

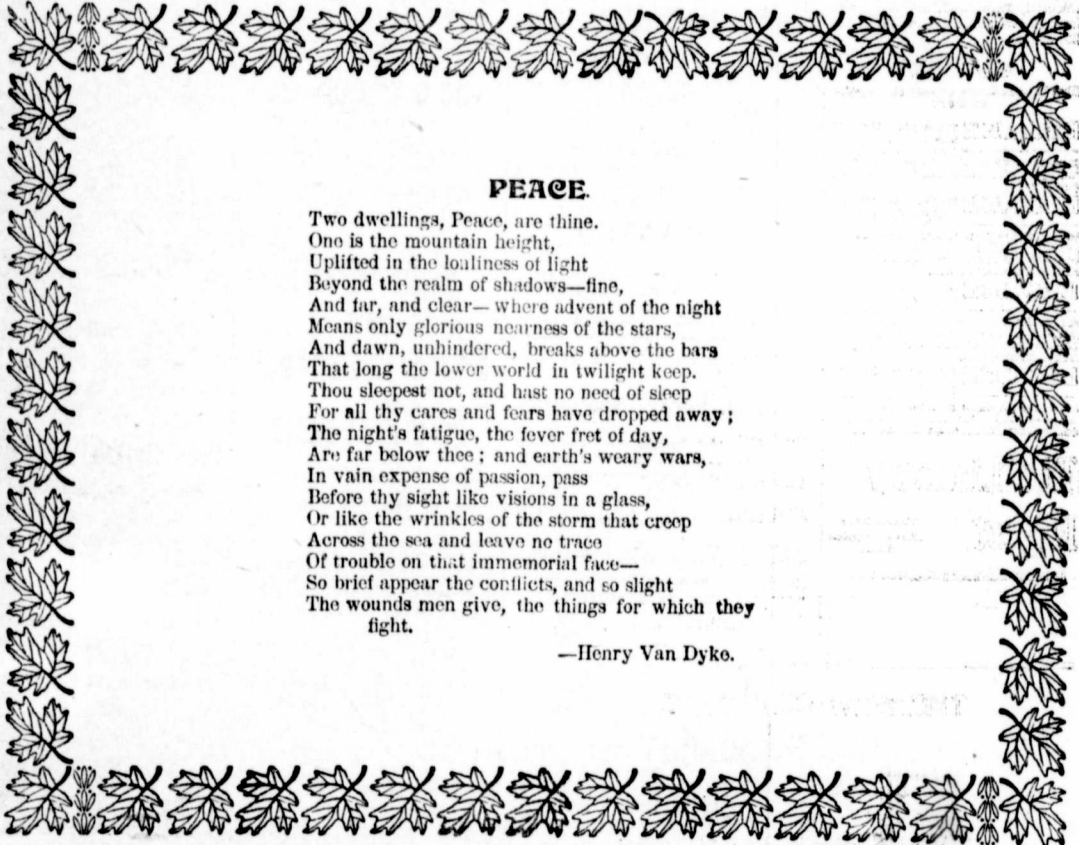
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 One is the mountain height,
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 Beyond the realm of shadows—fine,
 And far, and clear—where advent of the night
 Means only glorious nearness of the stars,
 And dawn, unhindered, breaks above the bars
 That long the lower world in twilight keep.
 Thou sleepest not, and hast no need of sleep
 For all thy cares and fears have dropped away ;
 The night's fatigue, the fever fret of day,
 Are far below thee ; and earth's weary wars,
 In vain expense of passion, pass
 Before thy sight like visions in a glass,
 Or like the wrinkles of the storm that creep
 Across the sea and leave no trace
 Of trouble on that immemorial face—
 So brief appear the conflicts, and so slight
 The wounds men give, the things for which they
 fight.

—Henry Van Dyke.

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MARRIAGES.

On Wednesday, Sept. 9th, 1903, Evelyn Edna, daughter of Mr. and Mrs. John Brenton, to Rev. Thos. Wm. Goodwill, B. A., of Linden place, Charlottetown, P. E. I., by Rev. Dr. Milligan, assisted by Rev. A. E. Camp, B. A.

On Sept. 2, 1903, at the manse, Simcoe street, Toronto, by the Rev. Dr. Armstrong Black, Mr. D. Richmond Byers, B. A., of Gananoque, to Miss J. A. Russell, of Hamilton,

At the residence of the bride's brother, Andrew Govan, Seymour West, Ont., on Sept. 2, 1903, by the Rev. A. C. Reeves, B. A., William Hume, Campbellford, Ont., to Mary Ethelwyn (Winnie), daughter of the late Walter Govan, Seymour, and sister of the Rev. Arpad Govan, Williamstown, Ont.

At Thamesford, Ont., on Sept. 2, 1903, by the Rev. Mr. Watson, of Thamesford, J. Paterson Keith, M. D., of Omemee, Ont., to Cora Ethel, second daughter of the late John MacDonnell, of Thamesford.

On Sept. 2, 1903, by the Rev. R. Heribson, Frederick Walmsley, of the Militia Department, to Miss Maud Kerrigan, eldest daughter of John Kerrigan, steam fitter, 83 O'Connor street, Ottawa.

On Sept. 2, 1903, in the Central Presbyterian church, Toronto, by the Rev. D. McTavish, Libbie Eves, of the township of Whitechurch, to J. R. Randall, of Trail, B. C.

At the residence of the bride's father, on Sept. 4th, 1903, by the Rev. W. D. Reid, B. A., B. S., Mr. Hugh T. Love, to Elizabeth F. second daughter of Mr. Alex. Wilson, Sr., of this city.

At Thamesville, on Monday, September 7th, 1903, by the Rev. James A. Grant, Richmond Hill, Mr. George Sims, Richmond Hill, to Eliza, daughter of the late James Newton of Elgin Mills.

In Central Church, Hamilton, by Rev. Dr. Lisle, on the 8th inst., Mr. Reginald McNab of Almonte, to Miss Bertie Steven Hutchison, only child of Mr. R. A. Hutchison, all of Hamilton.

DEATH

At Gananoque, on Sept. 7th, Thomas Reid, aged 86 years.

W. H. THICKE

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Note and Comment.

A Family Altar Band has been organized in Virginia. Its object, as its name suggests, is to promote family worship. Meetings are held from house to house to organize and assist in the service. Home altars are being restored and new ones are being established. There is need of like work in many parts of Canada, probably in many homes in the city of Ottawa.

The Foreign Mission committee of our church, eastern section, is calling for another missionary for the Trinidad mission. Dr. Grant is in the Maritime Provinces aiding in the work of removing the foreign mission debt, and Dr. Morton is absent in Scotland owing to illness. Hence the necessity for another missionary. The latest word respecting Dr. Morton's health is exceedingly encouraging.

Bishop Warren, of the Methodist Episcopal Church, does not believe in gentle preaching to rich sinners. He says there are some pastors who go at it in this style: "Brethren you must repent, as it were, and be converted, in a measure, or you will be damned to some extent." Paul says, "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches." He would have Timothy handle the subject of wealth and its responsibility without gloves. No use in mincing matters. The pulpit, on this point must be courageous.

The Presbyterian churches of the United States are making preparations to carry on a vigorous and extensive evangelistic campaign in that country during the coming winter. What are the Presbyterians of Canada doing? We don't want elaborate machinery to start the work. What is wanted is that the people should come together with one accord and beseege the throne of grace, first for a revival of religion in their own hearts the awakening of a hungering for the salvation of souls—and then for a blessing upon the faithful presentation of the simple Gospel message. Every Presbyterian congregation may become the centre of a genuine religious revival.

According to Great Britain's official Statistical Abstract the total amount of British money loaned to India, the colonies and foreign countries in 1902 was \$6,092,858,000. These figures mean that the British people numbering 40,000,000 have invested the savings of centuries in lands beyond the seas to the extent of about \$107 per capita for every man, woman and child in the three islands. The interest paid yearly to the British people on their foreign and colonial investments is stated at \$304,642,900.—The New York World says: "This fact explains why British imports so greatly exceed exports year after year and still the country increases its wealth. The foreign debtors make good the difference." The point is one which should be noted by protectionist doctrinaires who are so often puzzled over what they are pleased to call the "adverse balance of trade."

As noted in the last week's DOMINION PRESBYTERIAN preparations are being made for the celebration of the centennial of Presbyterianism in Shelburne, N. S. The first pastor was Rev. Matthew Dippes of Clydesdale, Scotland, who was ordained pastor of the little Presbyterian congregation of that place on July 4, 1805. The settlement of the Shelburne dates back to 1783, and the first settlers were United Empire Loyalists. Since 1805 the congregation has had sixteen pastors, among the number the late Rev. Geo. M. Clarke, so well and favorably known in Ottawa and vicinity as pastor of the Presbyterian congregation of New Edinburgh for a number of years.

In an article on "Early Conversion and Early Profession," the Southwestern Presbyterian fears that too many Presbyterians are ignorant and unmindful of the following provision of the subordinate standards of the Presbyterian Church: "Children born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the Church; and when they come to years of discretion, if they be free from scandal, appear sober and steady and have sufficient knowledge to discern the Lord's body, they ought to be informed, that it is their duty and privilege to come to the Lord's Supper." Presbyterians seem to be forgetting a good many things they should bear in mind.

The Louisville Christian Observer has just come across a statement which throws much light upon the success of Rev. C.H. Spurgeon as a preacher and an evangelist. It is to the effect that when Mr. Spurgeon, then less than twenty years of age, began his ministry at Waterbeach, he obeyed literally the command to go out into the highways and hedges. He went into the streets and lanes inviting idlers and loafers, and bringing them to the services. Very often he went into church accompanied by a little crowd of such men he had gathered up, and God blessed his efforts for them. This reminds us that Moody once said: "The way to reach the masses is to go after them." A writer in the Presbyterian Banner puts the problem in this way. "Every Christian should have a part in this work for souls. To every man his work and every man to his work. There is a work for all to do. The winning of this country for Christ depends upon the enlistment of Christians as lay evangelists and missionaries."

A decision of some importance to striking employers, who use violence for the purpose of preventing others taking their places, has been given by a New York judge. The case was this: Three striking moulders were found guilty of disobeying an injunction prohibiting them from using "terror or violence" in keeping other men from filling places they had vacated. The men who were convicted and fined in a court of reference appealed their case to Justice Andrews, who in confirming the decision, said: "With or without reason, alone or together, workmen may leave their employers. By argument or persuasion, by appeals to sympathy or prejudice, they may lead others not to take their vacant places. But here they must stop. Every man may work upon the terms that

seem to himself best. If he cannot his personal liberty is abridged. It is his right as a free man. To protect him in this right; governments and courts may use their full powers. If they fail to do so they fail in their duties." This is a definition of the constitutional rights of man and of society which, while not new, seems to require frequent re-assertion by competent authority in these troublesome times when capital and labor are so often coming into conflict. The Christian Intelligencer pronounces Justice Andrews' deliverance "sound doctrine," by which "every sober, sensible, self-respecting, law-abiding man" will be willing to be guided.

Principal Fairbairn opened, last week, a bazaar at Lossiemouth, in aid of the free library and of the amenities of the town. He spoke of the great value of libraries and literature.

We have reason to know, says the London Presbyterian, that the intimation that we may soon expect a life of Professor Robertson Smith is perfectly true. The writer will, of course, be Professor Smith's old fellow-student and life-long friend, Dr. Sutherland Black.

The Rev. James MacGregor, D.D., the eloquent senior minister of St. Cuthbert's Parish Church, Edinburgh, is the subject of the chief illustrated article in the "British Monthly" for September. Dr. MacGregor, we are told, "always thinks of the late Norman Macleod as the best platform speaker and the most telling preacher he ever heard."

A great deal of interest is being manifested by the press on both sides of the Atlantic in the new departure recently taken by the London Daily News. That paper recently adopted the policy of excluding all reports of betting sports and all liquor advertisements from its columns. The first effect of the policy was heavy loss, for the paper lost \$100,000 worth of advertisements last year. But, on the other hand, the policy is beginning to pay, and now the circulation is going up by leaps and bounds. The proprietors are excluding the objectionable matter on principle, and not in the hope of larger gain, but it has been once more proved that in the long run principle pays. The action of the great London Daily is tantamount to a declaration that betting on sports and the liquor traffic are an immoral alliance which is the source of great immorality. The Presbyterian Banner, an American Journal has the following approving comment on the incident: "It is a hopeful sign that there is one great daily newspaper that is conducted with success in accordance with strict conscience, and it is to be hoped that others will come to see and follow this more excellent way. We can scarcely think of any single step that would contribute so powerfully to public morality as the exclusion from all newspapers of such matter." It is a pity the example of the Daily News should not become contagious in the United States and Canada.

