

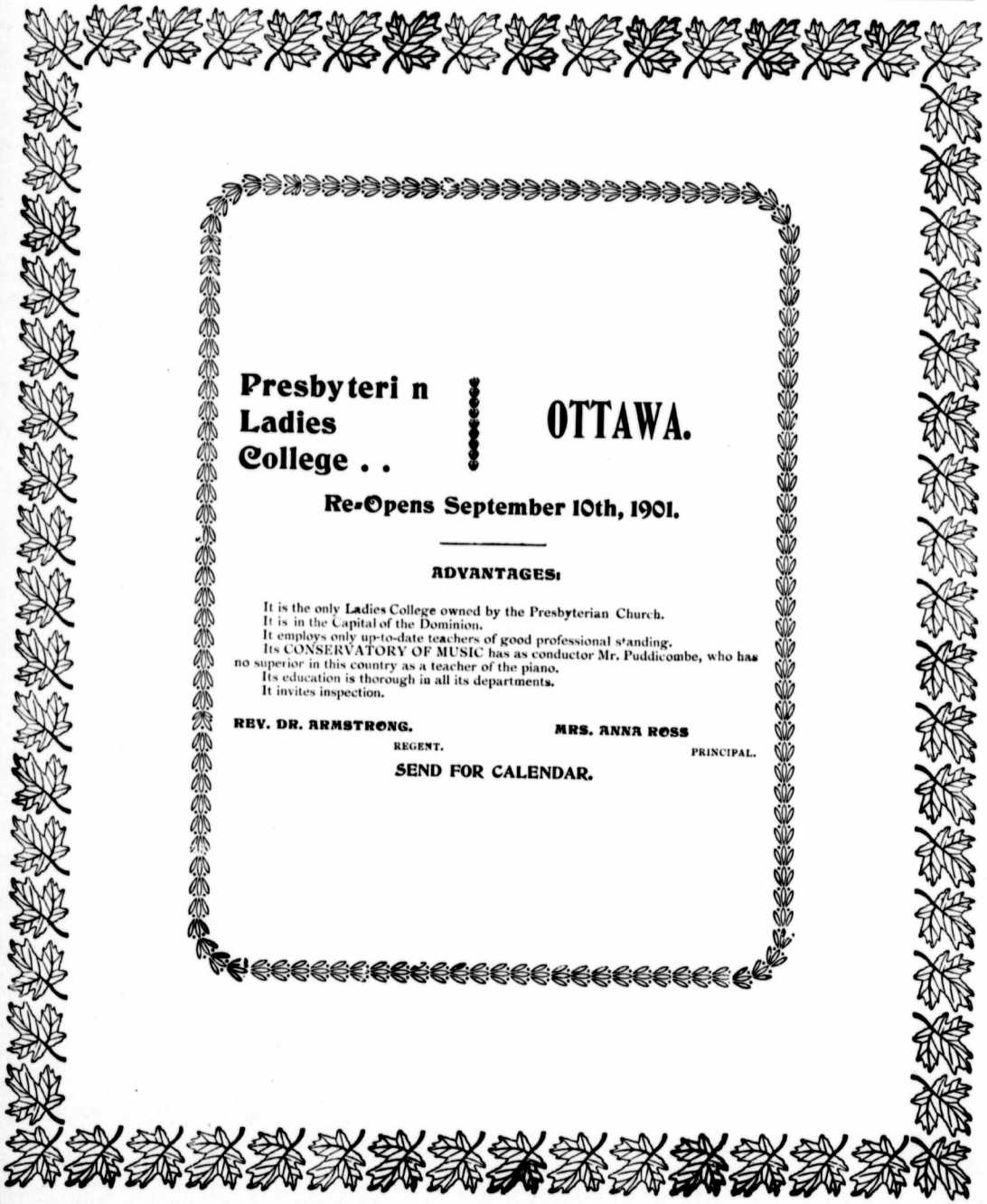
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DEATHS

At Ottawa, on Sept. 26th, to Mr. and Mrs. John A. Hyson, a son.

At Rainville, on Sept. 29, 1901, of the wife J. A. Sangster, of a son.

At 33 Range-road, Shanghai, China, on Aug. 19, 1901, the wife of the Rev. D. MacGillivray, B.D., Canadian Presbyterian Missionary, of a daughter.

At Coldwater, on Sept. 19th, 1901, the wife of George McFarlane, of a daughter.

At Elm Bank Farm, Huntington, Que. on Sept. 22, 1901, a son to Mr. and Mrs. M. T. Toth.

MARRIAGES.

In Scaforth, on Sept. 18th, by Rev. Mr. Larkin, Miss Ella M., daughter of Mr. and Mrs. Isaac McKay of Scaforth, to Mr. Wesley W. Hill, of Mitchell.

At the Loop, R.C., Georgina, eldest daughter of Mr. E. C. MacLach, of Ottawa, to Lestock E. Forbes.

At the home of the bride's parents, "The Lilacs," Harrison, on Sept. 3, 1901, by the Rev. T. D. McQuinn, B.A., Edna Lorena MacKillop, only daughter of Archibald and Annie MacKillop, of Inglis MacKenzie Ferguson, of Cleveland, Ohio.

At the manse, Egmondville, by Rev. N. Sha, on Sept. 21th, Mr. George Paterson Cardno, of Scaforth, to Miss Jen. Murray, of Egmondville.

On September 18th, at Woodlands, the residence of Mr. F. McCulla, by Rev. P. Musgrave, Mr. George R. Wilson, of Minnesota, to Miss Annie P. McCulla, second daughter of Mr. Francis McCulla of Leadbury.

On Sept. 22, 1901, at Westminster Church, Toronto, by the Rev. John Neil, B.A., assisted by the Rev. John Stronach, R.L.L., M.D., and the Rev. John McNair, B.D., Ruth Amelia Graham, youngest daughter of Henry Graham, Toronto, to the Rev. W. J. Booth of Cobles.

At the house of the bride's mother, Mrs. Robert McLennan, 113 Mansfield St., Montreal, on Sept. 18, 1901, by Rev. J. Edgar Hill, D.D., Wm. Sanderson Keith, to Miss Christina McLennan.

At Moose Creek on Sept. 25, 1901, by Rev. L. Beaton of Moose Creek, Peter McNeil of the South Branch, Williams-town, to Miss Jessie Ann McLean, daughter of Mr. McLean of Moose Creek.

At the Church of Redeemer, Deseronto, on Sept. 25, 1901, F. G. B. Allan, son of the late Hon. G. W. Allan, Moss Park Toronto, to Miss Jessie S. Rathburn, the eldest daughter of the late F. S. Rathburn, Rev. W. S. MacTavish, Ph. D., pastor of the Church of Redeemer, officiating, assisted by Rev. D. G. McPhail, B.A., of Picton.

At Taylor Presbyterian Church, Montreal, Sept. 25, 1901, Miss Katie Macdonald, Inverness, Scotland, to Thos. F. Macdonald.

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Note and Comment.

Since the Czar's return to St. Petersburg the Nihilists there have become unusually active. Numerous arrests and domiciliary visitations have been made by the police.

The late Lord Morris in defining to a jury the meaning of "prima facie evidence," said:—"If you saw a man coming out of a public-house wiping his mouth, that would be prima facie evidence that he had been having a drink."

A speaker at the recent Methodist Conference in London, suggested that Christian Churches should do away with raffling at bazaars, and that where such a thing took place the policeman should be called in to do his duty.

Tourists in Egypt can now take a trolley car in the main street of Cairo direct to the Pyramids. In a short time a line will be built equipped with American cars to run from the ocean front at Tiraus to the Parthenon at Athens.

General Booth, of the Salvation Army, has purchased a large mansion at Thundersley, Essex, for the reception and treatment of inebriate patients under duly qualified medical superintendence, and this will be opened during the latter part of next month.

A mission to China, on the lines of the China Inland Mission, has been formed in the United States under the leadership of Mr. Houlding, a Chinese missionary, and has been joined by the Rev. Walter S. Elliott, of the Second Presbyterian Church, New Albany.

It is announced that the attempt to reach the North Pole by means of a Russian ice-breaker has been abandoned. Though the expedition was planned with a notable admixture of foresight and liberality, it was found that the frozen sea could not be forced in such a manner.

Dawson has now direct telegraphic communication with the outside world. A line 2,200 miles long connects it with Ashcroft, and is laid over the line projected for the Collins overland route in 1865 to connect America with Europe. The first messages came through on Tuesday.

The University of Toronto has received a substantial addition to its endowment through the generosity of Professor Goldwin Smith and Mrs. Smith. The donation consists of \$10,000 to the library of the university, and is to be applied for the purposes of such of the departments as the trustees may from time to time determine.

Although the firm of Imrie, Graham & Co. is a Toronto house the name is known throughout the length and breadth, not of the Dominion only, but of the United States also. The genial John Iarrie, the head of the firm, is a poet whose verses are known far and wide, and it has been his endeavour to produce and provide the public with that which was wholesome and true.

Mr. T. V. Powderly, United States Commissioner-General of Immigration, says:—"The danger of making the United States an asylum for vagabonds is increasing every year. The right of free speech is one thing, but the licence that aliens take here to advocate murder, the destruction of property, riot, and arson, is not liberty. Such fiends should be deported."

There are thirty-three churches in the Northern Presbyterian Church which have more than 1,000 members, and of these five have over 2,000. These five are Bethany, Philadelphia, Mr. Patterson, 2,831; Fifth Avenue, New York, Dr. Purves, 2,682; Lafayette Avenue, Brooklyn, Dr. Gregg, 2,311; Central, Rochester, Dr. Stebbins, 2,204; and Brick, Rochester, Dr. Taylor, 2,165.

The union of the six different Presbyterian Churches of Australia, which has been so long in the air, has now become an accomplished fact. The event was heralded in with the greatest enthusiasm, and consummated with the acclamations and praises of some five thousand worshippers. Delegates from the home Churches got a most cordial reception, and spoke with much wisdom, force, and eloquence.

Ontario won all the medals at the Pan-American Exhibition, offered by the American Pomological Society for the best exhibit of fruits, open to all America. Forty entries were made, and the display was considered first-class. Ontario also took sixty per cent. of the prizes for cattle. Many visitors expressed their astonishment at the exhibit of their northern neighbors, whose principal products they had estimated as saw logs, ice and snow.

A St. Petersburg telegram states that just before Count Tolstoy left his residence at Yasnai, Poliana, for the Crimea, where he will spend the autumn, the pupils of a young ladies' school came, headed by their mistress, to bid farewell to the illustrious writer, and offer him some flowers. Some young people of the district also took part in this demonstration of sympathy. They were subsequently arrested by the police, and the schoolmistress was dismissed from her post.

"Nearer, my God, to Thee," murmured by the dying lips of President McKinley, recalls the fact, says a correspondent, that this well known and beautiful religious lyric is also the favorite hymn of King Edward. Five or six years ago his Majesty—then Prince of Wales—wrote, through his private secretary, to the compiler of a collection of sacred verses—"Among serious hymns there is none more touching, nor one that goes more truly to the heart than 'Nearer, my God, to Thee.'"

It is well known that wasps do much injury to fruit, and complaints have been numerous this season from many quarters in this country; but it appears that the possible injury to fruit by bees has been the subject of an exhaustive investigation by the California experiment stations. The conclusions arrived at are that although the mouth parts of bees are so constructed that

they might be used for both eating and injuring fruit, all the evidence obtainable points to the fact that it is very seldom that any injury is done. In this country the bee has rarely been accused of doing any injury to fruit, but in the fruit-growing districts premiums are offered for the destruction of wasps' nests.

The Eiffel Tower of Paris has proved of immense value as a meteorological station. The extreme height of its topmost platform above the surrounding country has enabled some valuable data to be obtained regarding the wind velocity and atmospheric temperature at that altitude. A complete record of observations ever since the opening of the tower, in 1889, has been made. The meteorological instruments are situated on the uppermost platform, and are connected electrically with a station below. Hourly records are by this means obtained.

How erratic and how destructive lightning may often be was brought home to the cottagers who live in the vicinity of Saratoga, says the Scientific American, in a way they will not readily forget. During a recent storm a dwelling was struck with effects that are vividly told by the photographs herewith reproduced. The lightning first struck the chimney, passed down into a bed chamber, wrecked the bed and turned it over, twisted a picture completely around so that it faced the wall, and finally broke through the side of the house, leaving a large gap. Fortunately the bed was unoccupied during the night of the storm.

According to Lloyds' Register for 1900 Great Britain still maintains the lead by a considerable majority in the world's mercantile marine. There are 7,930 ships carrying the British flag, while the nearest competitor is Germany, with 1,209 ships. In sailing vessels that country has the lead, with 2,130, as compared with 1,894 of Great Britain, though the aggregate tonnage of the latter exceeds that of that country, neither does the total for Britain include 1,014 vessels belonging to her colonies. During the year the number of vessels owned in the United Kingdom increased by 3,250,000 tons.

The following information relative to the discovery of petroleum in New Brunswick was transmitted by Commercial Agent Beutelspacher, of Moncton, under date of August 15, 1901:—"For some years past different parties have been prospecting for petroleum in this province. Very little success attended their efforts, however, until the present year, when a company operating at Memramcook, about 14 miles distant from Moncton, struck a well which it is thought will yield in paying quantities. It is producing from eight to ten barrels of oil per day. There is also a good flow of gas. The 0.860 specific gravity oil has been subjected to fractional distillation, according to the Engler method, and was found to yield a very high percentage of good burning oil. The company has placed three more boring rigs in the field, and is extending its operations rapidly."

