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SO BE MY PASSING !

BY WILLIAM E. HENLEY.

*A late lark twittered from the quiet skies
And from the west
Where the sun, his day's work ended,
Lingers as in content,
There falls on the old, gray city
An influence luminous and serene,
A shining peace.*

*The smoke ascends
In a rosy—and—golden haze. The spires
Shine, and are changed. In the valley
Shadows rise. The lark sings on. The sun,
Closing his benediction,
Sinks, and the darkening air
Thrills with a sence of the triumphing night—
Night, with her train of stars
And her great gift of sleep.*

*So be my passing !
My task accomplished and the long day done,
My wages taken, and in my heart
Some late lark singing,
Let me be gathered to the quiet west,
The sundown splendid and serene,
Death.*

BIRTHS.

At the Presbyterian manse, Hawkesbury, Ont., on Oct. 31, 1901, to the Rev. D. D. and Mrs. Miller, a son.

MARRIAGES.

On October 9th, at the home of the bride's parents, Goderich, by Rev. James A. Anderson B. A., Miss Jane Jessie (Tesa), second daughter of Mr. James Craigie, to Mr. Oscar W. Bussart, of Buffalo, N. Y.

DEATHS.

At his late residence, 84 Woodlawn avenue, Toronto, on Sunday morning, November 3rd 1901, Robert Swan, of Swan Bros., in his 70th year.

At Toronto, on Nov. 2, 1901, at the residence of her son-in-law, Prof. J. Fletcher, Margaret Inches, widow of the late Andrew Inches of Fredericton, N. B., in her 78th year.

On Oct. 13, 1901, at the residence of his daughter, Mrs. John McLean, 378 Cooper st., Ottawa, Mary Gamble, widow of the late John A. Bryson, in her 75th year.

At Caledonia, Prescott county, on October 24, 1901, Annie, second daughter of the late John Mc Kercher.

At the residence of her daughter, Mrs. John McLean, 378 Cooper st., Ottawa, Mary Gamble, widow of the late John A. Bryson, in her 75th year.

On Thursday, Nov. 7, 1901, at his late residence, in London, John Campbell, in his 79th year.

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Note and Comment.

Among the Unitarian pastors of the United States there are about thirty women—all of them regularly ordained.

After more than 250 years Pope Leo XIII. has given orders that Galileo's "Dialogues" and "De Revolutionibus" be removed from the Index Expurgatorius, the list of books which Catholics may not read. At the same time Dante's treatise "De Monarchia" is stricken from the list.

The Tramway Company having announced their intention to run the new electric cars on Sundays, the Corporation of Greenock has sent a letter intimating that such action will be contrary to the terms of the lease, and that if persisted in steps will be taken to prevent the company from doing so.

The decline in Sunday-school attendance, which is being deplored in England, is causing anxiety in the United States, where last year there was a falling off of 10,032 in the schools. In 1897-8 there were serious declines. It is suggested that the fact that large families are no longer the rule in New England partially accounts for the falling off.

It has already been announced that the only white man living in Baffin Land is a Scotchman. Dr. Bell, of the Geological Survey, now adds to this that in the uninhabited region of Quebec, east of James Bay and south of the Rupert River, one white man has made his home among the Indians, and he, curiously enough, was a full-blooded Scot.

It seems that even yet Western Asia is the seat of Babel, for no less than 5 tongues, English, Armenian, Russian, Turkish, and Persian, are taught in the boys' school at Tabriz, Persia. So no wonder that at least one of the missionaries sometimes sighs "for a one-language field," and recalls the cry of a young Englishwoman in delirium, "Oh, let's go home, where everybody talks English!"

Some gentlemen were lodging together in a cottage on Deeside. The weather during their stay was very inclement, but, no matter what the weather was, the old-fashioned barometer which hung in the lobby most persistently pointed to "set fair." At length one of the party fetched the landlord, and pointing to the glass, said—"Do you think, Dugald, that there's something the matter with your glass?" "No, sir," replied Dugald, with great dignity; "she's a good glass, and a powerful glass, but she's no' moved w' trifles."

What is said to be the oldest Bible in the United States belongs to the Rev. John Herr, of Lima, Ill., in whose family it has remained for twelve generations. There are but three copies in existence, though originally fifty were printed. The original binding is of beechwood covered with stamped leather, and is in a good state of preservation. It is a fine example of the printing of

the Middle Ages, it having been printed in 1553, at Zurich, by two apostate Carthusian monks, who, we are told, were burned at the stake, three years later, for printing in German when Latin only was permitted to be used in religious books. It contains a picture of the last judgment, and wood engravings with hand-painting.

Ernest Seton-Thompson, the well known writer and author, has been granted permission by Justice Bischoff, in the Supreme Court, to change his name to that of Ernest Thompson Seton. Mr. Seton Thompson, in his petition, said the surname of Thompson was a pseudonym adopted by his family, which hid from the English government after having taken part in the Jacobite rebellion in 1745.

Mr. Robert Anderson, whose death has just taken place at Edinburgh, was the head of the well known publishing house of Oliphant, Anderson, and Ferrier. He was a Fellow of the Scottish Society of Antiquaries, and took an active part in local affairs, being a director of the Scottish Chamber of Commerce, the Scottish Trade Protection Society, the Edinburgh Savings Bank, and of various philanthropic institutions in the city. The deceased, who was seventy-two years of age, was one of the oldest members of the Edinburgh publishing trade.

A proposal has been made to brighten village life in Ireland by establishing lending libraries in them. It is suggested that the National schools could be utilised for this purpose in the evenings, and the books provided by the County Councils. The "Westminster Gazette" adds an amusing suggestion of its own, that evening classes should be formed for teaching the people the old Irish step dance, which might help to restore the former gaiety of the Irish peasantry! This is the very newest nostrum for the cure of Irish ills and ailments. During the potato famine of '47 an English peer seriously recommended the Irish peasant to use curry powder!

The hope is expressed in the Catholic Telegraph, says "The Herald and Presbyter," that the singing of Newman's "Lead, Kindly Light," may be the means of bringing many into the Catholic fold. Of course it was to be expected that the Roman Catholic Church would try to make capital for itself out of the sudden prominence given to this hymn, written by a man who became an apostate from Protestantism. Probably not one person in ten thousand who have heard the hymn cares for its origin. Of course Romanists will glorify the hymn because of its author. Imagine a Roman Catholic congregation singing Luther's "Ein feste burg ist unser Gott."

There seems to be no end to the methods adopted for raising to a higher level the lives of the inhabitants of the city slums. The court and alley concerts of Glasgow were originated in the autumn of 1900, and these open air concerts are now held at stated periods in every slum district of the city during the summer and autumn months. The concerts are managed by a committee of city gentlemen, each concert

being presided over by a town councillor, and the entertainment provided is varied and interesting. All the artists give their services free, and the total expenses, which are trifling, are defrayed by the generosity of a few gentlemen. The scheme has been a great success from the beginning, and is to be further extended.

The Leipzig firm of Diedrichs are publishing a complete German edition of Tolstoy's works. Astonishment was caused today by the public prosecutor confiscating the latest work published by the firm entitled "The Meaning of Life," which contains Count Tolstoy's answer to the Holy Synod regarding his excommunication. The reason given for the seizure is that the work is calculated to bring the Church into contempt, and the prosecutor's action is based on a paragraph of the German penal code, which imposes a maximum penalty of three years' imprisonment on anybody publicly insulting one of the Christian churches or other religious communities enjoying in Germany the privileges of a corporation. Perhaps the most remarkable feature of the incident is that Count Tolstoy's indignant reply to his excommunicators is allowed to circulate in Russia, the Holy Synod refraining from prosecution, while the officials of the country which endorsed Luther's protest against the Roman Church seek to extinguish the words of the Russian reformer.

The French Government has found it necessary, says "The Belfast Witness," to suppress the Religious Orders, monks and nuns. Like the Government of Henry VIII. and Thomas Cromwell, they have "sent the cows adrift." England, with its usual hospitality, is receiving these gentry, and the pictorial papers are making our people familiar with Benedictines, Dominicans, Franciscans, and other orders, who are shown landing at Dover, and betaking themselves to the comfortable shelter of stately monasteries in "Merrie England." It will not be merry in England for long, if our Government and nation weaken in their horror for Romanism, and learn first to pity, then to tolerate, and in the end to embrace the superstition of the Italian mission. Jesuits who have been at various times expelled from Roman Catholic countries are now established in the Isle of Wight, and we are not simple enough to suppose they will harmlessly busy themselves with editing new Algebras and such like. The large question is thus opened—How far is it wise in this country to admit undesirable aliens of every sort? We allow Polish Jews to swarm over and fester in London and other cities. They spread infectious diseases, they carry on obscene trades and ways of living, they lower wages, and so take the bread out of the mouths of the decent English poor. And now we run another and different risk—we submit to an invasion of subtle, scheming Jesuits, whose system is the quintessence of Popery and spiritual tyranny. We are harbouring monks and such like whom the French nation, although Roman Catholic, has felt constrained to cast out. Truly John Bull is a patient creature, probably a little too simple for the wiles of a wicked world.

The Quiet Hour.

World's Temperance Lesson.

S. S. LESSON—Nov. 24 Isaiah 5 : 8-30.

GOLDEN TEXT.—Isa. 5 : 22. Woe unto them that are mighty to drink wine.

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

Woe unto them that join house to house, that lay field to field, v. 8. Better than such greedy hoarding is the way of the Ephesians, who used to deposit their treasures with "the great goddess Diana," whose temple was both a sanctuary and a bank. By being "rich in good works," (1 Tim 6 : 18), we may deposit our treasures with God and when He shall call us to Himself we shall receive our own with usury and "lay hold on the life that is life indeed," 1 Tim 6 : 19 (Rev. Ver.).

In mine ears said the Lord of hosts, v. 9. Wicked men may imagine that God takes no notice of their evil deeds, but in this they are greatly mistaken. He fastened the "eyes of his glory" (Ch. 3 : 8) upon the sinners of Isaiah's day, and whispered their doom "in the ears" of the prophet. And in this twentieth century A. D., He watches the actions of men as closely as in the eighth century B. C.

But they regard not the work of the Lord neither consider the operation of his hands, v. 12. Unless ours is a clean life, God will be as unreal to us as Christ was to His disciples when they cried, as He walked towards them on the sea, "It is a spirit" (Matt. 14 : 26). Let us beware of any sin that makes Christ a phantom to us.

Therefore my people have gone into captivity, because they have no knowledge, v. 13. Drink is a danger to the nation as well as to the individual. At the beginning of last century the people of Great Britain spent £2 5s. per head on liquor. By 1850 this had risen to £3. It is now £4. The liquor bill of Great Britain in 1899 was twice as great as forty years before. One saloon in London, England, was lately watched on a Sunday and 377 women were seen to enter it with babies in their arms, and the total number of children visiting the saloon on the same day was 2,712. If drunkenness was one of the sins that sent Israel into captivity, there is danger that drunkenness will rob Great Britain of her greatness; and this is no less true of other countries as well.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope, v. 18. Iniquity is a burden which bears on his back. Sin is a cart which the sinner drags after him. This is the prophet's way of saying that sin carries in itself its own punishment. The penalty grows out of the sin, as the oak springs from the acorn. It is not a more regular law that the waters of the ocean are drawn up into the air by evaporation, to come down on the earth in the form of rain and then flow back to the ocean in the rivers, than that sin will be punished. Haman died on the gallows he had prepared for Mordecai. The enemies of Daniel perished by the death they had plotted for him. Shylock fell into the trap he had set for Antonio. Sin and punishment are just two stages in the growth of the same evil plant.

