

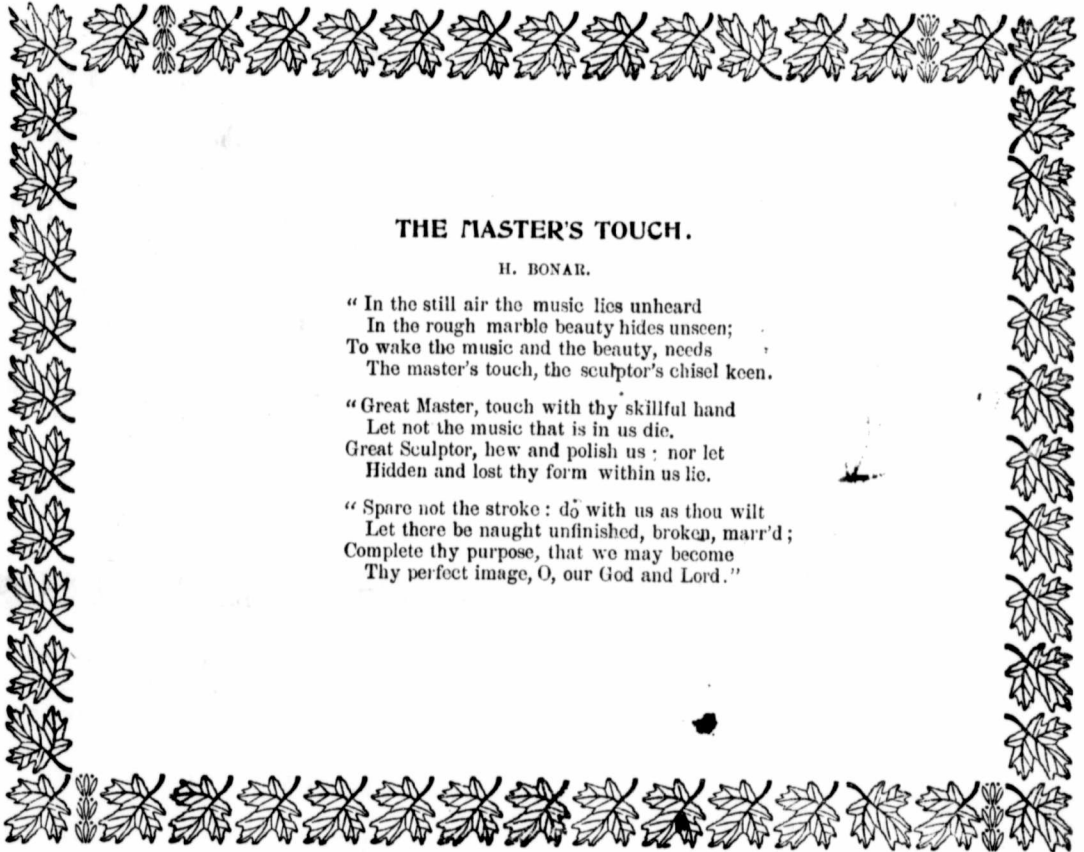
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MARRIAGES

At the residence of the bride's parents, on Wednesday Sept. 7, 1904, by the Rev. Hugh D. Leitch, T. Frederick Campbell, of Athol, to Jane Aird, daughter of Alex. A. Aird, Sandringham.

On Sept. 7, 1904, at the residence of the bride's father, by the Rev. Walter Reid B. D., of Weston, uncle of the bride, assisted by the Rev. James Wallace, B. D., Frank B. Carson, of Owen Sound and Jessie T. second daughter of Jams Hamilton, Lindsay, Ont.

In Knox church, Hilton, Ont., on Wednesday Sept. 7, 1904, by the Rev. C. E. A. Pocock, B. A., of Thessalon, Ont., Henry Stonewall Chappell and Margaret Etta Archibald, youngest daughter of the late John Archibald.

On Sept. 7, 1904, at St. Andrew's church, Orangeville, by the Rev. A. L. Burch, Mary Netta, second daughter of Fred. Marshall, Esq., of Orangeville, Ont., to John A. M. Alley, of Toronto.

On Sept. 7, 1904, at West church Toronto, by the Rev. J. A. Turnbull, Margaret Lucy Wood, second daughter of John Wood Esq., Holguendo, Cuba, to Harry Young, eldest son of Robert Young, Esq., builder, of Toronto.

At Chicago, Ill., on the 10th of August, by the Rev. D. H. Cornell, of the Sixth Presbyterian Church, Margaret, daughter of Mrs. Robert Elliott, to John Shaw Cameron, of Ingersoll, Ont.

BIRTH

At Shanty Bay, on Sept. 8th. a son to Mr. and Mrs. Robert Robertson.

At Morden, Man., on August 28 to David Bryce and Mrs. Innis, a daughter.

At the manse, Wetaskiwin, Alta., to Rev. J. E. and Mrs. Hogg, a daughter.

At the Manse, McDonald's Corners, Aug. 22 to Rev. and Mrs. W. Guy, a daughter.

DIED

At Merrickville, on Sept. 14, 1904 Dr. Miles K. Church, brother of the late Dr. Clarence R. Church, of Ottawa.

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Note and Comment.

The Westminster Church, Winnipeg, has unanimously agreed to call Rev. Clarence McKinnon, Sidney, N. S., to be the successor of Dr. C. B. Pitblado.

Builders engaged in repairing the north transept of Dunfermline Abbey, Scotland, recently, unearthed at a depth of four feet several coffins. One of these is made of stone and another of lead. Above the spot where they were found are two carved panels bearing the names of King Robert Bruce and Malcolm Canmore, along with the names of relatives and descendants who are buried in the grave.

A London paper records the interesting story that there is a "double" of the late Queen Victoria, an aged pew-opener in a North London church. The resemblance in face, in build, in mien and manner, is down right astonishing. Oddly, the old lady was born in the same year as Queen Victoria and was widowed when Prince Albert died. Another woman who is the very counterpart of the late Empress Frederick, works as a monthly nurse. In her case the resemblance extends to the style of dressing, although the nurse in question never saw her Royal double, and is even unfamiliar with the published portraits of her.

The Rev. Edward Everett Hale is of opinion that the occasional appearance of a layman in the pulpit on Sunday would be an advantage. He says in the Christian Register: "I wish we might have some arrangement by which laymen who had something to say might say it to our congregations on Sunday, just as they do on anniversary occasions, to inspire and teach and lead those who are fortunate enough to hear them." The Pacific Coast Presbyterian recalls in this connection the remark made at the Monday meeting of the Presbyterian ministers of San Francisco a few weeks ago when Mr. George W. Dickie of the Union Iron Works gave a paper on "The man and the Ship. The words were: "It was as good as a sermon." That paper remarks that there are churches here and there throughout the country, Congregational, Presbyterian, and others, which do have laymen in the pulpit now and then very much to the edification of the attendants.

Less than two years ago a Young Men's Christian Association was formed in the city of Mexico for city and railroad English-speaking men. It now has 549 members, having become by common consent the general headquarters of the "American-colony" of the city of Mexico. The association occupies one of the great old mansions of the city, which is built about a hollow square, in which is a garden with fountains and fruit-trees. The demand for membership on the part of the Spanish-speaking young men has become so great that a branch is required for them, and has been organized, with Hon. Ramon Corral, Vice-president of the Republic, as chairman of the advisory board.

"You cannot make men sober by act of parliament" is a favorite argument of the friends of the liquor traffic and of some who profess to be its enemies. This plausible plea is thus effectively met by the United Presbyterian: "If you can make men drunk by law you can make them sober by law. If you can put temptations in men's way by a bad law, you can take that temptation away by a good law. Law is an educator. It helps to create a public sentiment. It placed on the wrong side of morals it educates in the wrong direction. God put the law on the right side. He told men they must not kill, or commit adultery, or steal, or bear false witness, or covet. Was that making men moral by law? It was putting the law on the right side of man's moral nature and leaving him a free moral agent; but if he violated the law he paid the penalty. That is all men can do. Make the law right, then enforce it and sobriety will take care of itself."

Here is an incident which gives striking evidence of the powerful influence which Christianity, under the labors of Christian missionaries, is exercising in India. Swami Dharmanand, one of the most remarkable Hindu ascetics in Bengal. He had a large number of disciples from among the highest classes, including magistrates, lawyers, and judges. Seventeen years ago he heard in an address by an Englishman in Delhi the inspired words, "I am the true vine," and it seemed to give him a faint glimmer of a communicated life. He learnt Hebrew and Greek in order to read the Bible in the original, he learnt Arabic to read the Koran has travelled in Europe, spent a long time in Rome, went to Armenia, Constantinople, and from thence to Mecca, China, Japan. After 17 years study of Buddhism, Mahomedism, and Christianity he has now avowed his faith in the Lord Jesus Christ, and has written a book to show that Christ is the Saviour and Messiah. He expressed his opinion that India owed her civilization and her education to the missionaries.

Mr. Richard Bagot, an English pervert to Romanism, has recently entered a vigorous protest against the deliverance given by Pope Pius X., to regulate the music and choirs of the Roman Catholic church. He calls it a "three-fold blunder artistic, psychological and diplomatic." This statement has aroused "the wrath of the sacristy," and the rejoinders are more personal than argumentative. Mr. Bagot calls attention to the fact that other popes and councils have issued decrees to keep church music stationary or retrogressive, but "artist-progress triumphed against ecclesiastical love of retrogression." One sentence must be quoted from this pervert: "When I attend a Roman Catholic Church in England I sit as near as I can to the door, least there be a sermon." Again: "As Leo XIII forced upon Roman Catholic Christendom of the twentieth century the theological philosophy of the thirteenth century, so Pius X. and his advisers have determined to limit the faithful, in that divine art which has ever been the hand-maiden to religious devotion, to the narrow gloomy expression which satisfied the needs

of the sixth century." Further, he says that nothing but ignorance of the powers of the great musical masters, "can account for, or excuse, this deplorable edict." We are confronted, he says, "with another instance of the perpetual struggle of the priesthood to force the world backward." Need we wonder, then, that English priests from the south of Ireland strike back.

The London Times says that Japanese military authorities insist that the interpreters serving foreign war correspondents must be Christians.

A writer in the Pittsburg Presbyterian Banner, who has had a pleasant visit to the Muskoka region of Canada, discovered that "the chief topic of interest at present among Canadian Protestants is the proposed union of the Presbyterian, the Congregational and the Methodist churches." He adds: "They are evidently farther on over here on the subject of Church union than we are. We found the Canadians in these rural regions a frank, manly people, industrious and thrifty, extracting a living and something more from this thin soil, patriotic as Canadians and loyal to England, but not displeased with suggestions of annexation to our own country. Two drops of water lying in close proximity and each constantly growing larger, are bound to coalesce. Canada and the United States are two great drops of seas of humanity, homogenous in blood and civilization, and their union seems to be foreordained to issue from the fateful womb of the future." Thanks for the kind words, but so far as political union between Canada and the United States is concerned, that is at present not a question of practical politics in Canada, whatever the distant future may bring forth.

A writer in the Canadian Baptist gives the following vivid pen picture of the South American state of Bolivia under Roman Catholic rule, spiritual and political. "In Bolivia the Roman Church has had the exclusive religious monopoly for 350 years. What is the result? Sunday desecration, bull-fighting, lying, stealing, deceit, swearing, gambling, immorality, drunkenness. If you wish to form a just opinion of the Roman Catholic Church do not judge of her as you find her at home, where she is continually under the influence of evangelical Christianity, and where she shows the purifying and uplifting effect of this influence every day, even though she is not willing to acknowledge the fact. Visit Bolivia, a purely Catholic country, where she had the full opportunity to yield her own natural fruit, under Government assistance and protection, unmolested by the pernicious heresy of Protestantism. Here you can judge of her as she really is, and your judgment will not be lenient. Here she has frequently proved herself to be inwardly polluted and always utterly unable to restrain the evil passions of her own children and teach them the ways of godliness. For this reason Bolivia finds herself in the miserable condition in which she is to-day,

Our Contributors.

The Bible Doctrinally.

An Address before the Pan-Presbyterian Council by Rev. G. L. Leyburn, D.D., St. Louis, Mo.)

"The Bible Doctrinally," i. e., the doctrine or doctrines of the Bible. Doctrine is "whatever is taught or laid down as true by an instructor or master. A body of principles connected with or related to religion." In this sense what doctrines, or system of doctrine, or "body of principles" does the Bible contain and teach? A large subject this, and all to be compassed in twenty minutes!

Two remarks or three as to the Book itself. First, the Bible is God's book. As true of no other book, the Bible is of God, from God, by and for God; in it, by it, through it, God tells men what to believe and what to do. This I assume to be the common faith of all the Reformed Churches represented in this Alliance. For only of this book can it be said, "given by inspiration of God;" and every Scripture inspired of God is profitable for doctrine," and the end of all controversy." We need insist upon no theory of inspiration, only upon the great fact. And surely we all agree that "holy men of God spake as they were moved by the Holy Ghost," for no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." (R. V. Am. Edition.)