The Quiet Hour.

Joseph in Prison.

Genesis 39 : 2-10. S. S. Lesson 13th Oct.

GOLDEN TEXT :—Gen. 39 : 21. But the Lord was with Joseph, and shewed him mercy.

BY REV. J. M. DUNCAN, B. D.

And Joseph's master took him, and put him in prison, v. 20. It reads well this story of Joseph, but we forget the bitterness of it all—the envy and hatred of his brothers whom he evidently loved dearly, their selling of him as a slave, his banishment from home and father, the rank injustice of his committal to prison, the fetters, the tedium of prison service—even after his lot there became easier. Bitter and hard beyond expression ! But it was the price he paid for the magnificent manhood into which he grew. He is a grander ruler because he has been a slave. He is gentler to his sinning brethren because the iron of suffering had entered so deep into his own soul. With a great price such high attainments are to be purchased.

And he was there in, v. 20. Joseph's faith in God must have been sorely tried by the treatment which he was receiving. He had received the theory from Jacob, which is prominent in the discussion between Job and his friends, that God smiles on the good and frowns on the bad. He had been taught that prosperity is a sign of the divine favor and adversity a sign of the divine displeasure. And he had tried to be good. In his Syrian home he had kept his father's commands and lived righteously among his wicked brethren. And the reward of his integrity had been their murderous jealousy and hate. In Potiphar's house he had spurned the temptation that appealed to his passion. And his purity had gained him no hing but the stigma he had striven to avoid and the punishment he did not deserve. His kindness to his fellow prisoners availed nothing to improve his position. Does any one read these lines who is suffering for doing right ? Let the end of this story teach you that although God may seem to have forsaken you, all will be well when God's plan for you is completed.

But the Lord was with Joseph, and showed him mercy, v. 21. "When children gather to see the magic lantern, the figures may be flung upon the sheet, and yet be invisible, because the room is full of light. Darken the room, and instantly the round circle of light is filled with brilliant color. God our Father has often to turn down the lights of our life because He wants to show us mercy. Whenever you get into a prison of circumstances, be on the watch. Prisons are rare places for seeing things. It was in prison Bunyan saw his wonderful allegory, and Paul met the Lord, and John looked through heaven's open door, and Joseph saw God's mercy. God has no chance to show His mercy to some of us except when we are in sore sorrow. The night is the time to see the stars."

Whatever they did there, he was the doer of it, v. 22. Trustworthiness will win trust. So it ever came about in the case of Joseph. His father trusted him on a perilous journey when but a mere lad. Potiphar "made him overseer of his house, and all that he had he put into his hand." The jailer made him governor of the prisoners. By and by Pharaoh made him governor of

all Egypt. In each instance it was his evident capacity and character that led to the confidence imposed. It was not by "bluff" that Joseph got on. The old Persian proverb is true always and everywhere : "The stone that is fit for the wall will not be left in the highway." And it is worth notice, further, that Joseph was what he was, in character and trustworthiness, because God "was with him." He who companies with God will be pure. He who walks after God will be in the way of righteousness. He who takes hold of God will be strong. He in whom God dwells will be good.

And he asked . . . saying, Wherefore look ye so sadly to-day ? ch. 40 : 7. We should never be so absorbed in our own griefs as to lose a sympathetic interest in the troubles of others. A word of kindness may brighten a whole day for one who would otherwise walk in darkness ; and our own day will become the brighter, too, for the word spoken.

And Joseph said . . . tell me, v. 8. Joseph's willingness to hear the dreams of others proves that he had not lost faith in his own. He still "reverenced as a man the dreams of his youth." He had not lost his confidence that God would yet fulfil those dreams. If he had come to disbelieve his own dreams, he would have warned these men to have nothing to do with dreams, for they would only get them into trouble. If we lose faith in our religion, we shall be slow to commend that religion to others. When we say, "Religion has done nothing for me, it has kept me poor, it has lost me a good situation, it has robbed me of enjoyment, it has made me despised," we shall not take the responsibility of advising another man to be religious. Let us learn from Joseph to hold fast the religion of our youth in our sorely tempted manhood.

But think on me when it shall be well with thee, v. 14. It is when it is well with us that we are most likely to forget our benefactors. Many treat Christ as a stepping stone to their own advancement, instead of regarding Him as a loving Friend without whose presence they cannot endure a single moment.

Following the Lord.

He guided by paths that I could not see,
By ways that I have not known.
The crooked was straight and the rough made plain
As I followed the Lord alone.
I praise him still for the pleasant palms,
And the water-springs by the way ;
For the glowing pillars of flame by night,
And the sheltering cloud by day.
—Anna Shipton.

Get into the habit of looking at the silver lining of the cloud, and, when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over many hard places.—A. A. Willis, D. D.

Dugald MacFadyen says in his recent life of "Alfred the West Saxon," that Alfred's glory "does not lie in never having met disaster, but in having faced it and overcome it."

Sunshine in the House.

BY THE REV. DAVID JAKES BURRELT, D.D.

In the eastern and western ends of every home there should be windows, high and broad, to catch the first gleam and last glimmer of the day. All things may be pardoned there save darkness and gloom. A father's scowl or a mother's sharp reproof will make a hovel out of the most luxurious home ; and, though the floors be carpeted with velvet and the walls tapestried with gobelin, if there be a lack of sunshine the house is eerie. There's no place like home ; but the word is a sad misnomer if it signify nothing but four walls and a roof. It should be a conservatory of warmth and beauty ; a barricade against all cheerlessness. I pray thee, Nabal, when thou comest from the workshop or the office, remember that a man is not half a man who lays the burden of his cares upon his wife and children. And, I pray thee, much-cumbered Martha, forget not that thy first duty, above and beyond the multitude of lesser tasks, is to keep the multitude of home open toward the sun. I know that in many a household there are inner chambers of sorrow ; and many skeletons in closets ; but, blessed be God, we are masters of our environment. Therein is the chiefest glory of our manhood. A mighty Anak is Calamity, with a spear like a weaver's beam ; but the least of God's little ones hath a two-edged sword of promise that will slay him.

In the household of Charles Lamb there was a shadow so dark that we wonder his own lightsome heart was not depressed with a continual somberness. But he had learned the master art of making the best of things. He had multitudes of friends, but none more beloved than the poor sister who never went away with him on an excursion when she did not pack up a strait-waistcoat with her apparel. To care for that wild-eyed sister was to him not duty nor self denial, but the very joy of love. For her sake he surrendered all more selfish loves, yet made no virtue of it. (And here, in parenthesis, let us note the sweet ministries of those elect ones whom God has called to abide alone, in what is often satirically called "single blessedness.") There is many a household, with an untold story of illness or querulous age, than can witness to a most "patient continuance in well doing" on the part of unwed sons and daughters.) There was a path before the feet of Charles Lamb which seemed to him ordained of heaven ; it was narrow and steep ; but there were flowers by the way, and palm trees bending over, and the sun shining above ; so as he went along he kept his merry heart. Therefore his home, in spite of that and other not less somber shadows, was aptly painted as

"A spot on earth supremely blest,
A dearer sweeter spot than all the rest."

But blessed are those servants whom God calls to the office of housewife (or "weaver") and "house band." It is to ply the engine that furnishes power for all earth's industries ; it is to plant trees and dig wells for the future ages. Oh that parents would more magnify their office ! The sorrows that come to them are but the Master's pruning for greater usefulness ; the clouds that gather in due time empty themselves of the refreshing "latter rains." Is there a more edifying or heavenly sight than that of our aged fathers and mothers, wearing their silver crowns, and amid the benedictions of their children's children, passing on into the light of the Celestial City ? How momentary are, as they look over their shoulders, seem those bereavements by which was

made possible this exceeding weight of glory; and how sweet the reflection that, in all life's vicissitudes, they have believed in God and through their flowing tears have been able to see his bow in the cloud. Thus they journey on, toward the East. The sun is over them. The good man is saying with a quavering voice,

"Oh, don't be sorrowful, darling,
Don't be sorrowful pray;
For taking the years together, my dear,
There isn't more night than day."

In that other home, the Father's house, whose doors are opening before them even now, there is a deeper peace than that which has sanctified these faithful hearts, a more unbroken trust, a sweeter joy. It will be a far pleasanter thing yonder, even than in this hopeful world, for their eyes to "behold the sun."

Then welcome to our earthly homes all genial spirits of content and filial trust and love—all warmth and light from the Great Father's house. Welcome the sounds of music and laughter. Welcome the chirp of the cricket on the hearth. Welcome the sun! And get thee hence ill-temper, discourtesy, proneness to fault-finding, spleen, moroseness, worship of ego—when the day dawns, let the shadows flee away!

High up among the glaciers of the Mont Blanc is an islet of green called The Tardin. Perennial flowers are there, "unblossoming in a sea of everlasting ice." From the wearisome journey, and from gazing on deep ravines and overhanging crags, the traveler comes upon the grateful beauty and odor of violets. So should it be when the toiler ventures to his home from the world's heat and burden. But if, indeed, this awaits him, it is because he makes it so.—Christian Intelligencer.

Common Lives.

The common people have always been Christ's best friend. It was the common people who heard him gladly when the great were persecuting him; from the common people his church has been most largely recruited; even so to-day the hearts of the common people are the greatest bulwark of the faith. If the common people have honored Christ, still more has Christ honored them by using them in the defense of his truth and the spread of his gospel. Through them, in a thousand quiet ways, he is daily being preached. They are the mainstay of every movement for righteousness; they comprise the bulk of his church. Verily, Christ uses common lives.

Christ uses common lives, not because they are common lives, but because they are willing to be used by him.

God requires no talents, but submission. It matters little to him whether a life be common or great, as the world views it; he only asks that the life be yielded to him; he is perfectly able to fill it with all power and to accomplish mighty works in his name. There is no life too humble to be greatly used of God. He wants not worth, but willingness.

Most of the work that needs doing in this world does not require exceptional ability. The diffusing of cheer in discouraged surroundings, the repression of sharp and critical words in the ever-recurring moments of temptation, the speaking of messages of encouragement and sympathy, the habit of kindly forbearance, the daily humbling of self for other's sake—these are the common ways in which common lives may be used by Christ.

Greatness in heaven is not measured by greatness on earth.—Forward.

Our Young People

Dark Days and Their Lessons—Topic for Oct. 13.

Scripture Reference: Ps. 107: 1-15.
"LOOK ON THE BRIGHT SIDE."

BY REV. JOHN F. COWAN, D. D.

An easy life makes a flabby man. The things that I like least may be among my best friends, whether I have learned to penetrate their masks or not. Necessity may be the mother of invention, but she is as harsh as the proverbial stepmother. Many of the grandest songs, poems, books, and pictures have a dark background of hardship and heartache. Very few men are capable of tossing off such things with a smile, just for the luxury of doing great things for mankind.

It would be a great mistake to judge of the life of the oak by the shriek of the saw ripping through its heart. But go into the home and see the cheerful light of the fire side reflected from the shining oaken panels, and there you have the oak in its ripened glory, with all the shadows of the dark sawmill days and the lumber pile obliterated.

Most of us are pretty crude material yet. We are passing through the mill. Disappointment, care, sorrow, sickness, poverty, failures, drive their sharp teeth through us; but wait—this is only the mill. There is chafing, but that is the sandpaper. There is cutting, but that is the chisel. The glory that is to come when we shine as pillars in the palace of the King will make atonement.

For Daily Reading.

- Mon., Oct. 7.—Suffering with Christ. 1 Pet. 4: 12-19
Tues., Oct. 8.—The silver lining. Heb. 12: 5-11
Wed., Oct. 9.—Working eternal glory. 2 Cor. 4: 13-18
Thurs., Oct. 10.—Sorrow and helplessness. 2 Cor. 1: 1-7
Fri., Oct. 11.—For the spirit of heaviness. Ps. 30: 1-12
Sat., Oct. 12.—Joy beyond the cross. Heb. 12: 1-3
Sun., Oct. 13.—TOPIC. Dark days and their lessons. Ps. 107: 1-15

To bewail what cannot be bettered is to feed calamity with attention.—S. Weir Mitchell.

Amelia Barr has told in rhyme of a decision made on a New Year's Day to keep a ledger in which the record of the bright days should be written in red ink, that of the dark, in black. Any sweet surprise of friendship, or of gain to herself, any blessing to those she loved, the harmless passing of a dreadful day, and uplift through the magic of some printed page where a noble soul touches hers, days in which things wiled are accomplished, days with rare, strong hours when right is might, days of pure and holy thoughts and of communion with God,—these all are to be written in red. At the end of the year she finds a red lined book, with only here and there a thread of black, which she is forced to acknowledge was often caused by the shadows of her own heart. We need not wait till the end of the year to learn the lesson. If we will but take time during the darkest day to record that day's blessing, for no day of God is so poor as to contain none, "it shall come to pass that at evening time there shall be light."

Plainness of Salvation.

"An highway shall be there." Whatever else may be taught by these words of Isaiah, they certainly teach the plainness of the way of salvation. A little study of the inspired figure must convince every gospel hearer, that if he does not reach heaven, the blame must rest on his own head. A highway comes within every day's observation and use. What are its peculiar features that make it a fitting symbol of the plan of salvation?

