

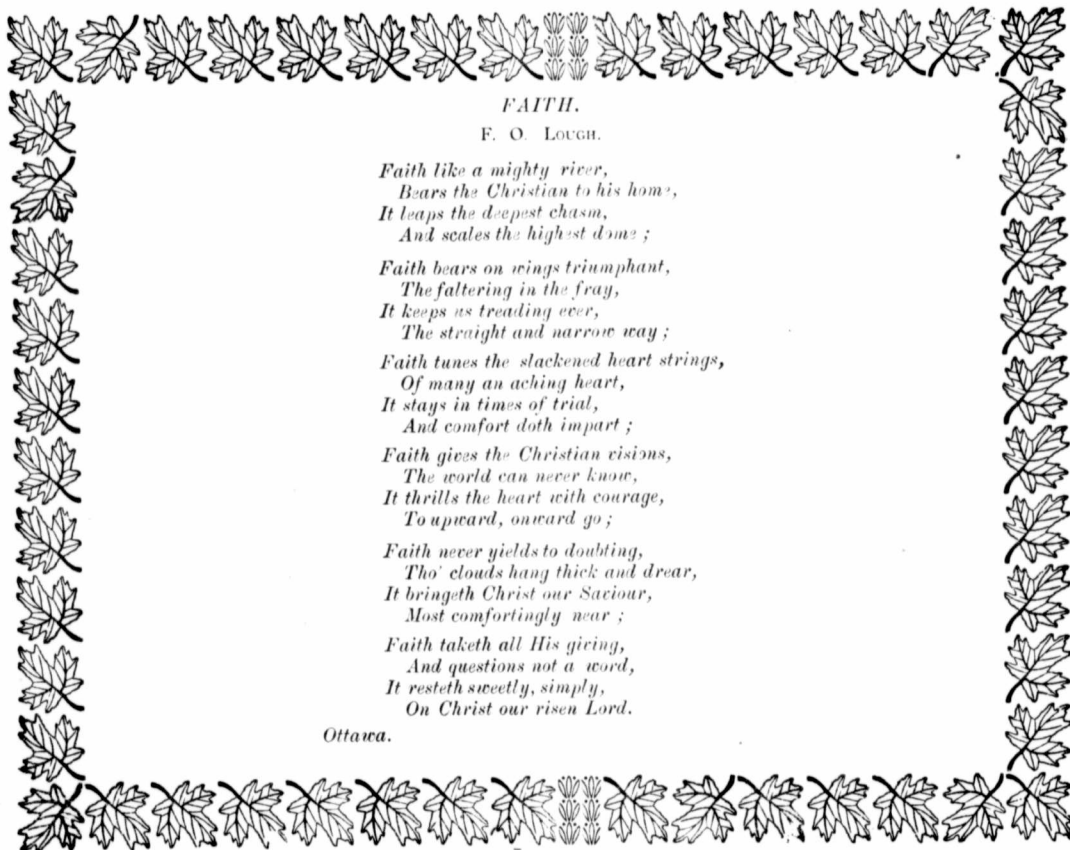
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*Faith bears on wings triumphant,
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It keeps us treading ever,
The straight and narrow way ;*

*Faith tunes the slackened heart strings,
Of many an aching heart,
It stays in times of trial,
And comfort doth impart ;*

*Faith gives the Christian visions,
The world can never know,
It thrills the heart with courage,
To upward, onward go ;*

*Faith never yields to doubting,
Tho' clouds hang thick and drear,
It bringeth Christ our Saviour,
Most comfortingly near ;*

*Faith taketh all His giving,
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At the manse, on Nov. 19, 1902, by the Rev. A. Mackay, Lucknow, Mr. Jas. H. Rowe, Greenock, to Mrs. Charlotte Cuff, of Kinloss.

On Nov. 19, 1902, at the residence of the bride's mother, Aylmer, Que., by the Rev. Jas. Taylor, Aylwin, Que., Margaret Patterson, daughter of the late G. O. Taylor, and grand-daughter of the late A. G. Cuthbert, of Ridgeway, Pennsylvania, to Eugene Constant Switzer, C. E., E. M., of Newcastle, Pennsylvania.

At the residence of the bride's parents, Carlton street, Toronto on Tuesday, November 25th, 1902, by the Rev. Geo. M. Milligan, D. D., Edith Susan, daughter of Mr. William M. Angus, to Mr. William R. Begg.

At the manse, by Rev. T. C. Court, on Nov. 19, Mr. Mathew Harburn, to Priscilla Rose, both of Montrose, Man.

At Kingston, Ont., on Nov. 24, 1902, by the Rev. Alexander Laird, Hutton Gladstone Freeland, of Toronto, to Hannah, daughter of the late Alexander Bell, of Peterborough.

At the residence of the bride's parents, West Gwillimbury, on Wednesday, Nov. 12th, 1902, by Rev. Frazer Smith, of Bradford, Martha, daughter of Mr. and Mrs. John Main, to Edward Little, of Everett

At Winnipeg, Man., on Nov. 2 by the Rev. Ralph Connor, Robert Roberts of Winnipeg, to Miss Grace Myers, youngest daughter of Michael Myers, of Dryden, Ont., formerly of Cornwall Centre.

On Nov. 19, 1902, at the manse, South Georgetown, by the Rev. G. Whillans, Tom Brown Rosever, of St. Remi, to Isabella Mary Jane Watt, eldest daughter of the late Mr. Robt. Watt.

At the manse, Balderson, on Wednesday, Nov. 12th, by the Rev. J. S. McIlraith, Mr. Alex. McLaren to Miss Hannah Bowes, both of Balderson.

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Note and Comment.

The latest method of fighting malaria in Italy is to make people immune by the use of quinine, so that the mosquitoes cannot carry infection from one person to another.

"If all sick people had good cooks," says 'The London Hospital,' "how much greater might be the proportion of recoveries." The value of the patent foods which are advertised so much lies largely, it says, in the ease with which they are prepared for the table.

The Ontario Cabinet has accepted the proposals of a syndicate to place 12,000 American settlers on agricultural lands in New Ontario. The Government will set apart 2,000,000 acres of crown lands for the company. The syndicate proposes to make its profits by loaning money to them for the erection of buildings and the purchase of live stock.

In every church says the Christian Observer, there are members, and ordinarily not a few of them, who (under present circumstances) are passive. They come to church and listen; they are profited; they go home and live good, pious lives and honor Christ. And yet they contribute only by their presence and their money to the prosperity and the welfare of the church. They do not materially help in pushing or forwarding the work of gathering others into the church. What can be done to arouse their activity and make them a working force?

The General Assembly, in June last, resolved that the Century Fund effort terminate on December 31st 1902. At this date, we are still \$44,000 short of the \$600,000 aimed at in connection with the Common Fund. In a large number of congregations there are still subscriptions due. It is earnestly hoped that Local Treasurers will endeavor to collect these subscriptions, so that they may be forwarded to the Rev. Dr. Warden, Toronto or the Rev. E. A. McCurdy, Halifax, so as to reach them by 31st December. The Memorial volume is being prepared by the Agent, and will contain the names of contributors in each congregation. To prevent any disappointment, ministers are asked to co-operate with the Local Treasurers and to see that all moneys are forwarded within the time named.

Bishop Potter has been somewhat severely criticised by many temperance people, remarks the Michigan Presbyterian, for saying that he could not blame the working classes very much for getting drunk occasionally, as that was about all the pleasure many of them had. We do hope that the working classes, which of course, includes editors, appreciate the kindness of this soft-hearted bishop, who has recently married a very rich widow, and if his tastes turn that way, can have champagne on his private table every day in the year. It is so kind of a rich man, from his supreme height, to look down upon the struggling masses at

his feet and condone their occasional lapses into beastly drunkenness. We have heard some people sometimes talk that way about a little child who was enjoying his toy drum by driving a hole through the parchment, and they say, like the kind bishop, "Bless the dear child; let him play on his drum that way, for he has so few pleasures after all." Any working man who accepts such driving idiocy as a compliment is lost to self respect.

Of the Christian's interest in the extension of Christ's kingdom, Rev. G. Campbell Morgan says: "The first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. If you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul communion with God and let him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work."

The return of three Unionist Lord Rectors for Glasgow, Edinburgh, and Aberdeen Universities is an indication of the trend of opinion in Scotland among the undergraduates, says the Weekly Leader. Parties are very nearly balanced, and in a few years the Radical element will likely prevail, for the simple reason that the party in power gets to be unpopular after a time. These elections ought not to turn on pure politics as they have done. The Lord Rector of Aberdeen University is a poor speaker. His opponent was Mr. Asquith, an Oxford man, and a great orator.

The Bible is read to-day in more homes than ever before in the world's history. More copies of it are sold now than ever before. Fifty years ago the British and American Bible Societies issued annually 1,820,657 copies. Now they issue annually 6,791,212, while private publishers issue millions more. In our own country the issue of Bibles have more than kept pace with the increase of population. There are more Bible classes to-day, and a far wider and more thorough and more sympathetic study of the Bible than ever. Ten years ago there were 4000 students in our colleges enlisted in voluntary Bible classes. Last year there were 20,000. Instead of being unknown, or less known, the Bible is a better known book in our country to-day than ever before. —Philadelphia Sunday School Times.

Immigration Officer Roy, who assisted in driving the Doukhobors back to their villages, says there was great rejoicing on the return of the Doukhobor men. The women since being separated from the men, appear to have cooled in their frantic ardor and are quite contented to remain at home. The leaders were still possessed of their crazy notions, but have lost their hold on their followers. Mr. Roy does not believe that the leaders, however enthusiastic, can again incite the colonies to concentrate their inhabitants in another crazy mission.

A fitting tribute to Mr. Goldwin Smith is paid by the president of Cornell University in his annual report. He says: "It is surely high time that the Arts or Humanities at Cornell should be provided with a large beautiful habitation on the Campus, worthy alike of the function of liberal culture in the history of civilization and of its place as the one *et virgo* of all education * * * It is believed that the recent increases in the funds of the University will warrant the Board of Trustees in undertaking the erection of the proposed Hall * * * The President would recommend that it bear the honored name of Goldwin Smith, the most illustrious exponent of liberal culture who ever sat in the Cornell faculty, of which he was an original member and is still emeritus professor of English history."

About 2,800 miles of rail must be laid to complete the Cape to Cairo Railway, the dream of Cecil Rhodes. At the present time the rails are laid to a point about 1,500 miles from Cape Town, and there is now a railway from Cairo to the junction of the Blue and White Nile, about 1,400 miles from Cairo. The Victoria Falls, which are on the Cape to Cairo Railway, will soon be at work generating power for operating several industrial establishments to be established around it. The power possibilities at this point are enormous. The river is over a mile wide, and has a descent of 400 feet. It is probable that the power will be transmitted to Rhodesia, although this is somewhat further than is considered feasible with present facilities.

The Rev. W. J. Dawson, who conducts "Echoes from the Studies" in The Young Man, recently invited a plebiscite on the "Reading of Poetry," and in the November issue of that interesting magazine he gives the result of his appeal, which, he says himself, has surprised him. Out of 131 correspondents who have honoured Mr. Dawson with their confidence, he finds 120 who read poetry, and eleven who do not. In framing his categories, he finds the names of no fewer than seventy-four poets are mentioned. Tennyson leads easily with ninety readers; after whom follow Shakespeare with seventy-five, Longfellow with forty-nine, Wordsworth with forty-two, Burns and Scott with forty-one, Browning with thirty-five, Byron and Whittier with thirty-one, Keates with eighteen, Cowper with fourteen, Coleridge with thirteen, Arnold with twelve, Goldsmith and Mrs. Browning with eleven, Dante with ten, Macaulay and Spencer with nine, Pope and Gray with eight, and Goethe with seven. It is surprising to find that Kipling, who was supposed to have caught the ear of the man in the street, has but three readers; the felicitous and scholarly verse of Wm. Watson comes off no better; and John Davidson and Stephen Phillips are not even named. This plebiscite is interesting as proving that poetry is not being entirely neglected in this materialistic age. The reading of poetry lifts our mind out of the groove of business and widens our mental outlook, and we should not like to see such a means of culture neglected.

Our Contributors.

Historical Criticism IV. *

Genesis ch. iii. **The Fall.**

Text.—Every scripture inspired of God, is also profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, furnished completely into every good work. 2 Tim. iii. 16, 17 (R. V.)

In these verses are set forth the characteristics and purposes of a literature which is *inspired*. Such a literature has four marks (1) It contains teaching—of a high moral kind. (2) It gives man rebukes; it humiliates him by setting before him a high ideal. (3) It points the way to restoration (The word rendered 'correction' means 'setting up again what is fallen') It is hopeful. It may teach the "total depravity of man" in a collective sense, but not the total depravity of the individual man, in the sense that there is no hope of his redemption. (4) It shows him how he may lead a heroic life not only ended with a high moral earnestness but also winged, buoyant with the promises of God.