Our Contributors.

Biblical Criticism.

Editor the Dominion Presbyterian:

It may have been rather daring for "one of our western ministers" to write a letter on Biblical criticism. "Western ministers" have not much time to be specialists although most of them seem to keep fairly well in touch with what is going on in the world. They are, however, facing very practical problems and have learned something as to the most effective weapons to use in the warfare against evil.

You are mistaken in supposing that I indiscriminately condemned critical study in the letter to which you refer. What was condemned is the critical study which makes a business of looking for errors in the Bible and which takes delight in shocking people who take the Book to be the very word of God. We are grateful to men whose books fill our libraries and help us in the study of the word of God, but we get the best assistance from those who start out with the belief that it is the only infallible guide to faith and conduct. You are right in saying that there is no gulf between knowledge and faith but there is a gulf between an unproven hypothesis and real fact. Destructive critics with an ultra-evolution hypothesis which they have brought over from physical science to fit on to the Bible seem more apt to get lost in the gulf than get across it.

Letters received from ministers, laymen and students all over Canada thanking me for my humble letter on the "Supreme Book" indicate a very wide spread feeling of dissatisfaction with the assurance of some who state theories as if they were actually proven. The onus of proving their position rests upon the destructive critics and not upon the whole church of Christ which holds the ground from which she has done such splendid service for humanity. The assurance of some in assuming that a mere assertion is enough to overturn the views of years would be amusing if it were not so serious in its effect upon some minds. But there are hosts of Christian people who refuse to shut their eyes and open their mouths and swallow everything that a destructive critic prescribes.

R. G. MACBETH.

A. & I. M. F.

Editor DOMINION PRESBYTERIAN :

The special merit of the three Overtures presented to last Assembly in connection with The Aged and Infirm Ministers Fund is that they frankly confess the impossibility of developing a reasonable and consistent scheme on the dual basis of Business and Benevolence.

Difficulties had been recorded often and courageous attempts to overcome these difficulties are matters of history; but the Presbyteries of Westminster and of Owen Sound and a private member of the Presbytery of Stratford were the first to declare before the Assembly the absolute impossibility of the undertaking. Business, they have reminded us, is of Law and Justice: Benevolence of Grace and Love and we presume it will not be long now until it is generally acknowledged that one can no more build up a reasonable and consistent scheme on these two foundations than one can build up a

castle the foundation of which rests partly on water.

What a long step forward the Church may be expected to take and next year if the Joint Committee just attaches due importance to that one point!

Now to proceed one step further along the same line is it not also evident that if Business as Business, based on Law and pervaded by the Spirit of blind Justice, must be separated thus from Christian work based on the spirit of Christian benevolence, much more must it be separated from that purely spiritual work which is the special mission of the Christian Church, and indeed fall outside its scope altogether.

It appears to us this separation must take place sooner or later and that for many reasons—Business is Business and Religion is Religion; the one is of this world the other is not of this world and although their methods are happily interchangeable their principles are eternally distinct.

Why should the Christian Church begin to build on a Business Foundation? Is the Presbyterian Church in Canada dissatisfied with the scope of its special mission to go into all the world and preach the Gospel to every creature? Is this mission insufficient? Does she require forsooth a somewhat broader basis upon which to expand that she must needs establish a business enterprise to be conducted, as one of the Overtures states it—"according to the most approved principles of Life Insurance." Let us pause here for a moment. If our Presbyterian Church begins this kind of work where is she going to stop? If she is going to start up a Private Insurance Society why not also a co-operative store where ministers and their families may be supplied with literature, dry goods provisions, etc. It would not be very difficult to justify such an undertaking on the same principle. And supposing a portion of our church collections—say of those for "Benevolent Purposes" were set apart for the endowment of such a scheme with a legacy and a donation or two thrown into the bargain no doubt the Church would be in a very favorable position to invite the business. And what with a little present from the Hymnal Committee and another little present from the Sabbath School Committee it might be a "fair question," to quote a few words from the last Report, "if for the same outlay, ministers could do better than buy their books, hats, gloves, sugar and tea at The Church's Co-operative Store."

But we must ask the question again—Is this the kind of work the Holy Spirit calls upon the Church to undertake? Is it meet that she should leave the ministry of the Word to serve tables? These, it seems to us, are being admirably served in the meantime by a most efficient staff of men whose devotion to their work is beyond all praise. Surely the Church will find enough to do awhile yet in attendance to that work of a spiritual character which it is its special duty to look after.

But, waving that aspect of the question—are the rank and file of our Church members in sympathy with the adoption of this business proposition? Might it not also be a fair question if such an enterprise could exist at all, contributors to the Benevolent Schemes of our Church

were to insist upon their freewill offerings just going precisely where they were sent. What would be the result, for example, if contributors to the A. & I. M. F. insisted that their offerings go directly to meet the necessities of aged and infirm ministers and not to the flotation or the bonusing of a Clergymen's Insurance Society? This is an important question; for as the Church becomes more democratic it is highly probable that spending Committees will have to reckon somewhat more directly with their contributors than has been customary perhaps in the past.

However, should the General Assembly in its wisdom approve of such a Society, we should like to see it tried. But let it be tried fairly. Let the Business Section of the Scheme be placed on its own merits and not on the merits of some other object; and let it be financed from its own resources and not from the resources of a different scheme altogether. Why should questions concerning the adoption, financing, guaranteeing, &c. of a modern up-to-date Insurance Society be dragged in under the wing of a scheme for collecting the freewill offerings of the people for the benefit of aged and infirm ministers?

We should say if a scheme or any part of a scheme can stand upon its own merits by all means let it stand; but if it cannot stand there, then it cannot stand at all.

WM. A. STEWART.

The Morality That is Laughed At.

The cynicism of these days that makes a motto of "Thou knowest that in the state of innocency Adam fell; and what should poor Jack Falstaff do in the days of villany," has all but made of the honest man and the thorough-going thinker a person who should discreetly be set aside as a crank. In it we find the Eulanic pleading that when you cannot wreck a man's character by calling him a sinner, you can at least undermine his reputation by calling him a saint. And hence when any publicist strives to bring back a community to the first principles of moral action, he is more or less liable to be called all manner of names as a means of driving him and his mission back into oblivion. Even in our political life the same spirit of persecution is to be seen, emphasized as it has lately been by the half-humorous statement of a member of our own parliament at Ottawa that the independent member of that body "has the life of a dog unless he has the nerve of the devil."

In the last issue of this paper there appeared an editorial on the condition of our Sunday Schools. There is evidently in the mind of the writer no other desire than the honest one of starting a much needed mission of religious, social and even political reform within an area the most easily accessible and yet in face of his praiseworthy pleadings the painful and unprogressive routine of the Sunday School class will continue with a majority of our ministers and superintendents arrayed in a determining phalanx against having it interfered with, under the leadership of the Sunday School Union with its lessor schemes and profit bearing literature. Possibly he may even find his personality searched after, brought to light, and made a bonfire of, for his temerity, much as the member of parliament is ignored in all outside social intercourse if he ventures to assert himself against the decrees of partyism.

In a late article reference was made to the great work of reform to which the Rev. Dr. Chown has been called by the church to

which he belongs, and it will be of the greatest interest, whatever the service, to watch how this professional conservatism, to give it no worse name, will meet him in his work to foster or frustrate it. The Satanic agencies of the "machine" have been heard in their murmurs against it already. But this is natural,—natural from the first principles of tending, which alas have not always too much of a moral bearing about them. But we are more interested perhaps in knowing how Dr. Chown's advocacies are to be received by the clergy and the more religious sections of our communities. Will the founding of moral reform clubs in our towns and villages be encouraged by such? Will virtue be made to behold its own face in the life of the people? Will the citizen who breaks the decalogue into a thousand pieces, continue to pace the pathways of our politics with impunity? Is the gambler to have as high a place among the respectabilities of life as the honest townsman whose word is as good as his bond? Is the right kind of public morality to come into its own again? And are the better influences of our communities going to piece out their routine of Sunday and week day religious observances by giving a helping hand to the bringing of the practical life back to the old standards of morality?

As the Rev. Dr. Chown has been engaged to supervise the matured aspects of society, Dr. J. M. Harper of Quebec has been turning his attention to the more easily accessible areas of the Sunday School and the Public School. With Dr. Chown, he believes that the practical method is the true method of inculcating morality on the race, and by a practical method in which the instructed finds some moral activity along which to develop his character in terms of God's law and Christ's example. In late issues of the *New York School Journal*, Dr. Harper's method of Moral Training for the young has been amplified and explained and it has also been in this paper and elsewhere. No teacher can fail to find out for himself what it all tends to, just as no minister of the gospel can miss getting at the root of Dr. Chown's plans. The two prophets of reform have found their task respectively among the undeveloped phases of life. Their tasks are being recognized as noble ones. But who will say that they are to realize the right results, unless our communities co-operate by giving heed to the reforming methods inculcated.

MARCUS MANSFIELD.

What I saw in a Methodist Church.

By UNCLE WILL.

Being in Toronto on a Sabbath during a holiday, I visited one of the Methodist churches, both morning and evening.

The service in the morning was both helpful and worshipful and would have been very impressive had it not been for the frivolity and inattention of the choir during the service. When I entered (being late) the minister and congregation were engaged in prayer. The choir was engaged in whispering and the distributing of music sheets and that was continued until the end of the prayer. When all engaged in repeating with the minister the Lord's prayer.

After this a moment of silence with the exception of a hasty whisper here and there amongst the choirists.

The organist played softly a prelude leading up to the anthem at the instruction of which the choir arose.

The Anthem. I will lift up mine eyes was

well rendered, the enunciation distinct, and quality of tone good.

This was followed by the forty-sixth psalm being read responsively by the minister and congregation. After the announcements, there was an organ voluntary during the playing of which the collection was taken up. Then followed the sermon from a text in the book of Esther 'If I Perish I Perish.' After the prayer which followed the sermon there was again a momentary pause when the organ was heard in soft sweet harmony playing a prelude leading up to the introduction to a contralto solo. The service ended at 12.10.

There was an absence of unity in the service more especially with the solo. It had no connection with the subject matter of the sermon and tended to dissipate any impression made.

The attendance was small, congregational singing not good, and from where I stood I did not observe a single music book in the hands of any member of the congregation. I heard no attempt amongst the congregation at part singing.

In the evening the Lord's prayer and the responsive reading was omitted, but the musical portion of the service was much augmented, there being altogether seven selections three of which were hymns in which the people joined. The other four being an anthem, a baritone solo, soprano and alto duet and a quartette, the latter at the close of the sermon. This service was much more disjointed than that of the morning. It resembled more of a third rate sacred concert with a little variety introduced in the shape of a sermon. Quantity not quality was the order of the day.

The criticisms on the conduct of the choir during the morning service equally applies to that of the evening service. There was no improvement but rather worse, caused by the larger number of pieces rendered.

This congregation has a choirmaster and an organist. The choirmaster on this particular Sabbath was absent.

The organ playing was never obtrusive but always subordinated to the singing. The handling of the organ was the one redeeming feature in the musical portion of the service.

I came away fully impressed with the fact that here was a church that was mis-applying both its energy and its means. That larger results would be attained by half the expenditure were it expended on the whole congregation.

For wherever the improving of congregational singing has been entered upon with christian zeal and common sense, it has always resulted in increased attendance at all services and greater activity in the master's service.

Strong Drink and Success.

One of the strong arguments against the use of intoxicants by young men is that under the conditions of modern life it is almost impossible for young men to achieve success in any department of life, if to any extent addicted to the use of strong drink. Success is set up as a goddess and it is clearly declared that the worship of Bacchus is inconsistent with acceptance at her shrine. We quote below two testimonies from men who speak as men of the world. We believe that there is a still higher appeal to duty and conscience and to the spirit of self-sacrifice in the christian disciple. But this testimony from "men of the world" is not to be despised.

