

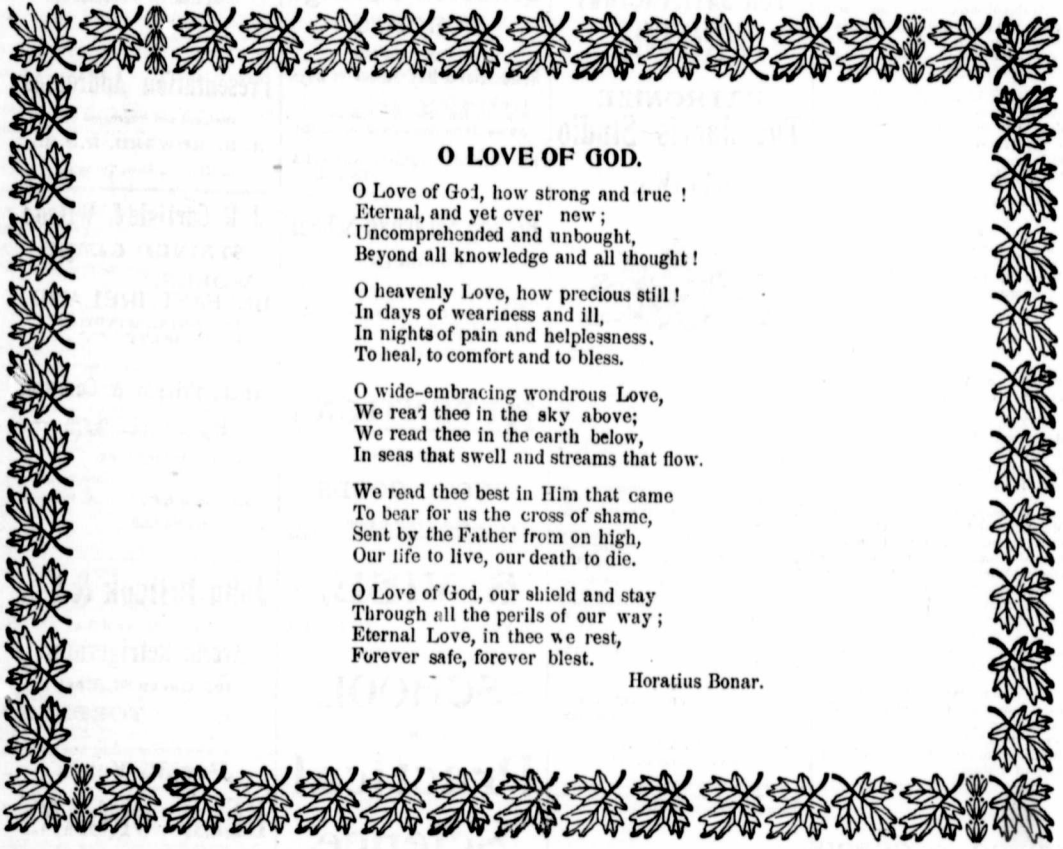
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Beyond all knowledge and all thought !

O heavenly Love, how precious still !  
In days of weariness and ill,  
In nights of pain and helplessness.  
To heal, to comfort and to bless.

O wide-embracing wondrous Love,  
We read thee in the sky above;  
We read thee in the earth below,  
In seas that swell and streams that flow.

We read thee best in Him that came  
To bear for us the cross of shame,  
Sent by the Father from on high,  
Our life to live, our death to die.

O Love of God, our shield and stay  
Through all the perils of our way ;  
Eternal Love, in thee we rest,  
Forever safe, forever blest.

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**MARRIAGES**

On Wednesday, Oct. 19, 1904, at the residence of the bride's parents, Central avenue, by the Rev. Dr. Ross, of St. Andrew's Presbyterian Church, London, Christine, only daughter of Mr. and Mrs. W. E. Hiscott, to Angus McLarty of St. Thomas.

At Kirkhill, Ont., on Oct. 13, 1903, by the Rev. D. Mackenzie, Ellis Kirby, of Clute en Blondeau, Ont., to Catherine, eldest daughter of John McLeod of Kirkhill, Ont.