Let him make speed, and hasten his work that we may see it, v. 19. The ancients had a saying, "Whom the gods wish to

destroy, they first make mad." What folly can be greater than the folly of those who jeer at the idea of approaching disaster, while in their own conduct there are the causes which will certainly bring it about? Imagine a man setting a match to a train leading to a powder magazine and ridiculing a warning against the danger of an explosion. (Gal. 6 : 7.)

Woe unto them that are wise in their own eyes, and prudent in their own sight, v. 21. A drunkard is unfit to be a railway engineer, or captain of a steamship. Drunkenness equally unfits a man to control the affairs of state. But in Great Britain and Canada, as in many other lands, those engaged in the liquor traffic wield great political power. Lord Rosebery said: "If the State does not control the liquor traffic, the liquor traffic will control the State"; words sadly true.—Teachers' Monthly.

Seed Thoughts and Illustrations.

If Christians praised God more, the world would doubt Him less.—Charles E. Jefferson, D. D.

Some persons speak of the "burden of gratitude". There may be a burden of obligation, but never a burden of gratitude. Gratitude is never a weight, but always has wings.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.—Thomas Fuller.

Am I to thank God for everything? Am I to thank Him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—Geo. Matheson.

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

The accent is properly on the first syllable—"Thanks-giving,"—and not, as most commonly heard, on the second—"Thanksgiving"; which may be taken as a token that the thanks, the gratitude, is the main thing. If we have that, the giving, the expression of it, will follow.

Whenever St. Felix was given anything for his monastery, he replied at once, "Deo Gratias," thanking Him who prompted the gift rather than the messenger who put it into his hand. The very children took up the word, and St. Felix was everywhere known as "Brother Deo Gratias." Are we as quick to recognize the real Giver of every good gift?

If any one should give me a dish of sand and say there are particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep

through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—Oliver Wendell Holmes.

God's Use of Means.

The present series of Sunday-school lessons impresses, with remarkable power, God's use of means for the working out of his purposes.

We think of the Bible as a record of the miraculous, but when we read it with a view to finding what part miracles play in the story of God's dealing with men, we are surprised to find how very few there are. Ordinarily God used the means which were at hand in the regular happenings of the world to bring about the end which he desired. The miraculous was the great exception.

When the children of Israel were to be developed into a nation, and kept separate and distinct from surrounding peoples, they were not left in Canaan, where they would naturally mingle with their kinsmen, who were descendants of Lot, Ishmael or Esau, but were taken down into Egypt, where their trade of caring for cattle made them an abomination to their neighbors. When Israel was to be saved from famine, and their dwelling place prepared in the Land of Goshen, Joseph was fitted for his work by the ten years of service in Potiphar's home, where he was trained to administrative skill, and acquainted with the life of the court; and even the three years of prison life, while developing his character, served to prove his fitness for the higher office.

When Israel was to be led again to Canaan, and the motley herd of slaves organized into a great nation, Moses was put to school in Pharaoh's palace, trained in all the knowledge of the Egyptians, and, if tradition is correct, made a soldier and a leader in the camps of Egypt; then taught wood-craft and the wisdom of the desert by his life in Midian, that he might be fitted for the special work which God had for him to do.

When the Master came, even he used natural means, and in the miracles he performed he exercised his special power only when the men he wished to help had done their part. He might feed the multitude, but he required that the people show their faith by sitting to receive, and he bid the disciples carry to each his portion of the bread and fish.

Throughout the Bible story we see how God has used the ordinary work a day world, just as it is, and men and women such as we are, to bring about the greatest things in all his plan.

So now, in all his promises, in all his work, Christ uses means, and the most ordinary things of life are blessed by him to the fulfilling of his word. Sometimes he uses us, when we are found to be worthy, and the burdens and the sorrows of our lives are made to work together for good.

We are not to look for strange experiences or marvelous manifestations, but we are to learn to recognize, in humble things, the hand of God, over-ruling the happenings of life, and to submit ourselves in faith and confidence as instruments of his will.—Christian Observer.

Card playing and wine-drinking in the home make up a pair of the most insidious sins that can invade the domestic realm. They lead to gambling and drunkenness often, and to any other result.—Texas Christian Advocate.

Our Foreign Missionary Enterprises.

Rev. Dr. McKay, secretary of the Foreign Mission Board (West) of the Canada Presbyterian Church, preached in Knox Church last Sabbath morning, presenting a brief but concise review of foreign mission work, and pointing out the urgent necessity there existing for an advance all along the line, in extending the work in the different mission fields, the urgent call for more missionaries, and the consequent urgency for increased contributions. He dealt with work among the Indians in the Northwest, the Chinese in Canada, and the missions in Formosa, Honan and Central India.

Mission work among the Indians is hopeful. Under the fostering care of the government their condition materially is substantially improving, and Christian education is having a beneficial influence on the young and rising generation of the tribes on the different reserves. Dr. McKay thinks the time has arrived when the wardenship of the government on the reserves should be materially changed and the wards of the nation thrown more on their own resources. Under the system maintained by the government—an undoubted absolute necessity in the earlier stages of our administration of the western country—they are treated as children and are in some respects better off than many of the immigrants settling in the Northwest.

Good work is being done among the Chinese in Canada. Wherever they have congregated in sufficient numbers to permit of Chinese Sunday schools being opened—especially in all the cities and larger towns. They are responding gratefully to the efforts made for their welfare and are contributing with wonderful liberality to Chinese mission work. Unfortunately the feeling against them in British Columbia is very strong, so much so that not a few professing Christians refuse to in any way aid mission work among them in that province. Whatever may be said of the Chinese problem as a political one, the fact is plain that we have a considerable number of Chinese in Canada, and more will undoubtedly come despite adverse legislation. It is therefore clearly our duty to give them the Gospel. They are "heathen at our doors," and unquestionably come within the Great Commission given by the Lord Jesus to his professed followers.

With regard to Honan, Dr. McKay stated that a recently received cablegram from Dr. McClure called for the return of the missionaries to Honan, so hopeful had the outlook become. The converts who survived the persecutions and massacres perpetrated by the Boxers, during the absence of the missionaries, manifested their fidelity by meeting regularly for worship and preaching the gospel to their fellow countrymen. Strange to say the Dowager Empress, whose opposition to reform proposed by the Emperor and his advisers precipitated the Boxer troubles, has issued an edict calling for the establishment of colleges in every province, for the purpose of teaching the Western civilization, and the churches and societies engaged in mission work in that country, will in all probability be called upon for teachers. It is a wonderful denouement. The hand of God is undoubtedly in it and the Canadian church should be ready to meet the emergency when a college is established in Honan.

The only place where a dark cloud is observable is in Central India, where another famine is threatened, owing to insufficient rains. Should such a disaster occur there will be grave danger of our missionaries breaking down under the strain, and the Church must be prepared to meet such an

emergency. The bright spot in all this is the upwards of two thousand children saved from the late famine who are being given a Christian education, many of whom are enrolled as church members, and who in a few years will form a Christian community which cannot fail to have a leavening influence for good in that section of India. This should prove an inspiration to Christians to redouble their efforts to promote the evangelization of India.

Speaking generally Dr. McKay pointed out that practically the entire heathen world was open to missionary enterprise, the fact furnishing a loud call to God's people in this highly favored land to "come up to the help of the Lord against the mighty"—and to contribute more abundantly of the means God has placed in their hands, so that prompt and energetic response may be given to the widespread Macedonian cry, "Come over and help us."

Thanksgiving—Topic for Nov. 24.

Scripture Reference: Isa. 25 : 1-8.

The Habit of Gratitude.

BY AMOS R. WELLS.

It may be set down as a general rule well worth following, that no Christian grace is ours, however finely and beautifully it is exercised, until it is exercised unconsciously; until, that is, it has become a habit. So long as we must think about it, plan for it, watch ourselves regarding it, reinforce it with the observance of times and seasons, it is only a garment we put on, though a very lovely garment; it has not become a part of ourselves.

This is true of kindness, it is true of helpfulness, it is true of patience and courage and good cheer. It is especially true of gratitude. But we are fain to think that gratitude must be a spasmodic feeling, exercised only on special occasions, "When we have reason for it." We forget that we have reason for it all the time. Literally, there is never an instant in our lives, however dark that instant may seem, oppressed with sudden calamity, the loss of health, our own sickness or failure, the death of loved ones—not a single instant in which, if we were God's children, we should not feel like turning glad faces toward heaven, and crying happily out, "O God, how good Thou art to me!"

The merchant must keep a list of his debts to men and men's debts to him. Even more necessary is it for the Christian to keep a list of the debts he owes to God. Go over them often in your prayers. Heap them up. Mention them in minutest detail, since God gives them in such detail. He spends all the day giving them to you; should you not spend ten minutes thanking Him for them? Nay, write them down in a book. When you see a blind man, write down: "I thank God for my two eyes." Or a cross-eyed man, "I thank God that my two eyes are straight." Or a near-sighted man, "I thank God that I do not have to wear glasses." Keep up this custom, and enlarge upon it, and watch yourself, and see whether grumbling is not becoming less and less your sin, and gratitude more and more your instinct. Train yourself in gratitude as persistently as if it were one of the fine arts—for indeed it is a fine art, and perhaps the finest of them all.

Our Young People**Daily Readings.**

Mon.,	Nov. 18.—Thankfulness in the heart. Ps. 9 : 1-11
Tues.,	Nov. 19.—Rejoicing always. Phil. 3 : 1-10
Wed.,	Nov. 20.—The grateful household. Josh. 24 : 1-6, 14, 15
Thurs.,	Nov. 21.—Praise and life. Jas. 3 : 1-10
Fri.,	Nov. 22.—A thankful nation. Ps. 67 : 1-7
Sat.,	Nov. 23.—The spirit of gratitude. Eph. 5 : 15-21
Sun.,	Nov. 24.—Topic. Thanksgiving. Isa. 25 1-8

Sorrowful, Yet Rejoicing.

BY BELLE M. BRAIN.

To those whose portion for the year has been loss and disappointment, suffering and bereavement, Thanksgiving Day sometimes seems like mockery. But it should not. The children of God, bitter though their cups may be, have always cause for rejoicing. No matter how overwhelming our losses, we may, like the prophet Habakkuk (Hab. 3 : 17-19), "rejoice in the Lord and joy in the God of our salvation."

In our Christian Endeavor Thanksgiving service, some years ago, every heart was touched when one who had been sorely bereaved arose and said with deep emotion: "I cannot thank God, as some of you have done, for an unbroken family circle, but I can and do thank Him for the countless blessings of the year."

