

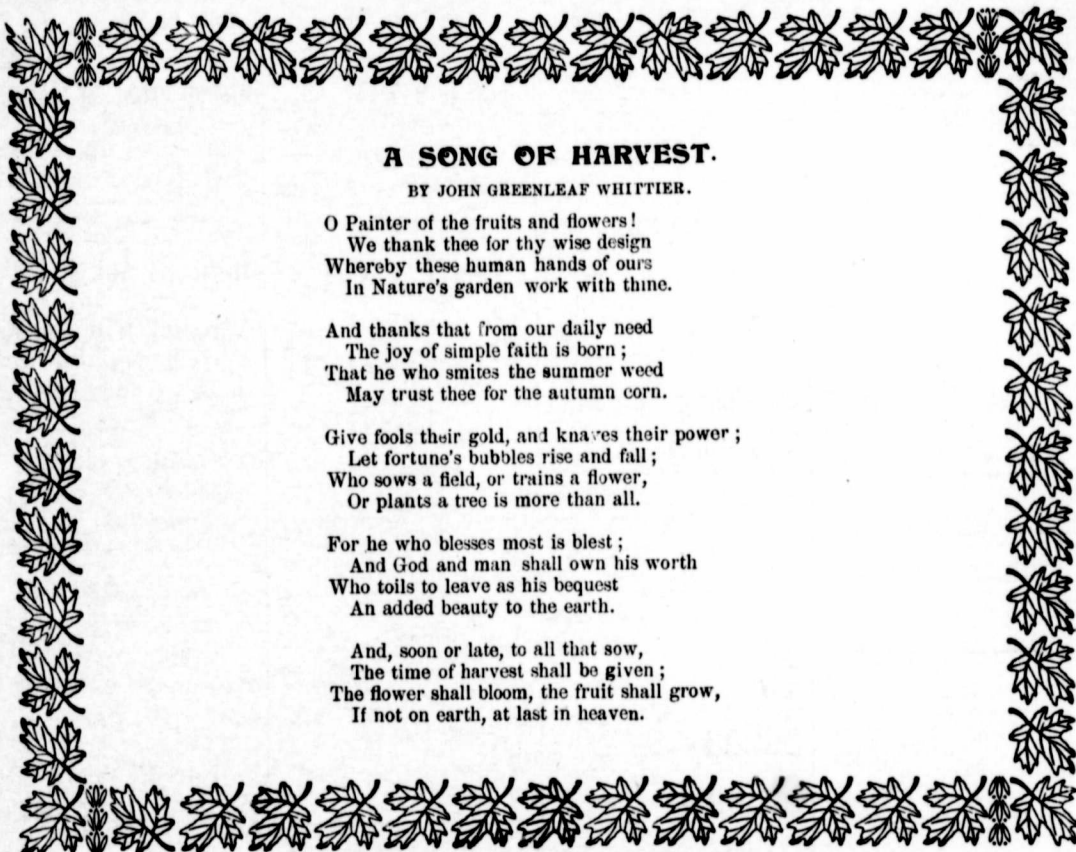
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And thanks that from our daily need
The joy of simple faith is born;
That he who smites the summer weed
May trust thee for the autumn corn.

Give fools their gold, and knaves their power;
Let fortune's bubbles rise and fall;
Who sows a field, or trains a flower,
Or plants a tree is more than all.

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.

And, soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

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On Monday, Oct., 5, 1903, by the Rev. Alex Esler of Cooke's Presbyterian Church, Toronto, William S. Ross of Dundas, to Miss Margaret Dean, daughter of Mr. John Dean of Toronto.

At the residence of the bride's parents, 222 Lyon st., Ottawa, on Oct., 8th, by the Rev. Dr. Moore, Annie Mason, eldest daughter of Mr. Robert Buckham, to Thomas J. Seaton, jr.

At the residence of the bride's father, 74 Seaton street, Toronto, on Sept. 23, 1903, by the Rev. Alex. Esler, Albert F. Park to Alma Maud Martin, only daughter of John P. Martin.

On Tuesday, Sept., 29th, 1903, Old St. Andrew's Church, Toronto, by Rev. Dr. Milligan, Charles Mitchell to Catherine Nisbet, daughter of the Hon. Geo. W. Ross.

On Wednesday, Oct. 7th, at the residence of Mr. and Mrs. F. Wilton, 340 Sackville street, Toronto, by Rev. Hugh Matheson of Caledon East, Robt. J. McConnell of Orangeville to Miss May Wilson, daughter of W. L. Wilson, Esq., of Caledon.

On Sept. 23rd, at residence of the bride's mother, College street, Toronto by Rev. D. C. Hossack, Wm. S. Thomson, to Anna B. Marr, eldest daughter of the late John B. Marr.



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Note and Comment.

At the beginning of the nineteenth century Protestantism had fifty missionaries in the field, ad paid to the cause \$50,000. To day there are 13,607 missionaries, and an annual contribution of \$20,000,000.

It is announced that Dr. Marcus Dods is to deliver a course of lectures in Chicago. He is also expected to visit Canada, and will be the guest of Principal Patrick in Winnipeg. Principal Patrick will accompany him in a trip through the great prairie country and British Columbia.

The report that the Rev. G. J. Bond had resigned the editorial chair of the *Christian Guardian* is happily inaccurate. It is true that Mr. Bond's health has been very seriously affected by recent bereavement: but rest and change and the strength that comes from faith in God will enable him to continue work with his wonted vigor, courage and literary ability, for he is again at his responsible post.

In the Presbyterian Banner, we find an account of a fossil head that has been recently discovered in Montana, about 135 miles north-west of Miles City. The skull, as found, is seven feet and a half in length, and five and a half in width. The name given to the animal is "Triceratops." The animal to which this skull belonged must have lived centuries ago. It lived on grass and herbs, and must have required several hundred pounds per day.

The Belfast Witness states that Mr. M. J. McCarthy, author of "Five Years in Ireland" and "Priests and People," has just issued his address to the electors of Stephen's Green Division, and it is well worthy of consideration by all electors. He claims to be an out-and-out Unionist, and would not allow priestcraft to make any further progress in Ireland, and states there are already too many priests, monks, and nuns in the country, but yields to no one in his deference for religion and his loyalty to the faith of Christ.

The New York Evening Post's London representative, commenting on the persistence with which English Nonconformists are living up to their "passive resistance" declarations and the respectability and courage of those who decline to pay, adds: "If the present movement persists a change in the law will become inevitable." And if Rev. R. J. Campbell, now of City Temple church, now in America, is an authority—and we think he is—the Nonconformists are in this fight to the finish.

A unique thing occurred recently in France something akin to a riot against the keeping of the stores open on Sunday! In the city Nice the Sunday-closing movement has met with success, and a large proportion of the stores are now closed on the Sabbath. Recently, some five hundred salesmen made a demonstration there against the stores that remained open. The Commissioner of Police arrived, but instead of driving the

salesmen off, he went from store to store begging the proprietors to close. In godless France, the tendency is toward Sabbath observance; in Christian United States and Canada is it not in the other direction?

Catholic and Protestant alike will feel the touch of nature that makes the whole world kin, as they read the simple and pathetic reminiscences of the late Cardinal Vaughan, contributed by Olive Katherine Parr to Temple Bar, and entitled "The Children's Cardinal." Apart from the biographical value of the article, its description of the various enterprises undertaken at the Cardinal's initiative in behalf of the needy children of London, makes it particularly suggestive and helpful to those interested in such philanthropies. It is reprinted entire in *THE LIVING AGE* for October 10.

The Rev. Dr. Frew, of the United Free Church St. Ninian's, Stirling, has a unique record as a minister of the Gospel. He is over ninety years of age, and "his eye is not dim, nor his natural force abated." He is quite vigorous mentally and physically. On Tuesday, 8th September, he entered on his ninety-first year, and on the Sabbath previous he preached in his own church with his usual vigor. St. Ninian's has been the venerable Doctor's only charge, and he has been minister of that church for the long period of sixty-eight years, a remarkable record unsurpassed by any minister in Scotland, if not in the United Kingdom.

One of the most remarkable devotional meetings of recent days was that held at Stratford, in East London, G.B., on the occasion of the dedication of a number of Wesleyan foreign missionaries. No fewer than five fathers took part in the imposition of hands, helping to ordain their sons, and, in addition, the venerable George Piercy assisted in the ordination of his nephew. Rev. Thos. Champness was full of tender reminiscence. He was born at Stratford, now a perfect wilderness of artistic dwellings, but then a village with green meadows running down to the banks of the Lea. "And now," added Mr. Champness, "the son who bears my name is going to the very station on the West Coast to which I was sent, in this same month of September, forty-six years ago."

An American religious journal addresses the following loud warning to the people of the United States: "The rapid increase in mobs and lynchings, and in the non-enforcement of law by the officers who are under oath to suppress and punish crime in this country, are but the sure forerunners of a terrible military despotism. A free government must enforce its laws or yield its place to a despotic government that will. Lovers of liberty, look out! The despotism is coming, certain, sure! The only thing that can stay its progress is the prompt, strict, vigorous enforcement of law!" Nothing so much weakens the respect of people for law and order as failure on the part of the "proper authorities" to enforce law. The contempt for unenforced laws grows apace.

According to the Belfast Witness Pope Pius X. has created quite a sensation at the Vatican by allowing his sisters to dine with him. What a terrible innovation! According to Papal usage his Holiness must dine absolutely alone, not even the highest Prince Cardinal being permitted that honour. And to think that this new Pontiff should actually have his two sisters at the same table with him. Our contemporary quotes what occurred, as follows: "On finding the Pope deaf to entreaties not to violate hoary observance, the Head Chamberlain, it is said, broke into loud sobbing, and retired to his apartment, whilst a Cardinal of noble extraction who happened to be calling at the Vatican drove off in a state of great irritation." Only think of it!

Rev. Dr. Anderson of Nashville, Tenn., gives the following, among other interesting facts, respecting Presbyterian missions in Japan: "In 1885, steps were taken to establish a mission of the Southern Presbyterian Church in Japan. That fall, Messrs. Grinnan and McAlpine sailed, and arrived in Japan at the beginning of 1886. They soon established a church at Kochi, the capital of Tosa. This church was somewhat remarkable. The foundation for it had been laid by an American minister and a Japanese. After a hard day's work in a town near Kochi, they went down to the beach to rest. Here they knelt in the bright moonlight with the breakers of the great Pacific rolling at their feet, and prayed that God would speed the day when his Church would be planted among the mountains of Tosa, that it might bear the news of the Gospel of peace to that sunny land. Our little mission seemed to be God's answer to that prayer. It was organized with twenty-two members and numbered 101 at its first birthday." The point is also noted that one thing which makes Japan an important field for missions is her already established reputation as an educational centre. China and Korea are sending their young men to her to be educated.

Crathie Parish Church, Scotland, was the scene of an impressive ceremony on Sunday, September 20th, when the memorial to her late Majesty Queen Victoria was unveiled by the King. The memorial takes the form of a portrait bust of the late Queen set in a niche on the face of the massive granite pillar, which marks the angle of the choir and the south transept, in which is situated the Royal pew. The inscription reads as follows—"In dutiful and beloved remembrance of Victoria, Queen of Great Britain and Ireland, Empress of India, this monument was erected by her sorrowing and devoted son, Edward R. and I." The church, which has been greatly improved of late both externally and internally by the King, was crowded in every part, and several hundreds were unable to gain entrance. In addition to the King, the Prince and Princess of Wales, Prince Edward of Wales, and Princess Charles of Denmark, there were present a distinguished company, including Lord Lansdowne, Lord James of Hereford, Mr. Balfour, Mr. Henry Chaplin, and Lord Balfour of Burleigh. The service was in strict accordance with the simplicity of Presbyterian worship.

Our Contributors.

The Winona Conference.

BY W. D. REID, TAYLOR CHURCH, MONTREAL.

The Place.

