would have been prevented, all down the ages, if due attention all along had been paid to this note of warning, this one short phrase of six words.

Let us look at the phrase, and note its immense significance. "That ye, being rooted and grounded in love, may be able to comprehend what is the breadth and length and depth and height of the love of Christ, which passeth knowledge." The very wording of the passage compels the inference that, if *not* rooted and grounded in love, we shall *not* be able to comprehend.

Is this the case? Is it true that one who has been strengthened with might by the very spirit of God, so that the abiding companionship of Jesus Christ has begun to fill his heart with joy and his life with sunshine, may fail entirely of the culminating consequences that ought to develop out of such blessed power and privilege? Is it true that he may after all prove *unable* to reach out into the higher lessons of the unsearchableness of the love of Christ, and so fall quite short of the overflowing fulness of God in his daily difficulties, and live a life of failure instead of victory? a life of actual blight instead of overshadowing blessing to all around?

That this is sorrowfully possible is proved by the history of the Ephesian church, for whose enlargement this prayer was first offered up. That the strengthening with might by His Spirit was given may be fairly deduced from Christ's commendation of them in Rev. III. That the indwelling companionship of Jesus Christ kindled their love into a flame that burned with a world-wide brightness, is made plain in the same passage, but the glorious consequences thus made possible to them they never attained. Just at this point they were lost, just where Paul struck the note of warning which they did not heed. Instead of reaching out to the illimitable stretches of the love of Christ, and fighting the good fight with an ever-increasing measure of the fulness of God, they left their first love and fell from their first works. They proved unable to comprehend the magnitude of the love of Christ, and their own cup waxed empty instead of overflowing on all around from a perennial supply of all the fulness of God.

Is not this danger point worthy of careful consideration lest we be like unto them?

Rooted and grounded in love, that ye may be able to comprehend. *Not* rooted and grounded in love, *unable* to comprehend.

Let us study the figure, and so reach up to the truth it contains. The activity of a

tree is in its roots. Busy, busy, away out of sight, each little rootlet reaches down into the soft soil, searching for the nourishment and moisture necessary to the growth of its branches and the propagations of itself through flower and fruit. As the supplies of nourishment are secured by the roots, and a full flow of sap is pressed up into the tree, the development of leaf and flower and fruit takes place, as we may say, without effort. Under the influence of the inflowing sap, and the chemical action of sunshine and air, the bud swells because it cannot help it. The flower develops in its beauty, and the fruit sets and ripens in the same way. They grow as the lilies grow; they toil not, neither do they spin. They grow because they cannot help it, once the supplies sent up by the busy little roots come in contact through the leaves with the outer influences of a Divinely arranged environment. The activity of the tree itself is in its roots.

Our human souls have roots. They have the power of appropriation, the power of grasping as their own, the nourishment God has placed within their reach. Human diligence and intelligence in apprehending and grasping as our own the love of God revealed to us through the activity of the Holy Spirit and blessed companionship of Jesus Christ, enter indispensably into the working out of the complete chains of consequences indicated in this prayer.

A tree with feeble, sluggish roots has a meagre top and shabby fruit. So a Christian who fails in actively rooting into the revealed love of God shall not be able to comprehend the vaster stretches of the love of Christ, and so shall fail of the fulness that turns life into a victory.

The next paper will consider where and how this rooting is to be done.

Presbyterian Ladies' College, Ottawa.

What God Gives a Boy.

A body to keep clean and healthy, as a dwelling for his mind, and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love, and kindness, and charity, and business, but not to loiter in places of mischief, or temptation, or sin.

A pair of lips to speak true, kind, brave words.

A pair of ears to hear music of bird, and tree, and human voice, but not to give heed to what the serpents says, or to what dishonors God or his mother.

A pair of eyes to see the beautiful, the good, and the true—God's finger-print in flower, and field, and snowflake.

I cared not where or how I lived, or what hardships I went through, if I could gain souls to Christ. While I was asleep, I dreamed of these things; when I was awake, the first thing I thought of was this great work. All my desire was for the conversion of souls, and all my hope was in God.—David Brainerd.

It must always be in the contact of soul with soul, and personal life with personal life, that Christian missions have their real essential character and purity.—Phillips Brooks.

New converts should be baptised if they have not been, but they are not made disciples of Christ by the baptism of water, but by the baptism of the Holy Ghost.

Our Young People

Work Among N. W. and B. C. Indians.

BY WOODFORD.

Several papers might be prepared for the meeting to discuss this, the special Topic for this month. From the Daily Readings may be learned the main reasons as to why the work ought to be carried on; further reasons may be ascertained from considering that since we have taken the Indians best, they deserve our best in return, also that apart from them we shall not be made perfect (Heb. 11:40). From two articles in "The Record" for August, supplemented by the annual reports in the church blue-book (for which ask your minister) abundant material can be got for a paper on what is being done. This will pave the way for profitable discussion of what ought to be done. In this brief paper there can only be given a few particulars as to what has been and is being done.

Thirty-four years ago Rev. James Nisbet and some helpers left Kildonan to begin mission work among the Indians in the Saskatchewan. At first the Indians were indifferent, if not somewhat opposed to the missionaries, but in hunting and fishing they were not always successful, medicine and nursing were needed and the wandering people gradually began to look on the mission as a city of refuge. All this time the missionary and his helpers were visiting the camps of the several tribes, winning the sympathy of one here and there. As the influx of settlers increased the Indians went farther west, so that after the death of Mr. and Mrs. Nisbet, in 1874, it was deemed expedient to exchange Prince Albert for Mistawass's, where Rev. John Mackay, a worker since the inception, took charge.

Not much encouragement was given the workers at this time, for the east and the west were not one as at present. In 1885 the Rebellion came as a rude awakening, teaching the danger there was of neglecting to Christianize and civilize the pagan population of the country. The wrath of man was made to praise God, for mission work received a great impetus; the first boarding school, industrial schools, and new missions were established. In 1891, the work was extended to British Columbia, where Rev. J. Macdonald began a mission school on the west side of Vancouver Island.

In the West now there are 23 missions in which there are 257 communicants, 6 boarding and industrial schools, with an enrolment of 280, and an average attendance of 257, also 3 day schools with an average attendance of 30. If we count the wives of the married missionaries, along with the native assistants, we have over 60 workers, all of whom in preaching, teaching and visiting, are heralds of the King.

The missions in the Northwest are well organized and conducted, and reports speak of "progressive and aggressive work." Even in B.C., where there are four schools with an enrolment of 165, and an average attendance of 63, despite the facts that the fishing industry as engaged in by the Indians, tends to irregular attendance, that "pot-latches"—wasteful feasts leading to poverty—are still observed; that gambling and drinking are still indulged in, the report says there is general improvement—houses are better and cleaner, degrading customs are disappearing, and some are enquiring as to the

way. Efforts are being made to secure a steam launch for the coast work, so that the Indians may be seen more often and be followed more easily. The workers there requests the "sympathetic interest of all God's children by whose intercession the work may be much strengthened."

For Daily Readings.

- Mon. Sept. 10—Compassion of Jesus. Matt. 9: 35-38.
 Tues. " 11—Relief for the heavy laden. Matt. 11: 25-30.
 Wed. " 12—The power of God unto Salvation. Rom. 1: 14-19.
 Thurs. " 13—Weak things of the world chosen. I. Cor. 1: 26-31.
 Frid. " 14—Also to the Gentiles. Acts 11: 1-18.
 Sat. " 15—A barbarous people show kindness. Acts 28: 1-10.
 Sun. " 16—Topic—Our work among the Indians of the N.W. Territories and British Columbia. Prov. 24: 11-12.

How to Make Religion Winsome.

In the first place, by realizing the need and propriety of making it winsome. Some people seem to think there is no occasion for any effort in this direction, that religion is sufficiently winsome in itself, or, if not, that there is something out of taste, if not morally culpable, in trying to make it seem so. But certainly it is our privilege to do what we can to lead others to realize that the religious life is a happy life, a life of gladness and reward. So long as we do not misrepresent the truth, and do not put before anyone the rewards of the gospel as the chief incentive to be Christians, we shall do no harm.

How, then, can religion be made winsome? Chiefly in this life by revealing it as a means of doing good. It is in accord with the profoundest philosophy, as well as with the widest experience, that there is no such happiness as that which springs from the effort to benefit others in some practical manner. It is quite true that many people who are laboring to do good do not seem, and perhaps are not, happy. That does not alter the fact. He who sees in his neighbor a brother in Christ, and who for the love which he bears to Christ puts himself out in order to be helpful to that brother, always finds a spring of gladness bursting out in his heart as out of the rock which Moses smote.

The spirit which imparts self-sacrifice, fellow-feeling, sympathy, and outreaching toward others in hearty looking for their best welfare, that makes religion seem winsome. It is something which he who lacks it wants to possess. It satisfies his sense of the fitness of things. It is a kind of religion which he believes to be genuine and inviting. To make religion attractive, therefore, cultivate and illustrate all the sweet, gentle, uplifting qualities which Christianity suggests. Let it be seen that Christ is an attractive Master to you, that his service is perfect delight as well as perfect freedom. That will aid you to win others to join you in serving him.—The Congregationalist.

If the angels rejoice over one sinner that repenteth, how zealous a pastor should be! How complete is his joy when men turn to the Lord! Paul desired no higher joy.

SUBSCRIBE FOR THE
DOMINION PRESBYTERIAN.

God's Gentleness and Man's Greatness.

By PROFESSOR W. G. JORDAN, B.A., D.D.

"Thy Gentleness Hath Made me Great." Psalm xviii. 35.

WHAT HINDERS ME FROM ATTAINING TRUE GREATNESS?

WHAT keeps me so low, so far from this lofty ideal? The secret may be expressed in words. It is a work that is so familiar that it has lost its power to shock us. That word is selfishness. The self exaltation which seeks greatness by base, unworthy means so far defeats itself that it becomes the greatest hindrance in the path of real progress. There is in us a desire to be something better than we are. This desire in itself is right and laudable; but when we seek its gratification in a worldly temper, allowing self to fill the horizon of our thought, we are pursuing a course which crushes our nobler nature and leads to wretched littleness. This explains the fact that many a man sets out with a vehement desire to be something, and ends by becoming feeble and hopeless. All this toiling and scheming with such desperate earnestness after greatness ends in wretched failure and disappointment. When this is the case it shows that we have begun wrong; we have chosen a foundation of sand instead of the immovable rock; we have worked from earthly motives instead of under the mighty inspiration of heaven. Did not Balaam wish to be great when he cried "Let me die the death of the righteous, and let my last end be like his?" But did he not become utterly mean and contemptible through the corrupt selfishness which caused him to sell himself to Balak? Saul was tormented with restless longings after kingly greatness, but his imperious self will hurled him from the throne, when he had become too weak to sway the sceptre with even-handed justice. Judas, the traitor, was no doubt haunted by thoughts of selfish power and pleasure in the future; but his dream came to a tragic termination as he recklessly swung himself to a suicide's death. Napoleon the First fondly imagined that upon the ashes of many European kingdoms he could build a throne of wondrous splendor and permanent stability; but when the crash of final defeat left him at last on the Isle of St. Helena, we see him fretting his life away and revealing by his childish chafing, his lack of real dignity and his unmistakable littleness of soul. All these men, with less of selfishness and more of faith, might have been great in their respective spheres, and might have exercised a kindly, purifying influence in the world; but their ungodly grasping after position destroyed the germs of good within them, and blasted their spiritual prospects.