A Life of Service.

That high life which waits for us can only be a life of service. There is no heaven here or anywhere else but the heaven of service. "His servants shall serve Him." They rest from their labors, and yet they rest not day nor night. The labor of service is gone, because there is a perfect fitness and perfect surrender. They stand among those who do excel in strength. But an added fitness has been found and developed by the daily discipline of life on earth. We are here at school, to be fitted for the high position which we are to take by and by. We are here as apprentices, to learn the art of service. Our only safety is to surrender ourselves perfectly to God, and to accept earnestly the daily life. No grief, no loss, no stern discipline, no dreary failure, no misery of death, but shall one day find its compensation in that greatness for service which it shall have wrought out in us. To give ourselves up wholly to our God, to trust Him utterly, to be taught of the Lord, to keep step and time with Him, is our only safety. To lose the lesson and discipline of this life is to lose the glory of the life to come.—Pres. Banner.

The November number of Table Talk is the Thanksgiving number and full directions are given for the preparation of a Thanksgiving dinner. The description of "A Wedding Breakfast in Alaska" is interesting and amusing, telling of the queer customs that prevail there. "Old Fashioned Creole Menu for the Holidays" gives some noted Southern recipes. The illustrated cooking is as usual full of suggestion. "Table Talk" is an authority on culinary matters and fashions of the table, and ample copies may be obtained free by sending to Table Talk Publishing Company, Philadelphia, Pa.

Our Contributors.

Home Influence.

Its Power and Influence in Character Building.

BY REV. J. S. LOCHHEAD, M. A.

(A paper read at North Gower at the Carleton Sabbath School Teachers' Convention.)

This is the subject which has been assigned to me on this occasion and I may say that no more important subject can engage or occupy the attention, or occupy the thoughts of parents and Sabbath school workers. The family was the earliest form of Society, and lies at the foundation of all, and enters more deeply into the order, the purity, and the happiness of our world than any other. It does more to cement civil society, to create the tenderest relations, to soften the heart, to refine, polish, and harmonize the children of men, than all the laws which human wisdom can found. In speaking of home influence, it is difficult to know where to begin, or where to end. Its points of contact with the welfare of society are so numerous, and its influence on the best interests of society, civil, and religious so deep and vital, that we can scarcely make an overestimate of its value. Communities are made up of families. As the whole is equal to all its parts, in the science of numbers and quantity; so it is equally plain that, in the department of morals, the whole body will ever be found to bear the character which is generally borne by its component parts. Of course, irreligious and disorderly families; families in which discord, strife, and hatred reign, will generally be found nurseries for training up the ignorant, the profane, the reckless and the profligate.

Religion purifies and sweetens all the tender and endearing relations of the members of the home. It adds a silken cord to the bonds of sympathy and love. It diffuses a softening, hallowed influence among all its members, and makes the good parent, the obedient child, the affectionate brother and sister, the amiable companion, a better parent, a more obedient, loving child, a more affectionate brother or sister, and a more amiable companion. Religion produces such a union of feeling and sentiment that a discordant note seldom mars the harmony of their lives. If one suffers, all others suffer alike with him; and if one rejoices, all are made happy.

Religion erects, too, in the pious household, an altar, around which all the members daily assemble with united and joyful hearts. The priest of the household now opens the sacred volume. The world for a little while is dismissed; every passion is hushed, every bosom quieted, every mind awake, and every thought is fixed. The words of the eternal life fall as if from the lips of the Almighty. The song of praise now unites every voice in sweet melody; then all bow in solemn prayer, and offer incense as a pure offering to their Maker. Here around this altar, their union and love are most perfect and endearing.

If there is here below an emblem of the household of the blessed, it surely is the united, affectionate Christian family. What power there is in that religion which can make such a scene in such a sin blighted world as this!

Home influence is indeed the most powerful that we have any knowledge of.

Several years ago facts were gathered in regard to the influence of Christian homes very encouraging to pious parents, and not less suggestive and admonitory to irreligious parents. These facts were as follows:—In one neighborhood there were in all 98 families. Of these families, both parents in 27 were hopefully pious; and of their 123 children over 15 years of age, 84 or about 73 were hopefully pious. Four of these children were ministers, 5 other church officers and but one of the 41 unconverted children were dissipated. But his father, though a professor of religion, was in the daily habit of using intoxicating drink.

In 19 out of these families only one parent in each was professedly pious, and not one of these became so while living at home, 25 of the unconverted children were dissipated.

There were two families in that neighborhood in which there were 10 children each. The outward circumstances of the families were much the same. They both attended the same church on the Sabbath. The parents in one family, while they were moral, kind to the poor, and good neighbors were not professedly Christian, and not one of their children has ever become personally interested in the subject of religion. The parents of the other family were members of the church. The domestic altar was established when the family was instituted and it was ever maintained; and all the ten children became members of the church, nearly every one while under age. Three of the sons entered the ministry, and two others studied with the ministry in view but in the providence of God did not enter the sacred profession. Two of the daughters became the wives of clergymen.

In a certain town some years ago, there were three brothers who resided near each other, all with large families; in two of them there were ten children, and in one eleven. The parents of two of these families, including the one of 11 children, were members of the church of Christ and maintained family worship; and they had the satisfaction of seeing all their children walking in truth, and honoring a Christian profession. The parents in the other family were not professedly pious. They were moral and upright in their dealings with men, observing conscientiously the last 6 of the 10 commandments, but their hearts were not right towards God. They were kind and affectionate towards their children, but they did not by example and instruction bring them up in the nurture and admonition of the Lord; and not one of their ten children gave evidence of having become a child of God, and three of them became wayward and intemperate. How can we account for facts like these without acknowledging the power of the Home influence to mould the character?

The character of the future generation depends upon the character of the home influence. It is while the children are at home, and in the early years of childhood and youth that those principles are imbibed which form the character. A well known Jesuit used to say, "Give me the boy or girl until he is 7 years of age, that I may teach him the truth, and impress upon him the nature and importance of religion, and I care not who henceforth has the care of him." So confident was he that the lessons imparted and the impressions received in youth would never cease to influence the life. Who can doubt

that one great reason why so many of the children of professing parents stand aloof from the church and are finally found among its opposers is that they saw so little in the home which was adapted to religion in their estimation.

Here then is a consideration which addresses itself to every one who desires the welfare of our land—O ye who are called to preside over families. Behold the top stone of the fabric of your obligation. If your households are the abode of piety, order, harmony and love, besides promoting your own personal and social comfort; besides promoting the temporal and eternal welfare of your children; you are recommending religion to those around you, and building up the Church of God. You are letting a light shine before men, which cannot fail of warning and animating the as far as its influence extends, and of leading others to glorify your Father in Heaven.

The Sermon in The Child.

BY REV. R. C. GILLIE, M. A.

God has many preachers who never occupy a pulpit. Spring and Autumn, Birth and Death, Sorrow and Joy, Poet and Historian are all His messengers. Among this great throng unordained by the hand of man there is none more effective more irresistible than the child. The boy or girl who preaches with intention is a monstrosity, but the preaching to which I refer is unconscious, done not by word, but by look and smile and mere presence. It is reflex influence. Each child is really a casket of sermons, an armoury of appeals, a perfect though unconscious master in the art of rebuke. When the most indignant moralist cannot convince us of our sin, some infant immortal, given to play and sunshine and sleep, unreasoning and almost unthinking, will move us profoundly and make us conscious of our fall and our offence.

It was Jesus who discovered the sermon in the child. Saints and teachers of the Old Testament had spoken of children, and to them, but had never discovered what was in them. The author of the eighth Psalm uttered an unusual and very daring thought when he said, "Out of the mouths of babes and sucklings Thou hast perfected praise," but the mine thus opened was never worked until our Saviour came. He, on the other hand, is never able to exhaust this subject. Again and again, in one fashion or another, He makes some trait of childhood His text or a test of character or His defence. He has forever set the child in the midst to be not only the loadstone of our hearts, but also a ministrant to our souls.

Poets, the far seeing and deep, have recognized something of this. To quote the simpler ones only, Moore in "The Peri at the Gate of Paradise," a poem of silver filagree work but not without moral judgement, describes how one hardened in evil weeps tears of penitence as he beholds a little child turn from his play to prayer in the evening hour. Longfellow, too, in well known words finds rest and meaning in life through the society of children.

Come to me, oh ye children,
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.
Come to me, oh ye children,
And whisper in my ear,
What the birds and the winds are singing

In your sunny atmosphere,
Ye are better than all the ballads,
That ever were sung or said,
For ye are living poems
And all the rest are dead.

The presence of childhood is a standing rebuke of some sins. Have you ever stolen quietly into a room where a little child was sleeping, and in the faint light watched the lovely peace of the soft, unlined face? Did you not feel as you stood there a tender solemnity almost akin to the mood which invades you when you stand beside the dead? That was the influence of the child's innocence. Sleep seems to purge away the earthly stains which so often soil even a child's spirit; sleep etherealises and spiritualises the child's face and we are held fast by the vision of purity. That is, perhaps, the highest moment of the child's influence. Then we feel most keenly the rebuke of our sins, and our slumbering aspiration after the stainless life wakens again. But under other conditions this quickening influence still exists. Though childhood be faulty and imperfect with small childish imperfections, still it is absolutely destitute of some blots darkening the adult soul. In some aspects childhood is like driven snow compared with manhood.

For instance, by the presence of children we are rebuked for the dullness of our conscience. A child's conscience is not enlightened and may be defective in certain directions, but when it acts at all it acts swiftly, and its voice is undenied. Sometimes, in a flash of time, we may see the transition from defiance, insolence and rage to heartbroken sorrow and shame. It is this directness, this guilelessness, this absence of self-trickery which causes a bitter pang in the world-worn watcher, who knows a little of the veils and pretences of his soul. Perhaps this contrast forces itself upon us most when we are most reminded of our own childhood. The memories of our days in the garden of youth are easily obscured in our driving life. This forgetfulness is loss. But one day some little maid goes dancing by, and—we scarcely know how—the dust is disturbed, and a awakened recollection does not sleep before the present has been matched with the past. Sometimes regret springs thus from the glimpse of a child, is the beginning of repentance. At least the sadness of the contrast means growth in self-knowledge, as Hood so exquisitely describes

I remember, I remember
The fir trees dark and high,
I used to think their slender tops
Were close against the sky,

It was a childish ignorance,
But now 'tis little joy
To know I'm further off from Heaven
Than when I was a boy.

But childhood speaks most emphatically when we recognize that our attitude to it is a perpetual parable of God's attitude to us. The more we take pains to enlighten childish ignorance and to still childish fears, the more clearly we see how limited our efforts must be by the very nature of the case. There is so much it is not good to tell a child, and impossible to explain. So long as the child is a child, with many powers undeveloped and some capacities still unborn, so long must the deep pall of mystery abide. If we attempt thus without success to satisfy fully a child's fears and enquiries, we must surely understand why

the ways of God are often veiled from us who are only "children of a larger growth." Even the apostles of our Lord spoke of their converts as their children—their little children—and although the word was partly a term of affection it was also a term of differentiation. Sometimes it deepens into the name of reproach,—"babes." If the majority of men can be thus widely separated from a fellow man how much broader is the chasm in experience and perception between us and the Great Father. How is it possible for us to understand all? How certain that all would not be profitable knowledge? The poet of our time has said, "We are but infants crying in the night and with no language but a cry," but the average man is slow to admit it. Just as children play at being grown up, we play—only the game is in earnest—at being as wise as God. What folly! Shall the voice of our little child, trustful and obedient without explanation, reach our ear in vain?

