

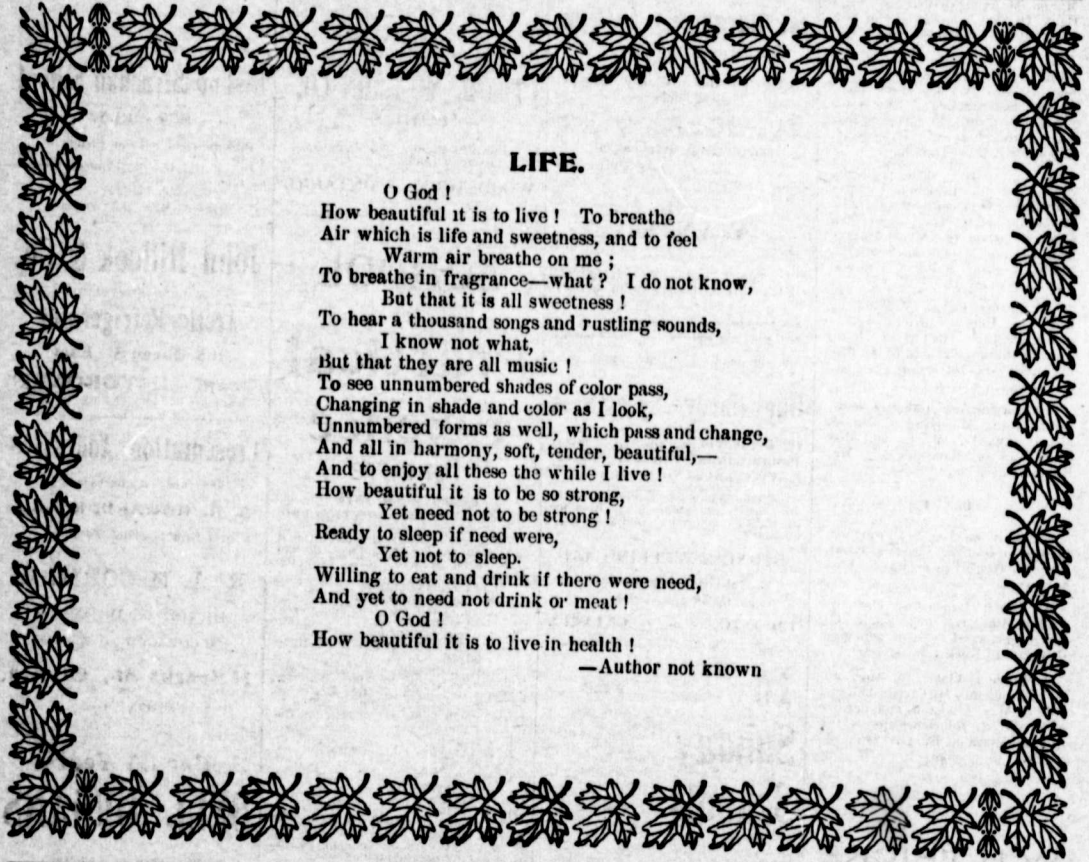
# Dominion Presbyterian

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## LIFE.

O God !  
 How beautiful it is to live ! To breathe  
 Air which is life and sweetness, and to feel  
 Warm air breathe on me ;  
 To breathe in fragrance—what ? I do not know,  
 But that it is all sweetness !  
 To hear a thousand songs and rustling sounds,  
 I know not what,  
 But that they are all music !  
 To see unnumbered shades of color pass,  
 Changing in shade and color as I look,  
 Unnumbered forms as well, which pass and change,  
 And all in harmony, soft, tender, beautiful,—  
 And to enjoy all these while I live !  
 How beautiful it is to be so strong,  
 Yet need not to be strong !  
 Ready to sleep if need were,  
 Yet not to sleep.  
 Willing to eat and drink if there were need,  
 And yet to need not drink or meat !  
 O God !  
 How beautiful it is to live in health !  
 —Author not known

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## MARRIAGES.

In Alvinston, on Monday, August 24th, 1903, at the residence of the bride's parents, Mr. and Mrs. Wm. Irving, by Rev. Mr. Livingston, former pastor of the Presbyterian church, Mr. W. Edwin Mertens of the Campbellford Despatch to Miss Cora Irving.

At Milverton, on the 22nd August by the Rev. Neil D. Mackinnon, Miss Louise D. Livingston, daughter of Wm. Livingston, Esq., of Milverton, to Mr. C. A. MacMahon, Manager of the Sovereign Bank, Harrow, and son of the late Judge MacMahon of Simcoe.

At the residence of the bride's father, on the 26th August, 1903, by the Rev. W. G. Hanna, Mr. Moses Schlotzhauser, shoe-merchant, Stratford, to Miss Mabel, second daughter of Mr. Joseph Brown, of Arthur Township.

On Aug. 26, 1903, at the residence of Mr. G. R. Clelland, Victoria Chambers, Ottawa, by the Rev. R. Herbison, Miss May Thompson, fourth daughter of David Thompson, merchant, of Govan, Scotland, to Mr. Alex. M. Skinner, Ottawa, also late of Govan.

On August 12, at Midland, by Rev. J. J. Elliott, Carrie, daughter of the late John Martin, of Dunnville, to Jamieson Black, of the firm of Black & Davidson, of St. Catharines.

In Oshawa, Aug. 19th, by Rev. J. J. Rae, Mr. Harry Brodie, Moose Jaw, N. W. T., and Miss Ella Frances, daughter of Mr. Robert Davidson, Oshawa.

## DEATH

Suddenly, on Aug. 25, 1903, at his late residence, Fraser's Point, Dundee, Hugh Fraser, aged about 75 years.

At North Lancaster, Ont., on Friday, Aug. 21, 1903, Annie C. McGregor, aged 25 years, youngest daughter of Robert McGregor.

At Stayner, Ont., on Aug. 26, 1903, Euphemia McTavish, beloved wife of Alex. Johnson, and mother of Miss B. I. Johnson, late of the Alberni Mission, B. C., aged 88 years.

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## Note and Comment.

Nova Scotia is to have another Presbyterian centennial celebration—that of Rev. Matthew Dripps, who came out from Scotland in 1798. After laboring for some years as an evangelist he was settled in Shelburne in 1805, and where he labored for twenty-three years until his death in 1828. While laboring as an evangelist he visited P. E. Island, Bay of Chaleurs and even Quebec and Montreal. It is a good thing to keep alive the memories of the grand old heroes who did so much to lay solid the foundations of our common Presbyterianism in this Canada of ours.

Austria is going ahead pretty rapidly just at present in the matter of temperance legislation. There is a Bill before Parliament this session which, if passed into law, will have a very drastic way of dealing with habitual drunkards. The Bill provides that a person convicted ten times for drunkenness in a given period shall not be allowed off by paying a fine or putting in so many days or weeks in prison, but shall be sent to a State Reformatory, where they will be imprisoned until they receive a medical certificate that their craving for strong drink is gone. It will be interesting to watch if this law is passed, and if passed, will it become what so many of our own temperance measures have become, simply dead letters.

The Presbyterians of the Maritime Provinces have stated in to wipe out a debt of \$25,000 in their foreign mission fund. Already over \$900 have been sent into the treasury in sums varying from \$5 to \$100 with one of \$250. They never do anything by halves in the provinces down by the sea. It was in Picton, N. S. that the foreign missionary enterprise of the Presbyterians of Canada had its birth in 1844. The synod which launched the undertaking consisted of 24 ministers and 15 elders, representing a membership of 5000 members. The first foreign mission fund amounted to \$1000. It was the day of small things, but look at the enterprise now. The synod of the Maritime Provinces now has eight missionaries to the heathen, with 34 ordained preachers, 78 unordained preachers and 94 catechists, and this year calls for a fund of \$40,000. The first foreign missionary was Rev. John Geddie who landed in Aneityum, New Hebrides in 1848, returning from work in 1862.

Our duty to the stranger. Here is an illustration which we find in the Presbyterian Standard: A man was going away to work for the summer in a neighboring town. He was commended to the pastor of the church in the town. The stranger went to the church for several Sundays and was received coldly. No one spoke to him or seemed to care anything about him. Naturally he began to drift and soon stopped his attendance upon the services altogether. The next summer the same man went to another town to work. This pastor wrote to the pastor in the second town. This pastor took an interest in him, going to the place where he was laboring and speaking to him. The

natural fruit of this was that the man attended the services of the church regularly and when he returned to his home town, it was with a spiritual uplift as the result of his summer's experience. And it is just as important that the people of the congregation take notice of strangers as that the pastor should.

Some months ago an employee of the government printing office at Washington was expelled from the Bookbinders' Union. This brought on a direct conflict between the government and organized labor. The Union demanded that he be discharged and he was. Later he was re-instated by the President's order. The men at first threatened to strike and then they decided to wait until their charges against Miller could be examined. Miller says that he was expelled from the Union because of his having saved expenses for the Government instead of making more work for the members of the Union. That labor organization evidently did not know or think of the Golden Rule, or of the particular clause of that rule known as the Eighth Commandment.

A correspondent of the Belfast Witness, who has been travelling in Eastern countries, writes as follows to that paper: "I have recently returned from an interesting tour in France, Italy, Egypt, Palestine, Syria, and Greece, and I have no doubt you would like to hear how temperance and Gospel work progresses in these countries. I noticed that though in none of the above countries was the degrading spectacle of open drunkenness so often seen as in our own land, still the twin curses, alcohol and nicotine were everywhere visible and making their presence and their power felt. Especially was this power noticeable in the effect these agents had on the general health and wellbeing of the people. But still signs of genuine progress are not wanting. As, for example, in the American College at Assiout I was pleased to find that the entire students, 500 in number, were teetotallers and non-smokers, and that the evil effects of such poisons as alcohol, nicotine, opium, &c., on the human body was regularly taught in connection with the study of physiology and hygiene. I found the same satisfactory state of affairs in existence at the magnificent Syrian Protestant College at Beyrout, and in many other mission schools all over the country.

During the past summer the London Daily News made an enumeration of the attendance at all the places of worship in London. The enumeration or "church census," as it was sometimes called, awakened a good deal of interest among the Christian people and the final results are being freely discussed. The figures published by the Daily News indicate that only one in four of the whole population of London attend public worship on Sunday. The aggregate attendance on the given day was 1,002,940 of these 430,153 were found in the Church of England, 416,225 were found in the different Nonconformist churches, 93,572 were found in Roman Catholic chapels, and 62,990 were found at other services. Among Nonconformists the proportion of men was greater

than among the Anglicans. There had been a marked decrease during the past seventeen years in the attendance upon the Church of England services—a decrease of about 150,000 at the very time that the population of London has increased nearly half a million. Naturally earnest enquiries are being made by the churches and by religious papers as to the causes of this declension. One Anglican paper traces the trouble, among other things to "the spread of Sunday amusements," and strange to say, "to the over-elaboration of musical services." A paper which is spoken of as a "high authority" endorses this view by deploring "the bad influence of over-ornamental services." The "embellishment of plain Scriptural services," it confesses, instead of attracting the bulk of the non-church going population or even retaining those who were in the church, "had the opposite effect." There is a lesson in this for those people in Presbyterian churches in this country who have persuaded themselves that non-church goers are to be attracted to and retained in the churches by tacking on to the old-time effective prayer, praise and preaching services, elaborate musical services by the choir—something like a sacred concert, quite appropriate for a week day, but not quite in keeping with the solemnity of well-ordered public worship. It will be safe and wise to guard against the "embellishment of plain Scriptural services" by such adventitious aids as have so signally failed in London.

Attention is drawn in another paragraph to the discussion which has been evoked among the ministers and religious journals of Great Britain over the revelations of decline in the church attendance in London made by the Daily News of that city. Embellishment of plain Scriptural services by "over-elaboration of musical services" has signally failed to arrest the decline, but there are other serious views of the situation deserving of note. A Dublin man lamenting to the Belfast Witness the spread of Sunday amusements in the Irish capital, even among Protestants, "greatly feared the Church was being swamped by the worldliness and secularisation of the Sabbath on the part of many of its members." A non-conformist Minister of London said that latterly there had been too great a tendency to sugar over the demands of Christ and of His Gospel; to take far too low ground instead of commanding, as did Christ and His Apostles, all men everywhere to repent and believe the Gospel that all men should be called upon, not with bated breath or whispering humbleness, to worship God, to believe in Christ, to obey His word in everything. He deplored the present tendency among many Churches to flatter the rich, to coax and coddle the poor. This is very plain speaking, but no plainer than is needed. Reviewing the situation thus depicted the Belfast Witness says: "And so the end of the whole matter is, let the church and all its ministers and members get back again to the simple and plain Gospel with all authority; for it is still the power of God unto salvation."