At the Manse, North Lunenburg, on Oct. 13th, 1904, by the Rev. D. N. Coburn, B.A., B.D., Ida Mae, daughter of Shepherd Hawn, to Alva Hawn, of Newington.

At the residence of R. R. Hall, 208 McDonnell street, on Wednesday, October 26, 1904, by Rev. Dr. E. F. Torrance, A. E. Coulthard, of Winnipeg, formerly of Oshawa, to Mrs. Dalton Uilyot.

At the residence of W. J. Marshall, 190 Jameson ave Parkdale, Toronto on Wednesday, October 26, 1904, by Rev. A. L. Geggie, Ethel Maud Parkinson, niece of W. J. Marshall, to Dr. Frederick C. Crawford of Detroit, Mich.

At the manse, Cornwall, on October 20, by the Rev. N. H. McGillivray brother-in-law of the bride, Agnes, daughter of the late James Mitchell of Whitby, to George Davidson of Monticello, Iowa.

At Zion Church Manse, on Tuesday, 18th Oct., by Rev. A. A. Scott, M.A., R. A. Allen, of Manitowaning, to Annie Mahon, of Carleton Place.

At Lindsay, in the Cambridge St., Methodist church on Thursday, Oct., 27, 1904, the Rev. John Walker Macmillan of St. Andrew's church, Winnipeg, to Amy Cooper, second daughter of Mr. and Mrs. J. D. Flaville of Lindsay. The ceremony was performed by the Rev. G. W. Henderson of Lindsay, assisted by the Rev. D. M. Martin of Cannington.

On Wednesday, Oct. 26, by the Rev. James Murray, pastor of Erskine church, Miss Mary A. Bradford, daughter of the late John Bradford, to Mr. Daniel MacMillan both of Toronto.

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# Dominion Presbyterian

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## Note and Comment.

The Lord does not save men merely to get them to heaven. He saves them to bless them and make them a blessing to others.

A convention of five thousand Freethinkers recently held a week's session in the city of Rome. They assembled about the Bruno Monument and indulged in their usual harangues. That Rome should tolerate such a demonstration under the shadow of the Vatican argues a condition of things somewhat different from the old.

The blindness of labor strikers is shown in New York City where 90,000 children are kept out of school because the builders' strike has stopped work on the new school buildings. The strikers in this case hit their own families the hardest.

The London Daily News finds as a result of its investigations that 1,226,783 persons are employed in one way or another in the drink traffic of Great Britain. It takes great skill and vast resources to wage war successfully against an army so large as that, whose members all gain their living by what they unitedly defend.

Through the women's rescue work of the Salvation Army in England last year 2,806 women whose calling was vice were withdrawn from the streets, and it is said that 2,474 of the number have given evidence of permanently changed lives and have entered on reputable occupations. They will be subjected to supervision for at least three years.

The power of caste in India is such that one of the Christian lepers at Kothara in Berar refused to come to the communion because a low caste man had been received into the Church. He left the leper village with his family. But in April of this year he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess and ask him to forgive me. Now I want to obey him and am ready to take the Lord's Supper at any time that you are willing to give it to me." The victory over caste gave the poor man perfect peace at last.

Under the caption of "Sabbath Bells," a correspondent of the London Presbyterian, noting what he saw "Among the Kentish Hop-pickers," says: "But man's world ceases at the close of the sixth day; o'er heather hill and pasture land comes the sweet monotone of Sabbath bells, bidding the sons of labour cease from daily toil and hold communion with their Maker: The peaceful groves become a temple, whilst zealous workers, obeying the Divine commission, unfold heavenly truths to the ignorant and outcast." Unfortunately the greed of modern mammon-worshippers threatens to deprive the toiling masses of the blessedness and glory of the Sabbath, a result which would relegate the "Sabbath Bells" to a mere memory of the past.

At the International Hydrographical Conferences recently held at Copenhagen, the Scottish delegate, Mr. Robertson, of Dundee, described some recent and interesting and new discoveries he had made concerning the Gulf Stream. It has been heretofore popularly believed that the section of the Gulf Stream which reaches the Faroe Islands goes direct to Norway. Mr. Robertson has discovered from the result of his investigations that the section, however, travels first to the Shetland Islands and then to Norway. He also pointed out that the Southern Gulf Stream sends a section to the North Sea, which runs along the coast of Scotland and the north of England, touches Jutland, and then travels north.