These few are types of wasted lives. They are illustrations of spiritual principles always at work in our experiences. Selfishness, like the serpent, promises to make men great and godlike, but having deceived them leaves them in the cold realm of despair, lamenting their folly with unavailing regrets. The fact has often been set forth by the clear teaching of Scripture and the sorrowful experience of men; but we still live out our fanciful follies forgetful of the stern lessons which come to us from the past. Often had David wandered from the

divine guidance which was leading him to true greatness and real honor; each disobedience brought bitterness to his spirit; until in passionate penitence he prayed again for the joys of salvation. Whenever he took his case out of God's hand he paid the penalty by some sad failure which excited the exultation of his foes and robbed his soul of peace; and, at last, he came to the deep conviction that God's kindly guidance was the only power that could settle his mysterious doubts, clear away his perplexities, and give consistency to the plan of his life. Strong in this conviction he cries in firm, unflinching tones: "Thy gentleness hath made me great."

WHAT IS GOD'S METHOD OF BRINGING MEN TO TRUE GREATNESS?

The poet declares that God has ever been at work to lead him from selfish sloth to a higher life and that the Divine power has carried on its pur use with persistent gentleness. I will not attempt to define gentleness; we all know what it means, and one might as well attempt to describe with absolute accuracy the first blush of dawn in the gorgeous splendour of a summer's sun, as to set forth in this fashion the inimitable gentleness of love. One thought, however, in this connection is important. We must not confound gentleness with weakness. Gentleness is the tenderness of strength, the delicacy with which omnipotence adapts itself to human need. Men in the feebleness of rage grow furious and bluster; but He who sits at the centre of the universe, controlling all forces, ever manifests the calmness of indisputable majesty. He could easily cause lightnings and thunders to play upon men at the first sign of rebellion, but He prefers to hold in check the forces which are ever at hand to avenge the broken law. The almighty power put forth for the redemption of men does not discover itself in dazzling, sensational signs, or force itself upon the attention of the careless. On the contrary, it employs the gentlest methods, pouring its influence through the most ordinary and unexpected channels, making sacred the commonest experiences of our life. The world was not redeemed by the lurid glare of Sinai, but by the gentle radiance that streams from Calvary. Men's hearts have sometimes been hardened by miracles of awful power, but all men must acknowledge the potency of everlasting mercy. Jesus Christ the Man of Sorrow was the incarnation of gentleness, making known to men the glory of meekness. God's revelation in nature and in the inspired word teaches that in so far as men will receive His ministrations the Heavenly Father ever sees by patient, persistent effort to win the heart; never storming the soul, or taking the sacred citadel by assault, but softly disentangling the spirit from the meshes of evil and drawing it into a purer atmosphere. It was thus that Jacob was transformed from the mean supplanter, who overreached his brother, into the devout Israel who prevailed with God. So David was brought through follies and failures to a sweet peace. In a similar manner the fickle and impulsive Simon was trained into

rocklike firmness and strength of character.

Many illustrations might be crowded together to show that the mightiest spiritual forces are gentle in their action. What is it that has made the fine old oak great and strong? Is it the terrible hurricane or the foaming cataract? No, it is the noiseless sun and the gentle shower. Much promising blossom and many blooming flowers have perished when nature in an angry mood has marshalled her hosts for devastating conflict; but the command which calls beauty out of barrenness and grandeur out of insignificance has ever been given in a still, small voice. Could not the mighty monarch of the forest look up to the sun and with charming appropriateness say: "Thy gentleness hath made me great?"

The history of the past teaches us that when a nation has been ground down under the oppressions of brute force it has been degraded, but whenever a ruler has called forth the affections of a people by kindly, helpful government, he has urged them on the path of progress, and roused into activity all their nobler powers. What were the Israelites when they first came from under the crushing yoke of the Pharaohs? Mere miserable, cowardly creatures, unfit for the privileges and responsibilities of freedom. What were the Saxons when the fierce Norman conquerors kept them in check by sheer cruelty? They were dispirited, and languished in ignorant bondage, until they had regained something of their old strength and were stimulated to reach after liberty. Brute force cannot save a nation. Even the military despotism of a Cromwell could not regenerate England. The command of a stern ruler could produce an outward uniformity which was full of hypocrisy, but it could not create a pure national life. When his strong hand was compelled by death to let go the reins of power the torrent of national wickedness flowed on with greater fury. Still men are slow to learn that the influences which purify a nation's life are the gentler forces which restrain foul passion and kindle pure affection. The sternness of oppression and the whirl of public agitation have had their uses; but the secret of national greatness must be sought in the helpful influences of religion and morality, which hold a mild dominion in the homes and hearts of the people.

The same principle holds good in the growth of individual character. Did you ever know a man who was kicked into goodness, or horse-whipped into greatness? In the training of children and the social intercourse of men meekness is stronger than bluster, gentleness mightier than rude boastfulness. It may be said that such remarks are the commonplaces of the Christian religion. I know that an! glory in it. Words like these so familiar to our ears were unknown to the wise men of Heathen nations, the glory of the Divine gentleness had been so long obscured by human misconceptions. And even now we do not lay sufficient stress upon the fact that the patient perseverance of love is the most reliable and effective power for the uplifting of human souls. It has often been

remarked that great men who have wielded astonishing power over their fellowmen have had good mothers. This is only another illustration of the doctrine we are seeking to unfold. It shows that the quiet motherly influence which many ridicule with coarse sneers has in numberless instances been all-powerful, so that many of the world's truest heroes could look back upon a mother's memory with filial gratitude and cry: "Thy gentleness hath made me great."

This is but a faint symbol of the Fatherhood of God which bears with our childish weakness, calms our fretful impatience, triumphs over our wilful obstinacy, and through our changing circumstances and ever varying feelings brings us onward towards full maturity. Infinite wisdom thus employs the method the most suited to our complex nature. Harsh compulsion would rouse fierce opposition and fan the smouldering embers into a blaze; our nature would be outraged and we would fall back in despair. But the great God in dealing with men has gone round about using his wondrous powers to break down the barriers that sin has reared, seeking to excite trustfulness in our wayward spirits, and only letting loose the scourge when presumption has definitely rejected every ministry of mercy. If, then, this is God's constant effort toward each soul, what are we doing? Is ours the attitude of despair and resistance; or are we working out our own salvation with fear and trembling because God is working in us? Let us remember that if we go down to degradation neglecting the gracious means set forth for our salvation we are frustrating by our persistent willfulness the gentle untiring effort of Him whose purpose is to make us truly great, to make us like Himself.

Reminiscences of a Septuagenarian.

1854—Then and Now—1900.

"Say ye not that the former days were better than these."

This and the following papers are not designed for general perusal, but are prepared for the use of sufferers from dyspepsia, hypochondria, hysteria, and victims of melancholia. The rich man and the churl are cautioned not to look, or even to listen to them.

Between the stomach and conscience there is a remarkably close analogy. The man possessed of a healthy stomach doesn't know he has one. So of conscience. A bad stomach rebels at and refuses everything; so a man with a bad conscience carps and finds fault with everything. The former is always gloomy and disagreeable, even with himself; the latter is always happy with himself and everybody else. He has great peace; nothing reasonable offends him.

If rightly used these papers will yield speedy relief, if not a complete cure. The ingredients have been examined and analysed by a specialist and have been, like Castoria pronounced harmless, Directions—shake in every case before application.

In the opening of Session 1847-48 in the University of Glasgow, I recall one of my late experiences. I know of none of the then students in this country now alive, with the exception of Rev. William Beattie, of Toronto, and the venerable Dr. Robert Hamilton, of Motherwell, distinguished for the making of more Mod-

erators of the Synod than any other Minister of the Church, aided by a Providence sometimes decretal but more frequently permissive.

In that Session Professor William Ramsay, famed for his correct and varied scholarship, but also remembered as a stern disciplinarian, prepared his own text books; and that year the Extracts for the senior class were from Ovid and Tibullus. The opening sentence in the first lesson took the breath from us. It ran thus

"Ille ego fui fuerim tenerorum lusor amorum. Quem teges et noris accipe posteritas, &c."

The poet was informing his readers regarding his name and parentage and birthplace—the very thing I wish to conceal. And if anybody insists on ascertaining my identity, and thus gratifying an idle curiosity, I can only gratify them by stating that I have attained the condition of Not the Spirit sighed for in the hymn:

"O to be nothing, nothing,
O to be nothing at all!"

Sadly, slowly, frequently and sincerely, I may be overheard singing in a minor key:

"O I am nothing, nobody,
Nobody, nothing at all!"

My "nom de plume" is "Nemo G. D."

I select the dates 1854-1900, because I first set foot in Smiths Falls in April 1854, and am now in that town; and I have been set a-thinking of days, and faces, and experiences that will ne'er come again.

In 1854 I was ordered to the Mission field as a first year Divinity student, and was assigned to the Presbytery of Perth. I was modest in those days and did not "know the ropes." I saw some leering and shrugging of shoulders among my fellow-students. I asked for explanation, and found out that Providence helped them that help themselves. It was then and there that I found out the truth of Mr. Poyser's statement that "it's them as take advantage that get advantage in this world"—students as well as other people. I then discovered how some were appointed to Toronto Presbytery and adjacent fields, while I had to undertake such a pilgrimage, and at such a season, entailing expense.

I have always made it a principle to go where I am sent. On the whole it turns out best. I agreed without a whimper; but I was without something else—I had paid all my bills for my board, books and other claims, and was strapped. I needed no counsel to carry neither scrip nor purse. To this day I don't use a purse. I had no money.

To pour gladness into my heart, and raise my drooping spirit, a sympathetic student thoughtfully and kindly informed me that Perth Presbytery was "bad pay"; that he had labored there and had never received his travelling expenses, and to his frequent dunning letters (five cents postage) he had never received a reply.

He further gave me something better, a power of attorney to receive and accept all or any monies coming to him if they, perchance, had been brought to a better state of mind and conduct.