Christ always speaks to the best there is in us. His call is ever to the highest and noblest. That which is base and untrue is never excited by the Seer of Nazareth.

## Our Contributors.

### The Lord's Supper.

BY REV. PROFESSOR STALKER, D. D.

In the whole range of our Lord's sayings there are none more weighty than the words He employed in instituting the Lord's Supper. No doubt there is a tendency to read back into them the thoughts of subsequent centuries; but the Church will never consent to surrender a morsel of the significance which on a plain and just interpretation seems to attach to them.

I. In Memoriam.—The most obvious purpose of the Lord's Supper is that suggested by the fact that it took the place of the Passover, and was, indeed, first celebrated with the very elements which had been provided for the older ordinance. The Passover was a commemorative institution, celebrating the origin of the Hebrew nation through the deliverance from Egypt; and this function it had served with conspicuous success. This, no doubt was the reason why the mind of Jesus fixed upon it as a means of perpetuating His own memory. Some have doubted whether He had any intention of founding a permanent institution. But these do not realise how essential it was to Jesus that He should not be forgotten. There exists in all human beings an instinctive desire to be remembered after death. But in Jesus this rose to an overmastering passion, not on account of vanity, but because if He was to be the Saviour of men it was imperatively necessary that He should be remembered as long as the world lasted. Therefore, He instituted this ordinance, in which men, by feasting together at stated intervals, should remind themselves of His life and death, and remind the world as well; for, in His intention, it was to be a kind of proclamation of faith in Him in face of the world. "Ye do show the Lord's death till He come."

II. The Real Presence.—It is impossible to read the opening words of instruction, "This is My body," without being painfully reminded of the controversies which have raged round their interpretation, transmuting what ought to be in the place of peace into a scene of noisy conflict. Not only the Roman Catholic Church, but in some degree also both the Anglican and Lutheran have interpreted these words as the intimation of a miracle. A change is supposed to pass over the bread, by which it becomes something else than bread. The Romanist says it is transubstantiation; the Lutheran that it is consubstantiation; the Anglican is uncertain what the name should be, but he thinks there is a change. There is not a greater barrier raised between Christianity and the intelligence of mankind than this miracle which is supposed to take place every time the sacrament is observed; and it argues a curious materialism not to be able to conceive of the real presence of Christ except by supposing that He is present in a corporal and carnal manner. Spiritually, He must be everywhere present; but it is in accordance with a mode of language which pervades the Scripture from beginning to end, if we regard Him as specially present where there are intelligent and believing souls cognisant that He is there; and the breaking of the bread is a signal to rouse the soul to the apprehension of Him. He is present, with all His history, and with all His ability

to bless, wherever there are human souls awake and alive enough to perceive Him; and to this these are summoned by the ordinance. But there is no transubstantiation or consubstantiation; nothing of the kind is necessary. The bread remains bread; but the breaking of it awakens the soul to the exercise of faith in Him who is really present wherever anyone is seeking Him.

III. The New Covenant. If we require to defend the truth of the sacrament, on the one hand, from those who burden it with superstition, we require no less, on the other to defend it from those who would shallow it by denying that Jesus spoke on this occasion the weightiest of the words attributed to Him. There are those who contend that all the words in which an atoning virtue is attributed to His death are traditional additions to what He said, and traceable to St. Paul. But the probability is that, instead of inventing these words, St. Paul derived from them his own strong opinions about the atonement. He does not quote many words of Jesus; but words like these, embedded in the principal ordinance of Christianity, are exactly such as might have laid hold of such a mind as St. Paul, when he was seeking to find out the essential elements of Christianity. The sacrament is the "new covenant," not "new testament," as it is unfortunately translated in our Bibles. That is, it is the fulfilment of the prophecy of Jeremiah (xxxi.31), that in the latter days God would make with men a new covenant. A covenant is a bargain or treaty in which each party gives something to the other and receives something in return. The most solemn covenant among men is marriage, in which the parties give themselves to each other; and to this God compares the covenant which He makes with men; because in it He gives Himself to them, and they give themselves to Him—God for man and man for God; Christ for the soul and the soul for Christ. There had been an old covenant, but it never had effected a perfect union between heaven and earth, and it was broken; therefore the need of a new covenant, a more perfect and enduring union. This is what the sacrament is.

It is the new covenant "in My blood." This carries us back to the making of the first covenant in the wilderness narrated in the 24th of Exodus, where the covenant was made with blood. When the people were on the point of being united to God they had to stop and offer sacrifices, half of the blood of which was sprinkled on the altar while half was sprinkled on the people themselves. What did this signify? It meant that they could not enter into union with God until they were purified; and the purification took place by sacrifice. As they saw the victims bleed, they acknowledged that they deserved to die, and as they poured the blood on the altar they acknowledged that their life was forfeited to God; but, as soon as they made this confession, their sins were forgiven, and the other half of the blood was sprinkled on them, to signify that their life was given back, purified, and reinvigorated, to be spent in God's service and to His glory. So, as we come to the Lord's table, we look to the cross of Christ and acknowledge that we deserve to die, our life being forfeit through sin; but as soon as we make this confession in sincerity and truth,

we are forgiven for Jesus' sake, and; a new life is bestowed upon us, to be spent in the doing of His will and the promotion of His cause. This is the very heart of the Lord's Supper.—The Weekly Leader.

### Historic Sketches.

We gladly welcome the small volume entitled *Historic Sketches of the Pioneer Work and the Missionary Educational and Benevolent Agencies of the Presbyterian Church in Canada*. This booklet has been edited by a committee of the executive of the "Twentieth Century Fund" and they are to be congratulated on the success attained, considering the small space at their disposal. The various reports of missionary benevolent work are well done, and the whole forms a many-sided manifestation of the life of our Church. This book should be read by every member of the church with intelligent interest and gratitude. In so far as this is brought about the result will be an increase and enthusiasm in all the work of the church. As we glance over its pages, we are led to feel how many strong faithful men have in recent years been taken from the service of the church militant, and if we are reminded that God removes the workers it is well to remember that in spite of changing circumstances he still carries on the work. To mention only such names as Macdonnell, Grant and MacVicar is to bring to mind the glorious fact that down to the very last moment of our own time strong saintly men have been commissioned to do the Master's work among us. If the strength of a church is not in proud pretension or gorgeous display, but in work done, surely the Presbyterian of Canada has much cause for gratitude in the presence of God. We shall need to refer again to this useful suggestive book but at present we confine ourselves to noting the gracious workers left behind by some of the great workers of our own generation.

From the report of Queen's College we quote the following pathetic words which refer to the closing scenes of a great career: "Principal Grant's last year was very sad. Racked with pain, he watched the new buildings going up, and planned for the extensions to come when they were opened. His Church had consented that Queen's should go out into the broader life of a distinctly national university. The trustees would meet on the last Wednesday of April, when the plans would be unfolded and perfected. On Tuesday he lay down to die, and went to his rest on May 10, 1902. Another must present the plans and carry them out."

To another worker who served the church in the academic sphere as well as in the capacity of preacher and evangelist the following graceful tribute is paid.

"The opening of the College was delayed for two years, that provision might be made for maintaining one "Chair." Now, there is an endowment of \$250,000; there is the stately pile of buildings; there is the magnificent library; there are many students; there is a staff of professors, much respected for their learning, and greatly beloved as men. There is nothing lacking but "the touch of the vanished hand" of the first Professor and Principal, so lately called to rest. He was the instrument, in God's hands, in gathering together all that is there; and it is difficult, as yet, to think of Montreal College without the guidance of Dr. McVicar. But the God who directed the choice of the right man in 1868 may be trusted to guide the Board, and the Assembly, in 1903, so that the man will be found to fill the large

place which has been left vacant at His call. Thus it is altogether certain that the College shall continue to prosper, and that the years to come shall but extend the influence which has been steadily increasing in the past."

While a man equally great in his own way and a very different way is the great pioneer bishop of the West of whom we read:

"It was growing time then; and the Canadian Pacific Railway was being built over the prairie country; the company were not letting the grass grow under their feet; nor did the new superintendent. He viewed the field in a 2,000 mile journey in August and September, 1881. Then he laid out new work, sought more men, thought out the problem of means; means for supporting labourers; means for getting them over the greatest possible territory in the least possible time; means for building churches and manses; means for strengthening the College as the hand-maid of the Home Mission work. He talked in those days of outfits, ponies, saddles, buckboards, sites, building material, transportation, as if he had been a trader, and he was, but the merchandise was better than of silver or gold. He hurried to each tent-town as it sprang up, as if he had been a speculator, as indeed he was, and his speculations turned out well for Church and country. Day and night he journeyed; went west; came east; fought his way in the Committee, or in the Assembly; button-holed business men, plying them with information; spoke strongly to congregations; haunted the Colleges, fascinating the students by his talks; but few knew what to think of him in those days.

"In 1882 and 1883 the railway went on from Brandon, but he went on ahead posting his men wherever a station was laid out; sending them far afield also, to occupy vantage points, from which those outer districts that would soon be settled might be reached. The railway went on into the mountains and also from Lake Superior to Winnipeg; he placed men all along the line of construction specially holding Port Arthur, Rat Portage, Calgary, Donald, Field, and Revelstoke. It went down into the valley of the Fraser and reached Vancouver. He seized Kamloops and North Bend by the way; then hastened down to plant men at Vancouver, and over to the island to occupy Victoria. When the South Western was built he followed it through the Rock Lake and Turtle Mountain region, onward to Deloraine. The North-Western opened up the Minnedosa country and he seized all points as it went on to Yorkton. By this time over a hundred labourers touched every point on the railways and wrought out into adjacent fields. Cities and towns sprang into existence quickly, and soon every one of them had its own church and minister. Country districts grew apace, but not one of them was neglected. He was recognized by the Canadian Pacific Railway magnates as a strong fellow worker, whilst by the end of seven years, the Church began to understand the many-sided man, and to follow his lead, though as yet it was in a dazed, half-hearted way."

The work of the late Rev. D. J. Macdonnell in connection with the Augmentation Fund is strongly and gracefully acknowledged and in every case we are reminded that into those "schemes of the church" which to many are dull and uninteresting there has gone the life blood of noble men and women. In the foreign field Mackay of Formosa and a host of zealous workers have upheld the banner of the cross while the pioneers in our own land are too numerous to mention.

What is needed is more earnest consecrat-

ed spirit among the rank and file of our membership.

#### Sparks from Other Anvils.

New Orleans Presbyterian: Look at two pictures: St. Peter's vast spaces packed with a jostling crowd, a blaze of color, a long procession guarded by soldiers enter and a three-storied crown, gleaming with jewels is placed on a human head, and human hands convey magical blessing; the other, a multitude out of doors surging around three crosses, on the middle one the dying Son of Man, his pale temples encircled with a plaited crown of thorns! The Christ and the Vicar! Comment is unnecessary!

Christian Observer: A good testimony to the value of the Sabbath day is given by Lord Roberts, Commander in Chief of the armies of Great Britain. He was recently urged to have London volunteers in some places drill on the Sabbath day. The Commander in Chief replied that, in his judgment, it is neither practicable nor desirable to establish a system of Sunday parades. Oh, for a multitude of such men as this in the public service of our country.

Presbyterian Standard: Neither the Bears nor the Bulls are much in favor with the masses of the people. When the Bears have their way with the cotton market for instance the farmer is underpaid for his cotton. When the Bulls have their innings, the factories have to close and thousands are thrown out of work. Sometime the hand of the law is going to be laid upon that colossal selfishness and make it as criminal as it is immoral.

N. Y. Witness: There is something better in store for good people than to have liberty to do as they please, and that is the liberty to do what the Lord wants them to do. Those who cultivate such a disposition have joyful liberty in their hearts that breaks forth in thankfulness for the many perils they have escaped.

Morning Star: It is rather pathetic and very encouraging to hear that the negro converts of one of the French missionaries in Africa have sent a contribution to a number of French villages who have turned away from Rome and are erecting a Protestant house of worship. The native Christians of Madagascar have also sent a contribution toward the deficit in the French Board of Foreign Missions.

Christian Guardian: The pressure of the love of Christ on a sinful world for its salvation is as unremitting as light and heat from the sun all day long on hill and valley bursting the seeds, ripening the fruits, and perfecting the flowers. The air of the firmament and the tides of the sea do not search out valley and shore as the boundless benevolence of God penetrates human conditions and human hearts. The very purpose of the great atonement and propitiatory sacrifice was to open free course for the wisdom and power of God to the utmost need and guilt of man.