"Grape-growers in the United States may derive a useful hint from a process as yet unknown on this side of the water, by which wine-growers in France are enabled to market fresh outdoor grapes all through the winter." Says *The American Inventor* (September 15): "The method which is a recent invention, is both curious and interesting. Bunches of the finest grapes, when ripe in autumn, are cut in such a way that to each bunch a piece of the vine five or six inches long remains attached. From this piece the stem of the bunch hangs—an arrangement which, as will presently be seen, is essential to the operation. A large number of wide-necked bottles, filled with water, are ranged in horizontal rows on racks in a cellar, and in the open end of each of these receptacles is placed a bunch of grapes—that is to say, the piece of vine-stem is inserted into the mouth of the bottle, and the grapes hang outside. The grapes do not touch the bottle, but are supplied with moisture through the vine-stem, which is immersed in the water. In this manner 'black Hamburgs' and other choice table grapes are kept fresh and perfect through an entire winter."

Frederic Auguste Bartholdi, who died in Paris a few days ago, will be remembered in this country by reason of his friendly attitude toward Americans, and the gigantic Statue of Liberty which stands in the harbor of New York. He had been ill about three years, but continued his work in his studio to the very end, and spent his last days designing his own tombstone, which was completed the day before he took to his bed. His artistic talent was early recognized by Ary Scheffer, who took the boy into his studio, where he showed great interest in sculpture. His first statue was exhibited when he was at the age of twenty-two. A trip to the Orient gave him the opportunity of studying Egyptian art. During the Franco-German War, he was attached to the Army of the Vosges, and displayed unusual energy and bravery. The Statue of Liberty Enlightening the World was presented to this country by France in 1884. It is the largest bronze statue in existence. In 1876 the French government sent M. Bartholdi to Philadelphia to be judge of the section of arts.

The proposal to provide baths for colliers at the pitmouth is now engaging the serious attention of the directors of the Bolsover Colliery Company, who are the owners of a number of pits in Derbyshire and Nottingham. The idea was first mooted by the managing director of the company, Mr. E. Bainbridge, who had seen it at work in the mines of Germany and Nova Scotia. Before it is adopted the miners will be asked to express their opinion upon the scheme, and it will be interesting to see whether they will decide to go to and from their work in a clean and tidy condition, or in dirty clothes and faces and hands black with coal dust. By the scheme the men will be able to leave home in their ordinary suits, which they will change for their pit clothes at the colliery. After working their shift they will proceed to the baths, and there leave all the dirt and dust behind them. Then, donning their ordinary suits, they will return home in a comfortable and presentable condition, leaving their working clothes at the colliery to be dried.

The prayer meeting is quite a problem in some churches. Here is a suggestion by the Rev. H. W. Pope of the Northfield Extension Movement: "The ideal meeting is cheerful, social, and hearty. Have a bright carpet on the floor, appropriate pictures on the wall, flowers on the table, and the room seated with chairs. Make it look as little like a church and as much like a home as possible. Lay off hats, wraps and overshoes. Let the whole atmosphere of the service be bright, breezy and cheerful." Mr. Pope says further: "Into this 'rest for the weary' come with your thanksgiving and rejoicing. Make the welkin ring with song. Let the most spiritual members lead in prayer until a strong devotional atmosphere has been created, which will make it easy for any one to confess Christ. Be simple, and above all, sincere, especially in prayer. Be cheerful! Paul had his discouragements, but he kept them to himself. Cultivate the habit of handshaking, and do not wait for an introduction."

A writer in a London magazine says concerning the work of the Salvation Army: "The first step in the Salvationist's work of reformation is often the offer of a meal and a night's shelter to the homeless vagrant of the city. For these, with breakfast, a charge of four-pence is made, but if the visitor is destitute he is fed and housed free. It is the opening of the aviary door to the hunted bird. Finding food and protection, with free ingress and egress, he comes again in time, drops his Ishmael attitude, becomes interested, thinks he would like to hear somewhat from these people who are so good to him, would like to give a helping hand here or there if he might, and thus his initiation begins: At this time he is either a jail-bird or the material from which felons are made. But once the Army gets hold of him the chances are that he will become a decent man and a Christian." Unquestionably the social work of the Salvation Army has been of marked advantage in enabling it to reach and win men to the better life.