Second, this Book of God is true. For God is the true God, the God of truth, and Jesus says, "I am the truth." Again we may not all and always agree as to what the doctrine is, or just how it is taught, or why. But when we get at the mind of the Spirit in the Bible we get at the truth. When we find the real meaning of the words we find the truth, and when we know what God meant to teach or declare in the Book we know the truth. Here also we surely are all of one mind and heart. For every true disciple will reverently say Amen when the Master solemnly declares "Thy word is truth."

Third, the great purpose of the Bible is instruction, and its teaching is one. To teach the people knowledge, to reveal to man God's will and the way of salvation, this is God's purpose in the Book. And the teaching is one, the doctrine is self-consistent and really identical. There is development, growth, greater fulness and clearness, but no radical difference; the great principles of truth and duty taught here are, like their author, "the same yesterday, today and forever," from beginning to end, from Genesis to Revelation, the same God, the same sinful man, the same Saviour from sin, the same great salvation in Christ by faith, one Lord, one faith, one baptism, one one God and Father of all. This is the book whose doctrine we seek. And the single, simple question is, What does the Bible teach? What saith the Scripture? The Bible doctrinally and the doctrine Biblically is the subject fully stated.

What then are the doctrines of the Bible? The Biblical system of doctrine, what is it? This question is to be answered, not by quoting one or several or many proof-texts, but by a careful study of every book and a clear understanding of its meaning and purpose; then a comparing of Scripture with Scripture, of books with book, and so on

understanding of the whole Book, a grasp of its teaching, a comprehension of its doctrine. This is something very different from finding a few proof-texts, vastly more difficult to do, more satisfactory, too, when done. E. g., in the book of Esther the text-hunter would find no doctrine of God, for the word is wanting there; but the real Bible student would, he would discern His hand, feel His presence, read His purpose, see His glory there.

As every thoughtful reader of Scripture knows, there are some truths or doctrines more prominent and important than others. But among these three stand pre-eminent, like Mt. Hermon, which the Arabs call the "Jebel Sheik" or Mountain Chief, as it rears its snow capped summit high above the rest; so with these three—they are found on every page, they are treated of directly or indirectly in every chapter, they form part and purpose—the major part and chief purpose—of every book of the Bible, and about these easily gather all the rest. They are God, Man, Salvation. The Bible teaching as to God, or Bible doctrine of God, Biblical Theology; the Bible teaching as to man, especially man the sinner, sinful and sinning, or the Bible doctrine of man, Biblical Anthropology; and the Bible teaching as to salvation from sin by Christ, or the Bible doctrine of salvation, Bible dictionary. Could we get and arrange all the teachings of the Bible on these subjects, we would have an invaluable compend of Bible doctrine, a divine system of theology, the ideal, the true "Biblical Theology." This would indeed be the Bible Doctrinally. But who is sufficient for this? Certainly it cannot be done here and now; it will not be attempted. Yet even we, and in the little while left, may get an idea of the way this may be done and of the results of such study of God's word touching these great doctrines.

I. As to God and what the Bible teaches of Him. Open the Bible at Gen. 1:1. The first words are: "In the beginning God created." There was a beginning of time and things and beings, but in that beginning and before God was. The real "beginning" was when He "created the heavens and the earth." Then verse 2, we have "the Spirit of God moved," etc., and then follow in quick succession these expressions: "God saw," "Said let there and there was," "God divided," "called," "made," "set," "blessed," "said let us make man." So on this first page we have God, an intelligent, self-existent, eternal, omnipotent Being, a mighty Sovereign who plans, purposes, executes, who speaks and it is done, who commands and it stands fast, the great Creator. Further, there is at least a hint, a two fold hint, of more Persons than one in this one God. For in verse 2, we read of "the Spirit of God," and in verse 26, "God said let us make man in our image, after our likeness." All this without turning a leaf. In the next chapter God, "Jehovah God," comes down and enters into covenant with man. In chapter 3, God the Lawgiver and Judge, and God merciful and gracious, * * and—But time would fail to speak of the gradual, steady unfolding of this truth, a real "progress of doctrine" concerning God in the Pentateuch, the Historical Books, the Psalms, and the Prophets in the Old; then of the fuller, more perfect development of

this great doctrine in the New Testament.

In such a study several things would be noted by the careful student. One the gradual unfolding of the doctrine of the Trinity, from the first hint in Genesis to its full development in the Gospels and Epistles. Another the mighty emphasis given to God's Sovereignty. Always and everywhere it is God, God over all, the Sovereign God, doing according to His will in the armies and among the inhabitants of earth. Another, that God, has always had peculiar interest in our world and our race, and very special personal relations with part of the race—His elect people. Yet another, God's dealings with this world and with men in it have all been according to a definite plan, a predestined purpose. This plan is from the beginning, "God's eternal purpose;" it is universal, all embracing, including all things and all beings, all His creatures and all their actions from the falling sparrow to the death of Jesus Christ; it is unchanging, "without variableness or the shadow of turning;" it is efficient, never doubtful or uncertain, but always accomplished—"whatsoever Jehovah hath pleased that hath He done in heaven and in earth." Finally, in all His relations and dealings with men, He is "the God of all grace," "a just God" indeed, but also "a Saviour." He "will by no means clear the guilty," yet is He "the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy (R. V. loving kindness) for thousands, forgiving iniquity, transgression and sin."

II. As to man, and what the Bible teaches of him. The Bible speaks of man as no other book does. None other so exalts him, none other so abases him; none gives him such an origin; none describes such a ruin by sin; none pronounces such a doom upon him because of sin; none ascribes to him even amid this wreck and ruin wrought by such a destiny in Christ. Here several things are to be noted.

One, as to man's origin and nature. "God created man in his own image, in the image of God created he him." "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Behold him! Man, in the image and likeness of God, upright pure, perfect, the lord of earth, the child of heaven, the son of God." But, alas! the scene soon changes; turn but a page and read the sad story; the tempter comes, man sins, then follow "death and all our woe." From Gen. 3 to the end the Bible treats of man the sinner, a lost sinner, separated from God, under the penalty of violated law, a child of misery and heir of death, "lost and ruined by the fall."

A careful, thorough study of the whole Book makes several things evident. One, that this sin, or sinfulness, is universal. It affects the race; it taints mankind. "All have sinned." Again, that sin came "by one man." The sin of one involved the race in ruin. "By one man sin entered into the world and death by sin." Yet again, it is innate, native. "By nature children of wrath." It descends from parent to child. Sinfulness is a natural trait. "In sin did my mother conceive me." Further, it is pervasive and controlling. It affects injuriously the whole man, every part and faculty and power of body, mind and heart. See Gen. 6:5 and 8:21, etc. And it is controlling; men will sin; nothing can restrain them; "the heart of the sons of men is fully set in them to do evil," their very eyes "cannot cease from sin." Finally, it is fatal and deceive. "The ruin irremediable, the loss ir retrievable. "The wages of sin is

death." "Dead in transgressions and sin." Such is the Bible doctrine of man. He is a lost sinner, the race a lost race. But this sinful man God loved and sought and saved, was lost. This brings us to.—

III. Salvation, and what the Bible says of it. On this dark background of sin and misery and death there shines forth in clear light the Bible doctrine of salvation by grace. In a true sense this is the one theme of God's Book. The story of salvation is the story of the Bible. One of America's great thinkers thus treated the Scriptures, and called his book, "The History of Redemption." This is indeed the doctrine of the Bible; its great purpose is to make known God's method of saving men from sin, to declare the great salvation provided in Christ.

Again, time would fail to tell even in briefest outline this story of salvation, this history of redemption. Beginning with the Eden promise, there follow in the days of Patriarch and Seer, of psalmist and Prophet with ever growing frequency and fullness the promise of the coming One, God's Messiah, and with ever increasing clearness and fuller significance, type and symbol, sacrifice and offering, all pointing to and speaking of this same great Deliverer and His one mighty offering for sin, "once for all." This is the Old Testament. Then in the New, the silence of 300 years is broken by the Forerunner's glad announcement, "The kingdom of heaven is at hand" and "Behold, the Lamb of God that taketh away the sin of the world!" Then follow the Gospels, with the life of Christ, His person and character, His words and works, His life and death, specially "the sufferings of Christ and the glory that should follow." His agony and bloody sweat, His cross and passion, His precious death and burial, His glorious resurrection and ascension, and His last great command, "Go, preach and disciple all nations," with His two-fold promise, the one of power from on high, the gift of the Spirit to fit His Church and people, and then the end, when the Son of God comes again of His second coming in power and glory to make all things new. Then in Acts and the Epistles the further and complete unfolding of this doctrine of the cross, of the Christ and Christianity, with an account of the Church's first beginnings to "disciple all the nations;" and last, the Apocalypse, where in a series of panoramic and prophetic visions the great principles and forces of Christ's kingdom and Satan's are seen in fierce and deadly conflict, with the gradual unfolding of God's purposes through the ages to the final victor: and then the end, when the Son of God comes again "without sin unto salvation," when God's elect are all gathered out and gathered in, when sin and death and hades are subdued, destroyed, cast out, yea when all enemies are put under His feet and when there is "a new heaven and a new earth wherein dwelleth righteousness."

Again, a closer, broader study will bring out several things. The first, that salvation is by a Redeemer, a Mediator, a Saviour, which is Christ the Lord. It is never apart from Him. In Him, and in Him alone, is there salvation. For He says: "I am the way; no man cometh unto the Father but by me." So also Acts 4:12.

Again, this salvation in Christ is of the whole man. Not at death but at the resurrection is the mighty work complete. For there is to be a "redemption of the body," as well as of the soul. Only when this "body of our humiliation" is raised from the dead, and "made like unto His glorious body," is redemption finished and the redeemed made perfectly blessed.

And again, this salvation is by blood, through sacrifice and death. The substitution of the innocent for the guilty, the suffering of the just for the unjust, the death of the righteous for the atonement, satisfaction, expiation for sin, these all are Bible ideas. The very center of Biblical doctrine is, God made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. The heart of the Gospel is the cross of Christ, the death of the Son of God, the blood of Jesus "shed for many for the remission of sin." From Abel's sacrifice to John's vision, the Bible doctrine always is, "without shedding of blood there is no remission" and "the blood of Jesus Christ, His Son, cleanseth us from all sin." Yea, the song of the redeemed in glory is, "Unto Him that loved us and washed us from our sins in His own blood."

Yet again, this salvation is of and for the elect. Taking the word in its largest and truly Scriptural sense of complete deliverance and perfect freedom from all sin, the elect are saved and no others are. For Christ says: "My sheep hear my voice;" "Ye believe not, because ye are not my sheep, as I said unto you." (See also Jno. 6:37 and 17: 24.) "He is the Saviour of all men, specially of them that believe."

And finally, this salvation is assured and certain, complete and perfect. It is the Lord's work, and "His work is perfect;" it is according to the counsel of His will, and "His counsel shall stand." It is certain. "I give unto them eternal life and they shall never perish." And it is complete perfect. "Ye are complete in Him;" "The God of all grace make you perfect;" "He hath chosen us in Him, that we should be holy and without blame before Him in love." Also Eph. 5:26-7. Of all created things, none is so loved of God, none so near to God, and none to glorify Him and share in His glory as the sinner "saved by grace." We all are sinners, and if sinners, saved by grace, we shall be "kept from falling," and at His coming be "presented faultless before the presence of His glory with exceeding joy." And all to the praise of the glory of His grace.

Tepid Character.

The things we profess to believe are of such a nature that we cannot be lukewarm without practically denying them. Better be cold, be frozen. Better abandon all profession of interest in sacred things than to believe them and sing about them, and yet be lukewarm. We work far more to our age by tepid character than by open denial of Christ. It is not the people who are frozen, utterly indifferent, but the people who pretend to love Christ, those, forsooth, who are evangelical, but not evangelistic, who are hindering the progress of his kingdom. Men who theorize about the atonement, and quarrel over the forms in which they express the truth, and never stretch out the hand to save the lost souls. All the wrath of my heart could not equal the words of Christ to such as are lukewarm, "I am about to spew thee out of my mouth." He loathes the unimpassioned regularity of the man who professes to believe the facts which contribute evangelical faith, and does not yield himself to the great claims lying within these truths. Lukewarmness is the worst form of blasphemy. Let tepid churches call themselves clubs, and we shall know how to deal with them. Let tepid men leave the churches. Let them say they do not believe in Christ for that is the true

statement. Let them say there is no sin, for that position their actions prove their acceptance. Anything to be rid of the insolent indifference which to Christ and men is calculated cruelty.—Campbell Morgan.

A SUPERSTITION AMONG THE ROMAN CATHOLIC FRENCH CANADIANS.