These are also the marks of a prophetic literature, i.e. one that is full of spiritual teaching as opposed to a priestly literature which has to do with ritual and ceremonial.

The Jehovistic writer is rich in these prophetic elements, and indeed belongs to the early stages of the religious movement that culminated in Isaiah. He wrote about 850 B.C. i.e. after the time of Solomon. It is most instructive to observe how, in gathering up the legends, traditions and myths of his nation's childhood, he purifies them and makes of them the "earthen vessel" full of eternal truths. Or perhaps it is truer to say that their early purity was better preserved by the Israelites than by other nations. For we observe that in their beginnings all the great religions of the world were purer than in their later developments. All the scattered races of mankind apparently started out from a common home, viz. ancient Babylonia, carrying with them the idea of an innocent pair in a garden, which had in it a tree of life and a serpent. But in the course of centuries this story was elaborated along different lines. The serpent, for example, came to be regarded very differently by different branches of the race. To the Egyptians and the Greeks, it was the animating principle of the dust, the sign of fertility, of wisdom, of healing. To the Semitic branches it was the symbol of death. They thought that the power of death was embodied or incarnated in the serpent, just as other powers were incarnated in other animals. The narrative in Genesis does not say that the serpent was the devil. Again, there is a feature in this version which is not found in any other, viz., the tree of knowledge of good and evil, in addition to the tree of life. Of the significance of this we shall speak later.

Let us look at the account of the

* Notes of the fourth of a series of sermons on Historical Criticism, preached by Rev. G. M. Milligan, D.D., in old St. Andrew's church, Toronto, Nov. 23th.

Jehovist. Our first parents were innocent, that is to say, they had a moral character in germ but not developed. Like children, they had an innate tendency towards right but they had not strong powers of discernment. The temptation comes through things that *seem* right. Eve falls through her confidence in the magnanimity of God, through the desire for knowledge, through love of the beautiful. And Adam falls through his confidence in the companion whom God had given him. Then all is changed, and they hide from God. But God does not leave them. He seeks them out and pronounces sentence upon each but not in anger. The doom contains the promise of redemption.

This we believe to be the most natural interpretation of the story, and read thus it is full of moral teaching. Man started with a moral sense in germ only. It had to be developed into a sense of obligation, and this could only be done through action and the exercise of choice. He had to learn to judge things not by appearance but by their relation to the will of God. And for his first steps he was not without guidance, seeing that he had God's direction. But in the enjoyment of God's gifts he forgot the Giver. He mistook the instrumental for the final.

[The subject proving too large for the time at his disposal, Dr. Milligan had to postpone the further discussion of the moral teaching of the passage.]

The Bible and Poetry.

BY REV. R. G. MACBETH, M. A.

There are many false and imperfect definitions of poetry abroad in the world. There are myriads of rhymsters and versifiers everywhere, but the select and elect company of poets is not a large one. There are some who seem to imagine that language measured off into lines of equal length and some semblance of similar ending constitutes poetry. Hence the deluge of stuff that comes in the spring and that extends upon any great national event. One of the American humorists tells us that he was, when a lad, asked by his uncle to put into poetry the exploit of an ancestor who for some distinguished service was presented with a deed of land by the country. But, said the uncle, do not give us poetry at the expense of truth—stick to the facts. The youthful versifier took the legal document and chopped it into four line stanzas. When this was done he went to his uncle's room to read him the production. He got through some three stanzas—and then he dodged and the bootjack broke the looking glass. The humorist's story has a moral, and one almost wishes that there were more men, like this uncle, who refused forcibly to have their poetic sense offended.

Lord Macaulay says that poetry is the art of doing by means of words what the painter does by means of colors and few would try to improve on any of Macaulay's definitions in the sphere of literature. But what does the painter do by means of colors? He teaches great lessons incidentally, but his main function is to deal

with things so as to awaken within us a wonderfully new and emotional appreciation of them. This the poet does with words. Hence it follows that poetry need not be in the form of verse at all and every student of literature knows that some of the loftiest poetry does not wear the dress of verse upon the printed page.

In this as in other spheres the Bible is the pre-eminent Book. It abounds in "thoughts that breathe and words that burn." It has no rhymes but it has the vivid parallelism characteristic of Hebrew literature. There is no effort at verse as we sometimes understand that word, but there is a rhythmic and majestic movement about its language which is much more intense in its effect. There are songs and elegies and flashes of drama in the Book. The war chant of Deborah has a vivid and impetuous force that compels the dullest reader to see the scenes that are therein depicted. The lament of David over the slain of Gilboa is one of the noblest of elegiac poems which they tenderly passionate tribute to friendship as exemplified in the attachment that existed between himself and Jonathan. The tragic and glowing language of Job depicting the struggle of a soul with its own doubt and with the empty and therefore cruel platitudes of society, is dramatic poetry of the loftiest type. The battle songs of the book of Psalms which became the inspiration of Puritans and Covenanters in the fight for the supremacy of conscience have no parallel in our day. We have some great war odes but they lack the gleam of the sword of God against His enemies which causes the battle songs of the Hebrews to flash inspirational fire. We have in many lands great national and patriotic hymns and they are great in the degree in which they keep the religious thought to the front, but they all pale into insignificance before the 137th Psalm which gives such passionate and burning expression to the love of country. In that psalm we can see the mourning exiles by the rivers of Babylon and witness the protest of their souls against the mirth which their captors demanded. We hear the wailing cry for the sight of the homeland and the very willow trees sigh in sympathy with the one who said: "If I forget thee, O Jerusalem, let my right hand forget her cunning." When language compels us thus to see and hear, it is the language of truest poetry. The home of this language is the Bible.

Vancouver, B. C.

Notes by Nemo.

I venture to send as my contribution to this week's issue the following article by Adolphe Cohn from *The Ethical Record*, (48 East 50th St., N. Y. C. Bi-monthly one dollar a year.) The education question is just now very interesting both in England and France, it is causing great excitement and fierce discussion in both lands. We shall have something to say about the situation in England; just now, as some of these "persecuted" French teachers are talking of coming to Canada it may be worth while considering carefully the following statement from one who is evidently in sympathy with the Republican government of France:

The School Question in France.

"No accusation that may be brought against any government at the present

time can be more serious than that of religious persecution. If there is one thing upon which absolute agreement may be said to exist among modern civilized nations, it is that in everything that pertains to conscience every man is entitled to absolute freedom; and a government which fails to give full protection to this essential liberty fails of its most sacred duty. To ascertain whether the laws recently enacted and the means for their enforcement lately adopted by the French Republic justify the indictment of the French Government as guilty of such an offense, is the object of this short paper.

In order to understand the situation that now exists in France it is necessary always to bear in mind the privileged position which has been occupied in the country by the Catholic Church. As recently as forty years ago most of the Public Schools of France, especially of the girls' schools, were in the hands of ministers of religious orders. Even the schools that were not in such hands had a denominational character. A public school was either a Catholic, a Protestant, or a Jewish school. As the Protestants and Jews together did not comprise more than two per cent. of the total population of the country, it is no exaggeration to say that the education of the people was thus entirely in the hands of the Catholic Church. The force that set to work with a view to destroy this privilege of the Church was the Republican party. It was actuated by two sets of motives: first, the natural hostility of a democratic party to any form of privilege; second, the fact that within the Republican party was found this large part of the population of France, which though neither Protestant nor Jewish, must be called at least non-Catholic, as it rejects the dogmas of the Catholic religion, and resents the dictation of the Catholic priest. Against the Republican party was set the Clerical party; and it may be said that the struggle between these two parties gives its real meaning to the internal history of France during the last half century.

The extent of the privilege of the Church in the matter of public education may be judged by a single fact. While any layman, in order to teach in the public schools, had to be provided with a state diploma no such requirement existed in regard to members of religious orders. They had simply to show a "lettre d'obédience," that is an order from their Superior, directing them to take charge of such or such school; and this document was considered a sufficient guarantee of their possession of the moral and intellectual qualifications needed in a teacher.

The struggle begun under Napoleon III., not only by the Republican party, but also by a branch of the imperialists, headed by Victor Duruy, who was Minister of Public Instruction from 1863 to 1869, was waged mostly under the Third Republic; and to this hostility of the Republican party to the privileges of the Catholic Church, must to a great extent be ascribed the political attitude of this church, and the support it gave to the anti-republican parties, even after being ordered by Pope Leo XIII. loyally to defend the form of government chosen by the people.

One of the laws enacted by the Third Republic prescribed that the Public Schools must be entirely undenomina-

tional, unsectarian, both in their programmes of studies and in their personnel. But it was decided also that in places where the municipal authorities preferred to retain teachers belonging to religious orders, the government would be allowed to tolerate such a state of things for a rather long period. It thus happened that a few months ago, out of the fifty thousand public schools possessed by France, there were still about five thousand in the hands of religious orders. One of the acts of the Combes Ministry was to decide that the period of toleration had lasted long enough, and that every public school must be a secular school. This is now an accomplished fact.

But this was only a part a minor part, of the fight. Most of the schools closed during the last four months were not public schools; they were private institutions in the hands of religious congregations; and the closing of these schools was a result of the enactment of the Association Bill adopted by the French Chamber during the incumbency of the Waldeck Rousseau ministry. Here again a short retrospect is necessary.

It is a fact that freedom of association had, before 1901, never existed in France. Articles 291 and 293 of the Penal Code, promulgated during the reign of Napoleon I., made it a punishable offense to start, without an authorization from the government, an association of more than twenty persons; and these articles had never been repealed. It followed, therefore, that every religious congregation which had failed to ask for and receive such an authorization, existed only in violation of the law. And yet hundreds of such congregations existed, and most of them conducted schools in a spirit, it need hardly be said, that was very far from being in accord with the tendencies of Republican France, or with the spirit of scientific enquiry which is bound to triumph if modern civilization is not to become a mockery. While some of these congregations were authorized, most were not. They had managed to live without a government permit through the tacit sympathy of most of the governments that France had had until 1870. Their failure to ask for an authorization was due, first to a denial on their part of any right of the State to interfere with an institution of the Church; second, to a feeling that they would be freer in their actions when they entertained no official intercourse whatever with the secular power. It need hardly be stated that at the head of these offenders stood the Order of Jesuits.

The Association Bill makes a distinction between two sorts of Associations: ordinary associations, the members of which retain all their civil liberties; and the congregations, the members of which are bound to surrender their natural rights. While the former can be formed by a simple declaration, the latter still need an authorization. When in possession of such an authorization, they must submit (and this is one of the points against which they most rebelled) to the authority of the Bishop of the diocese in which they have their principal establishment. This is natural; for the bishop who is, by virtue of the Concordat, appointed jointly by the Government and the Pope, is the only official representative of the Church in France. The religious orders, however, claimed independence from the Bishops, and the right of taking

orders from Rome direct. They must also confine themselves, as every incorporated organization must, to the objects for which they were created. Unauthorized congregations are forbidden to hold property, or to teach.

The congregations now may be divided into three classes. First, those who hold an authorization; second, those who have applied for an authorization; third, those who have declined to apply for an authorization. The last named have been dissolved, and their schools closed without any possibility of their being reopened. The congregations of the second class are waiting to see whether they will get their permits. They have placed in the hands of the Government no less than thirteen thousand requests for permission to open schools; a decision of the Council of State having, by virtue of its power of interpretation of the law, made it necessary to have a permit for each school. These permits can be granted only by the Chambers. The associations of the first class have in no way been disturbed.

Now, then, the situation is as follows: the Catholic Church has not been in the least disturbed in the enjoyment of the rights it possesses by virtue of the Concordat. Its Bishops still draw high salaries, and its parish priests sufficient salaries, from the Public Treasury. The schools conducted by priests, (not by monks, sisters or friars) have not been touched; neither have been the congregational schools that were in possession of regular authorizations. The schools for which no permits had been issued or asked for have been closed, but with the prospect that a good many of them will be reopened after the congregations conducting them have complied with all the requirements of the new law. To be sure, this is not absolute liberty; but it must be remembered that France is yet in a state of transition between the old systems of church domination and a condition of absolute liberty. The church is not wholly free, when it is compelled to contribute by taxation to the stipend of the ministers of the Catholic Church? It is not, we repeat, absolute liberty; but who, when knowing the facts, can call this persecution? The fact is that formerly the Church alone was free. Now it is amenable to the law, and resents the imposition of restrictions far less heavy than those it used to impose upon its opponents. It has to pass through a process that will convince it of the necessity of equal liberty for all, believer and unbeliever alike: and when, but not before, it is clear that the church is ready to respect the liberty of others, and to repudiate any privileges, will it be allowed to breathe in unrestrained the invigorating atmosphere of full liberty."



The Quiet Hour.