## Our Contributors.

### The Higher Criticism.

(Continued from last week.)

To that question we emphatically say No! We have a great many to us eminently satisfying reasons for that No! But at present we shall confine ourselves to two. The first of these reasons implies a want of integrity upon the part of the critic. We think this will be admitted when we have presented the critic's position, not as he himself states it, but as he gives us reason for stating it. As he states it, the only thing that comes into consideration in estimating our Saviour's view of Scripture is the "Limitation of his knowledge." Thus we have the sentence from the critic, "It behoved him in all things to be made like unto his brethren; some of those things may well have been the limitation of his knowledge." Thus the critic would have us believe that all that is involved in our Saviour's view of Scripture as opposed to the critical view is his lack of knowledge. Now one has only to recall the critical view of Scripture to see that that is flagrantly untrue. Just let us read very shortly critical representations of Scripture and we shall see what utter disregard to truth there is in the representation that all that it implies upon the part of our Saviour is "Limitation of knowledge." According to the critical representation of Scripture it contains duplications, contradictions, impossibilities. According to criticism the writers of Scripture had no regard for facts, and the longer they wrote the less regardful for facts they became, and they became positively fantastic in their imagination. They were so little regardful of fact that they contradict themselves in the course of a verse or two, and detailed narrations such as that of Achan and Kira, Dathan and Abram, when they are analysed tumble to pieces on account of their inconsistencies. In the first two chapters of Genesis we have two contradictory accounts of the creation and further on in Genesis we have the revolting legend of angels cohabiting with women and producing a race of heroes. In the account of the flood we have a conglomeration of absurdities that make it an object of critical scorn. But we need not enlarge. These will suffice to ensample the critical view of Scripture. But in presence of that what becomes of the representation that the 'Limitation of his knowledge' is all that separates our Saviour from the very critical view. Why if the critical view is correct, our Saviour must have been afflicted with intellectual imbecility. To the critic the contradictions, impossibilities, and absurdities are so plain that he does not need to resort to critical resources to identify them. All that he has to do is to point them out and he looks down with profound and speechless contempt upon those who do not immediately recognize them. We use the word speechless because there are critics that refuse to argue, viva von, on critical points and that, without question, on the ground of the arguer being too ignorant to do anything with but listen. It is not then our Saviour's limitation in knowledge that is all that is needed to account for his view of Scripture. It is intellectual weakness that must account for it. But of that there is no appearance in his history. One of the remarkable things about our Saviour is his

intellectual alertness. He is never taken at disadvantage. He is equal to every situation in which he is placed. And is not that a necessity of a sinless mind? Will not the mind that is morally pure be sharper than that of the sharpest critic that ever wrote? It is manifestly so in our Saviour's case. It is therefore a blind when the critic seeks to justify his position by limitation of knowledge on our Saviour's part. But it will be still more sure to be a blind by considering further, what the critic makes of Scripture. It seems, according to the critic, that Scripture countenances inhumanity. Language fails him to express the horror that the blood thirstiness in the book of Esther excites. He declares, with no less horror at the thought, that yet there are preachers of the word that think it needful to defend the atrocities of the Israelitish wars of extermination against the Canaanites. To him Jael was guilty of one of the foulest crimes that can blot humanity. That is but a sample of what the Scriptures are to him so far as humanity is concerned. And yet that being so and knowing and acknowledging what our Lord's relation to Scripture was, he would have us believe that all the critical view of Scripture involves, so far as our Lord is concerned, is a lack of knowledge. What glaring untruthfulness that is, when we see that the critical view of Scripture charges our Lord with inhumanity, makes him insensible to horrors from which the more refined humanity of the critic shrinks with loathing. But this untruthfulness will become more apparent if we consider still further what criticism makes of Scripture. Criticism charges Scripture with immorality, of course that is implied in the charge of inhumanity. Yet it is another aspect of that charge, and here the critic is very severe with Scriptures. It involves gross immoralities. Jael's act involved a breach of one of the fundamental principles of oriental morality, the law of hospitality. The mosaic law of divorce was immoral, Elijah's calling down the fire to consume his fellow creatures was immorality. The imprecatory psalms startle the modern Christian sense. In a word "The precepts and examples of the Old Testament are clearly not all of such a nature as to command the homage of the enlightened Christian conscience, so that inspiration does not guarantee the perfection of Old Testament morality." In the face of this presentation how could the critic say that all the critical view of Scripture involved with regard to our Saviour was lack of knowledge. We ask how could he do it? Was it through a lapse of memory, or was it that he did not dare to state what the critical view involved with regard to our Saviour. We shall state it for him. That is we shall express what he states by implication. The critical view charges our Saviour with not only lack of knowledge and inhumanity, but it directly and grossly charges him with immorality. His moral sense was so low as to place him morally on a very inferior level to that occupied by professor this or doctor that. Thus modern moral sense is shocked by things in which our Saviour saw no immorality. The Christian conscience revolts from what gave him no offence. What a shame then to speak of lack of knowledge being the only thing the critical view of Scripture implies upon