Herald and Presbyter: What this age, in common with every age, needs, is a faithful adherence to the Gospel on the part of those who undertake to preach. It is not "original thinking," so called, nor "the lovely song of one that hath a pleasant voice" that can save souls and build up the kingdom of Christ. Rhetoric and oratory are well enough in their way, but the world is perishing for the Gospel. The fact that it does not know that it is thus perishing should make those to be more in earnest who have been put in trust with the Gospel's marvelous truth.

FOR THE DOMINION PRESBYTERIAN.

#### A World Wide Revival.

From time to time the DOMINION PRESBYTERIAN has noted facts connected with the evangelistic services held by Rev. Dr. Torrey in Edinburgh, Glasgow, Aberdeen and Belfast, the concluding services of a round-the-world tour occupying a year and a half. During that time Dr. Torrey states that he saw thirty thousand persons publicly acknowledge their acceptance of Christ as their Saviour. Since returning to Chicago Dr. Torrey has contributed a brief statement of the general impression he has gathered during his tour, a brief summary of which will doubtless be interesting and stimulating to the constituency served by this journal.

First of all he noted the spirit of longing and prayer in many lands for revival. "I have found everywhere," said he, "a large company of people who are living very near to God and are united in expectation of a world-wide and thorough-going revival. Especially is this true in England, Scotland and Ireland." Speaking of the great revival in that bourne, Australia, he said—and let Christian people everywhere note the fact—"The most prominently outstanding fact in that revival was the circles of prayer, which for many weeks were held in that city. From 1,700 to 2,000 prayer meetings were conducted each week, all meeting on Tuesday evening. As the outcome, Christians were wonderfully united throughout the great city in great expectation of blessing before a single public meeting was held."

The American evangelists, Dr. Torrey and Mr. Alexander, are due in Liverpool in the first week of September. Arrangements have been completed for the great mission which they are to conduct there. The Philharmonic Hall, where Lord Roseberry delivered his famous speech last spring, has been engaged for the principal meetings, and overflow meetings will be conducted in the gymnasium opposite this hall. The mission commences on 6th September.

#### The Old Camper.

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## The Quiet Hour.

### Abstinence From Evil.

S. S. LESSON—1 Peter 4: 1-11. September 20, 1903.

GOLDEN TEXT—Eph. 5: 18. Be not drunk with wine, wherein is excess.

BY REV. PROF. JORDAN, D.D., KINGSTON, ONT.

Connecting Links—This Epistle was written to Christians suffering severe persecution. Its aim was, partly, to exhort them to patience and perseverance, and partly also, to urge them to so blameless a life, that their enemies would have no excuse for persecuting them. The Lesson contains, (1) warnings against intemperate living, vs. 1-6; (2) some closing directions of the apostle, vs. 7-11.

#### I. An Example to be Followed, 1, 2.

V. 1. Forasmuch then as Christ hath suffered. In ch. 3: 18 the apostle had pointed his readers to the sufferings of Christ, as an example to them of patient endurance. They were to find encouragement amid their own sufferings, by looking to the glory which had followed His (ch. 3: 22), and which they would one day share. V. 1 returns to the thought of Christ as an example of patience and trust in God under suffering for us. In His death, Christ offered himself as a sacrifice on our behalf, dying, "the just for the unjust," ch. 3: 18. In the flesh. Because He had a body and soul like our own, sin excepted, the sufferings and temptations of Christ were the same in kind as ours. Arm yourselves; against the temptation to turn aside from the right path through fear of suffering. With the same mind; the same hatred of sin, the same love of God and goodness. Hath ceased from sin. God's purpose in sending suffering upon the Christian is to keep him back from sin, and the Christian himself should earnestly strive that this purpose may be fulfilled. The blessed effect of suffering is described in Ps. 119: 67-71.

V. 2. Live the rest of his time in the flesh. The Christian must live out his appointed time in the world, doing the daily duties of his appointed place. But though his life is in the world, it is not controlled by the spirit of the world. Lusts of men; the uncontrolled appetites of the flesh. The will of God. Contrasted with the wild, wayward desires drawing the sinner this way and that, is the calm, fixed purpose of God, leading His people on in the upward path of holiness, 1 Thess. 4: 3.

#### II. Sins to be Avoided, 3-6.

Vs. 3-5. May suffice us. The whole of life belongs to God. Every day spent in the service of sin has been wasted. The time that remains should be all employed in doing the will of our true Master. Compare Romans 13: 11, 12. The will of the Gentiles; the heathen among whom they lived, and whose ways they were in danger of learning. A dark description of the sins into which the will or desire of the Gentiles led them, is given in the first chapter of Romans. Lasciviousness. The Greek word is a plural denoting the many forms of impurity. Excess of wine; literally "overflow of wine," expressive of the immoderate, insatiate desire for strong drink. Revellings; riotous feasts protracted till late at night. Banquetings; literally "drinking parties," (Rev. Ver., "carousings"). Abominable idolatries. The grossest and most unnatural

impurities were practised in connection with heathen worship. Wherein they think it strange. "It is not hard, even from our own experience, to picture to ourselves the surprised heathen, when he found his friend refusing an invitation to a banquet, shrinking from contact with the evil livers of Greek cities, or when there, passing the wine cup untasted" (Cambridge Bible). Run not with them. Evil men like company in their ill-doing, and those who resist their invitations will have, especially at first, no easy task. Excess of riot. The words describe the condition of one who has become utterly reckless about his health, morality and character, so long as he may gratify his passions. This is a sad, but common result of indulgence in strong drink. Who shall give account. It is impossible for the impenitent sinner to escape the penalty of his deeds, 2 Cor. 5: 10. The quick and the dead; the living, and those in the grave.

V. 6. For this cause; namely, that man, through suffering by reason of sin, might be set free from its power. Was the gospel preached also to them that are dead. "The dead" are those who had died before the coming of Christ. It has just been said, that they, as well as the living, will be judged, v. 5. But how can they be fairly brought into judgment, when they had never heard the gospel? Peter solves this difficulty by saying that they had heard the gospel. The mercy of God and His willingness to save had been made known to them, Ex. 34: 6. Judged according to men; as men count judgments, through sickness, pain and death, and in temporal things—and all this, to turn them from sin. In the flesh; as Christ had suffered in the flesh, ch. 3: 18. Live according to God. Suffering was intended, not to destroy them, but to lead them to a life of harmony with God's will. In the spirit. As the power of evil desires grows weaker, the spiritual nature by which we know and love God becomes stronger. This quickening and developing of spiritual life is like the resurrection of Christ, as our suffering is akin to His.

#### III. Duties to be Performed, 7-11.

Vs. 7, 8. The end of all things. Since he knows not when this will come, the Christian's attitude should be one of constant preparedness. Sober. A better translation is "temperate," which expresses the due control of the passions. Watch unto prayer. The word translated "watch" means "be sober," "be temperate." It is easy to see how lack of sobriety hinders prayer. Fervent. The word conveys the idea of intensity. Charity. The substitution of "love" by the Rev. Ver. here and in 1 Cor. 13, brings out the harmony of the teaching of the three great apostles, Paul, Peter and John. (See 1 John 4: 7.) For charity shall cover the multitude of sins. Two thoughts are included in this saying: (1) Love will lead us to cover, that is, to forgive the sins of others; (2) In forgiving them we fulfil the condition of receiving the forgiveness of our own sins, Luke 7: 47.

Vs. 9-11 dwell on the duties of hospitality, Christian giving, speaking for God, ministering to the needy. It is pointed out that in the use of all our gifts, we should aim at the glory of God. We glorify God through Jesus Christ, that is, "through service rendered in His name and for His sake." His sufferings (v. 1) are an example to His disciples of

patient endurance. His exaltation (v. 11) is their great consolation. Sharing His sufferings, they will also partake of His glory.

### FOR DOMINION PRESBYTERIAN. The Pre-pentecostal Character of Christ's Disciples.

A Study of Luke 9: 37-56.

BY REV. WM. SHEARER,

It is a remarkable fact that in the five incidents recorded in these verses the character of the apostles of Jesus Christ shows up to great disadvantage. One would have supposed that after nearly three years of fellowship with Him they would have become very much conformed to his ways of thinking and doing. But such was not the case. We find here that

1. They lacked *faith*, v. 41. They were defeated in their attempts to cast an unclean spirit out of a young man. When Jesus heard of it he was exceedingly grieved and rebuked them for their lack of faith.

2. They lacked *spiritual insight*, v. 45. When He spoke of the sufferings which he was very shortly to endure they did not understand him. They were conscious of their lack of apprehension, but were afraid to ask for further explanation for fear of rebuke.

3. They lacked *humility*, v. 46. There arose a reasoning among them which of them should be the greatest. Jesus perceiving the thought of their heart, said, "He that is least among you all shall be great."

4. They lacked *charity*, v. 49. They manifest a spirit of ecclesiastical exclusiveness and bigotry. When they saw a man who did not belong to their little circle, casting out devils, they forbade him; not because he was doing any harm, but simply because he did not belong to their number. So Jesus had to point out to them that no man doing a miracle in His name could speak lightly of Him, and since such a person could not be supposed to be against Him, they must take it for granted that he is for Him.

5. They lacked *forbearance*, v. 54. Because certain villagers in Samaria would not receive him when on his way to Jerusalem, they would have Jesus revenge Himself on them forthwith by calling down fire from heaven to consume them. Again Jesus is grieved, and administers a sharp pointed rebuke: "Ye know not what manner of spirit ye are of."

Now if we turn to the Acts of the Apostles and the Epistles we shall find that all this is changed. Evil spirits are cast out, a deep insight is given them into the mysteries of the kingdom, and on scores of occasions they manifest a humble, charitable and forbearing disposition. Was this mighty transformation the result of gradual development dating from the time they first knew the Lord, or was it the result of a crisis in their lives? No bible student can deny it was the latter. One short experience through which they passed marked the transition, and that event was the baptism of the Holy spirit on the day of Pentecost.

Many of Christ's disciples to-day are conscious of grievous failure to live up to the standard set up by Jesus Christ. Even though they know they shall never attain to sinless perfection in this life, they do know that they might and should be a great deal holier than they are. But something more is needed than gradual development of character dating from the time they first knew the Lord, and that something is a definite, specific baptism of the Holy spirit. "Ye shall receive power after that the Holy Ghost is come upon you."

**Effectual Calling.**

A BIBLE READING BY REV. WM. SHEARER,  
SHERBROOKE, QUE.

Effectual calling is a sovereign act by which God chooses a sinner and compels him by His Holy spirit to become His child.

1. It is the act of God and one He will never regret nor undo, Rom. 11:29.

2. Those whom He calls in this way are not the wise and great of this world. 1 Cor. 1:26. It is not because He has a special grudge against such, but because such are generally quite content with their lot. Compare Luke 16:25.

3. Those who are called should be content with the lot in life wherein they are called, 1 Cor. 7:20. The apostle does not mean to put a premium on slothful indifference to self betterment, but warns against a spirit of unholy discontent.

4. It would be a great advantage to all who are called if they would try to realize the privileges of their calling, Eph. 1:18. The hope of their calling, is the hope of full and final victory over sin and the devil, and eternal blessedness in the world to come.

5. Those who have been called should conduct themselves in a manner becoming the fact they are called, Eph. 4:1.

6. Since all who are called have the one hope, this should act as a bond of union between them, Eph. 4:4. There need be no jealousy nor rivalry for there is fulness of reward for all.

7. It is a High Calling, that is, a noble eminent calling, and we should be strenuous in our efforts to obtain the reward, Phil. 3:14.

8. The called should show by their conduct that there is a fitness and propriety in their being known as the called of God, 2 Thes. 1:11.

9. It is a Holy Calling. We are called to Holiness by a Holy God. It does not find its origin in our good works but in God's sovereignty, 2 Tim. 1:9.

10. It is a Heavenly Calling. That is, a calling from heaven and to heaven. Therefore, it behoves us to fix our minds much on the Man from heaven, through whom we have the hope of heaven, Heb. 3:1.

11. From our earthly standpoint we secure in our calling only in so far as we evidence the fruits of the spirit, 2 Pet. 1:10.

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The soul of man, like a nugget of gold quartz, is of little blessing until it has passed through the fires.

**Our Young People****Sun., Sept. 20.—Why and How we Should Bear Witness for Christ.**

Acts 5:27-32.

In Modern Days.

There are no martyrs needed nowadays for Christ in civilized lands—that is, in the sense we have learned to give to the word, of dying for the faith. But in the old sense of the word, "witnesses" are needed to day just as much as in apostolic times.