But on one point our ignorance is illumined by the presence of a child. When we think of the care spent on children of which they are ignorant, the anxieties circling round them, the toil early and late for their good, and the wealth of love in a mother's heart which a child can never know until in turn a parent, surely we shall rest in the Infinite Father with a new thought of His immeasurable goodness. His unceasing concern for us, His mindfulness of us when we forget, or are weary, and sink into sleep. When all other preachers leave us with a cold heart this little messenger who came from the warm hands of God into our bosom will not fail. May some say before the year dies

I had a little daughter
And she was given to me,
To lead me gently backward
To the Heavenly Father's knee;
That I by the force of nature,
Might in some dim wise divine,
The depth of His infinite patience
To this wayward soul of mine.
The Presbyterian.

Prayer.

O Lord, we pray that we may be penetrated by a sense of Thy presence and goodness; and we beseech of Thee that Thy goodness may lead us to repent—that we may be drawn by love and not driven by fear. Grant, we pray Thee, that we may be consecrated to Thy service in mind, in motive, in disposition, in holy emotions, and may every day and in all places where duty calls us, worship Thee. May we know how to serve Thee with fidelity, and with all our power. We pray Thee, open to us the way of duty. May we willingly take that which is pointed out to us. Let us do that which lies over against us from day to day, patiently, thoroughly, and thus approve ourselves the servants of God, fervent in spirit, serving the Lord. And this we ask in Jesus' name. Amen.—Selected.

The Morning Star: Singing which is not intended for worship should not be thought of in any assembly which meets in the name of our Lord. If we do not assemble in "His Name" our object in meeting is not a religious one. Do not forget what "religion" really means; it is the binding back of the heart to God.

Sparks From Other Anvils.

Christian Observer: Every now and then we see articles about the decline of interest, especially on the part of the men, in the midweek prayermeeting. Try an experiment with them. Make them feel that the prayermeeting is theirs. In order to do this, turn the meeting over to their control at least half the time. Encourage them to give personal incidents that they meet with during the week. The Sabbath day may furnish the instruction by the pastor; let the midweek prayermeeting furnish the warmth, through brief remarks by men of the church. While they are warming others, these men will warm themselves and become regular attendants.

Herald and Presbyter: A bishop of the early Church, who was a remarkable example of this virtue, was asked its secret. The venerable old man replied: "It consists in nothing more than making a right use of my eyes. In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there; I then look down upon the earth, and call to mind how small a place I shall occupy in it when I die and am buried; I then look abroad in the world, and observe what multitudes there are who are in all respects more unhappy than myself; thus I learn where true happiness is placed, where all our cares must end, and what little reason I have to repine or complain."

The Sunday School Times: Logic and knowledge are finite and limited. Love and faith are spiritual and infinite. We can be confident, and can trust, beyond what we can see or prove within our human limitations. That which is best in the universe is not to be brought within the compass of our five senses. Said a great man, "I couldn't trust a God whom I could understand." A very small man can doubt, and often does. A great man and a child, or the childlike, can and does trust. God and a child are not hampered or cramped by the limitations of human logic. Lord, deliver us from petty doubts, —the waiting for proofs according to our ideas of proof! We ought not only to believe, but to know a vast deal more than we can prove.

The North and West: We think that the speaker who claimed before the missionary meeting of the Christian Church now assembled in our city, that Mark Twain was responsible for the falling off of receipts to their missionary work conceded far too much to that humorous gentleman's influence. It would not be very complimentary to the intelligence of givers to missions to say that they gained their conception of the value of the work from the splenetic utterances of a humorist out of humor. Even the secular press, which gave momentary support to Mark Twain's misconceptions, so thoroughly exposed the groundlessness of his attack that the advantage seemed to rest with the missionary cause. To accuse Mark Twain of causing missionary collections to fall off is to trespass upon his domain of humor. At least that is the way it looks to us Presbyterians, for the receipts to foreign missions for the first five months of this year exceed those of the previous year by twenty five thousand dollars. No, don't blame poor Mark; look again, my brother, perhaps the trouble may be found nearer home.

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C. BLACKETT ROBINSON,
Manager and Editor.

Ottawa, Wednesday, Nov. 13th, 1901.

At present the secular papers are busy vilifying public men. The man who can use the vilest ink, and put it to the vilest use, is the popular man on the journal. Much of what is written is unfit to be read in the homes of the people. The papers offer special inducements to take the journal until after the election, but too often the beginning of that appeal should be the signal for some of the rabid party papers to be shut out of decent homes. One hates to say this, but it needs to be said.

The fate of Miss Stone still hangs in the balance. Meantime the powers that be are making ready to divide up the Sick man. One has already received a portion and the others are looking on with hungry eyes. The great kingdom to the north waits with knife in hand, watching for the first favorable opportunity to use it. The other powers keep too close watch to allow any sly work. Meantime the victim calmly smokes on awaiting what fate has decreed for him, and submitting to it. That he will ever do anything more than wait seems hopeless.

The urgency of this foreign work has been accentuated by the large inflow from Austria and Russia. It is computed that there are 50,000 Slavs in the West. Not 15 per cent of these people can read. There are said to be 17 or 18 thousand children of school age, and few of them attending school. Our own Church appointed a medical missionary to these people; he has his headquarters at Sifton. Five schools have been commenced among them; and had funds been at the disposal of the Committee, the number would have been larger. In these schools the language of instruction and of the text books is English; the Bible is read and studied like any other text book. At first parents were doubtful, but now their prejudices have been disarmed and they welcome the service of the Church.

THE STEWARD.

How best to use the money that has been made is becoming a problem worth considering. For many years the problem has been how to make money, now some men have to think what they are to do with it. To this problem there are many solutions. All, however, are capable of the broad double classification of the Selfish and Unselfish. Perhaps few are wholly the one or entirely the other. Selfishness and unselfishness are blended in varying proportions in the purpose of most lives, especially where the spending of means is concerned. Unfortunately we must conclude that the element of selfishness is the basal element, the other enters as a secondary combination.

It is selfish to invest all the money that has been accumulated by years of labor in a luxuriant home, leaving nothing beyond what is necessary to furnish and to maintain it. The man did not live for this alone, if he did he has lived unworthily. Other men have a claim upon him and he was given life and the capacity to make the most of life quite as much for the sake of the other man as for his own. If after death, or in the declining years before death, we have nothing more to show for our life than a beautiful home, we have lived to little purpose.

Still more selfish is the man who has not even a comfortable home, but who has a comfortable bank account to his credit; in the home he may make himself and others comfortable, but his bonds and stock are lifeless things, and merely furnish the material for the separation of his family after he is gone. He is only a shade less selfish than those who spend upon their own enjoyment all that has been accumulated by years of labor. Our Lord, with a few bold strokes, sketched the life, and the close of the life of such a one as this in his parable of the Foolish Husbandman. Yet there are many of his class in the world to-day.

Mr. Carnegie seems to have stumbled upon a correct solution of the use of wealth, but he did not discover it in time. Had he acted upon the principle that the possession of wealth made him one of God's trusted stewards, to whom great riches had been entrusted his life would have been more beneficent than it has been. His frantic efforts to overtake the responsibilities of his stewardship before he dies makes him, at times, the laughing stock of the world, but that is better than to make no effort to meet this great responsibility. From his mistake others may learn that it is useless to hope to crowd into the last few years of life here the work that God means to be carried on during an entire life.

We know men through whose hands there passes yearly an immense sum of money, and if they were minded, they might legitimately retain an amount that would make them millionaires within a reasonable time. They are not concerned to become millionaires, they recognize that God has other work for them to do. As the head of an immense business, the life of one of these men is full of the care that is inevitably connected with large enterprises, yet he finds time to carefully consider what God would have him do with the portion of his wealth that is regular-

ly set aside to do his Lord's work. That man is a steward who is about his Master's business every day, who lives for what he can accomplish in life, not for what he can get out of life.

In our measure we all are stewards of God's substance. It may be that we do not handle much ready money, but we do handle character, an infinitely more precious thing, and of it we are expected to make the most for our Master. In the humble home, where the means to purchase the daily food may be scanty, there is found sometimes a character in which the image of the Master is more clearly seen than in any other home. More than once we have heard of the minister of Christ visiting such a home when he needed a spiritual tonic. It was John Hall who used to say that when he had been away from his own people for some time he invariably visited the homes of some of God's humble saints, who were members of his flock, before he felt able to preach on the Sabbath. If he returned on Saturday evening he made his visit before he entered his study. We are stewards of the grace of God, and faithfully fulfil our stewardship only when we seek every opportunity to give out freely of that which we have received so freely. If the channel for distributing this be the giving of our money, that becomes our responsibility, if we have not gold then some other channel will assuredly be prepared. Only let the stewardship be recognized, and the opportunity to meet its responsibilities will not be wanting.

Much has been written and spoken for and against the Galicians and Doukhobors; but they are here and must be educated, evangelized, and assimilated if they are not to be a menace to the social and public weal. They were kept in subjection at home by the dread of the rifle and cannon; under such conditions rebellion and anarchism would be apt to flourish. It is in the blood and, as has been found, it breaks out on provocation. Czolgosz was the son of a Slav; he was born in Detroit, and reared in the United States, but it is feared not much was done to develop his moral and religious nature, hence the awful crime for which he died. It is stated by publicists and students of crime that among the children of foreigners, crime is decidedly on the increase. Why? Because mission work among that class has been largely neglected. Let Canada neglect the religious well being of these people and she will regret it. These foreigners at present are law abiding and industrious. They are helping to solve the labor problem, their daughters acting as domestic help and the men laboring in the harvest field, in the lumber woods in the construction of railways. The children will likely become useful citizens too if properly trained, but neglected, they are apt to turn out as the same class has done in the United States. Let Canada, at whatever cost, grasp the situation and meet the need, and as successive evades of these people reach our shores we can with confidence receive them. It is now there is need of action and it is to be hoped that the response of the Church will be such that the Committee can go on with unflinching step.

THANKSGIVING COLLECTION.

We remind our readers of the special collection asked for by the Home Mission Committee on Thanksgiving Day, upon behalf of the work which is being carried on among the Foreign population of the North West.

Our brethren across the line, are mourning the death, by the hand of an assassin, of the President whom they loved and trusted. They are asking the question "What should be done to subdue anarchy and rid it out of the land?" There is but one force strong enough to cope with anarchy and all forms of lawlessness, and that is the Gospel. It is the power of God. It is generally felt that our brethren in the States are reaping the fruit of their neglect of Foreigners from whom anarchists chiefly come. Little was done in the States to reach this class. It becomes us in Canada to learn the lesson which our brethren are being taught, and put forth vigorous efforts to give the Gospel to those people from Foreign lands who, in the providence of God, are settling in our midst.