On the shores of a beautiful little lake, in the sunny State of Indiana, is one of the most delightful summer resorts that I have ever beheld. Somewhat above the level of the lake is a charming plateau of ground, covered, or rather studded, with fine large trees, beds of luxuriant flowers, separated by graceful, serpentine walks, and rising up as a sort of comely background is a gradual elevation called "The Hillside." As one walks through this enchanted ground, he beholds the comfortable seats under the shady trees inviting him to rest his weary limbs, and he hears the rippling of the numerous fountains of mineral water which bubble up all around him, calling him to refreshing draughts of health and strength. On the peaceful little lake, a small steamer plies, giving the weary summer resorters opportunities for fresh air, and the exhilaration of a boat ride. On the beach is a splendid bathing place, with bath house attached, and bathing suits to rent. A fine electric road connects Winona with the nearest town, called Warsaw, and is owned by the company to which the grounds belong. There are several first-class hotels, with the very best of accommodation, and board. A golf links, for the man who loves the "clubs and balls" is an additional charm to the place. And if there comes to Winona, any person who feels that all these means of diversion are too tame, he can shoot the chutes or revel in the excitement of the "merry-go-round." Nestling among the trees is a large, comfortable Auditorium, with the very latest Opera House seats, a roomy platform, and the sides composed of glass windows that will shove up, and let the wind blow through, or drop down, and shut all in, during a storm. This fine hall which will seat over 3,000 people, was very prettily decorated with "Stars and Stripes," a few "Union Jacks," and a flag on which was a red cross and underneath, these words "By this sign we conquer." At no great distance from the Auditorium were two large tents in which meetings were held at various intervals. The Chapel of "The Inn," one of the hotels, that has a large hall attached, also claimed part of the meetings.

We were informed that all these elegant grounds, handsome hotels, pretty boats, exciting "merry-go-rounds," and electric roads and all the rest, are owned by a company called the "Winona Assembly." A joint stock company has been formed, composed almost entirely of Presbyterians (which is no small recommendation) with Dr. Dickey as Secretary and General Manager. The profits accruing from all these different branches mentioned, go to the improvement of the grounds. Stock may be purchased at \$100.00 per share, or building lots may be bought and houses erected thereon. This then was the spot, and these were the delightful surroundings of the "Winona Bible Conference." This was the Ninth Conference held on the Winona Assembly grounds. The first one was attended by thirty-five, the last one by over five thousand persons, the majority of whom were ministers of the Gospel.

The Meetings.

We averaged about ten hours a day, in the tents, and Auditorium. There was generally an early morning prayer meeting at 6.30 a.m., but the conference proper opened at 8 o'clock, and continued straight through until 12. In the afternoon, the first lecture was given at 2 p.m. and the session continued until 5. At 6.30 the service on the hill side, in the open air, as the sun was setting began, and it was usually 9.30 or 10 before we left the Auditorium. These meetings were nearly all of a very inspiring character. They were run upon a thoroughly business basis, and no speaker trespassed upon the time of another. A great deal of shrewd common sense was exhibited in the changing, frequently, the places of service. One or two hours in the morning would be spent in the tents, then there would be a general adjournment, to the large hall, and then to the Hillside, and so on. Anything like monotony was not allowed to enter any of the meetings. We were also well supplied with choice musicians, who discoursed sweet music to us at all the gatherings. The Welsh Choir of Male voices, won for itself golden opinions. We had also a male quartette, and the Baltimore girls, and two cornetists, and the leading Evangelistic singers of the United States. All of these, or any of them might be brought on at any session, and added new interest to every meeting. The variety of subjects dealt with was also a pleasing feature of the Convention. For instance in one day we would have an hour with Dr. Orr of Glasgow on some real abstruse piece of Systematic Theology, such as the necessity of the Trinity, or the Atonement, and Mr. Fitt of Chicago on Y.M.C.A. or Bible Institute work, and then Dr. Torrey on his wonderful work of Revival, which God had given him throughout the whole civilized, yea and uncivilized world; then we had Mr. Alexander on the "Mission of song" in winning men to Christ, and Dr. Woelfkin would contribute a solid piece of Exegesis, and Marian Lawrence would occupy an hour on Sunday school work, and Dr. Dixon gave us some good old fashioned sermons in the evening. With such a variety of speakers, and topics, with the resfulness that came from change of meeting place, and the continual interspersing of sweet music between addresses we could stand the whole ten hours beautifully, without even wearying. None of the speakers were dull. Every man had a message, and he delivered it with all the earnestness that he could throw into it.

The Men Who Spoke There.

Of course it would be impossible in a short article like this to mention all the men who spoke at that memorable gathering. Many of the speakers had only one opportunity of appearing before the audience, and as that might be a side meeting in the tent, little would be said or heard of him. There, were however, quite a number of men, who were before us very frequently, and who might be called the outstanding personalities of the Assembly. Perhaps Dr. Orr of Glasgow might be mentioned, as he addressed us oftener than any other. It was my privilege to sit under Dr. Orr in Edinburgh some few years ago, and I was indeed glad to meet him again. The Scottish Professor differed, as would be expected, from all the other speakers. He dealt with deep, heavy sub-

jects, such as Creation, the Trinity, the Atonement, Regeneration, etc., His lectures were given, with but little reference to notes. They were characterized by clear strong logical reasoning, and revealed all the way through a deep spirit of reverence, and a very conservative, though open, mind. Two ladies discussing him on the verandah of the hotel, declared they "Liked him, but he made them work frightfully hard." However I feel safe in saying, that the impression left upon the Winona people by Dr. Orr was a lasting one, and in some respects I think he might well be called "the strong man of the conference." Dr. James Gray of Boston would perhaps come second as to the number of times he appeared before the Assembly. Dr. Gray impressed me as a man of very fine spirit, and a wonderful insight into the word of God. His addresses were characterized more by subtlety, and penetration, than by strength. His clear, succinct, forcible, utterances will never be forgotten by those who listened. He spoke to the heart, and searched the lives of men. The great subject that seems to be his speciality, is the personality and work of the Holy Ghost in the life of the believer. I have heard many speakers on this theme, and have listened to many addresses on it, but I never heard the matter put in such a common sense light, as it was put by Dr. Gray.

Another man that impressed me very favorably was John Balcom Shaw. Not because of any particular brilliancy, not because of deep powerful reasoning, not because of particular insight into some phase of truth, was I attracted to him but because of his all roundness, because of his level headed commonsense, because of his great sanity upon all subjects, because of his uncommon "sense of the fitness of things," and all backed up by a zeal, a conscientiousness, a consecratedness that made me feel here is a rare man." He gave several addresses and all impressed me along these lines.

Dr. Torrey the now famous Evangelist, made perhaps the most powerful impression of any, upon the gathering. It seemed to me that the meetings at which he spoke reached high water mark. He aroused great enthusiasm in his wonderful story as to how the Lord had used him to save thousands of souls in his "round the world tour" from which he has just shortly returned. It seemed to me that the mantle of Moody has fallen upon Torrey. He impressed me as a man of strong personality exceedingly conservative in his doctrines, unbounded faith in prayer, and great faith in God, but a little lacking in sweet Christian spirit, and tolerance of views other than his own. However he thrilled and aroused that vast audience by his wonderful story of Revival, and we all went away feeling stronger in faith for having listened to him.

The Missions of the church were not forgotten, but were represented by strong men. Dr. Halsey on several occasions, brought before us, with telling effect, the needs, and claims, and successes of the Foreign work. Dr. Halsey is a man of tremendous earnestness, and every nerve in his body seems to tingle in sympathy with the work of Evangelization of the Heathen world. His knowledge seems to be Cyclopædic upon that particular subject. Every Field, he seems to just have at his finger tips, and knows the men and women who are there, the number of professed converts in the year, the amount of money expended, and the particular needs. Sometime ago, he visited all the fields in person, and came into vital touch with the missionaries and their work. I am sure that

while he and Speer are in that department. the Presbyterian Church of the United States, will not lose its interest in Foreign Missions. Over and over again, I felt "How dead we are in Canada on this subject as compared with our brothers over the lines. John Willis Baer, represented Home Missions and did it well. Mr. Baer has a strange subtle power in addressing an audience. I have never listened to a man who more quickly throws himself EN RAPPORT with his listeners than does Mr. Baer. There is a kind of chumminess in the way he takes them into his confidence, and makes them feel that the work is theirs as well as his. He is certainly a power in his own line. He informed us that his father and mother were Hungarians, and landed on the shores of the United States as ordinary emigrants.

The Moderator of the General Assembly, Dr. Coyle, was there and spoke several times. He is a fine specimen of manhood physically, and has a grand honest face, that makes you feel thorough confidence in him when you shake his hand. On the Sunday morning, in the large hall, to a packed audience, he preached the sermon, from the text "Is come to seek and to save that which was lost." It was a delightfully simple, Evangelical address, filled with deep earnestness and sound common sense. It takes considerable courage for a man in his position, to pitch aside all attempts to be philosophical, or discerning "the signs of the times," or at refuting scepticism (with which we have been so often bored by men in such a position) and sound forth a simple Gospel message as did he. Every person must have felt in coming away that morning, that it is a good sign of the great Presbyterian Church of the United States, that it elected such a man to preside over it.

Dr. J. Wilbur Chapman was perhaps in a sense the most prominent man, and literally the moving spirit, of the convention. If one went into the administration Building on business, he was met by Dr. Chapman, and his wants attended to in as business like manner as if he were in one of the large commercial houses of New York. When the meeting opened, Dr. Chapman was on the platform, and with rare tact and skill, guided everything so that there was not a hitch. If the leader of singing was not there Dr. Chapman led the singing as well as any of them. If a speaker failed in putting in an appearance, Dr. Chapman would take his place, and would send the people away congratulating one another, that the speaker of the evening had not turned up. When a consecration service was to be held, no man could conduct it with such reverence, and tactfulness and success as could Dr. Chapman. If a collection had to be taken, no man could present the case so mildly, and yet with such power as could Dr. Chapman. If anything was lost, Dr. Chapman was the man to find it and return it to the owner, and if anything was found, he would discover the owner. And all was done with a perfect unobtrusiveness, and grace that not even the most critical could find fault with. It is a fortunate thing for the Evangelistic Committee to have at the helm such a man as Dr. Chapman.

There are many other men of whom I would like to speak, but space forbids. Many others there were who in one or two addresses showed great ability, but having only one opportunity we saw but little of them.

General Remarks.

I have been over to the land of the Stars and Stripes, at various conventions of one kind and another, and have on more than one occasion come away disgusted at the

froth, and jingoism, and spread eagles, that I came in contact with, but from Winona I came away with nothing but the kindest feelings towards my American cousins. Not a particle of anything of an offensive nature could be found. In fact I just felt we are all one people in one great work, and I am perfectly at home. Moreover I felt almost as if I would like to stay with them.

Another thing that struck me, was the tremendous zeal, and energy, that characterizes every department of the church work. The Americans are essentially a business people, and they put their business methods into their church work. Plans are laid, men are selected, methods are adopted, contingencies are contemplated as if the church were a thorough business institution. This is as it should be. The men work and plan, as if the salvation of the whole world depended upon their efforts, and they pray as if the whole matter lay in God's hands. I was told that last year, the Evangelistic Committee, had no less than forty-six evangelists in the field, and it was said, that this year they contemplated having about two hundred men doing the work of evangelists. The church is wonderfully alive. The question that often forced itself on my mind was "What are the Methodists and the Salvation Army going to do, when the Presbyterian Church is so astonishingly on fire." I wish we could get a little more of their go into our Canadian Church.

Another feature that pleased me very much, WAS THE COMPLETE ABSENCE OF ALL CLERICALISM. Not a single clerical coat or collar, or hat was to be seen on the ground. The priest idea of the minister has entirely disappeared from the American Church. Clerical mannerisms, and the clerical draw were entirely wanting. The ministers that appeared there, simply regarded themselves as men, whose duty and business it was to proclaim the Gospel of Christ to a lost world, and to save sinners, and they were deeply in earnest over their business. But that was all. May the same condition of things soon prevail here.

One could not attend the Winona Conference without being impressed with the ORTHODOXY of the American Church. Higher Criticism got no quarter whatever. In fact one or two men expressed their opinions, that the "Higher Criticism" was the heading up of Anti Christ. I told some of my friends there, that I was afraid that if a Higher Critic appeared on the scene, he would be lynched. The Divinity of Christ, the Resurrection from the dead, the reality of the Substitutionary Atonement, the personality and power of the Holy Spirit, these were the doctrines continually insisted upon. Every person who loves the Lord Jesus Christ, will rejoice to know this of the American Church, and the Winona Conference. It still believes in the efficacy of the Old Gospel as preached by Paul, and Luther and Knox. On such a basis as this, there is no doubt about the future of the Conference.