The Boy Samuel,

S. S. LESSON—Dec. 14; 1 Sam. 3: 6-14.

GOLDEN TEXT—1 Sam. 3: 9. Speak Lord; for thy servant heareth.

Now Samuel did not yet know the Lord, v. 7. So, many to-day are familiar with the written word, and know of Jesus of Nazareth, who do not recognize the Lord in His providences, and are ignorant of the still small voice of the Holy Spirit in the heart.

The third time, v. 8. The Lord calls early and loud and long to every one. We may be in open rebellion when He calls, as was Saul on the way to Damascus, or we may be at some humble duty, as was Samuel, when the voice comes. But the call *will* come, and with special power and significance will it come to the young, because to them the counter calls of the world are not yet so many or so insistent. By His word and works, by His life and character, by His Spirit's invitations and influences, by His promises and warnings, as well as by our blessings and privileges, God in Jesus Christ is calling all, and especially the young, to follow Him. Obedience to this call will open the door to nobler and higher service.

And Samuel arose, v. 8. In Samuel we observe a quick attention and unwearied diligence; he hears and runs at every call; he stays not to be twice called before he goes. He murmurs not, he argues not, he complains not; he delays not; at every call he rises from his bed and runs. It is such a child as this our Lord requires us to be like, for of such is the kingdom of God. No principle is more noble and none more holy than that of a true obedience.

Here am I, for thou didst call me, v. 8. This prompt and uncomplaining obedience of Samuel is particularly suggestive, when taken in connection with verse 1, "Samuel ministered unto the Lord before Eli." Thus we are taught that God calls those to great responsibilities who have ministered to Him faithfully in the every day duties of life. Joseph was ministering to the Lord in prison, when called to preside over all Egypt. Gideon was threshing wheat when the call came to him to save Israel from the hands of the Midianites. Elisha was ploughing in the field, when called to the prophetic office. And so it has ever been through the ages, and ever will be unto the end. Faithfulness in small things shows us fit and makes us fit for larger service in the kingdom of God.

Eli perceived that the Lord had called the child, v. 8. When Eli perceived that the Lord had called the child, he did not hesitate nor remonstrate. He did not say, "The child is too young; he cannot understand; there must be some mistake; I will ask God to tell me, and I will communicate it to him when he is older." He did not try to balk his way, and tell him to go and lie down and pay no more attention to the matter, for it was only a dream or a fancy of youth. He was a great deal wiser and much more charitable than many professing Christians of to-day, who are slow to believe and still slower to act upon their belief, that children are called of the Lord, and have a right to membership in His church here upon earth. Christ rebukes all such as He rebuked His disciples, Mark 10: 14.

Speak; for thy servant heareth, v. 10. God speaks to men. Oh, what an art it is

to listen! Notice the sevenfold injunction to the churches of Asia—"He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. chs. 2, 3. God wants us "swift to hear, slow to speak," Jas. 1: 19. He wants us to think more of what He would say to us than of what we might have to say to Him. Telling God our wish and not waiting to know His way is the cause of many a failure; but "whoso hearkeneth... shall dwell safely, and shall be quiet from fear of evil," Prov 1: 33.

The Lord said to Samuel, v. 11. God called Samuel; now He gives him his commission. God came to Samuel not to gratify his curiosity, but to employ him in His service and send him on an errand to another person. The task was a sad and a hard one for him to perform, yet he performed it. God often lays hard duties upon us at the very beginning of our Christian life. Such tasks reveal to ourselves and to others the reality and strength of our faith, and so enable us to set up a barrier at our weak points. "Hence God sets His children to work against evil; He gives them hard duties to perform, hard battles to fight, and this prepares them for their life's work."

When I begin, I will also make an end, v. 12. No purpose of God ever fails. The task undertaken in His name may be very difficult, and bring us face to face with many obstacles, but He will make out of these hindrances stepping-stones to success. Just as certain is it that any course entered upon, in opposition to His will, can lead, in the long run, only to failure and disaster. Wickedness may climb the sunlit heights of prosperity for a time, but its ascent will only make its fall more destructive. Our lives will be truly blessed, only if they become a part of God's great plan. Otherwise it is not possible to reach real happiness.

A Prayer.

"Lord, the creatures of thy hand, thy disinherited children, come before thee with their incoherent wishes and regrets. Children we are, children we shall be, till our mother the earth has fed upon our bones. Accept us, correct us, guide us, thy guilty innocents. Dry our vain tears, delete our vain resentments, help our yet vainer efforts. If there be any here, sulking as children will, deal with and enlighten him. Make it day about that person, so that he shall see himself and be ashamed. Make it heaven about him, Lord, by the only way to heaven, forgetfulness of self. And make it day about his neighbors, so that they shall help, not hinder him."—From the life of R. L. Stevenson.

Strange, passing strange, that they who stand in the forefront, pre eminent for their ability, are alike pre eminent for their sufferings! Denied his ambition and the promised land, Moses led the immortal band. Blind Homer feels his way. Then comes Paul, flogged and stoned out of all semblance of a man. Exiled Dante, too, is there, whose inferno in life best interprets his inferno of death. There, too, is Milton, broken hearted and blind. Now comes One who leads all that goodly company. His name is "above every name." And whence his supremacy? This is his secret; "His visage was so marred more than any man's

and his form more than the sons of men."—Newell Dwight Hillis.

Our Crosses and What to do With Them.*

If any man will come after me let him deny himself and take up his cross and follow me. Matt. 16: 24.

His Cross; each one has his own. How shall we know ours? Sometimes by a heavenly revelation, as in the case of Paul's thorn in the flesh. He was told to pray no more about it but to quietly submit, as grace sufficient would be given. It was *his* Cross; no mistake had been made.

Sometimes God's Providence points it out as ours. There is no one else who could be expected to carry it. A mother dies suddenly, leaving young children; and the eldest girl unselfishly takes her mother's place so far as she can, sacrificing her own private plans and desires upon the altar of duty. Her Cross! Two men are seized with certain convictions as to public reforms.

The one—the leader—dies. The other must take up the mission as his Cross, for no one else will do it. A man as a public leader of thought and guide of men is in the place when it is demanded of him that he speak unpleasant truths. When he so speaks he earns for himself dislike, opprobrium and unpopularity. What must he do? Be silent and let the cause that he conceives to be that of truth and duty go by default? Not he, if he be Christ's Servant. His Cross.

His Cross! Every man has his own. It must be so. The poor man's Cross— anxiety about bread, could not be that of the millionaire who asks the advice of the world as to how he may in his life-time spend or give away his vast accumulations.

The farmers cross—bad seasons, storms, blights, lightnings or whirlwinds—is very different from the merchants—bad debts, drugged markets, dullness of trade, or the like.

What is *your* Cross? Perhaps a cross husband, a cross wife, unruly children, loneliness, physical weakness. Well, consider Christ. "He endured His Cross, despising the shame." Only they who have fellowship with Him in His Cross may wear a crown.

What to do with the Cross—Take it up. There are other ways in which you might deal with it. Some deliberately avoid their Crosses. They let them lie instead of taking them up. They studiously walk around them. Let some one else lead this meeting, teach that class, wear that burden do that irksome task. This is what Peter wanted Christ to do upon which the Master turned and rebuked him, saying, "Get thee behind me, Satan, for thou savourest not the things that be of God but those that be of men." "And He steadfastly set His face to go to Jerusalem."

How many fail to follow him in this. Was the word one of faithful witness-bearing? Then the brave word is not spoken, and the weak are caused to stumble. The query with the unfaithful witness is, What will take now? Not what will be found best at the death hour and at the judgment throne.

Or was the trouble poverty? Is the man of that sad number

"Who amid their wants and woes,
Hear the sound of doors that close,
And of feet that pass them by;
Grown familiar with disfavor,
Grown familiar with the savor,
Of the bread of which men die."

*Notes of a sermon by Rev. J. M. Kellook, M. A., of Newburgh, Ont.

Then instead of a cheerful grappling with the problem of want, false appearances are kept up, or perchance the poor man sinks into dull despair. The disappointed who take not up their Cross show a sour countenance and poison the social atmosphere when they come.

Some drag their Crosses along the ground. They submit with great unwillingness to what they cannot help. They dare not complain of him who sends the Cross; they will not cordially accept the discipline. So in a grudging and half rebellious way they trudge along, holding by one end the Cross they hate, and letting it trail along the dusty life road. The will is not surrendered. Their prayer, if they could but rise to it, ought to be:

"Laid on thine altar, O my Lord divine,
Accept this gift to-day, for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make.
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
But thou, alone, O Lord, canst understand
How, when I yield thee this, I yield mine all."

But many, thank God, have learned the secret of quiet acquiescence in the appointments of the Master. They know how to bring sweetness out of the bitter. "The Eater" of life's strength "brings forth meat" for life's needs. They have lifted the Cross shoulder-high; they have found it a steady-thing rather than a staggering load. With it upon their backs they can not be over-elated, for always there is the Cross. They shall not be unduly depressed, for they bear it after Him and for His sake. They have faced life's ultimate challenges and found themselves ready for the fray. Patience has come, solemn trust and resignation, but not gloom. They have a peace the world can not give, and can not take away.

"Take up thy cross," the Saviour said,
If thou wouldst My disciple be;
Deny thyself, the world forsoke,
And humbly follow after Me.

Take up thy Cross and follow Christ,
Nor think till death to lay it down;
For only he who bears the Cross
May hope to wear the glorious Crown.

Ministers' Widows' and Orphans' Fund.
(Western Section.)

According to the regulations under which this Fund is administered, it is necessary that ministers connect themselves with it within four years from the date of ordination. As several ministers, ordained for a longer period than four years, had expressed a desire to unite with the Fund, the General Assembly, in June last, gave discretionary power to the committee on this point. In the exercise of this authority, the committee have agreed to admit to connection with the Fund all ministers of the church who are eligible and not at present connected with any similar Fund, provided they make application prior to 28th February 1903, and contribute a sum equivalent to the total payments they would have made had they connected themselves with the Fund at ordination, together with interest at the rate of 5% per annum, from ordination.

An opportunity is also given to ministers, at one time connected with the Fund, but who have neglected to pay their rates, to reunite with it, provided this is done prior to 28th February next. A circular with full particulars, has been issued to every minister in the Western section of the Church. Last, from any cause, this should not have been received, this intimation is made, so that all

who desire to do so, may avail themselves of the opportunity to unite with the Fund before the 28th February.

Communications regarding this matter should be addressed to the Rev. Dr. Warden, Toronto. Ministers' rates are payable annually in advance on 1st November.

Our Fellowship.

Ps. 133 : 1-3 ; 1 Cor. 12 : 12-27.

Hints on Topic.

The ocean moves as a great whole, and because it does so, it is able to bless mankind in countless ways. There are the vast ocean currents that distribute heat and cold, there are the trade winds that carry our ships, there are the waves and the tides that wash our shores. Now suppose it were possible to run water-tight fences through the ocean and cut it up into little ponds! There would be an end to the ocean currents, to the grand circulation of ocean air, to the splendid waves and the majestic rhythm of the tides.

Now there have grown up in the world-wide ocean of Christianity numerous fences just like these, and men ask them selves why no grand tidal wave of revival sweeps over the churches, why the Holy Spirit that comes like the rushing of a mighty wind does not descend upon the denominations. There are more answers than one, but one certainly is, "Because of the fences."

It is the part of Christian Endeavor to promote the ocean circulation of Christianity. It is the part of our great Society—not to knock down the fences; we might do more harm than good, if we tried that, and, any way, we must leave those large problems to older and wiser heads; but at least to make gates in the fences by which access may be had from one to another, and free movement, ever more and more free, may be brought about.

No force is so powerful to do this as our Christian Endeavor Society. No force, by history and organization, is so well equipped to do it. The world has come to associate our Society with this idea; the world looks to us to carry it out. Let us write on every Endeavor banner, "Fellowship! Cooperation! Union!" Let us do our best to fulfil our Lord's prayer, "That they all may be one."

For Daily Reading.

- Mon., Dec. 8.—"That they may be one."
John 17 : 11-23
- Tues., Dec. 9.—One fold. John 10 : 11-16
- Wed., Dec. 10.—One bread, one body.
1 Cor. 10 : 16, 17
- Thurs., Dec. 11.—"Diversities of operations."
1 Cor. 12 : 1-6
- Fri., Dec. 12.—All one in Christ.
Gal. 3 : 26-29
- Sat., Dec. 13.—One Lord, faith, baptism.
Eph. 4 : 1-6
- Sun., Dec. 14.—Topic. Our fellowship.
Ps. 133 : 1-3 ; 1 Cor. 12 : 12-27

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower-fields of the soul,
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—John Greenleaf Whittier.

Our Young People

It Must Be Always Right.