Such steadfast, loyal witness as the martyrs gave is needed in every church today. Why are we ashamed to testify for Christ? "Let the redeemed of the Lord say so," is a text that bears learning by heart. If Christ has helped us, why not tell those who need help where to look for it? If we have the light, ought we not to carry it to those who are in darkness?

There are no miracles nowadays. There is no need for them. There are enough Christians in the world now to Christianize it in one generation, if each one witnessed for Christ as loyally as the first Christians did. Why does the gospel not advance as triumphantly as it should? The fault is not in the Bible, or the church, but in each individual disciple who forgets that witnessing for the Saviour is part of true salvation.

A Clear Witness.

A contradictory witness does harm to his case. No lawyer likes to get hold of him—except the opposing counsel. A clear, consistent testimony is the only kind that is valuable. Such testimony may be very short, but it is always listened to, and often wins the case.

This is as true in spiritual matters as in a court of law. If we undertake to witness for Christ we must be clear and consistent. What holds many of us back is that we know that some inconsistency, some wrong tendency or habit in our lives, contradicts any witness we could bear, by our words, for Christ. So we hang back and refuse to testify when what we ought to do is to make our testimony clear and consistent by getting rid of whatever confuses it.

Results and Rewards.

The results of witnessing for Christ are seen on earth; the rewards are promised in heaven. No loyal witnessing is wasted. Men may jeer at us, and may not seem to believe or accept our testimony. Nevertheless, as time goes on, we will see definite results.

An elder recently told how years ago, as a young man, he wrote a letter to a friend to try to bring him to Christ. The friend never answered the letter, nor even spoke of having received it. Eighteen years afterwards, after long separation, the two met. "Do you remember a letter you wrote me once?" said the friend. "I want to tell you that it brought me to Christ. I still have it; I often read it; I would not part with it for anything in the world." The result had been long in coming; but when it came, how rich a reward it was!

**Mistaken Sympathy.**

The Interic has an article on "The Monks of Le Grand Chartreuse at Iona," by Catherine Barry Judson. These monks have felt the force of the French law against unauthorized religious associations, and, it is said, are about to leave France for the

island of Iona. The writer of the article, after an account of the order, its peculiarities, growth, etc., says:

"Whatever may be our opinion of Catholicism, no fair-minded person can avoid feeling a sense of sympathy with the exiled monks who leave a spot sacred to them by the religious traditions of a thousand years, to go to a strange and lonely spot, even though it be better for fair France that they should go. Their retreat to Iona, sacred by the religious traditions of fifteen hundred years, is a strange coincidence, the outcome of which will be watched with interest."

There is no reason why American Protestants should sympathize with these French monks. Their order has been distinguished for two things—first, persistent scheming against the government and, second, the manufacture of the liquor which bears their name. Under the form of a religious society they have built up a great business in strong drink. The action of the government does not make them "exiles." They are not forced to leave France. They can stay and carry on their business, but they can not do it as a religious congregation or association. The party entitled to sympathy is the French Government and not the clerical manufacturers of chartreuse. There is also some reason for sympathy with the people of countries to which these and similar monastic orders will migrate. Few of them will come to the United States. Corporations here must specify in their charters what they propose to do, and it would not be possible for a religious corporation, organized "not for profit," to run a liquor factory. A large number of them are said to be on the way to Argentina, where their welcome is doubtful, and others have gone to Spain, where they will probably be more at home.

Religious orders which have ceased to do religious work and only live on and seek to increase their endowments by business or beggary, are a curse to any country. The French Government was wise in suppressing them.—Herald and Presbyter.

**Daily Readings.**

Mon.,	Sept. 14.—Through the Spirit.	Heb. 2:1-4
Tues.,	Sept. 15.—Of Christ's lordship.	Acts 2:32-36
Wed.,	Sept. 16.—Of his power to save.	Acts 3:8-10
Thurs.,	Sept. 17.—Of his kindness.	Ps. 63:3-8
Fri.,	Sept. 18.—Of a hope of heaven.	Tit. 3:7-11
Sat.,	Sept. 19.—Rewards of confession.	Luke 12:8, 9
Sun.,	Sept. 20.—Topic—Why and how we should bear witness for Christ.	Acts 5:27-32.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes; let it shine in all your actions, and let there be in your tongue the law of kindness.

The advantage of a well-trained mind does not lie in the amount of things one knows, but in the use that one makes of them. Like a steam engine, knowledge is useful only when set in motion and directed to right ends.

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## ARE SABBATH SCHOOLS DEFECTIVE?

We observe a good deal of attention being directed by Protestant writers to the importance and defects of Sabbath Schools. Agreement is pretty unanimous they are not what they ought to be; that in general they are ungraded, stereotyped, and taught for the most part by teachers got together by hook or crook. Have Protestant churches been on the wrong track? Is it wise to spend nine-tenths of congregational money and effort on adults, and only one-tenth on Sabbath Schools? Should the proportions be reversed? When missionaries go to the foreign field, do they not base their hopes as to an expanding future of fruitfulness and usefulness on getting hold of those who today are boys and girls, but who quickly move on to manhood and womanhood? Is that wise and necessary policy not as wise and necessary in what are nominally Christian countries?

The Roman Catholic theory is to get hold of the children—no period too early—inculcating religious and ecclesiastical views in the plastic mind on every school-day in the week. From their point of view, who can say they are not in the right? In the States, we note some of the large congregations employ the most competent men as superintendents who can be obtained, paying them suitable salaries, and regarding them as necessary assistants to the minister. Where this can be afforded it seems a desirable innovation. In the cases to which we have alluded, it seems amply to pay for itself, indirectly if not directly. But whether with paid superintendents or not, it is time the Protestant churches vigorously rubbed their eyes, and looked at the situation as it is. The General Assembly might do worse than devote the bulk of its time at the next meeting to the defects, the possibilities, and the clamant necessities of our Sabbath Schools. Thence lies the future.

## THE DOMINION PRESBYTERIAN

### A COMMENDABLE MOVEMENT.

The inauguration of a new movement in favour of election reform, on the part of one of our most influential denominational bodies, is an event in the modern history of Canada worth taking note of. Some time ago, reference was made in these columns to the great function of our clergy which tends, or ought to tend, to the purification of the public conscience, with special reference to the political methods which have become a matter of notoriety in every section of the country. And we are delighted to find that our clergy are awakening to the importance of that function, and the marvellous benefits that are sure to arise from its discreet exercise. The Rev. Dr. Chown, one of the most distinguished preachers in the Methodist body, has been commissioned by the last conference to undertake the supervision of this work of reform, and, it is said, that in a month or so, he will visit the Eastern Townships, to explain the great object of his great mission. It is the intention of the department of the church, to which Dr. Chown is to give his special attention, to deal with the immoralities which are openly making of our national life a by-word and reproach, extending specially in the meantime to the repressing of the mischief-making methods of the gamster, the theatrical advertiser, and the election-organiser; and it is to be hoped that the movement will become a general one under the support of every denomination.

The movement comes opportunely at the present moment. And we say this with no political bias in our words. A general election is imminent. We do not know when it will come, but everybody is in an expectant mood over it, from the humblest heeler of the "machine" to the most honourable-minded voter. The contest has for its main object the deciding of the destinies of the country,—that is, whether the great interests of our growing and prosperous nationality shall be made a foot-ball of by the men in power, with millions of the people's money at stake, or shall be conserved so as to make the present prosperity a leading towards a permanent prosperity. Where so much money is involved in the building of a third transcontinental railway, there has come into the minds of the electorate the suspicion that a large percentage of that money will be devoted to a great election fund, with no possibility of getting at the right consensus of public opinion concerning the doings of the government, if such a fund be used to debauch the constituencies as they have been in Ontario and in the several federal by-elections. This of course, so far, is only a suspicion; yet the suspicion has to be dealt with as if it were a fact, if the constituencies are to be protected from the indirect methods of either side. Dr. Chown is not a politician. He is a reformer. And there is not a community in Canada that does not know how the sanctity of the ballot has been profaned of late years, and electioneering made a mere trafficking in votes, with a heavy percentage counted out in the actual cur-

rency of the country, to him who buys them for the candidate. Hence there can be no honest man who does not think well of Dr. Chown and his task, if he can only get the particulars of the methods he proposes to adopt, beyond the mere elocution of the pulpit.

It certainly seems almost out of place for any one to make even a suggestion, in this connection. And yet it will be a pity if the true voice of the people be deprived of its freedom at this junction in the history of responsible government, simply from the absence of some practical plan to frustrate the methods of the "machine." How would it do for the clergy of every town and village to organize a club, which shall have for its object the purification of the election, by the protecting of the ballot. It is said that few men can vote without its being known for which of the candidates he votes; and it is said, with the precision of certainty itself, by the professional canvasser, that a man who takes money for his vote, cannot possibly receive such a bribe and escape being detected as one who votes as he pleases. The ominous suggestion was once made that the devil should be defeated at his own game by his own methods; that poor men in sad need of five or ten dollars should take the money offered by the candidate's men as a charity, and then vote as he pleases. But such would not only be the most heinous of games to play, but is said by the experienced heeler to be an impossible game. The ballot is not secret. The "machine" has provided against every shift of the election law, which has thus, virtually become a dead letter. What cares a large proportion of the candidates for a protest nowadays, unless it be on the score of the law expenses? His political status does not suffer. Besides there is every chance of his arranging a "saw off" and thus save his pennies. Hence risks are taken and will be taken. There is no perfect assurance of secrecy. And yet it is this very assurance that must be secured if Dr. Chown and his organization would be practical. All the amendments to the election law, that have been made from time to time, have not yet given any community any assurance of the secrecy of the ballot. And so the kernel of reform lies there. Can such an assurance be secured? Some believe it can; and a vigilance committee or club of honest God-fearing men organized in every community to see to this, will have done more to bring about the purification of our election-law tinkering than could be thought of. We recommend the idea to Dr. Chown, as he passes along the constituencies to give them of his advice, and to free public opinion from the slavery into which it has fallen in these later days.

MARCUS MANSFIELD.

### Literary Notes.

Harper's Bazar for September opens with a charming article by Marion Foster Washburne entitled *An Irresponsible Ramble*. Shopping in Italy is another interesting article. Elizabeth Jordan's short story, Number Seventeen, is ex-



ceedingly good. Miss Ashmore writes of Summer Fashions From Paris, Costumes for Mourners, and Simple Fashions. Harper and Brothers, New York.

The Table of Contents of the August Fortnightly is exceptionally attractive. It opens with three articles on Preferential Tariffs and Mr. Chamberlain, by Calchas, Professor Lajo Brentano and Edward Dicey, C. B. Justin McCarthy has an article on The Coming Ireland. Other subjects treated are The Navy That We Need, Japan's Position in the Far East, The Colonial Policy of France, and The Native Question and Irrigation in South Africa. There are also articles on William Ernest Henley, Leo XIII and Pierre de Coubertin. Leonard Scott Publication Company, New York.

The Personalia for the August number of Blackwood's has to do with the Church and is especially good. Hubert Walter's description of a trip With a Canadian Canoe in Central France will appeal to Canadians. An Involuntary Olive Branch is a readable story, and Neil Munro's serial is concluded. The last article in the number discusses the live question of Fiscal Policies in 1903. Leonard Scott Publication Company, New York.

The September number of Good House-keeping is especially readable. The opening article is one of interest to all Canadian women on The Home of the Premier. Then the description of the Royal Victoria College for Women at Montreal is another good feature of the number. Three delightful short stories are Why I Haven't, A Literary Luncheon, and A Business Arrangement. In the Table department we find many good recipes and suggestions for the housekeeper. Other articles of interest are A Slateful of Worries, On Our Yacht, Our Grandmother's Housekeeping, On Being a Hostess, Bedrooms, and The Servant Problem. Dominion Phelps, Toronto.

Elementary Plane Geometry, Inductive and Deductive, by Alfred Baker, M.A., F.R.S.C., Professor of Mathematics, University of Toronto. Students in Professor Baker's lecture room during successive years have been delighted with his expertness and exactitude as a geometer. It is therefore to them and will be to many others a matter of satisfaction that he has prepared a manual of constructional geometry to bring students at the very beginning of their course into touch with his methods. His aim is to make the teaching of geometry inductive as well as deductive and adapt it to the conditions of immature minds. The book presents the leading geometrical facts nearly in Euclid's order, yet it is not designed to be a substitute for Euclid but an introduction to it and can be mastered in about a year. W. J. Gage & Co., Toronto.