When a person in a house is thought to be dying, all the water in it is thrown out. The reason why, I do not know. There is the very same custom among some Eastern sect, whether Mahometan, or heathen, I have forgotten.

Woodbridge, Ont. T. FENWICK.

Sparks From Other Anvils.

Presbyterian: It may not be popular in many quarters to preach the doctrine of hell as Christ taught it, and as Paul and Peter did, and as the great converting preachers of all the ages since have done, but the true and faithful minister of the Gospel will not cease to warn all whom he can to "flee from the wrath to come," and to show them that the "wages of sin is death."

Christian Instructor: We believe there is more piety and quite as much ability and talent among those who believe in the integrity of the Bible as among those who would pull it to pieces. There is a story of a giant who had long fed upon windmills, and at last was choked by a pat of butter. The hypothesis of our present philosophers are enough to tax the credulity or a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind of truthlikeness about it; but we can not believe much we are now taught, for, in the first place, it is not worth believing, and in the next place it looks so dreadfully like a lie that we had rather not.

The Standard (Chicago): Too much has been made of the fact that Jesus was silent on many questions of vital social importance now, and that he laid down no specific programme for civic and industrial reform. What of it? Suppose he did not discuss problems of capital and labor, municipal reform, and industrial betterment. Neither did he discuss apostolic succession, or church polity, or infant damnation, and many other subjects ministers preach upon. Suppose he did not authorize the minister to assist in establishing a social settlement, a boy's club, a municipal art or civic reform league? Neither did he authorize him to spend two months in Europe every summer, or to live in a brown stone house, or to lecture for \$50 or \$100 a night. The simple truth is that one can find ample justification for doing a multitude of agreeable things, and many plausible excuses for avoiding the paths of self-sacrifice. It is no easier task to preach the whole Gospel to day than it was in the time of Christ. To deal with the sins of the rich and respectable, as well as those of the poor and the out-cast, in our day, as Jesus dealt with sin in his day, requires a courage, a sympathy and a breadth of vision which those only will manifest who take the most exalted view of their calling, and who live in close communion with the spirit of Jesus.

The Quiet Hour.

Short Ladder From Her House To Heaven.

Over in New York a certain great house hired a new boy. In the multitude of clerks he was lost, unrecognised by his chief. In the middle of the afternoon it was his duty to stand beside the head of the house and place checks and important documents for rapid signature. He did this work with such rapid skill and such exquisite manners that suddenly his employer looked up and recognised a new face. "How long have you been here?" "Two weeks, sir." "How old are you?" "Fourteen, Mr.—" "How much are you receiving?" "Three dollars." "Do you live at home?" "No Mr.—" "Is your mother living?" "No Mr.—, she died when I was three years old." "Does your father do nothing for you?" "No sir." "With whom do you live?" "My teacher." "Do you mean your public school teacher?" "I do, sir." "Three dollars a week will not support you. Have you any extra expences this week besides car fares?" "I had a dentist's bill last week." "How much was it?" "Fifteen dollars. I am paying it off a dollar a week."

Just a few colors and strokes of the brush, and lo! the artist paints the angel and the seraph. Very few of the strokes—we see a lit' child left an orphan—at three; we see another woman coming into the home and counting the stepchild a burden; we see a man making himself a burden; casting a little child out into a great world. Then we see a school teacher interested in this boy, who must drop her classes, and then, opening her slender store, she makes a home for this child, puts his feet on the first round of the golden ladder, teaches him by night. Somewhere in this city there is a heroine. I know not her name. She abides in our midst, and lends glory to this city. Ten men like Abraham could have saved Sodom, and ten women like this could civilize—Brooklyn and New York. Oh, these old-maid school teachers! This world would fall to pieces but for them. I sometimes think that they are the bolts that keep the machinery of society together. There is a lofty hilltop somewhere in this city, and on the summit thereof is a little house, where this teacher lives with this orphan boy. It will take a very short ladder to reach from her house to God's heaven. Some day this boy will climb to greatness and position, if only health is vouchsafed him. But the honors will be hers.—*Dr. N. D. Hillis, in Plymouth Pulpit.*

Don't Stop.

BY WAYLAND HOLT, D. D.

There is a meaning in which none of us can stop. Mrs. Browning sings, "My day go on." How swiftly they do go on, and with what accumulating swiftness as life advances. Sid, strong, gruff, tender Thomas Carlyle, seeing the blue light on the hills, and leaning on the parapet of the stone bridge spanning the little stream flowing through his birth town, Ecclefechan, and noticing how quick water runs on and on, never to return, breaks thus into poetry about the wavelets of the days going so hurriedly:

So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip uselessly away.

Out of eternity
This new day is born;
In'to eternity
At night will return.

Behold it aforeside
No eye ever did;
Soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away.

But whether we let the new day slip uselessly away or not, it will slip away; and though we chase after it to all eternity we can never catch it. In this meaning, that we are every one of us urged on by rapid and relentless days, no one of us can stop, possibly.

Yet there is a sort of stopping which may be prevented, but to which we, too, often yield—a kind of stopping of noble purpose and endeavor. Who has not felt temptation to it? Who has not, perhaps, sore, wearied, or smitten with some sudden disappointment, or vainly looking for some harvest from long effort, or baffled by some mist of uncertainty, found himself losing the nerve of his resolve get untense, found himself willing to allow himself in a relaxed listlessness as the new days greet him? Such sort of stopping is death and doom for all high living. If it be allowed to fasten into habit blight is certain. And in the presence of such temptation one cannot too quickly regard his determination of instant alertness toward the duty next him.

We may not stop in the brave use of even the slenderest opportunity. One day when Mr. Lincoln, a young man utterly unknown and poor, was keeping a grocery and variety store in the pioneering and shanty village of New Salem, a man who was migrating still further west drove up to the door and asked Mr. Lincoln if he would not buy an old barrel containing nothing of special value, the man said, and for which he had no room in his wagon. Always ready to oblige, Mr. Lincoln bought the barrel and contents for fifty cents; and putting it away in the back part of the store, for a good while forgot about his purchase. Overhauling things, however, afterwards, Mr. Lincoln came upon his barrel and emptied its contents on the floor to see what they might be. Amid rubbish he found an edition of "Blackstone's Commentaries." Says Mr. Lincoln, "I began to read those famous works; the more I read, the more intensely interested I became. Never in my whole life was my mind so thoroughly absorbed. I read until I devoured them. That chance copy of Blackstone made Mr. Lincoln a lawyer; that knowledge, so seized and won, enabled him for that great debate with Senator Douglas; that debate compelled National attention. It is not too much to say—that chance copy of "Blackstone's Commentaries with that scanty store for study, was the first swinging ajar of the doors of opportunity into Mr. Lincoln's immortal service as President, victor, emancipator. There are some lofty lines concerning opportunity by Mr. Edward Rowland Sell, worth everybody's heeding:

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath a cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's
banner

Wavered, then straggled backward hemmed by
foes.

A craven hung along the battle's edge
And thought, "Had I a sword of keener steel—
That blue blade that the kings son bears—but
this

Blunt thing—!" he snapped and flung it from
his hand,
And cowering, crept away, and left the field.
Then came the king's son, wounded, sore be-
stead,

And weaponless, and saw the broken sword
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle shout
Lifted afresh, he hewed the enemy down,
And saved a great cause that heroic day.

We may not call even a poor opportunity a blunt thing, and stop endeavor. We must bravely seize the broken sword if we can get no better, and struggle on. To stop is defeat. To bravely struggle on is, anyway the path toward victory.

We may not stop in service for others. Sometimes we are tempted to because our service seems so ill-requited and unrecognised. But our main thought may not be upon the wage for service, but upon the service our Lord would have us do. I never felt the emphasis on that "done" till lately. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." But it is service *done* our Lord commands—not service dreamed about or ceased from. Rest and reward are yonder. This life is the place for an unstopping diligence.—*Christian Intelligencer.*

Prayer.

Lord, I would live thy life! The life of thinking and doing and getting and having cannot satisfy me. My heart aches in loneliness and hunger. Nothing of wealth or power cheers me. I came to Thee as the only Reason, the only power, the only Guide. Take me as I am and make me what Thou wouldst have me be. Forgive me for my ignorance and folly, and lead me into wisdom and character. And let me know that nothing is worth while without Thee. Amen.

Transforming Power.

Wealth and eminent position witness powerfully the transforming influence of exalted characters. "My lords," said Salisbury, "The reforms of this century have been chiefly due to the presence here of one man—Lord Shaftesbury. The genius of his life was expressed when last he addressed you. He said: 'When I feel age creeping upon me I am deeply grieved, for I cannot bear to go away and leave the world with so much misery in it.' So long as Shaftesbury lived England beheld a standing rebuke of all wrong and injustice. How many iniquities shranked up in his presence! This man, representing the noblest ancestry, wealth and culture, wrought numberless reforms. He became voice for the poor and weak. He gave his life to reform acts and corn laws; he emancipated the enslaved boys and girls toiling in mines and factories; he exposed and made impossible the horrors of that inferno in which chimney-sweeps live; he founded two-score industrial, ragged and trade schools; he established shelters for the homeless poor; when parliament closed its sessions at midnight Lord Shaftesbury went forth to search out poor prodigals sleeping under Waterloo or Blackfriars bridge, and often in a single night brought a score to his shelter—Selected.

Learn to Admire Rightly.

"To be governed by our admirations rather than by our disgusts," says Dr. Van Dyke, "should ever be our resolve."

That we may be governed by our admirations we must escape from the control of our disgusts. There are two ways of doing this and, like Huxley's paths to truth, they both "meet at the top." One is to forget our dislikes and the other is not to have no settled, unchangeable disgusts. Unfortunately, to a mind not fully under the guardianship of the great and mellowing power of a love which envelops all, and which is full of charity for all, an honest disgust is pertinacious in its grip. For this reason it is always easier to say, "Let us forget" than actually to do so.

The thought we cherish becomes custom, and custom, sooner than we think becomes a fixed habit. The attitude of every individual mind, whether cynical, critical, narrow or severe, or full of love and charity, is the prime factor in the justice or injustice of opinions.

As there is seldom anything which is wholly admirable, so there is not often anything which is unqualifiedly disagreeable or disgusting, or which is not in some way amenable to mitigation.

It would be well then to investigate dislikes, and learn if, perchance, they are quite as sane as they are deemed. Applying the great and benign thought of charity to our disgusts as well as to our admirations will but enhance the charm of the one and lessen the dislike of the other. The man of science says there is no cold; that which is called cold being simply a low degree of heat. May it not be then that, tempered by a tolerant spirit, there is no dislike, no disgust (that is, of course, outside of those things which are intrinsically wrong because of their infringement of some moral principle), but simply a greater or lesser degree of admiration?

At all events a tendency toward a more charitable consideration of the real merit or demerit of those things which are unpleasant will give us more completely to the government of our admiration, and at the same time will lift us above petty animosities, small envies and groveling ambitions, and beget within us a spirit of loving forbearance and an ardent resolve to see the best of all which is presented to us in the shifting scenes of life. It will help us to be not eager to detract but quick to praise; it will aid us to remember that oftentimes things judge us instead of submitting themselves to our judgment. The fine picture, the great book, the splendid poem, are never pleasing to those who have not the ability to appreciate and enjoy them, and it is to such persons that we may generally look for words of criticism and detraction. They are not able to admire; therefore they criticize. It comes from knowing the best things and having in our minds a standard of comparison, but it is not sufficient simply to be able to distinguish what is good. What we need to cultivate is enthusiasm for what is excellent in life, literature, art and morals. It is this love and appreciation that yield happiness and enable us to grow and broaden and develop all the higher capacities of our minds. Somewhere Thackeray says: "Learn to admire rightly; the great pleasure of life is in that." Let us accept the truth of his words.—Frances Worden, in "Ledger Monthly."

In God's Kingdom, every man is an heir-apparent to a throne.

Our Young People

October 2. In Training.

Some Bible Hints.

It is the duty of every Moses to lay his hands on some Joshua, and prepare him to carry on his work (Deut. 34 : 9).

Joshua was not as great as Moses (Deut. 34 : 10), but God did not ask him to be. He was great enough for his task, and that is all God wants of any man.

The best preparation for succeeding any man is to be his servant, his assistant. Thus Joshua had been Moses' "minister" (Josh. 1 : 1).

"Moses is dead; now therefore"—go into mourning? Let fall your hands in despair?—"Now therefore arise!" (Josh. 1 : 2.)

Suggestive Thoughts.

Every faithful Christian Endeavor society is training the church of the future. How faithful, then it should be!

Consider what qualities are needed in the church prayer meetings, business meetings, socials, committee work, and put those qualities into the prayer meetings, business meetings, socials, and committee work of the Endeavor society.

As Joshua had Moses for a model, and Elisha had Elijah, so it is a good plan for a young Christian to study the life of some noble and experienced Christian for an example.

No one entirely succeeds another, but every one must make his own place.