It is encouraging to know that our church is active in her efforts to reach these people, both by means of day schools, the regular ministers of the Gospel and by medical missionaries. The amount necessary to carry on the work this year among the Foreign population to the West of Lake Superior, is between \$7,000 and \$8,000.

No more appropriate object could claim the attention and Christian sympathy of our people on Thanksgiving Day, and we trust that every congregation will at least have the opportunity of then contributing so that the full amount necessary may be got in connection with the Thanksgiving Service. W.

The Revd. Dr. Warden, Convener of the Home Mission Committee, has appealed to the Church for a collection on Thanksgiving Day for the prosecution of mission work among the Foreigners in Western Canada; this appeal should wake a liberal response from all patriots. A missionary is laboring among the Finns in the neighborhood of Port Arthur and Ft. William. For years mission work has been prosecuted among the Icelanders in Selkirk and Winnipeg. Two missionaries are laboring among the Hungarians south of Yorkton, and a third missionary began work recently among those north and south of Whitewood. In the Qu'Appelle Valley there is a colony of Bhemians, and a student in theology, of their own people, was laboring among them last summer, and another the previous summer. In the neighborhood of Regina a German missionary is at work, and another near Edmonton. In the districts near Wetaskiwan and Leduc a good deal has been done among the Swedes, and for years a Swedish missionary labored north east of Round Lake.

There is great rejoicing over the defeat of the Tammany rule in New York. But the Tammany Tiger has nine lives, and though the overthrow seems effective, the recuperating powers of the machine must be taken into account, and eternal vigilance alone will ensure good government. That is true of more cities than New York.

MISSIONARY MEETINGS.

Sub committees representing the Assembly's Home Mission and Augmentation Committees are arranging for a series of meetings in the interest of the two Funds, to be held throughout the church. The following arrangements have already been made, and meetings will be held accordingly:-

Quebec,	Sabbath, 10th November
Montreal,	Sabbath, 10th November
Brockville,	Monday, 11th "
Pembroke,	Tuesday, 12th "
Renfrew,	Wednesday, 13th "
Almonte,	Thursday, 14th "
Carleton Place,	Friday, 15th "
Smith's Falls,	Sabbath, 17th "
Perth,	Sabbath, 17th "
Ottawa,	Monday, 18th "
Kingston,	Tuesday, 19th "
Belleville,	Tuesday, 19th "
Peterborough,	Wednesday, 20th "

The deputation appointed to take part in these meetings consists of the Rev. Dr. Robertson, Superintendent of Missions, the Rev. J. A. Macdonald of Toronto and John Penman, Esq., of Paris.

Intimation has already been sent to the ministers of the respective congregations interested, and the cordial co-operation of the brethren has been pledged to make these meetings a success. The members of the deputations will address congregations on the Sabbath named, in churches already arranged for. The meetings on week days are all to be held in the evening.

Literary Notes.

The Ladies' Magazine for November opens with an excellent article on "The Woman Who Writes for the Papers" by a woman journalist. Then comes the report of the meeting of the Club, the inauguration of which was described last month. This time the girls talk of going away to boarding school. An illustrated article on "The Flower of November" tells many interesting facts about the Chrysanthemum. "The Weddings of the Month," including pictures of the bride and groom, as well as descriptions of the weddings, is a notable feature of the Magazine each month. We are able to mention only a few of the good things in this number.—The Hugh C. McLean Company, Toronto.

The November Cosmopolitan has a timely article in "The Story of Theodore Roosevelt's Life," by John Brishen Walker. In the same number Edmund Gosse writes of "The Isolation of the Anglo-Saxon Mind"; Gustav Kobbe has an illustrated article on "The Music of a Woman's Face"; and A. F. Winnington Ingram, Lord Bishop of London, discusses "Overcrowding and the Remedies for it". These are only a few of the articles, while Crockett has a story, "Elsie's Dance for Her Life," and Thomas A. Janvier gives the first half of a story, "Forfeit to the Gods." The fourth of the old French romances chosen by Richard Le Gallienne is "The Tale of King Custans," which is a very pretty piece of writing. The Cosmopolitan, Irvington, New York.

Naaman, the Syrian Soldier, by the Rev. W. Lyon Riach, M. A. This book contains a series of discourses and the volume is "dedicated to the dear people to whom they were primarily addressed." The following passage will indicate the preacher's standpoint and his style: "We believe that every portion of the Word of God is equally true, and it is all written under the supernatural influence called inspiration. But this does not require us to say, nor will we say, that all the contents of the Bible are equally attractive or equally precious. There are degrees here as there are in all God's work-

manship. All flowers are not equally beautiful, all trees are not equally picturesque, all mountains are not equally sublime. In this respect the Word of God resembles the work of His hands we see around us and speak of as the works of Nature." The subject is treated under such headings as the following: His Past Career and Present Condition; The Hebrew Maid; His Presumptuous Spirit; A Petulant Question, etc. The interesting story is told in a clear, intelligent manner and practical lessons and evangelical truths are drawn from it.—Oliphant, Anderson and Ferrier, Edinburgh, Scotland.

The Minister's Life and Work, by J. S. Wilson, D. D. Twenty years ago Dr. Wilson was appointed by the General Assembly of the Church of Scotland and as a result at that time published a book on "The Life-education and Wider Culture of the Christian Ministry." Once more he has received a similar appointment and after delivering his lectures to the students of the four Universities he again sends forth a book full of good advice and helpful counsel. The present volume deals with the minister's call and office, his preaching, his conduct of religious services, his intercourse with his own people and his relation to the Church at large. These lectures are not the work of a great genius like Beecher, but they are a piece of solid, conscientious workmanship. We note on page 157 the following sad testimony: "You will not be a minister for a single week, or even a single day, before you discover that a very large part of your work will be to combat the forces and repair the ravages of drunkenness. You will scarcely enter a single house or make the acquaintance of a single household in which you will not come upon some traces of its blight. Realize that all your ministerial life will have to be one long struggle against that cruel enemy, and that you must reckon with fierce resistance from that quarter at every step." We commend the earnest discussion of the minister's duties especially to those who are looking forward to or have recently entered this sacred calling.—Oliphant, Anderson and Ferrier, Edinburgh, Scotland.

The Nineteenth Century and After for October has the usual varied program of articles, mostly of the up to date character. Politics, economics, literature, education, all receive a fair share of attention, and South Africa although it does not bulk so largely is not altogether neglected. The Rev. Dr. Henry R. Purcival has an article on "The Body of Christ an Epoch-making Book." He says: "We are told that there are or have been epoch-making books, but personally I gravely doubt whether any such book ever appeared. Epochs are usually, if not universally, made by words and deeds not by books. Even the Koran did not make an epoch, nor did the gospel of the Blessed Saviour. Be this, however, as it may, though I suppose no one would for an instant suggest that Canon Core's new book, "The Body of Christ," was epoch-making, "It marks an epoch which cannot fail to be of the greatest importance to the Church of England, namely, the coming together again of what threatened to be two separate factions of the historic high church party of the Anglican communion." So it would seem that the Church of England is the center of the world and the sacramentarian controversy more epoch-making than the institution of the Christian Church.—The Leonard Scott Publishing Company, New York.

The Inglenook.

Boy Wanted.

"There, I guess that ought to bring one early to-morrow morning," said Mr. Jonathan Peabody, as he finished tacking the card on his store door, and stepped back to view his work.

"Boys is plentiful enough, but they are so triflin'". Then, I've made up my mind I'll have to get one this year; my old legs can't do all the running," he added, as he closed and locked the door for the night.

Uncle Jonathan, as everybody called him, had sold papers from that little store for twenty years. The building was frame, and only one story, and contained two rooms—his shop and the back one, which he used for a general living-room.

It stood on a vacant lot, on an otherwise crowded business street. As far as the eye could reach on both sides towered buildings of brick and stone; but this little plot of ground belonged to an estate in litigation, and could neither be leased nor sold, until the youngest member of a large family of heirs became of age. So, with permission, or without it, Uncle Jonathan had moved in. Every one loved him, and he had been allowed to remain year after year, until he and his little frame dwelling had become an essential part of the busy thoroughfare.

He must have laid by a tidy sum, for he had only himself to care for. No one had ever heard him speak of having any relatives. Some said he was a miser, but he did not look it, with his clear blue eyes shining with kindness, and his ruddy honest face framed in a halo of silvery hair. The children all knew better, for no one else was so generous with candy and rosy checked apples, or so ready to comfort their little woes.

The shop contained two long counters, one on each side; they were covered with an attractive array of illustrated papers and gayly colored magazines. In holiday times there was a tempting line of Christmas and New Year's cards. Along the walls hung pictures, with a printed slip attached to each, bearing the information that "This beautiful engraving can be had with one year's subscription to The Fireside," etc.

With the new year Uncle Jonathan had determined to get a boy to help him about the shop and deliver papers. If he was smart and reliable, he would pay him two dollars a week to begin with; then if he proved satisfactory he would keep him all the time; so he had printed the aforementioned card, and prepared to await results. It was a quarter past six when he repaired to the back room to arrange the evening meal. Everything was clean and cheerful there; a rag carpet upon the floor, a round table in the center, covered with a bright red cloth, and a lamp with a rosy shade, that cast a mellow light upon all the surrounding objects.

Uncle Jonathan bustled back and forth from the cupboard to the stove, and from the stove to the table, all the time talking to Thomas, a large grey cat, who purred sociably and rubbed against his legs in a most sympathetic manner. First he laid a square of linen on one side of the table, then he took from the cupboard an old-fashioned blue and white plate, cup and saucer; be-

side them he laid a bone-handled knife and fork. He lifted the cover of a pot of boiling water and took down a can of yellow meal, letting it sift through his fingers into the pot, all the time stirring it briskly and keeping up a steady conversation with Thomas, who sat watching his movements with widening yellow eyes. Suddenly he paused and listened. "Thomas did you hear a knock?" he asked. "We never open the shop after we've closed it for the night; every one knows that. Still, Thomas, we must see who it is." So after pushing the bubbling, seething pudding to the back of the stove, he took up the lamp and followed sedately by Thomas, passed through the store to the front door.

"Who's there?" he called, for it was a cold night, and he did not want to open the door unnecessarily. It was a child's voice replied, but so faintly that the words could not be understood. Children always appealed to Uncle Jonathan's heart, so he set down the lamp and made haste to open the door.

The air was cold and keen as a knife, and threatened to blow out the light, so that the door could only be open a small crack—a most inhospitable way to talk to a child. "Come inside; come inside, quickly, my dear, and tell me what you want," he called, while he widened the crack large enough to admit a little girl, with a large bundle in her arms.

"Please, sir," said the child, "you want a boy?"

"Yes, so I do. Do you know of one?"

She did not reply at once, but commenced tugging at the bundle she held in her arms. It was a heavy gray shawl, and when she found the head of a fractious pin and pulled it out, the shawl fell away from the tumbled head and rosy cheeks of a baby boy, of perhaps three years of age.

"Bless my stars," exclaimed Uncle Jonathan; "it's a baby."