A highway must be laid out by competent authority, and, once laid out, only the same authority can change the route. The plan of the highway, over which the ransomed of the Lord pass "with songs and everlasting joy upon their heads" was made by the Lord himself "before the foundation of the world," and was executed in every specification. A highway must be so conspicuous as to be easily found and followed, and so well defined that it cannot be mistaken for any other way. The lifted cross attracts the world, and the salvation it offers is altogether unlike any other known among men. A highway must be public, and over it the people at large must have liberty to pass. The invitation of the gospel is to "every creature," and men of all "tribes and tongues" accept it. Every highway is under the control of the government, which is responsible for its condition and for enforcing the "rules of the road." The Lord has said, "I am God and besides me there is no Saviour," and he has laid down the regulations by which all travelers are to direct their steps. It is supposed that a highway under governmental control is a way of safety. No dangerous spots or robbers should imperil the life and property of the traveler. God's highway is solid as the "rock of ages," and is policed by the thousand of angels. A highway leads to the city, and the road by the cross ends at the heavenly Jerusalem.

It does not require great knowledge to walk in the king's highway. "The wayfaring men, though fools, shall not err therein." Sin must be left behind. It is a "way of holiness." It is open for pilgrim feet, and every day the invitation comes through ordinance, revelation and providence, "This is the way: walk ye in it."—United Presbyterian.

All saints must go to the proving-house; God had one Son without sin, but He never had a son without trial.—C. H. Spurgeon.

N. Y. Observer: The trouble with a great many people is that they want to have their religion on the life-insurance plan. By paying a small premium every now and then in the way of church attendance they hope to secure at death a large amount of religion, but do not want it delivered before then. But religion is an interest for this world as well as for the next, and those who make light of it now will not be apt to have much of it then. Now is the time to be religious and so also to be happy. John Wesley once said that many "think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts." We must first have God with us here if we are finally to be with God there.

Our Contributors.

The Blessedness of the Righteous.

Revelation xiv : 13.

BY REV. A. ROWAT, ATHELSTAN, Q.

Before proceeding to consider the doctrine contained in our text we would like to have it distinctly understood that while it pronounces those blessed who *die* in the Lord it does not thereby intimate that those who die in the Lord had not been blessed during their life-time. The Christian is again and again declared in the scriptures to be blessed even here in this world. If there is such a thing as true happiness on this earth the Christian has it. And surely he ought to be happy who is pardoned, and justified, and able to sing—"O Lord, I will praise Thee; though thou wast angry with me, thine anger is turned away and thou comfortedst me. Behold God is my salvation; I will trust and not be afraid: for the Lord JEHOVAH is my strength and my song, he, also is become my salvation." It is the privilege of every Christian to experience (and if he does not experience it he is not living up to his privilege) the sentiment expressed by the Apostle Peter whom having not seen ye love; in whom though, now ye see Him not yet believing ye rejoice, with a joy unspeakable and full of glory." We see from this passage, that the man who is in Christ, experiences, even in this life, a blessedness which words cannot express. One does not require to read far into the book of Psalms to be convinced that the man of God is blessed in this life as well as in the life to come. Every Christian possesses, in a greater or less degree, those seven characteristics mentioned by Christ in His sermon on the Mount, to which a sevenfold blessedness is attached. Now you will observe that, while the reason or ground for this sevenfold blessedness is drawn from something in the future, the blessedness is a present thing. *The poor in spirit* are declared to be *blessed now*. "Blessed are," not will be, "the poor in spirit" "Blessed are," not will be, "those that mourn." "Blessed are the meek."

Well might the sweet singer of Israel, when he takes his pen in hand to write those beautiful Psalms, so full of religious experience, and so well fitted to cheer and comfort Christians in every condition in life—well might he begin by saying "Oh the many *blessednesses* of the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Well might he take his harp and sing:

"Blessed is the man whom thou dost choose"
"Blessed are they in thy house that dwell."

"Oh greatly blessed the people are
The joyful sound that know;
In brightness of thy face O Lord
They ever on shall go."

But what are the different ingredients that constitute the happiness or blessedness of the Christian here in this life? They are all given in the answer to that question in the Shorter Catechism.

What are the benefits which in this life do accompany or flow from justification adoption and sanctification. These benefits are—"assurance of God's love, peace of conscience, joy in the Holy Ghost,

increase of grace, and perseverance therein to the end.

Not only is the Christian pronounced blessed while he lives, but he is pronounced blessed when he dies, Blessed are the dead that die in the Lord.

The dead in Christ are blessed because they are free from all the evils, from all the toils, and trials, from all the pains and persecutions of this life. The life of a Christian in this world is far from being one of ease.

"The path of sorrow, and that alone
Leads to the land where sorrow is unknown;
No traveller ever reached that blessed abode,
Who found not thorns and briars on his road."

The Christian's life is one continual struggle. He struggles with the world, with lust and the evil one. He writes not simply with flesh and blood but with principalities with powers, with the rulers of the darkness of this world, with spiritual wickedness in high places. He is often forced to exclaim, "The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary one to the other so that I cannot do the things that I would. I see a law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members."

But death comes like a devoted friend to the rescue, and with a single blow lays that tyrant lust low. The principle element in the blessedness of those that die in the Lord consists in their being made entirely free from sin. The souls of believers are at their death made perfect in holiness, and therefore they are perfectly blessed. There is nothing a Christian longs for more than to be freed from sin; there is nothing he hates more; but death comes to the believer as the Angel came to Peter in person—he smites off the chains and sets the prisoner free.

The Christian, too, has to contend with spiritual foes while in this world. "We wrestle not against flesh and blood," says the Apostle Paul. "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." That old serpent the devil is ever going about seeking whom he may devour. Hence the Christian has to be ever on his guard. So long as the Christian is here he is exposed to the assaults of that most malignant foe. But death puts the believer beyond the reach of temptation. At death the victory is won, not only over sin but over Satan.

Another element in the blessedness of those that die in the Lord is that their souls do immediately pass into glory. And who can conceive all that is implied in that word "glory?" "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." The Apostle Paul seemed to be at a loss for words to express all that was contained in this word "glory." He has a whole string of words attached to it one place. *A far more exceeding and eternal weight of glory.* It is not glory merely that awaits those that die in the Lord; nor is it a weight of glory merely; nor is it an eternal weight of glory merely; nor is it only an exceeding and eternal weight of glory; nor is it a more exceeding and eternal weight of glory merely; but it is *a far more exceeding, and eternal weight of glory.* "Blessed are the dead that die in the Lord."

In regard to the deceased I would say that the late James Buchanan was possessed with many excellent qualities; and I shall mention those only for which he was noted:

(1) He was most faithful in his attendance upon the public ordinances of God's house. I know a man may attend the house of God and not be a Christian; but I cannot understand how a man can be a Christian and be constantly and habitually trampling under foot that command "forsake not the assembling of yourselves together as the manner of some is."

(2) He took a deep interest in the Sabbath school. For years he taught the bible class.

(3) He was remarkably well versed in the scriptures. He could repeat from memory nearly the whole of the Paraphrases and many of the Psalms in metre.

(4) He had also a remarkable talent for music, which talent he used in the service of his Lord and Master. For years he led the singing in the public services of God's house; and during his life he did much to improve that part of public worship by teaching the young people in the congregation how to sing by note. As a solo singer his services were always in very great demand and were highly appreciated at all socials and public entertainments far and near. His voice which was remarkably sweet retained its sweetness to the very end.

(5) He was remarkably able in prayer. Few ministers could excel the late James Buchanan in that part of public worship. And although he made no pretensions to scholarship or to being a college bred man, still his prayers were models of good English.

(6) The late James Buchanan was also a staunch advocate of total abstinence from all intoxicating liquors.

(7) Last, but not least, the late James Buchanan was blessed with more than an ordinary share of good *common sense*. This he showed in becoming a member of and a diligent worker in the Presbyterian church in Athelstane. Mr. Buchanan was an Independent in creed and could not subscribe to the Confession of Faith. This stood in the way of his becoming an elder in the church for which position he was eminently qualified; but it did not stand in the way of his becoming a member of the Presbyterian church and devoting his energies and talents in connection with that body for the advancement of his Redeemer's Kingdom. In this he showed good sense.

Equal Rights for All.

In the course of his sermon in St. Andrew's church last Sunday Rev. Dr. Herridge referred in fair, moderate and dignified terms to the invidious distinctions made in the invitations sent out to the various functions connected with the recent royal visit. The Free Press reports the minister of St. Andrew's as follows:

"Without being ungenerous one might almost think that an attempt was made to create a dividing line between the churches of this land by the official recognition of some of the total ignoring of others during the late royal visit to Ottawa. If the seeming slight was unintentional, that does not excuse it. When all other details were so carefully considered, this should not have been left to mere caprice or accident.

*An address given at the funeral of the late James Buchanan by the Rev. A. Rowat of Athelstane.

"It is most appropriate that a community which calls itself Christian should not leave the church out of account in any royal welcome. But it is most inappropriate that distinctions should be made which are not only an affront to common courtesy, but to the genius of Canadian thought and life. And though the excluded churches are not going to suffer in any way, that does not change the fact that there has been a grave blunder somewhere.

"While much might be said for a state-church, we have never had one in Canada and I do not imagine that we want one suggested now. If we did, the Presbyterian claim would be just as good as any other. As Presbyterians, we cheerfully bear witness to the noble service rendered to Canada by communions other than our own; and I believe we should be quick to resent injustice done to any of them.

"I have never been called a bigot, and I am not afraid of being called one now, when I ask in calmness and good will whether the Presbyterian in Canada is a negligible quantity.

"It seems to me, that while we are humble before God, a proper self-respect among our fellow mortals should make it clear that we do not require to be patronized by anyone, or to knock at anyone's door for passing favors. But what we have a right to ask, as a simple matter of justice and what the members of other churches have a right to ask with us, that when formal account is taken of the religious forces of Canada, a large part of them shall not be passed by altogether.

"It is absurd to say that a non-episcopal organization affords no means for acknowledging its existence. And while it is no doubt perfectly true that any church which is doing effective work in this land will not be shaken much less blown down, by the coldest wind of social or political disdain, that is not the point at issue. If we wish to prosper as Canadians and to weld our Dominion into a vital unity, we must leave no misgiving on the mind of any unprejudiced observer that we are possessed of a spirit of tolerance, that we have learned the laws of politeness, that we are determined to insist upon equal rights for all."

The Position Clearly Stated.

REV. W. S. MACTAVISH ASKS A FEW QUESTIONS.

MR. EDITOR: To my communication in THE DOMINION PRESBYTERIAN on Aug. 28th, re MacKay of Formosa, the Editor of the Westminster has made no reply except to state through the Presbyterian Review and DOMINION PRESBYTERIAN that he has asked a Committee "to judge as to the extent and character of the re-editing, re-writing and reorganizing of materials done by the Editor." I am satisfied with the personnel of the Committee. And now to make the issue between us clear and definite, I have asked this committee to give direct and special answers to the following questions:—

1. Is the copy which I made at Dr. MacKay's dictation, entitled to be called an original draft, or is it only an "alleged original draft?"
2. Is it true, that "not one page of this original draft appears in the book?"
3. Is it true that "even the thrilling story of Bangkok was given but a brief paragraph" by Dr. MacKay?
4. Is it true that the editor composed

the chapter "How Bangkok was taken" out of Dr. MacKay's public addresses, and from fragments gathered in conversation?

5. In the opinion of the Committee, was the editor justified in making the following statement:—"By taking advantage of the powers allowed me as Editor, and by adopting his point of view, and thinking along his lines, From Far Formosa was made in reality more truly and genuinely Dr. MacKay's book than if he had written every chapter himself?"

6. Is it true that Dr. MacKay had "no literary facility?"

7. Does not the manuscript in the hands of the Committee indicate that Dr. MacKay's writing exhibited what Dr. Shedd calls the three fundamental properties of style, plainness, force and beauty?

I am, yours very truly,

W. S. MACTAVISH.

Deseronto, Sept. 28th, 1901.

Results of Medical Missions in Korea.

BY J. HUNTER WELLS, M.D., PYENGYANG, KOREA.

Philanthropic work has always found its best expression in emulation of the example of the Good Samaritan. Nothing is more marked in the life of Christ than His work of healing the sick, and there is nothing more marked as one of the general results of Christianity than the acknowledgment of the obligation to provide systematically for the sick, the sorrowing, and the poor.

Some one has said that "philanthropic work [medical] should be limited by the possibility of its evangelistic utilization and influence." This is not in accord with the spirit of the aid given to the man who had fallen among thieves; but since missionary funds are limited, such policies must be acted on to a certain extent; and as no one can tell just to what extent evangelistic influence is manifested, it will be difficult to lay down rules on this line. Korea was opened to the Gospel by the indirect influence of the medical work. All this growth in northern Korea is synchronous with the establishment of the medical work, and no human factor in the work for Christ in Northern Korea has been more potent than the dispensary and hospitals. Over fifty thousand persons have been directly or indirectly treated in the two little institutions here, and double that number have been influenced during the past four years.