Bowing to the inevitable, and ascertaining that the pursuer would insist on pay, I borrowed \$20 and took passage on the Passport on her first trip down Ontario under the charge of captain Harbottle. William Forest was with me, a

fellow student and companion in duty, if not in tribulation, and on Thursday evening we landed in Prescott and repaired to an hotel; and here again we realized that money was a necessity or there would be no room for us in the inn.

Friday morning we were early afoot, preparing to take stage to Bytown 50 miles away. The vehicle was dirty, rickety and crowded, as we were joined by medical students from McGill-Young, Church and others.

I then had my first experience, and a fair specimen of Canadian roads in spring, when the frost is just coming out of the earth. For the first time I had opportunity of witnessing the process of maple sugar making.

Slowly, wearily, the poor horses plunged and struggled along these sometimes bottomless roads, and at other times over stretches of corduroy, relieved at intervals by relays of fresh teams, till at 11 p.m., the driver of the baggage wagon intimated that if any preferred to await morning at next stopping place he would put up his team. I jumped at the chance and heedless of the cheerlessness and possible filthiness of the shanty, I was soon fast asleep and in dreamland. At break of day we resumed our horrible journey and about 11 a.m., reached Bytown close on the heels of our fellow travellers who had continued their journey and threaded their way through the darkness of the dreary night.

Tired and dirty and in no amiable mood we washed, refreshed ourselves, and Mr. Forest and I put in our appearance at the Manse, and received a warm welcome to the hospitable home of Mr. and Mrs. Thomas Wardrope and young family. The minister received us courteously and with smiles, but of these smiles I will speak in my next, for space if not time forbids that I should enlarge.

But before closing let me call your attention to three inferences by way of practical application. And

1. It is evident from the above that this fine country was in a very backward and uninviting condition 50 years ago. And
2. That hardships had to be undergone then unknown to the present generation, and further that this fine country is fast improving—and still further that "this is a growing time." And
3. and lastly That it behooves Presbyteries, Dr. Torrance, and the Distributing Committee and Home and Foreign Mission Committees to secure and insist that probationers, but especially students and retired Ministers, be furnished with "the needful" to enable them to proceed to and reach their fields of labor; and that the night on which their labours terminate, or previously, they be paid every penny handsomely and not begrudgingly, coming to them; and further that the Westminister, "Knoxonian" and kindred agencies, be directed to enforce the same on Treasurers, and bring their guns to bear on all mean defaulting Presbyteries and congregations, and cease firing at individual delinquents whose carcasses are not worth the powder wasted on them.

NEMO. G. D.

Since the establishment of the Pasteur Institute in Paris 23,245 persons have been treated for rabies. Of these 103 died. The mortality which in the first year was 94 per cent, has been reduced to .20 and .25 per cent. in the two last years. That is a fine showing.

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

Ottawa, Wednesday, 5th Sept., 1900.

Manitoba and the Northwest have given the country many agreeable surprises this year. Every recurring week has brought reports of a field of grain much in advance of what was expected the previous week.

A gift for teaching, a love for children and a knowledge of spiritual truth would seem to indicate that the possessor should enter the ranks of the Sabbath School teachers. At least if we possess these gifts we should show cause why they are not put to some good use.

During the current year the question of Revision, or, as some prefer to call it, Restatement, will occupy the attention of the Presbyterian Church (North) of the United States. The Assembly did not pronounce upon the merits of the case, but sent the question down to Presbyteries. The Assembly's Committee has drawn up a series of questions intended to guide Presbyteries in their discussion of the question, and this month will see the matter fairly before the lower courts. The religious Press, Presbyterian and others, is taking more than ordinary interest in the pending discussion.

Two incidents in connection with the Sabbath School of a wealthy city congregation revealed a condition of boorishness in the homes of what are supposed to be cultured families that is pitiful to contemplate. A class of young lads, just verging on manhood, conducted themselves in such a manner that the young man in charge felt constrained to rise and dismiss the class. In the same congregation these same lads, with others, amused themselves at the annual social by destroying the food provided, biting into it and then throwing it under the table, shying at companions in other parts of the room, and so on. And these lads belong to the first families! Something is radically wrong with the home training when such conduct is possible.

THE DOMINION PRESBYTERIAN

AT EBB TIDE.—A SUGGESTION.

There are few scenes more dreary looking than the seashore at low tide. A long stretch of slimy weed-strewn shore, stretching between the white sands or the green turf and the blue waters, as if to remind of the famine stricken in India. The stranded boats and the boats riding at anchor, waiting for the return of the tide that they may get in, add to the dreariness of the scene.

There are a good many congregations at low tide just now, with the minister and people as helplessly apart as the dainty passenger standing on the beach, and the boat that lies half-a-mile out, across the slimy low-tide shore. There was a time when the people gathered close about him, but that was at high tide. In the natural course of events one would expect the tide to turn again, but congregational low tide is apt to stay till, thoroughly disheartened, the minister turns away, and seeks work elsewhere.

How is it that minister and people grow away from one another so frequently. No one can tell just how it begins. One wiseacre will tell you that the minister did not visit Mr. Brown when he was ill, but when Mr. Smith fell he was there within twenty-four hours. Mr. Brown was poor and Mr. Smith wealthy. And that in his opinion was the beginning of the whole affair. He does not tell you that the minister and Mr. Brown were ill at the same time. Another will remind you with a world of meaning in her eye, that the minister's wife was chosen from the congregation, but she is an excellent woman, only— The next man you meet will tell you that James Thompson's boy, Sam, says that the minister can't preach for sour apples, whatever that may mean, and it has become evident to some that the young people are not coming to the church.

All these reports are recognized as effects and not causes. There is something behind all this, for no sane person would say that any one, or all combined gave cause for withdrawal of support. The beginning of trouble is often a word fitly spoken by a faithful minister, that has reached a tender spot in the life of the hearer. Sin was being secretly practised, and the honest word exposed it, and the man got mad. He said nothing about it, but he began to talk about the minister, and got others to talking about him, too. So the slime began to show and the waters withdrew.

Is there any remedy for this withdrawal of support? We think there is. We would not discipline the man who starts the mischief, but we would induce and encourage him to tell his story openly. At present we do our utmost to suppress this man, and it is as much as a reputation is worth to come into a church court as a complainant against a minister. We would just reverse the process. Make it easy for the member to come and lay his complaint before the Presbytery. Encourage him to come at once, and give him a patient and courteous hearing. In the majority of cases he will not ask that judgment shall be passed when once he

has put his grievance into words. He himself will see that it is so paltry that he will be heartily ashamed of it and of himself, and will go back to work more heartily than ever with his minister. Don't repress the grumbler. Give him every opportunity to grumble out loud, and the race will soon become extinct.

APPORTIONING THE FUNDS.

Many Presbyteries apportion to the congregations within their bounds certain sums which these congregations are asked to contribute during the year to the several schemes of the church. This is not intended as a levy upon any congregation, but to serve as a guide to direct to such a contribution as shall meet the necessity of each scheme. In making this apportionment it has come to be a custom in some Presbyteries to accept the contribution of the previous year as a basis for contribution, and to ask the congregation to make a greater or less advance upon it for the current year. A more commendable method would be to take the estimates of the various committees as a basis, strike a *per capita* rate, and from this deduce a fair rate for each congregation of the Presbytery. In doing so the financial strength of the Presbytery and of the individual congregation would of course be considered. We venture to say that if this were done, and repeated year by year, not only would the general contributions increase, but several schemes that are now languishing would take on new life. Besides, it is the only rational method.

Knowledge of the Bible will refine, enlarge and elevate the vocabulary of any one, says the Ladies' Home Journal, and the girl who studies her Bible daily and reads Shakespeare, Scott, Macaulay and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant and George Eliot are all helpful to those who would be good, bright, varied and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work.

When Isreal was in its childhood as a nation restrictions were laid upon it, and the people were disciplined by prohibitory legislation. With fuller development restriction gave place to privilege and prohibition to opportunity. We are no longer hampered by restrictions, but we are under the graver responsibilities of opportunity. Even our childhood is spent in the broader environment and freer atmosphere, and carries with it the responsibility to use to the best advantage what lies so readily to our hand.

Be not unmindful of the feelings and rights of others. Idly spoken words often cause the deepest wounds, and many times are the source of direst trouble.

LAW OF REPULSION AND ATTRACTION

It is the divine intention that the earth shall be inhabited. And it is instructive to know how this intention is being fulfilled by the laws of repulsion and attraction. Thousands of emigrants are weekly driven to these shores by repulsive influences at home. Congested population; bad trade; scarcity of land; a sense of unused energy and talent; these are the repulsive forces that drives myriads of people from their old-world homes. Then, co-operating with such forces we have here in this country the law of attraction. We have land in plenty; increasing trade; opportunities for development and progress. And, lest these eastern shores of the American continent should in their turn become over-populated, God has placed the gold and the fertile lands mainly in the West to draw the tide of population thither. Thus these two laws are fulfilling the designs of the infinite Father, who wishes to scatter His children where not one of them shall be hungry.

And the same laws operate in the spiritual realm. As the earth has been formed for habitation, so has heaven as well. God would bring all His children to that goodly land. For that purpose he sends losses and crosses to keep us from settling down here in dull content. Disappointments come and dash into pieces our dearest hopes; friends whom we loved are taken away; wealth that we leaned upon proved a broken reed. But then God shows us the attractions that lie beyond. We think of the riches that do not fly away, of the joys that never grow stale, of the robes that never fade, of the crowns that never grow dim. These are the attractions that draw us heavenward. Here we have no continuing city, and no satisfactory position. In our best estate there is a degree of unrest by which we are urged to seek a better country.

Nothing is more remarkable in the news from China than the universal testimony to the marvelous efficiency of the Japanese troops. In every respect the nation, which, only thirty years ago was impotent and, from the military point of view, purely barbarous, has shown that it possesses fighting qualities equal to those of first class European powers, and no one can fail to see the tremendous possibilities which this fact reveals. For once the Yellow man has shown himself the absolute equal of the White, and it is difficult to over-estimate the moral effect of such a startling change.

We take pleasure in acknowledging receipt of wedding cards from Rev Donald McGillivray, B. D., who, on the 3rd ult., was married in Holy Trinity Cathedral, Shanghai, China, to Lizzie Augusta Bovey. Many friends in Canada will hear with great pleasure of this interesting event, and with them we join in hearty congratulations, wishing Mr. and Mrs. McGillivray the largest possible measure of happiness as well as much usefulness in their wedded life.

BIBLE STUDENT MAGAZINE.