A Few Illustrations.

If a young man would be a painter, he deliberately selects that calling. Why, if a young man would be useful to the church in any post of service, should he not also deliberately select that calling?

A wisely conducted place of business always has some one in training for every important post. Thus should we conduct "our Father's business."

The pilot of a New York ferryboat once fell dead at his post, and the boat was left to drift without a helmsman, and in imminent danger. Such will be the condition of the church, unless it trains the young to take the places of the old, as soon as they are vacant.

To Think About.

Do I keep in mind the higher work to which I may be called?

Is all my service a training for higher service?

Am I ready for any task to which God may summon me?

A Cluster of Quotations.

To know that God never leaves His work uncompleted, that He gives it to us to carry on, and that those who go before us have entered into His rest while we take up their unfinished task—this is the threefold solace of the sorrows alike of the church and of the Christian family.—*Pressense*.

The appointment of a new leader should be the signal for a fresh advance.—*Adeney*.

The demand and the supply, the hour and the man, always meet.—*Waite*.

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tisement of our society.

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The Friendly Hand.

BY JAMES WHITCOMB RILEY.

When a man ain't got a cent, an' he's feelin' kind o' blue,
An' the clouds hang dark an' heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a teller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the tears drop start,
An' you sort o' feel a flutter in the region of the heart.

You can't look up and meet his eyes; you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey and its gall,
With its cares an' bitter crosses; but a good world, after all.

An' a good God must have made it—leastwise, that's what I say,
When a hand rests on your shoulder in a friendly sort o' way.

A "Rare" Sin.

I asked a question some years ago of a person whom I believed to be one of the most covetous individuals in my acquaintance, and I received from him a singular reply.

I said: "How was it that St. Francis de Sales, who was an eminent confessor to whom persons went in the Romish Church to confess their sins, found that persons confessed to him in private all sorts of horrible sins, such as adultery, drunkenness, and murder, but never had one person confessed the sin of covetousness?"

I asked this friend whether he could tell me why it was, and he made me this answer, which certainly did take me rather aback.

He said: "I suppose it is because the sin is so extremely rare."

Blind soul! I told him that, on the other hand, I feared the sin was so very common that people did not know when they were covetous, and the man who was most covetous of all was the last person to suspect himself of it.—Charles H. Spurgeon.

The Church Missionary Society has closed its connection with missionary work in New Zealand, leaving its support and supervision to the church of the colony.

Daily Readings.

M., Sept. 26. The school of the prophets. 2 Kings 2:5-7.
T., Sept. 27. Samuel in training. 1 Sam. 3:1-21
W., Sept. 28. David in training. 1 Sam. 16:1-13.
T., Sept. 29. One part of training. Prov. 4:1-7.
F., Sept. 30. Timothy training. Acts 16:1-34
S., Oct. 1. John Mark in training. Acts 13:5; Tim. 4:11.
Sun. Oct. 2. Topic—How we are in training to succeed others.—Deut. 34:7-12; Josh. 1:1-2.

The Dominion Presbyterian

IS PUBLISHED AT

644 RIDEAU STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50

Six months 75

CLUBS of Five, at sometime 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mis take on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.

Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 21 1904.

THE RE-ORGANIZED BIBLE SOCIETY.

As growing out of the stimulus generated by the centenary of the British and Foreign Bible Society, an important conference has been held in Toronto, at which representatives from all parts of Canada were present, with the view of reorganizing and confederating the various separate auxiliaries. The committee to which was deputed the task of reporting on the matter recommended the formation of a Canadian Bible Society embracing all the existing auxiliaries in the Dominion, to be called "The Canadian Bible Society Auxiliary to the British and Foreign Bible Society." The auxiliaries of the Bible Society entering into this arrangement shall in the meantime carry on the work at present under their care. A general board would meet yearly and be composed of members elected annually, as follows:—One member from each auxiliary, one additional member for each auxiliary having between 50 and 100 branches, and one for each additional 50. Toronto will be made the headquarters of this organization. Regarding the appointment of officials the committee suggested that the general board appoint an Executive Committee, composed of the officers of the board and seven members, which shall meet quarterly, or whenever it is deemed necessary. The general board will also select the district secretaries, with the concurrence of the auxiliaries concerned. The general secretary will be appointed by the British and Foreign Bible Society, with the approval of the general board; he will have no authority except what may be accorded him by the board. In the administration the auxiliaries will look after the revenue needed for colportage in their territory and will remit their balances to the general secretary. The general board will use the money sent by auxiliaries for the extension of the work in Canada and for grants to the parent society.

Copies of this plan will be sent to all auxiliaries for consideration, and they will be asked to signify their concurrence before February 1st. When a majority of auxiliaries accept these propositions the chairman of the conference will request the appointment of representatives, and the first meeting of the general board will be summoned.

The conference was much indebted to one of the able general Secretaries, of London, England, Rev. J. H. Ritson, M. A., a man of remarkable stimulating and organizing power. Mr. Ritson considers the meeting at Toronto epoch-making in the history of the Canadian Society.

THE SCOTCH CHURCH DECISION

The Westminster Gazette, of London England, discussing the recent Scotch Church decision aptly remarks that the very strength of the United Free Church on this occasion is that they are stripped of everything. The practical injustice of the decision is thus vividly brought before the country, as well as the chaos and confusion which must result if it is carried into effect. What the House of the Lords decides is law, and for the legalist there is no more to say. But the Lords appear nevertheless to have done two inconsistent things. They denied that it was their business to choose between two Churches, as Churches, and yet they have in effect deposed one Church and set up another. They declared it was a question of property and a Trust, and yet they took no steps to discover that the body to whom they gave the property was in a position to fulfil the Trust. They might in a strict consistency with their own principles have declared that the United Free Church had gone beyond its Trust and yet had refrained from handing the property over to the Free Church. In an ordinary action, raising the same issues, a Court would almost certainly have contented itself with declaring that the defendants had violated the Trust and then have left an interval before enforcing the judgment, that they might have an opportunity of setting themselves right and coming to terms with their opponents. That would have been the practical and politic course in the present case, and we are greatly at a loss to know why it was not adopted by the House of Lords. For it is plain that the Free Church is not in a position to discharge the Trust and that burden placed upon them will, unless they be relieved from it, crush them and disorganise both communities. The twenty-eight ministers of the Free Church have not only to take over the patronage and the endowments but they have to finance colleges, churches, and missions without touching the capital. Early next year, as a correspondent of the *Times* points out, they will have to find \$40,000 to pay the feu duties, insurances, and taxes upon the United Free Church buildings. How can they find it or find the subscriptions necessary to maintain

the missions and finance the organisation? And yet, otherwise, how can they fulfil their Trust? It is a grotesque result which discredits the decision and must finally lead to its reversal. Sir Edward Fry finds it to be "a source of profound satisfaction that we have in the House of Lords a body of men whom the sense of all that would result from their decision could not move one hair's breadth from the strict rule of right and law." But supposing it was possible, as we believe it was, for the House of Lords to have decided exactly as it has done, and yet, "without moving one hair's breadth from the strict rule of right and law," to have avoided these disastrous practical consequences, is it really "a source of profound satisfaction" that they should have insisted on encountering them? We think not.

POLITICAL CORRUPTION.

Partizans continue to accuse each other of political corruption. One cure is the raising of the general moral atmosphere in the community. A very important practical aid to moral cleanliness in elections would be the adoption of obligatory voting seeing that most of the corruption occurs in "getting out the vote." The vote is not a chattel; it is a trust, a public duty, as well as a privilege.

The London Spectator, noted for its fairness in treating all moral issues, returns to the question of London's church-going, and upon careful study of the late church census comes to the same conclusion that we stated at the time the figures were first given to the public; viz., that nearly one half the persons able to attend service on Sunday when the count was taken, were actually present. The population of London and its suburbs is given as 6,240,336. There were in the pews upon the Sunday selected for the census, 1,524,025 persons. Counting out the proportion believed to attend twice on Sunday, it was estimated that the actual attendance was 1,253,433 individuals. This is a little less than one in four. But as The Spectator says, there never is a time when more than one half of any given population is able to attend a public service, because of childhood, old age, sickness or defective senses. Making such allowances the editor works out the problem and reduces it to its lowest terms thus: "Four hundred and seventy four persons attended out of a possible thousand." Now if any minister should count his "habitual attendants" by running over his list of pastoral visitations and then count the actual attendance upon any particular day, he will find that there are never more than two-thirds of any "regular" church goers in the pews at any selected service. In other words, the people in church any one Sunday are by no means all the people in the city who commonly go to church not by at least fifty per cent.

YOUNG PEOPLES' SOCIETIES.

The General Assembly's Committee on Young Peoples' Societies met on Thursday, the 1st, of Sept., in Knox Church, Toronto. There was a good attendance and a large amount of business was transacted. The convener, Rev. Dr. MacTavish of Deseronto, presided. Two courses of study one literary and the other missionary, were drafted. Representatives were appointed to visit the various Presbyterian Colleges to bring before the students the aims of the Committee and to explain its efforts on behalf of the young people. Arrangements were completed for publishing a new missionary textbook. This will be a book of 200 pages and will deal largely with the various fields where the Presbyterian Church is carrying on missionary operations. The Westminister Company of Toronto will be the publishers, and the work will be issued early in the Autumn. Other literature for the use of the Societies will be published as formerly. Rev. George C. Pidgeon Toronto Junction, was appointed convener of a committee whose aim will be to encourage societies to send letters commending to sister societies any members who are moving from one district to another. An effort will be made to keep in touch with the hundreds of young men who are every year flocking to the large cities from smaller centres. Those present in addition to those already mentioned were Rev. D. R. Drummond, Rev. W. R. MacIntosh, Rev. H. Munroe, Rev. J. A. Smith, Rev. G. S. Logie, Rev. R. W. Ross, Rev. J. J. Hall: and Mr. Thos. Yellowlees.

REV THURLOW FRASER IS BACK.

Rev. Thurlow Fraser, Presbyterian missionary to the Island of Formosa and former assistant at Bank street church Ottawa, is in the city. He is the guest of J. M. Garland 49 Nepean street, and is accompanied by his wife and child, whose delicate health compelled his return to Ottawa.

Mr. Fraser gave an interesting account of his work in Formosa, during the past two years.

"Few difficulties are met with in the mission work there," said he "as the inhabitants display no anti-foreign feeling invariably extending a friendly welcome to the missionaries. The only drawback, in fact, is the climate, which is excessively warm, and this with the very heavy rainfall, makes malaria fever very prevalent. Although not affected by it myself, few foreigners escaped it, and my wife suffered a great deal from it making our return at once necessary.

There are only two churches carrying on mission work there—the Presbyterian and Roman Catholic. In Southern Formosa the work is controlled by the English Presbyterians, who have about seventy five churches and 2,500 communicants and a number of ordained native preachers. In northern Formosa the Canadian Presbyterian church controls the work, and have fifty-six churches and

2,000 communicants. They also have a school of native preachers. The Japanese Presbyterians also are doing a good work, and there is a possibility of the three Presbyterian divisions uniting, which will greatly facilitate the work.

The Roman Catholic work is in charge of Spanish Dominican fathers.

"To give you an idea of the great rainfall last year, the average at the Chinese observatory at Kee Lung was 158 inches. The average temperature is 97 degrees, and for a month at a time will remain as high as 90 degrees. At night it seldom goes below ninety.

When asked if the Russo-Japanese war had any effect on the island, which is Japanese, Mr. Fraser said not, "For a time" said he "the marine service was slightly affected by the taking of the Japanese ships to act as transports. They were promptly substituted by chartered foreign vessels, however. There was a slight increase in the taxation and customs duties, but very slight.

"My future movements are uncertain" said Mr. Fraser, "and I cannot say whether or not I shall return."

Royal Muskoka

"The Royal Muskoka" Hotel is the largest and most magnificent summer hotel in Canada. Location unsurpassed, in the centre of the famous Muskoka Lakes District, Highlands of Ontario, (1,000 feet above sea level), about six hours journey north of Toronto.

The grounds include an area of 130 acres, containing pine and hemlock groves, and many beautiful walks and points commanding lovely views. There are Tennis, Golfing, Bowling, fishing, Bathing, Croquet, Bowling Green and many enjoyable water trips. First class in every respect. Excellent transportation service.

Descriptive literature and information how to reach the "Royal Muskoka" on application to.—J. Quinlan, Montreal Que.

RITSON ON THE BIBLE.