The Nineteenth Century and After for August contains, as might be expected, a number of articles on what may be called the political side of commerce, such as, "The Fiscal Policy of Germany," by Otto Eltzbacher, Suggestions for a Commercial Treaty with Australia by Allendale Grainger, Free Trade and Protection from the Workman's point of View by Mr. Maltman Burnie while Sir Wenys Read discusses a similar theme in his review of the month with special reference to the present discussion of preferential trade, while a contribution entitled "The Granary of the Empire" draws special

attention to Canada by Robert Maclary, who does not discuss politics but sits for the fact that taking into careful consideration the capacity of the Canadian west, the title "The Granary of the Empire" may be justified in the near future. There is, of course, a variety of articles of a different kind, such as "Charles Reade's Novels," "The Lost Art of Singing," "Benjamin Jowett—some recollections, &c., &c. On the whole, it is a very readable number.

Harper's Magazine for September contains a most interesting article by Stoddard Dewey on A Paris School Colony, in which he describes the free holiday given to the poorest of the primary school children. Those children whose parents cannot send them to the country in the summer and who require the change most are chosen, and are sent away in batches of two hundred for three weeks in the country. One thousand are sent each summer, and when they are away everything is done to improve them mentally and more especially, physically. They are given excellent meals and, as the doctor said to the writer of the article, "To the poor children of the Eleventh Ward we succeed in giving the benefits of a boarding-school." The fiction in this number is excellent, including short stories by Marguerite Deland, May Harris, Alfred Oliphant, Roy Rolfe Gilson, Robert W. Chambers, Sewell Ford, and others. Miss Brown's novel, Judgment, grows in interest of an intense, though quiet character. Harper and Brothers, New York.

The opening article in the August Studio is by Henri Frantz on A Modern Spanish Painter: Ignacio Zuloaga; and in it he gives a very good idea of the work of this artist who proves once more the truth of the proverb that a prophet is not without honor save in his own country, for Zuloaga has been "comprehended and admired throughout Europe" but "one country there is which has wittily closed its eyes to this nascent genius—and that is Spain itself!" The writer closes with this sentence: "And when one thinks that the artist who paints with such masterful ease is only thirty-three years of age, there should be no hesitation in ranking him with the greatest artistic personalities of our time; for in honoring him we honor the restorer of grand painting in Spain, and the worthy descendent of our proudest and most glorious masters." Very interesting is the description with numerous illustrations of the Exhibition of Drawings by the Old Masters at the British Museum. This exhibition consists mainly of drawings acquired for the nation during the last six or seven years. The aim is to provide for students, in historical sequence, as representative a series as possible of the work of the masters of the past down to recent years. Another excellent article is that on A New Method of Decoration for Bound Books—The "Vellucent" Process. 44 Leicester Square, London, England.

Babel and Bible—Two Lectures on the significance of Assyriological research for religion; Embodying also the Most Important Criticisms and The Author's Replies. By Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Berlin. Translated from the German by Thomas J. McCormack and W. H. Carruth. The "First Lecture" alone, bound, 66 pages, price 50 cents net. The Open Court Publishing Co., Chicago, Ill.

Sometime ago we reviewed the first lecture and soon we shall have something to say on the present state of the controversy, in the meantime we give the publisher's announcement, concerning the lectures which created such a stir: "The First Lecture on Babel and Bible was delivered on the 13th of January, 1902, under the auspices of the German Oriental Society in the Academy of Music at Berlin, in the presence of the German Emperor, at whose wish it was repeated on the 1st of February in the Royal Palace at Berlin. The Second Lecture was delivered on the 12th of January, 1903, in the same place and in the presence of both the Emperor and Empress who, though dissenting from Professor Delitzsch's theory, took a great interest in his statement of the results of Assyriological research and its significance for our interpretation of the Bible. The First Lecture raised a storm of excitement in the religious world and the book market was flooded with pamphlets and articles on the subject. It seemed as though every literary man wanted to make a reply to Professor Delitzsch. There appeared on the field of battle Assyriologists, such as the venerable Halévy, Old Testament scholars, such as Cornill and Gunkel, theologians, such as Harnack of Berlin and Eduard König of Bonn, liberal and orthodox rabbis, and clergymen of the Roman as well as the several Protestant confessions. We have incorporated into the present edition the most important statements coming from different quarters and among them the Emperor's letter, which is not the least interesting document. From the comments which Professor Delitzsch wrote in reply to his critics, we have omitted those materials only which are of a purely personal or transitory significance."

#### W. & O. AND A. I. FUNDS.

Annuity holders on these Funds are reminded to fill up and return to Rev. Dr. Warden, Toronto, before 18th September the slip which accompanied their cheque on 1st April last. As deaths, changes of residence &c., &c. are taking place from time to time, this is necessary so that there may be no mistakes in the issuing of cheques for the current half year.

The Times in an editorial discussing the Uganda Zionist colonization scheme, questions the advantage of any project tending to accentuate and confirm the Jews in their separateness as a race. It points out that the success of the colony would mean that men worthy to take part in the councils of the Empire would be compelled to confine their attention to matters of a comparatively trivial character, and Uganda would afford an insufficient opening for great talent and ambition.

Rev. Dr. Spratt of North Berwick, Scotland, has retired from the active work of the ministry after a continuous service of fifty years. He gets a retiring allowance of nearly \$1,500 a year. Dr. Spratt is a Nova Scotian by birth, son of the late venerable John Spratt of Musquodoboit, Halifax Co., N. S., who has a noble record in the annals of Nova Scotia Presbyterianism and some of whose descendants are to be found in various sections of that province.

## The Inglenook.

### The Shepherd Psalm.

He rested on his oars for a moment, and allowed the boat to drift on; in his honest brown eyes there was a look of intense satisfaction as he gazed into her clear blue eyes.

"And you are perfectly sure you are making no mistake, Jessie?" he said, rather than asked, after a pause.

Perfect happiness shone in her face as she answered unhesitatingly—"I trust you entirely, Jack."

"Dearest," he said fondly, "I do not deserve such happiness. I can scarcely believe sitting quietly here, that you are mine, actually mine, I cannot imagine what charm there was about me, that made me able to win you, sweetheart."

"Well, since you put it so plainly" she replied demurely, "Of course no one else would take you, so I had pity on you and—"

"Jessie!"

"Well, why do you be so ridiculous, you absurd boy, there is everything about you deserving of love. I really believe you are only waiting for a compliment."

"No, I want the truth. Could you—I mean will you—that is, would you mind telling me what you see in me?" he asked, with a lover's curiosity, then suddenly he exclaimed "Jessie, have you any idea how perfectly bewitching you are?"

"Jack, Jack, be quiet," she cried raising her hands to her ears, then very inconsistently adding gaily "you deserve something for that, Jack, it was very nice indeed, so I will begin. Was it a list of your virtues you asked for? In the first place then I need not tell you that modesty is one of them. You are really good looking, Jack, don't blush, that is almost a virtue, then you are honest, generous, I notice you never use tobacco, nor touch even wine,—you have a fair amount of this world's goods, that counts, too," with a smile, "you are clever, don't stop me," as he raised his hand in expostulation, "you asked me, and I will tell you this time. Don't be afraid I do not intend to spoil you," then suddenly growing serious she added, "I love you for all, Jack dear, but I could not feel the perfect faith in you that I do feel, if, behind it all, I did not know that you were trusting the Lord Jesus."

"All I am, or ever will be, I owe to Him, Jessie," he said softly.

"That is true, and I can say the same also, oh Jack, our home shall be a paradise for, as well as human love, we shall also have the divine."

"Our home" he repeated. "Jessie, I wonder if that sounds as sweet to your ears as it does to mine. Think how long I have been without a real home, I am impatient for the time to come, when we will be in our own home. Picture it to me, Jessie, what shall it be like?"

"Our home," said Jessie, dreamily, unconsciously repeating also; then with fresh energy she exclaimed, "I am so glad, Jack, that we can have a nice comfortable home, with plenty of pretty things. We shall have a real home, dear, and will not keep it all to ourselves selfishly, but will share it with others who are not so fortunate."

"What do you mean, dear?"

"Well, when brother Jim first went into the city, he was very lonesome, mother or I did not know till afterwards. Any way he

went to the Y. M. C. A. rooms and spent his evenings there, made a few friends, but he is rather diffident you know, and would not force himself any where. One evening he was feeling rather alone, when one of the members came up and said kindly, "Will you come home with me and have tea." After a moment's hesitation he accepted the invitation and wrote us that he spent such a happy evening, and was made to feel so much at home with Mr. and Mrs. Raymond, and ever since he has been perfectly satisfied. When I read that, I determined that when I had a home I would ask my—my husband (I did not think of you then, Jack) to invite any lonely young man to tea, I believe it is a true work for Christ, and it is not right that the hotels should have a monopoly of everything that is bright to entice a stranger."

Jack looked very bright as he replied, "I can appreciate that, Jessie, for I know too well, what it is to feel friendless, and I will help you all I can."

"Am I to picture a little more? well, is it too commonplace to bring before you visions of happy firesides, daily papers and nice books? Oh, I am going to stop now, I think I have said enough."

"Jessie you have set before me a bright future, and one that means much to me, love will you forgive me if I say what perhaps I should not, for I would not cast a shadow over the picture, but, dearest, dark days may come, we may not be exempt from trouble, tell me, sweetheart, what then?"

She looked up with a bright smile—"I did not say anything about that, Jack," she said "but I have thought of it. I trust I am not wrong when I say I almost hope that life will not be all sunshine, it might not be good for us dear, you remember the old lady who was always so happy, and when asked if she never had clouds in her sky, replied, "why, yes, where else would the blessed showers come from," and only last Sunday in church Dr. Harris said, I remember it distinctly, 'God's presence in the trial is much better than exemption from trial. The sympathy of His heart with us, is sweeter far than the power of His hand for us,' so, Jack, will we just trust and not be afraid?"

"We will, Jessie."

"I had a dear old grandmother" continued Jessie, "she was very much attached to me, I am called after her you know, she was delightfully Scotch, and she would often say to me—"Jessie, the Guid Book speaks well about a new song, and I'll no say but there is comforting thoughts in some o' the new anes, but to my mind, there is just one song that satisfies when the heart is full o' either joy or sorrow.' My heart is full to overflowing just now, Jack, and I am thinking of Grandma's 'ane song.'"

"Can you sing it, Jessie?"

"Yes, if you help me," and presently over the calm waters floated the words of the Shepherd Psalm, the two voices blending harmoniously together—

The Lord's my Shepherd, I'll not want,  
He makes me down to lie,  
In pastures green, He leadeth me  
The quiet waters by.

They sang on, verse after verse to the end, then Jack leaned over and said earnestly,—  
"Jessie, together we will trust Him and make Him head of our home, and then—after—  
In God's house for ever more  
Our dwelling-place shall be."

In one of the cottages over looking the river, an old lady sat, and beside her on a stool was a young girl.

"Are you sure you are as well as usual, Grandma?" asked Flora Grant, anxiously.  
"Aye, my lass, I canna complain, I'm no sick, child, but I'm to tired and weary like. Oh my lassie, I'm tired and weary like, oh my lassie, I'm thinkin' it's home sick I am, and just longing for a sicht o' the hickier, o' home, o' Heaven, it may be."

"Is there anything I can do for you, Grandma?" "Na, na, Flora child, its aye guid to me ye are, I'm thinking o' your mither, dearie, ye're like her, my girlie, I can see her in ye're een, and the pretty turn o' ye'r heid, but ye'r hair is like your faither's" she said, a moment later, running her fingers lovingly through the brown locks. "But 'tis ye'r mither ye are like," she continued, then suddenly she cried out, "Oh, my bairn, my Jeannie, me heart is sair for ye to-day."

Flora moved uneasily—Grandma dear she said "Don't cry so, please don't, it hurts me." "Weel do I mind her," went on her Grandmother more quietly, "Tika day since she was put in my arms, with the sweet blue een, and golden hair,—I can see her coming to me with her little troubles, 'Mither,' she would say "I's scratchit my hand," and I would aye comfort her and kiss her. I can see her as she gangs to schule, and even then young Allan Grant would follow her to carry her buiks—I can see her a bonnie lassie leaving me, leaning on the arm of brave Allan, your faither, oh, brave bonnie young Allan, he sleeps in India the noo, but Jearnie's heart was broke and I can see her coming hame to me, to dee, and she gaed you to me, my lassie, and says she "Mither ye will aye be guid to my baby, and then she slippt awa', oh my Jeannie." Flora was weeping softly, but her grandmother's eyes were dry now and she was perfectly calm. "Flora lass," she said "God is aye guid. Forgive your grandmither" she continued as Flora made no reply, "And tell me, lassie, are ye goin' to keep Charlie waitin' much langer, he is true, my girl, I ken it weel."