We cannot do right to-day and wrong to-morrow! It must be always right to-day, to-morrow and every day, for only by constant care and watchfulness can we keep our lives near the right when so many stand ready to dim our light and blight our hopes with temptation on all sides. No life can be so beautiful as to give light to others without having its brightness reflected on the giver. So, not for one reason, but for many, should our examples be of the best. If we will be faithful, we shall be blessed and give joy to those about us. And thus we may look forward hopefully to the evening of life.

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And silently pass away."

—The Universalist.

Aged and Infirm Ministers' Fund New Schedule of Time.

The General Assembly, which met in Toronto in June last, on the report of a sub-committee representing the Aged and Infirm Ministers' Fund, East and West, adopted new regulations for the administration of the Fund. While these were sent down to Presbyteries for consideration, they were adopted by last Assembly and "forthwith" became the rules to guide in administering the Fund. These regulations are given in full on pages 67 and 68 of the Minutes of Assembly of 1902.

Within the last few weeks, letters have been received from a large number of ministers, making enquiry regarding rates. This would be unnecessary were ministers to read the regulations, as published in the Assembly Minutes. The new regulation as to rates reads as follows:—"Settled pastors, ordained missionaries, home and foreign, professors in colleges, and church agents, shall, in order to participate in the full benefits of the Fund, pay into it an annual rate of:—For ages 25 to 30, at the date of connection, \$6; for age 31 to 35, \$7; for age 36 to 40, \$9; for age 41 to 45, \$10; for age 46 to 50, \$12; for age 51 to 55, \$16."

To entitle ministers to connect themselves with the Fund, all that is necessary is to pay the rate for the current year, according to the above rule. Ministers already connected with the Fund are required this year and every subsequent year to pay the rates according to the above regulations, but only the rate called for at the age of actual connection. For example, if a minister united with the Fund, say in 1880, when he was 26 years of age, his rate, hereafter, is \$6 being that he connected himself with the Fund when he was between the ages of 25 and 30. In remitting rates to Rev. Dr. Warden, ministers should state the date of their connection with the fund and their age at that date.

It will save a great deal of unnecessary trouble if ministers will kindly read for themselves the new regulations, to be found in the Minutes of last Assembly.

Congregationalist : It is not necessary for the minister to draw the people to the church services. But it is necessary for him to preach the Gospel so that those who come shall recognize it and its fitness for their needs.

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If the final outcome of the present temperance agitation should be the abolition of the open bar, and a great accession to the present army of total abstainers, much good will have been achieved. Work with the young people, particularly. They are the future.

Our contemporary, the Toronto Globe has the knack of discovering good special writers. Among its comparatively recent discoveries are "Lally Bernal," the descriptive writer, who gives charm to any subject; and Mr. Burriss Graham, the bright Toronto 'Varsity graduate, who is writing some unusually illuminative letters from the Australian States.

According to a recent author, the sin of sins of the modern Church, and no doubt of the individual Christian, is Phariseism, against which Christ so strongly inveighed. Probably no one—you for example—is as good as he thinks himself; and possibly no other person is as bad, circumstances considered, as you consider him. Is there any temptation more subtle, more common, than the disposition to stand—the highway of the heart, and exclaim, "God, I thank Thee that I am not as other men." When you see a reeling drunkard, do you not, half-consciously, say to yourself, "I am better than he"? But are you?

Letters on the scarcity and inefficiency of domestic help still appear in the papers. It might be a sort of indirect comfort to modern house wives to learn, from Pepy's Diary, that Mrs. Pepy had a good many of the common annoyances of today three or four hundred years ago. This servant was inefficient; that servant was impudent; this one did not know her place; that one spoiled the roast, and so on. Were the servants really always at fault; or did some of the fault reside with pretty, pouting Mrs. Pepy herself? We are apt to be strenuous in our spoken or unspoken criticisms of those in our employ. Does it ever occur to wonder what they think of us?

THE DOMINION PRESBYTERIAN

THE NEW PRINCIPAL OF QUEEN'S.

It is stated that the Rev. D. M. Gordon, D. D. has been offered and has accepted the Principalship of Queen's University. Dr. Gordon is a man well-known in the Presbyterian Church, as before his call to the professorship he rendered valuable services in important pastorates in widely separated parts of the country; he is cordially admired by his brethren in the ministry who regard him as a good scholar and a thorough gentleman; further he is respected by outsiders who look upon him as a liberal-minded Presbyterian and a representative Canadian. From the first there were many who looked upon Dr. Gordon as the most suitable successor to the late Principal Grant, while many expressed the fear that his physical strength would not stand the strain of such a laborious position. We are glad to hear that Dr. Gordon has been for some time in good health and that he is likely to enter his new duties in a hopeful, courageous spirit. The position at Queen's is in itself very hopeful, thanks to the late Principal and the many able workers that he gathered round him. The right of Queen's to exist, as one of the most important educational institutions in the province of Ontario, is no longer a matter for discussion. But there are many difficult and delicate questions concerning the relation of the University to the Church and the country, which demand careful consideration and wise action. The Principal elect is a man of wide experience and good sense whose influence will be on the side of steady progress, not sudden revolution. The fact that Queen's has such a large body of students and a capable staff gives it a life that is not dependent on any one man, but that same fact makes it absolutely necessary to have a man of dignity, strength and wisdom at the head of affairs. Therefore the DOMINION PRESBYTERIAN wishes for the new Principal of Queen's a long and successful career.

The Theological Faculty of Queen's University is closely related to the Presbyterian Church and it is to be hoped that it will continue to receive cordial support. This year its classes are as large and vigorous as ever. All the Colleges are doing good work and need sympathy and support from the members of the Church. Each College has its own tone and contributes in its own way to the variety and strength of the life of our Church. The graduates of Queen's have, as a rule, displayed noble self-sacrifice in behalf of their College, and they will no doubt feel that the loss of the man who commanded their reverence and loyalty calls for new manifestation of interest in his work. The members of the Church generally would do well to remember that the educational institutions of the Presbyterian Church need and deserve generous support.

The H. M. Caldwell Co., Boston, publish their Berkeley Library, which now comprises over 160 volumes, in a new cloth binding, with a cover design by Iorio. To this select series of masterpieces of standard authors has been added, among other titles, "E-says of Elia," by Charles Lamb; "Charles O'Malley," by Charles Lever; "Pendennis," by Wm. Thackeray; and "Past and Present," by Thomas Carlyle.

A POOR SYSTEM.

A minister in Toronto, who knows whereof he writes, in a note to the DOMINION PRESBYTERIAN, says:

The supply problem keeps cropping up, and every fresh instance reveals the folly of pursuing our present method of furnishing supply to vacant charges. Just on the outskirts of this city a charge became vacant some nine months ago. This charge is one of those where removals are frequent, and therefore there is all the greater need for an early settlement. Candidates have been heard, usually for one Sunday, and the congregation is no nearer settlement, apparently, than it was six months ago. We asked if the Presbytery had made any enquiries into the methods employed to supply the vacant pulpit, or had offered any suggestion or help to secure a minister, but could get no satisfactory answer. Meantime there is a problem being created in that congregation whose solving will break the heart of the man whom they may call, and make his first year of ministry, and perhaps some succeeding years, years of worry and unsatisfactory results. No one can blame the congregation, which is doing its best under the circumstances, but is it not possible for Presbyteries to come into closer and more sympathetic touch with vacant charges, and resolutely bar out interference on the part of any other body, so far as appointments are concerned?

This has been a vexed question for many years; and when grave and reverend Presbyteries, Synods and Assemblies have failed to find an adequate remedy it would be presumption in us to attempt a solution of the difficulty. But we can make a suggestion: Refer the question to a special committee consisting of Hon. Justice McLennan and Robt. Kilgour of Toronto; John Charlton, of Lyndocke and John Cameron, of London; Sir Sandford Fleming and J. R. Reid, Ottawa; Walter Paul, Wm. Drysdale and James Croll, Montreal; and Hon. Mr. Campbell, Winnipeg. We believe such a committee would soon solve the problem, and save the church from constant irritation, as well as positive loss.

Canada might grow more rapidly in wealth and commerce, no doubt, but all things considered, moral as well as material, perhaps it is moving rapidly enough. Before the children of to-day are old men and women the Dominion will be,—as our late missionary statesman, Dr. Robertson always predicted—a very populous and important country. At Toronto, last week, in a public address, Hon. Wm. Paterson was able to point out that the people of Canada do a foreign trade of \$35 50 per head, as compared with \$18 per head done by the people of the United States—a grand total of foreign trade for Canada's five-and-a-half millions of people of \$420,000,000. In material things, therefore, Canada is coming on very well. Let it be seen too that the higher things come on equally well. Now's the day and now's the hour to plant wide and far the outposts of the Gospel.

Show the paper to your friends and ask them to subscribe for next year.

THE CRITICS CORNER VIII.

Prohibition.

The Editor of the DOMINION PRESBYTERIAN is not responsible for the opinions expressed in this article; this is "The Critics Corner" and knows no restraint, except that of reason and courtesy. The Editor is I believe an earnest, consistent prohibitionist, and it is probable that a majority of our readers hold the same view, but I take it that they concede to every sober citizen the right to exercise his own intellect and act according to his own conscience in this important matter. Many prohibitionists hold the view that the matter is so simple that there is no need to think, all you have to do is to vote, "Vote as you pray," vote as you are told by the Presbytery or the Conference. For example the "Final appeal" of the Dominion Alliance says "There are two sides in this contest; the side that is seeking to uphold and strengthen the liquor traffic, and the side that is seeking to uphold and strengthen the church, the law, the school, the home and all that helps to make men nobler, happier and better of." (There seems to be something wrong with the end of that sentence.) I believe that if that was an absolute and final statement of the case the number of votes would be recorded and the act put into effect in a very short time. By the time these words can be printed the matter will be practically decided, and I do not think that it will be decided in favour of provincial prohibition. The "campaign" will be over but the eternal war against intemperance will have to go on for a long time. The reason of that will be that there are so many thoughtful sober citizens, who do not believe that in the present state of opinion and social life, you can at one stroke destroy the sale of liquor (that is every species of wine, beer and spirits) as a beverage. Personally I do not want liquor as a beverage. I never need it in the "arts," I can celebrate the sacrament without it, if I get along as well in the future as I have in the past it will not trouble me very much as a medicine. I claim to feel my responsibility as a Christian and a father and yet when it comes to compelling men to adopt the line of conduct which I have chosen freely, I have my doubts. It may be said that my conscience is morbidly fastidious. I do not think that such is the case but at any rate I refuse to be crushed by the majority of either a Presbytery or Conference. The vote is a solemn privilege of citizenship and I question the right of ministers to declare that if you do not construe "duty" as they do that you favour "the liquor interest."

The following points at least are matters upon which honest men may differ in their views.

(1) Is the law that a man shall not buy any wine, beer or spirits in this province as a beverage, an infringement of legitimate personal freedom?

(2) Can it be enforced or does it really carry out its purpose when the same liquor can be imported?

(3) Will not the sudden extinction of such widespread sale result in secret drinking and its assorted evils of perjury and corruption?

These are questions with which intelligent men must deal and neither the liquor

nor the Dominion alliance can answer them for us. From the political point of view I do not think that the prohibitionists have handled their case well. Mr. Ross may have made mistakes but his conduct will bear comparison with that of those extreme people who talk as if they had a monopoly of wisdom, temperance and religion. But all that is beside the mark, our plain duty remains to exercise our franchise as responsible citizens and to exert our influence on the side of temperance.

VERAX.

An exchange points out as one of the hindrances to marriage, the conventional heavy expenses to which the bridegroom is put in the way of expected presents, even to the brides maids, and so on. That sort of thing is all right for Carnegies and Rockefeller, but why people who have not their means, should feel called on to ape the airs of the rich, is something that passes understanding. Far better for those in moderate circumstances to be married in a private house, slip away quietly, and in lieu of the conventional expenditures referred to, make a start with a few good books towards a little library. At all events, do not let Mrs. Grundy drag you into attempting to ape the extravagant conventions of the foolishly rich.

Literary Notes.

A List of Books in Belles Lettres (T. B. Mosher, Portland, Maine.) This is not a mere catalogue it is itself a book, it is the kind of thing that makes the book lover wish that he had more money in his purse. The man who begrudges a dollar or two for his weekly journal need not send for this list. It is for the man of taste and generous literary sympathies. On the front page is a column of which the following are the last ten lines

"Poets, sages—all who wrought
In the crucible of thought
Day by day as seasons glide
On the great eternal tide,
Noiselessly they gather thus
In the twilight beautiful,
Hold communion each with each,
Closer than our earthly speech,
Till within the east are born
Premonitions of the morn!"

The book entitled "Prophetic Ideas and Ideals" by Dr. Jordan of Queen's University is now ready and can be ordered through any bookseller at the moderate price of \$1.00. We hope soon to give a review of it from a competent and independent writer (Fleming Revell Co.)