Another doctrine, that received consideration, and that seemed to be almost universally received, and that I rejoiced to hear, as I have held it strongly for some time, is the Premillenarian coming of the Lord. We had a masterly address upon the subject by Dr. Gray, proving the position from Scripture, and the next day we had an exposition upon the same subject by Dr. Orr of Glasgow. Nearly every person expected that he would take the Postmillenarian position, but were very much surprised to learn that he arrived at the same conclusions as did Dr. Gray.

The second coming of our Lord, as in the Apostolic days, seems to obtain a large place in the thought and preaching of our brethren in the United States.

Another thing that agreeably surprised me, was the evidently Christian character of many of the millionaires of the Republic. Not only did they take a very vital interest in the work of Christ, but many of them are ready to pour out their immense wealth to forward the cause of their Master. Unlike Faddist Carnegie they are willing to advance the sines of war, for any Evangelistic or Philanthropic work. They are deeply in earnest, and such men as John H. Converse, and Thomas Kane are using the money that God has given them, for His honor and Glory. Would to God some of our tight fisted millionaires, who profess to be Christians and yet will scarcely give a \$100 to the cause of Missions, in Canada, would follow their example.

I was immensely pleased, to meet with a great number of Canadians who are ministers in the American Church. Even the Moderator of the General Assembly, Dr. Coyle, is Canadian born, and is proud of the fact. I learned that our men are doing well there and many of them are in very prominent positions, and they are universally respected. I also met a large number from Scotland, who have transferred their allegiance to the great Republic. Altho living over there, still I find in them all a very warm spot for the land of their nativity. They are all bands helping to draw the two great English speaking nations of the world closer, and they help to make one feel, that the church of Jesus Christ is all one, whether in Britain or Canada or the United States.

I came away from this great Conference feeling that I had received a great personal uplift, and I trust with a deeper consecration than ever before to my Lord and Master, and with a firmer determination than ever to work more faithfully and zealously in his cause. Hundreds of lives were changed, and uplifted and blessed at Winona, and in many a city and town and hamlet throughout the United States, congregations will feel the throb of new life that has been carried back from the Conference.

The thought that was continually with me, while there, was "Why cannot we have something like this in Canada?" What a help it would be, what a stimulus, what a quickening power. May God rouse us up, and lead us out along the same lines as He has led our American brothers.

We grow strong by duties performed. We grow morally and spiritually weak by duties neglected.

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The Quiet Hour.

David's Joy Over Forgiveness.

S. S. LESSON—Ps. 32. October 25, 1903.

GOLDEN TEXT—Ps. 35: 1.—Blessed is he whose transgression is forgiven, whose sin is covered.

BY REV. W. J. CLARK, LONDON, ONT.

Blessed is he whose transgression is forgiven, v. 1. There are many kinds of happiness in the world. Sometimes happiness is merely the result of a healthy body; sometimes it is the outcome of success. But of all the happiness that the spirit of man may know, that is the first, which is the possession of the man who, knowing his sin forgiven, is able to look up to God as His great and loving Father and Friend. If God no longer condemns him, then there is no one who can harm or distress him.

When I kept silence, v. 3. Many a man has tried to hide his sin by silence, and for a time, by force of will, has carried out that purpose. But sooner or later the burden will become insupportable. Not only will the mind be distressed, but one's physical condition will change under the pressure of unconfessed and unforgiven sin. The fever of his soul has become a fever of body; and seek as he may, he can find no rest. This truth is illustrated in the happenings of every day, and history and great works of fiction are full of incidents that show how vivid and graphic the picture is, that is here given of the suffering of the impenitent.

I acknowledge my sin unto thee, v. 5. It is folly to think that we can get rid of the distress, except in the way that God himself has appointed. God covers sin, but man may not attempt to do so. There was no delay. Having resolved on confession, he speedily did as he had resolved. And swift as the confession poured out, came the answer of divine grace. God is not slow to meet the penitent. When the prodigal son was "yet a great way off," the loving father saw him, and ran, and fell on his neck, and kissed him. The delay is all on man's side, never on God's.

Thou art my hiding place, v. 7. Says a writer quoted by Spurgeon on his verse: "Suppose a traveller upon a bleak and exposed heath to be alarmed by the approach of a storm. He looks out for shelter. But if his eye discern a place to hide him from the storm, does he stand still and say, 'I see there is a shelter, and therefore I may remain where I am?' Does he not run in order to escape the stormy wind and tempest? It was a "hiding-place" but it was his hiding-place only when he ran into it and was safe from all foes."

I will instruct thee and teach thee, v. 8. Sometimes young people think that God should have made them good; but they must remember that God does not coerce a man's will. He appeals, beseeches, warns, instructs, but if man still is heedless, then He leaves him to himself. Let us see to it, that we are always open to the divine appeal and instruction.

Many sorrows shall be to the wicked, v. 10. In verses 10 and 11 we have the contrast made between the fate of the good and of the wicked. It doesn't always seem to us that the wicked are sorrow-laden and the righteous rejoicing. But if there seem many contradictions to this in life, it is because we are not skilled to read the facts. Where one is forgiven and walking in trust and

righteousness, there may come to him sorrows, but no abiding sorrow, and there will always be abiding help and deliverance, so that the tone of his life will be that of joy and confidence. With the wicked man it must be otherwise. He may seem to be happy, but his happiness has no real foundation, and his gladness, like the morning dew before the sun, will soon pass away.

The Invalid's Thanksgiving.

For the sweet peace Thou givest day by day,
For the calm faith with which I kneel and pray,
For Thy blest presence leading me alway,
I thank Thee, Lord

For the void filled by Thee within my heart,
For the sweet peace Thy promises impart,
For the strong will to follow where Thou art,
I thank Thee, Lord!

Up the steep hill I climb at Thy command,
Through the lone vale I feel Thy guiding hand,
In the hot desert near Thy shade I stand,
I thank Thee, Lord

Soon the deep water I shall cross to Thee;
Then, the long journey o'er, Thy face I'll see,
And the sweet voices join eternally
To thank Thee, Lord!

—New York Sun.

The Glory of Christ.

John 1: 1-14.

BY WM. A. STEWART.

In the Shorter Catechism we are told that Christ was both humiliated and exalted. He was humiliated in His "being born and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross and continuing under the power of death for a season." And again He was exalted in his "rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father and in coming to judge the world at the last day." But in speaking of humiliation and exaltation thus, we speak relatively—after the manner of men—for in all the vicissitudes of His most eventful earthly life his own intrinsic and essential glory knew no reverse but rather waxed greater and greater like the rising sun that shineth more and more to the perfect day. Indeed in the estimation of God, the Judge of all the earth, the Saviour's so called humiliation was considered His chief merit and glory. In speaking of this matter to the Philippians, Paul says the Saviour made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men and being found in fashion as a man he humbled Himself and became obedient unto death—even the death of the cross: *wherefore* God also hath highly exalted Him and given Him a name which is above every name, that every tongue should confess that Jesus Christ is Lord to the Glory of God the Father.

And again listen to the burden of that heavenly song which the lonely apostle heard on the desert shores of Patmos, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

The Work of Christ, like the Person of Christ, is altogether glorious; it has ever been and ever shall be glorious, for neither

men nor demons can do anything either to add to or subtract from its majesty and grandeur.

The honor of the Saviour's name is under the care of the Holy Spirit. "He," said Christ Himself of the Holy Spirit, "shall glorify me" and He shall glorify me not by adding to my merits the plaudits of created beings but by "receiving of Mine and showing it unto you." Let us make no mistake here; as far as angels and mens praises are concerned the Saviour is self-centered and independent. The skill of the astronomer adds nothing to the actual proportions of the stars. He cannot magnify them in his sense of the term. Let his telescope be ever so large and elaborate he cannot present the distant orbs to our eyes in their actual dimensions, much less in magnified proportions. The best he can do is to magnify them relatively. If to our unaided vision they appear no larger than a gnat's eye, by his skill he can make them appear to us the size of an orange or a pumpkin. There, however, his skill fails, although in other ways he may be perfectly assured of the fact that those same orbs are inconceivably large.

So it is with Christ's glory. It is inconceivably great—it reacheth unto the heavens, we cannot attain unto it. For mortals, therefore, to add anything to it in the way of magnifying its actual proportions is altogether out of the question. But it is given to the children of men to magnify it relatively as we do the stars. There are those to whom Christ's glory means a thing of naught. It has never come within the range of their spiritual vision. We live in a world that denies the very existence of God, that blasphemes the Saviour's name and tramples upon His precious blood as a thing of no account. It is ours, then, to magnify the Saviour's name in the eyes of this world—to bring that despised or neglected glory into the sphere of public view so that the scoffer may pause and reflect and the careless blasphemer come to see Jesus as the chief among ten thousand and the altogether lovely.

What a trust, then, is committed to our care! the Saviour's honor. God is a jealous God and the days of the Saviour's humiliation are past: He seeks to be worshipped now and to be glorified in the hearts of the children of men. He seeks this as the goal which he had in view in connection with His great work of Redemption. Over this work the Holy Spirit presides and this dear child and chosen people are called to be His co-workers. To the work! To the work! The shadows are lengthening and the day is drawing to a close but before it passes away let us work so that every knee shall bow of things in heaven and things in earth and things under the earth and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

L'Amable, Ont.

Prayer.

O Lord, renew our spirits and draw our hearts unto Thyself that our work may not be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten all our obedience. Let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in thy work. Amen.—Selected.

Since God is back of all things there can be nothing but infinite love in the darkest providences.

A Rule for Happiness.

Make a rule, and pray to God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one humble being at least a little wiser or a little better this day." You will find it easier than you think, and pleasanter. Easier, because if you wish to do God's work God will surely find you work to do; and pleasanter, because in return for the little trouble it may cost you or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and, over and above that, if you look for a reward in the life to come, recollect this: What we have to hope for in the life to come is to enter into the joy of our Lord. And how did he fulfill that joy by humbling himself and taking the form of a slave and coming, not to be ministered to, but to minister and give his whole life, even unto the death upon the cross, a ransom for many. Be sure that unless you take up his cross you will never share his crown; be sure that unless you follow in his footsteps you will never reach the place where he is. If you wish to enter into the joy of our Lord, be sure that his joy is now, as it was in the Judea of old, over every sinner that repenteth, every mourner that is comforted, every hungry mouth that is fed, every poor soul, sick or in prison, who is visited.—Charles Kingsley.

The Love of Jesus.

What is it in Jesus that so draws men, that wins their allegiance away from every other master, that makes them willing to leave all for his sake and follow him through peril and sacrifice, even to death? Is it his wonderful teaching? "Never man spake like this man." Is it his power as revealed in his miracles? Is it his sinlessness? The most malignant scrutiny could find no fault in him. Is it the perfect beauty of his character? None nor all of these will account for the wonderful attraction of Jesus. Love is the secret. He came into the world to reveal the love of God—he was the love of God in human flesh. His life was all love. Men saw it in his face and heard it in his voice and felt it in his touch. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before, or even dreamed of. It was this that drew them to him and made them love him so deeply—so tenderly.

Nothing but love will kindle love. Power will not do it. Gifts will not do it. Men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.

Daily Readings.

Mon., Oct. 19—It pleases God. Heb. 13:15, 16
 Tues., Oct. 20—Follows Christ's example. 11 Cor. 8:7-9.
 Wed., Oct. 21—An Old Testament vow. Gen. 28:20-22.
 Thurs., Oct. 22—Characteristic of saints. Isa. 32:1-8.
 Fri., Oct. 23—A part of God's service. Ex. 35:21-29.
 Sat., Oct. 24—According to ability. Dent. 16:9
 Sun., Oct. 25—Topic—What the Bible teaches about giving. 11 Cor. 9:6-11; 8:23-24.

Help bestowed on the worthy will bear richer fruit than ever grew on the tree of selfish indulgence.

Our Young People

Sun., Oct. 25. Topic—What the Bible Teaches about Giving.

11, Cor. 9:9-11; 8:23, 24. (Missions.)

Grace, Not Nature.

God taught his people in the early days to give systematically. The Hebrew must pay his tithes, too, not with his second rate possessions, but with his best. The firstling of his flock, the creature without blemish, must be given to the Lord. To give when they felt like it was not what the Hebrews were taught. To give, whether they felt like it or not, and to give a fixed proportion, was the teaching they received.

If we would have the grace of giving, we must remember that it is a grace, not a natural impulse. We must not be discouraged if giving goes against the grain. The Lord loveth a cheerful giver, but he appreciates the gift, too, that is preceded by a struggle of will with unwillingness. "I honor Thomas highly," said an old friend once of a large giver to a mission cause, "because closeness is in the blood, and he naturally hates to give a dollar to anything, yet he overcomes and gives more every year." Grace had to overcome nature, in Thomas's case; but it conquered, nevertheless.