In a singularly rich number of the Bible Student the reader of the September number will turn first to the fourth article, a summary, by Professor James A. Quarles of "The Teaching of Christ as to Wealth." So much is now being said about the use and abuse of wealth, so many theories are being advanced dealing with its more equitable distribution, that one grows weary of the strife, and turns with eagerness to the writer who professes to tell us just what the Great Teacher said about it. Here, at any rate, we shall find something not wholly visionary. Dr Quarles paper is sketchy, and in this sense is disappointing, but within a comparatively small compass he has contrived to set forth an array of doctrine that will well repay careful study. Starting from the point that Christ always spoke of wealth as personal property, he leads to the much higher ground that He also spoke of it as property held in trust, and for use in God's service. "Peter, the Rock," is a suggestive treatment, by Professor Salmond of the development of stability in the life of one in whom it was only germinal when he received the name by which he afterwards came to be so well known, and which he so well deserved. Jesus saw in him the Peter that should be, and the name giver was prophetic of what a now weak man should yet become. Professor Zenos continues his descriptive sketches of the family of the Herods, dealing in this third article with Archelaus, Antipas, Philip, Agrippa I and Agrippa II. Other articles invite mention, and the editorial and critical notes are up to the usual high standard.

THE CENTURY FUND.

Dr. Campbell has arranged to attend the following Presbytery meetings in the interest of this fund.

I. SYNOD OF MONTREAL AND OTTAWA.

Quebec at Quebec Sept. 24th 4 p.m.
Montreal..... at Montreal..... Sept. 18th, 10 a.m.
Glengarry... at Lancaster..... Sept. 17th, 10 a.m.
Ottawa at Ottawa..... Sept. 18th 10 a.m.
Brockville... at Kemptville

likely Sept. 19th, 9.30 "

II. SYNOD OF HAMILTON AND LONDON.

Kingston... at Kingston,
probably..... Sept. 19th, 2 p.m.
Peterboro... at Port Hope... Sept. 20th, 2 p.m.
Whitby..... at Whitby..... Sept. 21st 10 a.m.
Toronto... at Toronto..... Sept. 4th, 10 a.m.
Orangeville... at Orangeville, Sept. 3rd 10 a.m.
Owen Sound... at Owen Sound, Sept. 5th, 10 a.m.
Saugeen..... at Harriston... Sept. 7th, 10 a.m.
III. SYNOD OF HAMILTON AND LONDON.
Paris..... at Paris..... Sept. 10th, 10 a.m.
Stratford... at Stratford... Sept. 11th, 10 a.m.
Maitland... at Teeswater... Sept. 6th, 10 a.m.
Huron..... at Clinton..... Sept. 12th, 10 a.m.
Chatham... at Chatham..... Sept. 13th, 10 a.m.
Sarnia..... at Sarnia..... Sept. 14th, 10 a.m.

Presbyteries not included in this list may be arranged for later.

The London Advertiser makes a wise suggestion in the following: We hope the Ministers at Ottawa, when they come to fix the date of the Dominion general elections, will resolve to make the campaign as short as possible. The legal formalities incident to nomination and polling require some four or five weeks to elapse between the issue of the writs and polling day. That is a long period. Let there be as little disturbance to business as possible.

Dean Farrar.

"Educatus" in the September Irish Presbyterian, writes:

Why Right Reverend Nobodies have been elevated to the Anglican Bench and Dear Farrar passed by continually, has been often asked but never satisfactorily answered. As a scholar, an orator, a writer, and a temperance reformer, "from the shoulders upwards," he is higher than the residue of the Church of England. Nor are these his only shining qualities. He has rendered many a service to Protestantism, and his public utterances and acts prove to a demonstration the catholicity of his sympathies.

Dean Farrar was born in 1831. India is said to be the land of his nativity. He received his education at King William's College, (Isle of Man), King's College (London), and Trinity College (Cambridge).

His first public appointment was an Assistant Mastership at Marlboro' College, to the Headmastership of which he was appointed, after sixteen years' service as a Master at Harrow. In his "General Aims" he has given evidence of his ability as an educationalist, and he is still a member of the Teachers' Guild.

In due time Dr. Farrar received the following preferments:—Canon and Archdeacon of Westminster, Chaplain-in-ordinary, and Chaplain to the House of Commons. It devolved on the Presbyterian Premier, Lord Rosebery, to confer on this Episcopal divine his highest dignity, the Deanery of Canterbury.

Time and space would fail me to even enumerate the many products of Farrar's facile pen. He deals with a great variety of subjects. Historic and descriptive novels, classical text-books, and Biblical history have all been written by him.

I do not accept all his positions. I deny his theory of inspiration, and refuse to believe the dogma of possible historic error in the sacred originals; and I think that the Romish system is foreshadowed in Paul's Epistles and John's Apocalypse. Moreover I still hold to the doctrine of eternal punishment, and cannot find in the old Book any "Larger Hope" than the Gospel invitation to come to Christ Now.

Three of Dean Farrar's books will probably find a place in our permanent religious literature—the Life of Christ, the Life of Paul, and the "Early Days of Christianity." No devoted teacher of the New Testament can afford to be without these volumes. The rich and picturesque language, the spirit of devotion breathing in every sentence, the evidence of a noble manhood behind every word, their suggestive, uplifting, and instructive style endear them to tens of thousands of believers in every branch of the Protestant fold.

The Dean's services to total abstinence can never be forgotten. His manly outspoken addresses on this great question have done much to further the temperance reformation. His withering denunciation of shibboleths and ritual narrowness, and his unreserved recognition of all "saintly souls," have made him beloved by every evangelical Christian.

The greatest danger to which the student of the Bible is exposed is the temptation to demand results prematurely. In spiritual life, as well as in agriculture, the choicest fruits require time and care for their ripening.—Hints on Bible Study.

The Inglenook

The Morning After the Lawn Social.

BY MRS. CALEB LARRABEE.

Talk about the sufferin's of the martyrs! I allow theo did suffer an' dreadful sufferin' too, but as I said to Caleb the morning after the lawn social, "The martyrs an't all dead yet." An' says he, "No, I'm still livin'." Says I, "I'm talkin' about martyrs." Says Caleb, "So am I. I jest tell you, Maria Ann Larrabee, if the men that eats cold vittles fur days an' days before that lawn party, or picnic, or whatever you call it, an' can't have an egg fur their breakfast on account of the wimmen savin' them up to bake cakes, an' drinkin' skim milk in their coffee because the wimmen is savin' the cream, an' then goin' there an' buyin' them cakes back agin' an' eaten' them cussed—"

An' says I, "Caleb Larrabee! An' you an' elder in the church! I jest won't listen to sech talk."

Says he, "I'm not swearin'; that's jest what that woman called them eggs, sure as I a settin' here. I thought at the time it was a mortal queer name for eggs, but after I'd et them I allowed she wasn't so far wrong after all."

Says I, "She didn't call them no sech name; them was deviled eggs."

"Weil," says he, "If I was you wimmen an' wanted to use bad language, I'd jest swear an' be done with it. I'd like to know which sounds the worst—what I called them, or what you call them. But that alwus the way with wimmen, fly onto a man if he calls things by their right names."

"Them eggs was jest elegant," says I, trying to hold my temper in.

"An' what an elegant rain it was," says he.

Now, I'll jest ask any fair-minded person, if that wasn't more than any mutual woman could stand. After cookin', an' bakin', an' worryin', gitten things there, an' makin' Caleb get a new necktie, an' puttin' up with him a growlin' because he couldn't jest gorge himself on eggs, an' most of the hens a cluckin', an' then, after all the work an' worry, to have it rain an' somebody a makin' fun over it—I was jest too mad fur anything.

"You're an unfeelin', cold-hearted mortal," says I, an' I jest felt as if I could tske a good cry.

An' says he, "Unfeelin'! After me goin' there an' eatin' cake an' lemon pie an' pickles an' devils eggs an' ice cream on top of it all."

An' that made me madder. "If it wasn't fur lawn fates, an' picnics, an' socials, an' presbyterys, what shade tree 'ud you men folks crawl under when you wanted to eat three times as much as you'd ought to?"

Says he, "You're jest all beat out this mornin'; I allow that's what makes you so cross, an' its that way every year. I jest give to goodness you'd count up what you give costs, an' I'll plank down the money with a dollar throw'd in fur rheumatiz an' crossness."

You see, he allowed he was sayin' something more aggravatin', when all at onct it come into my head how beat he'd be if I was to jest take him at his word. You see Caleb's a good man, but he's a little—well, not that I'm sayin' he's close, but he works hard for his mother, an' he's jest a little mite slow handin' it out.

Well, as I was a sayin' I jest got up an' got a piece of paper an' pencil, an' set down at the table. "There's the eggs," says I.

Says Caleb, "What eggs?"

Says I, "The eggs I used bakin' cakes."

Says Caleb, "There you go, Maria Ann, snatchin' a body up before they're done speakin'."

Says I, "Oh, well, if you're going back on your word I've no need of a pencil."

Now, if there's one thing Caleb Larrabee's proud of, it's stickin' to what he says he'll do. Why, lands, he burnt his hand nigh to the bone provin' to me that the poker wasn't hot. I knowed it was hot, for I'd bin hookin' bits of slate out of the fire with the upper end of it, but I didn't let on to him. I told him it was hot, but he said he knowed it wasn't an' he could lift it if it was hot, an' he did lift it.

Well, as I was sayin', Caleb wouldn't go back on what he'd sed, an' I begun countin' up what I took to the lawn fete.

"There was three eggs in the layer cake that I took, an' three in the one that I burnt, an' two in the spice cake; that's eight. An' there's the potato salad you fed the chickens with."

Says he, "How on this earth was I to know that stuff was to be et cold? Boiled potatoes is hard eatin' at enny time, let alone when they're chopped up with onions an' mustard an' the land knows what else. I allowed it was the scrapings of the table you'd set out, an' I says to myself, 'Maria Ann's gittin' mortal wasteful in her old days.'"

S'emed as if he was just bent an' determined to rile me that mornin'. "Old days" indeed, an' him five years an' six days older than I be. But I never let on, an' in a mimit he gave a little cough, I got right up an' got the cough mixture—its lobely, an' tansy, an' lemon, an' honey, an' flaxseed, an' tar. An' says I, now, you jest take a good spoonful of this here mixture; you've bin a coughin' an' coughin' an' a body can't be too careful when he gits as old as you air, Caleb."

He declared up an' down that he hadn't a mite of a cough, but I made him take spoonful. It isn't jest as good tastin' as it might be, but it's mortal good for a cough. Any ways Caleb didn't cough any more.