Russell Sage.

In a recent contribution to the *New York*

American, writes to young men as follows:

The greatest danger that lurks near the path of a young man is the danger of getting into the habit of taking alcoholic drinks to excess, sometimes because he thinks he needs a stimulant.

"My advice to every young man of to day is this: Stay away from friends who want to make you a good fellow. A good fellow will never amount to anything in life, and never, no matter how great the temptation, no matter how worn out you may feel, start the habit of taking stimulants. Powder makes a fine fire, but who ever heard of any man using it under a boiler? Strong drink may make you feel more powerful for a time, but it will wreck your system as surely as powder will wreck a boiler if thrown in a fire underneath it. I have never used any intoxicating liquor or wine of any kind in my long life, and it is my honest belief that if it were not for that, I should not have retained my health until now. The young man who drinks not only wastes money for something that is worse than useless to him, but he is continually exposed to temptations that would not approach him if he would keep away from strong drinks."

Andrew Carnegie.

In the opening talk to young men entitled "The Road to Business Success," given in his recent book, "The Empire of Business," says:

"Let me indicate two or three conditions essential to success. Do not be afraid that I am going to moralize, or inflict a homily upon you. I speak upon the subject only from the view of a man of the world, desirous of aiding you to become successful business men. I hope you will not take it amiss if I warn you against three of the gravest dangers which will beset you in your upward path."

"The first and most seductive, and the destroyer of most young men, is the drinking of liquor. I am no temperance lecturer in disguise, but a man who knows and tells you what observation has proved to him; and I say to you that you are more likely to fail in your career from acquiring the habit of drinking liquor than from any, or all, the other temptations likely to assail you. You may yield to almost any other temptation and reform—may brace up, and if not recover lost ground, at least remain in the race and secure and maintain a respectable position. But from the insane thirst for liquor escape is almost impossible. I have known but few exceptions to this rule. First, then you must not drink liquor to excess. Better if you do not touch it at all—much better; but if this be too hard a rule for you then take your stand firmly here:—Resolve never to touch it except at meals. A glass at dinner will not hinder your advance in life or lower your tone; but I implore you hold it inconsistent with the dignity and self-respect of gentlemen, with what is due from yourselves to yourselves, being the men you are, and especially the men you are determined to become, to drink a glass of liquor at a bar. Be far too much of the gentleman ever to enter a barroom. You do not pursue your careers in safety unless you stand firmly upon this ground. Adhere to it and you have escaped danger from the deadliest of your foes.

Why Modify Milk.

For infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee,

The Quiet Hour.

Laying Sure Foundations for God's Kingdom.

S. S. LESSON—September 27.

GOLDEN TEXT—PSA. 27: 1.—The Lord is my light and my salvation.

BY ALEXANDER MCLAREN, D.D.

Samuel was getting old, his sons were bad, the Philistines were formidable. So the elders had a good deal to say for themselves when they hankered after a king. We all have just the same thing to say for ourselves when we hanker after something more "solid" than God's promise to give us an unseen protection and guidance. And we are just as really rejecting God in thus hankering as the elders were. We cannot have two objects of trust, and to cling to the visible means to let go the unseen.

In Lesson 2, there is a last appeal to Israel to forego their desire for a king. God is patient in his love and effort to save us from our perverse choices, and will not give up hoping till we irrevocably take the plunge. The king given was the sort of king desired. The only qualities mentioned in Saul are his stature and his bravery. Thews and sinews, a first-rate fighting man,—that was what the people wanted. They got him, and were left to find out how much good he would do them. So we are taught by experience the folly of our desires. She is an effectual schoolmistress, but her fees are high.

Lesson 3 gives an old prophet's warnings for a new era. The history of Israel had proved that obedience brings prosperity, and disobedience calamity. The new monarchy will not alter that connection. It is true of America and England. The people's error at the "sign" led to a shallow, untrustworthy repentance, which passed as soon as the thunder was no more heard. Only on love is true, lasting repentance built. The "fear" which leads to service in truth with all our hearts, must rest on the remembrance of "how great things he hath done for you."

In Lesson 4, Saul's rejection seems, at first sight, a precipitate and terribly severe punishment for one offense. But the one offense is like the inch of water weed floating on the lake, and betraying yards of the same down in the depths. It was but a small symptom of a deep seated disease. He was rejected because he had already in heart rejected God; and the heart which had rejected God, not the one act, was the reason for God's rejecting him.

Lesson 5 shows us the king after God's heart, in contrast with the dark portrait of the king after the man's heart. The choice of David emphasizes the principle that with God the first is last, and the last first. It teaches, too, what are the true qualifications for authority. Not such as had marked out Saul, and such as Samuel had noted, with inclination to choose him, in Eltab; but moral and religious excellence are the qualifications for God's king, and though mingled with many faults in David, and no doubt needing sorrows to develop as well as to prune them, they were there.

Lesson 6 teaches how God's soldiers should fight. David and Goliath represent the combatants in an age long and world-wide duel. God's soldiers are to be equipped, not with the world's weapons and armor, which only stifle them, but with the sling, which seems so weak, and is far more powerful than these. God's soldiers should

go into the fight with confidence. They have "the Name" to rely on. The feeblest man with it to back him is more than a match for an army of Goliaths. The end of David's fight is the end of all battles for God. We may seem to be defeated, as Jesus was, but, he said, "I have overcome the world" at the very hour when he appeared hopelessly beaten.

In Lesson 7, we see Saul's gradual sinking, and David's steady rising. The main point to note is that Saul made himself fit to be "possessed." To let our baser nature have its full fling is to open the door wide for the devil. Any evil passion indulged without control gains mastery and ruins a soul. Side by side with Saul's growing awe and sense of being God-forsaken is David's growing prosperity and favor. The two processes, taken in connection, reveal the awful possibilities of descent or ascent in each of us. We may endlessly be going upward; if not, we are endlessly going downward. And no eye can see the height or depth to which a soul may attain.

Jonathan's love, as shown in Lesson 8, touches the very highest point of self-surrender, and is the typical example of what all love should be, both love to men and love to God. His does what ours should do. It sinks all thought of personal advantage; it is glad to fall into the background, and to strip itself of its most precious things as gifts to the beloved. It delights to decrease that the beloved may increase. It owns a deeper bond than that uniting to kindred. It knows no envy. It rests on deep consciousness of Jehovah's presence, seeks his consecration, and models itself after "Jehovah's lovingkindness."

In Lesson 9, we have David's forbearing love, side by side with Saul's fruitless remorse. David could be fierce and savage, but now he listens to the nobler impulses, and rises to the level of New Testament morality long before Jesus said, "Love your enemies." Saul's remorse was as paroxysmal, as furious, and as sure to foam itself away, as all his other passions, except his mad hatred of David. Remorse is not repentance. His words reveal a strange, terrible chaos of contradictory beliefs and intentions whirling around in his soul. He blesses David, and yet is hunting him to death. He knows that he will fail to kill him, but yet cannot stop trying to do it. He knows that he is fighting against God's will, and that it is useless, but the knowledge has no effect in changing his course. How many of us are doing much the same thing!

In Lesson 10, the tragedy of Saul is complete. All has gone now,—honor, military reputation, sons, kingdom, everything; and his gloomy soul made the gloomy resolve that life should go too. Note the beginning of his fall. It was self-will putting itself above God's commandment. The progress downwards had been through obstinate, reiterated determinations not to yield, and an entire abnegation of control over his evil passions. So he ends a suicide. He had slain his soul by his years of resistance to God; he slew his body at last on the field of Gilboa. And this desperate self-murderer had had the Spirit of Jehovah coming mightily upon him, and had been "turned into another man." Let Christians take warning!

In Lesson 11, three events are mentioned;

David's removal to Hebron, and recognition there as king; his message to Jabesh-gilead; and the setting up of a rival kingdom. The removal to Hebron was a claim to be king, and that when to be king meant danger and struggle, not honor or dignity or ease. Are we as willing to claim posts of danger or struggle as places of ease? David did not resolve till he had asked God to reveal his will. Our plans should not be hardened into decisions till we ask God what he has to say to them. David's kingdom was a very small affair. Was that all that the great promise meant? God's great things always begin so. The message to Jabesh-gilead was partly the spontaneous impulse of David's love for Saul and Jonathan, and partly a statesmanlike attempt to detach valuable allies from Ishbosheth's kingdom. It would have been much for David to have had a foothold in the north, but he does not seem to have succeeded in winning over the men of Jabesh, whose gratitude to Saul would bind them to his son. The rival kingdom covered much more ground than David's did. It probably indicates the existence of the cleft between north and south, which was to lead to the ill-omened secession of the north under Jeroboam. God's kingdom begins small, has to fight for existence and for increase, "waxes stronger and stronger" slowly but surely, while its rival dwindles by degrees, and will at last be overthrown and forgotten, while the King of the house of David will rule over all the earth forever and ever.—S. S. TIMES.

The Review.

S. S. LESSON—Sept. 27, 1903.

FOUR FAMOUS HEROES.

Four great figures stand out in the lessons of the quarter. These are Samuel, Saul, David, Jonathan. Each of them was a hero in his own way. Let the review center about these persons. Aim at leaving a distinct impression on the mind of every scholar, of their characters, with their virtues and their faults.

I. Samuel. Recall his birth and the years spent in the service of Eli. We see him, at the end of thirty year's rule over the people, bidding them farewell. Bring out the justice of his rule, his faithfulness to God, his love for his people, his earnestness in teaching and praying for his nation. Samuel was a good man and a wise ruler. And he began by being a good boy and a faithful servant. Press home the truth that the time to begin to serve God is youth.

II. Saul. Get the scholars to tell you about his personal appearance. He was tall, strong, handsome—just the king to win the hearts of the people. Question about his first meeting with Samuel and his anointing. Call for the mention of his good qualities. He was trustworthy, modest, brave. Ask for instances in which he showed these qualities. Now call for his bad qualities. He became jealous, suspicious, disobedient, violent, murderous. What made so great a change in Saul? The scholars will tell you that it was his forsaking God's way, and choosing his own way. Look forward now to the end. Have the sad scene on Mount Gilboa described. Had not Saul made a great mistake? Ought we not to beware, lest we bring suffering on ourselves by disobedience to God? Emphasize the thought that, what we sow we must reap.

III. David. The chief interest of the review, of course, gathers round this shepherd lad, whom God chose to be king over His people. The scholars will be eager to

tell you about his anointing, his fight with Goliath, and other events of his stirring career. Draw out, by careful questioning, examples of his courage, loyalty, faithfulness to his friends, readiness to forgive, skill as a general, wisdom as a ruler, and, above all, his confidence in God. Do not fail to direct attention to David's greatest victory. This was not his triumph over Goliath nor his conquest of the Philistines. It was a victory over himself. Describe how he had Saul in his power. How hard it must have been not to strike the blow! It would have given him the kingdom, besides revenging his injuries. But he held back his hand. This is a way in which all may be heroes—not by fighting with a sword, but by conquering our evil passions. Point to our true source of strength in our great conflict. It is the same for us as for David, the presence and help of the Lord our God. He is mightier than all our foes. Through Him we shall be more than conquerors.

IV. Jonathan. We do not wonder that David loved Jonathan. He is one of the loveliest characters in the Old Testament. Try to get the scholars to see him, so that they will love him. His bravery, his unselfishness, his loyalty to his father—the scholars will be ready to give you instances of these noble qualities. Jonathan is chiefly famed for his friendship towards David. The boys and girls will see how good a thing it was for David to have such a friend. Would it not be good for them too? Then point them to One who will be to them the best of friends. Use the willingness of Jonathan to give up his claims on the throne for David, to illustrate the surrender of His glory by the Saviour, for our sakes.

Now the moment has come for driving home the great lesson taught by the study of these four famous heroes. Samuel, David, Jonathan—these three sought to honor God in their lives. Poor Saul rebelled against God. Which choice was the best? The difficulty may be raised that Jonathan died in battle along with Saul. But even so, it was better for him to die innocent, than with guilt like Saul's on his head. Surely it is true that those make the best choice, who choose the service of God. Urge each scholar to make choice of the service of God now, and to look to Him for grace to persevere in His service to the end.