"Yes, sir," said the girl; "but it's a boy. Don't you think he'll do?"

Then Uncle Jonathan laughed; how he did laugh and shake and chuckle, while the children watched him with great round serious eyes.

"Please, sir, you said you wanted a boy." The child's voice was so sad and reproachful that Uncle Jonathan immediately stopped laughing.

"I did, I did, my dear, but one big enough to help me in the store. Now, if you were a boy, you could carry papers you see. But a baby—" Again he broke into a hearty peal of laughter, in which the baby joined, clapping his hands.

"That's right. You see the funny side, don't you, my little man; and sister mustn't cry," as he saw two big tears steaming down the girl's cheeks.

"I tell you what we'll do. Come into the other room, and we'll all have supper together and talk it over; the pudding is done."

The magic word "pudding" dried the tears, and while Uncle Jonathan busied himself putting on an extra plate, cup and saucer, and a pewter mug, which he took from the top shelf of the cupboard, the child removed her own ragged jacket and hood, and released the baby from his imprison-

ment in the gray shawl.

"What is your name?" asked Uncle Jonathan.

"Mary McDonald, sir, and baby's name is Roderick."

"Scotch. That's good honest stock, is it not, Thomas?"

Thomas was making the most friendly overtures to the baby, who in turn viewed him with round eyes of delight and wonderment, and made frantic grabs at the waving tail; but with Thomas was wary, and managed to keep just out of reach of his baby-ship's fingers.

"Where is—where is your mother?" Uncle Jonathan asked this question hesitatingly, for the children did not show much evidence of a mother's care.

"Mother died two weeks ago." Mary's voice broke in sobs, "and father went away when Roddy was a little baby. And, oh, sir—it seemed as though the warmth of the room and Uncle Jonathan's kindly manner had suddenly given her confidence. "I am too little to sew as mother did—you see, I am only eleven this winter, sir—and I can't earn any money. Roddy must have a home, and when I saw you wanted a boy, I thought Roddy might do, so I brought him. He is such a good little fellow, and he hardly ever cries—if you will just let me come and see him sometimes."

By this time the tears were rolling fast down the child's excited face, and something dropped with a big splash into the pewter cup, which Uncle Jonathan had taken up to fill with milk.

"Come, come," he said, "drying his throat vigorously, "we are forgetting all about our supper. Come Roddy, little man, if you are going to be Uncle Jonathan's boy, you must sit on his knee and drink milk from this nice cup. It's Thomas' milk, but Thomas won't care. He'll hunt a nice fat little mouse with a long tail for his supper."

Ah, it was a merry supper! The golden pudding and the creamy milk were the most delicious the children had ever eaten; and the room was so warm and bright and they were all so happy; even Thomas forgot to be dignified and flew about the room in a mad chase after his tail, to the children's delight.

Well, they had no one in the world, and Uncle Jonathan had no one in the world, so it is not strange that the old customers were surprised next morning by a quiet, bright-faced little girl behind the counter, and that a yellow-haired, red-cheeked baby toddled about the store and made friends with every one. "Some of your friends turned up at last?" they asked, and Uncle Jonathan nodded his head, with a face beaming with such happiness that they all congratulated him, and went out feeling as though something good had come into their own lives.—Harriet E. Hawley, in Ex.

Honest Polly.

A matron was one day teaching a little colored girl on her plantation how to spell, says the Memphis Scimitar. She used a pictorial primer, in which each word was accompanied by an illustration.

Polly gibbly spelled "o-x ox," and "b-o-x box" and the teacher thought she was making "right rapid progress," perhaps even too rapid.

So she put her hand over the picture, and then asked: "Polly, what does o-x spell?"

"Ox," Polly answered nimbly.

"How do you know that it spells ox?"

Polly was as honest as the day.

"Seed his tail," she responded.

A Home-Maker.

During the summer I visited a young friend who has been a house-wife only a year and a half. I had some curiosity about Nora's housekeeping, for she had had little training in the art, and the wiseacres said, on hearing of her marriage, that she was not cut out for a poor man's wife.

John was a poor man and Nora did not keep a maid; but her management of her six room suburban cottage was a marvel to me. It showed how largely love and sagacity can supply deficiencies.

I will not tell you of her household furnishings, where time and taste did what money so often fails to accomplish; but I wish to mention a few of her plans that may be of use to other young housekeepers.

When she wished to entertain her friends, as she did several times while I was there, she did not get an elaborately cooked meal that would keep her in the kitchen during her guests' stay. Instead she gave a luncheon, with everything cold. The dishes were prepared in the morning and set away in the refrigerator. When the guests arrived Nora, in her cool dainty, was ready to sit down with them.

She would serve a menu after this style: Sandwiches with chopped meat, olives or radishes, cottage cheese in balls, pressed veal or chicken, deviled eggs, potato salad, a gelatine or custard, cold pudding, angel cake and ice cream. On a hot day this was far more tempting than the usual cooked dinner or luncheon.

Nora always packed her dinner dishes on the kitchen table and washed them the next morning with the breakfast things. "I can't afford to spend my evenings washing dishes," she said; "I want that time to read or talk with John."

Nora had an adorable baby four months old. It was one of those healthy, well-reared infants, that sleep all night, are fed at regular intervals and coo contentedly to themselves in their waking hours. The part of its training that impressed me most was its daily romp. This may seem a curious word in connection with so tiny a baby, but here are the facts:

About 7 o'clock Nora undressed the baby in a warm room and laid her on a folded comforter on the couch. Then she rubbed her thoroughly, while baby stretched and kicked in high glee.

Then came the gymnastics. Baby would clasp her little fingers tightly about a small cane and be lifted in the air. Nora would press her hands against the soles of her feet, and baby would push and exert the utmost strength of her fat little legs. When laid on her stomach on a cushion, baby would roll off and over on her back, thereby calling in play all the muscles of her body.

She was allowed to exercise about half an hour; then she had a quick dip in a warm bath, was dressed in a nightgown, given her evening meal, and nothing more was heard of her until 5 o'clock the next morning. She spent nearly the entire day out of doors, even on cool days, taking her naps in a hammock.

Her rapid growth and strength were remarkable. At four and a half months she moved about by rolling to the object she wished to reach. At five months she sat alone.

Nora resolutely put the mere details of housework second and home-making first. Her house was always clean, because cleanliness was a part of her dainty nature. She kept up her reading and music so that she could be a companion to John. She always had time for a walk or an afternoon in the

woods; but pottering, such as many housewives do, and so called fancy work were resolutely ruled out.—Selected.

Ditto.

Tommy was much interested in hearing for the first time in his language lesson the other day about a pair of little dots that the teacher said meant "ditto." How his soul—a curious mixture of laziness and thrift—thrilled at learning that if he were to write "a cat," or "five boys," or \$10 on one line and wanted to repeat the same words or figures on the next line, all he had to do, instead of writing the words in full, was to put the ditto marks.

After this, Tommy, while on a visit, had occasion to write home. He simplified the task by putting his knowledge to account. He wrote:

"Dear father," it began.
 "I hope you are all well.
 " " mother is "
 " " sister " "
 " " Dick " "
 " " grandma " "
 " wish you were here.
 " " mother was "
 " " sister " "
 " " Dick " "
 " " grandma " "
 " you would send me some money.
 "Your affectionate son, Tom."
 —New York Son.

The Lost Cap.

He hunted through the library,
 He looked behind the door,
 He searched where baby keeps his toys
 Upon the nursery floor;
 He asked the cook and Mary,
 He called mamma to look,
 He even started sister up
 To leave her Christmas book.
 He couldn't find it anywhere,
 And knew some horrid tramp
 Had walked in through the open gate
 And stolen it, the scamp!
 Perhaps the dog had taken it
 And hidden it away;
 Or else perhaps he'd chewed it up
 And swallowed it in play.
 And then mamma came down the stairs,
 Looked through the closet door,
 And there it hung upon its peg.

As it had hung before.
 And Tommy's cheeks turned rosy red,
 Astonished was his face
 He couldn't find his cap—because
 'Twas in its proper place!
 —The Youth's Companion.

BABY'S HEALTH

THE MOST PRECIOUS THING IN THE WORLD TO A MOTHER—HOW TO CARE FOR LITTLE ONES.

No price would be too great to pay for the preservation of the perfect, rosy, sturdy health of a baby. No price would be too great; but as a matter of fact, the price is very small—simply precaution and the exercise of good judgment.

It is not good judgment to give the tender little infant remedies containing opiates, and the so called "soothing" medicines, always contain opiates; they do not cure, they only drug and stupefy the little ones. **Baby's Own Tablets** are guaranteed to contain no opiates and no harmful drugs. It is the best medicine for little ones, because it is promptly effective and absolutely harmless. For nervousness, sleeplessness, constipation, colic, stomach troubles, the irritation accompanying the cutting of teeth and other infantile troubles, **Baby's Own Tablets** is beyond question the best medicine in the world. The Tablets are sweet and pleasant to take and dissolved in water can be given with absolute safety to the youngest infant. Mothers who have used this medicine for their little ones, speak of it in the most enthusiastic terms—that is the best proof of its efficacy. Mrs. Alonzo Feltmate, Whitehead, N. S., says:—"In my opinion **Baby's Own Tablets** are unequalled for children. They take it readily and it regulates the bowels, cures them of peevishness, and is a great helper in teething. I would not think of being without the Tablets." Sold by druggists or sent postpaid on receipt of price, 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

An extensive collection of unpublished works and letters of Voltaire have been recently discovered. These have been compiled by Prof. William Mangold and are about to be published in Berlin under the title, "Voltairean Inedita."

ROYAL BAKING POWDER

Makes delicious hot biscuit,
griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

Northern Ontario.

Rev. Robt. Patton for fourteen years a missionary in Honan, China, preached in the Waldemar church on Sabbath the 27th ult, and on Thursday evening following gave an interesting address on Missions.

"The Relation of Evolution to the Christian Conception of Good" was the subject of a very able sermon by Rev. R. W. Dickie to his congregation in St. Andrew's church, Orangeville, on Sabbath evening last.

At the communion service in Banks congregation on Sabbath the 27th ult, thirteen new members were received into church fellowship. Rev. J. A. Cranston, of Collingwood, preached at the preparatory service on Friday.

A movement is on foot to have Price's Corners, now in connection with Hills-bury, joined to Waldemar and the two congregations form one pastoral charge. At present Waldemar is united with Knox church, Caledon, and The Maples.

A special Thankoffering meeting of the W. F. M. S. in St. Andrew's church, Orangeville, was held on Thursday of last week when a very liberal thankoffering was taken up. In the course of an address by the pastor of the church the rise and progress of Missions and the wonderful results were dealt with in a very interesting and instructive manner.

A memorial service in memory of the late James Gun, M. D., was held in the Presbyterian church, Durham, on Sabbath the 27th ult., when the pastor, Rev. W. Farquharson, preached an appropriate sermon from Heb 11: 39, 40 and paid a fitting tribute to the life of the deceased who was over thirty years an elder of the church and till within a few months of his death was the devoted teacher of the Bible class.