A very low estimate of the economic value rendered to this pitiful people by these two little institutions places it at \$350,000, while the funds used from America, exclusive of the physician's salaries, has been less than \$3,500. Surgery of a high order, especially eye surgery, is practised at both hospitals, and scores of totally blind people have been restored to sight. The numbers of conversions in both hospitals, which usually result in an indirect way, since the work is so large, would be accounted marvelous, were it not that there are some two hundred meeting places, or so-called churches, in as many different cities and towns in an area about one hundred and sixty by fifty miles. There are but few nooks or corners in this district in which dispensary patients, with the pamphlet they have received and the word they have heard, have not permeated. The largest factor, however, has been the general influence which

has pervaded the whole region, and has made possible the wonderful progress in Gospel work.

So on the lines of simple unity and a medical work pursued and carried out as a Christian obligation, tho' it costs less than \$400 a year, and with self-help, self-support, and a personal salvation emphasized, and with the country's religion of Buddhism and Confucianism and the worship of spirits in a bad way, the Gospel is making immense strides. But over it all, explaining it all, simplifying all, is the fact that the Holy Spirit has come in power on these people.

Sparks From Other Anvils.

Herald and Presbyterian: The true optimist is a reformer. He realizes the evils that prevail; but he also realizes that God is on the throne and will help those who resist evil and labor for its extermination.

Lutheran World: Some people are afraid to give a word of encouragement to their pastor. They would rather run the risk of letting him die of depression of spirits, than to incur the danger of inflating him by a possible compliment.

United Presbyterian: We sleep and become unconscious to all about us, but when we awake we are still with God. Still under his watchful care, still under his love, and still in his fellowship. What profound peace is in the thought, "I am still with thee!"

Boston Transcript: "More inoculation of the American population with the poison of the old world vice has been accomplished in the two 'midways' of Chicago and Buffalo than in the previous two centuries." If this is true, we could have better afforded to remain without the advantages rather than receive such evil from these two expositions.

Christian Century: Not very long ago a popular preacher in the course of his sermon said that, after surveying the cross on which Jesus died, and all that it revealed and implied, he felt constrained, in deepest sincerity, to pray the prayer, "God be merciful to me a Christian!" This is a prayer not a few can offer, to the prayer-hearing God. Christians need mercy as well as those who have not as yet given themselves to the Lord.

Lutheran Observer: The depth of a man's religion is pretty fairly tested by the way he takes his every-day affairs to God in prayer—his trials and his joys, his discouragements and his ambitions, his failures and his successes, his hopes and his plans, asking God for what he wants, and submissively seeking guidance. We cannot ask too much of God, provided we ask in faith and in trusting love, and according to our faith, so shall the gift be. If we receive little, we need to look to the spirit of our prayers.

Herald and Presbyterian: A Roman Catholic contemporary urges their people to send their children to parochial schools, for the reasons that religion is not taught in the public schools, and that the parochial schools teach morality and religion, and train the children "to become law-abiding, useful and self-sustaining citizens." It will be well to remember two things in answer to all this. One is that if the public schools are "godless," the Roman Catholics have done more than any other persons to make them so by their demands that the Bible shall not be read in them.

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Many a criminal, when brought face to face with the consequences of his wrong-doing, has confessed that the first step in his downward career was desecration of the Sabbath—first secretly in opposition to the authority of Christian parents; then openly and defiantly. Have people, professedly Christian, who are intent upon secularizing the Sabbath and destroying its sanctity, ever stopped to think that Sabbath desecration is often the first step in the moral and material decadence of communities and nations, ending in their humiliation and ultimately in their downfall?

While in Ottawa the Royal party faced the question of how Sunday should be spent. There were many watching anxiously for the manner in which this matter would be treated. Undoubtedly pressure was brought to bear to have some sort of function on the Lord's Day, or at least to have a parade at some church service. Of course this would not reach the ears of the Royal party, and the decision to spend a quiet Sunday and to attend service unannounced is all the more grateful to the Christian people of Canada. It is another of those little things that will bind the hearts of this people closer to the representative of royalty at present sojourning with us.

Mrs Carrie Nation of unpleasant notoriety visited Canada in order to make some money for herself and for her Manager. She did not remove any prejudices during her visit, and we are inclined to think that the sensible temperance people will give her a still wider berth than formerly. Her address in Toronto was a plain incitement to riot, and her statements that she refrained from "smashing" because her manager had made her promise not to use her hatchet,—well perhaps it was a bit of bravado. We shall charitably hope it was. Surely the temperance cause can get along without such advocates, and only its vitality enables it to maintain life with such as these tacked on to its train.

THE DOMINION PRESBYTERIAN

PERHAPS UNINTENTIONAL.

There has been some discussion in the press respecting the slight, whether intentional or not, cast upon the Presbyterians, Methodists, Baptists and Congregationalists, in connection with the invitations sent out from government house to prominent people to meet the Duke and Duchess of Cornwall. Dignitaries of the Anglican and Roman Catholic churches were invited, while the four Protestant denominations mentioned were entirely ignored; and yet two of these denominations, the Methodists and Presbyterians, are the two largest Protestant denominations in Canada and all just as devotedly loyal to the Crown and constitution as the denominations whose dignitaries were singled out for vice-regal favors. There is no state church in this country, and as Hon. Mr. Tarte in a published interview well said, all denominations in Canada, should stand on the same level in the matter of such functions. We do not suppose that the ministers of the four Protestant denominations who were ignored by Rideau Hall officials on the occasion of the royal visit, will worry themselves over the slight cast upon them; but there is a principle at stake which must not be ignored. The people who are responsible for that slight must understand that this is a free country, that it has no state church, and that all Christian denominations stand on the same level in regard to state functions. If the "proper authorities" refuse to understand this, then the people will insist upon knowing the reason why.

Elsewhere we give extracts from Rev. Dr. Herridge's sermon in St. Andrew's Church, last Sunday; as well as Rev. Dr. Moore's moderate and sensible reference in the press to the same subject.

Over the whole of Canada and over the greater part of the United States last Sunday was observed as Children's Day. In our own churches there was an almost universal observance by means of the service prepared by our Sabbath School Committee, and sent out from the Office of our Sabbath School Publications. This has become one of the annual features of Sabbath School life, and the children look forward to it. The contribution on that day is a source of contention which we hope to see less of each year. Certainly it ought to be devoted to Sabbath School extension work. It has nothing to do with Home Mission work in the minds of the children, but with their own work, and the children of the well-to-do sections should be taught to help those in the sparsely settled districts in the Sabbath School work.

That the tendency to amalgamation now a-days has been extended to journalistic circles as well as commercial, is shown by the recent purchase of the Canadian Home Journal by Mr. Hugh C. MacLean, publisher of The Ladies' Magazine, Toronto. The Journal, which was established many years ago, will be discontinued as a distinct publication, and will be merged into The Ladies' Magazine, which has already won a place for itself as the popular home paper for Canadian women.

FOOD FOR THOUGHT.

In this modern, busy and ambitious age, with its feverish rush for position and wealth, some things that used to be happy and hopeful characteristics of the majority of our people, are being gradually abandoned. Among these are family worship, respect of young people for their superiors and reverence for the sanctity of the Lord's Day. In many places family worship is falling into disuse; and following this, study of God's word and instruction in its teachings are being largely relegated by parents to the Sunday School. The result is that to many young people, the Bible is largely an unknown book. Under such circumstances, it can hardly be surprising that there should be a distinct weakening of the respect which young people used to manifest and should always manifest towards their superiors, notably their parents and aged people. Those who do not honor their parents can hardly be expected to display much respect to others. Can it be a matter of surprise that these declensions from the "old paths" are being followed by a weakening and breaking down of reverence for the Lord's Day and a steady growth of Sabbath desecration even in those communities where it formerly was faithfully observed? What is very much needed is a revival of family worship and family religion, including instruction in the teachings of the Bible. This, supplemented by faithful teaching in the Sunday school, and earnest admonitions from Christian pulpits, will do much to restore "old-fashioned" reverence for the Lord's Day and revive that faithful observance of its sacred hours which was once the glory of our country. The true welfare and greatness of our country are indissolubly bound up with the maintenance of that "righteousness which exalteth a nation." That "righteousness" cannot be maintained if we abandon the Lord's Day to the covetousness and greed of mammon-worshippers; and the Sabbath in its purity cannot be retained unless its observance is everywhere backed up by the influence of the Christian people and Christian homes of our country.

Under date 30th September, Rev. Dr. Warden writes: "Heavy payments require to be made at this season of the year. There are due on the 1st of October the annuities to the Aged and Infirm Ministers, and to Widows and Orphans. There are also due half yearly grants to all Home Missionaries and ministers of augmented charges, together with salaries of all French missionaries, as well as payments on account of Foreign missionaries, Colleges, etc.

In order to meet these, the sum of \$85,000 will be required within the next ten days. To save interest, it is particularly requested that congregational and missionary Treasurers having money on hand for the schemes of the church, will forward it without delay. It is also hoped that the friends who are supporting special home missionaries, may find it convenient to pay now the \$250. promised. Should it not be convenient to pay the whole of this, one-half the amount will be gratefully received now." This is a suggestion that may well have the prompt attention of congregational treasures.

PLAIN SPEAKING.

More than one feature of present day life demands some plain speaking on the part of those who direct its thought and activities. We are a people who have become skillful in avoiding the matter at issue, when that matter is unpleasant. We call it tact, its real name is cowardice. We dare not say what we think, the consequences would be ruinous, so we say what we do not think, and make the other party believe that we are somewhat in earnest. They know we are not wholly in earnest, and despise us for the nicely draped lie, and for the measure of lack of discernment that we shew where we do not lie.

One of our ministers spoke out plainly the other Sunday evening, and told the congregation just what he thought of certain practices that were common among Christian people. His theme was sociability among church members. In apt words he described what takes place every Sunday in every congregation in the land. Mrs. J. grasps the hand of Mrs. T. the minister's wife, or of Mrs. M. the doctor's wife effusively; but she is discreetly looking another way when Mrs. S., the wife of the carter of the town glances up at her. A stranger in a silk hat and a Prince Albert coat came to the door and asked for a seat, and he was paraded to the front of the church. When the manager who does duty as usher got back John Thomson, Jones' hired man was standing there, and he pointed him round the corner, to the last seat there. Some one said long ago . . . "My brethren, if there come in to you a man with a gold ring, etc." Most of us know the passage. We need some plain words from a man like James today.

It would be well if some seer were to tell us plainly what he thinks of the strength of our spiritual life today. Another of our ministers tried this subject on a recent Sunday evening, but the people smiled and looked wise, as if they knew the people the minister had in mind. Of course it was not them, he would never have the bad taste to speak in this way of his own people. What can you do with case-hardened sinners like these! Only this. Keep on talking till even they have been reached, till even they cannot get away from the—thou art the man—the preacher's straight words.

Upon another theme some plain speaking might be wholesome. The present methods of doing business are steeped in deception, and the man who cannot pierce through, and get a glimpse of what festers beneath, gets "done," in the language of the streets. We had occasion to come to close quarters with two firms recently, that carried on business under ostensibly Christian motives. We found the statements of each, or rather of the accredited agents of each, utterly unreliable. They represented themselves as doing double the business they were really doing. When we expressed our sentiments upon this wholesale lying, they looked pityingly at us, as if we were altogether too innocent to engage in business. We have been told that the few firms that are doing legitimate business are fighting under a tremendous handicap.

There might be, and there must be soon,

some plain speaking upon the manner of the choice and settlement of ministers. It is less humiliating to hunt work through the streets than it is to seek for settlement in a vacant charge. Men whose whole soul revolts from the use of influence to secure a hearing and afterwards a call, will tell you that unless this is done the candidate will remain in the field till he is forced into some other calling.

Perhaps some time the man who can see clearly and speak forcefully will arise, and will courageously tell us what he sees in us. We may not listen, as they did not listen when such men spoke long ago, but we shall at least be undeceived with respect to our own condition.

THE LORDSHIP OF CHRIST.

Rev. Mr. Moffatt, one of the Keswick deputation who are this week holding meetings in Orme's Hall, preached an able and searching sermon last Sabbath morning in Knox Church. He took for his subject, "the Lordship of Christ," based on Romans 14:9—"For to this end Christ both died, and rose, and revived that he might be Lord both of the dead and the living." He showed that the principle of lordship or authority pervades family, social, political and national life; that the saints in heaven gladly acknowledge Christ's sovereignty; that the devils in hell "believe and tremble"—acknowledge his authority; but that on earth his lordship is repudiated by men whom he came to save. The sin of Adam and Eve in Eden was repudiation of divine sovereignty. But whether men acknowledge or repudiate the lordship of Jesus Christ, he is still Lord—enthroned in heaven, having all power and authority—which exalted position he reached by the way of the cross, death, the grave and a glorious resurrection. His lordship extends over the seen and the unseen worlds, over the saints in glory and over the lost in perdition, as well as over the living on earth.

After amplifying the subject the preacher pointed out that Christians must acknowledge the lordship of Christ in their daily lives and business, as well as on the Sabbath and at the communion table. "Without holiness no man can see the Lord." And that holiness must come through justification by faith in Jesus Christ—by way of the cross, the great atonement and the resurrection.

The hand that wields the sceptre on the throne of heaven is not the mailed hand of a tyrant; it is the hand that shows the marks of the nails which fastened him to the cruel cross—the loving hand of Him who said: "Come unto me all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." In the evening Mr. Moffatt preached in St. Paul's Church, the pastor, Rev. Dr. Armstrong, taking part in the service.