Flora hid her face in her grandmother's lap—"I will not keep him waiting longer, Grandma, I told him 'yes' last night."

Mrs Campbell raised her trembling hand over the bowed head and said "The Lord bless thee and keep thee."

They sat quietly together, each busy with her own thoughts, and suddenly the sound of voices floated into the room, sounding sweetly over the water—

The Lord's my Shepherd, I'll not want  
It makes me down to lie  
In pastures green, he leadeth me  
The quiet waters by.

Flora raised her head to speak, but Mrs. Campbell stopped her with a gesture. Again came the sweet voices,

My soul He doth restore again  
And me to walk doth make  
Within the paths of righteousness  
Even for His own name sake.  
Yea though I walk through death's dark vale  
Yet will I fear no ill,  
For Thou art with me and Thy rod  
And staff me comfort still.

A step sounded outside and presently a young man entered. At a motion from Flora he stood perfectly still, while she crossed the room and watched the two lovers sailing by, and singing the "ane song," but her grandmother sat still with an expectant look on her face. The singing continued:

My table Thou has furnished  
In presence of my toes  
My head Thou dost with oil anoint  
And my cup overflows.  
Goodness and mercy all my life  
Shall surely follow me

And in God's house forever more  
My dwelling place shall be

For a moment perfect stillness filled the room then Mrs. Campbell said, "My heart just hungered for the old psalm, and the Lord sent it to me. He is aye guid, Charlie." "Yes, Mrs. Campbell," replied Charlie not knowing what else to say.

"Flora tell me the day" she went on, "Ye'll be guid to the lassie, she deserves it weel."

I will, Grandma," he answered.

"It's rale nice o' ye to call me that," she said cheerfully. "Now Flora lassie, hand me the Book, and awa' wi' the twa o' ye, ye can do nicely without the auld grandmither I mak' no doot."

Flora handed her the bible, and as she kissed her she asked, "Have you everything you want, Grandma," and added shyly "we will not be long."

Mrs. Campbell repeated softly—"The Lord is my Shepherd, I shall not want."

And down by the river, Charlie Ross and Flora Grant made bright visions of their future home. "But we must not be selfish Charlie," said Flora at length, "let us go in for Grandma may need me."

Returning to the house, they found Mrs. Campbell sitting quietly in the chair as they had left her. Her bible was open, and her finger rested lightly on the page. Something in her face made Charlie go up quickly and then turning to Flora, he said softly, "Flora, dear, your grandmother is pointing out her last message to us." "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."

BENNIE BRAE.

Ottawa.

### A Rich Boy.

"Oh, my," said Ben, "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning round quickly, "how much will you take for your legs?"

"For my legs?" said Ben, in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and oh, everything."

"That's so," said the father. "You wouldn't take ten thousand dollars for them, would you?"

"No, indeed!" answered Ben, smiling.

"And your arms, I guess you would not take ten thousand dollars for them, would you?"

"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for ten thousand dollars, would you?"

"No, sir."

"Your hearing and your sense of taste are better than five thousand dollars apiece at the very least; don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have fifty thousand dollars and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben; fifty thousand dollars is a lot of money. Are you very sure you wouldn't sell them for so much?"

"Yes, sir."

"Then they are worth that amount at least. Let's see now," his father went on, figuring on a sheet of paper; "legs ten thousand, arms ten, voice ten, hearing five, taste five, good health ten, and eyes fifty; that makes a hundred. You are worth one hundred thousand dollars at the very lowest

figures, my boy. Now run and play, jump, throw your ball, laugh and hear your school-mates laugh too; look with those fifty thousand dollar eyes of yours at the beautiful things about you, and come home with your usual appetite for dinner and think how rich you really are."

### Women as Caricaturists.

Although so many women nowadays can draw very admirably, there are very few indeed of them who have any gift of caricature whatever, not to speak of their not having any such gift as would bring them into prominence in the illustrated papers.

There is generally something of cruelty about caricature; it requires a more or less cynical order of mind to be always "taking people off," and although many girls are arrantly quizzical in a gentle sort of way, yet their habit of mind is evidently not of that deliberate order which can set down distortions of amiable people that the world may laugh at them.

The world has seen but little of the woman caricaturist, and despite the great advances of art education, it does not seem probable that it will see much of her. After all she can be very well spared in this respect.

### Independently Poor.

She always had a good time, the other girls said of Jessie—said it half enviously, some of them. Her home was an old-fashioned, rather shabby house where the furnishing and the style of life were of the plainest, but she welcomed her friends there cordially, and shared with them what she had without pretense or apology. She wore her plain clothes in the same way—prettily and daintily made, but inexpensive always—and made the most of whatever pleasure came in her way without regard to appearing in costly array.

"You seem to get as much satisfaction out of everything as if you were independently rich," said a discontented acquaintance one day. "I don't see how you can."

"Well, if I am not independently rich, I am independently poor, and I suppose that's the next best thing," laughed Jessie.

After all, it is the independence that counts rather than either the wealth or the poverty. The simplicity of standing for just what one is, without sham or pretense, lifts a burden of fret and anxiety and leaves the spirit free.—Wellspring.

### Picnic Luncheons.

In preparing the luncheon, lay out first what will be needed to spread the informal table. Count out plates—wooden ones, unless you have the enamel: stout tumblers; cups without handles, to avoid breaking; knives, forks, and spoons of no especial value; paper napkins; a small table-cloth; and shakers for the salt and pepper. Take the cold coffee and lemonade in glass fruit-jars with tight tops, and get earthenware jars for the salad, with heavy oiled paper to tie over them. Have pasteboard boxes for sandwiches, and others for cold meat and cake; put only one sort of food in each receptacle. Be sure and take a good-sized piece of ice in a covered tin pail if you are to have a noon meal; if the picnic is toward evening, then instead of any cold drink have hot tea, by all means. Take a kettle and boil it over a fire, for this is half the pleasure of the occasion; if you are going to some place where you are not sure of wood, take a small bottle of alcohol and still have the

### Make Baby Feel Good.

A baby's temper depends upon how he feels. If ailing he will be cross, worry the mother and annoy everybody in the house; if feeling well he will be bright, active and happy. It is easy to keep your baby feeling good by profiting by the experience of mothers who give their little ones Baby's Own Tablets. One of these mothers, Mrs. C. W. Shore, Castleton, Ont., says:—"Our child, eight months old, has always been troubled with indigestion. We had medicine from two doctors and tried other remedies without benefit. I then sent for a box of Baby's Own Tablets and found them just what was required. The child is now all right and is doing well."

Indigestion, colic, constipation, diarrhoea, simple fevers, in fact all the minor ailments of little ones are cured by Baby's Own Tablets. They always do good and cannot possibly do harm, and may be given to the youngest infant with perfect safety. Sold by druggists or direct by mail, at 25c a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

tea; a heavy earthenware tea-pot is a wise thing rather than something frail. Do not forget the loaf sugar, a bottle of cream, and some lemons; put these last, with the dry tea, in a box by themselves.—Josephine Grenier, in Harper's Bazar.

### Towser's Failing.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Tisn't the journey he had to take that's tired him, laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other and tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through it to see what was on the other side, nor see a hen anywhere along the road without feelin' called on to chase her. Every dog that barked started him to barkin' and everything that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are travelin' their lives through in just that same way. They ain't satisfied with the bit of road that's marked out for their neighbor's goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser: it wears 'em out. If they'd follow straight after the Master and not invent so many extra cares for themselves, the road wouldn't be nigh so long and hard."—Selected.



## Ministers and Churches.

### Toronto.

Rev. J. C. Wilson, of Stouffville, has been transferred to Acton.

Rev. A. R. Gregory, Boston church, Esquesing, tendered his resignation.

A grant of \$500 will be asked for Mimico to have a settled minister there.

Last Sunday morning Rev. T. H. Rogers, B. A., preached in Emmanuel church, East Toronto on the subject "The Truthful Mirror." The text being James 1, 22.

The presence of Principal Caven for the first time since his serious illness caused rejoicing at the meeting of Toronto Presbytery last week, and he was asked to speak. In doing so he expressed thankfulness for his restoration to health.

On Wednesday, October 14th, Prof. Robertson, of North Ferwick, the newly-appointed professor for Knox College, will be inducted, the ceremony to take place in St. James Square church. Rev. Dr. Fletcher, of Hamilton, will give the charge.

All summer workmen have been in possession of the floor Street church. They have now completed a thorough renovation and redecoration of the main auditorium, and last Sunday the reopening services were held. These were conducted by the pastor, Rev. W. G. Wallace, B. D., who was welcomed by the congregation, this being the first Sunday since his return from his vacation.

Rev. Dr. Milligan of Old St. Andrew's has returned to Toronto, after a visit of two months to Scotland. He spent his time mostly in Glasgow and the Loch Leven district. He preached, as is his custom each year, a sermon in the old cathedral of Glasgow. His subject was "The Divinity of the Ordinary." The Loch Leven country is full of his heroic associations, both as the place where Queen Mary was imprisoned, and also as the neighborhood where, in 1773, dissent was first instituted by Ebenezer Erskine. Dr. Milligan paid little attention to political matters, but says that there is amongst the Liberals a great regret that Chamberlain did not formulate his plans specifically.

### Ottawa.

At the regular meeting of the Ottawa Presbytery held in Erskine Presbyterian church, The Rev. R. Herbison of Stewarton church, was appointed moderator for the year.

The resignation of Rev. J. S. Lochead of North Gower and Wellington, was taken up. Commissioners from the different congregations were heard, after which, upon motion of Rev. Dr. Armstrong, the resignation was accepted, to take effect on the last Sunday of September. The Rev. J. Moir of Manotick was appointed to declare the pulpit vacant on the first Sunday in October.

Rev. J. McLaren, of Plantagenet, resigned his charge, to take effect October 1st. Rev. James Taylor was appointed to Chelsea and Cantley, to begin October 1st. Rev. Mr. Taggart will take Mr. Taylor's charge in Aylwin. Rev. S. Belagneau was received into the presbytery by order of the General Assembly. Mr. Belagneau was appointed to Anger and Perkins' Mills. There was a large attendance of ministers and elders.

### Western Ontario.

The Guthrie church is being re-shingled.

Mr. McNeil preached in Kippen last Sunday. The manse at Dundas has been thoroughly renovated, repapered and the electric lights put in.

Rev. J. W. West, of Elmevale, conducted services in the Wroxeter church on the 30th of August.

The Rev. J. E. Smith, of Clover Hill, preached a splendid sermon in the Bond Head church last Sabbath.

Rev. J. H. Graham, B. A. of Avonton, will occupy the pulpit of the Evangelical church, Sebringville Sunday evening.

Rev. Mr. Little, who has so efficiently and acceptably performed the duties of pastor in the Stanley Street church, Ayr, for the past few months, during Mr. Nixon's absence, and who has become very popular in our midst, left for home on Saturday.

At a congregational meeting, held on August 25, a call was extended by the congregation of Nairn and Beechwood to Rev. Alexander Rannie, of Roslin, Ont.

Rev. A. W. McIntosh and Mrs. McIntosh of Belwood who have been spending their holidays among friends in Serforth and Deseronto, returned home last week.

At the congregational meeting of the Innerkip and Ratho churches, to decide on a successor to the late Rev. P. Straith, several names were brought before the people.

Rev. Mr. McPherson preached two very able and earnest sermons in the Seaforth church on Sunday the 30th. The pastor, Rev. Mr. Larkin, occupied his own pulpit on Sunday last.

Rev. Mr. McLennan, of Kippen, preached in the Bayfield church last Sabbath. The people of Bayfield are always glad to listen to Mr. McLennan's earnest gospel sermons.

The Rev. Jas. Somerville, of Toronto, conducted the services in Westminster church on the 30th instant. Rev. W. G. Hanna will resume his pulpit ministrations next Sabbath.

Rev. Mr. Aylwood, who has been spending a short time in Bayfield, preached in Carmel church, Hensall, last Sunday. Mr. Aylwood returned to his home in Parkhill on Tuesday.

On the evening of the 30th instant Mr. Armstrong of Toronto a representative of the Canadian Branch of the Presbyterian Union of Foreign Missions addressed the Belwood congregation.

Rev. K. W. Barton, B. A., who has occupied the pulpit of Chalmer's church, Guelph, in a very acceptable manner during the absence of Rev. R. S. M. Glassford, in July and August, preached his farewell sermon on the 30th instant.

Mr. George Hackney, a student of Knox College, Toronto, who has spent two years in the mission field in British Columbia, addressed the Christian Endeavor, of Thames Road church last Sunday night, on "British Columbia Missions."