the part of our Saviour. But the shame of that way of speaking will appear still more by considering somewhat also the critical view of Scripture charges our Saviour with. It charges Scripture directly with improper presentations of God. It makes its presentations of God to be on a par with those of paganism. With regard to the appearance to Abraham, as he sat in the door of his tent, it says, "If we are to believe that, may we not as well believe the Homeric story of Athene catching Achilles by his yellow hair and speaking to him" Or these improper presentations of God Christ was grossly ignorant. It is the very last thing we could imagine him to be ignorant of. Considering who he was, "The only begotten Son" and considering his language about his relationship to him he called his Father, as setting absolute unity with him, it is marvelous to think of him failing to apprehend representations of God that are improper. Yet that is what criticism charges him with. There are many improper representations of God. The Sinai story involves improper representations. So does the Eden story. The story of God speaking face to face with Moses is in gross contradiction with the true representation, that mortal man cannot see God alive. That is the proper way to present God. The others are the representations that belong to a period of inferior developments. But of all this our Saviour was unconscious. To him proper or improper were alike acceptable. In the latter there was no truth. They were the legends belonging to the unhistoric period of the national history. But, again we say, of all this Christ was utterly unconscious. To him they were alike true. And again we ask where was the truthfulness of the critic when he made his assertion that all that criticism involved with regard to our Saviour in his view of Scripture was a lack of knowledge, when it claims that he had no sense of what was due to God.

We have seen how formidable is the charge the critical view makes against our Saviour in his view of Scripture, and how utterly devoid of truth the representation is that the only thing involved was his lack of knowledge. But we have another charge of untruthfulness to make against the critic. This charge is afforded by his principal arguments for our Lord's lack of knowledge, that he did not know when the day of Judgment is to be. This adduced for the purpose of the critic argues a glaring untruthfulness. For the critic knows as everyone must know that the statement of our Lord is a stupendous claim to knowledge. It is so, both in the matter and the manner of it. In disclaiming the knowledge of the time of the last day he claims supernatural knowledge. How absurd such a disclaimer would be on the part of one with no more knowledge than that of the ordinary man. It would argue the maker of it fit for a lunatic asylum. That it does not expose our Lord to that contempt is because it is based upon the claim to knowledge altogether superhuman. But this is demonstrated not only by the matter of his statement but by the manner also. He enumerates three degrees of knowledge, man, the angels, himself, which analyzed is not only does not man know the day of Judgment, but the angels who so far surpass man in knowledge are ignorant of it, nay the Son of Man who surpasses the angels in knowledge does not know. Thus he asserts that his knowledge transcends that of the angels. That the critic knows is the necessary consequence of our Saviour's statement. And he knows also that the Angel Gabriel knows who wrote the pentateuch,

whether there was a *Isiah*, and if Daniel wrote his book and therefore knows that our Lord was perfectly acquainted with all those literary and historical problems through which the critic puts the Lord he professes to serve to so much shame.