Happy Living.

Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these lie within our reach, and if we hold to them they will bring us through the darkest night beneath which the soul of man ever wrestled, into the perfect day.

1. Faith. If you cannot see God clearly look toward the spot from whence His voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. From the east, though you be in the dark. Following on to know the Lord. Faith is the motion of the soul Godward.

2. Obedience. Every time you obey you pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your heart, the voice of God as He speaks through circumstances and His servants—obey.

Our Young People

3. Service. Never let a day go by without making the world a brighter, happier place for others and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pickax, one of them happened to strike away some rubbish and debris which had lain for centuries, and, as he did so, a fountain of water, well known in classic times as the Virgins' fountain, but which had been imprisoned for centuries, found glad utterance again; the imprisonment was over, the stone was taken away from the sepulcher, and the beautiful fountain gushed into the Italian sunshine.

It may be that to day such an experience is to be yours and that some debris which has accumulated upon your heart, choking your life, by the grace of God and by the act of your own choice shall be put away, so that the life which has been checked and restrained may become abundant and you may know the fulfillment of our Lord's word: "It shall become in them a well of water, springing up into eternal life."—F. B. Meyer.

Sun., Sept. 27—An Evening with Japanese Missions.

Mal. 4 : 2, 3.

An Awakened Country.

Of all eastern countries, Japan is the one that has awakened most to her own shortcomings and needs. Since Perry opened two Japanese ports to the world in 1854 Japan has been eager to learn western ways. In 1614 an inscribed stone, so it is said, was placed in a castle in Japan: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan." This was because the Jesuit teaching had wrought such harm. But nowadays the Japanese have entirely different feelings about Protestant Christian teachers, and make them freely welcome to the empire.

Japan is awake to the greatness of western progress. She wants to learn the best that the West can teach her. The Japanese are a very teachable people. They will attend missionary schools gladly. They are ready to receive the best that we can give them in the way of knowledge and progress.

Japan is now in a time of opportunity. Nine-tenths of her forty millions of people are still ignorant of Christianity, but they are not hostile to the gospel. They wait for it. Shall we not send men and money to this most awakened nation of the East?

A Dangerous Enemy.

Buddhism has no intention of relinquishing Japan to the missionaries. One of the most dangerous forms of its activity is its attempt to corrupt Christian doctrine. It has taken in as many Christian forms and methods as it can convert to its own use. The result is that Christianity has hard fighting to do to keep to the simplicity of the gospel. The pure gospel alone can conquer Japan and give her people a living faith in place of the corruptions of Buddhism.

If we could read the secret history of our enemies, we would find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow.

To Be Associate Judges.

C. H. WETHERBE.

I apprehend that large numbers of Christians do not reflect on the truth that in the day of final judgment they will be associated with Christ in judging ungodly people. This great truth is repeatedly declared in the Bible. Christ said to his apostles: "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones, judging the twelve tribes of Israel." In Jude's epistle he says that Enoch prophesied, saying, "Behold, the Lord cometh with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." Other passages also unite in saying that Christian people will be associated with Christ in the day of final judgment in pronouncing sentence upon unbelievers; and, of course, all ungodly ones will appear before the judgment bar; they will not be annihilated, nor will they be in an unconscious state.

In a sermon on the final judgment Dr. B. H. Carroll, of Texas, says: "Before your bar, brethren, the infidels and atheists and materialists who now laugh you to scorn must stand and receive their final sentence from your lips. Impenitent scribes and Pharisees must answer to the apostles whom they persecuted. What a time it will be when the bloody Sanhedrin must be judged by Stephen, whom they unrighteously stoned! But particularly would I have you note the honor which God puts on the judgment of his people when compared with the judgments of human law-courts. How intense is the condemnation put upon the Church member here who despises the verdict of his brethren and drags them before the courts of law, thereby putting shame upon Christ's cause before unbelievers!"

Well, such ones will at last be judged by the very ones whom they now abuse, under some pretext. O reader, if you remain ungodly till death you will at last be condemned, not only by Christ, the just Judge, but also by a great company of true Christians who will be associated with Him. Why not make your peace with God now?

Daily Readings.

Mon., Sept. 21.—Getting back his own.	Mal. 3 : 16-18
Tues., Sept. 22.—Gathering scattered flocks.	Jer. 23 : 3, 4
Wed., Sept. 23.—The day-star rising.	1 Pet. 1 : 16-19
Thurs., Sept. 24.—Healing for the nations.	Rev. 22 : 1, 2
Fri., Sept. 25.—No sunset.	Isa. 60 : 18-22
Sat., Sept. 26.—A whitened field.	John 4 : 31-38
Sun., Sept. 27.—Topic—An evening with Japanese missions.	Mal. 4 : 2, 3.

Go to the homes of the poor. Look at their narrow room, their hard bed, their poor clothes and shoes. Observe what they eat for breakfast, dinner and supper. Ask what their earnings are, and calculate how you would fare with them. Then go home; Your discontent will vanish.

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ARREARS.

During the past two weeks many of our subscription accounts of arrears have been sent out. Should yours have been thus received, it would oblige us if you would give the matter prompt attention.

We call attention of our readers to the series of papers now appearing in our columns by "Marcus Mansfield" on the question of moral reform. The subjects discussed are all of a live interest and we feel that the articles will prove helpful and suggestive.

The singing of psalms and hymns should ordinarily be in cheerful time. It is a saying among railway men that a train once late, is apt to get later still; it is the same with a dragging time. A capable choir can do much to make the simplest hymn effective. It is better to follow the expression marks in the hymn book. Above all, don't drag.

A correspondent says it irritates him to have ministers reading out hymns, when the people all have books. He says "reading out" was right enough when few people had books, and many were unable to read; but he cannot see the necessity for it now. Probably there can be no fixed rule; but to justify the practice a man should be at least a good reader.

People are returning from lakes, rivers and woods, enthusiastic over the beauty manifest everywhere in the world. Take the matter of wild flowers; it gives one curious and not unprofitable reflections, to think of vast sections of country desolate for ages as far as man is concerned, yet vivid with flowers and beautiful verdure. Who sees and admires the flowers in a land uninhabited? It is rational and reverent to believe that He who created all things must find satisfaction in the things of beauty fashioned by Himself.

THE POSITION OF QUEEN'S UNIVERSITY.

On the 15th of September the commission appointed by the General Assembly is to meet at Kingston to consider the relation of Queen's University to the Presbyterian Church. This is a matter of great importance and one in which great interest is taken both by Presbyterians and many others who are concerned for the future of Queen's and the educational progress of the Province. In the press, many letters and discussions have already appeared and there will be many more before the discussion is ended. There is an important work before this commission to find out what is now exactly the relation of Queen's University to the Presbyterian Church and to recommend what that relation shall be in the future. The few who resent the enquiry, charge the Queen's authorities with having stirred up an enthusiasm for the purpose of holding the University to the Church. We are in a position to deny this. Those who are responsible for the present action of Queen's Trustees were proceeding with all possible speed to carry out the separation as sketched by the late Principal Grant and sanctioned by the Assembly. The strong action of the Assembly took them by surprise, and the least that they could do was to call a halt and give time for the re-consideration of the whole position. Whatever course is adopted, we believe that Queen's has before it a useful future and that its work, instead of doing harm to the educational activities of Toronto will stimulate and strengthen them. The work accomplished during the 25 years of Principal Grant's presidency was too great to be easily destroyed. In some form or other the institution that he enlarged will minister to the needs of higher education in Eastern Ontario. But so far as the Church is concerned, now is the time for earnest thought and decisive action. The action now taken will settle things for the immediate future, and decide upon any connection there is to be between the Church and the University. Other Churches have similar problems as hard; witness the discussion as to the federation of Trinity with Toronto University, and a Church shows its force in the way in which it grasps such questions. We trust then, that the Commission will do its work deliberately and thoroughly and that its decision will be calmly accepted and loyally supported.

It is not so easy a thing as it seems, to promote social feeling in a congregation, for the reason that there are temperamental affinities; all are not attracted equally to all; A does not like to force herself on B, and yet an insocial church cannot be a truly successful, hardly a Christian, church. We know of congregations where, in the Ladies Aid meetings, for example, a cup of tea and a bit of cake is regularly passed. Nothing expensive; nothing elaborate; but just enough to break the ice, and make new comers and everybody feel more at home.

THE FAITH OF ROBERT LOUIS STEVENSON.*

The Rev. R. J. Campbell writing of this book says: "Faith is ever a fertile theme, and human nature a fascinating study. The faith of any man would repay reverent investigation; we are, therefore, prepared for something far beyond the commonplace when we are invited to examine into the value of a faith which gives force to a personality when the personality happens to be that of a Robert Louis Stevenson." This is quite true and Mr. Kelman has written his book under the inspiring influence of the belief, that such study is fruitful and suggestive. The author has two qualifications; he is evidently a warm admirer of Stevenson and while quite broad in his sympathies is thoroughly loyal to all the essentials of the Christian faith. We are of opinion, that he has attained a large measure of success, in his high and delicate task and has produced a book which will take a good place in the literature that has gathered round the name of Robert Louis Stevenson.

The name of Mr. Kelman will be known to many of our readers as having been mentioned in connection with a chair in Knox College. Certainly he is a man well fitted to fill such a position, but one can understand his reluctance to leave Edinburgh, where as the successor, in a certain sense, of Henry Drummond, he is wielding a powerful influence over the lives of so many young men. We feel constrained to quote the following passage, as it reflects so clearly the spirit of the man, and the purpose of the book. It is taken from Chapter I, "Religion and the Man." "It is not the purpose of this volume to attempt to force words or actions of Robert Louis Stevenson beyond their real significance, or to clothe him with religious garments not his own. A large collection of extracts might be made which, if taken apart from his other work would seem irreligious enough. At the sectarian side of Scottish Church life, and at the conventional respectabilities of some common types of religion, he sneers openly; these, of course, are but local matters, but the question becomes more serious when he tells us that he has been a "youthful atheist"; when he sees behind the King of Apemoma, busy at his futile devil-work, all the fathers of the Church; or when he makes us shudder with the bitter sarcasm of his fable of the yellow paint, which was to set men free from the dangers of life, and the bondage of sin, and the fears of death for ever. All this, and much else more pointed still, may strike many readers as disconcerting in a man, who is also the friend of missionaries and the humble and devout worshipper, and who holds that all free-thinkers 'are much under the influence of superstition.' Here certainly it will be necessary to avoid the preponderance of single elements, and to consider the wide stretch and whole purpose of the man. It

*The faith of Robert Louis Stevenson by John Kelman. Fleming H. Revell Co., Toronto, \$1.50.

must be again confessed that at the outset this task seems a sufficiently perplexing one. The numberless apparent incongruities and conflicting aspects of Stevenson's life might, at first sight, tempt one to take a cynical view of the situation and to count him among those who smile at faith. Yet no one who knows the spirit of his work would permanently accept that easy but impossible solution. Even after a slight acquaintance, the religious element is apparent and further study only serves to show it more deep and clear."

The subject is pursued in this spirit for about 300 pages and Stevenson's work considered from many points of view. The book turns out to be a careful study of Stevenson's literary art with the desire to find that spirit that moves behind it. Chapter III, "Actor and Preacher" is important and interesting, as are also the four chapters on "The Gift of Vision" and "The Instinct of Travel." According to Mr. Kelman, Stevenson combined in himself the two elements named Hellenism and Hebraism and was both actor and preacher. He loved the picturesque and was intensely moral and at times, even homiletical. "Religion must ever be expressed in the man's own particular terms and style, and is seldom quite unconscious of itself. But surely religion with a romantic air and a dash of scarlet is as legitimate as religion in dull colors and carrying (as Stevenson might have put it) a large umbrella. But he strikes an attitude? My dear reader so do you and I. The difference probably is that his attitude is picturesque. Do not let us look askance at the more graceful worshipper." And again on the second head: "Stevenson was a born preacher. It is said that preaching is in the blood of all Scotsmen, and that they go all over the world, and in whatsoever place they find themselves, good or bad, they conceive of it as a pulpit and proceed to deliver a discourse. With Stevenson there was the additional fact, as he reminds one of his correspondents, when the letter has become a kind of sermon, that he was "the grandson of the manse." To another he writes, after a few sentences of sermonizing, "I would rise from the dead to preach!" The conclusion reached is, that to Stevenson was given a brilliant vision of a certain sketch of sunlit earth and he travelled joyously in that light to the end. To those who know what a battle that life was, these words mean much. The book raises many questions that are worthy of discussion and on the whole, they are dealt with in a fair and healthful manner. Without attempting to discuss these questions, we can cordially recommend the book as worthy of repeated thoughtful reading.