No service was held in the Nassagaweyn church last Sunday, owing to the reopening services in St. David's church, Campbellville, which were conducted by Rev. John Currie of Belmont. A peach festival was held Monday evening.

The Rev. D. A. Hamilton, of the Orangeville Presbytery, supplied the pulpit of St. Andrew's church for two Sundays. Rev. A. H. Scott was with his own people at their September communion last Sunday, and had charge of the preparatory service on Saturday, the 5th inst.

The congregation of Wallacestown celebrated their jubilee last Sabbath, when the first minister of the congregation, Rev. Arch McDiarmid, of Windsor, preached. On Monday evening a jubilee supper was given on the manse lawn, after which short addresses were given by the neighboring ministers and others.

Rev. S. T. Martin, a recent graduate of Knox College, was inducted at Streetsville last week. Rev. Wylie C. Clark, of Brampton, moderator of the presbytery presiding. The charge to the minister was delivered by the Rev. James Murray, D.D., of Erskine church, Toronto, a former pastor of the Streetsville congregation. The people were addressed by the Rev. G. C. Pidgeon, B. D., of Toronto Junction who resigned the charge eight months ago.

### Eastern Ontario.

Rev. James Hastie of Kaslo, B. C., formerly of Cornwall, preached in Knox church on Sabbath morning.

Rev. A. D. Menzies, of Beachburg, and Rev. Dr. Campbell of Perth, filled the Blakeney pulpit during the last two Sabbaths.

Rev. Orr Bennett, of St. Andrew's, Almonte, exchanged with Rev. R. Young, of St. Andrew's church, Pakenham, last Sunday.

Rev. J. A. Stuart, B. A., Montreal, officiated in the Apple Hill church the last two Sabbaths, and will preach here again on Sept 13th.

The Rev. John Abraham, of Whitby, occupied the pulpit of First Church, Port Hope, last Sabbath, and preached two excellent sermons.

Rev. Mr. Jack, of Killaloe Station, conducted the services in Melville church, Eganville, and at Lake Dore on Sunday, and his sermons were very acceptable to the congregations present. Rev. James Rattray B. A., conducted the services in the Killaloe mission.

There has been no service in the Kinburn church for the past two Sabbaths, the pastor Rev. N. H. McGillivray, being away on his holidays.

Rev. A. H. Scott, Perth, who is spending his summer vacation in Gengarry, conducted service in St. Andrew's church, Williamstown, on the 30th instant.

Rev. Robert Young of Pakenham, Ont., preached in St. John's church on Sunday last. Rev. Mr. Beattie of Port Hope, occupied the pulpit the Sunday before.

Service, preparatory to the communion was held in the First church, Brockville on Friday at 8 o'clock. It was conducted by Rev. Samuel Lyle, D. D., pastor of the Central church, Hamilton.

Sunday was Children's Day in St. Andrew's, Pembroke. The pastor, Rev. G. T. Bayne, preached morning and evening to fair congregations, considering the wet day. The choir rendered special music, and the church was very tastily decorated with potted plants and cut flowers.

On Sept. 15th Queen's University trustees meet to appoint a successor to Prof. McNaughton. On the same day they will receive the special committee of the Presbyterian General Assembly appointed to confer with them on the university separation question.

A meeting of Brockville Presbytery was held on Friday to consider the call of Rev. Robert Laird, pastor of First church, Brockville, from the congregation of St. John's, Vancouver. The Vancouver congregation was represented by Rev. Dr. Lyle of Hamilton and Mr. A. M. Stewart of Vancouver. Six delegates from the First Church gave reasons why Rev. Mr. Laird should remain in Brockville. After hearing all the arguments Rev. Mr. Laird decided to accept the call, and will preach his farewell sermon next Sunday. Rev. Mr. Laird came here from Campbellford four years ago, and is one of the strongest of the younger men in the Presbyterian ministry in Canada. His departure from Brockville will be much regretted by all classes of the community.

### Northern Ontario.

The Rev. C. H. Cooke, B. A., preached two excellent sermons in the Orillia church last Sunday.

The Rev. Mr. Ross and family, who have spent the last month at "Creek Bay," returned to their home in Erie, Pa., last week.

The Presbytery of Bruce met in Cargill on Tuesday last and sustained the call from Underwood and Centre Bruce to the Rev. R. Thynne, M. A., of Arthur, which was accepted, and the induction was appointed to take place at Underwood on Tuesday, Sept. 15th, at 2 p. m.

The Rev. Dr. McClure, of Freeport Pa., preached in the Ardrea church, last Sunday. He delivered a deeply spiritual and helpful sermon from St. Luke xiv., 33. The church here is much indebted to the eminent brethren from across the border, who have so kindly and acceptably ministered during the past month.

The annual convention of Sunday schools and Christian Endeavor societies of Barrie Presbytery will be held in Beeton, Sept. 15th and 16th. Addresses will be given by Rev. E. Henry, of Knox church, Hamilton; Revs. Dr. McLeod, Dr. Grant, Dr. Campbell, J. F. Smith, J. J. Elliott, Wm. Bremner, J. R. S. Burnett, J. Frazier Smith, Neil Campbell and J. A. Ross. Presbytery meets in Beeton on the 15th.

An interesting induction service took place in New Liskeard on the 19th ult., when Rev. F. E. Pitts was formally installed into the pastoral charge of Haileybury and New Liskeard by the Presbytery of North Bay. Mr. Pitts was appointed an ordained missionary to the district about five years ago and had charge of the whole Temiscamingue district, but the development has been so rapid that now there are no less than three missionaries occupying the ground. Recently New Liskeard and Haileybury were erected into a pastoral charge and a call was at once tendered to Mr. Pitts to be the first minister. Rev. John Sharp presided at the service, and Rev. J. F. Evans preached. Rev. S. Childerose addressed the minister, and Rev. S. Childerose spoke words of affectionate counsel to the congregation. The congregation is hopeful for the future and the new beginning has been made under auspicious circumstances.

**Montreal.**

The Rev. John Mackay has returned from his vacation and occupied the pulpit of Crescent street church Sunday at both services.

The Rev. G. Colborne Heine and Mrs. Heine have returned from their vacation, which was spent at Murray Bay and L'Original. Mr. Heine occupied his pulpit at Chalmers church last Sabbath.

The sacrament of the Lord's Supper was observed in the American Presbyterian church last Sabbath. The pastor Rev. J. Ross, D.D. taking for his text the words, "Will he come to the Feast."

**Presbytery of Owen Sound.**

The Presbytery of Owen Sound met in Division street hall, Owen Sound, on Tuesday, Sept. 1st, and was opened with devotional exercises conducted by Dr. McRobbie. Rev. T. A. Nelson in the chair. An extract minute of the General Assembly was read, granting the transfer of Rev. Wm. Mowat and the congregations of Allenford, etc., from the Presbytery of Bruce to the Presbytery of Owen Sound. Rev. J. I. Manthorne, B. A., B. Th., formerly a minister of the Baptist church, was received into our church by subscription of the General Assembly. The clerk reported that Mr. F. C. Harper, B. D., had accepted the call from St. Paul's, Sydenham, and Knox, St. Vincent. The Presbytery will meet in St. Paul's church, Sept. 15th for the ordination and induction of Mr. Harper. Rev. T. A. Nelson will preside, Mr. Asheson will preach, S. H. Eastman, B. A., will address the minister and J. A. Black B. A. the congregation.

Mr. Asheson gave in his report on Home Mission work in the Indian Peninsula, and the matter of supply was left in the hands of the committee. Mr. Manthorne addressed the Presbytery on his work in Lions Head in connection with the report.

The Examining Committee of Presbytery was instructed to examine Mr. Cowan, and his certification to the college was left in their hands.

Mr. Currie for the committee appointed to visit Brooke presented the report. After lengthened deliberation it was unanimously agreed to receive the report as an interim report, and report, and reserve the further consideration of it till the December meeting of Presbytery. Rev. S. Asheson was appointed moderator for the ensuing six months, his duties to begin with the December meeting.

**Hamilton Presbytery.**

Mr. A. C. Justice, a student supplying at Binbrook, was certified to the Senate of Knox College for another session.

The appointment of Rev. T. Paton, to Merriton and Port Robinson for two years was sustained by the Presbytery.

A suitable minute was prepared regarding the jubilee of the ordination of Rev. J. Black, a retired minister in Hamilton. A minute was also prepared regarding the death of Rev. Dr. Mungo Fraser.

The sum of \$120 was handed in by Rev. R. McDermott, received by him from private sources for a manse at Merriton. The thanks of the Presbytery were tendered to Mr. McDermott and the amount placed in the hands of the treasurer of the Presbytery for this purpose.

The regular bi-monthly meeting of the Hamilton Presbytery was held in the First church, St. Catharines. Rev. A. McWilliams acted as moderator and Rev. Dr. Fletcher as clerk. The report of the committee to nominate standing committees for the year was received and in connection with it, it was agreed that the reports of the conveners of the various committees be given at a public meeting in the evening of the March meeting of the Presbytery in Hamilton. The arrears of stipend for Cayuga and Binbrook were discussed, and arrangements made for the payment of the arrears due Mr. Ross, formerly minister at Binbrook.

It was agreed to ask the Augmentation Committee for a grant of about \$200 per year for Locke Street church, Hamilton, which is at present in charge of Rev. R. McDermott. It was also agreed to ask the same committee for a grant of \$50 for Port Dalhousie.

**The Late Rev. Alex. Fraser, Victoria, B. C.**

The death of the Rev. Alexander Fraser took place at the family residence, Victoria, B. C., on the 26th August, after an illness of two weeks.

After completing the usual course of study at Knox College, Mr. Fraser was inducted to the charge of the congregation of Orino, Ont., where he labored with marked faithfulness and success for about 11 years.

Having accepted an appointment from the General Assembly's Home Mission Committee, he moved fifteen years ago to British Columbia and was placed in charge of the united congregation of Comax and Union Mines. His self-sacrificing and arduous labors for years resulted in bringing a somewhat weak and struggling mission to an almost self-supporting position.

In 1893, owing to the illness of a member of his family, he was under the necessity of moving to Van Pearo, Southern California, where, in connection with the American Presbyterian church, he labored until 1898. His wife's health having been restored, he returned and to the great satisfaction of all its members, his name was again placed on the roll of the Presbytery of Victoria and he was soon afterwards placed in charge of the united congregations of St. Ardens, Cedar Hill, Knox and St. Columba, Victoria, where he continued to labor with the same untiring devotion and success that marked his labors elsewhere, until the end—extending to 25 years.

The large number of his ministerial brethren, as also the large and representative assemblage at the funeral service, which took place in Knox church, was a striking tribute to the affection, esteem and respect in which he was held, not only by his brethren in the ministry and his own flock but by the entire community.

The service was conducted by the Rev. Dr. MacRae, assisted by the Revs. W. L. Clay, Dr. J. Campbell, Wm. Carr and A. Ewing.

The Presbytery at its recent meeting adopted a minute expressive of its high estimation of Mr. Fraser's character and work and its sense of his loss in his removal. Mr. Fraser leaves a widow and daughter to mourn his loss.

**British and Foreign News.**

The Czar will pay Emperor Francis Joseph a five days' visit at the end of September.

Princess Henry of Battenberg unveiled at Newport on the 12th inst. a memorial to the late Queen Victoria erected by the people of the Isle of Wight.

Mr. Andrew Carnegie of Skibo Castle and New York has settled £50 a year for life on Mr. and Mrs. Brown, who occupy the house in Dumfries in which Robert Burns died. Mrs. Brown is the daughter of the poet's eldest son, Robert.

The Cobden club of Britain has issued an appeal from the labour representatives in the Imperial Parliament to workmen in Canada, Australia and New Zealand, relative to Mr. Chamberlain's fiscal proposals.

The Rev. Mark Guy Pearse sailed last week for Canada, where he has gone to fulfil a number of preaching and lecturing engagements. From Canada he intends to proceed to the United States, and will return to England in May next.

Principal Fairbairn, of Oxford, and Principal Story, of Glasgow, have both been spending the summer months at Lossiemouth, on the shores of the Moray Firth. Dr. Fairbairn has taken a fancy to the place, and has built a house in the village for his regular summer residence.

When the alterations and improvements are completed, the City Temple will be one of the brightest and most beautiful churches in London. The work is being rapidly pushed on, and the names of Joseph Parker, C. H. Spurgeon, Thomas Binney, Robert Moffat, Elizabeth Fry, and Martin Luther have been added to those around the building.