But there is a more serious shame to which he puts our Lord. He makes the terrible declaration that our Lord through his views of Scripture has been the means of leading many of the brightest minds of the race, ardent seekers after the truth into the depths of infidelity and the worse depths of atheism. He tells us that today, many of the brightest students are turned from the ministry because of our Lord's views of scripture. He does not indeed say so, in so many words. It is against the conservative views of Scripture he makes his charges. But when he did so he was either oblivious to or regardless of the fact that the conservative view exists because it was our Lord's view, as the critic himself admits. The Church for all the centuries of its existence has held the conservative view because it was led to it by our Saviour. It is therefore against our Saviour the critic makes his charges. It is upon him he lays the blame of leading the brightest minds of the race, ardent seekers after truth, into the abyss of atheism. He, the critic says, by his factious views of Scripture has perpetuated this frightful evil. It seemed an innocent thing to the critic to say that our Saviour's view of the Scripture was his opinion. But when we see the issue of that opinion we are compelled to pause at the innocence, and as along with this we place the other consequences arising from that word "opinion," as applied to our Saviour, there is recalled a sentence which we thoroughly endorse, in an essay on the Higher Criticism recently issued by Principal Sheraton of Wycliffe College, Toronto, to the effect that those who have imbibed critical opinions must retrace their steps or be separated from the Saviour.

JOHN McALPINE.

FOR DOMINION PRESBYTERIAN.

### Christ and the Scriptures (No. 2).

BY GEORGE W. ARMSTRONG.

His injunction—Search the Scriptures. The Jews made one grand mistake, and that mistake Christ pointed out to them—they gave more heed to the traditions of men than to the written word of God.

Christ exposed and corrected this error and showed them that they "transgressed the commandments of God by their traditions." Had they bestowed as much trouble in making themselves acquainted with the vital truths of the Scriptures as they did in obtaining a knowledge of the traditions handed down to them by their fathers they would not have been in such complete ignorance of the person and character of their Messiah.

Christ founded His teachings, not upon the traditions of men, but upon a more secure foundation—the foundation of eternal truth. He knew well that for man to possess a genuine knowledge of divine truth he must make the Scriptures his constant study — that the Scriptures were the only source which could adequately satisfy the strong cravings and fulfil the longing desires of his immortal nature. That the Scriptures were the only stream that flowed perfectly pure from the throne of God, and that knowledge derived from any other source would be more or less tainted and pernicious in its influence and have a tendency to deprive the soul of holy vitality. He knew it was an act of gross impiety to substitute any of the pro-

ductions of men for the pure word of God.

But how greatly the Jews had got astray! They made of none effect the commandments of God by their traditions.

The commandments were the laws of God, the traditions the productions of men.

A further reason is seen why this injunction is necessary when we consider that in the Scriptures alone we can obtain positive knowledge of the character and attitude of God and of divine and eternal things.

All other sources are subject to change and may fail; the Scriptures alone stand secure. All else is fallible, this alone infallible. All else is mutable, this alone immutable.

For men to cast aside the Scriptures exposes their vanity and pride of heart. To reject this fountain is to hew out cisterns, broken cisterns which will hold no water.

It is not sufficient to occasionally and superficially peruse them; duty demands that they be thoroughly investigated so as to become thoroughly acquainted with them and the true spirit of their teaching. Yet how few comparatively there are who manifest an intense, an all absorbing anxiety to possess a profound knowledge of God's word; whilst multitudes upon subjects relating to commerce, politics or science are most learned, most definite and concise; but bring them to the law and to the testimony how meagre and dwarfish they become. Is it not an insult to God to read and study other books more than the book He has been pleased to give?

The delight of the good man is "in the law of the Lord and in His law doth he meditate day and night."

To search the Scriptures is the Christian's duty; it ought to be his delight. The experience of everyone ought to be like that of King David who said "Thy word have I hid in my heart that I might not sin against thee." "I will meditate in thy precepts, and have respect unto Thy ways: I will delight myself in thy statutes, I will not forget Thy word."