Electricity and its Similitudes by C. H. Tyndall (Fleming H. Revell Co., \$1.00) This book follows the lead of the late Prof. Drummond's "Natural Law in the Spiritual World" but it draws its illustration from the sphere of electrical phenomena. The title describes correctly the aim of the book, it gives a large amount of information concerning electricity and shows that its action and laws find many analogies in the spiritual sphere. The writer has the two qualifications, he knows his science and he is in full sympathy with the Christian faith. The book is quite up to date, for example, it contains a discussion "Wireless Telegraphy," the special and important point is explained how Marconi learned to "tune" his instruments so that a "receiver" only takes the words which come

from a practical "transmitter." Then the application is made as follows:

"The relation which exists between the transmitter and receiver is a perfect analogy to the relation which must exist between God and the human spirit in order to spiritual communion."

"As the receiver must be electrically in tune with the transmitter before it can respond to the electric wires, so the heart must be brought spiritually into tune with God before it can recognize or receive His messages."

This is in accordance with the plain teaching of the New Testament. "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned; but he that is spiritual, discerneth all things."

It will thus be seen that the book is both interesting and instructive, while only a man of special qualifications can go so far into one branch of science as is done in this volume, it is important that all ministers should have some knowledge of the methods of physical science, and be able to use short simple illustrations drawn from this sphere.

A short History of the Christian Church by Prof. J. W. Moncrief (same Publisher \$1.50.) "The immediate purpose of the "Short History of the Christian Church" is twofold: First, to meet the wants of beginners in the study of Church History who want a general and connected view of the whole subject before taking up special lines of investigation, so that their work may not seem disconnected and fragmentary."

Second. "To meet the wants of the large and increasing number of intelligent people, Christian and non Christian, who would like to know something of the history of the Christian church, but who have not time for the larger works often extending through several volumes."

Judged from this standpoint the book is a success and gives the result of wide and careful study in simple language. A list of books is given at the head of each section so that those who wish to follow up the investigation of a particular period may do so. Of course one has to remember that it is impossible to give a perfect account of any great man's work in one paragraph, and those who would know for themselves the place occupied by the great thinkers and workers must go farther, but as an outline of the whole course of the history this book is very helpful, while some of its statements seem to call for qualification most of them are wise and suggestive.

Lutheran Observer: The wonderful care of the Lord for his Scriptures is one of the great testimonies to their truth and their divinity. Whatever the form of assault, the defense has been provided that would meet it, and each attack has left God's word stronger than before, and has given to his children a clearer, surer, broader basis for their faith. Interpretations may change, we may learn that we were mistaken in what we thought certain passages to mean, but the truth cannot be changed, and all new evidence but confirms the claim that "holy men of old wrote as they were moved by the Holy Ghost," and that the Scriptures are the very word of God.

Carlyle once said that unity is not possible except as men are sincere, and when men are sincere unity is as good as certain. To bring about friendship among Christians, then, we must all love the truth, and Him who is the Truth.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER III.

(Continued.)

When Fiona entered the room it was growing dark, and her father had fallen into a doze. The dog sprang to his feet with a sharp bark, and then, apparently liking her appearance, ran towards her, and thrust his long nose into her hand.

'Ah,' said her father, waking up, 'I see you are friends already. It is a very fine hound, is it not, Fiona?'

'Yes,' she answered, looking up searchingly, 'it is a fine hound, but where has it come from? Who has brought it?' And then, with rising colour, 'I hope Nial Mor has not sent it.'

'It is a gut,' replied her father, evading her question. And then he added with a rather nervous glance, 'I'm sure you like it.'

Fiona went and put her arm through his. The hound followed, licking her hand.

'You haven't answered my question, father. Does it come from Nial Mor?'

'He brought it himself,' was the reply, 'and he is more sorry for what he did yesterday than I can explain to you.'

'And does he think that Luath can be so easily replaced?' she said hotly. 'Send it back; I can't keep it. Whatever regard I had for Nial Mor is now dead.'

'But, Fiona, you would not speak so if you had seen him this afternoon. He is changed. It is quite a different man you would find him from what he used to be.'

'I can't accept his gift,' answered Fiona decidedly; 'it must go back.'

'You will think it over,' said her father, drawing her closer to him, and gazing wistfully into her face. 'I would not like you to offend Nial or his father.'

'Why are you so anxious I should not offend them? Nial will never be anything more to me than he is now. I don't love him; I never shall.'

'You will say that now, child; but time works many changes; for the present, at least be friends.'

As he spoke, she noticed that his face seemed to grow whiter and thinner.

'My dear father,' she said hesitatingly, 'tell me why you speak so. Has Nial Mor or his father any power over us? I'm no longer a child; tell me what you fear.'

The tears gathered in his eyes as he gazed into her beautiful face. She was the pride and joy of his heart, the apple of his eye. Since the death of his beloved mother, she was the one link that bound him to this world. He dreaded to think of her being left alone to bear the burdens and responsibilities of that great estate, so far away, and so solitary. His most fervent desire was to see her happily settled before his call came.

'Come and sit down,' he said, 'and I will tell you all; it is well that you should know.'

It was a long, sad story, and he ended it with a choking sob. Then he bent down his head with an expression of weariness and hopelessness that went to the girl's heart. She realised now, for the first time, what anxieties overhung her father's life, and how difficult her own position was.

For some moments they sat on in silence,

and then her pent-up feelings broke forth. She flung her arms round her father's neck and kissed him.

'Do not grieve over what is beyond recall,' she said, quickly controlling herself, 'nor yet be anxious about me. I've no dread of the future, none at all. Besides, things may turn out better than you fear. You know they generally do, father. But I'll keep the hound, and when Nial comes he shall see that I bear him no ill-will. As he's going away again, he can ask for nothing more now; and sufficient for the day—you know.'

That evening Torquil M'Iver did not feel well, and retired unusually early. And Fiona, not caring to sit up alone, put out the lights, and went to her bedroom.

It was a clear moonlight night, and the room was filled with a soft, mystic radiance. Fiona was restless and sleepless. So she drew on a warm wrap, and sat down by the window.

The moon was at the full, and so bright was the light that she picked up a book, and turned its pages. It was a volume of Tennyson's early poems, and either by accident, or by a half-conscious movement as of one fingering well-known pages, she opened upon 'A Dream of Fair Women,' and partly read and partly recalled the lines beginning with:

'The balmy moon of blessed Israel
Floods all the deep-blue gloom with beams
divine.'

She read to the end of the lovely lines telling of the fair Hebrew maid who died to save her father's vow, who sacrificed herself rather than that he should be put to shame; and then she laid down the book and gazed out of the window with tear-dimmed eyes.

'Ah,' she mused, 'life is full of painful riddles and dark mysteries. There's a cross in every lot, something to bear and to endure. Blighted hopes and broken hearts are not strange things in this world; and when my trial comes, I trust that I may learn how sublime a thing it is to suffer and be strong.'

She sat for a long, long time pondering these things, and the inexpressible beauty and peacefulness of the scene calmed and soothed her.

Snow had fallen during the evening, and the silent hills stood out grandly against the night blue sky. The sea sparkled and shimmered beneath the moonbeams. A broad pathway of light encircled the shining waters like a glittering silver girdle. Far away Ulva, Staffa, Iona, and a score of other islands were distinctly visible. Near at hand the few tall pines, grouped about the venerable house, stood like gaunt, patient giants clothed in white raiment. Everything spoke of peace, resignation, trust.

She was still gazing on this scene when a movement high up among the white-clad mountains, along the Pass of the Red Deer, arrested her attention. It was a horseman urging his steed swiftly along that dangerous way. Who could it be? What could he be doing at that hour?

Then her heart beat quickly, and she rose to her feet in a sudden excitement. It was Nial Mor; he was evidently coming to Fas-Gilac. Why should he come in this hurried

way? Even if his father were worse or dead no special purpose could be served in hastening to them.

She was troubled to know what she ought to do. Should she go and call her father, and awaken the servants? Should she descend herself and rekindle the lamp? She resolved that she would wait and see what Nial would do when he perceived that they had retired for the night. If there were anything of vital importance he would not hesitate to knock them up.

On he came riding rapidly, for it was getting late. But on reaching the gate, he looked up and hesitated. After a moment's delay, he sprang from his horse, and fastening the bridle to the gate-post, entered the grounds. He seemed uncertain what to do; for after proceeding half way up the drive he turned back, then he walked into the middle of the lawn, and surveyed the house.

Fiona trembled from head to foot. She had a strange feeling that there was something critical and decisive in that moment; but there was no guidance as to how she should act. If her father had been in his usual health, and not already in bed and asleep, she would have hurried to the door. But she was most reluctant to disturb him. If Nial Mor knocked, she would respond immediately. It did not, however, appear to be her duty voluntarily to bring about a private interview with Nial that night.

So she made no sign, but waited, and when he had satisfied himself that the household had retired, he retraced his steps, sprang upon his horse, and galloped off at full speed.

Fiona watched him ascend the pass, wondering whether she had done right or wrong; and then a thin white mist swept down the mountain sides, and filled all the valley; the sky became overcast, and she saw no more.

CHAPTER IV

THE WRECK ON THE BLACK GULLS.

It was a wild afternoon in the month of March, and the huge Atlantic waves were breaking on the rock-bound coast of Mull with thunderous roar.

For more than a week the storm had raged, and though experienced eyes might now detect that it had passed its height, there was little actual cessation of violence.

In Sruthan post-office pretty Sybil sat with a disconsolate look. The weather was just horrid, she thought. The mails were delayed, the lobster fishermen could not attend to their creels, and work on the land was suspended.

But Sybil's thoughts were seldom disinterested. What vexed her was that the storm kept away Ronald Campbell. No boat could brave such a sea, and even the road over the pass was not to be attempted without strong reasons.

After much weighing of pros and cons, she had almost decided to accept the young crofter.

Mr. Nial Mor Duff had severely wounded her self-esteem. Since shaking hands at the church door he had not spoken a word to her, and had gone away without so much as

a glance or a nod.

Moreover, the gossip about him, considering the shortness of his visit home, had been extraordinary.

There is no place like a country village for wild rumour; but the talk about Nial Mor and Fiona among the crofters and fishermen of Sruthan and Fàs-Ghlac had been beyond precedent.

The scene in the glen—which Lachlan M'Cuag had witnessed—was described with wonderful additions and tragic touches, that showed a truly marvellous gift of invention. Some believed that it was purely accidental, but the majority stoutly maintained that Luath had been shot in revenge.

This, however, was soon contradicted by the assertion that the young laird was more deeply in love with Fiona M'Iver than ever, and had sought her favour by all sorts of valuable gifts, of which the stag-hound was the least.

Then came whispers of disputes at the castle. Nial had quarrelled with his father about the young lady. No; that was not true; he had won over the old laird by promising to stay with him as long as he lived. And then again doubts were thrown upon that rumour.

Finally, the report of Nial Mor's ride to Fàs-Ghlac, like Aaron's rod, quickly blossomed into something romantic. He had gone at midnight. There had been a secret meeting in the garden. Miss M'Iver would have eloped with him there and then, had not her father appeared suddenly on the scene, and prevented her.

Sybil was greatly interested in this gossip; but when she questioned Ronald, he put it aside with a laugh. Yet he admitted that he himself had seen the marks of a horse's hoofs. Yes, and there were footprints also in the snow, not merely up the drive, but across the lawn, and about the garden.

'And some of them were made by a lady's foot?'

Ronald did not think so; but they were partly melted by the sun when he saw them.

Sybil tittered knowingly. Miss M'Iver was no better than she should be, though she did put on such grand airs and lecture other lasses. Lachlan M'Cuag had told her mother all about it. Jessie Macdougall, the dairymaid, had been the first to notice the footprints, and had measured some of them, and found them the exact size of Miss M'Iver's boots. And Miss M'Iver had been heard moving about long after midnight; and for three days after, her father had been confined to his bed room.

Ronald did not like it, called Lachlan a fool, declared that Jessie Macdougall was a mischief-making lass, whom nobody believed; and then, being deeply in love, he turned the conversation into channels more personal to themselves.

At last all this gossip died down. Mr. Fergus Duff and his son went south; and all Sybil knew was that two letters had come from Bath for Fiona, and were in the handwriting of Mr. Nial Mor. She lingered over them a long time; but could make out nothing of their contents beyond the words 'regret' and 'hope.'

So whatever might be the truth or untruth of these rumours, she was inclined to look with increasing favour on Ronald. He had been over to see her several times lately; and on the last occasion—much against her mother's will—she had gone with him for a sail in his boat, when he had talked a great deal about alterations he was making in his cottage, and had invited her to go and see them. This she had promised to do, and was just starting to do so, when a storm was brewing, and she was prevented from going.

While Sybil pouted fretfully in the post-office at Sruthan, because the order of the universe was not arranged with reference to her particular wishes, Fiona M'Iver sat quietly reading in her old home. Sheltered by beetling crags, the full force of the gale did not reach the house of Fàsach, and on those bleak shores fierce outbursts of the elements were too frequent to occasion surprise.