A representative turnout of clergymen, of all creeds welcomed Secretary R. J. H. Ritson, of the British and Foreign Bible Society at luncheon in Toronto on Tuesday of last week. The event was under the auspices of the Upper Canada Bible Society. The chair was occupied by Dr. N. W. Hayles, K. C., president of the society. At the guests' table with Rev. John H. Ritson and the chairman were Chancellor Wallace, Principal-Sheraton, Dr. Thomas, Canon Cody, Professor McLaren, Rev. Dr. Parker and Rev. T. B. Hyde, all of whom delivered addresses welcoming the guests. Rev. Ritson refused to talk about Canada; "I may when I get to the other side of the Atlantic, if no Canadians are present." He would speak of the enemies of the Bible Society; not enemies, but critics, candid friends, people we love, but dont like. Criticism has been made because the society issued the Vulgate. It was said to be Roman Catholic. The Vulgate was issued by three or four countries where the Bible could not be published. But the society was not Roman Catholic. The Vulgate was a blessing to Wyckliffe and Martin

Luther. Some said that bibles were sold too cheap. Belgian gold beaters were said to have smuggled gold leaf into England between the pages of the Gospel. Korean people were said to paper their walls with the Bible. They might do much worse. If they took to reading their wall paper it might do them good.

A Bit Of Scotland In Canada.

At a point 145 miles north of Toronto on the Grand Trunk Railway System is reached one of the most magnificent districts in the Highlands of Ontario known as the Lake of Bays District. The region comprises a series of connected lakes over which large steamers are navigated. What greatly adds to the Lake of Bays value as a healthgiving and sports-man's resort is the unmatched purity of the air one breathes upon its heights. The visitor forgets his ills under its reviving influence in less than a week and enjoys life's problems in a smoother light, enjoying the good things in this life which Nature and Providence have prepared for him. Its bracing morning breeze, which rivals the celebrated atmosphere of Pike's Peak, Col., imparts new lung power and fresh vitality.

Handsome illustrated publications sent free on application to

J. Quinlan, Montreal, Que.

The first General Assembly of the Presbyterian Church, India, will meet in a few weeks in Allahabad, to be composed of commissioners and delegates from ten Presbyterian bodies formerly carrying on separate work in that vast country. These missions were established by the Presbyterian churches of England, Scotland, Wales, Ireland, Canada, and the United States. The thousands of converts belonging to these missions, speak at least eight distinct languages, are now to be gathered in one great, self governing body, a native Church of Christ, as was done some years since in Japan. A Confession of Faith, a Book of Discipline and all the rules necessary for the conduct of business, have been prepared by joint committees, and the whole translated into various tongues to be employed. The work is now ready to be adopted or amended by the joint Assembly, which will meet about the first of December.

The observance of some one Sunday in September as a day for collecting the church and Sunday school forces, scattered by summer vacations, has become fairly general and might with profit be made universal. An army which never orders a muster and a business which never takes account of stock, will be found poorly fitted to meet emergencies. Not a few churches with large enrollment have small congregations, and we have known a Sunday school with three hundred names upon the record whose usual attendance was between fifty and sixty. Pastors and superintendents owe it to their charges to call them together promptly upon the resumption of regular services, and they ought to mark the day as the psalmist says, by getting up their banners.

The Inglenook.

FOR DOMINION PRESBYTERIAN.

Things Small and Great.

A THANK OFFERING STORY.

It was with a heavy heart that Mrs. Martin allowed her daughter Hilda to leave her quiet village home, to seek a "place" in one of our bustling Canadian cities, and many were the prayers that the mother offered to the Throne of Grace, on her behalf. But Hilda, with the hopefulness and inexperience of youth, had no misgivings.

"There is only one way of looking at it, mother," she had said in her practical way. "We need money, and I am not going to be a burden to you. Lottie can help at home now, and when Charlie is home from school, he can help too, and dear little Alice will be a good little girlie, will you not, my pet? she asked, turning to her younger sister, a sweet little maiden of five years.

So Hilda started bravely out, while at home her mother waited, watching eagerly for word from the city.

In a week the expected letter arrived, and from Mrs. Martin's heart went up a prayer of thanksgiving, as she read the bright cheery lines.

"Dear Mother," Hilda wrote, "I have taken a situation as maid, with a Mrs. Allison. She is a lovely lady, and Mr. Allison is so good. I seem to have entered into a home, for family worship is held every evening, and I have been asked so kindly to be present. It does seem so good, mother dear, to be in a really Christian home. And there is a sweet little girl here, her name is Alice, too, and she reminds me so much of our little Allie, that I love her already. Mr. and Mrs. Allison live on one of the prettiest avenues in the city." And so the letter continued with little personal messages, and the widowed mother's heart was cheered.

The days and weeks passed on very happily for Hilda. Naturally bright and cheerful, she found her quarters very pleasant. She had no friends in the city, and only went out occasionally, to prayer meeting or Christian Endeavor, and though several had shaken hands with her, and had spoken a little to her, she did not make many friends, for she felt a little different among so many strangers. But there was always one whom Hilda did not regard quite as a stranger, and she watched eagerly every service to see if Mrs. Archer was present for then she was assured of a few pleasant words, and a smile that would cheer her for days.

At home she and little Alice had become firm friends and Mrs. Allison felt she could trust her new "help," which, as she remarked to many of her friends was "such a comfort."

One day, while looking over some packages in the attic, with little Alice beside her, she lifted down a long box, and Alice said, almost tearfully, "Oh that is the pretty dolly Aunt Edith gave me, mother told me to put it away. I love it so much, and I love Aunt Edith so dearly, but she does not come here any more, and it makes me feel so sorry."

"Is she dead, dear?" asked Hilda softly. "Oh, no, but mother says Aunt Edith hurt her and she doesn't come here any more," repeated Alice, shaking her curls sadly.

Hilda, feeling she must not encourage a child's confidence on what might be a forbidden topic, changed the subject, but her

thoughts often wandered to "Aunt Edith," and she wondered what had happened that would make gentle Mrs. Allison angry.

One Sunday evening as she sat in church with her thoughts, it must be confessed, more on the dear old pastor, and the church and friends at home, she was brought to the present, by hearing the announcement, in a clear voice, "The annual thankoffering meeting of the Woman's Foreign Missionary Society, will be held in the church parlors on Thursday, 16th inst., at 3 p.m. All ladies will be made very welcome."

Hilda's heart beat quickly. Her mother was a member of the W. F. M. S. at home, she herself had joined the Mission Band and she had been taught that every professed Christian should help in the great work of sending the gospel to the heathen.

"Of course," she thought, "Mrs. Allison will go. How I would love to give as substantial a thank offering as she will be able to," she added regretfully, "but anyway," more cheerfully, "the dear Lord will accept my little offering, when I give it in His Name.

"The thankoffering meeting is next Thursday, Mrs. Allison, said Hilda, the next day," would you mind, she added timidly, "If I asked you to take my envelope when you go. It is not much I can give," she said hurriedly and with burning cheeks, "but I cannot let a thankoffering pass without acknowledging God's goodness to me."

"Well, Hilda," said Mrs. Allison "I will not be at the meeting, I do not take much interest in Foreign Missions." Then, seeing the astonished look on Hilda's face she added quickly, "I do not believe God will be hard on the poor heathen if they do not hear about Him, so I just leave them with Him. "Besides," as Hilda still looked unsatisfied, "The President of the W.F.M.S. has treated me very badly, and I cannot attend a meeting where she will preside. Perhaps I should not have said so much to you," with a smile, "But I feel that I can trust you."

Now Hilda knew that Mrs. Archer was president of the society, and instinctively she felt that Alice's Aunt Edith, and Mrs. Archer were one.

Her mind was much troubled as she turned away, and she was far from satisfied. That Mrs. Allison, whom she knew to be so kind and thoughtful, and Mrs. Archer, whom she felt assured was also kind and good, should be enemies, "Actually enemies," thought Hilda, oh, it was too dreadful. "There must be a mistake, some where," she meditated, "and can it be true, what Mrs. Allison says, that God does not require us to send the gospel to the heathen? and yet Jesus said plainly "Go ye into all the world" and promised to be with those who obeyed Him—Oh I am not as wise as Mrs. Allison, but I know He meant me to help, and how thankful I am that He should count me worthy." That evening little Alice was restless. "Mother, read me a story before I go asleep," she pleaded, as she lay in her little white bed.

"Well, what shall it be, dear," replied the indulgent mother, "Cinderella? or shall it be about one of your dear Bible heroes?"

"Oh, no mother," said Alice, "In my Sunday school paper there is a picture of little boys and girls, but, oh, they look so thin and sick, and have hardly any clothes on; read

me the story about them, please mother."

"Oh, Alice dear," said her mother, "let me read you some thing more cheerful, even this picture makes my flesh creep."

"I want to hear about them, mother," Alice insisted, and so Mrs. Allison read about the poor starved children in India, and how they came to the mission stations where so many were relieved.

"Now, don't think any more about it, Alice dear," said her mother, "but just thank God that you have enough to eat, and a nice little bed to sleep in."

"Oh, but mother," persisted Alice, "could we not send them something? I am sure we have more than we can eat."

"Don't trouble your little heart, dear," replied her mother, "but go to sleep now, like a good little girlie."

But, as she turned away, her thoughts went back to the conversation she had had with Hilda about the Thankoffering. "Ought I to take more interest?—but then there is Edith, I cannot go. Perhaps I should have come down stairs when she called to explain but my feelings were hurt, and I sent back her letter unanswered, too, if I have not been perfectly happy since, I expect I deserve it," with rather a sad smile, "However I will think no more about it."

But Mrs. Allison was not to dismiss the subject so easily. At family worship that evening, did it just happen that Mr. Allison should read the 116th Psalm? Mrs. Allison's thoughts were wandering to the little children in India, how thankful she was that her little Alice had need of nothing,—what is that Mr. Allison is reading? "What shall I render to the Lord, for all His benefits," involuntarily she looked up and saw her own thoughts reflected in Hilda's eyes. Hurriedly she covered her own, as the thought came "Oh I have just taken and taken, and have let God's people starve—and perhaps it was a mistake about Edith."

And on her knees during the prayer that followed, she asked God to forgive her, and as she repeated "What shall I render to the Lord for all His benefits toward me?" I will take the cup of salvation and call upon the name of the Lord. I will pay my vows now unto the Lord; in the presence of His people." A peace unknown for months filled her heart.

On Thursday afternoon, as the Thankoffering was assembling, the president looking up saw her husband's sister, Mrs. Allison, enter the room. A flush rose to her sensitive face, and her heart sent up the cry, "Father, I thank Thee, Holy Spirit direct me."

Mrs. Allison went right up to the front, and said quietly, "Edith, I am sorry, can you give me a few moments after the meeting?"

A nod in the affirmative was all the overjoyed heart could give.

But what a meeting it was. Surely the presence of the Lord Jesus was there, and again and again Mrs. Allison thought, "Oh, what I have missed."

And after the offering had been taken up, and the president read aloud, one by one, the written texts, a mist rose before her eyes, as she saw the well known and loved handwriting, and a tremble came into her voice as she read, "What shall I render unto the Lord for all his benefits toward me," and immediately below, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—amount \$25.000.

Two hours later, Alice ran into Hilda, her face bright and happy.

"Oh Hilda" she exclaimed "Perhaps I

ould not be so happy, when mother and Aunt Edith have been crying, but I am, and mother says to get something extra nice for a, because Aunt Edith is going to stay and Hilda, mother says someone told her that was not true, and it was all a mistake about Aunt Edith, and mother is going to send something to the poor little children in India, and, oh, I am so happy."

And so was Hilda.

Ottawa.

BENNIE BRAE.

The Beautiful Twin,

"Goody," cried the Homely Twin, "I believe it's goin' to." She dropped the bit of cloth into the saucer of sand, and stood gazing proudly at the little crimson face in the looking glass. For nearly an hour she stood there, scouring the tiny gold brown spots, one by one. Wince? Not the Homely Twin! But, truly, it had hurt—my!

"I believe—I believe it's goin' to!" she breathed in rapture. For all the little freckles swam in the sea of red, faint and pale. They certainly looked as if they were fading out!

"I wonder if it wouldn't do to wait till tomorrow to do the rest," she murmured, doubtfully, feeling of her smarting nose with pitying forefinger.

"I shouldn't want to make it bleed—not just exactly before the picnic. I guess I'd better wait."

There was a sound of light steps coming up the stairs, and the Homely Twin hurried the sand saucer out of sight and sauntered over to the window.

"Barby! Barby! where are you? What are you doin' up here?" a voice called.

"Oh, I'm looking out the window. What you doin'? I know: you're coming up stairs!"

The Beautiful Twin danced into the room, a radiant picture of flying curls and clear little pink and white face. But scorn was in her blue eyes.

"Out o' the window! I hope you're having a good time, Barby Witherspoon, looking at an old red cow and a stone wall!"

"She's a dear red cow, so there!" cried the Homely Twin, quickly. "I'd rather look at Cream Pot than at—that—"

"Me! No, you wouldn't, 'cause I've got my new dress on!" the Beautiful Twin laughed. "Look here, will you, Barby Witherspoon!"