Well, there was one dozen eggs to begin with. I counted up the cost of the two cakes I took an' the one I burnt, an' the potato salad I didnt take. I allow I used a pound of butter in them three cakes, an' Caleb gets thirty cents fur his butter an' twenty fur eggs; so ther's fifty fur his butter an' twenty fur eggs; so there's fifty cents an' a couple of pounds of sugar an' the flour. With the icin' fur the cakes an', everythings. I allow them two big cakes an' the potato salad 'ud cost a dollar, not countin' the onions. An' Caleb allowed he wanted some ham that was ham; so I boiled four pounds of ham at thirteen cents a pound; that made a dollar an' fifty two cents. Then ther's my dollar that I'm expected to beg, but which I don't beg, but jest make Caleb hand over; that makes two dollars an' fifty two cents. I counted it all up to Caleb, an' says I, "We've got to count every cent that it cost us. "There's that new necktie you had to buy; there's another half dollar."

Says Caleb, "Fur the land sake, Maria, I dimn't want that necktie nur I didn't need it neiter. It's as ugly as sin, an' it hiks up up in unner my chin dreadful. I'm not goin' to wear it another time."

"Weil," says I, "then it's got to go down sure." An' I put down another half dollar, an' that made jest three dollars an' two cents.

Says Caleb, "That's a shame, Maria Ann, a puttin' it on to a body that way. That ther necktie, now—"

But I didn't wait for him to finish. "There's the dollar fur rheumatiz an' crossness; that makes four dollars an' two cents. You jest might as well make it the even five dollars."

"Not by a jugful," says he. Jumpin' up lookin' as if I'd red five hundred dollars 'stead of five. An' he handed me out the four dollars, an' I allowed I wouldn't say nothin' 'bout the two cents.

There's sech a thing as bein' graspin' an' takin' advantage of a man, an' if there's anything I do despise its takin' advantage of one's own husband. An' I jest lay that four dollars away gainst next year, an' I allow that, if all the wimmen that was out of sorts the mornin' after the lawn fete, 'ud do the same, there 'ud be a right good sprinklin of dollars an' it wouldn't spoil nobody's cake neither.

* We Should Stick to Simple Food.

"There was in the old days far less wear and tear upon the nerves; and, under such conditions, digestion was more completely performed," writes Mrs. S. T. Rorer of 'Why I am Opposed to Pies,' in the August Ladies' Home Journal. "The mothers of to-day must look more carefully to the building of their bodies and brains than their mothers and grandmothers did. Indeed, at the pace at which we Americans are going we use our brains at full speed nearly all the time. What man can build brain and brawn on pies, layer cakes or preserves, or any other mass of material which from its very complexity requires labor and time for digestion, drawing the blood from the brain to the stomach during his working hours? Observe those who eat their complex foods carelessly and hastily, and you will see at a glance the conditions that necessitate a complete rest every now and then, or an early nervous breakdown."

"In my close observation in the last twenty years I find very few people in our common struggle for existence who can for any length of time eat carelessly of complex foods. At forty or fifty a man may perhaps have accumulated wealth, but not health; and of what earthly use is the first without the second? Many persons in the generation gone before have eaten pies at least once a day, but they have not had meat three times a day, nor have they rushed at our pace. They gave more time to the digestion of the pie. People who recommend these rich foods rarely know anything of their complex conditions, and still less of the complexity of digestion."

A church paper supplies some information of interest as to the weight of the largest bells in England. The weight of "Great Paul" at St. Paul's is 16¾ tons, of "Big Ben" at Westminster 13½ tons, of "Great Peter" at York, 12½ tons, of "Tom" at Christ Church, Oxford, 7½ tons, and of "Tom" at Lincoln, 5½ tons. The oldest bell in England is a bell in the church at Cloughton, Lancashire, which dates from 1296.

A True Gentlewoman.

'Caleb Bateson is a very ignorant man: he says Penny-lope.'

'Says what, Elisabeth?'

'Penny-lope I was showing him a book the other day about Penelope—the woman with the web, you know—and he called her Penny-lope. I didn't like to correct him, but I said Penel-o-pe afterwards as often and as loud as I could.'

'That was very ill-bred of you. Come here, Elisabeth.'

The child came and stood by the old lady's chair, and began playing with a bunch of seals that were suspended by a gold chain from Miss Farrington's waist. It was one of Elisabeth's little tricks that her fingers were never idle when she was talking.

'What have I taught you are the two chief ends to which every woman should aim, my child?'

'To be first a Christian, and then a gentlewoman,' quoted Elisabeth, glibly.

'And how does a true gentlewoman show her good breeding?'

'By never doing or saying anything that could make any one else feel uncomfortable,' Elisabeth quoted again.

'Then do you think that to display your own knowledge by showing up another person's ignorance would make that person feel comfortable, Elisabeth?'

'No, Cousin Maria.'

'Knowledge is not good breeding, remember; it is a far less important matter. A true gentlewoman may be ignorant; but a true gentleman will never be inconsiderate.'

Elisabeth hung her head. 'I see.'

'If you keep your thoughts fixed upon the people to whom you are talking, and never upon yourself you will always have good manners, my child. Endeavor to interest and not to impress them.'

'You mean that I must talk about their things and not about mine?'

'More than that. Make the most of any common ground between yourself and them; make the least of any difference between yourself and them; and, above all, keep strenuously out of sight any real or fancied superiority you may possess over them. I always think that Saint Paul's saying, 'To the weak became I as weak,' was the perfection of good manners.'

'I don't think I quite understand.'

Miss Farrington spoke in parables.

'Then listen to this story. There was once a common soldier who raised himself from the ranks and earned a commission. He was naturally very nervous the first night he dined at the officers' mess, as he had never dined with gentlemen before, and he was afraid of making some mistake. It happened that the wine was served while the soup was yet on the table, and with the wine the ice. The poor man did not know what the ice was for, so took a lump and put it in his soup.'

Elisabeth laughed.

'The younger officers began to giggle, as you are doing,' Miss Farrington continued; 'but the Colonel, to whom the ice was handed next, took a lump and put it in his soup also; and then the young officers did not want to laugh anymore. The Colonel was a perfect gentleman.'

'It seems to me,' said Elisabeth thoughtfully, 'that you've got to be good before you can be polite.'

'Politeness appears to be what goodness really is,' replied Miss Farrington, 'and is an attitude rather than an action. Fine breeding is not the mere learning of any code of manners, any more than gracefulness

is the mere learning of any kind of physical exercise. The gentleman apparently as the Christian really, looks not on his own things, but on the things of others; and the selfish person is always both unchristian and ill-bred.'

Elisabeth gazed wistfully up in Miss Farrington's face. 'I should like to be a real gentlewoman, Cousin Maria; do you think I ever shall be?'

When my Mother Tucked me In.

BY BETTY GARLAND.

Ah, the quaint and curious carving
On the posts of that old bed!
There were long-beaked, queer old griffins
Wearing crowns upon their head:
And they fiercely looked down on me
With a hard, sardonic grin;
I was not afraid of griffins
When my mother tucked me in.

What care I for dismal shadows
Shifting up and down the floor,
Or the bleak and gruesome wind gusts
Beating 'gainst the close-shut door,
Or the rattling of the windows,
All the outside noise and din?
I was safe and warm and happy
When my mother tucked me in.

Sweet and soft her gentle fingers,
As they touched my sunburnt face;
Sweet to me the wafted odour
That enwrapped my dainty lace;
Then a pat or two of prating,
And a good-night kiss between,
All my troubles were forgotten
When my mother tucked me in.

Now the stricken years have borne me
Far away from love and home;
Ah! no mother leans above me
In the nights that go and come,
But it gives me peace and comfort,
When my heart is sore within,
Just to lie right still, and dreaming,
Think my mother tucked me in.

Oh, the gentle, gentle breathing
To her dear heart's softer beat,
And the quiet, quiet moving
Of her soft-shod willing feet!
And, Time, one boon I ask thee,
Whatso'er may be my sin,
When I'm dying let me see her
As she used to tuck me in.

A wonderful thing is seed—
The one thing deathless ever!
The one thing changeless, utterly true—
Forever old, forever new,
And fickle and faithless, never,
Plant love, and love will bloom;
Plant hate, and hate will grow;
You can sow to-day—to-morrow shall bring
The blossom that proves what sort of a thing
Is the seed, the seed that you sow.

The Cork-tree.

Some children fancy that corks grow out of bottles, instead of being made of the bark of a tree which grows in Italy, Spain, and other southern countries.

The cork-tree is an evergreen about the size of our apple-tree. The bark is stripped in order to obtain the cork, which is soaked and then dried. The moment the bark is peeled off, the tree begins to grow another cork skin, and each new one is better than the last, so the older the better the cork.

The trees are stripped about every eight years, and so strong does it make them, that they often live to the age of two hundred year. Besides its chief use as stoppers for bottles, cork is made into buoys, in making life-preservers to save people from drowning, soles of boots and slippers, fancy rock work, largely for life-boats, and sometimes for artificial limbs. After the bark is stripped off, it is trimmed and dried, and flattened out. Then it is packed, and shipped to all parts of the world.

Victoria and the Sabbath.

Queen Victoria began her illustrious reign with a strict observance of the Sabbath, and has never failed to insist upon the nation has been marked. On one occasion one of her ministers of State arrived at Windsor Castle late on Saturday night.

'I have brought for your Majesty's inspection,' he said, 'some documents of great importance; but I shall be obliged to trouble you to examine them in detail. I will not encroach upon the time of your Majesty to-night, but will request your attendance to-morrow morning.'

'To-morrow is Sunday, my lord.'

'True, your Majesty, but the business of the State will not admit of delay.'

The next morning the Queen and the court went to church and listened to a sermon on 'The Christian Sabbath—Its Duties and Obligation,' the Queen having sent the clergyman the text from which he preached. Not a word was said about the State papers during the day, but in the evening Victoria said: 'To-morrow, my lord, at the hour you please—as early as seven, if you like—we will look into those papers.'

'I could not think of intruding upon your Majesty at so early an hour,' replied the minister; 'nine o'clock will be quite soon enough.'

Tired Birds.

Many of our birds fly several thousand miles every autumn, passing not only over Florida, where they might find perpetual summer, but over the Gulf and far beyond into the great summer land of the Amazon; after a short stay, returning again to the North, some penetrating to the extreme shores of the Arctic seas.

How the small birds fly so great distances is almost incomprehensible, but I have seen many of our small feathered friends on the little Key of Tortugas, two hundred miles or more from Cape Florida, the jumping off place of the United States. Great flocks of them would alight upon the walls of the fort, especially during storms, evidently thoroughly tired; but the next day they were up and away off over the great stretch of the Gulf and the Caribbean Sea.

Numbers of the English birds and many from Northern Europe make yearly voyages down into the African continent, and careful observers state that they have seen the great storks, so common in Germany, moving along high in the air, bearing on their broad backs numbers of small birds that had taken free passage, or were, perhaps, stealing a ride.