All the black storm-clouds of life are going to be rainbowed, and shot through and through with transfiguring light and made things of joy and rejoicing forever—David Gregg, D. D.

CHRISTIAN BAPTISM.

Four Sermons on Christian Baptism; By Rev. R. McCheyne Gilmour, Ballymena. Published by request. In these days when the forces of Rome and high Anglicanism are drawing closer into line and "separated brethren" of all denominations are meeting them in more compact and solid phalanx it may seem unwise, or at least inopportune, to raise up controversy. There are occasions, however, when through injudicious zeal and warrantable attack a church may be compelled to stand on the defensive. It has too often occurred that zealots of the Anabaptist stamp have gone into settled congregations and promulgated their peculiar views with proselytism as their object. The peace of congregations has thus been disturbed and a train of evils followed, leaving like a forest fire only desolation in its track. Such an onset was the experience of the Wellington Presbyterian Church of Ballymena. (a large and influential congregation), and the four discourses before us were the reply of its able pastor, who could not remain silent when the cherished doctrines of the Confession of Faith were impugned, and his people exposed to the assaults of an unscrupulous propagator of heresy. The points of defence are well and strongly taken by Mr. Gilmour, and by a series of arguments drawn from reason and scripture the doctrine of the Confession with respect to adult and infant baptism upheld. The discourses were so popular and so largely attended that the meetings of the interloper melted away, and he lifted his tent and fled to more congenial quarters.

In reading these discourses, and when once begun it is hard to quit there is such a fascination, one is struck with the style as well as the thought of the author. Every good writer knows that precision depends on the accurate choice of words, and the author on every page reveals such clear conception of both thought and expression adapted to the capacity of his hearers and readers in harmony with the rules of rhetoric as presents a high ideal of style. In discrimination grasp and vigor, and all the various features that give life and emphasis to style these discourses challenge criticism. If in some sentences there is less elegance and beauty there is more manliness and force, reflecting the speaker's intensity of earnest conviction, and adding immensely to his persuasive power. Always his language is not language that may be understood, but language that cannot fail to be understood, clear, perspicuous and impressive. On this side of the Atlantic we hail the discourses as a welcome contribution of zeal and learning to the literature of the church of Calvin and Knox.

A Cup of Cold Water Only.

Paul has been dead many centuries, but his works are following him wherever his words are read. The humblest believer who lives and sets in motion one gentle word or one helpful impulse has started works which shall follow him until the end of time. Our life does not die out of this world when we leave it.—J. R. Miller.

The Inglenook.

Anne Glover's Pirate.

BY DAVID LY LL.

She had a hard face, a piercing inscrutable eye, and a tongue whose biting sharpness was not rivalled in Watermet. If you had wanted to know where Watermet was twenty years ago you could not have found it on any map nor in any railway time-table, though it was a good sized village, boasting two kirks and a flourishing school, and was as full of affairs as any place twice its size. Its name partly explains its origin, since it was built in scattered form at the junction of two streams, which at one time were reckoned among the choice trout burns in the south of Scotland. Since my day, they tell me, a railway has climbed the hills beside it, and converted Watermet into a bustling place, where new buildings and streets are spring up rapidly around its brain new station.

With this strange new Watermet, however, the chronicle of bygone days has no concern. Soon all its types will have disappeared, all its little humorous and pathetic individualities smoothed away, and the new generation of its folk brought up to the dead level of commonplace which follows upon what they are pleased to call the march of progress.

I knew Watermet because there abode a relative of my mother's, whom we all called uncle. He was the parish minister, and at the Manse of Watermet I spent many a pleasant holiday. Anne Glover was my uncle's housekeeper, and I stood in considerable awe of her, an awe which was shared by my uncle. He was one of those gentle, melancholy souls ordained to the solitary life, studious, bookish, shy and retiring in nature, but with deep, keen sympathies, wide enough to embrace all the woes of his scattered parish. I have never met a soul more unworldly, more sincere. He was a very infant in practical affairs, and had not Anne Glover taken him in hand at an early stage in his career I tremble to think what would have been the result. She was his banker and his almoner, and no charity was dispensed until it had passed the bar of Anne's judgment. You may be sure, when it did pass that bar, the case was beyond reproach. Our wonted talk could not stand Anne Glover, and my mother only paid one visit to the Manse of Watermet.

"She may be a good woman, Robina. God forbid that I should judge her or anybody," she said meekly. "But she is horrid unpleasant, and very near with the meat."

Her unpleasantness I did not mind; boy like I trod roughshod over it; but I fervently endorsed her nearness with the meat.

I remember on one occasion when I was there a brother minister stayed the night, and only one egg made its appearance on the breakfast table. It was set ostentatiously on my uncle's plate, and Anne remained in the room for no other purpose than to see that he ate it himself. We were sparsely helped to a plate of porridge and the thinnest slice of cold ham it has ever been my lot to see. But I had good friends among the cottagers of Watermet, and many a slice of bread spread thick with butter and jam (Anne's special example of extravagance) have I eaten surreptitiously on their doorsteps. Apart

from the fact that he had to go often with a craving at his stomach, the Manse at Watermet was a very good place for a boy's holiday. There was grand fishing in all the burns, a pastime no Fauld's laddie has ever been known to despise, and if he was good at making friends with folks there were plenty of farms where fun could be had, and even a sly shot at a rabbit or a hare.

But I must hasten to tell of the strange experience which befell Anne Glover in the later years of her life, and how she fell mightily, in my estimation at least, from the pinnacle of her lone majesty. I may mention that, though Anne was severe on most human weaknesses, she was specially hard on the matrimonially inclined. My mother often said that Anne had prevented the minister from making a good husband to some dear woman who would have held the reins a trifle less tightly. The thing happened on an August evening, and I had been six weeks at the manse, with a prospect of six more. It was the year my Aunt Robina went abroad, and a sad year among all our folk. And so I suppose they thought I would be better out of the way. It was the evening of the 12th of August, and I had had a rare day on the moors, following in the wake of the ghies and the sturdy pony which carried the game. I had had a bit of lunch from the sportsmen, but it was half-past six, and I was so hungry I could have eaten anything. I even felt desperate enough to defy Anne Glover and break into the larder. Now five o'clock was tea hour at the manse and it waited for neither man nor boy. Everything was swept and garnished, the kitchen fire built up with the coal, which could not be broken up until the porridge pot had to be boiled for nine o'clock supper. Anne in her short winsy frock and blue checked apron sat primly by the spotless kitchen table knitting at the minister's sock. She looked unpromising enough, as I, a hungry and eager-looking object, lifted the sneck of the kitchen door.

"Will it soon be tea-time Anne?" I asked, with meek diplomacy.

She pointed her thumb back at the sony face of the wag at the wa' clock.

"I'll be supper time, my man, in two hours."

"But I can't wait two hours, Anne. I'm empty inside. Where's uncle? I'll ask him if I can't have some bread and milk."

"Ye can hae a bit bannock if ye like," she said more graciously. "But we're accustomed to hae meal hours keepit here. Its ane o' the minister's laws."

With this pleasing fiction she rose to reach me the bannock from the press. Just as she had her hand on the press door the sneck of the outer door opened again, and she turned sharply round, as did I.

"Lord hae mercy upon us!" she cried with a kind of gasp, and all the red of her cheek, like a winter apple, paled, and she trembled violently.

Yet there was nothing very alarming about the man on the threshold. He was of middle age, decently clad, after the manner of the seafaring class, his face so richly tanned that his blue eyes seemed very blue by contrast. A loose scharf of red silk knotted in front took my fancy; it gave him quite a

piratical air.

"How are ye, Anne?" he asked familiarly. "He ye no' a word for an auld fren?"

With that the colour rushed back to her face in one violent wave, and she thrust the plate with the bannock into my hand.

"Tak' that to the parlour, Davie," she said, hurriedly, "and if ye gang into the milk-hoose ye'll find a blue jug wi' milk. Drink your fill."

I was not very anxious to go; the pirate interested me. But her tone was peremptory, and I had no alternative. I took my revenge by drinking every drop the blue jug contained, and by annexing a piece of cold pie on the opposite shelf. With this I retired into the back garden, and when I had consumed it I took a casual walk past the kitchen window. And then I saw the pirate sitting by a spread table with a teacup in his hand.

This threw me into a tremendous state of excitement, and I concocted a thrilling romance on the spot. But it was very hard to conceive of Anne as its heroine; even a brilliant imagination could not glorify her.

I watched about in the garden till half-past eight, when he took his leave. Then she opened half of the kitchen window and called me to come in. In spite of her excitement she had put the meal into the porridge pot, and was stirring it when I came through the door.

"Come in, Davie, and sit doon," she said, and I was confident there was a new note in her voice. "A queer thing has happened to me the nicht. Did ye ever hear o' anybody comin' to life again after they were aince dead?"

"Only Lazarus; an' that's a Bible story," I said vaguely. "Is that what happened to the pirate?"

"What pirate?"

"The man that was getting his tea here," I answered, rather cuttingly, still smarting from her cruelty to me in the matter of the tea.

"We thoct he was deid, Davie. Its seven-teen year since he sailed frae the Mersey, an' he's never been heard o' from that day to this."

"What happened him?" I asked, with intense interest. "Has he been on a desert island, like Crusoe?"

"Something like it, or waur. He's been among savages; but he's a decent God-fearin' man now, as he was when he gaed awa'," she said, in a tone which challenged me to deny it.

"I wish you'd let me come in to hear his adventures. I couldn't believe them unless I heard him tell them myself."

"Oh, but he's comin' back, ay is he," she said blithely. Then suddenly she looked at me persuasively. "Say nothing to the minister, Davie. I'll tell him myself when I'm ready."

"I'll not tell him about the tea, if you like; but I should like to describe the pirate," I said grandly. This was a beautiful revenge. "And you know quite well in your mind that uncle would like me to have my tea, even if I was an hour late."

"Awa' ye go. I'll give ye yer tea the next nicht; an' mebbe an egg tilt if the hens be layin' weel," she said rashly. "That is, if ye dinna tell the minister."

I positively glowed inside.

To have Anne Glover, my perpetual tyrant, in my power! Could there be greater bliss?

"Davie," she said presently, and I could not help looking at the woman, her voice was so soft, d'ye think forty-three very auld for a wummin'?"

"It's pretty odd. Not so bad as uncle, of course, or Sandy Caird, the beadle," I answered ruthlessly. "But it's pretty fair."

"But some at forty-three dinna look thirty, so he says," she answered more to herself than to me.

Something forbade me to betray Anne to my uncle, and next afternoon the pirate came back again. This time Anne called me to have speech with him, and the things he told me, in that easy, matter-of-fact tone of his, far surpassed for wonder anything I have ever read between the covers of a book.

I wondered how long I should be able to bottle it up without betraying Anne to my uncle. We were such chums that I felt I was doing him a wrong. But there was something fearfully exciting about these stolen visits of the pirate to the kitchen during the hours when the minister was locked in his study, and no one was permitted even to knock at the door. It was a grand time for me. Anne seemed to have cast aside all her stingy habits, just as she had discarded her unbecoming garb. Each afternoon now beheld her in a neat black gown, a white apron, and a lace collar fastened by a blue bow. And she looked ever so much nicer, and not nearly forty three. At the end of a week the excitement and the secrecy came to an end. Even now, through the cloudy mist of forty years, that scene rises up before me vivid in every detail.

It was a harvest afternoon, and the stocks were golden on every braeside, and the heart of man rejoiced in the dry ingathering of the autumn bounty which the Book says shall not fail. I had been following the reaper on Carlaw all afternoon, and I came into the kitchen on the stroke of five for a big drink of buttermilk, remembering with joy that this was Anne's churning day.

"The tea's in, Davie, and I'm jist gaun to ring an' the minister," she said mysteriously. "Now listen to me. I've jist pit twa scones on the table, an' you're to eat them, an' ring for mair."

"What for?" I asked, with a lively interest, scenting some delicious mystery.

"Wait, an' you'll see. I want to speak to the minister, Davie, an' you're to sit still an' listen; but dinna speak unless you think I'm to be beat."

"Who would beat you? My uncle? Eh, I would like to see him, Anne. It would be as good as the pirate and the Caribbees."

At this Anne laughed, and shook her finger at me; but she was all trembling like, and I guessed that it was about the pirate she was going to confess. I drank my milk, washed my face and hands, and went into the dining-room with a very sober face. And the moment my uncle had said grace I started on the scones.

"Dear me, David, she's very sparing with the scones," he said mildly, regarding the empty plate. "Doubtless she had not time to make any more to-day."

"Oh, yes, she had. I saw them standing in rows on the dresser," I cried. "Let me ring the bell," and it was rung before he could stop me. She came in so quickly with the full plate that I asked her after if she was waiting with them outside the door.

"Thank you, Anne. David has a good, healthy appetite, and his mother would be glad to hear of it," my uncle said, in that mild deprecating way which had become a habit.

"Yes sir. Can I speak to ye sir, for a minute?"

"Surely, Anne."

"I've been meanin' to tell ye for a week back, but I couldna do it. I'm thinkin' on

leavin' at the term."

At this my uncle forgot his tea, and pushing back his chair, stood aglath.

"Leave at the term! And why, Anne? For ten years or more there has been no term mentioned in the manse."

"No, an' it wadna be mentioned noo, sir, if I wadna thinkin' on changin' my estate."

The minister stared, and I chuckled as I laid on the jam half an inch thick.