Barby turned slowly. She knew beforehand just how lovely Betty would look in the pale pink muslin dress. She knew how white her forehead and nose and chin would look, and how splendidly her cheeks would match the dress, and how all her soft golden curls would make a beautiful shiny rim—Barby could not remember halo—around her face.

"Isn't it be-oo-tiful?" sang Betty, circling slowly round the little room, with her crisp, rosy skirts spread daintily. "Pink is remarkably becomin' to me, Miss Cecilia says. And you guess what else she said, Barby Witherspoon!"

"That every other color was, too," Barby answered instantly.

Miss Cecilia was the seamstress, and she admired the Beautiful Twin very much. Sometimes she said things about the Homely Twin, too. It's a pity pink ain't more becomin' to Barbara, ain't it? I don't know really what color is." Sometimes she said that. Barby had heard her say it a little while ago.

"Well, she said it, honest, Barby. I can't help it," cried Betty, with a little toss of her curls. It was the beautiful thing about the

Beautiful Twin that Betty meant. But it was the dreadful thing about the Homely Twin Barby was thinking of. Poor Barby!

"And that makes me think—that's what I came upstairs for! Miss Cecilia wants you to come right down and try on your dress Barby."

The picnic was next day but one; and, oh dear me, the freckles had all come back by that time! Worse still, the scrubbing with the sand had roughened and reddened the poor little nose and cheeks dreadfully. Barby, in her pretty new pink dress—it was exactly like Betty's—gazed at herself in dismay.

"I look a great deal worse," she groaned. "Oh, a great deal. Now there's the skin off, and the freckles, too! But I'm goin' to that picnic—yes, I am! You hear me, Barby Witherspoon? Oh, I couldn't miss it. It makes me ache, I want to go so!"

After all, in the excitement and fun, perhaps folk would not notice freckles and things so very much. They never did notice the Homely Twin much anyway. It was always the Beautiful Twin. So Barby's sore little heart was comforted, and she buttoned her dress and ran away to wait for the picnic wagons. She was only seven, and at seven you can forget that your nose is scraped and red, even when it smart! That is, if you're going to a picnic.

But at the very beginning of the picnic something quite dreadful happened to the Beautiful Twin. She got tangled all up in some blackberry vines, and the sharp, cruel little teeth tore her hair dress "to flinders." That was what Barby thought when she saw it. It hung in shreds to her excited imagination. Anyway, the pretty skirt was torn nearly off the waist. "O Betty, O my stars!" she cried in sharp distress.

"I'm all to pieces!" sobbed Betty. "And I've got to go home, and it will b-break—my—heart!"

Go home?—from the picnic? And it had just begun! Barby shuddered. But there seemed no hope for the poor little Beautiful Twin. It was certainly a dreadful looking dress.

"I think it's mean! I think it's mean! she burst out, fiercely. "What did it have to be me for? Why wasn't it you, Barby Witherspoon? It would have been a good deal more—more propriator, so there! Miss Cecilia said you wasn't anywhere near as becomin' to your dress, not—anywhere—near!"

Sobs interrupted the argy little voice, and Betty threw herself down on the ground and hid her face. The twin sisters were all alone. The "picnic" had gone ahead, but they could hear the laughter and joy of it distinctly.

By and by Betty lifted her face. What! Barby had disappeared; but right there on a new bush hung her new pink dress, whole and fresh! And there was a piece of brown paper pinned to it, in plain sight. It had been torn from the luncheon bag.

"Dear Betty," it said, in the little Homely Twin's uneven writing, "ware mine. Here it is, and I've gone home with my jacket on over my Petticoat. Nobody'll know, and I can just as well as not, I shall run, it isn't so bad for me to Miss it, nobody will Miss me! don't look for me for I am gone."

That night when the "picnic" got home it was very late; and Barby was in bed, asleep. Betty crept in beside her, and lay looking at the flushed, homely little face. Once she put out her fingers, and smoothed it gently. Then she got out of bed again, and found a pencil, and wrote something on paper, sitting up close to the window in the

Successful Mothers.

You will always find that the mothers who are successful in bringing up families of hearty, healthy children are careful to note the slightest evidence of illness and to check it at once. The wise mother gives her children Baby's Own Tablets at the first symptom of any childish ailment, and almost at once the little one is all right. Mrs. Thos. Stevenson, 13 Bishop street, Halifax, N. S., says: "It gives me pleasure to be able to speak of the great value of Baby's Own Tablets. I always give them to my children when they are ailing in any way, and they speedily make them well. I would advise every mother to keep the Tablets in the house." The Tablets allay teething irritation, cure colic and stomach troubles, prevent constipation, destroy worms, allay fevers and break up colds. They can be given safely to a new born child. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

starlight. When it was written, she pinned it carefully to the breast of Barby's little white nightgown; and then Betty kissed the unconscious little face.

"It's so," she whispered. "What folks call us isn't right. This is."

In the night the moon rose, and its tender light stole in and made the crooked words on the bit of paper on the Homely Twin's nightgown clear and easy to read.

"You are the Beautiful Twin," it said.—Annie Hamilton Donnell, in the Congregationalist.

Story of Mr. Gladstone.

About twenty years ago a shoemaker came to London and established a small workshop, but in spite of industry and strict attention to business he continued so poor that he had not even enough money to buy leather for work which had been ordered. One day he was in the whispering gallery in St. Paul's Cathedral, with his betrothed wife, to whom he confided the sad condition of his affairs and the impossibility of their marriage.

The young girl gave him all her small savings, with which he went next day to purchase the required leather, without, however, knowing that he was followed by a gentleman commissioned to make inquiries about him. The shoemaker was not a little surprised when the leather merchant told him that he was willing to open a small account with him. In this way did fortune begin to smile upon him, and soon, to his great astonishment, he received orders from the wealthiest circle in London society, and his business became so well established that he was able to marry and have a comfortable home of his own. He was known in London for years as the "Parliament Shoemaker," but only when, to please his German wife, he left London for Berlin, did the leather merchant tell him that he owed his "credit account" to none other than Mr. Gladstone. The cabinet minister had been in the whispering gallery when the poor shoemaker had been telling his betrothed of his poverty, and owing to the peculiar acoustics of the gallery had heard every word that had been said.—British Weekly.

Brother should not war with brother,
And worry and devour each other.

Cowper.

Ministers and Churches.

Presbytery of Montreal.

At the sitting of the Presbytery of Montreal it was decided that the induction of Professor Scrimger and Professor Fraser will take place on the evening of the opening of the College, Oct. 5, when the moderator, the Rev. W. T. Morrison, will preside, and the Rev. Dr. Barclay will give the address.

The Rev. W. R. Cruikshank, B. A., in his report on Home Mission work, stated that the different fields are being successfully carried on and are fully manned at present. The report was adopted.

The Rev. Mr. Wright, from White Horse, Yukon, and Judge Forbes being present, were asked to sit and correspond.

The Rev. Dr. R. Campbell reported on the city mission work, and in doing so stated that the whole city had been divided, each Presbyterian Church being assigned a special district which they will be expected to canvass thoroughly. Visitors were also appointed to visit the various public institutions. The report was adopted.

The Rev. Dr. Morrison reported for the augmentation committee. Arrangements were made to visit every charge in the bounds, the various deputations to report at the first regular meeting in December first. This report was adopted.

The Rev. Mr. Heine reported on the French work. Mission schools were opened in the city this month, the fees for which are fifteen cents each per month or two for twenty-five cents. These fees are expected to be paid, although the fees in the city public schools have been remitted.

Mr. Dion applied to be received, and it was agreed to give him work under the French committee during the winter, the College to prescribe studies for him on which he might be examined in March.

The Rev. C. Houghton stated that in reference to his contemplated resignation his congregation had pressed him to remain as pastor and simply procure leave of absence to enable him to further prosecute his studies at college. This was agreed to.

The various committees were appointed for the year.

The Rev. W. W. Mackeracher, B. A., was received, and his name placed on the roll of Presbytery as a minister without charge.

The committee appointed to draft a minute re the death of Professor John Campbell, D.D., submitted the following, which was approved, and a copy ordered to be sent to his widow; In recording the death of the Rev. John Campbell, D.D., L.L.D., his brethren of the Presbytery of Montreal desire to give expression to their high appreciation of the character and work, and varied gifts of their late co-presbyter. Born in Edinburgh, sixty-four years ago, receiving his early education in London and on the continent of Europe, after a few years spent in business he entered college at the age of twenty-one. His career at the university was highly distinguished. He graduated in 1866 as first man and double gold medalist. He studied theology at Knox College, Toronto, and at the New College, Edinburgh, and was ordained to the Christian ministry in the year 1868 as pastor of Charles Street Church, Toronto. He had been minister there for five years, when the General Assembly called him to the professorship of Church History and Apologetics in the Presbyterian College, Montreal. For the past thirty-one years he occupied that chair with great acceptance. He was held in high estimation by his students, revered as a professor of rare erudition, and wide and accurate scholarship, and beloved as the kind and genial friend. As a member of his presbytery for all these years he possessed the love and respect of his brethren as a true Christian gentleman. As a ruling elder in Knox Church in this city for some nine years, his counsels were always wise and helpful, and when he preached or addressed the communicants on sacramental occasions, his services were of a high order in their depth of spirituality and rich religious experience and unaffected devotion. In the death of Professor Campbell this Presbytery realizes that it has sustained a distinct loss—the loss of a scholar of world-wide reputation, a linguist of singular ability, a gentleman of high culture, a chivalrous large-hearted, generous Christian brother. Sadly will he be missed in many departments of the Church work, but in none more than in our French work. In this branch of the Church's

activities he was specially interested, and his genial face and kindly words will be missed at our Pointe aux Trembles schools. His favorite studies were in the line of archaeology, history, ethnology, and along these lines he approved himself an original, terse, and indefatigable investigator. The results of his labors were given to the Church, and the world, in the form of articles contributed from time to time, to the scientific, theological and literary reviews. But his principal work is believed to be "The Hittites, their inscriptions and their history." Dr. Campbell was a member of many learned societies, and from these he received many honors. While still comparatively a young man his Alma Mater conferred upon him, fifteen years ago, the degree of LL. D. For the last year of his life, since the death of the late lamented Principal MacVicar, Dr. Campbell held the position of acting Principal, and discharged the duties of the office with fidelity and efficiency.

The tidings of his sudden death was received throughout the whole Church with unfeigned sorrow, and nowhere more sincerely than among his co-presbyters and friends in Montreal. To the bereaved widow and sorrowing family, the members of the Presbytery would extend their sympathy, and commend them to the tender care of the Father of Peace and God of all consolation.

This concluding the business on hand, the Presbytery adjourned to meet again on the second Tuesday in December.

Western Ontario.

Rev. W. H. Findley, of Niagara Falls South preached at the anniversary services in the Smithville Church on Sunday last.

Rev. S. H. Gray, M. A., of Dundas, will conduct the pre-communion services at MacNab Street Presbyterian Church on Friday evening.

Anniversary services were held in Campbellville church, Sabbath, Sept. 18th. Rev. Jas. Little, an old pastor in Nassagaweya and Campbellville churches conducted services morning and evening.

The anniversary services at Knox church, Woodstock, were held on Sept. 18th. Rev. Dr. Gordon, Principal of Queen's University, Kingston, occupied the pulpit at both morning and evening services.

Rev. R. E. Knowles, Mrs. Knowles and daughter Elizabeth, of Galt, have returned from their two months' trip abroad. They are quite well and have enjoyed a delightful vacation.

Knox Church Sabbath School, Ayr, held their annual picnic on Saturday afternoon, in the McMillan Grove.

Rev. T. O. Moore of Toronto, secretary of the Lord's Day Alliance, addressed a meeting at Knox church, Stratford on the law respecting Sabbath observance.

Rev. W. Beattie, of Cobourg, son of Mr. W. Beattie, of Guelph, occupied the pulpit of Knox Church, Palmerston Sunday morning and evening. Rev. J. M. Aull, of Knox church conducted services at Cobourg.

Rev. J. H. Borland, B.A., of Banks occupied his pulpit on Sunday as usual. The new church is being rapidly completed and it is expected that it will be ready for occupation about October 1st. Messrs Wilson Bros. have the contract and their interests are being looked after by Mr. A. Matts, who is doing his best to have the work finished as soon as possible.

Mr. A. J. Fowle, B.A., occupied the pulpit of the Presbyterian church, Thornbury, on Sunday. He will preach again in the same place next Sunday.

St. Paul's congregation, Hamilton is on the eve of celebrating the jubilee of the laying of the corner stone of the present gothic edifice. Last Sunday the pastor intimated that Rev. Dr. Milligan, moderator of the General Assembly, together with Revs. Dr. A. J. Mowatt, of Montreal; Dr. McTavish, of Toronto; Dr. James Ross, of London; Dr. Patterson, of Philadelphia, and R. E. Knowles of Galt, will assist in these services during the first week in October. Next Sabbath the sacrament of the Lord's supper will be dispensed at the morning service. Any who have at any time belonged to this historic church are heartily invited to join with the congregation next Sabbath.