Whatever attention is paid to the art of oral reading in schools, candor compels us to say the results, as manifested in the case of the "grown ups," are not conspicuously successful. Some ministers read well; others do not. But what shall be said of the vocal reading by the average

lay man and lay woman? If there is any virtue in the sort of reading aloud of reports common to most of the church societies—reading which sets one thinking or incomprehensibility growing out of inaudibility—then are we, indeed, a virtuous people. The ability to read well—i. e., distinctly, understandingly, and sympathetically is an element of persuasive power. Happy those households possessing a good and willing reader! Why are good readers so scarce? Is it some defect in school training? Or is it the teachers who are themselves untrained? A good deal of painful reading and speaking in even the smallest church society gatherings grows out of self-consciousness—a real and distressing malady, no doubt, but even for that there must be a remedy.

Literary Notes.

The opening article in *The Literary Collector* for August gives Some Account of the Private Library of Mr. William Nelson of Paterson, New Jersey. Mr. Nelson is an enthusiast on the subject of New Jersey history and has a remarkably interesting collection of documents in connection therewith. Edgar Allen Poe figures quite largely in this library. "Concerning a Certain Affectation of the Great" is a brightly written article in regard to the autograph collector. Other articles of interest are those entitled On the Question of an American Bibliographical Society and Bibliomania in New York Thirty Years Ago. *The Literary Collector* Press, Greenwich, Conn.

In the September *Blackwood's "Sigma"* in his *Personalia* writes of men connected with Art and Letters, telling many excellent stories of Swinburne, Burne Jones, Rossetti, and other well known artists. One good anecdote is of an encounter with an old fellow of Thackeray. "Sigma" met this man at a dinner and hearing that he had attended the Charterhouse asked him whether by any chance he was there with Thackeray. "Thackeray, sir; what Thackeray?" he asked, with a contemptuous stare. "I mean the great Thackeray," I rejoined rather astonished. "What?" he rejoined; "the fellow who wrote books? Oh yes, he was my fag, and a snivelling little beggar I thought him; often have I given him a sound kick for a false quantity in his Latin verses. I thought nothing of him, sir—nothing, I can assure you!" "Ah, but," I exclaimed, "you have changed your opinion since, of course?" "Not at all," he growled, "not at all; why should I?" "Why, on account of his books," I retorted, fairly staggered. "Never read a syllable of them, I give you my word!" he growled with magnificent complacency. The Session is discussed at some length, and also the Food Question in 1903, and there are several interesting articles of a general nature. Leonard Scott Publication Company, New York.

With its issue of September 2nd *The Christian Observer*, Louisville, Kentucky, one of the foremost religious newspapers of America, completed ninety years of continued publication. We congratulate *The Observer* on having attained so goodly an age without having lost any of its vigor, but rather with increased influence for good. The following account of the circumstances

leading to the publication of this paper will be of interest to our readers.

"At the beginning of the nineteenth century, there was not a single religious news paper published in the world. When the century opened, the horizon was blazing with the camp-fires of the enemies of evangelical religion. Infidelity was rampant. Thomas Paine, who was admired on account of his service in political matters, had been picking flaws in the Holy Scripture, and heralding the dawn of an age of reason, and sowing broadcast the seeds of infidelity. Hume had been trying to demonstrate the impossibility of the supernatural. Voltaire had been sneering at everything that brought help or hope into a sinning and sorrowful world. But the age of reason had proved an age of terror. The rights of man could not be vindicated when the rights of God were scouted. When the Cross went down the guillotine went up. The darkness of death rested on the earth. And about the year 1800 the church was wrapped in apathy and gloom. Even in this favored land only about one in fifteen of its inhabitants were communicants in any evangelical church.

It was at this period that the Rev. Dr. Archibald Alexander, the founder of Princeton Seminary, and Rev. Dr. John H. Rice, the founder of the Union Seminary in Virginia, and some other grand men, conceived the idea, and originated the *weekly religious newspaper*. Though the nineteenth century has produced many wonderful inventions, the religious newspaper is one of its most important creations. After repeated efforts the brethren secured the services of Mr. John W. Scott, who was a ruling elder in the Pine Street church, Philadelphia, and also a practical printer, as publisher. A weekly newspaper was started, called the "*Religious Remembrancer*." It made its first appearance on September 4, 1812. It has been published regularly ever since; and for the last sixty years has been known as the "*Christian Observer*."

The prospectus published in the first number presented a very comprehensive view of what a weekly religious newspaper ought to be,—a plan for a paper that has not been largely improved upon by any of the thousands of religious journals which have been started since that time. *The Remembrancer* was a little sheet of four pages, each page not quite as large as a page of the *Christian Observer*. But it was an inspiration to the whole Church. The same religious enthusiasm which brought it into existence, and which it kindled, called into existence the Theological Seminaries, the American Board of Commissioners for Foreign Missions, the Home and Foreign Mission Boards of the several churches, the Sabbath school movement, and indeed, much of the ecclesiastical machinery which has worked such mighty changes in the religious conditions of the country.

In the year 1800, there were only 364,872 communicants in all the Protestant churches in this land. Now there are about 22,265,000; then about one in every fifteen of the population was a communicating member of some evangelical church; now about one in every four. The religious press is one of the mighty agencies which God has signally honored in the extension of his kingdom on earth.

The Inglenook.

The Story of a Life,

BY MARION BRIER.

"I wish I could write a story!"

Hazel had been sitting quietly for a long time, watching Aunt Ruth's fingers fly over the typewriter keys, while a story grew line by line on the white paper. At length the white sheet was finished, and Hazel looked with great respect at the bulky manuscript.

Aunt Ruth smiled down into the earnest brown eyes. "You are writing a story, dear," she said.

Hazel's eyes opened very wide. "Why, Aunt Ruth!" she exclaimed, "what do you mean? You know I couldn't do that, not if I tried ever so hard. I'd have to know ever so much more than I do now."

"But you are writing one," Aunt Ruth went on. "You can't help writing it if you would; but you can make it the kind of a story that you choose—either a grand, noble story that will make everyone who reads a bit of it better, or a worthless, frivolous one that will do no one any good. It may be a long story or it may be only a short one; we cannot tell that yet. You are writing the twelfth chapter now."

"Oh, I know!" Hazel interrupted, a light breaking over her puzzled face. "You mean the story of my life; but I'm not writing that—I'm just living it. I'm glad I'm not writing it, for I'm afraid it isn't always a very good story, and I wouldn't want people to read the parts when I am bad."

"But you are writing it, dear," Aunt Ruth insisted. "And you are writing it where it will not get destroyed, as books sometimes do."

Hazel still looked puzzled. "Tell me about it, Auntie, please," she coaxed, drawing a footstool close to Aunt Ruth and curling up cozily at her feet. She always insisted that she could listen better that way.

Aunt Ruth stroked the brown hair gently. "Yes," she said, "you are not only writing a story, but there are several copies of it. One copy God keeps, for He tells us in the Bible that a book of remembrance is kept. But there are other copies, too. I wonder if you can guess where they are written?"

Hazel shook her head.

"One copy is written in the lives of the people about you. Did you ever think of that? You know that you never meet anyone without influencing that person a little; some people you influence a great deal; but everyone with whom you come in contact is a little better or not quite so good, a little happier and not quite so happy, because of you. Don't you see that there is a bit of your story written in each of their lives? We cannot be good without making it a little easier for others to be good, and we cannot do wrong without making it a little harder for others to do right. So you see that bit by bit, our whole story is written in the lives of those about us."

Hazel's face was very sober. Writing this life story was beginning to seem like a very important responsibility for a little girl.

"And another copy," Aunt Ruth went on "is written in yourself—in your character. Everything that you do makes you a little different from the girl that you were before; the act, or the thought, or the word, is written in your character; if it is kind and true,

then your character will be kinder and truer after it. Tomorrow you will not be exactly the same girl that you are today. In a year from now you will be quite different. What do you suppose will determine just what kind of a girl you will be then?"

"The kind of a story that I write in my character between now and then, I suppose," Hazel answered, thoughtfully. "Oh, dear!" she added, "I never thought before that it made so much difference what I did. I didn't know it was all written down. I thought I just did it, and that was the end of it. Are there any more copies, auntie?"

"Yes, dear, there is a copy written in your face. It is written there bit by bit. You know if you feel happy we can tell it by your face; or if you feel cross, we can tell it by your face. But that is not all. After your face has been covered with smiles or with frowns, the muscles do not go back to just the same place that they were before; there is little difference—the feeling that prompted the smile or the frown has been written in your face. After it has been written over and over again a great many times, it grows very, so that everybody can read it. You have seen old people whose faces were so peaceful kind and loving that you knew there was a whole life of kind and loving thoughts and acts written there; and you have seen others whose faces were so hard and unhappy that you knew they had always been unhappy and selfish."

"Grandma Davis must have done ever so many lovely things to make her face so lovely and kind as it is," Hazel said after a little silence when she had been thinking deeply. "Yes, she is always doing something for some body. Oh, dear! I'm afraid my face won't ever look like hers; but I'll try my best not to let any cross words or looks be written anywhere. I'm glad you told me about the stories, Auntie, and I'm truly going to try and remember about them and write just the very best story I can." Aunt Ruth laid her hand on Hazel's head lovingly. "The story that God has planned for you to write is a very beautiful one," she said, and if you live near to Him, so that He can always direct you, you will write the beautiful story he has planned."—The Girl's Companion.

The Inevitable Choice.

A delicious bit of sentiment, says an exchange, is presented in the following extract from a prize letter in Collier's Weekly, in which a daughter's love for her chummy daddy is fearfully torn by the irresistible attraction of her lover.

"Daddy, daddy," she cries, "how am I going to write you this letter? I should feel ashamed of myself for not having the courage to go straight to you and tell you my secret, as a sensible young woman should. Instead, I have run up to my room and locked myself in, to write you all my heart. When I have finished, I shall slip the letter under your bedroom door.

"Here it is: I love another man—another besides you, daddy; and the conviction is nearly breaking my heart.

"The man I love—the other one, daddy—is good, brave and true, and—yes—even great; but my poor heart aches unutterably with the thought that, if I go to him, I must leave you, dearest, best, truest father a girl ever had,

"When I look back over the twenty-three years of my life—all motherless years—and recall how we—you and I, daddy—have walked hand in hand, heart to heart, all the way, through sunshine and shadow, over smooth paths and rough, drawing even closer to each other with the passing of years—when I think of all this, and then realize that I am actually asking you to let me leave you actually deserting—oh, I could tear my heart out for its treachery, I could weep my eyes dry for very bitterness of soul! If—ah I must ask you—if you can give me up to him, tell me so by putting a rose on my breakfast plate in the morning. Don't speak to me then for my heart is too full. Just put the rose there. And then, after a while, I will try and talk sensibly to you about it—about him.

"Good night, sweet daddy. I hardly know what sort of state my heart is in. I only know that I love two men with all the very soul of me. That sounds dreadful, but one of them is my idolized father, and the other—ah, put the rose there in the morning daddy! Your loving

"Daughter."

Not Self-Supporting.

The little boy was doing his home lessons, and was asked if he knew who Atlas was.

"A giant who was to support the world," answered the child.

"Oh, he supported the world, did he?"

"Yes, sir."

"Well, who supported Atlas?"

The little fellow was non-plussed for a moment, but after some thought said:

"I expect he must have married a rich wife."—Tid Bits.

Dick's Good-Morning.

ELIZABETH PRESTON ALLAN.