"I'm gaun to be married, sir, so ye see I hae nae choice."

"Married! You Anne! Lord preserve us all! Who is the man?"

Then she told him, in her own terse, inimitable way. But my uncle only half took it in.

There was a short silence when she concluded her graphic description of the pirate, the lover of her youth. And then she began again about something so different that I was astounded, not being then well versed in the wils o' women.

"Ye hae been sayin' for some time, sir, that Sindy Caird was gettin' past managin' the garden an' the glebe."

"He is, poor man. He wants to be done with it; but where shall I find his successor."

"Please, sir, if ye would like me to bide, which I would be blithe to do, he, that's Eben Hunter, could come in as orra man. There's no' a thing he canna lay his hand till. Ask Davie there. He mended my kirk yestreen ten times better than Wully Murdock at the smiddy. An' he kens aboot horses an' gairdens; an' he's a sober man, w' the fear o' God intil him; an' he has money laid by, an' wadna seek a wage. Let him come."

I saw that Anne's eloquence touched my uncle, and something made me get up and leave the room. For these two had been friends as well as master and servant for half a lifetime, and that was a sort of crisis in the history of both.

But later on Anne, still in a fluttered and rather tearful state, confided to me that "Eben was gaun to hang up his hat," which is the Scotch way of saying that the bridegroom takes possession of his bride's home instead of providing one for himself. But it was a grand arrangement for everybody concerned, and from the day the pirate took up his abode at the manse as general factotum to the minister as well as husband to Anne, she was a changed woman. As for me, I adored him, and we were inseparable chums, boy and man, to the day of his lamented death.—British Weekly.

Cure for Forgetfulness.

A successful business man said that there were two things which he learned when he was eighteen, and which were ever afterwards of great use to him, namely—"Never to lose anything, and never to forget anything."

An old lawyer sent the young man with an important paper, giving him definite instructions what to do with it.

"But," inquired the young man, "suppose I should happen to lose it, what shall I do then?"

"You must not lose it," said the lawyer frowning.

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provisions for such an occurrence. You must not lose it."

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it.

He made such a provision against every contingency that he never lost anything.

He found this equally true about forgetting. If a certain matter of importance was to be remembered he pinned it down in his mind, fastened it there, and made it stay. He used to declare—

"When a man tells me that he forgot to do something, I tell him he might as well have said, 'I did not care enough about your business to take the trouble to think of it again.'"

"I once had an intelligent young man in my employ who deemed it sufficient excuse for having neglected an important task to say, 'I forgot.' I told him that would not answer; if he was sufficiently interested he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth.

"He worked for me three years, and during the last year of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, had been a lazy and careless habit of mind, and he cured it."

A Bird With A Broken Wing.

BY IEZEKIAH BUTTERWORTH.

I walked through the woodland meadows,
Where sweet the thrushes sing,
And found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old, sweet strain;
But the bird with the broken pinion
Never soared so high again.

I found a young life broken
By sin's seductive art;
And touched with Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain;
But the life that sin had stricken
Never soared so high again.

But the bird with the broken pinion
Kept another from the snare;
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain;
But the bird with the broken pinion
Never soared so high again.

Try buttermilk for the removal of freckles and butternut stains.

Try hot flannel over the seat of neuralgic pain, and renew frequently.

Do not keep silk handkerchiefs or silk in the piece folded up, as the folds will cut.

If skirt braid is stitched double before putting on it will look nicer, and wear twice as long.

A slice of bread boiled in pea soup prevents the peas from sinking to the bottom and burning on the saucepan.

A sauce for wild duck is made by adding a little port wine or lemon juice to the bird's gravy. A dash of cayenne pepper should be thrown in, and the whole served piping hot.

Only a few minutes are required to rub the sideboard silver with a chamois, and if this is done every day or two there will be no necessity for using powder, or having any regular cleaning day for it.

A leg of mutton for a family of five or six should weigh about 8lb. A joint weighing 8lb will require from one and three-quarters to two hours to roast, as mutton should not be overdone. Frequent basting with its own dripping will greatly improve the flavour of the joint.

Ministers and Churches.

Our Toronto Letter.

Toronto is full of Presbyterians this week. It is the week of one of the important meetings of Presbytery, and this week there will be the opening of the Colleges. With Knox College opening we are specially interested. It will be marked by the induction of the new Professor of Apologetics, etc. The man appointed, the Rev. A. Halliday Douglas, has been here for the past week, but has not been much in evidence. The preparation for the opening and for the succeeding classes will keep him busy, and it is not likely that he will be seen much during the present winter.

The induction will be very simple and dignified because of its simplicity. The address to the new Professor will be delivered by the Rev. Dr. R. H. Warden, the Moderator of the General Assembly. Principal Gavan will make the usual announcements, and deliver a brief address, after which Professor Douglas will briefly address the audience. The usual inaugural lecture will not be given. It would greatly prolong the opening exercises, which will occupy nearly two hours as it is.

Dr. Proudfoot will be missed from this opening. He was usually present, and his venerable appearance impressed one as the faces on the platform were scanned. He has remained at his post beyond the usual time of working, and his interest in his classes is quite as great today as when he began his work, almost a generation ago. The new Professor, who takes a part of Dr. Proudfoot's work, in addition to the work in Apologetics, is a stalwart son of Scotland. He stands an inch above the tallest of his colleagues, and gives one the impression of strength of mind as well as of body.

The visit of the Keswick representatives has been much enjoyed. The meetings in the hall of the Y. M. C. A. Building were well attended, and the spirit from the first was good. These meetings are managed from Toronto, by a small self-constituted committee, whose sole purpose is the strengthening of the spiritual life of believers in this land of ours. The three ministers who visited us this year are not as strong speakers as some who have been with us before, but the spirit is the same; and their words have helped many to better thought about the Christian life, and let us hope, to better effort towards living it.

The autumn observance of the Sacrament is being kept, and though the summer months is usually a time of resting rather than of activity but in many hearts the seed sown has germinated, and several of the congregations report good additions to the membership. This season furnishes a fine opportunity for appeal for stronger effort during the fall and winter months. Most of the people are back, and are in good heart after the rest and outing of the summer. Once commit them to active service and interest them in it, and half the winter's work is done. The hardest part is to get members started at work.

The Toronto Ministerial Association met on Monday in the usual place at 102 Yonge St. The only business transacted was the passing of the annual report, and the election of officers and preparation of the programme for the present session. Sometimes we think this is too hurried, and that it would be better if men would keep it in mind till the next meeting. Let the annual address of the new President outline the kind of course he would like to follow and have them follow, and let the remainder of the hour be devoted to preparing a programme on the lines outlined by the President.

The Rev. James McCaul finished his ministry at the Church of the Covenant on Sunday last. The pulpit will be declared vacant on Sunday next by the Rev. Professor Ballantyne, the interim Moderator. Mr. McCaul will at once look for another field of work, as his health is again good, and he feels strong as ever for the work. There is an opportunity to build up a good congregation in the Church of the Covenant, as the Section of the city in which the church is situated is rapidly building up, and the debt on the property is comparatively small. There should be room for a congregation in that locality.

Dr. Warden and Dr. Somerville have this week returned from their trip to the West in the interest of the Home Mission work. They were in the great storm that swept over the western and northern Lakes and tell us that the Lake captains describe the storm as one of the worst experienced in years. Their vessel was obliged

to seek shelter, as did all the vessels on the upper Lakes.

Toronto is at present in the throes of a social tornado in view of the approaching visit of the Duke and Duchess of York. The city fathers have debated so long as to the most fitting welcome with which to meet the heir-apparent to the throne that they have left themselves no time to prepare a welcome, and must content themselves with a spontaneous tribute on the part of the people. Other organizations are making elaborate displays, and there will be miles upon miles of bunting, and several arches, and thousands of shouting people. One wonders if the royal visitors would not secretly wish to be done with it all, and whether a fervent "Thank heaven," will not rise from both as they steam away on their vessel towards England again. A little adulation is pleasant, but a continuance of it cloy somewhat. Then when one gets behind the scenes and listens to the bickerings, there is not the delight in it all that might be expected from the outside.

Eastern Ontario.

Next meeting of Barrie Presbytery will be held at Allandale on 10th December at 10 a. m.

Rev. E. J. Shaw, Mrs. Shaw and family of White Lake are spending their holidays at Avonmore.

Barrie Presbytery has appointed Dr. Findlay, Mr. Dow and Mr. Smith a committee to visit the Utterson field.

The appearance of the spire of the Presbyterian church, Gananoque, has been greatly improved by a coat of paint.

St. Andrew's church, Parry Sound, is advertising for an organist; and it is said there is a good opening for a music teacher in that thriving town.

Rev. Mr. Leith's resignation of Bracebridge and Monk has been accepted, and Rev. Mr. Dow, of Gravenhurst, was appointed moderator of session during the vacancy.

The new church edifice at Moose Creek is a model of good taste in its interior arrangement and furnishings. Rev. L. Beaton, the recently inducted pastor, is doing well in this important charge.

The re-opening services in connection with the Presbyterian church, Upergrove, on Sunday and Monday of last week, were most interesting and successful. Among the speakers was Mr. W. H. Hoyle, M. P. P., of Caunington.

Rev. Mr. McLean, of Almonte, who was suffering from a severe cold for some days, last Sunday morning exchanged pulpits with Rev. Mr. Hutcheon, and in the evening Rev. Mr. Conn, of Rosebank, kindly took his service.

At the Barrie Presbytery Mr. Dow and the Representative Elder from Gravenhurst were given authority to dispose of a church building at Uffington if the deed showed that it belonged to the Presbyterian Church in Canada.

At last meeting of Barrie Presbytery Rev. Mr. Ross reported having visited 1st Essa, Barus and Dunn's and their ministers salary had been raised to \$800; and for which services Mr. Ross was thanked by the Presbytery.

Rev. Robert Moodie, who has so long and so faithfully discharged the duties of clerk of Barrie Presbytery, has, owing to impaired health, has been released of the work for a year; and Rev. James Skeene, of Elmvale, has been appointed acting clerk.

The Rev. J. Beckett conducted communion services at South River and Eagle Lake on Sunday. His work here was taken in a very satisfactory way, by Mr. Ferguson, student, who has charge of the South River Mission field during the term ending with September.

The Moderator of Barrie Presbytery named the following Committees re remits:—Term Service of Eldership, Dr. Grant, Mr. Haig, Mr. Cook; Constitution of Assembly, Dr. McLeod, Mr. Ross, Mr. Ault; Commission of Assembly, Dr. Smith, Messrs. Paton and Rollins.

The manse at East Templeton, Que., occupied by Rev. Daniel Scott, Presbyterian minister, took fire about four o'clock on Sunday morning, and was totally destroyed. The fire originated from an unknown cause, in the stable, and was discovered by the flames bursting through the door and roof. Two horses in the stable at the time, one belonging to Mr. Scott, the other to Mr. Thompson, a neighbor were burned. Most of the house furniture was

saved, but the clothing of the inmates were nearly all destroyed.

Last Sunday week was "temperance" Sunday in the Orillia Presbyterian church. The special features consisted chiefly of addresses by the Rev. Dr. Grant and Mr. C. J. Miller, Mr. J. E. Dickson, Head Master of the Collegiate Institute, who was to have been one of the speakers could not attend outright owing to a severe cold.

At a meeting of Barrie Presbytery the following were appointed conveners of standing committees: Mr. Rollins, of Augmentation for two years; Dr. McLeod, Home Missions for two years; N. Campbell, Examination of Students; P. Nicol, Church Life and Work; Dr. Grant, Statistics; Mr. Elliott, Young People's Societies; Mr. Hall, Sabbath Schools.

The Barrie Presbytery has heard of the work at Lake Joseph with gratification and desires that Mr. Cochrane, Missionary there, be informed of this fact. The Presbytery also recognizes with gratitude the very generous gift of a gasoline launch for the use of the Mission, from Mrs. Winslow, and instructs the Clerk to inform Mrs. Winslow of this in suitable terms.

The first annual Convention of the Barrie Presbyterian Society of Sunday Schools and Young People's Societies was held at Elmvale on the 18th ult., and was largely attended. A varied programme was submitted, and the interest in the proceedings was well sustained throughout. Such reports as the following were introduced and discussed: the young, to successful work among the young, by Rev. A. M. Currie, M. A.; Preparation for the Young People's meeting, by Rev. J. A. Cranston, M. A.; Keep this interest keen in the Sabbath School, by Rev. J. A. Dow, B. A.; The Superintendent and his work, by Mr. J. H. Cook; Our Missionary work for 1902, by Rev. James Skene. "To and fro in China," was a most interesting address by Rev. J. Fraser Smith, who is well qualified to speak on all subjects pertaining to the Celestial Empire. Rev. J. Rollins will discharge the duties of President during the past year; and he is succeeded by Rev. J. E. Smith, B. A. of Cookstown. It is felt by all who attended that the convention was a great success.

Western Ontario.

Rev. Dr. Wardrope, of Guelph, has been visiting relatives at Teeswater.

On Tuesday evening of last week Rev. Dr. Terrance, of Guelph, conducted pre-communion services in Knox church, Elora.

Rev. Dr. McCrae, of Westminster, preached special anniversary sermons at both services at the Bryanston Church Sunday.

The members of the Auburn church recently presented Mrs. Henderson, widow of their late pastor, with a purse of fifty dollars.