At a special meeting of the Christian Endeavor in Chalmers church, Flesherton, on the evening of the 21st inst., for the reception of new members, fourteen took the pledge including four members of Session. Notwithstanding heavy losses by removals there are now thirty-six members on the roll and the Society looks hopefully forward to successful work in the coming months. Rev. P. Fleming, of Maxwell, addressed the Society on Sabbath evening.

"Rev. D. L. Campbell, of Bromore," says the Durham Chronicle of the 31st ult, "returned on Wednesday last from Toronto where his brother, Rev. J. L. Campbell, late of Chicoutimi, Quebec, has undergone a very serious operation. The danger is not yet all past, but there are now good hopes entertained of his recovery." Mr. Campbell was formerly minister at Cheltenham and has many friends in the Presbytery of Orangeville who sympathize with him in his affliction and pray for his speedy recovery.

Successful anniversary services were conducted in St. Andrew's church, Caledon, on Sabbath the 27th ult, by Rev. P. W. Anderson, of Shelburne, whose eloquent sermons were listened to with deepest interest by very large congregations. On Monday evening the annual tea-meeting and entertainment was held and was throughout a very gratifying success. Rev. Mr. Anderson was again present and in addition to his very interesting address on "The Right Mixture," short speeches were given by Revs. J. G. Rogers (Methodist) Caledon east, and Geo. McKay, Caledon. Mr. Donald C. McGregor, Scottish Vocalist, Toronto, so delighted his audience with his Scotch songs that a warm reception is ensured should he return. The pastor, Rev. H. Matheson, occupied the chair.

Quebec.

Rev. Clarence McKinnon, of Park st. church, Halifax, occupied the pulpit of the First Presbyterian church, Truro, on a recent Sunday. The Rev. J. W. Falconer lectured in Halifax on Tuesday evening of last week under the auspices of the W. F. M. S. of Fort Massey church, and preaches the anniversary sermons in Park street church Sunday.

The Presbytery of Miramichi met at Tabusintac on Oct. 24th, for the induction of Rev. J. R. Mackay into the pastoral charge of Tabusintac and Burnt church congregation. The edict was read by Rev. Thos. Corbett and no objection being offered, the induction sermon was preached by Rev. A. M. MacLeod, after which the minister elect was inducted by Rev. J. M. MacLean. The newly inducted minister was addressed by Rev. D. Henderson and the congre-

gation by Rev. Thos. Corbett. There was gathered a large and enthusiastic congregation to welcome their new minister and much interest was taken in the service throughout. After the new minister was welcomed at the door the congregation repaired to the Manse where they partook of refreshments. A musical and social reception was held in the church for Mr. and Mrs. Mackay. The music was by the Tabusintac choir. Altogether the settlement is a happy one and both pastor and people are to be congratulated on the happy union thus consummated.

The Committee of the Presbyterian Alliance, Western Section, met last week at Montreal. The business that called them together was speedily and harmoniously transacted. Note was taken of the progress of Presbyterianism during the past two years. In Mexico a Synod of four Presbyteries has been organized. In the Philippines a prosperous mission has been inaugurated. From Brazil, and from many heathen missions favorable reports were given in. Mr. David Morrice gave a reception to the Committee and many Montreal friends. Dr. Warden, as representing the Canadian members, remarked that in Canada the Presbyterian Church formed one united church, and said that if the brethren south of the line had any conception of the improvement and progress which had taken place since the union of twenty-five years ago, they would close hands and ere long form one Presbyterian Church for the whole of the United States. In whatever aspect the progress of the church in Canada was viewed, they were constrained to come to the conclusion that union was the right and proper thing. Dr. Roberts pointed out that they needed to remember that Presbyterian churches on the continent of Europe, in Great Britain, and on the soil of the United States of America had always stood for the elements which had most conducted not only to human welfare, but to the power and dominance of Anglo-Saxon Christendom in the world. Other churches would lay claim to it, but it belonged to the Covenanters of Scotland, to the Puritans of England, the Huguenots of France, to the Dutchmen of Holland, and to the patriots of the American republic. They had a special work in the United States; they were face to face with the problem of how to deal with the Spaniards. The churches in the United States were giving themselves to the evangelization of the Spanish population in the south and east, and they needed the assistance of the Canadian Church. Dr. Pugh spoke of the example set by the Presbyterian churches in Canada uniting together, and said that it had exerted a splendid influence not only in the United States, but throughout the world, and it was destined to exert a still wider and greater influence in the years that are to come.

Help the Inebriate.

I wish to call the attention of the readers of THE DOMINION PRESBYTERIAN to a department of missionary work, that, to my mind, has been very much neglected, and to which, if Christian men and women would lend their interest, an ample reward might be found in the happy results that almost inevitably follow. There are in most communities a number of men who have come under the tyranny of the liquor habit. Such craving for drink has seized them that only those who have had the same craving can properly sympathize with them and understand the demon-hold that drink can have upon a man. No slave ever longed more for freedom than some of these poor fellows. Most people imagine that these unfortunates love the liquor that they drink—but far from it. They hate it with an intense hatred. Some would give all that they possess to obtain deliverance, but the chain which bind them—chains of circumstance as well as habit—seem unbreakable, and in despair they give themselves up to what they believe is their fate. Not only do many of the victims of this habit consider their cases hopeless, but many Christian people appear to have the same opinion, or else more practical sympathy and help would be extended to this class in society.

One of the great barriers in the way of reform is the high price which must be paid for certain well-known treatments. But that difficulty is removed in a treatment which came under my notice some three years ago.

During my pastorate in Toronto, a friend that was very anxious about his son (a physician) who had contracted in Toronto, a friend that was very anxious about his son (a physician) who had contracted not only the liquor habit but that of opium and narcotics as well, asked me if I knew anything about Dr. McTaggart's

remedy for drunkenness. He had seen the doctor's advertisement in one of the Toronto dailies. I made inquiries, met Dr. Taggart, saw some of his cures, and was so satisfied that I at once recommended his treatment. The young physician was prevailed upon to take the cure, and in a few weeks was able to resume his practice, which had been sadly neglected for more than a year. Three years have passed and the young doctor seems to have been completely and permanently cured and is fast regaining the ground that he had lost in character and business.

Upon coming to North Bay I soon discovered the awful hold that drink had upon the men of the town. Enlisting the hearty support and influence of Mr. Richardson, one of the officials of my church, a number of men whose cases seemed the most serious were quietly approached. Most all of them consented to try Dr. McTaggart's remedy, and as a result North Bay has a larger number of happy men and happier homes. Let me instance one case which especially appealed to us. It was that of a young plumber who had tried to reform several times, but without success, till thoroughly discouraged, one evening he attempted suicide in the hotels of the town. Being discovered in time, he was removed to the county. During two days' incarceration he raved like a maniac, but at last friends managed to quiet him and he was released. Christian influences were immediately thrown around him and he was induced to take the cure. For nine months he has not tasted a drop of liquor—all desire for it has gone (so he says)—and now he has become a hopeful and energetic man of business.

This work of reaching the inebriates of our towns and cities is a class of missionary work which I feel should deeply interest our churches. It is practical. It is most gratifying. It is often a means honored by God not only in the salvation of the body but of the soul. One of the official members of my church here was four years ago a miserable victim to drink, but was persuaded to take a cure. Conversion followed the cure, and to-day there is no more earnest or more active worker in the service of the Master.

The remedy to which I have already referred is one which has these distinct advantages: It is cheap, the fee being only \$25.00. It is a purely vegetable compound, having no bad after-effects. It does not take a man away from his business duties, for he can be treated at home.

But Dr. McTaggart's treatment does not depend upon my humble endorsement. It has already been brought to the notice of such celebrities as Sir W. R. Meredith, Hon. Geo. W. Ross, Dr. Potts, Dr. Caven, Father Ryan, and Bishop Sweatman.

I would suggest that the ministers of our church write Dr. McTaggart, whose address is room 17, James Building, corner King and Yonge Streets, Toronto, and procure from him a number of pamphlets that deal with his work, and see that the pamphlets reach the hands of some of these sufferers or their friends. North Bay, E. I. HART.



TENDERS FOR SUPPLIES, 1902

The undersigned will receive tenders up to noon on MONDAY, 25TH INST., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cord wood, etc., etc., for the following institutions during the year 1902, viz.:

At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Coburg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penitentiaries; the Institutions for Deaf and Dumb, Belleville, and the Blind at Brantford.

Exception—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent, of the estimated amount of the contract, payable to the order of the Honourable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient surties will be required for the due fulfilment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement will be held authority from the Department will not be paid for it.

J. R. STRATTON, Provincial Secretary.

Parliament Buildings, Toronto, November 18th, 1901.

World of Missions.

The Revival in Japan.

A great wave of spiritual blessing is passing over Japan. It seems to have reached all parts of the empire—the Kokkaido, Hon-do, Shikoku, Kyushu; all the leading islands, indeed, have felt the impulse of this great movement. As in the history of all great revivals, the beginnings, so far as human efforts are concerned, were in humble prayer meetings and the persistent prayers of individuals. For five years past a few faithful souls in Yokohama have held an early morning prayer meeting, seeking God's blessing upon Japan. At the Missionary Conference, held in Tokyo last October (a year ago), the Japanese Christians brought before that body the subject of a forward movement in Christian effort as befitting the entrance of the Church upon a new century. The Missionary Conference appointed a committee to co-operate with the Japan Evangelical Alliance, and the result was the launching, at the beginning of this year, of what is called the "Taikyo Dendo," or Forward Movement, for the evangelization of Japan. The motto of the movement is, "Our Country for Christ." There is a central committee, located at Tokyo, which directs the work, receives funds therefor, expends them, and publishes a semi-weekly paper, called *The Taikyo Dendo*, printed both in English and in Japanese, which gives reports of the work. Not until nearly the middle of May did the campaign really begin. But from that time on until early in July, when the excessively hot weather makes it needful to suspend operations till the fall, simultaneous evangelistic services were held in nearly all the leading cities of the empire. The most remarkable work of grace seems to have been in the capital, Tokyo. Six thousand persons in the meetings of that city alone expressed a desire to know Christ and be saved. There were 700 inquirers in Yokohama, 800 in Osaka, 500 in Kyoto, as many or more in Sendai, besides hundreds more in such cities as Nagoya, Gifu, and Matsuyama, as well as in the cities and towns of Kyushu and Shikoku. In six weeks more than 10,000 throughout the empire were seeking Christ. All the Protestant churches have united in this great evangelistic movement except the American Episcopalian. It is very gratifying to note that the C. M. S. Mission (English Low Church), heartily joined in the work. In Tokyo alone 51 churches were enlisted, with 74 ministers (over 60 of whom were native), and 360 lay workers.—The Missionary.

A Little Hindoo Boy's Prayer.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him, "Now, pray a little prayer of your own." And what do you think Shadi's to make, for it was thus: "Dear Jesus, make me like what you were when you were six years old."—Child's Gem

Our Best Service.

After all, there are few ways in which most of us can do better service for Christ in this world than just by being good. Cleverness shines more brightly in society eloquence makes itself heard more widely, wealth makes a greater show and gets itself talked about by more people, almsgiving is more praised of men; but plain, simple goodness is apt to have as bright a crown and as high a place in heaven as either of her more showy sisters.—Presbyterian.