"I had a curious thing to happen to me this morning," said Mrs. Northern. She was putting away her best bonnet, folding up her best bonnet, folding up her soft kid gloves, and patting the tiny scrap of lace veil into a small roll: "As I crossed the street by Dr. Campbell's I saw Mrs. Howell's little Dick dancing along before me, his yellow curls bouncing up and down under the wide-brimmed hat. 'Good-morning, Dick,' I called after him in a friendly tone. He did not hear me, but a poor, miserable looking mulatto boy, dirty and ragged, rose up from the curb stone, and made me a bow; 'maw'n-in, mistis,' he said. 'I is po'ly 'nuff dis maw'nin, thank you marm for your kind axing.'

"He evidently thought I was speaking to him when I said 'good-morning, Dick,' and I did not tell him I meant Mrs. Howell's little boy. I stopped and chatted with him awhile, and found him poor, and as he seemed to think, without any friends. I hope I encouraged him some."

This was Mrs. Northern's side of the little story; some of the rest of us heard it from Dick himself:

"I had done los' my place," said Dick, "cause I was sick, and I was powerful fretted 'gainst my Hebenly Father 'bout bein' sick, 'bout losin' my place, 'bout mos' everything. Seemed to me lek nobody in all dis big, shinin' world cared nothin' for po' Dick. Let him lib—let him die, it all de same; sun go on shinin', people keep goin' dis way, goin' dat, and Dick jes' drap ou'. Well, here comes along one of dem high steppin' ladies, everything 'bout her lookin' like a pozy of garden pinks, and I turns in

and gets mad at her, 'bout livin' soft an' fine, and not even givin' a look at po' folks, when, God bless her, she says out, loud and cheerful like, 'Good mawnin, Dick.' How come you know dis nigger's name? I dunno, I 'spect de Lord A'mighty told her; anyhow I felt different all over; I got up an' made my bow, an' told her how poo'ly I was and she jus' stood dar in de sunshine, talking t' Dick lek he was de president. 'Cheer up, Dick,' says she, 'our Lord sets some of us on the up-hill road and some on the level, but he goes along with us himself, and heaven is at the end of both paths, when we walk with him.'

"Then she give me a card with her name writ on it in fine lines, but lawsy me, I can't read no sich queer letters as dem: 'you tek dis down to Baker and Northern,' say she, 'and ax 'em to give you some work to day.' You bet I took my self down dar in a hurry, and time I show dat scrap of white card, de gentlum smiled kind o' pleasant, and set me to rightin up his lumber room.

"I'll haf to lock that lady up, Dick,' says he, 'ef I don't she'll send me all the tramps in the city.'

"Bes' let her 'lone, master,' says I; 'ef I ain't moughty mistaken de great Master set her to doin' dis work; else how come she know Dick's name? I want you 'splain dat sir.'

And we who listened to Dick's story were sure he was right; the chance that made the kind voice call out "good-morning, Dick," was one of God's chances, one of the kind that keeps the sparrow from falling to the ground, till God's best time.—Morning Star.

A Paradise for the Sportsman.

The wild rugged grandeur of its scenery, the health giving properties of the atmosphere, the primeval wilderness of the surroundings and the splendid fishing and hunting grounds of the Lake Nipissing and French River District in the "Highlands of Ontario," about 200 miles north of Toronto and reached by excellent transportation service, are attracting thousands of sportsmen who do not care for the gaieties of the modern summer resorts, but prefer the untrodden forsts and the pleasures to be derived from out-door life. Black bass, maskimonge and pickerel fishing unexcelled. Handsome illustrated publications sent free upon application to MR. J. QUINLAN, D.P.A. G.T. Ry. Sys., Montreal.

What Nobody Does.

"Nobody b'oke it! It cracked itself: It was clear away on the topmost shelf;

I-p'r'aps the kitty-cat knows! " Says poor little Ned, With his eyes as red As the heart of a damask rose.

"Nobody lost it! I carefully Put my cap just where it ought to be, (No, 'tisn't ahind the door), And it went and hid; Why, of course it did, For I've hunted an hour or more."

"Nobody tore it! You know things will Tear if you're sitting just stock, stone still! I was just jumping over the fence— There's some pikes on top, And you have to drop Before you half commence."

Nobody! wicked Sir Nobody! Playing such tricks on my children three!

If I but set my eyes on you, You should find what you've lost! But that, to my cost, I never am like to do!

What the Postmaster did not Know.

Recently the assistant postal officer at Hankow, China, was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians. He spoke as foreign officials, tourists, and others, who know little about the subject, generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He is no good."

The assistant postal officer happened to be not only a Christian, but also well acquainted with the facts. So, he asked the postmaster a question. "What do you think of Mr. Liu?"

"He is a good man," said the postmaster, "a very capable man. We could not do without him."

"Well," said the assistant, "he is a Christian."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang, in the registry department?"

"Yes."

"He is good. We have just promoted him to entire charge there."

"He is another," said the assistant.

"What do you think of Tsang?"

"You mean John Tsang, that big fellow in the registry department?"

"Yes."

"He is a first-rate fellow, very trustworthy."

"He is another Christian."

"Oh!" said the postmaster.

"What about Joseph Tsai, at Han Yang?"

"Well, we have given him entire charge of that office," said the postmaster.

"He is another Christian."

"Indeed," said the postmaster.

"How about Tsen?"

"You mean the man we have just sent to Hunan, to take charge of the new office at Hsiang-tan? There is nothing the matter with him."

"Well, he is a Christian."

"Oh, keep still!" said the postmaster. "That will do!"

The facts are even better than this incident indicates. Of eight Chinese employees in the Hankow office, four are Christians, and these four are the ones who have steadily earned promotion, and now occupy the highest positions. They are the best men in the office.—Lookout.

The Popular Taste in Reading.

In the Central Christian Advocate we find the report of a colloquy between a publisher and a visitor on the question what class of books commands the best sale. The visitor referred to "the increase in religious reading." The publisher replied:

"There is no increase in the volume of religious reading, but the very opposite. During the past five years, the demand for devotional books especially has steadily declined. Several prominent writers of this class of literature, whose books sold rapidly a few years ago, have almost dropped out of view. Within certain limited circles, there is still a demand for books in Bible study, missionary books, and books dealing with special phases of religious work, but the general religious public are seeking a very miscellaneous and strongly seasoned sort of pabulum. Even preachers are not buying religious books.

We would not base our belief upon the experience of a single publisher. Yet there is good reason to fear that there is too much

SLEEPLESS BABIES.

When a little one is sleepless and cross it is the surest sign in the world that it is suffering from some derangement of the stomach and bowels—the seat of nine tenths of all baby ailments. In cases of this kind Baby's Own Tablets act like magic. They sweeten the sour little stomach, relax the distended little bowels, cool the parched fevered mouth, and bring natural, health-giving sleep. An experienced mother, Mrs. Ed. Goodin, Griffith, Ont., says: "I have used Baby's Own Tablets for many ailments peculiar to babyhood, such as fevers, indigestion, diarrhoea, etc., and I have found them the most effective medicine I have ever tried: I can only add I would not be without them in the house, so much do I think of them."

Other mothers who wish health for their little ones cannot do better than follow Mrs. Goodin's example. You can get the Tablets from all medicine dealers or they will be sent by mail at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont.

truth in his statement. The nation is living on excitement to a far greater extent than in years past, and it were no surprise if the same love of excitement were to effect our choice of books. This publisher said further:

"Novel literature is the only kind that sells now-a-days, and ministerial writers are going in for that. They are conforming to the fashion, and are trying to write stories with a purpose. But when the purpose is obstructed, the story is apt to fall flat.

But novel-reading does not develop intellectual vigor; it does not elicit thought; it does not evoke new thought. If the muscles of a child are not put into vigorous use, they do not become strong; if the mind is not stimulated to thought, it will not develop character. The novel entertains, amuses, and to some extent instructs, but it does not stimulate the man to think for himself and fails to develop his manlier, nobler traits.

Everyone is under temptation to float with the tide—no matter whether it is bearing us. If so, then it is wise for us to pause and consider whether this tide of novel reading is trending, and whether its destination is one that will make us truly strong and truly happy.

Does thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

People grow old by thinking themselves old. When they reach the age of forty, fifty or sixty, they imagine they look like others of the same age, and that they soon will be useless, unfit for work and unable to perform their duties. As surely as they think this it will come true, for thought is creative.



Ministers and Churches.

Ottawa.

Last week most of the W. F. M. S. Auxiliaries held their first meetings, for the season.

In Bank Street, a paper on Missionary Heroines was read by Mrs. Robertson and other missionary readings were given by Mrs. Rose, Miss White, Mrs. Kearne and Miss Garland. The devotional exercises were conducted by Mrs. Dewar and Miss Robertson.

In St. Paul's, Mrs. Thorburn gave a helpful talk on "India" and arrangements were made for holding the Thankoffering meeting next month at which it is hoped to have an address from a well known returned missionary.

In St. Andrew's Mrs. Larmonth, president, occupied the chair and Mrs. Alcorn who acted as recording secretary in the absence of Mrs. Dewar gave a talk upon mission work in India, based upon her own observations while there. Mrs. Hutchison gave a short reading and the ordinary routine work was transacted.

In Knox Mrs. George Hay gave an interesting talk on the formation and early history of Women's Missionary Society. Arrangements were made for the packing of the box to be sent from the Ottawa Presbyterian Society to the Rolling River District early next month. The packing this year will be done at Knox church by a committee consisting of two ladies from each of the city auxiliaries under the direction of Miss Mary Mission, secretary of supplies. Mrs. Cornish and Mrs. Lawson will represent Knox Church Auxiliary on this committee. It was also arranged that the annual Thankoffering meeting to take place next month will be an open one and will be held in the evening. Mrs. Alexander will give an address and an interesting programme will be arranged.

Quite the most interesting event of last week in Ottawa was the Collegiate reunion which took place on Thursday and Friday in honour of the sixtieth anniversary of the founding of the school. The celebration was an unqualified success, ex-pupils from many parts of the country as well as practically all those resident in the city gathering to do honour to their *alma mater* and to meet old school friends. On Thursday afternoon a mass meeting was held in Convocation hall, with Judge M. Tavish in the chair. Mayor Cook welcomed the visitors on behalf of the city, and Rev. Dr. Wardrop, the first principal of the school, Dr. John Thorburn, another ex-principal, and Principal McMillan each made an excellent address. Then a number of the "Old Boys" spoke, giving reminiscences of much interest. The conversation held in the evening was well attended and thoroughly enjoyed. It was quite informal in its character, though the committee of ladies did their work well and everything passed off in a delightful way. The whole building was beautifully decorated with flags and flowers and presented a gala appearance. On Friday morning the visiting ex-pupils were given a trip on the electric railway to Rockliffe park, the rifle range and Britannia. In the evening a banquet was given at the Russell when about twenty able speeches were delivered. It was said that those were remarkably bright and to the point and though the gathering did not break up till the early morning no one was in the least wearied, and all went home more than satisfied with the Ottawa Collegiate Reunion.

Eastern Ontario.

Rev. Mr. Wilkins, Trenton, preached in the Hillier church Sunday evening.

Rev'ds. T. J. Edmison, (B.D.) and A. K. McLeod exchanged pulpits at Brighton on Sunday evening last.

Rev. Wm. Kay of Dorchester and Crumlin Presbyterian congregations has handed in his resignation owing to ill-health.

At a congregational meeting held in Clayton on Tuesday last a unanimous call was extended to Rev. Mr. Miller, of Annapolis.

Owing to illness in the family of Rev. A. Graham, of Knox church, Lancaster, the usual morning service on Sept. 13th was omitted.

The Sacrament of the Lord's Supper will be observed on Sunday next at Napanee after the morning service. The preparatory service will be held on Friday evening, at which Rev. Dr. McTavish, Deseronto, will assist.

A call has been extended by Knox church, Jarvis, rendered vacant by the resignation of Rev. G. A. McLennan, now of Norwood, to Rev. T. Nixon, late of Smith's Falls.

Rev. D. J. McLennan, of Apple Hill, occupied the pulpit of the Avonbank church Sunday the 30th. Service last Sunday was in the afternoon, and was conducted by Rev. L. Beaton, of Moose Creek.

The Ashton church, which has been thoroughly renovated in the interior, is to be reopened for service on the 20th instant, when Rev. John Hay, M.A., of Renfrew, is to preach. The following evening a soiree is to be held. The music for which will be contributed by the choir of St. Andrew's church of Carleton Place.