In these wonderful migrations many birds are blown out to sea and lost, while others become so fatigued and worn out that they will alight upon boats. A New England fisherman, who in the autumn follows his calling fourteen or fifteen miles out from shore, informed me that nearly every day he had four or five birds as companions. They had wandered off from shore, or were flying across the great bay on the lower coast of Maine, and had dropped down to rest. One day the same fisherman fell asleep while holding his line, and upon suddenly opening his eyes, there sat a little bird on his hand, demurely cocking its head this way and that, as if wondering whether he was an old wreck or piece of drift-wood.

'Ever since Jonah found a ship going to Tarshish, and paid the fare thereof, men have been turning aside from the work that God called them to do.'

Every duty we omit obscures some truth we should have known.—Ruskin.

Ministers and Churches.

Our Toronto Letter.

The ministers are back again, but the congregations are thin yet. Doubtless many of them remained home because of the excessive heat last Sabbath; but many of the homes have the blinds drawn yet. This week will see them back again. We do not wonder that many remain away till the crowd that the annual exhibition brings has come and gone. It is not pleasant to be jostled from side to side of the streets, as one is during the Fair crowd. At other times Toronto streets may be full, but if one drops into the stream there is little danger of being brought up against a parcel of animated bones or a mountain of flesh. During Fair time there is nothing but cross-currents; and the most careful pedestrian cannot help being run into at least a dozen times in the hour.

The Fair itself is now in full swing. There are the usual attractions in front of the grand stand, with some of which Fair-goers have an annual acquaintance. Indeed, many would be better pleased if the old friends were given a rest, and something new were introduced. We could do without some of it altogether. It is well to amuse, but even amusement may be such as to educate. And this annual Exposition is one of the great educators of the Province. In its other departments it stands first among educational agencies, and should not drop so low when it undertakes to amuse.

Knox College has looked forlornly down the Avenue this summer; and the visitor who was held enough to go up to the front entrance was met with the statement, written upon the card there, that the college was not open during the summer months. The grounds were well kept, however, and when one entered by the side door, the interior was invitingly cool and clean. In a week or two the halls will be filled once more, and the work of the Session will be in full swing. There should be a good class entering this year. It was hoped that another Professor would have been added to the staff, but that hope has been disappointed. However, Professor Ballantyne has made such arrangements that the work of the two departments will be carried on with efficiency. During the summer the college building has undergone considerable renovation, and the returning students will find their comfort has been considered by those in charge.

The Ministerial Bureau, instituted by the Clerk of Toronto Presbytery, Rev. R. C. Tibb, has proven a great convenience during the summer. Fifty-seven names were entered upon the Bureau, and almost all of them secured more or less work through its agency. Many of the ministers made use of it to supply their pulpits during their absence on vacation, and found it most valuable in this respect. The small fee, twenty-five cents for the entire quarter, was more than willingly paid and the entire charge of the matter of supply put into Mr. Tibb's hands. It is his intention to continue the Bureau through the entire year; and he will be able to send supply to any minister in charge who may wish it for a day on which he may be called away, or is ill, or for any other reason cannot fill his own pulpit.

Patriotic services are the order of the day in certain churches at present. The Presbyterian churches have kept clear of them for the most part, and when one decided to hold such services, an American was impressed into the service. And yet in every Presbyterian church devout thanksgiving has arisen for the return of the men who have been representing us so well in South Africa. We are loyal and patriotic as the best of them, but we don't care to parade it, especially in our Sabbath worship.

Dr. Campbell was present at the meeting of Toronto Presbytery on Tuesday last, and an hour was spent in presenting the work of and in discussing the best methods of prosecuting the canvass for the Century Fund. Dr. Campbell has arranged with the Presbyteries over the two provinces, so that he can meet them and arrange for the final canvass during the present year. The hardest part of the work in connection with the Century Fund is yet to be done, and the Agent should receive the very best support of every minister throughout Ontario and Quebec.

Eastern Ontario.

The exterior of St. Andrew's church, Williams-town, is being painted, but the interior is finished and services are being held as usual.

THE DOMINION PRESBYTERIAN

Rev. R. Young, Pakenham, has returned to his work after a pleasant vacation.

Rev. Mr. Priddy, of Vernon and Kenmore, is absent from his congregation at present. Dame Rumor has it that when he returns he will be accompanied by his bride.

Rev. Mr. Sadler, pastor of Russell and Metcalfe, has just returned from spending his holidays among his friends. From signs easy to read, it is evident he is much appreciated by his people. The deepening of spiritual life among them is the result of his two years' work in that field.

The children's service in connection with St. Andrew's church Sabbath school, Appleton, were held last Sunday morning and evening. Rev. G. T. Bayne occupied the pulpit, and preached appropriate sermons. The church was tastefully decorated with flowers and a goodly number attended.

Winnipeg and West.

Manitoba College has taken another step forward. A summer meeting has just been closed at which a number of valuable addresses were given, followed often by useful discussion. The attendance of citizens and others was large. Such subjects as the following were brought before the different seditants, viz.: The Apostolic Congress, by Principal Patrick, D.D.; The Title Son of Man, by Rev. Wm. Dewar, M.A.; Assyrian and Babylonian Archaeology, by Rev. R. G. Murison, M.A.; The Christology of the Nicæan Creed, by Rev. Prof. Kilpatrick, D.D.; St. Giffet's Apostolic Age, by Rev. J. S. Scott, B.D.; John Knox's Book of Common Prayer, by Rev. Prof. Baird, B.D.; Some Phases of Israel's Religious Development, by Rev. Prof. R. G. Murison; Our Religious Future, by Rev. Dr. Robertson; The Higher Criticism of the Old Testament, by Rev. Principal Patrick, D.D. There were over thirty ministers present from various points in the province; and the interest manifested not only by Presbyterians, but by the other denominations in Winnipeg was a marked feature of the meeting, which may be considered an undoubted success.

Maritime Provinces.

Rev. D. H. McPhee, of Lowell, Mass., is supplying for Rev. A. Rogers, New Glasgow. A 40 lb squash is one of the summer triumphs of Pictou. It was raised by Mr. Joseph Vaux. Rev. W. McC Thompson, of New St. Andrew's New Glasgow, has returned from his trip to the upper provinces.

A splendid meeting was held in the drill shed St. John last Thursday evening at which the medals were presented to the veterans of 66.

Rev. Geo. B. McLeod, of New Castle, Ont. has accepted the call to St. Philip's church, Westville, N.S., and will be inducted on Sept. 4. Miss Blackadar, from Trinidad, is spending the first two weeks of September in P.E.I., addressing meetings in regard to work among Hindu children.

At Upper Stewiack and South Branch, N.S. Miss Blackadar occupied the hour of usual service on Sept. 26th, much to the delight of minister and people.

One summer visitor has signalized her appreciation of St. Andrew's N.B. as a summer resort and the popular pastor of Greenock church as a preacher to the sojourners, by presenting him with \$2000 for the purpose of building a new manse. The devout lady who thus ministers with her substance, is Mrs. George R. Hooper, of Montreal.

Rev. J. G. Shearer has completed his tour of Nova Scotia, and has organized branches of the Lord's Day Alliance in Amherst, New Glasgow, Pictou, Sydney, Truro, Windsor and Yarmouth, also a provincial alliance. His campaign was opened in New Brunswick by a meeting in the Town Hall, St. John West (Carleton), on Friday evening, Aug. 31st. Mr. Shearer will spend a week in the province, closing with Sept. 6th and 10th, in St. John.

A lively discussion is going on in the papers of St. John, in reference to the enforcement of the Sunday law. By a curious turn of the political whirligig, the paid counsel of the Montreal tobaccoists, who contested the validity of the law, before the Supreme Court of N.B., and will probably play the same role at Ottawa next month, is now Attorney General of the province. I refer to Hon. Wm. Pugsley. To most of people the two positions seem inconsistent with each other.

Northern Ontario.

Rev. J. L. Millar, Finch, has been exchanging with Rev. Geo. Weir, Avonmore.

Rev. Mr. McPhail, preached in the Presbyterian church, Bradford, last Sabbath.

Rev. J. U. Tanner, M.A., occupied the pulpit of Knox Church, Lancaster, Sunday evening.

The Lord's Supper will be observed in the Parry Sound Church, a week from next Sabbath.

Rev. D. McRae, on a visit to relatives in the neighborhood, preached in St. Elmo Brick Church, a week ago last Sunday.

Rev. D. M. Ramsay, Ottawa, conducted anniversary services at North Gower last Sabbath, the Rev. Loughead preaching in Knox Church, for the absent pastor.

Alliston Presbyterian church was re-opened on Sunday last. It has been painted, varnished and papered throughout, besides other improvements, at a cost of about \$500.

Both Rev'ds. A. A. Scott and G. A. Woodside, pastors respectively of Zion and St. Andrew's Churches, Carleton Place, have returned to their work with renewed vigor, after a brief vacation.

The Sacrament of the Lord's Supper was observed at Vankleek Hill last Sabbath. There was a large attendance, and the service was orderly, impressive and solemn. The pastor was assisted by the Rev. J. R. McLeod, of Three Rivers.

The Ladies of Gravel Hill Church, gave a Harvest Home Social on Mrs. Munro's lawn last Monday. It was well attended, and all united in pronouncing it a very pleasant affair. The musical programme was of a high order, and the refreshments all that could be desired.

Rev. Solomon Mylne, a former pastor of St. Andrew's church, Smith's Falls, who with his family have for some years been residents of California, is shortly expected to revisit his old parishioners. On October 16th the Presbytery of Lanark and Renfrew will celebrate the jubilee of Mr. Mylne's ordination.

The Sundridge Echo says: The Presbyterian Sunday School picnicked at Clear Lake on Wednesday last week, under the careful management of Mr. D. Morrison, Supt. of Emsdale Presbyterian Sunday School. The children thoroughly enjoyed themselves. Mr. Morrison deserves great credit for the efficient way in which he has discharged the duties of his office.

One of our exchanges says: The pastor of St. Andrew's Church Renfrew, the Rev. John Hay, has been absent on his vacation since Aug. 1. The pulpit has been most acceptably filled for the last three Sabbaths by the Rev. Professor Jordon, D.D., of Queen's University. His sermons were marked by great clearness of thought and lucidity of expression, their tendency being to lift his hearers to a higher standard of Christian living.

The new Presbyterian Church, just completed at Madawaska, will be opened next Sabbath by Rev. John Hay, B.D., of Renfrew, who will conduct services at 11 a. m. Rev. Jame Rattray, B. A. at 2 p. m. (when sacrament of the Lord's supper will be observed) and Rev. S. Childerhose B. A. at half past seven in the evening. On the following evening a social will be held when addresses will be delivered by the above named ministers and others. The hospitable people of Madawaska announces that accommodations will be provided friends coming from a distance.