A Modern Scourge.

MORE TO BE DREADED THAN AN OUTBREAK OF SMALLPOX.

NO EPIDEMIC IN THE LAST QUARTER OF A CENTURY HAS CARRIED OFF AS MANY PEOPLE AS ANNUALLY FALL VICTIMS TO CONSUMPTION.

L'Avenir du Nord, St. Jerome, Que

Throughout Canada much alarm has been felt during the past few months at the outbreak of smallpox that has occurred in various localities and thousands of dollars have been expended—and rightly so—in suppressing it. And yet year in and year out this country suffers from a plague that claims more victims annually than have been carried off by any epidemic during the past quarter of a century. Consumption—the great white plague of the north—is more to be dreaded than any epidemic. Its victims throughout Canada are numbered by the thousands annually, and through its ravages bright young lives in every quarter are brought to an untimely end. Why? There are two reasons, the insidious character of the disease, and the all too prevalent belief that those who inherit weak lungs are doomed to an early death and that the most that can be done is to give the loved ones temporary relief in the journey towards the grave. This is a great mistake. Medical science now knows that consumption, when it has not reached an acute stage, is curable. But better still, it is preventable. Sufferers from weak lungs who will clothe themselves properly, who will keep the blood rich and red, not only need not dread consumption, but will ultimately become healthy, robust people. Among those upon whom consumption had fastened its fangs, and who have proved the disease is curable, is Mr. Ildege St. George, of St. Jerome, Que. His story as related to a reporter of L'Avenir du Nord, will be of interest to similar sufferers. Mr. St. George says: "Up to the age of fifteen years I had always enjoyed the best of health, but at that age I became greatly run down. I lost color, suffered constantly from headaches and pains in the sides; my appetite left me and I became very weak. For upwards of three years—though I was having medical treatment—the trouble went on. Then I was attacked by a cough, and was told that I was in consumption. Then the doctor who was attending me ordered me to the Laurentian Mountains in the hope that the change of air would benefit me. I remained there for some time, but did not improve, and returned home feeling that I had not much longer to live. It was then that my parents decided that I should use Dr. Williams' Pink Pills, and I began taking them. After using several boxes my appetite began to return, and this seemed to mark the change which brought about my recovery, for with the improved appetite came gradual but surely increasing strength. I continued the use of the pills, and daily felt the weakness that had threatened to end my life disappear, until finally I was again enjoying good health, and now, as those who know me can see, I show no trace of the illness I passed through. I believe Dr. Williams' Pink Pills saved my life, and I hope my statement will induce similar sufferers to try them."

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strengthened, the quantity increased, and thus the patient is enabled not only to resist the further inroad of disease, but is soon restored to active health and strength. If you are ill, or weak, or suffering from any disease due to poor blood or weak nerves, take Dr. Williams' Pink Pills at once and they will soon make you well. These pills are sold by all dealers in medicines, or will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Health and Home Hints.

Cheese cloth can be put to excellent use in the household, in the first place because it can be cleansed so perfectly and easily, and in the second place because of its peculiar texture and softness, which makes it just the proper cloth for certain tasks. Try it for washing and polishing windows; for washing and polishing mirrors; for brightening up silver, glassware and bronze; for drying and polishing glasses; for dusting of all grades; for straining in cooking; for tying around cauliflower and fish in cooking, to prevent from falling to pieces; for bread cloths; for all sorts of scrub cloths; for rubbing spots on clothes from soiled irons while ironing.

A hot water bottle is a necessity, a positive essential in every family. It is not only a comfort, but a soother of pain, and under certain conditions a life saver even. No house should be without it, especially in its improved form which obviates all former defects, and presents many advantages. The new bottle is a hollow dish and adjusts itself to all parts of the body, and lies on it without holding or bandage. It is only half the thickness of the ordinary bottle when filled, making it easy and comfortable to lie on. By buttoning the two ends together it gives to one-half of it an upright position to serve as heater to the feet, or any part of the body desired. Soft, light in weight and pliable, it is a great improvement on the old time hot water bag.

Cauliflower Fritters.—Boil a white head of cauliflower in salted water until tender. Set aside until cold, break into small branches. Have ready a cupful of béchamel sauce made with chicken stock and cream. While still hot add one teaspoonful of granulated gelatine soaked in three tablespoonfuls of cold water. Stir until dissolved then set aside until beginning to stiffen. Have ready one or more platters lightly brushed with melted butter. Dip each branch of cauliflower in the sauce until well coated, lay on the platter; when all are so dipped set the platter aside until the sauce is thoroughly set. Prepare a fritter batter by mixing together the yolks of two eggs and one-half of a cupful of cold water, stir this into one cupful of flour mixed with one-half of a teaspoonful of salt and one quarter of a teaspoonful of pepper. Add one tablespoonful of melted butter and beat hard; then cut in lightly the stiffly whipped egg whites. This batter is improved if made a few hours before it is to be used. Dip each piece of cauliflower carefully in the batter so as not to remove the sauce coating. Drop, a few at a time, into a deep kettle half filled with smoking hot fat and fry golden brown. Serve at once, as an entrée or vegetable.

Brother men, one act of charity will teach us more of the love of God than a thousand sermons.—Robertson.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary. Edmonton, Red Deer, 3 Sept., 3 p.m.
 Kamloops, Enderby, 14th Sept., 10 a.m.
 Kootenay, Cranbrook, B.C., 27 Aug.
 Westminster, St. Andrew's, Westminster, Feb. 29.
 Victoria, Victoria, 3 Sept., 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon, 5th March.
 Superior, Keewatin, 10 Sept., 10 a.m.
 March, 1911.
 Winnipeg, Man. Coll., 10-mo
 Rock Lake, Manitoba, 5th March.
 Glenboro, Glenboro.
 Portage, Portage la P., 14th March, 8 p.m.
 Minnedosa, Shoal Lake, March 5, 1911.
 Melita, Carleton, 12 March.
 Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
 Paris, Woodstock, 12th March.
 London, 1st Tuesday, April, 1 p.m. to
 finish business, First Ch.
 Chatham, Ridgeway, 10th Sept., 10 a.m.
 Stratford, Motherwell, Sept. 3
 1911.
 Harou, Clinton, 9th April.

SYNOD OF TORONTO AND KING TOWNS.

Kingston, Chadmer's, Kingston, March
 12, 5 p.m.
 Peterboro, Port Hope, 12th March, 1:30
 p.m.
 Whitby, Whitby, 18th April
 Leaside, Cannington, Sept. 17, 11 a.m.
 Toronto, Toronto; Knox, 1st Tues. ev. mo.
 Orangeville, Tuesday in May prior to
 the work of Synod meeting.
 Barrie, Midland, 17 Sept. 3 p.m.
 Owen Sound, Owen Sound, 3 Sept 10 a.m.
 9th, 10 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
 Montreal, Montreal, Knox, 17 Sept.
 1:30 a.m.
 Glengarry, Lancaster, Sept. 9.
 Lanark, Bonfroy & Carleton Place, Oct.
 15, 11 a.m.
 OTTAWA, Ottawa, Bank St., 5th Feb., 10
 a.m.
 Beaverville, Carleton, 2d 1 Tuesday July
 3 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m.
 Inverness, Whysoconagh, Mar. 19 1911
 11 a.m.
 P. E. I. Charlottown, 5th Feb.
 Pictou.
 Wallace, Oxford, 4th May, 7:30 p.m.
 Truro, Truro, 18th March.
 Halifax, Chadmer's Hall, Halifax, 26th
 Feb., 10 a.m.
 Lunenburg, Howe Bay.
 St. John, St. John, St. A.
 Miramichi, Chatham, 25 March, 10 a.m.

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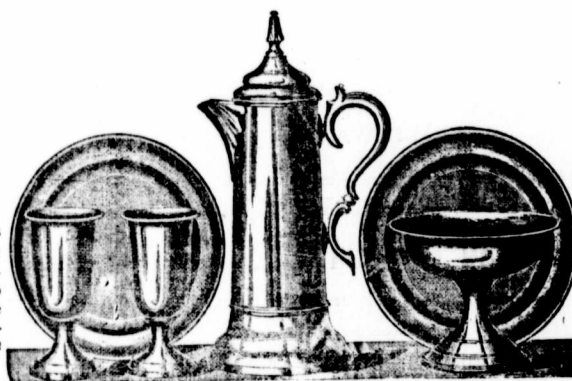
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b Train No. 2 arrives Ottawa... 8:45 a.m.
c Train No. 3 leaves Ottawa... 8:00 a.m.
d Train No. 4 arrives Ottawa... 6:15 p.m.
e Train No. 5 leaves Ottawa... 1:30 p.m.
f Train No. 6 arrives Ottawa... 8:10 p.m.
g Train No. 7 leaves Ottawa... 9:30 a.m.
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DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."

In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto. Full particulars from **E. C. DAVIE, Managing Director.**
TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

TIME TABLES

On and after June 16th, 1901, and until further advised, train service will be as follows:
Trains leave Ottawa Central Depot daily except Sunday.
8:30 a.m. Local, arrives Montreal 11:30 a.m., connects for Rockland and Hawkesbury branches.
4:00 p.m. Limited, stops South Indian, Alexandria and Gt. Robertson, only, arrives Montreal 6:40 p.m., connects for Hawkesbury branch.
4:00 p.m. New York, Boston and New England, Through Buffet sleeping car Ottawa to New York.
6:55 p.m. Local arrives Montreal at 10 p.m., connects for Rockland branch.
8:00 a.m. Local, Sunday only, arrives Montreal 11:30 a.m.
Trains arrive Ottawa:
Locals, 12:30 p.m. and 9:05 p.m., Limited, 6:55 p.m.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, PARRY SOUND, and intermediate stations.
Trains leave Ottawa (Central Depot).
8:15 a.m. Express for Pembroke, PARRY SOUND, and intermediate stations.
1:00 p.m. Mixed for Madawaska and intermediate stations.
Trains arrive Ottawa.
Express trains: 10 a.m., and 5:55 p.m., train 2:50 p.m.

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5:30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7:13, Tupper Lake 10:45 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.
Trains arrive at Central Station daily at 10:40 a.m. and 7:00 p.m.
Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m.
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From Ottawa.

Leave Central Station at 8:35 a.m. at pm 8:25 p.m.
Leave Union Station: Express 4:15 a.m., 8:5 a.m., 12:33 p.m., 66 p.m. Local 8:40 a.m., Express 12:33 p.m., Local 6:20 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 11:50 a.m. 6:10, 7:15 p.m.
Place Viger Station 12:20 p.m.
All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 9:15 a.m., 11:30 a.m. Express 4 p.m. Express 10:06 p.m.
Leave Place Viger Station: Local 8:40 a.m. Local 5:40 p.m.

Arrive Ottawa

Central Station 12:30 p.m. 6:15 p.m. 8:12 p.m.
Union Station 8:40 a.m., 12:35 p.m., 6:10 p.m., 9:55 p.m.
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