A Sure Return.

To hear some Christians talk, one would think that the most hopeless investment of money possible is to give it to God. Yet the promise of the Bible, and the experience of those who have trusted these promises, agree as to the sure return of such gifts by larger ones.

God does not always give money for money. He has greater gifts than gold, and He does not always think it best for us to have more worldly goods. But a greater gift than ours he will send us, as

Those who have given most to Christ, have received most. There have been men who have given, not only all their money, but all their time and all their powers, to God. Such men have never complained of lack of reward from God. It is only the man who gives little, and looks for material return, who grumbles. He is not a true giver, and so God does not trust him as such. When we begin to give unselfishly and loyally, God's gifts begin to flow in upon our souls

An Essential Part.

No true disciple was ever yet without the grace of giving. If the "pocket nerve" is paralyzed, a man's religion is never healthy or vigorous, God is the eternal Giver, and to be godly is to be like God. The Christian who cares nothing for missions, and buttons up his pockets tight, is a counterfeit, not a real disciple.

Salvation is free. But faith without works is dead. The man who clutches at salvation as a free gift from God, and then refuses to give anything to anybody, is a pitifully mean person. Giving is one of the essential laws of godly living. Withholding from God shrivels the soul.

Since God has given us a banner he means that we shall display it. Many use their religion as they do their flag; fling it out on special occasions and fold it away the rest of the time. God's banner is for all times and all occasions.—United Presbyterian.

A Thanksgiving Song.

For sowing and reaping, for cold and for heat,
 For sweets of the flowers, and gold of the wheat
 For the ships in the harbors, for sails on the sea,
 O Father in heaven, our songs rise to thee.

For parents who care for us day by day,
 For sisters and brothers, for work and for play,
 For dear little babies, so helpless and fair,
 O Father we send thee our praise and our prayer.

For teachers who guide us so patiently on,
 For frolics with mates when our lessons are done,
 For shelter and clothing, for every day's food,
 We bless thee, our Father, the Giver of good.

For peace and for plenty, for freedom, for rest,
 For joy in the land from East to the West,
 For the dear old flag, with its red, white and blue,
 We thank thee from hearts that are honest and true.

For waking and sleeping, for blessings to be,
 We children would offer our praises to thee;
 For God is our Father, and bends from above
 To keep the round world in the smile of his love.

—Margaret E. Sangster.

The candidates for pupils in Scotland, says the "Westminster Gazette," are steadily on the decline. At the Established Church Assembly it was reported that the number of students in the four theological halls has diminished from 246 in 1888 to 97 in 1892, and as this number includes the students of the three years over which the theological curriculum extends, it means that there are only thirty-three to supply vacancies which, it is said, average from forty four to fifty five each year. It looks as if soon there will be many kirks without ministers.

The Bible, translated into the language of Tibet, is now being carried even into that forbidden land, in advance of foreign commerce and travel! The Russian Government, which hitherto intolerant of missionaries, gives the Bible itself free course among the people. It is admitted free of duty, and has often been transported free of charge.

Trust in God, as Moses did, let the way be ever so dark, and it shall come to pass that your life at last shall surpass even your longing. Not, it may be, in the line of that longing; that shall be as it pleaseth God; but the glory is as sure as the grace, and the most ancient heavens are not more sure than that.—Robert Collyer.

In heaven everybody will be beautiful. For, as the righteous soul is naturally beautiful, as the spiritual body is but the visibility of the soul... and as happiness beautifies all that it penetrates or even touches, ugliness will have no more place in the universe, and will disappear with grief, sin, and death.—Alexander Maclaren, D.D.

La Revue, a French journal has been quoted as saying that the average annual secession of Roman Catholic priests in France is two hundred. Many more, it is declared, would leave if they knew what to do for a livelihood. A serious disruption in the French church is looked for.

I have been helped by praying for others; for by making an errand to God for them, I have gotten something for myself.—Samuel Rutherford.

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LOYALTY TO THE MASTER.

Loyalty to the Christ should be our aim and hope. He meets our higher needs and demands our noblest service. Loyalty is more than mere legality; legality suggests a narrow compliance with the stern demand of inexorable law, or the performance of inevitable duty in a cold spirit, there is nothing in it of enthusiasm or hopefulness. The two words came from the same root but in the course of their long life they have taken on different shades of meaning. The very word loyalty has in its tone something friendly, courteous, chivalrous. This word speaks of cordial response to the call of the rightful king. Personal loyalty to Jesus is then the very essence of the Christian faith and life. It means that we are to be true to him on all sides of our nature and in all spheres of our life. To be a formal member of a professedly Christian organization is not enough; we can only truly be members one of another through living fellowship with Christ. Neither is excitement in the hour of worship a sufficient manifestation or proof of this higher life. The energy begotten by faith must and will show its reality in facing intellectual problems and overcoming practical difficulties. "On his head are many crowns." This is a great statement, that awaits complete fulfilment in the career of the individual, and the life of the community. Politics will be cleaner, commerce nobler, art more attractive, common things sweeter and more sacred, when the disciple and the church rise to the height of this great prophecy. Men tell us, that is impossible, and in our weaker moments we are tempted to regard it as a vain ideal. Let us remember then that it is the ideal that nerve prophets and martyrs for their heroic tasks, and that without it the Church cannot live. In our Lord there is redemption, teaching and leadership; what we need is the living faith that realizes His presence and rightly interprets His commands.

THE KING'S DAUGHTERS.

Last week the Provincial Convention of the King's Daughters and Sons was held in Bank Street Church, Ottawa, when delegates from all parts of Ontario gathered to discuss the work of the past year and to plan for the coming year. The opening session was held on Tuesday morning in the Sunday School hall which was decorated with bunting, palms and cut flowers.

Mrs. Savage, Dominion president was in the chair, and Mrs. Austin, Dominion treasurer; Miss A. M. Brown, Dominion Secretary, and Miss M. E. Brown, Provincial recording secretary, occupied seats on the platform. The proceedings of the morning opened with a consecration service led by Mrs. Savage, and the enrollment of the delegates.

In the evening the delegates and their hosts and hostesses were entertained at a reception held in the King's Daughters Guild, Sparks street, which was elaborately decorated for the occasion and was all thrown open to the guests. Dr. H. M. Ami gave the address of welcome and there was an informal programme. The attendance was very large and the guests passed the evening pleasantly in social conversation. Ice cream and light refreshments were served at the close.

On Wednesday afternoon the session was devoted mainly to the hearing of reports. At the public meeting in the evening the devotional exercises were conducted by Rev. J. H. Turnbull. The address of the evening was given by Rev. Mr. Salton, of Dominion Methodist church.

On Thursday the sessions came to an end. In the morning a solemn consecration service was conducted by Miss Blanche Davis, of Hamilton; and in the afternoon the following officers were elected: Provincial secretary—Mrs. Savage, Toronto. Provincial treasurer—Mrs. Austen, Toronto. Provincial recording secretary—Miss M. C. Brown, London. Committee—Miss Strange, Kingston; Miss Davis, Hamilton; Miss A. M. Brown, Toronto; Mrs. Brookes, Durham; Mrs. Wallace, Cornwall; Mrs. Coad, Toronto; Miss Blatchley, Toronto, and Mrs. Bigger, Ottawa. At the evening session, which was largely attended, Rev. Dr. Herridge and Miss A. M. Brown were the speakers.

Whether Mr. Joseph Chamberlain will carry his fiscal contentions by storm, or prove a bull in the political china shop, remains to be seen. There is no reason why Canada should at this stage interfere in the fight in Great Britain to revive protection and discard Free Trade. It is likely to be a superb battle between able speakers and writers on both sides. In all reasonable and practicable plans to unite the Empire, even along the road of fiscal unity, Canada at the proper time will not be lacking. To take part at present, however, in the domestic educative campaign going on in Great Britain, would be premature and ill advised.

NOTES BY VERAX.

The Toronto News of October 6th has a good editorial on "Mr. Rudyard Kipling"; it is critical but also fair and sympathetic; in one word, it is sane. Literary criticism is not a strong point of Canadian journalism, but there are signs of improvement even in this department. It is a good test of a man's balance of mind that he shall be able to handle Kipling judiciously; he is apt to go off into extremes of rapture or denunciation; as an example of the latter extreme I may cite the late Mr. Buchanan's, "Voice of the Hooligan." I am an ardent admirer of Kipling, but I think that those who are not will admit that the critique in the News is well-balanced and I am glad to find that this journal vindicates its independence in literature as well as politics.

Dr. Milligan has entered upon a vigorous crusade against betting at Woodbine Park. On this subject he speaks with discrimination; he does not denounce clean sport, but he is utterly opposed to gambling. In this he is true to his position as a preacher of righteousness, and we fervently hope that his labours will not be in vain. But when he states from the pulpit that the Britisher cannot see any farther than the end of his nose and that Mr. Chamberlain is the man to lead the nation in the path of destiny, I, for one, venture to question the wisdom of the statement. The pulpit is hardly the place for dogmatism on fiscal questions. Many men who have seen far into the life of the past and the present experience of the world, refuse to follow Mr. Chamberlain. Of course, Dr. Milligan may have been misreported; and at any rate, we admire the good work he is doing and rejoice in the honour conferred upon him by his Alma Mater.

It is appropriate that in connection with the Queen's College celebrations, honour should be conferred upon two of the ministers in the city of Kingston. Mr. M. Macgillivray and Mr. J. Mackie have both served the Presbyterian Church, the city of Kingston, and the college faithfully for many years. They are both strong men, each in his own way. They have both ministered for a long time to their present congregations and are highly esteemed by their fellow-citizens. These two men represent two very different types of ministerial efficiency; they will wear with dignity the honorable degree which has been awarded to them, as a token of gratitude and appreciation by the senate of Queen's University. The DOMINION PRESBYTERIAN offers to them its hearty congratulations.

The Rev. Principal Gordon has been discharging the duties of his high office since the beginning of the present year, but it was thought fitting to have a formal installation in the month of October. Consequently, arrangements were made for an elaborate celebration, taking in various sides of University life. Delegates from other colleges were invited

and representative men were asked to take part in the proceedings. The celebration includes, besides the installation of the Principal, the jubilee of the Medical College and the opening of the Science buildings; it comprises besides the special convocation, such varied features as a union religious service, a reception, a public banquet, the mass meeting of students and a football match. By the time these notes appear in print, reports of the proceedings will have been read with interest by many members of our Church. The new Principal of Queen's is to be congratulated on this bright beginning of his official career.

We are all glad that the Rev. Principal Caven has, to such a large extent, recovered from his severe illness and that there is a fair prospect that he will be able still to render service to the college and the Church. After the recent loss of so many able men, it is no mere compliment to say that we need his gentle ministry which has been marked by such varied elements of power. Knox College, therefore, faces the winter with a complete staff. The loss of Rev. Halliday Douglas was a tragic disappointment, and made us feel again the burden of life's mystery. His successor, the Rev. Dr. Robertson, has a fine opportunity, and, in bidding him welcome, I may express the hope that he will be spared with rich energy to make the full use of it.

COMING AND GOING.

Our columns from week to week afford evidence that the day of life-long pastorates is pretty much a thing of the past; one can understand the undercurrent of wish that a more dignified method of severance of such relations than sometimes prevails could be found. It has been suggested by some that there should be a five year, or even a ten year, tenure, which would afford an honorable opportunity for separation; but which, if mutually desired, would be renewable. Of course, it would be difficult to lay down any rule applicable to all circumstances. A minister who is quite suitable for one field of labor, or one sort of work, may not be equally suitable for another. A minister who receives a call to another scene of labor deserves a good deal of thoughtful sympathy. How is he to know whether it is best to go, or best to remain? Is it the path of duty to stay where he is, with the advantage of whatever accumulative influence for good has fallen to his lot? Or has his message, so far as his present congregation is concerned, been delivered? and is it time to whet the edge of his usefulness by coming in contact with new circumstances, surroundings, and minds? In making decision, the man feels he must guard himself from any fear of going forth that is caused by mere conservative indisposition to change. Nor, if the decision be difficult, can he get much assistance by merely consulting his present charge; for few are so impolite as to say "go," even where a change might be desirable. The final decision must necessarily,

therefore, be made by the man himself. The second pastorate of a man of judgment and ability is usually successful. His first pastorate has taught him many things born only of experience.