Rev. Dr. Dickson occupied his own pulpit at Central church, Galt, on Sunday night. A large number were present to greet him. He preached a particularly fine sermon, basing his remarks on the 10th verse of the 14th chapter of St. Luke:—"But when thou art bidden go and sit down in the lowest room, that when he that bid thee cometh he may say to thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit and eat meat with thee." God possessed such love for man that he was always trying to bring him into a higher position. It was the weakness of man to fall but God was always lifting him up. His wonderful pictures, powerful attributes and thrilling energy laid hold upon the hearer, until his spirit was humbled and he realized his own unworthiness. God, it was true, cast down, but it was in order that he might lift up. God humbled, but it was in order that he might exalt again. Goodness helped a man in life. It was true that though he might not be a good man, he might be bright and intelligent. A man might be spiritually ruined, and yet he might be successful in business, and industrious in commercial activity, an outwardly good and moral man, just as was the young prince who came to Christ. But if a man had the grace of God, it would make him doubly valuable.

At a meeting of the Montreal Presbytery, held recently the following resolution was adopted: "In consenting to the translation of the Rev. Dr. James Ross to the pastoral charge of St. Andrew's church, London, the presbytery would place on record its high appreciation of his personal character, and of the services which he has rendered to the church and to the cause of religion during the twelve years he has been a member of this presbytery. He has been faithful and diligent in the discharge of the special duties to his chair in the college. He has also taken his full share of the work of presbytery, and as convener of various committees has contributed largely to the success of the work. He has been ever welcome as a preacher in any of his pulpits. He has borne himself with such prudence, kindness and unvarying Christian courtesy to all that he has endeared himself as a brother beloved to every member. The presbytery wishes for him the fullest success in his future field of labor."

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That a thorough business education pays is evidenced by the fact that the attendance at the Ottawa Business College, Ottawa, Ont., is four more than double that of last year for the same period. Oct. 3rd is a good time to enter. We have the school. We have the teachers and we produce the results.

The news has been published in Halifax that Rev. Clarence McKinnon, associate pastor of St. Andrew's church, Sydney, had declined the call to Westmaster church, Winnipeg. When interviewed as to his reasons for declining the call, Mr. McKinnon would not say more than that he felt the situation of the work at Sydney would not permit of his leaving here at the present. The people at Sydney are pleased in Mr. McKinnon's action in declining the call.

Eastern Ontario.

Rev. Dr. Moore, of Ottawa, is confined to his house through illness.

Rev. Mr. Ballantine of London preached in Kingston recently.

The Rev. Dr. Mackay, of Toronto, is in Montreal the guest of the Rev. Dr. Mowatt.

Service in the Maxville church on Sunday was conducted by Rev. Mr. Cameron, of Vars, Ont.

The new Presbyterian church at Baldersoon will be dedicated on Sept. 25th.

The Rev. Dr. Barclay, Montreal and his son Mr. Macgregor Barclay have returned home from the Old Country.

Rev. N. H. MacGillivray returned home yesterday morning from his vacation and will conduct the services in St. John's church, Cornwall on Sunday.

Rev. Mr. McCallum of Glen Sanfield occupied the pulpit in St. Andrews church, Martintown on Sabbath morning Sept. 18.

Rev. S. A. Moir, Presbyterian minister of Manotick, has resigned his pastorate and will go to study in Scotland.

Rev. G. A. Woodside, of Carleton Place conducted anniversary services at Clayton Presbyterian church on Sunday last. Collections were in aid of the building fund.

Rev. T. B. Conley occupied the pulpit in St. Andrew's church, Carleton Place, Sunday evening of last week in exchange with Mr. Woodside, who was in the Methodist church.

Rev. Mr. Findley, of Bell's Corners occupied the pulpit in the Presbyterian church, Kinburn, on Sunday morning last.

Rev. Neil M. Leckie, who has been filling the pulpit of St. Andrew's church in Kingston during the summer, is visiting Rev. W. W. McLaren. Rev. Mr. Leckie preached in St. Andrew's, Picton, last Sabbath evening.

The anniversary services in connection with Knox church, Beckwith, will be held on Sunday Sept. 25th, when Rev. Dr. Bayne, of Pembroke is to preach. A social will be held the following evening.

Anniversary services in connection with the Clayton church were held on Sunday last, when Rev. Mr. Woodside, of Carleton Place, preached. Collection at these services were in aid of building fund. At these services the congregation made an effort to wipe out the debt on their church.

Rev. R. Young preached in St. Andrew's church, Almonte, at preparatory service on Friday evening of last week and Rev. Orr Bennett, of St. Andrew's, Almonte, is to preach in St. Andrew's, Pakenham, at preparatory service on Thursday evening of this week.

The sacrament of the Lord's Supper was dispensed in St. Andrew's church, Almonte last Sunday morning. The preparatory service on Friday evening was addressed by Rev. Mr. Young of Pakenham.

The convention of the Christian Endeavor Union of Glengarry, Stormont and Prescott Counties will be held in Maxville, Tuesday and Wednesday, Sept. 27th and 28th. Among the speakers expected to be present are, the Rev. A. E. Mitchell, Ottawa, and Rev. W. D. Reid, Montreal. The public are invited to attend all sessions of the convention.

Rev. J. B. McLaren has accepted the call to Torbolton and associate charges in the Presbytery of Brandon. The congregation offers a salary of \$900 a year with free use of a manse and a month's holiday.

Bible Society.

The conference of representatives of Canadian Bible Society auxiliaries held recently in Toronto adopted a report of the special committee approving of a union into one Canadian Bible Society. Each society will have a representative on the board, with an additional representative for each additional hundred members. The head office will be in Toronto. A proposal that no agent over forty years be engaged was rejected.

The executive of the Augmentation committee (Western section) of the Presbyterian Church in Canada, will meet in the office of Rev. Dr. McLaren, General Secretary on Thursday, Oct. 13th at 9.30 a.m. Conveners of Presbytery committees are requested to see that all claims for half yearly payments are in the hands of Rev. Dr. Somerville, Owen Sound, at latest, one week prior to the meeting. S. LYLE, Convener.

Winnipeg and West.

Rev. Dr. Carmichael of Winnipeg, superintendent of the Presbyterian Missions in Manitoba and the Northwest, is visiting the various mission stations in Battleford district at the present time.

A call has been extended to Rev. D. L. Gordon, of Fernie, B. C., by Ross Presbyterian Church.

Rev. Alexander M. Gordon, son of Principal D. M. Gordon of Queen's University, was inducted at Lettbridge, Alberta. The Ceremony was conducted by Rev. J. A. Jaffray of McLeod Presbytery, Moderator, assisted by Revs. C. McKillop of Raymond and D. G. McPhail of Pincher Creek. The services were of an interesting and inspiring kind. The field is an important one, and one of the pioneer interests of Presbyterianism in the west. Mr. Gordon takes the place of Rev. C. McKillop, recently resigned. Mr. Gordon is a graduate of Edinburgh, and took two years' post-graduate work in Halle, Germany. He has already done good work in the home mission field of the west in Raymond, Banff and other places, and is a divine of fine scholarly attainments and a fine preacher.

Dr. Armstrong Black.

Upon the fifth anniversary of his coming to Toronto, Dr. Armstrong Black on Sunday last announced to a surprised congregation that he had decided to go back to Scotland. No hint of any such decision had been received by any of his congregation until he had announced it at the end of his sermon. He had received no call to another church, nor had he any immediate prospect of another pulpit, but he was impelled only by a feeling that he should return to the land which was his home, he said.

There has not been the slightest dissension among the members of the congregation, and nothing but the best of feeling exists. Dr. Black has never hinted such a thing to his brother ministers, except that he had been known to remark that he came to Canada too late in life to ever make it his home.

He declined to be interviewed on the subject afterwards, having, he said, made all the explanation that was necessary to his congregation. Rev. Dr. Black received his education in Edinburgh, and was for many years pastor of the Palmerston U.P. Church in that city. From there he went to Kilgarrigan-on-the-Clyde, and thence to Birkenhead, from which place he came to Toronto, succeeding Rev. Dr. McCaughan, now of Chicago.

Members of the church board, when spoken to were unable to give any definite statement as to what action will be taken. There is, however, no hope entertained that Dr. Black can be induced to alter his decision. A meeting will be held as soon as possible.

Rev. Dr. Abraham's Jubilee.

A delightful evening was spent in the school-room of St. Andrew's Church, Whithy on the 9th of Sept. inst on the occasion of the 25th anniversary of the induction of the pastor the Rev. Dr. Abraham. As one of the speakers remarked it was the silver wedding of the pastor and the congregation, and everything bore the appearance of joy and social ease and comfort, the room was beautifully decorated with flowers and throughout it refreshment tables and seats were suitably arranged.

The great good will and cordiality of the congregation towards their pastor prompted them to take advantage of his return from a short vacation to congratulate him on his long, useful and acceptable ministry amongst them and as the honor which his Alma Mater lately conferred upon him in the degree of D.D. and to mark their continued love and esteem for him and Mrs. Abraham presented the one with a gown and a D.D.'s hood and the other with a Secretary.

Dr. C. F. McGillivray was called to the chair. The Misses May Davey, Clara Holden and Kate Fraser sang solos in their usual excellent style.

Mr. J. B. Dow in addressing the pastor outlined his useful and faithful ministry in which he upheld the standards of Scotch Presbyterianism and gospel truth in a dignified and conservative manner, whereby he laid deep the foundations of the Christian virtues and earned for himself the love and esteem of his people, to which the Dr. replied in a feeling and eloquent manner,

humbly disclaiming any special personal merit acknowledging his defects and his gratitude to the congregation for their indulgence and support.

Mrs. Anderson who has continuously been a member of Dr. Abraham's flock and who is a "mother in Israel," then robed the pastor with the gown and hood.

Mr. Ormiston, on behalf of the congregation, presented Mrs. Abraham with the secretary in an appropriate address to which Dr. Abraham feelingly responded.

Short addresses were also delivered by Rev. Messrs Emory of the Methodist church, Wright of the Episcopal church, Bingham of the Baptist church, Whithy McGregor of the Presbyterian church Pickering, Abraham, son of the pastor, new minister of the Presbyterian church, Port Hope and by Judge McIntyre.

FOR DOMINION PRESBYTERIAN.**Ruby Alexandrine.**

BY GEO. W. ARMSTRONG.

Ruby Alexandrine: precious and fair thy name,
Unknown to human greatness, unknown to human fame;
Thy nature full of kindness, of gentleness and love,
Shall be as ointment poured forth, in touch with heaven above.

Ruby Alexandrine: let faith and mercy blend
And all thy words and actions as holy incense lend
A fragrance to thy useful life of loving, hallowed deeds,
And perfumed flowers of love shall bloom from Eden's choicest seeds.

Ruby Alexandrine: let not haughtiness be found,
Nor pride, nor double dealing in thy character be found;
But honesty, simplicity, and modesty and grace,
Be as the index of thy soul seen in thy pleasant face.

Ruby Alexandrine: let Christ thy model be,
Make Him thy great example—a perfect pattern He
Walk in the steps His feet have trod and thou shalt never stray,
He is the Light of this dark world—the Lie, the Truth, the Way.

Ruby Alexandrine: count earthly gain but less,
The Saviour's yoke upon thee take, and gladly bear His cross;
Then shall thy life on earth below, a reflex be of heaven,
And faith and hope and love and peace shall unto thee be given.

A Philadelphia commercial traveller who was more or less acquainted with the fare at country inns of small towns in the south was stranded in a Georgia town. Sitting on the porch he was patiently awaiting the dinner announcement.

At noon a greasy dork appeared at the door and rang a big handbell when the cook dog, which had been asleep in the sunshine, awakened raised his nose toward the sky, and howled most dolorously and continuously.

The dork stopped ringing the bell and scowled and yelled at him.
'Dawg, dawg! Yo' shet up! Yo' don't hafta eat dis dinnah!'—Philadelphia Ledger.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Young Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice,
Hon. G. W. Ross, Premier of Ontario,
Rev. John Potts D.D., Victoria College,
Rev. Wm. Caven, D.D., Knox College,
Rev. Father Teefy, President of St. Michael's College, Toronto,
Right Rev. A. Sweatnam, Bishop of Toronto.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and certainty of cure. Consultation or correspondence invited.

Health and Home Hints

If meat be allowed to stand a little too long before cooking, a slight sprinkle of sugar over it just before taking it from the fire will remove the unpalatable taste.

Bread should never be covered with a cloth when taken from the oven, but laid on the side and allowed to become perfectly cold; then keep in a closely covered tin box without wrappings.

If rice is not disturbed during the process of boiling, the berries will be whole, dry, and easily digested. A few drops of lemon juice added to the water will make it whiter and finer flavored.