Rev. Dr. Johnston, of St. Andrew's church, London, has been elected moderator of London Presbytery for the ensuing six months.

Rev. Dr. Terrance, of Guelph, has been attending a meeting of the Preacher's Aid Association at Toronto, also a meeting of the General Assembly's Committee for the protection of church property.

It is reported that Rev. Wm. Patterson, lately of Cook's Church, Toronto, now of Bethany church, Philadelphia, Pa., has left for Ireland to be with his wife who is visiting there, and is critically ill.

Rev. Dr. McCrae, of Westminster, preached two suitable sermons yesterday in the King Street Church, London, it being the occasion of the harvest home services. The Advertiser says: Dr. McCrae created a very favorable impression on his first appearance in the King Street Church.

The ordination and induction of Mr. Cranston took place at Cromarty on the 26th ult. There was a large attendance. The sermon was preached by the Rev. Mr. Gilmour, of Granton; the minister was addressed by the Rev. E. W. Panton, of Stratford. The Rev. Mr. McAulay, of Mitchell, addressed the people.

The Rev. Dr. MacKay, of Chalmers' church, Woodstock, occupied the pulpit of Central church at both services last Sabbath. "This eminent divine," says the Galt Reformer, is not a stranger to Galt church-goers. "He is one of the most vigorous preachers in the Presbyterian church in Canada."

Bruce Presbyterian W. F. M. Society.

The fourteenth Annual Meeting was held in Knox Church, Walkerton, the 19th ult. Mrs. Johnston, the president, occupying the chair. After praise and reading of scripture Mrs. Conning, of Walkerton, addressed cordial words of welcome to the delegates, which were gracefully responded to by Mrs. Conway, of Southampton. The president in her annual address said they were glad to join in the jubilee which the church in Walkerton is holding. A jubilee is always an occasion of rejoicing, and yet while rejoicing how many familiar faces we miss from our midst, some who have always been with us. She also spoke of our opportunities and duties and of the difficulties to be overcome, urging upon all more patient persistent prayerful effort.

The reports of the secretaries and treasurer were then read. Three Mission Bands have been organized during the year viz, at Chesley, Port Elgin and Southampton, but the one at Centre Bruce has been disbanded. There is a membership of 524, an increase over last year of 127 members. The amount contributed during the last year was \$671.75, an increase of some \$40 over last year. The clothing sent to the Indian school at File Hills reserve was valued at \$354.23. The president has visited and addressed all the Auxiliaries during the year.

The reports were received and adopted, after which Mrs. Keeling, of Walkerton, offered the dedicatory prayer.

Mrs. McGill of Paisley offered prayer for "our home work." A solo was very sweetly sung by Miss Morgan of Walkerton.

Mrs. Fiddis of Chesley offered prayer for "Foreign work and our workers."

The following officers were elected for the ensuing year:— President, Mrs. Johnston, Paisley; 1st vice-president, Mrs. Robertson, Walkerton; 2nd vice-president, Mrs. Leslie, Malcolm; secretary, Mrs. Ferguson, Chesley; treasurer, Miss Miller, Paisley; secretary of supplies, Mrs. Mahaffy, Port Elgin; literary secretary Mrs. Conning, Walkerton.

Miss Jennie J. Dow, M. D., returned Medical Missionary from Honan, China, then addressed the meeting, she said that many supposed that they in Honan were right in the midst of the late trouble from the Boxers, but they were 450 miles distant. The people there are a vigorous race, strong and muscular in spite of the fact that they live chiefly on vegetables. They have the patriarchal form of living, the father being the chief and the sons all living with him, and bringing their wives to the one home, all contributing to the support of the household. This is a source of much strife and quarrelling. Mentally the Chinese woman is not very bright; they literally "sit in darkness," what little intellects they appear to have being filled with superstition and indifference. Morally they live in the twilight while we will in the sunlight of the knowledge of God. She told of the work done in the hospital, and dispensary at Chu Wang. Her dietician assistant, Mrs. Han, a native Christian woman, did faithful service, not only during dispensing hours but also in teaching in the wards.

Mrs. Mahaffy invited the society to hold their next meeting in Port Elgin. It will be held on Sept. 25th, 1902. After again singing Mrs. Robertson closed the meeting with prayer.

At 8 o'clock the church was again well filled. Mr. Conning, the pastor, occupied the chair. Rev. Dr. McKay, Toronto, and Rev. Mr. Nicol, Pinkerton, were the speakers of the evening. Mr. Nicol spoke of his personal work among the Indians on Mistawasis reserve, and Dr. McKay gave an eloquent address urging the responsibility of the church in this important work.

Montreal and Quebec.

The Rev. John Turnbull, of Kennebec Road, Marlow, in the County of Beauce, Que., has retired at the age of 74 years, from the active ministry after thirty-nine years of service.

An interesting service took place in St. Matthew's Church the occasion being the ordination by the Presbytery of Montreal of the Rev. F. J. Anderson as a missionary to Central India. The fact that Mr. Anderson has been brought up, as it were, in St. Matthew's Sunday-school and church made the proceedings of especial interest to the members of that church who, despite the inclement weather, turned out in fair numbers. The charge was delivered by the Rev. Principal MacVicar, who on concluding presented Mr.

Rev. R. E. Knowles, of Galt, has been presented with a beautiful pulpit gown, the gift of the ladies of Knox church.

POET LORE, a Quarterly Magazine of Letters, presents quite a large and varied programme. Under "Poetry and Fiction" there is a drama entitled the "Master of Palmyra," by Adolphe Willboud. In the "School of Literature" there are suggestions for study of George Eliot's "Romolo" and Tennyson's "In Memoriam." The appreciations and essays include such subjects as "Walter Pater, "The use of the ugly in art," &c. In addition to these departments there are Reviews and Notes on Life and Letters. The following note reflects the feeling of critics as to the present "boom" in a certain class of stories: "The historic sense in art appreciation is one of the traits peculiarly belonging to such a socialistically-minded time as ours. When the meaning of men to Man is guessed at more probingly and felt more sympathetically than ever before, perhaps since modern civilization was born out of the breast of Mediaevalism. But it is hard for the most tolerant not to feel that the noble historic instinct, begotten of all time, is not being cheapened and backed about to fill the bill for a day." So does the merely sensuous, the pseudo-romantic, inaccurately staged, tinsel-dressed, and empty-headed masquerade as historical novels in the lists of the best-selling books.

THE BIRELOT C. T. B. Masher, Portland, Maine, 5c, for September contains Proverbs in Porcelain by Austin Dobson. This is a literary curiosity and delicacy which will be appreciated by the constituency to which Mr. Masher ministers.

PRAYERS FOR THE CHRISTIAN HOME (Olipphant Anderson and Ferrier) We can cordially recommend this volume to our readers; it is published by the authority of the Publication Committee of the United Free Church of Scotland, and those who compiled it have done their work well. There are prayers for morning and evening for eight weeks, together with a number of additional prayers for particular occasions. These prayers are brief, simple, dignified and they will be found useful in helping family devotions. Young ministers will do well to examine a book which contains such good models of public prayer.

PRAYER; A PRACTICAL TREATISE (Olipphant Anderson and Ferrier 3s. 6d.) This is a book that lives up to its title; it is all about prayer and it is pre-eminently practical. It includes an exposition of the Lord's Prayer and discusses many subjects connected with prayer, its spirit, purpose and the answers it receives. This treatise is written in a vigorous, popular style and will be found helpful by those who use it in a devout spirit. The book is well printed and neatly bound; and furnishes good reading for all, but would be a specially appropriate gift to an aged friend.

THE INTERNATIONAL JOURNAL OF ETHICS has the usual number of well written articles devoted to the discussion of psychological and ethical subjects; such as "Imagination and Judgment," by W. P. Ker, University College, London; "Our Relations with the Lower Races," by Henry Rutgers Marshall, New York; "Ethics and the Weather," by Edwin Dexter, University of Illinois. There are also numerous discussions and reviews on related subjects. (1305 Arch St, Philadelphia, \$2.50 per annum).

THE NINETEENTH CENTURY AND AFTER, (Leonard Scott Publishing Co., New York, \$4.50 per annum). Apart from two or three historical articles as "The Sieges of Derry and Limerick" &c. This month's issue deals with modern problems in the scientific, social or political sphere. Here one may learn how the "Irish Nuisance" is to be abated; how the Liberal Party ought to be reconstructed; how Westminster Abbey should be preposed for the coming coronation ceremonies; and how National boat-rolling is to be maintained in a healthy condition. If one's tastes are literary, theological or social, then we have "Lord Lytton's Novels"; "Assuming the Foundations," "Sketches in a Northern Town." In fact while the contents are essentially modern they do not lack variety.

Young men who wish to be inspired by an example of patient, faithful toil, should read Lord Kelvin's Oration on James Watt. This lecture was given in connection with the Glasgow University Jubilee celebrations and is now printed as a pamphlet by J. Maclehose and Son, Glasgow.

THE BIBLICAL WORLD for September contains a number of useful and suggestive articles. This journal, on the whole, shows sympathy with modern critical methods, though it receives into its pages contributions from all quarters. The late Dr. Green used to take part in its discussions. In the present number the article on "The origin of the Pentateuch," by President William F.

Warren, would have seemed more at home in the pages of The Bible Student. Assistant Professor Ross G. Morrison, of Toronto University, writes on Totemism in the Old Testament. While many speculists in this department fail to find convincing proof of a totemistic stage in early Israelitish religion, Mr. Morrison finds abundant evidence that "totemism" entered very closely into the life and religion of Israel. Much of the evidence is drawn from proper names and is not of the most certain kind. (University of Chicago Press \$2.00 per annum).

THE BIBLE STUDENT clings more closely to the traditional position and in fact sometimes seems to show a reactionary tone and temper, the "advanced" man would be tempted to call it "obscurantist." With some things that are quite out of date, it presents also vigorous discussions, keen criticism and useful expositions. In these days we cannot recommend the student to cling too much to any one organ; he must read, compare and learn to form an independent judgment. The movement in the Church of God will not come from any one section or party but will be the resultant of that which is true and good in all. Hence we may well seem to combine clearness of conviction with breadth of view. (Fleming Revel, \$2.00 per annum).

British and Foreign Items.

The present growth of London's population is 2500 a month.

The widening of London Bridge is estimated to cost £100,000.

Crockett's story, "Joan of the Sword Hand," has been dramatised.

The population of Great Britain has doubled within the last 58 years.

Sir Henry Cambell-Bannerman, M. P., entered his 60th year on the 7th inst.

Mr. Carnegie has promised £250 towards an organ for St. Ninian's Parish Church.

Much progress has been made with the erection of the new lighthouse on the Bass Rock. It is alleged that some of the funds of the United Free Church are loaned to a Roman Catholic monastery.

At Berriedale, Westray, on the 26th ult., Arch. S. Manson, farmer (formerly of Anderwick, Stenness aged 57 years.

Mr. Carnegie is now giving Johnstone £1000 towards acquiring the Town Hall. This is his third gift to the burgh.

Scotland's oldest Freemason, James Lyall, is hale and hearty at the age of 92. He was born in Laurencekirk in 1809.

Rev. John McNeill, the Scottish evangelist, sailed from New York for home on the 18th inst. by the steamer Oceanic.

The English Society for the Prevention of Cruelty to Children secured the conviction and punishment of nearly 3000 culprits last year.

During his recent visit to Winnipeg, Rev. Dr. Warden, moderator of the general assembly, preached in Westminster and St. Andrew's Churches.

The Rev. W. A. Stewart, M.A., late of L'Amable, has been appointed by the Presbytery of Quebec, as ordained missionary to Chicoutimi, in succession to Rev. J. L. Campbell, B.D.

Whether Paisley should be written "Passley" is still agitating the experts. One researcher has made the unfortunate discovery that Paisley, being interpreted, means "the place of execution."

Anderson with a handsome Bible. The Rev. W. R. Cruikshank, in an earnest address, appealed to the congregation of St. Matthew's Church to remember Mr. Anderson in prayer, dwelling at length on the power of prayer, and the power of the gospel. "God be with you till we meet again," followed by Mr. Cruikshank's address. The Rev. Professor Ross presided and the pastor, Rev. E.A. Mackenzie, was with him on the platform.

Rev. John McNeill, the great Scottish Evangelist, was in Montreal last Sabbath and in the morning preached in the American Presbyterian Church, Mr. McNeill preached in the evening to a large congregation in Erskine Church. The large edifice was packed to its utmost limits. Taking as his subject Christ stilling the tempest on the sea of Galilee, from the 4th chapter of Mark, 35th verse to end, he pointed out that the great lesson to be learned from this was that Christ's presence is our salvation in whatever danger we are placed, and that through him alone and not by anything we can do was the only way to obtain salvation.

World of Missions.

Foreign Mission Notes.

The F. M. C. met on the 10th September and faced an unusually long docket on account of the Secretary's absence and the large accumulation of correspondence.

It is gratifying to the Executive to find that Mr. George MacKay, son of the late Dr. G. L. MacKay of Formosa, desires to equip himself to serve in the Mission in which his father did such distinguished work. The Committee and Church will be gratified if the day should come when Mr. George W. MacKay will be a worthy successor of his distinguished father.

The F. M. C. has to face the problem of appointing one to associate with Mr. Gauld in that Mission. It is hoped that they will be divinely guided to such a man as will be able adequately to undertake that responsible work.