Rev. Mark Guy Pearse, the able and eminent English Methodist divine, is preaching and lecturing in Canada to large audiences. He is a man of deep spirituality. His style of speech is brisk, and God has given him the gifts of natural humor and pathos. One of his strong sermons deals with worry, which he esteems a very besetting sin of the present day.

A great book on a great man evidently is John Morley's biography of William Ewart Gladstone, just out. Like other great men, Gladstone had enemies as well as enthusiastic admirers; like other great men, he was not infallible; yet it may be doubted if any more splendid alliance between unusual intellectual powers and unflinching Christian faith has been ever exhibited in the annals of statesmanship. A truly great man, Gladstone is fortunate in his biographer.

One often notices in daily papers curious condensations of sermons. Some lad of a reporter is sent to report, whereas it requires a man of ability and experience to put in few words the gist of a discourse. Newspapers for their own credit ought to look to this, and avoid making preacher and newspaper alike ridiculous. Ministers should be ready to supply a synopsis when desired, thus extending their ideas to a widening circle. The editor would, usually, be only too glad to receive such a summary.

Literary Notes.

The *Cosmopolitan* for October is a bright, interesting number, opening with an article by Thos. A. Jauvier on Henry Hudson. Another very good article is by Sir Thomas Lipton on The Future of International Yacht-Racing. Mrs. Wilson Woodrow has a well illustrated discussion of The Fascination of Being Photographed and the Improvement in Photography. Several good short stories and the conclusion of Merriman's serial give an excellent variety in the way of fiction. Irvington, New York.

The *International Journal of Ethics* for October contains such articles as the following: "The Special Moral Training of Girls," "The Right of Free Thought in Matters of Religion," "Byron and Morals," "Art and Morality," &c., &c., as well as a number of discussions and book-reviews. This magazine represents one side of modern thought and throws its pages open to any able discussions of ethical questions. Ministers and laymen, people of all sects, and people of no sect, contribute to it, and freely give their views, on matters of the highest importance. 1305 Arch street, Philadelphia, 60c.

Mr. Alexis Irénée du Pont Coleman, whose translation of Maeterlinck's *Monna Vanna* has just been published by the Harpers, is of French descent on his mother's side, and is an accomplished French scholar. During the last year of Augustin Daly's life he was official trans-

lator at Daly's Theatre, and since that time he has done all the play translating for the chief agent in this country for German dramatists. Mr. Coleman is also the author of numerous literary articles in the magazines; and for the past three years has been an instructor in the English department of the College of the City of New York. Mr. Coleman is a graduate of Oxford.

The *World To-day*. The magazine called "Christendom," has, in a certain sense, ceased to be, in another sense it has only begun to be, as the journal whose name stands at the head of this notice now takes its place. The proprietors of "Christendom" acquired the magazine entitled "The World To-day," and into this they have put the capital and energy which they had devoted to their original enterprise. In appearance this journal reminds one of the "Reviews of Reviews." It gives a comprehensive view of the life of the world, and comments on current events in a thoughtful manner and a Christian spirit. It includes all forms of life that are worthy of being reported to sober-minded readers. Sports are mentioned as well as affairs of Church and State. Even the theater is not overlooked, but so far as we can judge from this first number a due sense of proportion is preserved. The different departments are as follows: Events of the Month, Contributed Articles, Men of the Month, The Making of To-morrow, The World's Thought, Books and Reading. Each number has a calendar of the month, and an encyclopedic index. These departments are, in the current issue, well sustained and if future numbers keep up to this mark, we believe this magazine will both deserve and achieve success. Abundant illustrations of a high class character are provided. The contributed articles are, as a rule, both able and interesting. Special mention may be made of one, "The Future of the Jewish Race" by I. Zangwill. The World To-day Company, Chicago, 25c.

Down in The Dark Continent of Africa and its Missions. The Duff missionary lectures for 1902 by James Stewart, D.D., M.D., African Missionary. Oliphant Anderson and Ferrier, Edinburgh. This is a careful survey of the missionary situation in Africa which deals with the whole country, and with the missionary societies of the different churches. Dr. Stewart is a specialist in this important subject. He sets forth the need for Christian missions in Africa, and carefully considers various objections. The book will be useful to all who are interested in missionary work, and to the student of missions it is indispensable. Nine carefully prepared maps increase the value of the handsome volume. This opening paragraph shows the writer's spirit and style: "On the banks of the Nile, near the Great Pyramid, there stands what is probably the truest emblematic representation of the African Continent and its Past. It is the statue of the Great Sphinx—colossal in size like the continent itself, hewn out of solid rock, and with an expression on its face difficult to interpret. It has no reliable history, and different views exist as to what it was intended to represent. But there it stands, or rather lies reclining, partly buried by desert sands, a strange figure—gigantic, grotesque, voiceless, looking straight on towards the sunrise as if waiting for the Dawn which has been long in coming."

The Inglenook.

The Heat of Battle.

The minister's kitchen, because it undertook to serve too many purposes, was only a qualified success. As a dining-room it brought tears to the eyes of the mistress of the manse. Because it lacked a sink and several other conveniences, its career as a kitchen was in no wise brilliant. Sometimes the minister's wife mumbled strange things as she skilfully dodged between the dining-table and the stove.

She possessed a temper—a weird, skittish temper that on occasions flashed up in a manner calculated to inspire terror in the uniformly peaceful soul of her husband. It caused him to wonder uneasily concerning her spiritual condition. Its skittishness, however, was confined mainly to the perplexities of the combination room where cooking well and dining comfortably seemed to clash. The congregation, the staid elders and deacons, remained in happy ignorance of the righteous indignation which sometimes flashed and flamed in the region of culinary mysteries.

For nearly two years the minister's wife had conducted an unsuccessful campaign under a banner bearing this device, "A new kitchen with a really and truly sink."

Repeatedly this banner had gone down in humiliation and defeat. The perversity of the three trustees who stood guard over the church treasury compelled the minister and his family to partake of their daily bread in the confines of the heated kitchen. There amid clouds of steam from the kettle's spout and various odors that lay heavy upon the air, the pastor of the Millville Presbyterian church munched his portion, while little rills of perspiration coursed hither and yon over his rotund, ministerial anatomy.

The trustees stubbornly insisted that a manse with three rooms on the first floor and four on the second, furnished ample accommodation for a modern defender of the orthodox faith. The prophet Elijah, they said, had only one little room upon the wall. In vain the little woman with the banner endeavored to convince them that when the parlor had to serve as the minister's study and the living room as the reception hall, and the kitchen as a dining room, there was perplexity and discomfort beyond a reasonable measure of Christian resignation. She reminded them also that Elijah was not burdened with the cares of a family in his limited quarters on the wall. With the aid of a stumpy pencil chewed into ragged utility, she exhibited a plan of the dear little home she could fashion, if they would build her another apartment to serve as a kitchen. But the trustees were set in their ways. They listened to her good-naturedly, smiled a little, but refused even to seriously consider the proposition. Young Mr. Cummings the junior member of the official body, finally undertook to champion her cause, but mainly because he was young, his minority report received scant attention. Then the mistress of the manse retired to the kitchen and sputtered. She told the tea kettle and the frying pan just what she thought of those wooden trustees.

A month had passed since her last defeat. She was considering the question of serving a wedding anniversary dinner. The proposition made her heart sink. "Oh, I just

can't do it," she whispered under her breath. "This terrible kitchen makes mother nervous and his people always look at me as if I was to blame for it. I'll just let the day go by like any other day until I can have things half-way decent."

She squeezed the dishcloth and hung it on a line stretched across the corner of the room. Then she dipped her hands into a basin of warm water to remove all trace of the soapy fluid in which the dishes had been washed. The fire in the stove was dying out, but the place was still uncomfortably warm. "They never could stand it," she exclaimed. Then she paused, her dripping fingers suspended over the basin.

"I wonder—"

There was a query in her voice and a bit of a smile appeared at the corner of her mouth. Perhaps it was five minutes later when she entered her husband's study.

"Percy our wedding anniversary is on the seventeenth."

"Is it?" he asked in a tone that indicated surprise at the recurrence.

"Yes, and I thought of having mother and some of our other relatives to dinner."

"An excellent plan," he commenced.

"But couldn't we do something different this year?" We had them last year, you remember. Do you think Mr. Cummings and the other trustees would care to come? We have been at their homes so often, and perhaps it would help to keep up the good feeling in the church if we did a little special entertaining. I can prepare a good dinner when I try."

"Yes, yes, certainly," the good man agreed. "Certainly, have the trustees this year and the elders next time. Will we have enough chairs Maggie?"

"Oh, yes, if you drive a nail in that one that wiggles. And will you attend to inviting the men? Be sure to have Mr. Crowles come. I know he has been mean about our kitchen, as mean as ever he could be, but we won't slight him on that account."

"No, no, we must show a Christian spirit."

Then the good man delved again into the mysterious black books on the table which told of creeds and other things found in sermons. When her husband turned to his books, the little woman knew that the interview was at an end. Always it was the same.

Next to the abominable kitchen she dreaded the black books. But somehow this time she hardly gave them a thought, so intent was she on the entertainment she had suggested. During the succeeding days her busy intellect fairly teemed with clever plans for the diversion of her prospective guests, the trustees of the Millville Presbyterian church.

The members of that body were vastly pleased to be invited to dinner at the manse. They believed that such cordiality indicated that the minister's wife bore no ill-will toward them on account of their refusal to entertain her proposition. Mr. Crowles the leader of the opposition, was so intensely gratified that he arrived fifteen minutes in advance of the other guests. He and the minister at once entered into an earnest discussion of the condition of the church, leaving the mistress to her own devices in the kitchen.

In that region things were reeking hot,

The table, which of necessity stood near the stove that was doing its level best to raise the temperature still higher, was spread with a snowy cloth, each crease of which told of feminine energy on ironing day. The silver glistened in the lamp-light, duly reflecting the vivid red of a spreading center piece.

For once in her life the minister's wife was happy indeed. Her face was flushed with excitement and with the fierce external heat. A tasteful white apron protected the front of her gown and she smiled to herself, a grim, contented smile,—as she glanced at the windows now reeking with the condensed humidity of the room.

"There now, everything is ready," she murmured, giving a last deft touch to the appointments. Then lifting the coal hod she dumped into the stove a liberal supply of fuel, carefully distributing it with the poker. Her entrance to the parlor carried with it the smell of savory dishes, and the men, recognizing it as a goodly favored odor, arose with alacrity, prepared to do full justice to the bountiful spread.

"You will please take this place, Mr. Crowles," she said sweetly, when they had followed her into the seven fold heated furnace. The chair she indicated was scarcely two feet away from the roaring stove. Mr. Sawyer was deposited hard by, while young Mr. Cummings was conducted to a place on the opposite side of the table. The minister and his wife occupied either end of the board.

"We thought of serving dinner in the sitting room," explained the little woman, "but that blessed husband of mine was late getting home this afternoon, and really I couldn't drag this heavy table alone. It is a heavy task for two. We always have our meals here, and I hope you don't mind—do you? It is our only dining room, you know."

"No, mom, we don't mind," responded Mr. Crowles, hitching his chair nearer the table.

"It is snug and homelike here," explained the minister, beaming upon his guests.

"Right pleasant place," commented Mr. Sawyer behind whom the kettle hummed and sang as it gave off a steady cloud of hot steam.

Young Mr. Cummings began to tell of a new soprano who had recently come to town and who promised to be of value to the choir, but Crowles and Sawyer found it difficult to maintain a show of interest.

The minister poked at the platter of fried chicken.

"Will you have light or dark meat, Mr. Crowles," he asked.

"Oh, anything, anything," Mr. Crowles settled in his chair and threw open his coat, thereby freeing the garment from its clinging proximity to his back.

"She can sing clear up where there aren't any more notes," continued Mr. Cummings, "and if we get her the Methodists won't be anywhere near it."

"My dear, isn't it just a trifle—?" began the minister, but the inquiry died away in the sprightly voice of his wife.

"And what is her name, Mr. Cummings? Of course we must secure her, if such a thing is possible. Don't you think so, Mr. Crowles? Good singers are so difficult to find and so necessary to the church. We must call on her soon. Percy."

"Yes, yes," returned Percy. "What do you think of it, Mr. Crowles; shall we ask her to sing in our church?"

"Eh?" asked Mr. Crowles, whose face was now moist and very red. The lamp-light shone upon dozens of tiny glistening drops on his forehead,

"Eh?" he asked again.