### One of the World's Unknown Heroes,

One of the most heroic figures of the present day world is a man whose very name is known to few and whose life is familiar to even fewer. He lives in a small hired house in the city of Tokio. His name is Samuel I. J. Schere-Schewsky. For six years he was Missionary Bishop of Shanghai.

Nineteen years ago illness, contracted largely through his work, rendered him almost helpless. Refusing to be a burden to the mission, he resigned his see. But he refused to consider that his working days were over. With his paralysed body he could no longer go about the work of evangelization, but he could at least sit in a chair and work for China by translating the entire Bible into easy Wenli, so that more of the common people might read its message. This he has been doing for many years, working with such restless energy, in his struggle against pain and helplessness, that he has kept two secretaries busy. He wrote his translation of the entire Bible in Roman characters upon the typewriter, though he could use only one finger of one hand, and needed eight years to complete the task.

Bishop McKin, calling upon him the other day, found that he was just completing the last chapters of the Book of Malachi. If his life is spared he proposes to undertake the preparation of a reference Bible. He has worked under conditions that put to shame many of us who speak of the great deeds we might do if our

circumstances were only different.—Spirit of Missions.

### A Japanese Soldier.

A correspondent of The Friends, in Tokio, tells the following incident to show how fertile the soil in Japan is now for spiritual seed planted by Christian missionaries and workers. As a representative of the Red Cross Society, she went to the Railway station at Okayama to wait upon officers and men en route for the war. She fell into conversation with a major in the army. He suddenly said to her, "Do you pray to God?" "Yes, I pray to him every day." "Will you pray for us?" "I do pray for you every day. I belong to a band of mothers, and we agreed every morning upon awakening to think of the army and pray for you." Then she added, "Are you a Christian?" "No; I'm not a Christian or a Buddhist; I have no time to think of religion." But you are willing to be prayed for?" "Yes!" Afterwards she passed on to the platform to see the troops off, and a soldier beckoned to her. She hesitated to go forward, as there were many people there, and it seemed conspicuous. Then he leaned out of the window and said, "Please come!" and she went. He asked for the little Japanese flag she wore. She told him it would be only a bother to him, and that he couldn't really want it. He urged her to let him have it, and she asked, "Why do you want it?" His answer was, "I have overheard your conversation with the officer and I feel that if I have this little flag to look at I may realize that you are praying for us."

### A Lesson in Giving.

From The Missionary Link we glean the following suggestive story from Ceylon:

"Each morning, when a Christian woman measures out rice for the family, she takes one handful and puts it into a box marked 'The Lord's Box.' From time to time the church treasurer visits all the Christian homes to collect the rice from these boxes, sells it, and sends the money to the native missionary society."

Two important lessons are contained in this story.

The first, for all Christians: that of honest systematic contributions to "The Lord's Box." How many have "The Lord's Box" in their homes? How many would ever think of giving daily a handful of rice? It is your large gifts, that come when you feel prosperous and rich, that count. But the daily small contributions, the tithes of all you possess, whether of cash or of goods—these count for much, and are acceptable unto God.

The second is for church treasurers. How many accept the office as an honor, and shirk the work? How many church treasurers would even dream of going around to all the homes of the people to collect their gifts? Such an officer would be a treasure as well as a treasurer. And such faithful stewardship would soon lift many a feeble parish out of its financial difficulties, and would give it independence of the missionary aid of the general Church.—The Episcopal Recorder.

Too low they build who build beneath the stars.—Edward Young.

We cannot see any cloud gathering. But this calm cannot last; storms must come hither too; and let them come, when we are ready to meet them.

## The Quiet Hour.

### Joash Repairs the Temple.

S S Lesson 2 Kings 12:4-15. Nov. 13 1904.  
GOLDEN TEXT.—We will not forsake the house of our God.—Neh. 20:49.

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

And Jehosh said to the priests, v. 4. The world is full of things that need to be improved. They are in every school and in every business. We haven't long to live here, and we pass this way but once. There is no time for lazy, careless content with things as they are. The call is loud for men of initiative and push, to take hold and make things what they ought to be. First, let there be a good square look at our actual surroundings, and a calm, wise decision as to what things need improvement, and then a manful effort for their betterment.