Since the Japanese took possession of the island the cost of living has doubled in North Formosa, and the Committee will find it necessary to increase the scale of salaries given to Native Preachers, which have always been very low. The English Presbyterian Church in South Formosa have already adopted a more liberal scale.

The Japanese have established a system of waterworks in Tamsui, which introduces excellent spring-water into the town, for which pipes have been laid in the College and Girls' school. This will be a great advantage.

Dr. Agnes Turnbull will sail for India on the 7th October. Miss Turnbull's health was uncertain when she returned from India for furlough, and hence her furlough was prolonged beyond the usual time. She is now fully restored and returns this fall in order to take up medical work in one of the Central India Missions. Dr. B. Chone Oliver will go to India this fall, but at a later date. There is a medical examination she wishes to take before leaving.

Dr. Menzies will sail for Honan from Vancouver on the 7th October. He is the first to return to the work since the 'Hegira.' The last message received from China was a cable message stating that they were going into Honan, but uncertain how long they would remain. Dr. Menzies is the builder and architect of the Mission, and feels strongly that if they are permitted to resume work, he should be there in order to repair the buildings. If they are not permitted to enter he will still be able to utilize his time fully along with the American Missionaries in Shantung. The American Missionaries and Committee have received very cordially the proposal to co-operate with them in their work until Honan is opened. They have even named places at which our missionaries might work, and in that way, although not in Honan, make their contribution to the conversion of China.

Mr. MacGillivray is laboring in Shanghai, industriously translating books that will have an important influence in the China of the future. The last book translated by him was 'The Spirit of Christ' by Dr. Andrew Murray.

It is interesting to find repeated evidence that the converts continue faithfully to preach the Gospel, and in the absence of the Missionary are aggressive notwithstanding persecution. Regular meetings are held amongst themselves and they seek to publish the Gospel amongst their Countrymen.

Dr. Leslie is pursuing his studies in Great Britain, but expresses the wish that if any of the Missionaries should return this fall that

he be amongst the number. Our Missionaries are impatient with delay and are eager to return to the work that they manifestly love and in which they have been blessed.

Mr. Slimmon is still interpreter for the British Government. He reports that a new organization called the Allied Villagers are developing even more rapidly than the Boxers did, and that there may possibly be trouble in the future. Their object is to resist taxation for the payment of Indemnity, and ultimately they seek the overthrow of the Dynasty.

Mr. F. H. Russell and Miss Grier left Toronto last week for India. Mr. N. H. Russell, Dr. Woods, Mr. W. G. Russell and Mr. Anderson will leave this week.

The opportunity for gathering Famine Children into the schools in India still continues, although rains have come and there is the prospect of a good harvest. The after-swell of the famine will be felt for some time, and it is important that the Missionaries should continue to gather in as many as possible of the children who are so hopeful. Already they are beginning to reap the fruits in the church of the ingathering of children during the past two years.

The distress amongst the Bhils is very great, and the prospects there of ingatherings are very encouraging. It is very unfortunate that Dr. Buchanan has been so long alone in conditions that are very trying, and in which he has done heroic work.

The Rev. Alexander Don who has been called from New Zealand to undertake work amongst the Chinese in B. C. has intimated his acceptance on certain conditions, which conditions will be submitted to the F. M. C. at its meeting on the 15th October.

Mr. Oswald who was appointed to labor amongst the Indians at Nootka has abandoned the work on account of discouragement connected with Roman Catholic intrigue. It is unfortunate that Mr. Oswald has given up the struggle so soon, but another will probably be appointed to succeed him.

R. P. MACKAY.

Health and Home Hints.

Boulettes: One tablespoonful of butter to each pint, mixing while hot. They can be moulded at once into small balls or boulettes and when fried in deep fat should be drained for a moment on unglazed paper then piled, cannon ball fashion, on a napkin and garnished with sprigs of parsley.

The use of oils on the hair has gone out of fashion, but there are many persons to whom something of this sort is almost a necessity. The hair becomes so dry that its heauty is gone, and in addition it is so badly nourished that it loses its strength and lustre. In such cases a little fine oil is the proper remedy.

Thick Soups: Thick soups need a slight admixture of starchy material to prevent them from settling in the tureen. The best way is to take one tablespoonful of flour or one teaspoonful of corn starch for each quart of soup, mix to a thin paste with cold water, turn it into the boiling soup and stir for a moment that it may thicken smoothly then let simmer for at least five minutes. The flavor and finish of these legume soups may be varied at will by the addition of chopped and browned vegetables, dried sweet herbs, a clove or blade of mace or by the use of water in which vegetables of suitable flavor have been cooked.

Rheumatic Pains.

CAUSED BY AN IMPURE CONDITION OF THE BLOOD.

IF NEGLECTED THEY WILL GROW WORSE AND SERIOUS RESULTS WILL FOLLOW—RHEUMATISM CAN BE PERMANENTLY CURED.

From the Telegraph, Quebec.

Rheumatism is one of the most common and at the same time one of the most painful affections from which humanity suffer. It affects the joints and muscles, and is characterized, even in its simplest form by a dull constant pain. While it remains in the joints and muscles, it is sufficiently painful and distressing, but as it is likely to attack the vital organs, such as the heart, the disease becomes a source of danger, and in many instances it has proved fatal. Dr. Williams' Pink Pills possesses qualities for the cure of this disease which are unequalled by any other medicine. Mr. Cyrus Lamond, a well known resident of Stadacona, Que., bears testimony to the wonderful curative powers of these pills. To a reporter of the Telegraph, he gave the following story:—"Until some three years ago I always enjoyed the best of health, but about that time I was attacked with what proved from the outset to be a severe case of rheumatism, from which I suffered great torture. I tried a number of the supposed cures for this disease, but none of them benefited me. I seemed to be constantly growing worse, so I called in a physician, but as his treatment did not give me relief, I sought the assistance of two other doctors, but they also failed to help me. My appetite left me; my strength gradually ebbed away; one of my legs was drawn out of shape, and I was never free from pain. I was in despair of ever being well again, when one day a relative brought me a box of Dr. Williams' Pink Pills and urged me to take them. He seemed to have such great confidence in the pills that I determined to follow his advice. To-day I am happy that I did so, for with the use of less than a dozen boxes of these pills the pain from which I suffered so much is all gone, and I feel stronger and healthier than I did before. This I owe to Dr. Williams' Pink Pills, and I would strongly urge similar sufferers to give them a trial."

Experience has proved Dr. Williams' Pink Pills to be without an equal as a blood builder and nerve restorer. It is this power of acting directly on the blood and nerves that enables these pills to cure such diseases as rheumatism, sciatica, neuralgia, locomotor ataxia, paralysis, and all the ordinary diseases of the blood and nerves. These pills are sold by all dealers in medicine, or can be had by mail, postpaid, at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send free of charge a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address,
Rev. EDWARD A. WILSON, Brooklyn, New York

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary. Edmonton, Red Deer, 3 Sept., 3 p.m.
Kamloops, Enderby, 4th Sept., 10 a.m.
Kootenay, Cranbrook, B.C., 27 Aug.
Westminster St., Andrews, Westminster, Feb. 25.
Victoria, Victoria, 3 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Kooewatin, 10 Sept., 10 a.m.
March, 1901.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Manitoba, 5th March.
Glenboro, Glenboro.
Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shool Lake, March 5, 1901.
Melita, Carleton, 12 March.
Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.
London, 1st Tuesday, April, 1 p.m. to
finish business, First Ch.
Chatham, Ridgeway, 10th Sept. 10 a.m.
Stratford, Motherwell, Sept. 3
1901.
Huron, Clinton, 9th April.
Sarnia, Sarnia.
Maitland, Wroxeter, March 5 10 a.m.
Bruce, Port Elgin, 10th Sept. 10.30 a.m.
Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March
12, 8 p.m.
Peterboro, Port Hope, 12th March, 1.30
p.m.
Whitby, Whitby, 16th April.
Leedsay, Camington, Sept. 17, 11 a.m.
Toronto, Toronto, Knox, 1st Tues, ev. mo.
Orangeville, Tuesday in May prior to
the week of Synod meeting.
Barrie, Midland, 17 Sept. 3 p.m.
Owen Sound, Owen Sound, 3 Sept 10 am
9th, 10 a.m.

Algoma, Little Current, 2 Oct.
North Bay, Huntsville, March 12, 10
a.m.
Saugoon, Knox, Harrison, March 12, 10
a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
Montreal, Montreal, Knox, 17 Sept.
9.30 a.m.
Glengarry, Lancaester, Sept. 9.
Lanark, Renfrew & Carleton Place, Oct.
13, 11 a.m.
Ottawa, Ottawa, Bank St., 5th Feb., 10
am.
Broeville, Cardinal, 2nd Tuesday July
3 p.m.

SYNOD OF THE MARITIME PROVINCES
Sydney, St. A. March 26th, 10 a.m.
Inverness, Whycoconagh, Mar. 19 1901
11 a.m.
P. E. I., Charlottown, 5th Feb.
Pictou.
Wallace, Oxford, 6th May. 7.30 p.m.
Truro, Truro, 19th March.
Halifax, Chalmers' Hall, Halifax, 26th
Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, St. A.
Miramichi, Chatham, 25 March, 10 a.m.

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

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

Look at These
Splendid Offers!

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$12.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

THE DOMINION PRESBYTERIAN
OTTAWA ONT.

Ottawa Northern & Western RAILWAY CO.

(Ottawa and Gatineau Railway)
 Summer Time Card, taking effect Monday, May 14th, 1906. Trains will leave Central Station as follows:
 a Train No. 1 leaves Ottawa... 3.40 p.m.
 b Train No. 2 arrives Ottawa... 8.45 a.m.
 c Train No. 3 leaves Ottawa... 8.00 a.m.
 d Train No. 4 arrives Ottawa... 6.15 p.m.
 e Train No. 5 leaves Ottawa... 5.30 a.m.
 f Train No. 6 arrives Ottawa... 7.40 p.m.
 g Train No. 7 leaves Ottawa... 5.30 a.m.
 h Train No. 8 arrives Ottawa... 7.40 p.m.
 a Daily except Sunday.
 b Daily except Saturday and Sunday.
 c Saturday only. d Sunday only.

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W. H. HAW, Principal.

King Edward vii

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THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. - ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)
 Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1906:
 "The Board of Directors may, in pursuance of the Loan Corporation Act, and "are hereby authorized in their direction to issue debentures of the Association "for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the period covered."
 In accordance with the above the Directors have decided to issue \$100,000 at par, Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
 Full particulars from **E. C. DAVIE, Managing Director.**
 TEMPLE BUILDING, TORONTO May 31st, 1906.

CANADA ATLANTIC RY.

8 Trains daily between
MONTREAL & OTTAWA 8

On and after Oct. 14th and until further advised train service will be as follows:
 Trains leave Ottawa Central Depot daily except Sunday.
 6.15 a.m. Local, stops at all stations.
 9.00 a.m. Limited, stops Cutcan Jct. only, arrives Montreal 11.20.
 8.00 p.m. Local, Sundays only, stops at all stations.
 4.20 p.m. Limited, stops Glen Robertson, Cutcan Jct. only, arrives Montreal 6.49 p.m.
 4.20 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
 6.40 p.m. Local, stops at all stations.

TRAINS ARRIVE OTTAWA DAILY EXCEPT SUNDAY.

11.10 a.m. Montreal and local stations—New York, Boston and New England.
 12.15 p.m. Limited, Montreal and points east.
 6.35 p.m. Limited, Montreal and stations east.
 9.05 p.m. Local, daily including Sunday Montreal and local stations.
 Middle and Western Divisions: Arnprior, Renfrew, Eganville, Pembroke, Madawaska and Parry Sound.
 TRAINS LEAVE OTTAWA, CENTRAL DEPOT:
 8.15 a.m. Pembroke, Parry Sound, and all intermediate stations.
 1.00 p.m. Mixed for Madawaska.
 4.40 p.m. Pembroke and Madawaska. Trains arrive Ottawa, Central Depot: 11.10 a.m., 5.55 p.m. and 2.50 p.m. (Mixed).

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7.40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 9.24, Tupper Lake 12.29 p.m. Comes in at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sundays, with New York Central for New York city and all points in New York State.
 5.30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7.13, Tupper Lake 10.15 p.m. Comes in at Cornwall for New York City.
 DAILY. Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
 Mixed trains leave Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
 Office, 39 Sparks St., Tel. 18 or 11.50.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 8.30 a.m. Express stops at all stations west of Caledonia Springs, except Sundays, with New York Central for New York City.
 Leave Union Station: Express \$14.5 a.m., Local 6.20 p.m.

Arrive Montreal.

Windsor St. Station \$8 a.m., 11.20 a.m. \$10 p.m.
 Place Viger Station 12.55 p.m., 10.30 p.m.
 All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 10.30 a.m., Express 4.10 p.m., Express 10.05 p.m.
 Leave Place Viger Station: Local 8.40 a.m., Local 3.15 p.m.

Arrive Ottawa

Central Station 6.55 p.m.
 Union Station 11.40 a.m., 12.35 p.m., \$1.10 p.m., 9.55 p.m.
 Daily: All other trains daily except Sunday.

OTTAWA TICKET OFFICES
 Central Station, Union Stations

GEO. DUNCAN,
 City Ticket Agent, 42 Spark St.
 Steamship Agency, Canadian and N. W. York lines.