"I was speaking of the new soprano," the reverend host explained.

"Oh, yes—well, yes, better get her if possible. I may be wrong about it, but seems to me the room is very warm."

"Why, is it?" inquired the sweet little woman in surprise. "Perhaps you had better open a window, Percy. Are you uncomfortable, Mr. Cummings?" As she said this, the conspirator looked straight into the eyes of a junior trustee. He thought he detected a ghost of a wink in her gaze, and immediately arose to the occasion.

"No," he answered; "on the contrary, I was sure I felt a draught from that window and I was somewhat concerned. I take cold so easily."

"Never mind," hastily interjected Mr. Crowles. "I am perhaps dressed a little too warm for the season."

"Do you use this room as a dining room all the year round?" inquired Mr. Sawyer, fidgeting in his chair.

"Yes, all the year through," returned the minister. "Won't you let me help you to more peas?"

"No, thank you."

"Do let me give you more hot coffee," purred the sweet woman.

"No, thank you, nothing more," said Mr. Sawyer, casting an uneasy glance at the stove which was as fervent as a summer sun. The films of moisture on the window panes were breaking in places into streaky rivulets indicating the departure of the overflow. The water in the kettle bubbled and splashed in its activity. An uncertain, hazy vapor arose from sundry pots and pans on the back of the stove. The minister's dog, which had been snoozing at one side of the furnace, shambled sleepily to his feet; then he went to the door and whined. During pauses in the conversation the low steady humming of the fire rushing beneath the stove lid could be heard. Every damper was open. Presently an odor stole out on the stuffy air. Very much like the burning of a rag it was, and with it a dim suggestion of incinerated cookery.

Mr. Crowles drew forth his handkerchief and mopped his brow. His associate, Mr. Sawyer, sniffed and looked about him, breathing deeply. Then with a startled look the minister's wife sprang up, exclaiming:

"Mercy! my biscuits are burning!"

She hurried to the oven door and flung it wide open. An infernal draught of hot air laden with smoke swept full against the unprotected back of Mr. Crowles. A reserve detachment swooped aside and enveloped Mr. Sawyer. In an instant a thin veil of smoke enveloped the table.

"Oh, dear!" came the voice of the little woman as she clawed and clutched frantically at something within the oven, "they're ruined!"

A blackened mass slid from her hand to the floor, and with it was a small square smoking thing that had once done duty as an iron holder.

"I must have forgotten and left it in the oven when I turned the biscuits," she managed to explain.

Mr. Crowles coughed and passed his hand over his dripping forehead. The upper buttons of his waistcoat were unfastened. He was very warm indeed.

"Shall I open the window?" he asked, half rising.

"Oh, no; please sit still; I can open it easily," she answered. But before doing so she stirred the fire into one final effort. Her face was a study of sweetness and peace as

she again seated herself at the table.

When the meal was ended, the minister and his guests executed an almost pell-mell, retreat into the cool living room. Both Mr. Crowles and Mr. Sawyer bore evidence of the radiating power of the parson's stove. The pride had forsaken Mr. Crowles' collar, which now hung dejectedly about his neck. Mr. Sawyer's celluloid survived the torrid atmosphere shining and placid, but his cuffs were sadly wilted and his linen bosom flat and flabby.

Mr. Cummings opened the front door and peered long and earnestly into the great cool outside world, while he whistled softly, "There'll be a hot time in the old town tonight."

The following Sabbath morning the minister made this announcement to his congregation:

"The board of trustees authorize me to state that certain improvements are to be made in the manse, including the erection of a kitchen. This addition has long been needed and will be greatly appreciated by your pastor and his family. And—"

But the minister's wife heard no more. She glanced across the church at Mr. Cummings. He thought he detected the ghost of a wink in her right eye, and rose to the occasion with a squint of his left. The little woman's banner was floating high and triumphant. She laughed like a girl when she told the good news to the frying pan, and declared "There is nothing better than baked trustees except a trustee that needs no baking."—The Interior.

The Last Days of Summer.

BY M. H.

Tread softly, the summer is nearing her end: Let nought that is harsh the sweet stillness rend The wind has whispered the news with a sigh, "I fear the flowers must soon all die;" The sun, as though weary, goes early to bed, When the moon and the stars take his place overhead, Then silently forth, like a thief in the night, King frost hurries out to spy and to blight, Impatient 'twould seem at the summer's long sway.

'Til take now the sceptre, so yield me the day, In the morn when the sun wakes up from his sleep, And o'er a blanket of fleecy clouds takes a first peep, What change does it see? What cause for affright?

The king of the north has come in the night, And the flowers are all rigid with fright at his mien,

That long have been ruled by summer as Queen, Of their beautiful faces there will soon be no trace,

They'll wither and die though fondly embrace; Lying prone on the breast of the leave strewn earth

Whose motherly bosom has nourished since birth, The voices of nature seem hushed as in prayer, Befitting the signs of death everywhere.

A Rival of America.

It is not generally known, perhaps that the largest falls in the world are not in America, but in South Africa, on the Zambesi river.

For years the distinction of possessing the greatest waterfall, both in width and volume, was accorded to the River Niagara; and the geographies of forty years ago all gave, in reply to the question, "Where is the largest cataract in the world?" the answer: "Niagara Falls."

The discovery of the Victoria Falls, in South Africa, put an end to this supremacy. For Victoria Falls is double the width of Niagara and more than twice the height,

Baby's First Tooth.

Every mother knows how much baby suffers while cutting teeth. Swollen, tender gums cause a feverish, fretful condition, sometimes seriously affecting baby's health. This can be overcome, and the teething process made easy by the use of Baby's Own Tablets. Proof of this is given by Mrs. J. Peckover, New Liskeard, Ont., who says: "I am the mother of six children and I can truthfully say that Baby's Own Tablets is better than any other medicine I have ever used for the ills of little ones. I can especially recommend them for teething children and would advise all mothers to use them"

The Tablets cure all the minor ills from which infants and young children suffer, and are guaranteed to contain no opiate or harmful drug. Sold by all medicine dealers or by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

besides surpassing the American cataract in volume. They are a mile wide and from 400 to 420 feet high. Their estimated horsepower is enormously greater than that of Niagara, being 35,000,000, while the horsepower of the American falls is only 7,500,000.

Like Niagara, the Victoria Falls are to be harnessed. It is stated on good authority that steps will be taken at once for the utilizing of this vast power for the production of electricity.

The late Dr. Normah Macleod pleaded for more generous giving. The beadle praised his sermon. "Well, what more will you give, five shillings a year?" asked the doctor. The reply of the beadle was, "Eh, man, that's impossible with my wages, I canna gie that." "Well, what would you say to sixpence a month?" continued Dr. Macleod. "Aweel, sixpence a month wadna brak onybody's back," answered the beadle.

Russia is about to establish an Orthodox bishopric in China. It has for years such a bishopric in Japan; 30,000 natives belong to it.

A small village in Hungary, bearing the name of Szepeshely, has become famous by its being inhabited only by Roman Catholic priest and Protestant ministers.

The Emir of Afghanistan presented the Shah of Persia with the costliest book in the world. It is a copy of the Koran bound in solid gold and studded with pearls, diamonds, and rubies. The binding is valued at \$400,000, the manuscript is of negative value, for it is full of distortions of the truth and questionable morals.

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should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BALSAM contains NO OPIUM in any form and is safe, sure, and prompt in cases of COUGHS, COLDS, BRONCHITIS, and HOARSENESS.

Try it now, and be convinced.

Ministers and Churches.

Eastern Ontario.

The ladies of St. Andrews church, Appleton, will hold a social and literary entertainment on Thanksgiving evening.

The Rev. Dr. Bayne of Pembroke was in Montreal last week on business connected with the Presbyterian College.

Rev. Wm. Patterson, B. A., Buckingham is moderator of Lochabar and Thurso congregations and would be glad to hear from those wishing to supply.

Preparatory services in St. Andrew's church, Williamstown, were conducted by Rev. Mr. Weir of St. Elmo, and on Sunday the sacrament of the Lord's Supper was observed.

Rev. Dr. Moore of Ottawa addressed a meeting in the Town Hall, Carleton Place on Tuesday evening on the "Cause, Prevention and Cure of Consumption."

Rev. Dr. Campbell, of Perth, occupied the pulpit in St. Andrews, Carleton Place, on Sunday, Rev. G. A. Woodside, M.A., being in Western Ontario.

The first course of lectures under the auspices of the Ladies Aid Society of Knox church, Ayr, was given last week by Rev. W. J. Clark, of London.

The Carp Auxiliary of the Women's Foreign Missionary society at a meeting last week, packed a box valued at \$53 to be sent to the Rolling River Indian Reserve.

Rev. Daniel M. Gordon, D.D., principal of Queen's University is to lecture in Brockville this week on the subject, "The spiritual side of the teacher's work."

The missionary entertainment in St. Andrews church, Appleton, on Friday evening was well attended and a very interesting program was rendered.

The sacrament of the Lord's Supper was dispensed in the Alexandria church, on Sabbath, 4th inst. The preparatory service was held in MacLaren Hall, when Rev. W. A. Morrison preached at 8 p.m.

The Rev. G. D. Bayne, Ph. D., of Pembroke, occupied the pulpit of St. John's church, Cornwall, at both services on Sunday and delivered two excellent sermons.

Last Sabbath the sixteenth anniversary services of St. Paul's Presbyterian church, Athens, took place, when Rev. D. Strachan, B.A., of Brockville occupied the pulpit. On Monday evening a concert was given in the High School hall, which was very successful.

Rev. D. Currie, B. D., of Perth, preached anniversary sermons in St. John's Church, Almonte, on Oct. 4th. Rev. A. M. Currie, M.A., the pastor, preached at Perth. Mr. Currie delivered two able sermons from P. 48:12-14, and P. 11:29, to large congregations. The solo by Miss Chapman, of Galt, soloist was highly appreciated.

In the Maxville church on Sunday, the sacrament of the Lord's Supper was dispensed by Rev. Mr. McLaren, of Ottawa, owing to the illness of the pastor, Rev. J. Cormack. He also preached in the evening, and in the afternoon delivered a special sermon to the Orangemen who attended in a body.

Miss J. V. Sinclair, principal of the Girls' Boarding School at Indore, Central India, will address a public meeting in Knox Church, Perth on Thanksgiving evening, at 8 o'clock. Miss Sinclair, who has been fourteen years in India, is one of the best speakers among our lady missionaries. During her last visit to Canada six or seven years ago, she addressed the Presbyterian General Assembly to the great delight of all who heard her.

At a Congregational meeting held last week in First church, Brockville, it was decided to proceed at once with the hearing of candidates for the vacancy caused by the resignation of Rev. R. Laird, M.A., and the following were appointed a committee to arrange for such: M. Gill, Capt. Buckham, Allen Cameron, Jas. T. Tennant, J. W. Campbell, C. S. Cossit, and James H. Gilmour. On Sunday last the services were conducted by Rev. Mr. Ogilvie, of Elkhart, Indiana.

Western Ontario.

Rev. Mr. Mitchell of Brantford preached with great acceptance to a good congregation in Drumbo, Sunday afternoon.

Communion services were conducted in the Motherwell church on Sunday last. Rev. Alex. Henderson took charge of the preparatory meeting on Friday.

The Rev. J. Mitchell M. A., of Blackheath, conducted public worship in Knox church, Benbrock and associated congregations at the usual hours last Sunday.

Rev. A. L. Geggie, of Toronto, gave his lecture "A Night of Scotch" in Elora on Tuesday evening to a large audience.

Rev. J. Muir, M. A., of Grimsby, preached the preparatory sermon at the Smithville church on Friday evening.

Rev. J. M. and Mrs. Nichol of Wallaceburg were tendered a reception by their many friends on Wednesday evening.

Rev. A. L. Geggie of Toronto gave a very enjoyable lecture at the "Scotch night" entertainment in Elora on Tuesday of last week.

On Sabbath evening last Rev. F. H. Larkin, B. A., took as his subject, "The Greatest Fact," being the first in a series of sermons on the "Seven Greatest Things."

Haggis, bannocks, oat cakes, short bread and a that will form the appetizing menu for the Thanksgiving Supper in Knox church, Acton. Of course the Scotch supper is the main attraction, but there will be an interesting programme as well.

In the Badenoch school house Sunday morning at 11 o'clock. Divine service was conducted by the Rev. Geo. McLennan, of Trafalgar, who also assisted at the communion service at Crieff in the afternoon.