The congregation of Division Street church, Owen Sound one of the largest churches of the town, celebrated on Monday the 25th anniversary of the induction of its honored pastor, Rev. Dr. John Somerville, into the pastorate of the church. In the afternoon a reception was held, and in the evening a large meeting, attended not only by the members and adherents of the church, but by many of the members of other denominations, took place in the church. Judge Creaser presided, and with him were Rev. Mr. Black of Sydenham, moderator of Owen Sound Presbytery; Ven. Archdeacon Mulholland, Revs. Dr. Waits, Rogers, and Horton of Owen Sound; Rev. Dr. Fraser of Amman; Rev. Principal Caven of Knox College, and Mr. David Christie, the last surviving member of the congregation which founded the church in 1850. Several other local clergymen were among the audience. Judge Creaser read a very interesting address, reviewing the history of the congregation, and followed it with an address eulogistic of the labors of Rev. Dr. Somerville and his estimable wife during the last quarter of a century. Ald. Anderson, on behalf of the congregation, then present-

ed the pastor with a handsome cabinet of silver cutlery as a token of their esteem. Dr. Somerville made a very feeling acknowledgment of the beautiful gift, and the kindly feelings evidenced. Rev. Mr. Black, on behalf of the presbytery, tendered the congregation and pastor, congratulatory resolutions on their silver wedding. All the speakers referred in eulogistic terms to Dr. Somerville's high character and the earnest work done by him, which has been rewarded in such a marked degree by the prosperity of his church. east ont.

Western Ontario.

Rev. J. Currie, Belmont, has resumed work after his vacation.

The resignation of Rev. Walter Reed, B. D., of Weston and Woodbridge, has been accepted.

In the absence of Rev. R. Fowle, Rev. Geo. Milne, Ballinacra, occupied the pulpit at Ospringe.

Mr. Ketchum, a student at Knox College, preached very acceptably at the Presbyterian church, Exeter, on Sabbath.

Rev. M. L. Leitch, Stratford, has been preaching in St. Andrew's church, Strathroy, to the great delight of many old friends.

Mrs. Watt, sister of the late Dr. King of Manitoba College, is at present the guest of the Rev. Dr. Hamilton, Motherwell.

Rev. R. J. M. Glassford and Mrs. Glassford, Guelph, are home again after a four weeks' holiday spent mostly in the neighborhood of Caledon East.

This is an unusual announcement: The Presbyterian church is closed for a couple of Sundays on account of the pastor, Rev. Mr. Cunningham, taking his holidays.

Ottawa.

Rev. D. M. Ramsay will occupy his own pulpit next Sabbath.

Rev. Dr. Armstrong, of St. Paul's church, and Mrs. Armstrong have returned from a brief visit to Cacouana.

Rev. Dr. Herridge, pastor of St. Andrew's church, returned on Saturday from a trip to England.

Mr. J. McMillan, B. A., principal of the Ottawa Collegiate Institute, returned from Temiscamie where he had spent the summer months.

The Sunday School of Stewart church, which held their sessions in the morning during the months of July and August, will hereafter meet at three o'clock in the afternoon.

Rev. Norman MacLeod, B.D., of the New Edinburgh church, preached anniversary services at Vars last Sabbath. On Monday evening a Harvest Home entertainment was held, when addresses were given by Rev. Mr. MacLeod and J. R. Reid; and Miss Reid and Miss Asquith rendered solos, which were very favourably received. Altogether the entertainment was a great success.

We note that the Paris correspondent of the "Montreal Gazette," in its issue of the 22nd ult., eulogizes the work done by Lt.-Col. F. Gourdeau, deputy minister of marine and fisheries, and Professor Andrew Halkett, who is under him, at the Paris Exhibition. He speaks in the highest terms of Professor Halkett as being a very gifted naturalist and a quiet unassuming gentleman. Prof. Halkett is a son of the late Rev. Andrew Halkett, of Brechin, Scotland, and a brother of Mr. J. B. Halkett, a valued elder of Stewart church, in this city.

The Rev. W. M. Mackracher, M. A., Maisonsieuve, has returned from his holidays at Lac L'Abigan.

Rev. John Hogg, Winnipeg, is holidaying on the Pacific Coast. The Vancouver World says of him: The rev. gentleman is a widely travelled man and expressed astonishment at the beauty of Vancouver, its excellent streets and buildings.

From Kimberly comes the story of a conflict between Britons and a Boer, who happened to find themselves the occupants of a cell at the police station. The Dutchman had been arrested on a charge of high treason. The soldiers say that he boasted he had killed five "roineeks" at Spion Kop. This so incensed the military that one of them half throttled the enemy, while another proceeded to give him a sound "basting." The Dutchman's cries for help brought the police upon the scene, and the Boer, who protested that he had not provoked the assault, was put in another apartment.

British and Foreign.

On the 10th inst. Dumbarton Burgh bought the old Parish Manse for £1550.

The new Caledonian bridge over Glasgow harbour is to be highly ornamental.

Broomielaw Church, Glasgow, was re-opened after renovation by Rev. John McNeill.

Aberchirder Burying Ground is overcrowded and application is to be made for additional space.

Every year since she first visited it in 1848 the Queen has grown to love Balmoral more and more.

The cost of living in Pretoria is pretty high. A restaurant advertises breakfast, 3s.; lunch 5s.; dinner 5s.

The Boers all praise the Highlanders, and they say they are always sorry to have to fire on Highland soldiers.

There is wrath among the pedestrians because an attempt is now being made to close the Torphill Hill to promenaders.

The Presbyterian Board of Foreign Missions has in contemplation the foundation of an industrial school in the Philippines.

Lord Roberts is not a Baptist, "Strict" or otherwise. It is announced by his secretary that he belongs to the Church of England.

The death is announced at the age of sixty-six, of Dr. John Anderson, M. D., LL.D., F. R. S., F. R. S. E., at Buxton, after a few hours' illness.

The Queen has sent a letter containing a gratuity of £400 Mrs. Metherell, of Kingston, who has three sons and four stepsons fighting at the front.

Dr. Henderson, Crieff, has taken up his duties as convener of the Foreign Missions Committee of the Free Church in succession to Professor Lindsay.

Rev. Dr. Anderson has been re-elected a governor on the Trust for Education in the Highlands and Islands by the University Court of St. Andrew's.

The Prince and Princess of Wales and Princess Victoria of Wales left London last week for Germany amidst a most hearty demonstration of popular feeling.

The Canadian French are said to comprise over 23 per cent. of the population of Rhode Island, and from 10 to 12 per cent. of the other New England States.

A Glasgow child, two and a half years of age, while his parents were asleep, climbed on a table and drank some whisky. He was found unconscious, and died in half an hour.

Corporal MacKay, of the Gordon Highlanders who has been awarded the Victoria Cross, is understood to be a native of Dublin, and is familiarly known as "the doctor."

It has been decided in England that if a person keeps bees he does it at his own risk, and that he is liable in damages if the insects revolt and invade the premises of other people.

Mr. Duncan Hamilton, an old and respected resident of Loches, died on the 7th inst., aged 81 years. For a number of years he officiated as precursor in the Loches Free Church.

An interesting meeting took place in the East End Church, Inverness, last week, when the Presbytery set apart Dr. and Mrs. Chisholm for medical mission work in Livingstonia, Africa.

Aberdeen Presbytery, in connection with the U. P. Church, has agreed to support the action of the National Sabbath-school Union in seeking to promote legislation against Sunday trading.

Open air preaching has been resumed from the stone pulpit of Bridgegate church, Glasgow. Services of the kind were formerly interdicted by police on account of the disturbance they occasioned.

The reports which have been circulated concerning the Empress Fredrick's health are stated, in a telegram from Cronberg, to be unfounded, as her Majesty's health is perfectly satisfactory and she goes out daily.

Queen Victoria has travelled very little abroad in the course of her long life. She has never been in Russia, Denmark, Austria, Norway, Sweden, Greece or Spain. Nor has she ever visited any of her colonies, or any part of America, Asia or Africa.

The Duke of Argyll has been appointed Honorary Colonel of the London Scottish Volunteers in place of Lord Wemyss. He served in the regiment for some years as captain, and is a brother-in-law of Lieut. Colonel Eustace Balfour, the commanding officer.

The Rev. Wm. Kirk Guthrie has been made associate pastor of the First Presbyterian Church of San Francisco. He has been a protegee of the Rev. Dr. Mackenzie, pastor of the church. The young preacher is a grandson of the famous Dr. Thomas Guthrie, of Edinburgh.

The Viceroy of India reports that the rainfall has been heavy and general in most of the affected tracts during the past week. The general situation has improved considerably, and the crops promise well. Prices are still, however, very high. The total number on relief has fallen to 5,668,000.

A "Christian Statesman" Honored.

The Western Presbyterian reports an interesting episode at the Summer Meeting of Manitoba College, as follows:

The event of the evening was the presentation to the college of a portrait of the Rev. Dr. Robertson. The portrait had been secured by a number of Dr. Robertson's friends throughout the West, and the presentation was made by Rev. C. W. Gordon.

Mr. Gordon said he was glad personally, because he knew the regard, esteem and admiration entertained for the man who had been before him as a kind of ideal. He was glad because the portrait represented the affection, admiration and confidence of the finest body of men he knew anything of—their own western missionaries. It represented the special triumphs of Dr. Robertson, in laying the foundation of the church in this western country. It was appropriate that the portrait should hang upon the walls of this institution, because Dr. Robertson had had a great deal to do with it in its earlier days; the college had no more loyal, indefatigable, faithful and efficient supporter in every way. The portrait also stood for that spirit which makes a man count it joy to forget himself in devotion to a noble cause. It was fitting that the portrait should hang on this wall, because it was this spirit of self-forgetting devotion that lay at the foundation of this institution.

Rev. Dr. Robertson was called upon at this stage to give his permission to make the presentation. He said he did not know that any permission was needed for a body of men to honor any one; but whatever permission was required was heartily granted. He felt very much honored. He remembered Manitoba College when it was in Kildonan, afterwards when it was in a hired house belonging to Mr. Munroe, and again when it was in Fonseca's old hotel. He remembered that two acres were purchased on Point Douglas, and that he had opposed that site and favored the present one. He was very proud of the great progress the college had made. The arts department had never given greater promise than at the present time, but the college ought to be still more thoroughly equipped. He prayed that it might prosper more and more and be more a power in the moral, intellectual and spiritual life of the country.