A month had passed since her father had explained his affairs to her; but she was blessed with great natural strength and serenity of mind, and not disposed to worry over troubles before they came. Martin Brown had sent a hopeful, though ambiguous letter, and hinted at unexpected disclosures that would surprise everybody. Her father had been unwell, but he was better. He had recovered some of his former spirits and was now dozing in his armchair. Nial Mor had written to say how deeply he regretted having had to leave without seeing her. But his father had suddenly hastened her movements; he had ridden over to Fàs-Ghlac to say good-bye, but they had already retired for the night.

As Fiona read, the blazing fire diffused a mellow light through the gathering gloom. It shone full upon her face, and lingered among the masses of her dark luxuriant hair. And when she raised her eyes from the page; and listened to the tempest, there was in them an expression of mingled pity and wonder. It imparted to her features a strange beauty, and hinted of a soul capable of endless love, veneration, and self sacrifice.

'It is a bad storm,' exclaimed her father, rousing himself, 'and a wild night it will be for those at sea.'

'I think it is not quite so bad as it was,' replied Fiona.

She laid down her book, and went to the window; but, indeed, there was little to be seen. The more distant isles had disappeared utterly. Ulva lay like a sullen bank of cloud. Inch-Kenneth was dimly outlined by the whirling seas that foamed over its treacherous reefs. Vast sheets of vapour swept down the gloomy cliffs of Gribun, to be tossed and driven in endless confusion across the dark and stormy waters of Loch-na-Keal.

Now and then, above the roaring of the tempest, there came a loud report from the sea. It was the air in the deep recesses of the caves of Staffa, compressed by the rushing tides, and then exploding like the boom of artillery. Whichever way Fiona gazed there was a welter of rushing waters, sea and sky mingled in dreadful discord; the air was rent with the noise of their tumult.

(To be continued.)

Flossie's Umbrella.

BY MARY ADAMS.

Flossie is always kind to animals. She never pulls their tails, nor chases them, nor teases them.

The other day a big stray dog followed her home from Sunday school. He was a handsome dog, with a nice collar on—somebody's pet. But he had lost his way, for he was young, and he did not know how to get back home.

Flossie asked her mother if she might give him something to eat. How the dog did eat up the scraps of meat she gave him! Then he licked Flossie's hand, as much as to say, "Thank you, little girl!"

Flossie's father looked at the dog's collar and read the name of his master, and sent him safely home.

Flossie did not see him again for a long

MOTHERLY ADVICE

TO MOTHERS WHO HAVE CROSS OR SICKLY BABIES.

Cross or crying babies are either sick or in pain, and make everyone in the house miserable. Healthy babies are always happy babies, and all little ones can be kept both healthy and happy by the occasional use of Baby's Own Tablets. If your little one is cross, give him a Tablet and see how quickly it will work a change for the better. Mrs. W. H. Austin, Farmington, N.S., says:—"Baby's Own Tablets are just what every mother needs when her little ones are cutting their teeth. When my little one cries, I give him a Tablet, and it helps him at once. Mothers who use the Tablets will have no trouble with their babies." These Tablets are sold under a positive guarantee to contain neither opiate nor any poisonous drug, and they will promptly cure all the minor ailments of little ones. Sold by druggists or sent by mail post paid, at 25 cents a box, by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y.

while.

One day Flossie was going to Aunt Margaret's to spend the day. It looked a little cloudy, and mother gave her an umbrella. Flossie had gone more than half way when suddenly the rain came, and Flossie opened 'he umbrella. But, s-w-o-o-p! the wind caught it out of her hand, and carried it far away down the street.

Flossie started to run after it, but it kept on tumbling and tossing ahead of her. It began to rain harder, and Flossie began to cry.

Then, all at once, something big and black dashed by her and ran after the umbrella faster than the wind could go. What do you think it was? It was Flossie's friend, the stray dog. Before she could cry any more, he had caught the runaway umbrella and was dragging it back to her by the handle. How he did wag his tail, as if to say, "Here it is, little girl. One good turn deserves another. You brought me back to my master, and now I have brought your umbrella back to you."—Sunbeam.

Pegging Away.

BY ANNA VAN BLARCOM.

Pegging away through the livelong day.

Whether the day be cold or warm,

Doing the little things, caring for brittle things,

Minding not moods of the sun or the storm,

Simply from day to day,

Just in a faithful way,

Doing your duty and pegging away.

So will a blessing come just where you are,

So will your heart be uplifted and glad,

Noting the pathway to cumber and mar,

Nothing to make you discouraged and sad,

Simply from day to day,

Just in a faithful way,

Doing your duty and pegging away.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "wood alcohol," a deadly poison.

Ministers and Churches,

Our Toronto Letter.

If Ontario at present is the storm centre of the war in the liquor business in the shape of the bar-room and saloon, this city might be considered as the base of that storm centre. It is the scene of one of the most vigorous campaigns ever waged here against that particular department of the devil's business. All this week as for some time past, the din of this moral battle has been heard in some part of the city, and the coming of the decisive day is awaited with intense interest. The public meetings and speeches are almost, if not altogether left to the opponents of the bar and saloon. Whether their advocates have not the hardihood to defend them in this way, or whether they prefer the "still limit," does not appear, but we may be sure they are not idle. It would be tedious and not interesting to all, to specify the many meetings held nightly in several different parts of the city to deepen interest, enlighten the electorate on the subject, to urge all to vote, the literature circulated and circulars sent out to secure without fail the 212,723 needed for a favorable vote. What a blessed day for the country it will be, and for thousands of enslaved drunkards, and their suffering wives and children when every bar room and saloon in the land is closed, and what an honorable record it will be for the province of Ontario to set the example in this matter to the whole Dominion.

On last Sunday 23rd inst., Rev. Principal Caven occupied the pulpit of College street Church, Rev. Alex. Gilray's, and explained and denuded the Presbyterian system of church government and polity as compared with the Episcopal and Congregational. The subject was treated in Dr. Caven's manner, calm, moderate, clear. Concluding he said, "The teaching of the church is the great thing. The pure doctrine of Jesus Christ and Him crucified, the doctrine of the Holy Spirit and a corresponding life make men one in Christ Jesus." His own feeling with respect to church union was strongly expressed. "I would to God," he said "that there were further eternal union either organic or federal, in some form or under some name, some further union that would consolidate our power, unite us against the common enemy of all churches, and enable us to prosecute more faithfully at home and abroad the work that is given us to do." It would have been strange had Dr. Caven's presentation of this subject not called out some rejoinder. That doughty champion of episcopacy, Rev. Dr. Langtry, has accordingly come to the rescue, not because "he loves a fight" he protests, as many people would be inclined to think he does, but because he loves truth, loves peace, loves brotherhood, and desires with all earnestness the restoration of unity to the distracted, weakened Christian house of to-day." No one will question Dr. Langtry's sincerity or ability. With him it is a question of church history and in a second letter he promises to show the falsity of Dr. Caven's position. The question of church government, Dr. Langtry regards as a matter comparatively indifferent, it is the continuity of the church as set up by Christ and His apostles that it involved, and this continuity he avers, can only be presented through Bishops in the Anglican sense. It would be interesting and helpful to see Dr. Caven reply to this second letter, but we fear he has too much more important and more useful work in hand to enter upon what, with Dr. Langtry at least, would be an endless controversy.

On the same Sunday, anniversary services were held in Southside congregation, Rev. W. McKinley's, where Rev. John Neil preached in the morning and Rev. Alfred Gandier in the evening, their places being supplied in the former case by Rev. W. D. McLaren, D. D., Superintendent of Missions, and in the latter by Rev. Prof. Ballantyne. Rev. J. A. Macdonald, in the absence of Rev. W. G. Wallace at Guelph preaching to St. Andrew's Society, occupied Bloor street pulpit morning and evening.

On Thursday evening last, a well attended praise service was held in St. James Square church. It was a model service of the kind; the selections were excellent, the music good, the spirit of the choir sympathetic and reverent, so that the whole service was delightful and uplifting.

The public missionary meeting of Knox College lately held was very successful. Interesting and inspiring addresses were given by

Rev. Dr. McLaren, Missionary Superintendent, and A. C. Justice, a student. The annual Conference of the College is to begin on the 8th inst and the "At Home" will be held on the evening of the 12th. The Caven Library Building fund has made a good beginning among the students attending College, who expect to raise amongst themselves for this object, \$1,000.

Rev. Dr. Gordon's appointment to succeed the late Rev. Dr. Grant, as Principal of Queen's University, Kingston, meets with most cordial approval in Toronto, as we believe it will over the whole Church. On the other hand the removal by death, which has for some time been expected, of Rev. Dr. Parker of the City Temple church, London, England, is mourned as a distinct loss to the Church and the world; filling his place will be no easy task.

Rev. J. D. Freeman, successor in the Bloor street Baptist church of the Rev. Chas. Eaton is taking a strong hold of his congregation. Last Sabbath evening he preached a suggestive sermon from the text, "Ye shall seek Me and find Me when ye shall search for Me with all your heart." "Life on earth," he said, "is a continuous quest. Man is constitutionally a seeker. While there is a pathos in this, it is also the thing which gives life its movement, its onwardness, its forwardness. It is the secret of all our civilization, of all our morality, of all our science, of all our literature, of all the things that go to make life rich and bright, and conditioned for the highest activities and experiences."

Booker T. Washington, the well-known representative and leader in the United States of all that is making for the improvement of the coloured race there, has been visiting us. His lecture in Massey Hall on Wednesday evening last was on the "Race Problem" in the United States. His lecture was in part autobiographical. The twenty negroes who, three centuries ago, had come to the United States had grown to nine millions. Speaking of many proposed solutions of the Race Problem which had been tried and failed, he argued that, its real solution was to be found in the industrial education of the negro, such as he was seeking to effect at Tuskegee Institute. Beginning without a dollar it has now 2,300 acres of land, 50 buildings, 1200 students gathered from 30 states, gives instruction in 29 industries, under 66 teachers. Its annual expenses are \$12,000 and of that he had to raise \$70,000 to meet current expenses. The negroes in Georgia, he mentioned, now owned 141,000 acres of land and paid over \$15,000,000 in taxes. While in the South, the negro had difficulties, he had the advantage that the entire field of labour, common or skilled, was open to him, and that at any bank, with equal security, he could borrow money as readily as a white man, and his business, if rightly managed, was patronized by white people.

Last week I referred to a statement made at a Single Tax meeting. At the last one held, the speaker was Mr. Louis F. Post, from the United States, where most of the speakers on this subject come from, and editor of the Public, Chicago. Referring to the struggles of men in the past to free themselves from various forms of slavery, and in the present form that of industrial institutions, he said, "because property interests are involved, the respectable classes opposed the abolition of poverty, as in the old days they opposed the abolition of chattel slavery. Now, as then too, the clergy were with them, quoted Scripture to show that poverty cannot be abolished, and as before they preached that God had ordained chattel slavery, so now they preached that God had ordained poverty." If this is true in Mr. Post's experience of preaching, he has surely been unfortunate in his preachers; it certainly is not true of the respectable classes or of our experience of preachers so far as we have ever heard them, and we have heard a good many sermons in our time.

Northern Ontario.

A special meeting of the Presbytery of Barrie was held at Barrie to transfer the Rev. A. M. Currie from Upergore to Almonte.

The Rev. Neil Campbell, of Oro, occupied the Orillia pulpit, morning and evening last Sunday. In the morning a special sermon to the Sons of Scotland was preached.

On the evening of the 23rd Nov. there was an exchange of pulpits between the pastors of the Presbyterian, Methodist and Baptist churches, Parry Sound. Rev. Mr. Childerhouse occupied the Methodist pulpit, Rev. Mr. Strangways the Baptist and Rev. Mr. Lorymer the Presbyterian

pulpit. The subject of the discourses in all three churches was the vote on the liquor act of 1902, to be taken on Thursday of this week.

About five hundred people attended the mass meeting of the Prohibitionists in St. John church, Hamilton. Rev. Dr. Wilson presided. Addresses were given by Rev. T. Albert Moore, Rev. John Morton, Rev. A. MacWilliams, Messrs. J. H. Horning, Matthew Carvin, Rev. John Young, President of the Hamilton Referendum Association, and Dr. Baugh. The last named intimated that it would be better for the ministers to emphasize the Gospel instead of the referendum, although he said he wished the Prohibitionists God-speed.

Western Ontario.

Rev. H. A. Macpherson, Acton, is to preach the annual Masonic sermon in Knox church, Hamilton, on Dec. 28th.

Rev. Robt. Aylward, of Park Hill, continued his sermons on "Unworthy People" last Sunday evening. His subject was "Achan the Thief."

A pro re nata meeting of the Presbytery of Saugeen was held in Westminster church, Mount Forest, on Friday, the 28th ult., to sustain a call from Arthur and Gordonville to the Rev. James Barber, B.A. of Forest.