Anniversary services were held in the Dresden church last Sabbath at which Rev. G. Gilmour, B. A., of Blenheim preached. A new organ has been purchased and was used for the first time at these services.

The New York Presbytery has sustained the call of Rev. Dr. Johnston of London to the American Presbyterian church, Montreal. The call will next be presented to the London Presbytery on the 19th inst. Dr. Johnston is the first Canadian to be called to this church.

The New York Presbytery has sustained the call of Rev. Dr. Johnston of St. Andrew's church, London to the American Presbyterian church, Montreal. It will be presented to the London Presbytery on the 19th inst.

Most successful anniversary services were held in connection with the Whitechurch Presbyterian church, on Sunday and Monday, September 27th and 28th. The pulpit on Sunday was occupied by Rev. W. R. McIntosh, of Elora. The proceeds of the entire service amounted to over \$360.

The Rev. Stephen Young, Clifford, conducted the services in Westminster church, Mount Forest, on Children's Day, the Rev. Mr. Hanna being in Clifford. Mr. Young's sermon in the morning was on apostolic preaching, 1 Cor. 12:23.

On Sunday special services were held in the Cromarty church. Rev. E. H. Sawers, B. A., of Brucefield conducted both morning and evening services. On the following evening a tea meeting was held.

Pursuant to instructions of Presbytery, in the matter of the resignation of Rev. Wm. Malcolm Kay of his pastoral charge, a special meeting of Presbytery is called for Monday, Oct. 19th at St. Andrew's church, London.

On Children's Day in Westminster church, Mount Forest, the morning service was of special interest to the young. Addresses were given by Hon. Senator McMullen and the pastor, and the superintendent of the Sabbath School, Mr. Thos. Martin, presided.

The new Mission Hall, recently erected by the Central Hamilton church on Sherman Ave., was opened on Sunday afternoon, by Rev. Neil M. Luckie, B. D. Next Sabbath Sunday school will be organized, under the superintendence of Mr. R. S. Newbigging.

There was a large attendance at the communion service in Knox church, Stratford on Sunday. Rev. D. J. Davidson preached both morning and evening. Rev. Dr. Hamilton dispensed the communion and Rev. H. H. McPherson afterwards addressed the communicants.

Rev. R. T. Cockburn, of Grand Valley, announced to his congregation on Sunday morning that he had decided to place his resignation in the hands of the Orangeville Presbytery to be dealt with at the first regular meeting.

A report was presented at the adjourned meeting of the Guelph Presbytery to the effect that Mr. Fred Broadfoot, B. A., has made application for a certificate as a student about to enter upon the study of theology in Knox College, Toronto, that there had been a satisfactory conference with him, and agreed to recommend that the certificate be issued by the clerk.

Anniversary services, in connection with Caven church, Exeter, were held on the 4th inst. Rev. Prof. Ballantyne of Knox college preached excellent sermons to large congregations, both morning and evening. The free-will offering was \$160.

Fairbairn church, has been closed for some time undergoing extensive repairs and improvements; re-opening services were held last Sabbath, when the Rev. Alex. Gilray, D. D., of Toronto preached at both services. On Monday evening Dr. Gilray delivered his popular lecture, "The Western Centre of Early Christianity."

At the annual thank-offering meeting of the Seaforth Auxiliary of the Women's Foreign Missionary Society, an interesting address on "Missionary efforts as a means to promote our Spiritual nature," was given by Mrs. J. T. Hall, of Rockwood. The thank-offering amounted to over \$106.

The service in connection with the induction of Rev. David Carswell, into the pastorate of Duff and Calvin churches were held on Tuesday. In the evening a social meeting was held in Duff's church. Among those who were present and gave addresses were Rev. F. H. Larkin Seaforth; Rev. Neil Shaw Edmondville; Rev. E. A. Sawers, Brucefield and others.

The Presbytery of Huron met at Clinton on the 20th inst., and sustained a call from Caven and Duff's churches, McKillop, to Rev. David Carswell, of Carberry, Manitoba. Mr. Carswell accepted the call and arrangements were made for his induction on October 15th, at 2 p. m., in Duff's church, McKillop, when Rev. Mr. Small, of Auburn, will preach. Mr. Larkin will address the people, and Mr. Shaw will address the minister.

Anniversary services on Sunday last were held in connection with St. John's church, Coulson's Hill. Rev. Dr. Parsons, of Toronto preached morning and evening, and the pastor, Rev. Dr. Smith in the afternoon. On Monday evening the Rev. Dr. Parsons delivered a lecture on the subject "The Purpose of God in the present age."

The annual thank-offering meeting of the Bradford Auxiliary of the W. F. M. S., was held in the church on Tuesday afternoon. Reports were presented from the several committees, delegates appointed and officers elected for another year. In the evening a public meeting was held in the church in the interest of Missions, when the Rev. A. B. Winchester, of Knox church, Toronto, gave a very interesting address. Rev. Dr. Smith, the pastor of the church, occupied the chair.

Very large congregations greeted Rev. J. C. Wilson, B. A., on Sabbath, when he preached his inaugural sermons, in Knox church, Acton. Prior to leaving Stouffville Mr. and Mrs. Wilson were presented with a purse of gold by the congregation, and the closing words of a very cordial address were "We pray that heaven's richest blessings may accompany you and Mrs. Wilson to your new home, and may you be abundantly successful in winning souls for the Master."

Ottawa.

Through the Rockies.

"A Trip through the Rockies" was the subject of a very interesting lecture given by the Rev. Norman MacLeod last week under the auspices of the Ladies' Aid Society of MacKay church. Mr. MacLeod had made the trip when attending the last General Assembly in Vancouver, and had much information to tell of that portion of the Dominion. He strongly advised young men to go West. In addition to the lecture songs were given by Miss Askwith, Miss Vickers, and Mr. Hawken and a pianoforte solo by Miss Holt.

The fiftieth anniversary of the marriage of Rev. John and Mrs. Wood, was celebrated on Tuesday evening by a social given by their son, Mr. H. L. Wood at his residence, 471 Somerset street.

The members of the Home Missionary Society of St. Andrew's church were much interested last week in hearing Mrs. Herridge tell a few

incidents of her visit to Swan River, the protegee mission field of St. Andrew's congregation. The story of the visit is, however, too long to be told in a few words so it is probable that a special meeting will be called shortly, when Mrs. Herdridge will complete her talk.

At a meeting of the Ladies' Aid Society of Bank St. church it was decided to supply a boy whose home is in Augers, Que., and who is to attend the Point aux Trembles school, with clothing for a year. The case of the consumptive woman for whom The Home for Friendless Women are caring was also brought before the meeting, and it was decided to assist in her support if necessary.

The Jam Scheme.

A meeting to arrange for the supplying of jam to the hospitals, was held last week in St. George's schoolroom, Mrs. W. L. Hodgins presiding. The plan used is that each family donate one pot of jam yearly through the Women's Society of its church, and was carried into effect very successfully last year. Strange to say only fourteen out of the thirty-seven Protestant churches were represented, namely, Christ church cathedral, All Saints, St. Albans, Grace, St. George's, St. Matthew's, St. Andrew's, Bank street, St. Paul's, Glebe Presbyterian, Dominion Methodist, First Baptist, Zion Congregational, and the Church of Our Father (Unitarian). It is hoped, however, that the churches not represented will respond in the collection of the jam.

Induction Service.

The Rev. Robert Laird, M. A., late of Brockville, was formally inducted as pastor of the St. John's church, Vancouver, by the Presbytery of Westminster on Friday evening of last week. Rev. J. S. Henderson of St. Andrew's, New Westminster preached the induction sermon, after which the Acting Moderator, Rev. R. G. MacBeth, M. A., of First Church, performed the induction ceremony and the new pastor of St. John's church was received into the Presbytery and formally welcomed and given the hand of good fellowship by the members thereof. The Rev. J. A. Logan delivered the charge to the minister and was followed by the Rev. T. Scouler, who addressed the congregation. The new pastor was then introduced to his congregation by Messrs. Logan, Boak and Gibson, elders of the church.

The St. John's church was formally organized last December and till recently has held service in the Lord Roberts school. It has a Sunday roll of 200 children, a church membership of some 150 persons and also a number of adherents. During the past seven months its weekly collections have averaged about \$50. The present building which is only intended as a temporary church, is nevertheless a handsome and commodious structure and cost in the vicinity of \$8,000, and a handsome pipe organ costing some \$950 has been installed.

Rev. J. C. Wilson Inducted.

After a vacancy of only four months Knox church, Acton is again in happy relations with a settled pastor—the sixth in its history of half a century. On the first day of June last Rev. H. A. Macpherson closed his successful pastorate of nearly seven years and went to Chalmers church, Toronto. On Tuesday of last week Rev. J. C. Wilson, late of Stouffville, was inducted as pastor of the congregation.

After a brief session of the Guelph Presbytery at two o'clock, Rev. J. Monds, of Glenallen, the Moderator of the Presbytery preached the sermon. Rev. J. A. Mann of Eramosa addressed the minister and Rev. A. Blair, B. A. of Nassagaweya the people.

The ministers present were: Revs. J. Monds, Glenallen, Dr. Torrance and R. G. M. Glassford, Guelph; A. J. Mann, Eramosa; J. H. McVicar, Fergus; A. Blair, B. A., Nassagaweya; S. Cunningham, Hawkesville; R. A. Clouston, Cromarty; J. T. Hall, Rockwood; Geo. Milne, Ballinafad, and A. R. Gregory, of Mansewood.

A very enjoyable and largely attended reception service was held in the evening. Rev. A. E. Smith gave an address on the words, "Others have labored and ye have entered into their labors."

Rev. John Cameron, J. P., on behalf of the congregation, and in very cordial terms, presented Rev. Mr. Blair with a cheque in recognition of his services as moderator during the vacancy.

Addresses were given by Rev. A. Blair, Rev.

Mr. Dick, Rev. J. G. Browne, B. A. and others.

Rev. H. A. Macpherson, of Toronto, the former pastor, made a very happy speech.

Rev. Mr. Wilson, the new pastor spoke a few words and the service closed with the hymn "Blest be the tie that binds" and the benediction.

Brockville Presbytery.

A meeting of the Brockville Presbytery was held on the 6th. inst. at Spencerville. There was a good attendance and considerable important business was transacted.

Owing to the resignation of Rev. R. Laird, M. A., as moderator Rev. F. Chisholm, of Kemptville was appointed.

The following conveners of the different committees are: Rev. D. Strachan, B. A., augmentation; Rev. C. H. Daly, home missions; Rev. A. O. Bryan, foreign missions; Rev. E. S. Logie, Young People's Societies; Rev. W. McLroy, M. A., Sabbath Schools; Rev. C. H. Daly, schemes of the church; Rev. Mr. McAlister, examination of students.

The committee appointed by the Presbytery in reference to the congregations at North Williamsburg, Winchester Springs, and Chesterville reported that those places had agreed to increase their contributions in compliance with the rules of the church so that the augmentation will likely be renewed and the present conditions maintained.

A call was heard from the congregation at English River in the Montreal Presbytery to Rev. J. McKellock, of Morewood. The call was sustained and Rev. Mr. McKellock was released from Morewood.

Rev. J. R. Frizzell, of Athens and Toledo congregations, expressed a desire to resign having been called to do home mission work in the Northwest Territories. Representatives of these congregations were cited to appear before the Presbytery at a special meeting to be held in St. John's church, Brockville, Tuesday, Oct. 20th, at 10.30 a.m.

Toronto.

Rev. J. A. Turnbull has been appointed interim Moderator of session.

A resolution was passed expressing appreciation of the services of the late William Carlyle, who has long represented Southside at the Presbytery meetings.

The members of the Ladies' Aid Society of St. Enoch's Presbyterian church have tendered a reception and presented an address and handsome bound copy of the Book of Praise to Miss M. E. Hogg, who is leaving to live at Port Hope.

John A. Paterson, K. C., has been appointed representative of Knox College on the Senate of Toronto University, in succession to Hon. W. Mortimer Clarke, who, being official visitor by virtue of his position as Lieutenant Governor handed in his resignation.

Wychwood Park Church was formally opened on the 4th inst. In the forenoon the services were conducted by the Rev. H. R. Horne, B. D., of Elora; 3 p. m. the Rev. R. Haddow, B. D., preached and in the evening the Rev. Dr. Parsons took charge of the services. Rev. R. B. Cochrane is in charge.