Drugs should never be kept for any length of time. If medicine is changed before the bottle is finished, or if the patient recovers before taking all the medicine, the remainder should be thrown away, and not set aside because it might be useful later on. Drugs undergo various changes by being kept.

Mildew stains may easily be removed by wetting and soaping the spot, covering it with powdered chalk and then putting it in the sun to bleach. Damp it from time to time as it dries and then wash it off in the usual manner with soap and water. If necessary repeat the process.

To Prevent Chaps.—Camphor balls to prevent chaps may be made as follows: Take three drachms of spermacetti, four drachms of white wax, and one ounce of almond oil. Mix three drachms of camphor with a little spirits of wine to dissolve it, and pour this into the other ingredients; then pour the whole into small jars so as to turn out into the form of cakes.

Remedy For Burns And Scalds.—In cases of burns or scalds the following is a good remedy: Without loss of time cover the injured part with cotton wadding, lay on this some salt, and pour whisky over it. This will immediately sooth the pain and prevent blistering. Put on a bandage to keep the wadding in position. As soon as the spirit evaporates add more salt and whisky, always keep the dressing wet.

There is a Society of Christian Endeavor in the Samoan Islands, out of which have gone 250 members, with whom it still keeps in correspondence, and through them it has established sixteen others societies. Best of all, it has sent out from its own membership more than a hundred earnest missionaries, most of them to the deadly climate of New Guinea.

Let the GOLD DUST twins do your work.



Are you a slave to housework?

GOLD DUST

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—pots, pans, dishes, clothes and woodwork. Saves time, money and worry.

Made only by THE R. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis.

Makers of COPCO SOAP (oval cake).

World of Missions.

Many Japanese soldiers on leaving for the war wound up their affairs, expecting to give their lives for their country. Some even divorced their wives, and one man killed his two little children, having no one with whom to leave them. This devotion to country explains something of the success which the Japanese have won. But what a revelation of the lack, in non-Christian districts, of love and willingness to help! The man had to kill his children because he knew none who would take care of them!

It is reported that the conversion to Christianity of two well known Brahmins in the city of Jaipur, India, the one a sub-judge and the other a lady doctor, has created much excitement in the Hindu community, and a resolution has been passed that the children are not to be sent to Missionary schools, and that zenanas are to be closed against lady missionaries. One of the Hindu papers, referring to education under Christian influence, say "it does not end with their social life, but sticks to them throughout their lives.—Christian Work.

A Japanese pastor recently visited his brother, whom he had not seen for a number of years, and who was a captain in the army. The pastor with some inward trepidation presented his brother with a New Testament and urged him to study it. The captain laughed and going to a drawer in his desk took out a little book which he handed to the evangelist brother. It was a New Testament, well worn with reading! Neither knew the other's views on religion.

In some parts of India Hindus are making serious efforts to dissuade the people from sending their children to missionary schools, because the teaching given does not end with the time of schooling, but sticks to the pupils throughout their lives. It is a testimony to the value of missionary schools which is worth bearing in mind.

Y. M. C. work in Bombay is likely to receive considerable impetus within the next few months. The Association is obliged for to remove from the bungalow in the Apollo Bunder which it has occupied for many years, and to erect a new building, chiefly adapted for use by European and commercial young men, on an eligible site in the business part of the city. Special contributions have been raised in Bombay itself, and English friends, led by Sir George Williams, who has contributed £500, have supplied about £2,000. The remainder will be taken up on mortgage. Building operations will be commenced at the earliest possible moment. Bombay Association has been in existence for thirty years and has over 400 members; £709 per annum is raised locally for current expenses.

In a Presbyterian Mission in China a woman recently baptized and received into the church was asked by the missionary previous to her baptism if she really loved Jesus. She replied: "For three years I have come here every Sabbath: if it rained, I came; if the sun shone hot, I came. When I could get a boat to row the three miles I came in that. When I was not able to do this I walked. Had it not been that I love Jesus do you think I would have come?"

The power of caste in India is such that one of the Christian lepers at Kothara in Berar refused to come to the communion because a low caste man had been received into the church. He left the leper village with his family. But in April of this year

he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess and ask Him to forgive me. Now I want to obey Him and am ready to take the Lord's supper at any time that you are willing to give me." The victory over caste gave the poor man perfect peace at last.

"Work and Play."

The biggest summer resort within easy reach of civilization, is what is commonly termed Muskoka, a district in the "Highlands of Ontario" about 100 miles north of Toronto, including an immense tract of country bordering on the Georgian Bay. This district is composed of lakes and rivers innumerable, and is situated 1,000 feet above sea level. Good fishing and hunting are assured. Ample hotel accommodation at all points on the lakes is provided to suit the purses of everyone. Excellent transportation service.

Copies of handsome, descriptive literature, relating to this country can be had free by applying to. J. Quinlan Montreal, Que.

To Fight Consumption.

While tuberculosis is spread through infection, it must be remembered that its predisposing cause is in the body itself. If one could get rid of narrow chests and bring up children in healthy surroundings, we should resist the sources of infection more successfully, whatever they are. We are all in danger from bacilli, but we do not all get consumption, because many of us have constitutions with a sufficient power of resistance. Good houses, good air, good exercise must be brought to the help of weak constitutions; and they are also necessary if we are to have strong constitutions and the weak are to be eliminated. By so much hygiene as we have already practiced, and before any special precautions began to be taken about consumption the mortality from it has decreased, since 1850-5 by 53 per cent. It is probably still decreasing steadily, though it accounts for a tenth of the annual mortality, if all the forms of tuberculosis that appear in the registrar General's report are reckoned. Bronchitis and pneumonia are more familiar than phthisis. In the army the death rate from tuberculosis has been reduced from 12 to 1.2 per 1,000 per annum since the Crimean war. It is a well known story how a commission reported that consumption was much more prevalent in the line regiments, where each man in barracks had only 350 cubic feet of space, than in the Guards, where each man had 500, and how the death rate began to fall when the barracks became more fit to live in.—Phil. Ledger.

A remarkable statement has been made by Lord Radstock with regard to the standing and prospects of Christianity in India. His Lordship's statement appears in the *Times* of the 23rd ult. He has made five visits to India, and he is amazed at the change for the better noticeable in course of his fifth visit. The Christian population shows an increase from 35 to 50 per cent. where the Hindoo population shows an actual decrease. Recently a Boys' Refuge conducted on Christian lines was opened by the Lieutenant-Governor. His audience consisted of 200 Europeans, Eurasians, and some 600 Hindus. When he spoke of his own faith in Christ and of the blessing he had had from early Christian training he was warmly applauded by Hindus as well as Christians.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary, Edmonton, Stratheona 5th Sept
 Kamloops, Vernon, 20 Aug.
 Kootenay, Fern, B.C., Sept. 13, 8 p.m.
 Westminster, Chilliwack 1 Sept. 8 p.m.
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST
 Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man. Coll., 2nd Tues bi-mo.
 Rock Lake, Pilot Mtd., 2 Tues. Feb.
 Glenboro, Treheine, 3 Mar.
 Portage, P. La Prairie, 8th, March
 Minnedosa, Minnedosa, 17 Feb.
 Melita, Hartney 2nd week in July.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
 Hamilton, F.C.S. Catharines 6 Sept. 10 a.m.
 Paris, Paris, 13th Sept. 11 a.m.
 London, St. Thomas, 5 July 10.30 a.m.
 Chatham, Chatham, Sept. 13 10 a.m.
 Stratford, Knox, Stratford July 12, 10.30

Huron, Thames Road, Sept 6 10.30 a.m.
 Sarnia, Sarnia, St. Andrews Sept. 14
 Mailand, Wrexeter 20 Sept. 10 a.m.
 Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
 Kingston, St. Andrews K. 20 Sept a.m.
 Port Hope, Campbellford 19 Sept 10 a.m.
 Whitby, Whitby Oct. 18 10 a.m.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Sunderland, 20 Sept. 11 a.m.
 Orangeville, Orangeville, Sept 13
 Barrie, Barrie Mar 1 10.30 p.m.
 Owen Sound, Owen Sound, Division St.
 6 Dec 10 a.m.

Albama, Blind Her, March.
 North Bay, Callander, Fept 28 9 a.m.
 Saugeen, Guthrie Ch. Hariston, Sept 20
 Guelph, Knox Ch. Guelph, Sept 20 10.30

SYNOD OF MONTREAL AND OTTAWA.
 Quebec, Sherbrooke, 13 Sept. 2 p.m.
 Montreal, Montreal, Knox 13th, Sept 3.30 a.m.
 Glengarry, St. Elmo 6th Dec. 7.30 p.m.

Lanark & Renfrew, Zion Church Carleton Place 1st Oct.
 Ottawa, Ottawa 6 Sept 10 a.m.
 Brockville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Whycoomagh 10 May, 11 a.m.

P. E. I. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Tatamagouche 2 Aug.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Canada 5 July
 Lunenburg, L'Anse-au-Loup 2.30
 St. John, Fredrickton 5th July 2 p.m.
 Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

CHEMIST AND DRUGGIST.
 ACCURACY AND PURITY
71 Sparks St OTTAWA
 'PHONE 159.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Meaford Breakwater," will be received at this office until Monday, June 27, 1904, inclusively, for the construction of a breakwater at Meaford, County of Grey Ont., according to a plan and specification to be seen at the office of H. A. Grey, Esq., Engineer in charge of harbor works, Ontario, Confederation Life Building, Toronto, on application to the Postmaster at Meaford, Ont., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank payable to the order of the Honorable the Minister of Public Works, for six thousand dollars (\$6,000), must accompany each tender. The cheque will be forfeited if the party tendering declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GELINAS,
 Secretary.

Department of Public Works,
 Ottawa, May 27, 1904.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

A Great Club Offer.

A radical change from old methods and prices was announced by the Toronto News this week. The eyes of the newspaper world have been upon the News for the past few months, during which time several departures have been made which have given that paper a wide-spread reputation for enterprise and originality. This latest move is to place the News at the price of \$1.00 a year by mail. Only a deep-founded belief in the future success of the News could lead the publishers to make such a reduction in price. But just as the dollar magazine has taken hold of the people, so we venture to predict, the News will secure a vast and ever increasing circulation, based not only on the popular price at which it is sold, but mainly upon the intrinsic merits of the paper itself.

We have made arrangements which will enable us to club the News with THE DOMINION PRESBYTERIAN at \$1.80 a year in advance. Such a combination presents many unique features, our weekly giving you all the home and foreign Church news, and the big 12-page daily keeping you in touch with events all over the world. Send us your subscription to the News, or if you would like to see the paper first, write us and we will secure a sample copy.

The Dominion Presbyterian,
 Ottawa, Ont.

CANADIAN PACIFIC.

TWELVE TRAINS DAILY (except Sunday)
 BETWEEN
 OTTAWA AND MONTREAL
 FROM UNION STATION

Leave Ottawa 4.13 a.m. daily except Sunday.
 8.15 a.m. daily except Sunday.
 3.10 p.m. daily, except Sunday.
 6.20 p.m. daily, except Sunday.

FROM CENTRAL STATION (Short Line.)

Leave Ottawa 8.45 a.m. daily except Sunday.
 3.30 p.m. daily, except Sunday.
 4 p.m. daily except Sun.
 6.25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)
 Between Ottawa and Almonte, Arrprior, Renfrew and Pembroke.
 Leave Ottawa (Union)
 1.50 a.m. daily
 8.30 a.m. daily except Sunday.
 1.15 p.m. daily.
 5.00 p.m. daily except Sunday.

Through connections to all New England and Western points.

GEO. DUNCAN.
 City Ticket Agent, 42 Sparks St
 Steamship Agency, Canadian and New York lines

RICE LEWIS & SON.

BRASS & IRON
BEDSTEADS

Ties, Grates, Hearths, Mantles

RICE LEWIS & SON

TORONTO,

The Merchant's Bank of Halifax
 After January 1st 1901.

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE HALIFAX N.S.

President: Thomas E. Kenny Esq.
 General Manager: Edison L. Peacor,
 (Office of General Mgr., Montreal, Q.)

Capital Authorized \$3,000,000.00
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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba and the North-west Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the District in which the land to be taken in situ, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the Local Agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected herewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, this Act as to residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homesteader law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the North-west Territories information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in relation to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or any of the Dominion Lands Agents in Manitoba or the North-west Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant lands to which the regulations above stated refer thousands of acres of most desirable land are available for lease or purchase from Rail road and other corporations and private individuals Western Canada.

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signed with their actual signatures.

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Honorable the Minister of Public Works,
equal to ten per cent (10 p.c.) of the
amount of the tender, which will be for-
feited if the party tendering declines to
enter into a contract, when called upon
to do so, or if he fails to complete the
work contracted for. If the tender be
not accepted the cheque will be re-
turned.

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accept the lowest or any tender.

By Order,
FRED GELINAS,
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Department of Public Works,
Ottawa, Sept. 1, 1904.

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