October 14th, 15th, and 16th will be memorable days in the history of Queen's University. The first will be the celebration of the Medical College jubilee. Hon. Dr. Sullivan is senior member of the faculty, having entered the medical college about 1856. The second day of the proceedings will be Thanksgiving Day. In the morning the visitors and college authorities will be the city's guests, and will be given a trip about the harbor and river on the steamer American. The formal installation of Principal Gordon will take place in the afternoon, and in the evening there will be held the civic banquet to "Town and Gown." October 16th (University Day) will be given to the students, who will have a mass meeting in the morning. In the afternoon a Rugby match between Queen's and either Toronto University or McGill will be arranged. An at-home will be given in the new arts building in the evening.

Western Ontario.

Rev. J. Little of Holstein is interim moderator for the vacant charge of Cedarville, Espin and Kingston.

The Rev. D. C. Hossack, M.A., L.L.B. of Toronto, is to preach in Knox church, Woodstock, at the anniversary services next Sabbath.

Rev. A. J. McGillivray, pastor of St. James' church, London, has completed his labor in editing the late Proudfoot's "System of Homiletics."

Rev. D. McCrae, of Westminster was chosen moderator for the ensuing six months at the last meeting of the London Presbytery.

The congregation of Komoka held anniversary services last Sabbath afternoon, at which Rev. W. J. Clark, of First church, London preached.

The previous Sunday the pulpit in Motherwell, was occupied by Rev. R. Stewart, D.D. of Clinton, Rev. R. Stewart preaching in his brother's church in Clinton.

The Rev. W. T. Knowles has resigned his position as pastor of the First Presbyterian church at Chatham, and will go as a home missionary to the Yukon.

Excellent Harvest Home sermons were delivered in Salem by Rev. Mr. Hugh Manroe, B. A., of Bowmanville in the afternoon and Rev. L. S. Wight, B. A. Tyrone, in the evening August 30th.

On Monday evening Rev. J. J. Rae of Oshawa delighted the audience with his famous lecture "Jack and Jill" and every one went away feeling cheered and brightened, with a stronger determination to rise higher up the hill.

Rev. Jno. Currie of Belmont, preached at the re-opening of St. David's church, Campbellville, on last Sabbath, morning and evening, to large congregations.

The sacrament of the Lord's supper was dispensed in Carmel church, at the morning service next Sabbath, when Rev. Sawers, moderator will preach.

The sixtieth anniversary of the organization of St. Andrew's church, London is to be celebrated next Sabbath, when the Principal of Queen's University, Dr. Gordon will preach.

The 25th anniversary of Komoka Presbyterian church was conducted last Sabbath by Rev. W. J. Clark, of London, in the afternoon and Rev. A. W. Crow, of Vanneck, in the evening.

Rev. R. J. M. Glassford occupied his pulpit in Chalmers' church, Guelph for the first time since his return from his vacation. In the morning he took as his text 2 Corinthians ix, 22, on the "Essentials of Christian Service."

Rev. R. Haddow, B. A., of Toronto, preached in Knox church, Acton, at both services on Sunday. Mr. Haddow's many friends were glad to welcome him back to his old pulpit.

Not long since the Rev. W. J. Clark, of London intimated to Bishop McEvoy, in a kindly note, that the ringing of the big bell in St. Peter's Cathedral on Sunday morning disturbed the congregation of the First church while at service. On Sunday the result of this note was made manifest, when the big bell of St. Peter's was not rung as usual, but only tolled slowly and softly at the Angelus.

Prof. A. B. Baird of Manitoba College and wife and family, are visiting at the home of Mr. Baird's father, Mr. Charles Baird, sr. Mrs. A. Baird and family have been spending the past year in France. Prof. Baird left last spring to join his family and after a pleasant holiday bring them home. They reached Motherwell last week, where they will remain for a fortnight before leaving for the Prairie City. On Sunday the Motherwell congregation had the pleasures of listening to discourses morning and evening by the Professor, a privilege which they appreciated highly.

The Ladies Aid of Zion church, Thessalon, held its regular monthly meeting at the residence of Mrs. D. J. Sandie. After the ordinary routine of business had been concluded, the Vice-president, Mrs. Jas. McAlpine, on behalf of the society, presented the president, Mrs. Dr. Armstrong, with a beautiful photograph in oak frame, of the ladies of the Aid Society, as a slight token of their esteem and appreciation of her untiring efforts to advance the work of the society.

Northern Ontario.

The annual Thankoffering meeting in connection with the Bradford Auxiliary of the W. F. M. S., will be held in the Presbyterian church on Oct. 13th. Rev. Mr. Winchester, of Knox church Toronto, will address the public meeting in the evening.

Rev. R. A. Mitchell, B. A., and Mrs. Mitchell, and Rev. Murdoch Mackenzie and Mrs. Mackenzie, missionaries on furlough from Honan, China, addressed a public meeting in Boston one day last week.

The Presbytery of Owen Sound has sustained a call to Mr. F. C. Harver, from Knox. St. Vincent, and St. Paul's, Sydenham. Salary \$800, with manse and glebe of five acres and annual vacation.

Last Sabbath, the Sowerby service was held in the afternoon. The Rev. Dr. Armstrong late pastor of Zion Church, Thessalon, preached in the absence of the pastor who was in Thessalon, to declare that pulpit vacant. As Dr. Armstrong has long been well known to many of our people during his long pastorate in this vicinity, his many friends were glad to avail themselves of this last opportunity of hearing him preach.

Presbytery of Quebec.

The Presbytery of Quebec met in Quebec on the 8th Sept., much business was transacted. On motion of Mr. E. G. Walker it was resolved to change the mode of choosing a Moderator, and the duration of the term of office. For a long time the custom was to elect by rotation in order of induction, and for twelve months. Now the rule is to elect by vote, and for six months. Under the new regulation the mantle fell on Dr. Kellock, of Richmond.

The Presbytery sustained a hearty call from the congregation of Leeds Village and Sylvester to Rev. D. P. Muir, lately of British Columbia. Provincial arrangements were made for the induction, the same to take place on 22nd Sept.

A call from Onemee to Mr. J. M. Whitelaw, of Kinnear's Mills was considered and disposed of. Mr. J. G. Potter appeared in behalf of the Presbytery of Peterboro, and three commissioners from Kinnear's Mills urged the Presbytery to refuse the translation. The Presbytery resolved to grant the translation, and to dissolve the tie on the 29th Sept.

Rev. C. A. Tamer was appointed moderator of the session of Kinnear's Mills.

Rev. J. M. MacLennan tendered his resignation of Winslow congregation, with which the Presbytery will deal at the next meeting.

Hampden was granted leave to call.

Mr. Daniel Guen, a minister recently from France, made application to be received as a minister of this church, and the Presbytery resolved to make application to the next General Assembly in his behalf.

Various items of English and French mission work were considered.

Toronto.

The Committee of the Presbyterian General Assembly on Young People's Societies met on Thursday in Knox church. Rev. W. S. McTavish, of Deseronto, Chairman, presiding. Rev. E. A. Henry, of Hamilton, was among those present. A course of special monthly papers on the history, doctrine, polity and work of the Presbyterian church has been prepared, and arrangements have been made for treating the subject in The Record. A manual embracing literary and Bible studies will be issued at an early date. Arrangements were made for prosecuting the work of organization, special attention being directed to the formation of Presbyterian unions.

The Kingston Presbyterial

Union Convention,

What proved to be one of the most successful and interesting conventions of the Sunday schools and young people's societies, within the bounds of the Presbyterial of Kingston, convened in St. Andrew's church, Pictou on Sept. 7.

"My impressions of the summer school in Knox college, Toronto," was the title of a very instructive and interesting paper by Miss Nellie Boulter of Demorestville. Rev. D. O. McArthur, B. D., of Rosmore addressed the convention on "How may this union extend its influence?" The question was then discussed, and much interest was manifested.

Rev. J. R. Conn, B. A., of Nanapanee presented a very interesting paper on "The religion of childhood"

"What the Presbyterian church is doing for Sabbath schools" was treated in an educative way by Rev. John Moore, B. A., of Menie.

The school room was beautifully decorated for the tea that was given to the delegates by the young people. During the interval between the tea and the evening session, an opportunity for the renewing of old, and the making of new acquaintances was afforded.

The evening session opened with devotional exercises at 8 p. m., conducted by the pastor of St. Andrew's, Rev. W. W. McLaren, B. D. Rev. D. D. McArthur was elected president, and the retiring president, Rev. Dr. W. S. McTavish, D. D., of Deseronto, was unanimously tendered the hearty thanks of the convention for his untiring and painstaking efforts in connection with the work of the union. Mr. C. S. McGillivray presented an address of welcome on behalf of St. Andrew's Sunday school and Y. P. S. C. E., which was responded to by Mr. J. L. McFarlane of Deseronto. Rev. A. H. Drumm of John street church, Belleville, had for his subject, "Do our present methods for young people's societies meet the demands of age?" Considerable discussion followed Mr. Drumm's remarks. Mr. Gillies Eadie gave a clear and concise talk on "Mission study and the best methods of promoting it. He strongly advised the formation of mission study classes among young people's societies, and the addition of libraries containing the works of the great missionaries in the Sunday schools. One reason why our young people are not more interested in missions is because they do not read these books, thinking that such reading is uninteresting. Induce our young people to read such books and missions will be nearer to the heart of the coming generation than they are to the people of to-day.

Bids Farewell.

Zion church, Thessalon, was crowded almost to its utmost capacity on Sunday evening the 30th, it being the farewell sermon of the Rev. Dr. Armstrong who has occupied Zion church pulpit for the past nine years. The discourse was a masterly one and was listened to throughout with the deepest of interest. At the conclusion of the sermon the pastor reviewed the work of the church and the numerous changes which had taken place during his pastorate. He said that it was with the deepest feelings of regret that he severed his connection with the church, as during his entire pastorate it had been a continuous round of harmony so far as pastor and people were concerned. He also felt deeply impressed at the kindly feelings and respect which he at all times had received as a citizen of the town. He requested the entire congregation to remain after the benediction that Mrs. Armstrong and himself might have an opportunity of bidding each one farewell. Dr. Armstrong was presented with an address, a purse of gold and a fountain pen in appreciation of his faithful services. On first coming to

Thessalon he had no less than four charges under his care and for sixteen months delivered four sermons each Sabbath. The church property which was in debt at the time of his induction has been entirely cleared, a number of improvements have been made, and in 1895, under the Ladies' Aid Society, the manse was purchased and in 1901 the last indebtedness on it was wiped out.

Stratford Presbytery.

The Presbytery of stratford met in Knox church, stratford, on the 8th inst.

It is reported that the congregations of Lucan and Fraser church had suffered considerably through removals and that the finances must be affected thereby. It was agreed to take no action in the meantime.

Professor Baird, D. D., of Winnipeg, and Mr. McCaul of Toronto were present and were invited to sit and correspond.

Mr. A. E. Armstrong was certified to the Senate of Knox College, as a student of the third year in theology.

The Moderator was instructed to convey the sympathy of the Presbytery to Mrs. (Rev.) Leitch in the trying circumstances in which she is at present placed—and a committee to do likewise to the session of Knox church, and to extend the offer of assistance in carrying on the work of the congregation during the forced absence of their pastor. The clerk was also instructed to write Mr. Leitch informing him of their prayerful remembrance of him and their hope of an early restoration to health.

The standing committees for the ensuing year were appointed. The resolution passed at the Missionary Conference of Monday was then dealt with and resulted in the passing of the following resolution: It was moved by Mr. Cosgrove, seconded by Mr. Hardie and agreed that this Presbytery being fully convinced that the congregations within its bounds are not enjoying their privileges in missionary work—much more being easily possible, much more being greatly beneficial—call upon them, called of God to this service to take immediate steps to obtain means, additional, to present missionary givings necessary to support at least one missionary in the home field and one in the foreign field.

A committee was appointed consisting of Messrs. Hardie, Cosgrove and Forbes to devise means for the carrying out of the requirements of this resolution. Arrangements for the ordination and designation of Mr. D. J. Davidson, the probable missionary of Knox church, Stratford, was left in the hands of a committee.

Committee on Young People's Societies.