At a meeting of the Presbyterian Ministerial Association on Monday Rev. Cooper Robertson for fifteen years a missionary in Japan, gave an interesting address. He said the Japanese were great imitators. They were very religious but it was in a mercantile rather than a spiritual sense. Ninety per cent. of the children went to school and were supplied with exceptionally good literature. He scouted the idea that war with Russia was imminent.

On next Friday evening the following will be ordained and inducted into the eldership of Chalmers church: Messrs. D. A. Cheyne, Duncan William, L. E. Machard, W. H. McLlwin, Wm. McKay, T. G. McMaster, Daniel Patterson, R. Powme, and D. R. Rowan. The induction will take place at the preparatory meeting, when Rev. Dr. Parsons will assist the pastor. This congregation is growing and a larger staff of elders is found to be absolutely necessary.

In St. Enoch's Church, Toronto, a congregational singing class has been organized to study the music of the Book of Praise. The class is under the instruction of Mr. William Selby, an elder of the congregation, who is prosecuting similar work in several congregations. As an introduction to the weekly class work the pastor, Rev. Alex. McMullen, preached a sermon on

"Sacred Song" in the early church. Particular emphasis was laid upon the supreme importance of the united praise of the people.

Rev. J. A. Clark, pastor of Cowan avenue Presbyterian Church, will go to Calgary. The matter was decided at Tuesday's meeting of the Toronto Presbytery. Rev. A. B. Winchester acted as mouthpiece of the Calgary church, and presented an invitation bearing the signature of 129 members and 143 adherents, and guaranteed a yearly stipend of \$1,800 a year. Rev. Mr. Clark will preach his last sermon here on the first Sunday in November, Rev. A. R. Gregory of Boston church, Esquesing, tendered his resignation. The following students were attested to the Senate of Knox College: For first year theology, L. H. Curry and P. B. Cochrane, B. A., second year theology, J. G. Reid, B. A., third year theology, D. Ritchie, C. A. Myers, M. A., G. F. L. Atkinson, B. A., and W. W. McLaren, B. A.

The gambling is growing, and the practice is the fruitful cause of much mischief. In the city a crusade of the clergy against race track gambling is now imminent. According to Rev. Dr. Milligan the matter will shortly be brought before the ministerial bodies of every denomination, which will be asked to join forces in urging the Dominion Government to enact a law prohibiting this form of gambling. Dr. Milligan is not sure but that there is a law against it already. He himself is bitterly opposed to betting and gambling on horse races, and he deplores the fact that women are now as actively interested in the result of a horse race at the Woodbine as their male companions. The thousands of dollars that yearly leave Toronto in the hands of the bookies must some of it come from pockets that can ill afford it.

Thank-Offering Meeting.

The annual thank offering meeting of the Women's Foreign Missionary Society of the First church, Brockville was held last week and was largely attended, Mrs. John M. Gill, presided. The meeting was opened by devotional exercises after which the secretary, Mrs. John Menish, gave an interesting report of the year's work of the society. Among other items of interest she stated that a bale of clothing valued at over \$85, was being sent to the Northwest, for distribution among the Indians.

A very interesting address was given by Mrs. George MacArthur, of Cardinal, who has accompanied her husband to the General Assembly at Vancouver, and afterwards visited Seattle. Her description of the prairies and mountains of the great Northwest and British Columbia, was vivid, as was also her story of the conditions of life among the Chinese at Vancouver and her visit to the Indian schools under the care of Rev. I. A. Sinclair and Mrs. Sinclair at Regina. At Regina the boys are taught trades and farming. There are at present 500 acres being cultivated by the boys, and the government has promised 500 more. The girls are trained in domestic science, with a view to making them capable housekeepers and servants, and the success which has so far attended the work, demonstrates that it is possible to make good, industrious men and women out of the hitherto poor, neglected Indians. The offering in the envelopes amounted to over \$122.

The removal of Rev. Robert and Mrs. Laird was deeply felt by all present, as they had always during their residence in Brockville, taken a very active part in the meetings of the W. F. M. S.

Northern Ontario.

The Lord's Supper was observed in the Bradford Church last Sabbath morning. Rev. W. M. Morris of Bond Head Bradford assisted the pastor at the preparatory service on Friday evening.

Anniversary services were held at Arctura on Sept. 27th. Rev. J. H. White, M. A., of Uptergrove, preached to a large congregation in the morning, and Rev. H. Black, of Washago took the evening.

Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

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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, before going to bed, will break it up if taken in time.

There is only one Painkiller. "PERRY DAVIS"

Children's Teeth.

These little teeth should be kept clean and filled just as carefully as permanent teeth. One of the most obvious reasons is to spare a tiny child any unnecessary pain. One sleepless night spent in the care of a suffering child with the toothache is more than enough to convince a mother. Filing the tiny cavities that a dentist finds in such teeth does not give a child pain. The bit of soft filling stops the decay, and the tooth is thus kept in its position in the jaw until thrust out by nature. A child's first tooth should not be pulled until it fairly drops at the touch. If it is taken from the jaw before the permanent tooth is well formed, the jaw shrinks. When the permanent tooth appears, being larger than its predecessor, it does not find the proper room which growth of the jaw would otherwise give, and the results are those ugly overlappings so disfiguring, so painful, and so costly to remedy. A large well curved jaw is the first preparation for handsome teeth, but the size of the jaw is not within the scope of parental care. The best that can be done is not to decrease its size by untimely removal of the teeth. The new tooth absorbs a part of material for its own use from the small roots of the first one. Any one who has looked at the entire absence of roots on a first, shell-like tooth which drops out by nature's push will recognize this, and readily understand that to have pulled the tooth too soon would have robbed the new tooth of its needed material and made it just so much less strong and healthy. Watch the child's teeth and have them regularly inspected by a competent dentist.—Harper's Bazar.

Irons should always be kept in a dry place. A convenient thing to keep under the set tubs or in some other out-of-the-way corner is a soap box, into which may be placed the flatirons, holders, stand and wax cloth, when not in use.

If you have reason to suppose that your butter is not above suspicion, you can easily test it. Smear some butter on a clean white piece of paper, roll it up and set fire to it. A pleasant smell will be given off if the butter is good; but if any animal fat has been added, your nose will acquaint you of the fact.

After Work or Exercise

POND'S
EXTRACT

Soothes tired muscles, removes soreness and stiffness and gives the body a feeling of comfort and strength.

Don't take the weak, watery witch hazel preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol," a deadly poison.

World of Missions.

Mexican Street Scenes.

Leaving the low building that forms the Mexican station, we enter the street car, a car drawn by two mules. We wind in and out through the crooked streets, which are very narrow, and finally alight at the plaza or market. And what a sight meets our eyes! Women and men sitting on the stone pavements with their wares spread out before them. Here are hats almost as big around as a tub. We look around, and men everywhere are wearing them—such funny hats with their big, tall crowns! Then we look at their clothes. They are made of white cloth, and their shoes are just sandals; but there are many well-dressed ones also. Who are they? We conclude they belong to the better class. While the men wear such big hats, the women don't seem to have any hats; and sure enough, they are wearing a shawl over their shoulders. It is called a *rebosa*. And there come some little children that have only one little white garment; they are almost naked.

Here is a man with a pigskin over his shoulders, and another with a big bundle, all carried by a strap around the forehead and hanging down the back. Here is also a woman selling *tortillas*, the bread of poor people. It is made of boiled corn ground between two stones and cooked on a charcoal fire. Here comes a little boy with a great jar of water. It seems that he can scarcely move under his burden, yet very early they learn to do hard and heavy work. And here comes a crowd of boys who must work all day in the mines, go to night school until nine o'clock, and rest what they can afterwards. Here is fruit of all kinds, also vegetables and flowers.

We pass a shop, and such a vile smell comes from it! We find that this is where they sell *pulque*, the drink of Central Mexico. It is the juice taken from the maguey, or century plant. When it is first taken out it is very sweet, but when ready to sell it is very intoxicating. Men, women, and children drink it! They learn to use it from their earliest childhood. It is used for food. Beggars, helpless, crippled, and dirty beyond description, are all around us. Everywhere we are struck by the treeless and dusty condition. But there is the spire of a church, and we soon come to the beautiful buildings of our mission church and school.—Children's Missionary Friend.

Beirut College.

The Syrian Protestant College at Beirut is one of the prominent objects of interest to travelers in the East. It stands as a great light sending its rays far around. It has a corps of forty instructors, twenty-five of whom are Americans or Europeans. Its patronage comes from all parts of the Turkish Empire, from Egypt and Armenia. It has gained such a standing that its students belong to all races and religions. Greeks and Mohammedans, Jews and Roman Catholics, Copts, Druzes and Maronites, meet in the class rooms, listen to the same instructors, and are under the same unifying as well as enlightening influences. On Sabbath evenings five or six hundred students are gathered at evening prayers. The college is not under denominational control, but is thoroughly missionary in its spirit and methods. They who live in this Christian atmosphere carry home with them something of the new spirit, and exert an uplifting influence.

A Cure for Rheumatism.

Even the Most Stubborn Cases of this Painful Malady Can be Cured.

Rheumatism is caused by acid in the blood. That is an undisputed medical truth. Liniments, outward applications and alleged electric treatment can never cure what is rooted in the blood. A blood disease like rheumatism must be cured through the blood. That is why rheumatism always yields like magic to Dr. Williams' Pink Pills—they actually make new, rich, red blood. This new blood conquers the painful poison, sweeps out the aching acid, soothes the nerves, loosens the muscles and banishes rheumatism from the system. Proof of this is found in the case of Mr. Charles Leatherdale, a popular young druggist's assistant of Tilbury, Ont. He says: "I know from personal experience that Dr. Williams' Pink Pills cure rheumatism, because they cured me of a severe attack that for months caused me many sleepless nights and painful days. I had tried a number of other medicines, but they failed. Then I decided to give the pills a trial. Before I had finished the second box the pains began to leave me, and by the time I had taken two more boxes the pains were all gone, and I felt like a new man. That is more than six months ago and I have had not had a twinge of rheumatism since. It is my belief that a fair course of Dr. Williams' Pink Pills will drive the most stubborn case of rheumatism out of the system, and as a result of my own experience I cheerfully recommend them for this trouble."

The pills cure all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus' dance, anaemia, neuralgia, indigestion, headaches, backaches, kidney troubles, and the ailments that make the lives of so many women a source of almost constant misery. Imitations and substitutes are sometimes offered, and the buyer should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed at 50 cents a box or six boxes for \$2 50.

To clean brass to perfection.—Take half a lemon and some common salt, well rub over the article to be cleaned, and then wash in hot, soapy water, dry well and polish with a clean leather.

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Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
Brandon, Brandon.
Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Pilot Mtd., 2 Tues. Feb.
Glenboro, Sourie, Dec 1
Portage, P. La Prairie, 14 July, 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Medias, at call of Moderator.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 3 Nov 10 a.m.
Paris, Woodstock, Chal., 10 Nov 11 a.m.
London, Glencoe, 8 Dec. 10.30 a. m.
Chatham, Chatham, 8 Dec. 10 a.m.
Stratford, Stratford 12 May,

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 8th Dec. 11 a.m.
Peterboro, Mill St. Port Hope 15 Dec.
Whitby, Whitby, 20th Oct.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Lindsay, 17 March, 11 a.m.
Orangeville, Orangeville, 10 Nov.
Barrie, Beaton 15th Sept 9.30 p.m.
Owen Sound, Owen Sound, Division St., 1 Dec. 10 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 8 Sept.
Montreal, Montreal, Knox, 8 Sept. 9.30 p. m.
Glengarry, Moose Creek, 15th Dec. 11 a.m.
Lanark & Renfrew, St. A. church, Carleton Place, 20 Oct., 10.30 a.m.
Ottawa, Stewarton Church, 3 Nov.
Brockville, Spencerville, 6 Oct. 2.30 p. m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
Inverness, Baddeck, 17 Nov. 3 p.m.
P. E. L. Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Oxford, 6th May, 7.30 p.m.
Truro, Truro, 10 May 10 a. m.
Halifax, Charlottown, during meeting of Synod.
Lunenburg, Lunenburg, 5 May 2.30
St. John, St. John, Oct. 21.
Miramichi, Bathurst 30 June 10.30

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N.B. Correspondence confidential.

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It Tells Congregations of an Easy Plan to get a

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The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silver ware 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.

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- (1) This set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate.
- (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.
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