Professor George Adam Smith, D.D., LL.D., who has been staying at Peace Dale, Rhode Island, hopes to be allowed to sail for Liverpool early next month. He has been medically permitted to contemplate resuming his college duties next Session, on the condition that he abstains from all other lecturing and preaching for a long time.

Her Majesty the Queen, accompanied by Her Royal Highness the Princess Victoria, with Prince Edward of Wales, and the members of the household-in-waiting, attended divine service

in Crathie Parish church on Sabbath morning. The Rev. S. J. Ramsay Sibbald officiated, and preached the sermon. There was a crowded congregation and many people were unable to gain admittance.

**A Psalmody Class.**

IT HAS PROVEN A BIG SUCCESS IN A WEST HILL CHURCH.

The Psalmody and Sight Singing Class held in Melville Presbyterian church, West Hill, has proved a decided success. Started in April, it has continued right through the harvest season with undiminished attendance, and at a late meeting it was decided to carry it on through the fall. The congregational singing has been much improved, and an unlooked for result has been the increased attendance at the Sabbath services, more specially the evening service, which has more than doubled since the inauguration of the class. Mr. William Selby has proved himself a thorough master in the art of imparting music instruction, as evidenced by the rapid progress made in music reading. Attention has also been given to tone production, developing in the part-singing much beauty and evenness. The improved singing and increased attendance at Melville church, together with the enthusiasm and energy displayed in the class work, has had the effect of causing the neighboring congregations to take into consideration the advisability of securing the services of Mr. Selby for similar classes this fall.

The enclosed is clipped from yesterday's edition of "The News," Toronto. It deserves more than passing notice. The preliminary negotiations with Mr. Selby had in view only the strengthening and the improving of the choir. He advocated the broader view of the improving of the congregational singing and would not undertake the work unless on these lines. The wisdom of this course has been more than justified in the results obtained. It further corroborated the statement of W. S. Pratt in "Musical Ministries in the church."

"Instead of imagining that congregational singing is hard to secure and maintain, let us be very sure in the majority of cases, it is simply waiting to be given a fair chance. It cannot assert itself in the face of ministerial neglect, or shameful musical blundering, but it responds gloriously wherever the requisite ground is provided for its growth, and whenever cultivated with affectionate common sense."

**Presbytery of Bruce.**

Presbytery met at Cargill on Sept. 1st.

A call was presented from the congregation of Regina to Rev. J. J. Paterson of Chelsey. Although the congregation and Mr. Paterson had never met, very urgent reasons were presented by the congregation why Mr. Paterson's translation should be granted. A communication was read by the clerk from Rev. Dr. McLaren, Field Secretary of the Home Mission committee, describing the situation of the church at Regina, and showing the need of the services of an energetic, vigorous pastor. Messrs. Bell, Savage and Halliday appeared as representatives of Chelsey congregation, and stated that since Mr. Paterson indicated a desire to accept the call no objections would be urged in opposition to his translation. Rev. A. Leslie was appointed to declare the charge of Geneva church vacant on Sept. 6th, and to act as interim moderator during the vacancy.

A call from Underwood and Centre Bruce was presented by the clerk in the absence of Rev. Dr. McLennan, moderator of session. The call was in favor of Rev. R. Thynne and was supported by Messrs. Hugh McLean and Wm. Hunter. The call was sustained and arrangements made for the induction of Mr. Thynne at Underwood on Sept. 14th at 2 p. m. Mr. Brown to preach, Dr. McLennan to address the minister, and Mr. McEachern the people.

As Mr. Paterson was the moderator of Presbytery, his removal rendered the office vacant. Rev. A. L. Budge was appointed to fill the position for the remainder of Mr. Paterson's term, and also during the succeeding six months.

After some discussion about the Cargill and Pinkerton services, Mr. Nichol was instructed to continue the evening services at Cargill every Sabbath. Mr. Fullerton, on behalf of the Pinkerton congregation, handed in a written notice of appeal to synod against the action of Presbytery.

## World of Missions.

True Story of a Chinese Christian.

BY ALICE MATHER DIXON.

Far away in North China lives a poor woman. Her home is a little hut, high up on a mountain side. Into this mountain village no missionary had ever penetrated; but in the winter of 1900, driven by the Boxers into this safe retreat, a poor mat-weaver came. He had heard the glad tidings of the gospel, and had embraced the new doctrine with his whole heart.

Thus the true light was carried into this lonely spot, and set upon a hilltop. The simple villagers came in and out of the poor mat-weaver's hut, attracted by something about him, and especially the poor woman of our story. All her life she had been seeking happiness and peace in her heathen rites and ceremonies, but in vain. Still she felt the heavy burden of sin weighing her down. But when she heard the simple and beautiful story of salvation through Christ, told by this stranger, her heart thrilled with hope and joy, and she thought, "Here is the treasure that I have been seeking for so long." But she wanted to hear more than this poor man, whose name was Tien, could tell her, and to see the blessed story for herself. So she started on her poor, bound feet to walk the long distance of eighty miles to Pao-tung fu, where the missionaries were, that she might drink of the living water and never thirst again.

Her clothing was so coarse and rough that before she had gone ten miles, the skin was rubbed off her knees, but still she persevered and walked 160 miles, to Pao-tin fu and back. Weary and worn, she arrived at the mission, and was warmly welcomed by the missionaries, who gladly baptized her, when they had heard her touching story. A number of the villagers came with her and were received into the Christian Church as the result of Tien's sojourn in their village, while twenty or thirty were studying the Bible and praying as a result of his earnest labor.

## Missions Works on Great Lakes.

A very important mission, though little known in this country, is that to the sailors of the great lakes. These bodies constitute the greatest inland system of fresh water navigation in the world. The large ship canal, recently completed at Sault Sainte Marie, draws to this point many thousands of sailors, and for their benefit a series of Bethels and missions has been established along the route of the canal by Christian people. Here sailors are provided with lodging at reasonable rates, and they are invited to make free use of the conveniences supplied while their ships are passing through the locks or waiting their turns. Colporteurs distribute freely among the sailors religious literature, illustrated papers chiefly; and these gifts are highly appreciated by men who have many idle hours upon their hands when passing from port to port. The sailor congregation is "a procession," but it "never breaks up;" and the mission is increasing in importance and usefulness every year.

Pineapple Sponge.—Half a tin of pineapple chunks, whites of three eggs, one-half ounce gelatine, one and one-half ounces castor sugar. Put juice of pineapple in saucepan and place it on the stove with gelatine in it to soak, but do not let it boil or it will curdle. There should be half a pint of juice

## Boys of To-Day

Will be the Men of the Future.

They Should be Rugged and Sturdy,  
Full of Life and Ready for Work,  
Play or Study—Keep Them  
Healthy.

Growing boys should always be healthy and rugged. Ready for play, ready for study, and ready at any time for a hearty meal. This condition denotes good health, but there are entirely too many who do not come up to this standard. They take no part in the manly games all healthy boys indulge in; they are stoop-shouldered, dull and listless; they complain of frequent headaches, and their appetite is variable. Sometimes parents say, "Oh, they'll outgrow it." But they won't—it's the blood that's out of condition, and instead of getting better they get worse. What boys of this class require to make them bright, active and strong, is a tonic, something that will build up the blood and make the nerves strong. There is no medicine that can do this as quickly and as effectively as Dr. Williams' Pink Pills. Mrs. Mary Compton, of Merriton, Ont., tells what these pills did for her sixteen year old son. She says: "About two years ago my son Samuel began to decline in health. He grew very pale and thin and at times experienced serious weak spells, coupled with a tired, worn out feeling, and as the weeks went by he grew worse. This alarmed me, for my husband had died of what the doctors called pernicious anaemia, and I feared my son was going the same way. I had often read that Dr. Williams' Pink Pills would cure anaemia, and decided that he should try them. A couple of boxes made a decided improvement in his condition, and by the time he had taken half a dozen boxes his health was better than it had been for years previous. His weight had increased, his listlessness had disappeared, and he was blessed with a good appetite. I may add that other members of my family have been benefited by the use of Dr. Williams' Pink Pills and I consider these pills the best of all medicines."

Poor and watery blood is the cause of nearly all diseases, and it is because Dr. Williams' Pink Pills act directly upon the blood, both enriching it and increasing the quality, that they cure such troubles as anaemia, rheumatism, indigestion, neuralgia, heart troubles, incipient consumption and the various ailments that afflict so many women. These pills may be had from any dealer in medicine or will be sent post paid at 50c. a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont. If you value your health never allow a dealer to persuade you to take something else.

and if not enough make up with water. Cut pineapple into small dice and reserve half for decorating. Separate eggs and beat whites to a stiff froth, adding a little salt or lemon juice to help harden them. When gelatine is dissolved add sugar and stir. Strain into basin, add white of egg and whisk until it begins to thicken. When nearly set add pineapple chunks and whisk again to mix. Leave to set, and when set pile on a dish.

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has cured more cases of sickness than any other medicine. It's the best remedy in the world for  
**Cramps,**  
**Colic,**  
**Diarrhoea, Etc.**  
A household remedy.

## Health and Home Hints

Cycle Hint—Essence of verbena, slightly rubbed on coat collar, is a sure preventive of insects buzzing round your head while cycling.

Rose leaves dried in the shade, cloves beaten to a powder, and mace scraped makes a delicious perfume; mix these together, and put the composition into little bags, and lay among the linen.

Here is an English receipt for polishing furniture. Shave yellow beeswax into enough turpentine to make it of the consistency of paste. When it is dissolved apply with a soft flannel rag to a part of the surface to be polished. Rub vigorously.

To Clean Coat Collars.—A cloth dipped in ammonia and rubbed thoroughly on a coat collar will remove the greasy look. Velvet collars may be treated in the same way, but must be held in front of a hot iron directly to raise the pile.

A Cake Jelly.—Take two stale sponge cakes or a piece of stale Madeira cake. Grate them and put them into a mould, pour a pint of hot jelly onto it, and stand aside to cool. When cold turn out and put cream round it.

Fillets of Haddock in Custard.—Sprinkle fillets of haddock, sole or plaice with lemon juice, pepper and salt. Roll them up and put them in a buttered pie-dish. Beat an egg until light and frothy, add to it a little salt, white pepper and grated nutmeg, and a small teacupful of milk. Pour this custard over the fish and bake it in a moderate oven from twenty to thirty minutes.

Cream Pie.—Mix one tablespoonful of corn-starch with one cupful of granulated sugar and one egg yolk well beaten. Scald a pint of milk in a double boiler; pour it slowly over the other materials, stirring constantly. When well mixed turn into an under crust, and bake. Beat the white of an egg with two tablespoonfuls of powdered sugar, and heap on the top of the pie when it comes from the oven; return and brown the meringue slightly. Bake the pie in a moderate oven.—Selected.

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**Pond's Extract**  
Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.  
**CAUTION!**—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, Strathcona, 23 Feb. 8 p.m.  
 Kamloop, Vernon, 30 Aug.  
 Kootenay, Nelson, H.C., Feb. 17.  
 Westminster, Chilliwack, 1 Sept. 8 p.m.  
 Victoria, Victoria, Tues. 1 Sept. 2 p.m.

**SYNOD OF MANITOBA AND NORTHWEST**

Portage, Neopawa, Tues 1 Sept, Brandon, Brandon, Superior, Port Arthur, March.  
 Winnipeg, Man. Coll. 11 mo. Rook Lake, Baidus, 8 July. Glenboro, Glenboro.  
 Portage, P. La Prairie, 14 July, 1.30 p.m. Minnedosa, Minnedosa, 17 Feb. Melita, at call of Moderator. Regina, Moosejaw, Tues. 1 Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, St. Catharines, 1 Sept 10 a.m. Paris, Paris, 10 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. Maitland, 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. Watby, Watby, 23th Oct. Toronto, Toronto, Knox, 2 Tues. monthly. Lindsay, Uxbridge, 17 March. 11 a.m. Orangeville, Orangeville, 5 May. Barris, Boston 15th Sept. 9.30 p.m. Owen Sound, Owen Sound, Division St. 1 Dec. 10 a.m. Algoma, Copper Cliff, March. North Bay, Barks Falls, 14 July. 10 a.m. Saugon, 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, June 30, 4.30 a.m. Glengarry, Vankleok Hill, 8 Sept. 11 a.m. Lanark E. Renfrew, Zion church, Carleton Place, 21 July. 10.30 a.m. Ottawa, Ottawa 1 Sept. 10 a.m. Brookville, Brookville, 7 July. 4 p.m.

**SYNOD OF THE MARITIME PROVINCES**

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

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**For a Few Hours' Work**

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