The Assembly's committee on Young People's Societies met in Toronto on Sept. 10th. There was a good attendance. The convenor Rev. Dr. MacTavish, of Deseronto, presided and Rev. W. R. MacIntosh, D.D., of Deloro, acted as secretary. The Rev. R. W. Ross, of Guelph, submitted a course of literary studies which was adopted, and the Rev. A. Gandier of Toronto, submitted another course of consecutive Bible studies, which was also acceptable to the committee. The latter course was on the life of Christ, and it is intended to follow it with another course for 1905 on the teachings of Jesus. A course of missionary studies will be prepared for mission study classes. A manual similar to the one published last year will be issued this year and a copy sent to each minister in the church. The plan of study will embrace six topics on missions, three on history, two on doctrine, and one on church policy. The plan is as follows:

Jan.—What are our young people's societies doing for the missions of our church? How can they do more?

Feb.—Pioneer work in the Maritime Provinces.

Apr.—Mission among lumbermen.

Apr.—Pioneer work in Quebec.

May.—What is being done for the Chinese in Canada?

June.—Pioneer work in Ontario.

July.—Our church's work among European immigrants in the West.

Aug.—John Calvin and his teaching.

Sept.—Recent work in North Formosa.

Oct.—The relation of baptized children to the church.

Nov.—The life and work of Mackenzie of Corea.

Dec.—The Catholicity of Presbyterianism.

The Rev. R. Douglas Fraser will handle the committee's literature as formerly. Arrangements were made for prosecuting the work of organizing Presbyterial Unions, the aim being to get the young people in each Presbytery to undertake some definite and specific work.

Report of Commission.

The commission appointed at the last Presbyterian General Assembly to fully and finally investigate the affairs of the Central India Mission and the charges against Dr. Wilkie, who was president of the Indore College, concluded their labors shortly after midnight on Friday after three days session, and the following is the conclusion they reached:

This commission, having carefully weighed all the evidence produced before it in regard to the Central India Mission, is of opinion that while elements of disturbance have existed there for many years, their importance and effect upon the general work of the mission have been in some cases exaggerated. At the same time, recognizing the hindrance which all manifestations of an unworthy spirit must have upon Christian labor, the commission would deprecate the presence of any jealousies or suspicions tending to perpetuate difficulties and would humbly and affectionately counsel the members of the mission staff in Central India unitedly to seek the things that make for peace.

With regard to Dr. Wilkie, the commission decides that under existing conditions he cannot with advantage to the mission resume his former work in Central India.

Without attempting to apportion the exact measure of blame for the present condition of affairs, the commission desires to state:—

First—That charges against senior missionaries against Dr. Wilkie are shown by the evidence to be without foundation.

Second, that there is no evidence affecting the character of Dr. Wilkie, as addicted to the use of noxious drugs, and that the commission accepts without reserve his declaration to the contrary, and strongly condemns the circulation of such rumors.

Third, that the commission directs the attention of the Foreign Mission Committee to the instruction of last General Assembly, that strenuous efforts be made by the Foreign Mission Committee to secure for Dr. Wilkie some suitable field in connection with foreign mission work.

Fourth, that the commission expresses its confident hope for a bright future for our Central India mission, earnestly commends our missionaries to the sympathy of the Church, and prays that Heaven's richest blessing may rest upon the work and the workers there.

Saugeen Presbyterial.

The annual meeting of the Saugeen Presbyterial was held in Palmerston on Tuesday, Sept. 8th. A good delegation from each auxiliary was present and the meeting was a very enjoyable one. Reports show a very encouraging year just closed. Mrs. Wilkie, returned missionary from India, and Rev. G. R. Fawcett, Toronto, were present and addressed the meetings. Mrs. Barber, Arthur, also gave a most inspiring talk. The various branches of the Presbyterial raised in all \$1118 last year for missionary purposes, an increase of about \$100 on the previous year.

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hot sweetened water cures

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Health and Home Hints

To boil a cracked egg, roll it in greasy paper and boil the ordinary way; it will not boil out.

An Easy Way to Clean Finger-marks on Doors.—Rub the finger marks with a clean piece of flannel dipped in paraffin oil, and the marks will disappear like magic; wipe with a cloth wrung out of water to take away the smell. Far better than using soap and water, as it does not take off the paint.

To Powder Parsley.—To powder parsley the bunch is dipped quickly into boiling water to make it a brilliant green; then put it into a hot oven for a few minutes to dry thoroughly. After this it can be easily rubbed into tiny flakes.

Keep a flour barrel elevated at least two inches from the floor, on a rack, to allow a current of fresh air to pass under it and prevent dampness collecting at the bottom. Do not allow any groceries or provisions with a strong odor near the flour barrel.

Spanish peppers combined with tomatoes make an appetizing salad. The peppers should be boiled until tender, drained and cooled, cut in thin slices and mixed with firm, red tomatoes. Serve with a French dressing of oil, vinegar, salt and pepper. The salad should be very cold when served and the salad dressing mixed at the table.

Custard Corn Cake.—Take three heaping tablespoonfuls of white meal, two heaping teaspoons of baking powder, one heaping teaspoon of sugar, a pinch of salt; sift thoroughly; add three well-beaten eggs and lastly, three cups of sweet milk. Pour into cold, well-greased pans and bake in quick oven. Cut in squares and serve hot.

Ham essence to flavor sauces will keep for some time on ice: Chop three pounds of lean ham with four onions, two carrots, two parsnips, four mushrooms (or a teaspoonful of mushroom ketchup), and add one ounce of butter, three truffles, one up of veal stock, one clove, and some thyme and parsley. Stir, cover very closely and simmer an hour. Strain it through a fine sieve. A teaspoonful will flavor a pint of sauce or as much soup.

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World of Missions.

A Mission to the Bedouins.

The vast plains of the great Arabian Peninsula, said to be twenty-five times as large as England, with a population twice as large as that of Canada, are still unevangelized and may truly be called one of the lands without a missionary. The missionary zeal of America and England, for more than a century, "has been advancing the outposts of the kingdom of the Lord Jesus Christ into every inhabitable part of the globe with this one remarkable exception." There are a few missionaries on British territory of the peninsula operating from Aden. There is also a mission on one of the islands of the Persian Gulf. That great region called by Isaiah "the desert of the sea," is neglected. A new mission has been organized, as the result of the efforts of Mr. Archibald Forder, to be known as the Bedouin Mission, to carry the gospel to this needy country. In the announcement of the Mission we find the following striking statements are made—that it was in this dry and thirsty land that Mohammedanism was born. The religion of the false prophet went forth from this land to conquer the nations of the world, and to-day it holds sway over vast millions of mankind. It has even established itself in the very birthplace of Christianity—Bethlehem—where the priests may five times daily be heard crying from the minaret of the Moslem Mosque calling the people to prayer. Leaning upon the promise of Jehovah that "the dwellers in the dreary desert shall bow before Him," the Bedouin Mission has been formed for the definite purpose of reaching some of the Arabia's millions and telling them all the True Prophet. The methods to be adopted by the Mission will be as such as years of experience have proved to be the best.

The English and German missionaries in East Africa introduced the custom of hoisting a white flag with a red cross upon it in their stations on Saturday to remind the natives that the morrow would be the Sabbath. The people have consequently come to call Sunday "Flag Day."

An Anti-Christian journal in India calls attention to the fact that the negligence of the wealthy natives to the needs of the widow and the orphan is tending to the Christianization of India. It says: "Do not think that Ramabai has carried away only 1,700 girls whom the nation did not want much; she had laid the foundation of 1,700 Christian families."

The New Hebrides Magazine for February, printed at the Mission Press at Futana under the direction of Dr. Gunn, states that the population is 56,000 of whom 16,000 are professedly Christian and 40,000 heathen. There are twenty-one ordained missionaries and four medical missionaries. The native contributions to the mission in money, produce and labor amounted to £1,862—no small sum for such a people. The Roman Catholics in the New Hebrides do not go to the heathen, but follow the Protestant missions wherever they are planted, trying to entice away any who are offended or dissatisfied with the rules and discipline of the evangelical churches. They are also doing all they can to get France to take possession of the islands. The chiefs almost universally desire to be put under British protection.—Missionary Review of the World.

Skin Diseases.

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From the Advocate, Exeter, Ont.

All diseases of the skin and complexion are caused by bad blood. Paleness and pimples, blotches and boils, ugly rashes and open sores, itching eczema and burning erysipelas—all these blemishes come from bad blood. A bad skin is a sure sign of bad blood—thin blood, watery blood, blood poisoned with impurities. You can't have a healthy, clear skin till you make your blood pure and rich with Dr. Williams' Pink Pills. These Pills are a sure and speedy cure for all skin diseases, for agonizing eczema or bothersome little pimples—for a bad complexion or ugly open ulcers. No claim is ever made for Dr. Williams' Pink Pills not backed by the most positive proof, and in this connection we offer the testimonial of Mrs. Nicholas McAvoy, a life-long, much-esteemed resident of Exeter, Ont. To a reporter of the Advocate Mrs. McAvoy said:—"Some years ago I was taken with a slight itching under one of my arms. I gave it little attention at first thinking it would pass away, but in this I was mistaken for as time went on it became worse and soon developed into an aggravated case of eczema, causing a great deal of pain, irritation and suffering. In fact I was compelled to endure tortures. I consulted a doctor and took his medicine for several months, but the trouble did not leave, neither did it get any better. In fact it took a turn for the worse and developed into scrofula. As the doctor's medicine did not help me I tried several advertised medicines, but with no better results. Finally a lady friend strongly urged me to try Dr. Williams' Pink Pills. The effect was almost magical. In a few weeks there was a decided change for the better, and as time went on the trouble gradually left and to-day I am entirely free from it. I owe my complete recovery—if not my life—to Dr. Williams' Pink Pills, a fact I wish to put on record that others may benefit as I have done."

There is absolutely no disease due to poor blood—and most diseases are due to this trouble—that Dr. Williams' Pink Pills will not cure. You can get these pills from any druggist or they will be sent post paid at 50c a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes cannot possibly cure.

Canada's Great Illustrated Weekly.

In keeping with the progress of the age, CANADA'S GREAT NATIONAL HOME NEWSPAPER, THE WEEKLY GLOBE, will be very materially improved for 1904. Numerous important changes are in contemplation, but the leading feature will be the introduction of an EIGHT-PAGE ILLUSTRATED SUPPLEMENT ON CALENDERED PAPER. This will undoubtedly make it the most popular weekly offered to the people of the Dominion. For particulars see advertisement in another column of this issue.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Portage, Neepawa, Tues 1 Sept.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bl-mo.
 Rock Lake, Baldus, 8 July
 Glenboro, Glenboro.
 Portage, P. La Prairie, 11 July, 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 1 Sept 10 a.m.
 Paris, Paris, 15 Sept. 10.30 a.m.
 London, London, 8 Sept. 10.30 a.m.
 Chatham, Chatham, 8 Sept. 10 a.m.
 Stratford, Stratford 12 May.

Huron, Clinton, 1 Sept. 10.30 a.m.
 Sarnia, Sarnia, 9 Dec. 11 a.m.
 Madland, Whitechurch 15 Sept. 9.30 am
 Bruce, Cargill, 1 Sept 10.30 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Peterboro, 8 Sept. 9.30 a.m.
 Whitty, Whitty, 20th Oct.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Lindsay, 17 March, 11 a.m.
 Orangeville, Orangeville, 8 Sept.
 Barrie, Beaton 15th Sept 9.30 p.m.
 Owen Sound, Owen Sound, Division St. 1 Dec. 10 a.m.
 Algoma, Copper Cliff, March.
 North Bay, Burks Falls, 11 July. 10 a.m.
 Saugum, Palmerston, 8 Sept 10 a.m.
 Guelph, Guelph, 15 Sept 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, Chalmers Church, 8th Sept. 4 p.m.
 Montreal, Montreal, Knox, 15 Sept. 9.30 a.m.
 Gleggarry, Vankleok Hill, 8 Sept. 11 a.m.
 Lanark & Renfrew, St. A. church, Carleton Place, 20 Oct., 10.30 a.m.
 Ottawa, Ottawa 1 Sept. 10 a.m.
 Brockville, Spencerville, 6 Oct. 2.30 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
 Inverness, Oranodale 5 May 11 a.m.

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

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Ar. 8:45 p.m. Waltham Lv. 6:45 a.m.

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