The Presbytery of London accepted the resignation of the Rev. Thomas Wilson as pastor of the King street church, London, in opposition to the request of the Church Board that the resignation be not accepted. A committee consisting of Rev. Mr. McGillivray, Rev. Dr. McCrae and Mr. Hopkirk were appointed to draft a resolution to Rev. Mr. Wilson, in testimony of the good work he had accomplished in London.

The Globe gives the following extract, taken from its files of the Globe of November, 1852: "We understand that Mr. Matthew Barr, a licentiate of the Glasgow Presbytery of the United Presbyterian church, who has been appointed by the Mission Board in Scotland as a missionary to Canada, arrived in Toronto on the 15th inst. Mr. Barr has put himself in communication with the Committee for the distribution of preachers in Canada." Mr. Barr was shortly after designated to the Huron district, and his field of labor extended from Parkhill on the south to Walkerton on the north, the intervening country being pretty much a trackless wilderness. He travelled on horseback, and did splendid service among the pioneer settlers. He was subsequently stationed at Harpurhey, where he still resides, and is, physically, hale and hearty, and gets around as briskly as many much younger men.

Eastern Ontario.

Rev. Mr. Ross, of Saltfleet, is called to Airlie and Black Bank.

Rev. A. E. Duncan, formerly of Cannington, has been preaching for a couple of Sabbaths at Woodville.

The Presbyterian church, Orono, after extensive repairs, was reopened on Sabbath Rev. J. Hodges, B.A., of Oshawa, preached special sermons. The Methodists withdrew their service.

Rev. H. D. Leitch preached in the Maxville church last Sabbath morning and Rev. K. Gollan of Dunvegan delivered a splendid Temperance sermon in the evening.

On Thursday evening, the choir of Knox church, Perth will give a sacred concert in that church. The programme will consist of anthems, quartettes, and trios by the choir, and solos by Miss Simpson, soprano of Toronto.

The anniversary of the Sabbath School, of the First church, Part Hope, will be held on Sabbath, 14th December. The Rev. A. L. Geggie, of Parkdale church, Toronto, will occupy the pulpit both morning and evening, and address an open Sabbath School in the afternoon. The annual entertainment of the Sabbath School will be held on the evening of Christmas Day.

Rev. C. H. Cooke, of Smith's Falls, preaching in St. Andrew's church, Perth, and asked to announce a Sunday sacred concert in a neighboring church, said: "In these days when the Lord's Day Alliance and kindred institutions were doing all they could against the encroachment made on the Sabbath Day, he thought that it was out of taste for any church to permit a sacred concert. It was that way that the devil often did his work. For his (the speaker's)

part he would rather announce a dance in a saloon than announce a sacred concert in a church because the people would really know what to expect. He would not say anything more, but if he were in his own church he would make his statements stronger. He trusted that all those who had convictions on the matter would show them by staying away." Mr. Cooke is to be commended for the stand taken.

Montreal.

The Presbytery of Quebec will meet at Quebec on 9th Dec.

Rev. G. Colborne Heine, pastor of Chalmers church in this city, was presented at the annual social with a purse of gold, in recognition of his twenty-one years' pastorate. Mrs. Heine received a bouquet of choice flowers.

His Excellency the Governor General and Lady Eileen Elliott attended service at St. Paul's Presbyterian church last Sunday morning. The Rev. Dr. Barclay preached from the text, "Not forsaking the assembling of ourselves together as the manner of some is." (Heb. 10: 25.)

Messrs. Thos. Rodgers, J. A. McPherson, Warren Dow, and P. Fitzpatrick, having been elected to the eldership of Taylor church, their ordination and induction took place last Sabbath evening, Rev. Prof. Scrimgeour officiating. The service is now composed of twenty members, and the addition was rendered necessary by the wide extent of the field, and the rapid growth of the congregation.

Bible study is deservedly occupying a good deal of attention in the Y.M.C.A. in this city. Four new classes have been commenced this week. The courses of study and the leaders are: "Outline of the Life of Christ," D. A. Budge; "The Great Men of Israel," Geo. E. Williams; "Studies in Old Testament Characters," Rev. J. L. Gilmour. A normal class for the training of Bible class teachers, C. K. Calhoun.

The recent annual congregational social of St. Matthew's church held under the auspices of the board of management was a great success. There were about five hundred persons in attendance. Speeches were made by Mr. Sharpe, chairman of the board of management; the Rev. W. D. Reid, of Taylor Presbyterian church; the Rev. J. R. Dobson, and Mr. Ormiston. A musical programme was furnished by the choir under the leadership of Mr. Albert Tattersall. The board of management thanked the congregation for the generous donations, and also the ladies and gentlemen who assisted in making the entertainment a success.

Ottawa.

The anniversary services of St. Paul's Church will be held on Sabbath, Dec. 14th. Rev. Dr. Rose of Dominion Methodist Church will preach in the forenoon and Rev. Dr. Herridge in the evening. The anniversary social will be held on Tuesday evening, the 16th inst. There will be music, addresses and refreshments.

Century Fund Notes.

Within five days of the closing date the following balances are yet due for Common Fund, in the various sections of the Church:

Maritime Provinces, \$3,000 on \$96,000 subscribed.

Ontario & Quebec, \$22,000 on \$148,000 subscribed.

W. of Lake Superior, \$16,000 on \$61,000 subscribed.

Maritime friends set the pace, and are working for still better results. Ontario and Quebec should show as good a record as the East before they close, but will have to hustle to do that.

In the West, the big wheat crop should help to even up, and doubtless in the coming month, there will be a great change in figures there for they know the need.

By the bye, it is not late to distribute those envelopes, sent in October, and to make an earnest plea for a good Contribution for Common Fund. If this were generally done throughout the Church, the \$25,000 to \$30,000 required to round out the \$600,000 might yet be obtained. Why should not all do this?

Some say: "Give us time to take a breath," Most Congregations have made but one effort for Century Fund. They have had a couple of the best years God ever gave this country in

which to take breath. Might it not be in order now that these should fill their lungs and by a long pull, a strong pull, a pull all together land the Common Fund safely across the line?

See how the Methodist brethren deal with this breathing time argument. Century Fund appeals, College appeals, St. James' Church appeals, all crowded upon them during the last three years. The General Conference met and sent down two further appeals; asking \$50,000 at once, to provide for Home Missions in the West, to be followed by a John Wesley Memorial Fund of \$25,000. Not much breathing time there. Last week they went at the work, held a big meeting in Toronto, at which the first shot was fired, and near \$12,000 secured for the \$50,000 appeal. Why should not Presbyterians stop talking about appeals and get to work after this fashion? If we don't, we may have cause to mourn when we seek for means at an ebb tide.

Do our well-to-do and our wealthy friends understand the position? At the large meeting last week, Toronto Methodists who had subscribed heavily before, added hundreds and thousands, in response to the new appeal, and did that knowing of the further appeal awaiting them. Why? because they know that this is the growing time in the West, and a critical period in the religious development of that great land and, therefore, they hasten to provide largely for the Mission Work. There can be no truer patriotism than has been thus shown by these large givers. The like need lies behind the appeals that have been made for generous help in the closing days of the Common Fund. A dozen friends, or so, have understood and have added from \$50.00 to \$2000.00 to their first contributions. Very likely if the Agent had been able to continue moving about the field more might have done so. Yet past experience shows that it is not necessary to canvass our people personally, if they get to understand. Time and again they have provided voluntarily \$25,000 or \$30,000, for Home or Foreign Missions, when a deficit threatened. They could do that next month on behalf of the Common Fund. What is asked is that they inform themselves. If they do that, they will voluntarily and generously send in contributions, such as have been indicated in the case of the friends who have already taken action. The \$25,000 or \$30,000 is much needed, else it would not be pleaded for, and it those whom God has prospered will lay hold of this matter we may have the whole amount before the year closes. Let those who understand send their additional contributions to Dr. Warden.

Railway Rates to Vancouver Assembly.

After correspondence, as well as interviews with the Railway authorities, the following are the rates determined upon, to Vancouver and return:—

From Toronto, Hamilton and points West in Ontario to Detroit river.....	\$62 40
" Peterborough.....	64 70
" Kingston.....	67 80
" Ottawa.....	68 00
" Montreal.....	68 00
" Quebec.....	71 00
" St. John, N.B.....	76 50
" Halifax.....	81 00

From other points not named, there will be a corresponding reduction in the rate, and, in good time, information regarding this, as well as other particulars, will be given.

As enquiries are being made by Ministers and others regarding rates, I think it well to give this information now, to all concerned.

ROBERT H. WARDEN.

Toronto, 18th November 1902.

North Bay Presbytery.

The campaign on behalf of the prohibition bill is on in earnest and great enthusiasm prevails in certain quarters at least. Rev. B. H. Spence of Winnipeg delivered rousing addresses at Warren, Sturgeon Falls, N. Bay, Burk's Falls, and Huntsville. At the latter place four Sabbath evening services are being devoted in St. Andrew's church to the following series: The liquor traffic in relation to its supporter (including the manufacturer, vendor and the elector), the church, the state and the home. Mr. Wm. Wright ex-mayor of Huntsville, is chairman of the executive for the district south of Scotia Junction and meetings are being held at ten

points in the townships surrounding the town on week nights, to which contingents of speakers and singers are sent out. Victory is in the air but a few weak-kneed people, even Presbyterians, are waiting for a still higher tide before asserting their convictions. Shame on the pastor who must know how his people are going to go before he sends a blast from the walls of the Holy City.

Young People's Societies.

The Rev. F. M. Dewey, M.A. of Montreal, recently held a conference with the students attending the Presbyterian College, Montreal, on the subject of Young People's Societies and their work. The aim was to secure the sympathy and co-operation of the students in this work so that when they go to mission fields they organize societies wherever practicable. The students seemed to be desirous of rendering all the aid in their power.

Messrs. Reede and Drummond of St. Thomas who were appointed a sub-committee to prosecute the work of organization have issued a circular to Conveners of Presbytery Committees, urging them, if possible, to organize societies where none now exist; to institute Presbyterial Unions in which some specific work may be carried on, and to encourage presbyterial oversight. They say, "This committee would suggest that an earnest effort be made throughout every Presbytery to have a place given on the docket at an early meeting to young people's work. Some use might be made of this circular, and the convener should without fail come with some definite plan for aggressive work." If the suggestion given by this committee are carried out a great impetus will be given to the work of Y.P. Societies.

The Atlin Hospital.

The lecture on the Atlin hospital, given by Miss Mitchell at the Thankoffering meeting of the Young Woman's Missionary Society, on Tuesday evening, the 18th instant, in the Presbyterian lecture room, Orillia, was most interesting and stirring. It is to be regretted that the audience was rather small, owing to another meeting at the same hour, but the lecture-room was fairly well filled, and the offering at the close of the meeting amounted to \$32. The chair was taken by the Rev. Dr. Gray, and the devotional exercises were conducted by the Rev. Robert Knowles. A pleasant musical programme preceded the address, which was introduced by a few earnest words on Home Mission work, by Dr. Gray. Miss Mitchell held the attention of her audience until the end. She spent seven weeks in Atlin during the past summer, and gave a vivid account of all she experienced, from the time of leaving Vancouver until her return. While in Atlin she visited one of the two nurses who constitute the staff of the Atlin hospital, and also assisted in the work. She described most touchingly the lonely, reckless life of the miners, the devotion of the hospital nurses, and the patient, heroic work of the Rev. John Pringle, the missionary who labours there. Atlin is picturesquely situated on the shore of a mountain lake, and is the centre of a large mining district. The Presbyterian hospital, with its two nurses, and the little church, with its faithful pastor, are the only influences for good in all that wild and lonely district, and should receive the support of all who have the welfare of Canada at heart. The Atlin hospital is supported largely by voluntary contributions. Last summer the necessity for a woman's ward became so imperative that, though the expense was great, one was erected, and it was through Miss Mitchell's faithful efforts the work was accomplished. No one who heard her earnest appeal for help could resist the feeling that this is a good work, in which all Christian Canadians should have a part. Those wishing to contribute to the Atlin hospital fund will please leave their contributions with Mrs. E. B. Alport, Peter street, before the 5th of December.

SPECIAL TO MINISTERS.

The Empire Loan & Savings Company, Temple Building, Toronto, offers excellent opportunities to ministers to add to their incomes by selling the stock of the company. Stock certificates guaranteed and paying 6% semi-annually. Kindly write for particulars when you read this.

JUDGE EDWARD MORGAN, W. M. GEMMEL, President. Mana

**HEAD
BACK
LEGS** **ACHE**

Ache all over. Throat sore. Eyes
and Nose running, slight cough
with chills; this is La Grippe.

Painkiller

taken in hot water, sweetened, be-
fore going to bed, will break it up
if taken in time.