Principal Patrick said it was with no ordinary gratification that he rose to accept the gift made on behalf of the subscribers by Mr. Gordon. He was not surprised that they should wish the portrait to hang on the wall of the college, because Winnipeg is the capital of the west, and this college is the heart of Presbyterianism in Winnipeg and the west. He recalled the reminder by President Grant on Friday evening that there was a time when Dr. Robertson had difficulties to confront and opponents to convince and persuade. He spoke of Dr. Robertson as a Protestant archbishop, and of the church's 25 years' experience of him; of the purity of his aims; of the breadth, solidity, and penetration of his judgment; of Dr. Robertson was emphatically a great christian statesman. He had recognized the possibilities of this country; he had foreseen its future, and asked what the church was called upon to do. But Dr. Robertson was more than a leader and a statesman. His moral and spiritual qualities were of the noblest type; his moral passion and enthusiasm were unbounded and his will was indomitable. Dr. King and Dr. Robertson were one in spirit and one in life, together they had done much to lay the foundation, not only of the college, but of Presbyterian christianity in the west. He presented the portrait on behalf of the college with pride and gratification.

It has been decided to issue "The Twentieth Century New Testament" in three parts instead of two. The second volume, containing St. Paul's larger letters, will be ready in December.

World of Missions.

Escape of Our Missionaries.

A TERRIBLE JOURNEY.

Vancouver, Aug. 29.—Seventy missionaries from China returned to-day by the 'Empress of China.' Many had almost miraculous escapes. Fortuitous circumstances saved the lives of many. After the trouble had come to a head, the Rev. J. M. Menzies, with his wife and family, were on their way to the coast for a brief rest. They started from their station in Honan, and were not aware of any trouble when they left. In company with them were Dr. McClure and Dr. (Mrs.) Wallis, also going to the coast. These members of the party attribute their escape entirely to the efforts of Mr. John Fowler, the American consul at Chifu.

'We were four days late in starting,' Dr. Menzies said, 'and those four days' delay was, I believe, the saving of our lives. Had we started at the time we originally intended we would have been in the heart of the Boxer infested district, from which there would have been no escape. As it was we had reached Pauangchung, and at that place was a message from Mr. Fowler, warning that all traffic on the river was extremely dangerous, and that any missionaries in the interior should hurry at once to places of safety. Had we gone on, and the doctor shuddered at the, 'a few miles further, we would have been shot by the Boxers, who were watching on both sides of the river, and let no boat pass.'

'With an escort of soldiers we were enabled to safely reach a small port on the coast, Yanghiakon. And there it was that the services of Mr. Fowler proved so helpful to our party. It was not a safe place to remain in, and I have no hesitancy in stating that the story would not have been as it now is had it not been for the aid rendered us by the American consul.'

'Was there no Imperial Government representative? Where was he?'

'If there were any,' answered Dr. Menzies, warmly, 'we did not hear either the first word from him or about him. Mr. Fowler at his own personal expense, chartered two Japanese steamers, which made six trips, and besides sent a warship, which made one trip; you must remember that Christian workers from the interior had been gathering at this out-of-the-way port until there were seventy-three all told of missionaries alone.'

'John Fowler deserves every praise for the efforts he took to apprise those in the interior of threatened danger, and for the way in which he brought them to a port from which passages could be had out of the country.'

The Rev. Mr. McKenzie, of all the ministers on board, had the most exciting trip. He was with the party composed of the Rev. Messrs. Goforth, Leslie and Griffith, all of whom were wounded. Mr. Goforth somewhat seriously. They were in a station not far distant from that of Dr. Menzies, and to whom the doctor sent Consul Fowler's message from Pauangchung.

'When we received the despatch,' said Mr. McKenzie, 'we instantly made all haste to depart. The letter warned us not to go north by the route followed by Dr. Menzies, so we formed a party and started southward. We had ten carts in all, with Chinese escort, and a twenty-four days' trip ahead of us, ere we could reach Hankow.'

'All went well until the twelfth day out; not that everything was rosy,' Mr. McKenzie added for correction, 'all along crowds joined us and called us names, but

did not attempt personal violence. On the twelfth day we met an organized body of Boxers who made a deliberate attack.

'Mr. Goforth received a severe sword cut across the back of the neck, besides being wounded in several other places. An infuriated fanatic made a lunge at Mrs. Goforth with a sword, but she shielded herself with a pillow.'

The Work of The Missionaries.

The heroism of the early martyrs, says the Saturday Evening Post, was not greater than the courage of the modern workers. Once before in China, missionary work converted nearly 300,000 people to Christianity and persecution almost extinguished them, but through it all the spirit of the work remained. In other countries people were massacred for their faith, but other men took up the cause and carried it on. The consequences of these labors in foreign lands are over two millions of converts, exclusive of children; over 20,000 of organized congregations, 55,000 native preachers and teachers, 20,000 secular schools, with nearly a million scholars, 25,000 Sabbath schools, with two million scholars. Wherever these missionaries go they carry civilization, progress, education and cleanliness. They distribute in a year, three million volumes of the Scriptures. They attend not only to the spirit but to the body, for many of them are graduates in medicine. The material results are indeed magnificent, and if Christianity were not to seek to convert the whole world it would simply admit its own defeat and deny the teaching of its Master. Undoubtedly the finest development in the Chinese troubles is the splendid courage of the missionaries and the fidelity of the converts. When men and women not only give up their own lives but those of their children and their households for their faith, criticism upon their work reacts upon itself.

Emerson's dictum that times of heroism are generally times of terror was never more forcibly illustrated than in China, and the impersonal words which he wrote in that same essay on Heroism peculiarly fit the missionaries in China and the criticisms that have been made upon them. "There is somewhat in great actions which does not allow us to go behind them," he wrote. "Heroism feels and never reasons, and therefore is always right; and although a different breeding, different religion, and greater intellectual activity would have modified or even reversed the particular action, yet for the hero that thing he does is the highest deed, and is not open to the censure of philosophers or divines. It is the avowal of the unschooled man that he finds a quality in him that is negligent of expense, of health, of life, of danger, of hatred, of reproach, and knows that his will is higher and more excellent than all actual and all possible antagonists."

Missions Among Lepers.

It is one of the evidences how little the great world knows of Christian missions that a few years since the press went wild with accounts of Father Damien, who left Belgium to labor among the lepers of Hawaii. To most of those who read his story, including the Prince of Wales, his act was one of unexampled self-sacrifice; while in fact both Protestants and Catholics had had missions among the lepers of many countries for upwards of one hundred years. The Moravians organized a mission in Palestine itself years ago, and their home for lepers near

Jerusalem has been open to this afflicted class, under the care of competent nurses, for a generation. Their mission to lepers in South Africa has a history of over eighty years. This distinctive work had already become so large in 1874 that a general society was then organized, which now has fifty-six centers in India, Burmah, Ceylon, China and Japan. It is about to extend its operations to Korea and Sumatra. It not only cares for the victims of leprosy, but watches over their children, and seeks to ensure to them sanitary methods of living, which may prevent the outbreak of the disease. It carries on its work in connection with twenty-two different denominational societies, some of which are American. Last year this charity had 1,320 lepers in its various homes, and 18 untainted children of lepers under its care. It is estimated that there are in India alone half a million lepers, and as many more in China. Christianity is the only religion that has ever sought out these sufferers, and brought near to them sympathetic help and the comforts of nursing care. Naturally most of these afflicted people find Christ a Saviour of the soul in these retreats provided by those who for the love of Christ have given themselves to such self-denying ministries.

Native Churches in Heathen Lands.

The Presbyterian Church of Ireland has taken a happy step in advance. In northern India, there was the Presbytery of Gujerat and Kataiwar. The missionaries were the members; the native pastors were "little more than corresponding members." Recognizing the fact that as soon as possible each country shall have its own Church organization, the Irish General Assembly has set off this presbytery; to be the nucleus of an Indian Presbyterianism. The native pastors and elders are now to be the constituent elements of the new Presbytery and the missionaries will be their counsellors. This is a good step as leading to an independent native church.

The Dutch Reformed Church of the Transvaal (says the Rochester Post-Express, is divided into three denominations—The Doppe Kerke, the Erfomde Kerke, and the Gereformeerde Kerke. The government of all three churches closely resembles the Presbyterian in form. President Kruger belongs to the Doppe Kerke, the adherents of which include many of the oldest and most influential families of the Republic. The characteristic of this sect is its excessive conservatism. The Erfomde Kerke is a direct contrast to the Doppe Kerke, and holds by far the most latitudinarian doctrine to be met with in the Transvaal. General Joubert belongs to the Gereformeerde Kerke, which has the largest roll of membership. A minister who lived for ten years among the Boers, states that 98 per cent. of the nation belongs to one of these three sections. No Boer can be married unless already enrolled in the Church.

"Abbotsford!" said a who was an ardent lover of Scott's novels, to another who questioned her about her travels. "Don't ask me about Abbotsford! I suppose I saw all there was to see, but there was just one thing for me in the whole world that day, and that was an aching wisdom-tooth!"

Duty walks with bowed head, as if it were always tired; faith has a way of looking up, and it sees things duty never sees.—Anon.

Home and Health Hints.

Many people spend double as much as is necessary from lack of care in domestic matters.

A few drops of vinegar added to the water for poaching eggs makes them set properly, and keeps the white from spreading.

In selecting flour look to the colour. If it is white with a pale straw tint, buy it. If it is white with a pale blue tint, have nothing to do with it.

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

Four oranges eaten every day are effective in removing the desire for intoxicants. One should be eaten before breakfast, one each at 11 a. m., 3 p. m., and 6 p. m.

Potatoe Salad.—Two teaspoonfuls of sugar, a half teaspoonful of salt, a half cupful of sweet cream. Stir in two or three tablespoonfuls of vinegar. Pour over cold boiled sliced potatoes.

Neapolitans.—Make enough puff-paste for two pies, roll out half an inch thick and cut into strips three by one and one-half inches. Bake in hot oven. When cold, spread half of the strips with jam or jelly; lay the others over with the jelly between. Cover the tops with frosting.

Chicken Fricassee.—Cook a young chicken until very tender, with only sufficient water to keep from browning. Season plentifully with butter, salt and pepper. For gravy, take a pint of milk, thicken with two tablespoonfuls of flour, and stir into the chicken and boil.

The New York Press sounds a note of warning against much drinking of strong tea. "The highly astringent quality of strong tea," it says, "produces an unhealthy constriction of the alimentary canal, obstructs digestion and leads to more than half the diseases of the human race. Necessity is the mother of invention, experience is the mother of learning, constipation is the mother of maladies."

If you have an accident with a piece of china, you can mend it so that it will not show, and cannot be broken again in the same place. Make a solution of gum arabic into which stir plaster of Paris until it becomes a thick cream. Apply to the broken edges with a brush, hold together for a few minutes, set it away for three or four days, when the mended place will hardly be seen, and will be perfectly firm. The mixture must be made and used at once, as plaster of Paris becomes hard very quickly.—Table Talk.

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