There is only one Painkiller. "PERRY DAVIS"

World of Missions.

Persian Village Life.

Two-thirds of the population live in the villages and the rest in the cities. If you were to examine the villages you would find that all the houses are built in a sort of solid block, close together for the safety of the inhabitants, and are built mostly of mud, one story high, and the one room is used in which to cook, bake, dine, receive their company, and lodge. Parents, children and grand-children live in the same place. The floor is nothing but the ground, upon which they have straw mats. A stranger comes in without any previous notice or knock on the door. As he enters the people are taken by surprise, but he is welcome. He will keep his hat on, but his shoes will be removed. No windows are to be found in the walls, but some holes in the ceiling. Oftentimes one of these windows will seem to be closed, but if we examine closely we will see a man putting his head through to see who are the inmates of the house. Thus they ascertain if there are any strangers within the walls. As we sit down, not on chairs, but on the floor on our knees, or like tailors do in this country, and look around, we will see that there are no pictures on the walls and no books or papers in the house. But sometimes we may hear a voice, and, listening closely, will find that it comes somewhere from the wall. The voice comes from the neighbors who live on the other side, and they are giving the news to members of this family through the hole in the wall; this way the news is circulated. Another way of spreading the news is by means of gossip, which is practiced universally.—Selected.

Great trials are often lightened by unexpected alleviations. The hour of trial may witness the cementing of a friendship which will comfort and strengthen the whole life.

ARE YOU RUN DOWN ?

"The D & L" Emulsion

Trade-mark.

Puts new life into you.
Builds up Nerve and Muscle.
Adds pounds of solid flesh to your weight.
Positively cures Anæmia, General Debility, Lung Troubles, including Consumption if taken in time.
Be sure you get "The D & L."

Health and Home Hints

■ To induce the soundest and most restful kind of sleep, apart from brain sensitiveness, make the room absolutely pitch dark by means of a thick black blind over the window.

■ TO WASH STOCKINGS.—All kinds of stockings require careful washing. No soda ever should be used, and the water should be used, and the water should be only moderately warm for both washing and rinsing. After rinsing, which should be done in water containing a few drops of liquid ammonia, dry them quickly out of doors in a good current of air.

WHITE CAKE.—Whites of four eggs, one cup of sugar, one-half cup of sweet milk, one-half cup of butter, one-half cup of corn starch, one and one-half cups of flour, two teaspoonfuls of baking powder, flavor to suit taste; put all ingredients together and stir briskly until it is a smooth batter, and bake in a quick oven.

■ FOR SPRAINS.—Take half a pint of turpentine and two raw eggs; put both into a large bottle, cork it, and shake till it becomes a thick cream, then add gradually one pint of vinegar and one-half ounce of ammonia. Shake all well together and bottle for use. This mixture will keep for years, and is improved by the addition of a small lump of camphor.

Oyster Salad is convenient and tempting. Materials. Two dozen oysters, five boiled eggs, one head of celery, or one head of lettuce. Method: Let the oysters simmer not more than five minutes in their own liquor. Drain, and when cool add the eggs and lettuce or celery, chopped fine. If you have neither, use celery salt. Mask with dressing and serve on lettuce, or surrounded with shredded celery.

FINGER MARKS ON DOORS.—Rub the finger marks with a clean piece of flannel dipped in kerosene oil. The marks will disappear like magic. Afterwards wipe with a cloth wrung out of hot water to take away the smell. This is better than using soap and water, as it does not destroy the paint. Kerosene oil is also excellent for cleaning varnished hall doors on a dusty roadway.

The value of a slight rest before meals is according to a physician, very great. Indigestion more often arises from eating when tired or excited than is understood. In his dietary for a consumptive patient, a very well-known specialist insists upon a full twenty minutes' rest before all meals, except breakfast. Five minutes' complete rest of mind as well as body, is none too much for the person of average health, and it should be taken regularly.

TO SOFTEN WATER for toilet use keep a lump of rough fullers earth in the water ewer, empty it all out once a week, and put in fresh fuller's earth. If this fails, use oatmeal. Keep a tin of medium oatmeal in your bedroom, have a piece of muslin, place a handful of oatmeal in it, and tie it up with a string. Throw this bag into the washing water and squeeze it out a couple of times. The same bag of oatmeal will serve for a couple of days, and then should be removed. The same muslin will last some time. This treatment has a very good effect on the skin.—Presbyterian.

JESSOP'S BELL'S CHURCH SWEET TONED YEAR SOUNDING DURABLE
AMERICAN BELL & FOUNDRY CO. NORTHVILLE, MICHIGAN

Mrs. Young's Case.

A STRANGE CASE THAT BAFLED DOCTORS.

NONE OF HER FRIENDS BELIEVED SHE COULD RECOVER AND HER CASE HAS EXCITED GREAT INTEREST.

From the Courier, Trenton, Ont.

The case of Mrs. Robert Young, of Stanley street, Trenton, is one that has caused a great deal of talk among those who are acquainted with her. Mrs. Young is now in her seventy-eighth year, and is quite vigorous for a woman of that age. Three years ago she took a chill, which appeared to affect her whole system. Her lower limbs and body swelled to such an extent that she could scarcely move them. Her stomach became so disordered that she could not take solid food, and her heart fluttered so violently that she could not lie in bed, and for two years had to be bolstered up day and night. The chills which were apparently the original cause of the trouble, became chronic, and affected her two or three times a week, and after a chill her skin would turn a dark brown color. Her friends did not believe she could recover, but nevertheless did all they could for her. Three doctors tried their skill, but to no purpose and the strongest consolation they could offer was: "Well, you know we are all growing old." Several advertised medicines were then given her, but with no better results. In August, 1901, Mrs. Young had become so bad that her daughter-in-law had to come from a distance to nurse her. She brought with her some Dr. Williams' Pink Pills, and persuaded the old lady to begin their use. In the course of a few weeks there could be no doubt that they were helping her, and the doctor advised continuing their use, and now, after using them for some months, the swelling that had affected her limbs is gone; the chills no longer bother her; her stomach is restored to its normal condition, and the heart fluttering that had made it necessary to bolster her up in bed has also disappeared. It is no wonder that the case has excited much comment, and the editor of the Courier, who has personally investigated it, can vouch for the facts related above. Such marvellous cures as this prove Dr. Williams' Pink Pills to be the best medicine offered the public to day, and all those who are ailing should promptly give them a trial. All druggists sell these pills, or they can be obtained by mail at 50c a box, or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

ALLEN'S LUNG BALSAM

will positively cure deep-seated
**COUGHS,
COLDS,
CROUP.**

A 25c. Bottle for a Simple Cold.
A 50c. Bottle for a Heavy Cold.
A \$1.00 Bottle for a Deep-seated Cough.
Sold by all Druggists.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, olds, 1 Sept. 4 p.m.
Kamloops, Revelstoke, March, 4 10 a.m.
Kootenay, Nelson, B.C., March.
Westminster, Chilliwack, 1 Sept. 8 p.m.
Victoria, Victoria, 2 Sept. 10 a.m.

SYNOD OF MANITOBA AND NORTHWEST

Brandon, Brandon.
Superior, Port Arthur,
March.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Crystal City, 17 Feb.
Glenboro, Glenboro.
Portage, Portage la P., 2 Sept., 7 p. m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Feb.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 6 Jan. 10 a.m.
Paris, 11 Nov. 10 15 a.m.
London, London, Glencoe, 11 Nov. 11 a.m.
Chatham, Chatham, 13 Jan. 10 a.m.
Stratford, 11 Nov.

Huron, Brucefield, 14 Oct. 10. a.m.
Sarnia, Sarnia, 9 Dec. 11 a.m.
Maitland, Bingham, 16 ec. 10 a.m.
Bruce, Paisley, 2 Dec. 11 a. m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
Peterboro, Port Hope, Dec. 9 2 p.m.
Whitby Peikering Jan 2 10 a.m.
Toronto, Toronto, Knox, 1st Tues. ev. mo.
Lindsay, Lindsay, 16 Dec. 11 a.m.
Orangeville, Orangeville, 11th Nov.
Barrie, Dec. 9th 10 a.m.
Owen Sound, Owen Sound, 2 Dec. 10. a.m.

Algonia, Blind River, Sept.
North Bay, Parry Sound, 30 Sept., 9 a.m.
Saugeen, Palmerston, 9 Dec., 10 a.m.
Guelph, 18 Nov., 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Quebec, 9 Dec.
Montreal, Montreal, Knox, 9 Dec
Gougary, Maxville, 15 Dec. 7.30 p.m.
Lanark & Renfrew, Carleton Place, 21 Oct., 10.30 a.m.
Ottawa, Ottawa, Bank St, 1st Tues Nov.
Brockville, Lyn, 9 Dec. 2.30 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
Inverness, Whycomagh, 2 Sept., 11 a.m.

P. E. I., Charlottown, 4 Nov.
Pictou, New Glasgow, 4th Nov. 1 p.m.
Wallace, Oxford, 6th May. 7.30 p.m.
Truro, Truro, Jan. 20 10 30 a.m.
Halifax, Chalmers's Hall, Halifax, 26th Feb., 10 a.m.
Lunenburg, Rose Bay.
St. John, St. John, Oct. 21.
Miramichi, Chatham, 24th June.

RICE LEWIS & SON,
(LIMITED).

BRASS & IRON

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**Ties, Grates,
Hearths, Mantles**

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**Inebriates
and Insane**

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic** addiction and **Mental Alienation**. Send for pamphlet containing full information to

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GUELPH, CANADA

N.B. Correspondence confidential.

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**MEMORIAL WINDOWS
A SPECIALTY. . . .**

Gentlemen's Valet

We press, clean and repair all the clothing contained in a gentleman's wardrobe for \$1.00 per month. Extra care taken with black goods.
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Ring us up. Phone 2688

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It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl

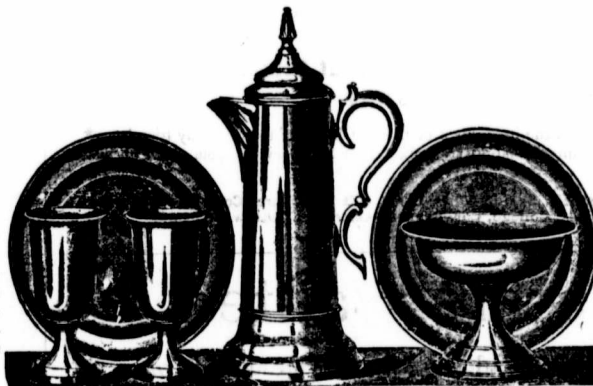
FREE..

**For a Few
Hours' Work**

FREE..

**For a Few
Hours' Work**

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



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

**Look at These
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

Sample copies free on application. ADDRESS

**THE DOMINION PRESBYTERIAN
OTTAWA ONT.**

Top Coat

A Special Grey Cheviot Spring Coat for

\$15.00

to early buyers.
New Scotch Suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO
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OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.

Lv. 5.05 p.m., Ottawa. Ar. 9.30 a.m.

Ar. 7.40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.

Lv. 5.15 p.m. Ottawa Ar. 9.40 a.m.
Ar. 8.45 p.m. Waltham Lv. 6.25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C.P.R.

H. B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.



TENDERS FOR SUPPLIES, 1903.

The undersigned will receive tenders up to noon on MONDAY, 24th INST. for supplies of butchers' meat, cannery butter, flour, oatmeal, potatoes, cord wood, etc., etc., for the following institutions during the year 1903, viz.:—
At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg 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 Honorable the Provincial Secretary, must be furnished by each tenderer, as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment 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 without authority from the Department will not be paid for it.

J. R. STRATTON,
Provincial Secretary.

Parliament Buildings, Toronto, November 10, 1902.

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R. A. BECKETT - Man
Pure Ice—Prompt delivery.

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2 Trains Daily

Lv. Ottawa 8.30 a.m. and 4.15 p.m. daily except Sunday, and 8.30 a.m. daily. Stop at intermediate points, connect at Montreal with all lines for points east and south. Parlor cars attached. Trains lighted throughout with Pint-sox gas.

4.15 p.m. for New York, Boston and all New England and New York points through Buffet sleeping car to New York; no change.
Trains arrive 11.30 a.m. and 7.10 p.m. daily except Sundays, 7.10 p.m. daily.

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Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Rose Point, Parry Sound, and Depot Harbor.

8.25 a.m. Thru Express to Pembroke, Rose Point, Parry Sound, and intermediate stations.

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New York & Ottawa Line

Has two trains daily to

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The Morning Train

Leaves Ottawa 7.40 a.m.
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TWELVE TRAINS DAILY (except Sunday)

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3.10 p.m. daily.
6.29 p.m. daily except Sunday.

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Leave Ottawa 8.45 a.m. daily except Sunday
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4 p.m. daily except Sun.
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Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.
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Through connections to all New England and Western points.

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