And they shall repair (Rev. Ver.), v. 5. Every material wears down. The best built house needs frequent renewal, else it will soon fall into ruin. There is a continual waste in our bodies. We must have sleep and recreation to make this good. It is not otherwise with the spirit. It stands in constant need of renewal. Each day makes a heavy draft on our faith and courage. We need the daily season of communion with heaven, and the holy quiet of the Sabbath, to keep our souls strong and fresh. He who fails of these fails of highest vigor.

And the priests had not repaired, v. 6. They had not exerted themselves to improve the condition of the temple. Therefore it fell into worse decay. This always happens. There is only one way of preventing ourselves from growing worse. It is by growing better. Unless we climb, we shall slide backwards and fall. We must strive after the heavenly prize, else the forces of evil will drag us down. Look up, and follow forward, is a good rule.

Why repair ye not? v. 7. Not the one who points out our fault, but the fault itself is our enemy. Who does not thank the one who shouts a warning to save him from falling over a precipice? Who is so foolish as to be angry with the physician who lays his finger on the source of the disease? Reason teaches us to be grateful, when defects in our work or character are pointed out, even if the words wound, for then we may seek and apply the remedy.

And set it beside the altar, v. 9. The altar was to them a silent witness—but how eloquent!—of God's mercy. There the guilty brought their sacrifices, and received the forgiveness that healed their broken and contrite hearts. Our altar is the Cross. There God's heart of love has been revealed to us. We cannot but give of our best with that vision before us. Who can close up his heart, when God has so opened His? Who can grudge when God has been so generous?

When they saw that there was much money, v. 10. It is worth while to look a little longer at the gifts of the people. We have a fine lesson here in church finance. First, gifts were asked for a worthy object—to repair the Lord's house. No appeal should be made for money, unless the use to be made of it can be commended to the judgment of intelligent people. Then, the need was made known as widely as possible. When a church needs money, the people should be informed. Nothing kindles lib-

erality like knowledge. And, again, the appeal was made to the highest motive. Gifts were asked, as all gifts to the work of the church should be asked, in view of heaven's wonderful grace.

The king's scribe and the high priest came up, v. 10. "Never count public money alone," is a good business rule. It is not enough to be honest; we ought to clear away every possible ground of suspicion. And nowhere should this rule be more strictly observed, than in the handling of church funds.

They gave the money into the hands of them that did the work, v. 11. "Tools to workman"—who has a better right to them? And in the long run a right that is recognized. Worse than wasted is the time spent in grumbling, because we have not a position of greater responsibility and authority. The secret of advancement lies close at hand. It is by proving our fitness in our present place, that we shall lift ourselves up to a higher.

Howbeit there were not made bowls of silver, v. 13. There is a sound principle laid down here. See that the foundations and walls of a building are built aright, ere thought is given or money expended on ornamental furniture. And so with the character. See to it, that solid acquirements are made, before giving time and thought to the more ornamental parts of the personality. A woman who wears jewelry, while her dress is of poor material or defective in any way, shows poor judgment. Or, a young man who is anxious to learn French, when he cannot speak decent English, is guilty of folly.

They reckoned not with the men, v. 15. Their word was as good as their bond. The word of such men is a good asset. It is, after all, the best possible security. It smooths one's way in every business transaction to be known as absolutely trustworthy.

For they dealt faithfully, v. 15. How delightful a thing it is to deal with men who are faithful, who can be depended on! And sadly we must confess that such men are not so common as they should be. What an immense amount of inconvenience and worry is caused because we cannot place confidence in those who undertake to do work! How often they have to be watched and checked, lest they rob those who employ them by their slipshod ways of doing. The guarantee of good faithful work, is that conscience should be put into it.

### The Help of Headwinds.

BY REV. THEODORE L. CUYLER, D. D.

Human life is a voyage, but our Heavenly Father does not give us the control of the weather. If he did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use the mower, or my grape-vines whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed his disciples to cross the lake of Galilee. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter who was an "old

hand" on the lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing-smack like iron sledges. With all their sturdy pluck at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are now passing through storms of trouble and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of headwinds, and what spiritual help they bring.

Prosperity very often breeds self-conceit, both in a Christian, in a church and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it we are equally apt to put it down to our own skill or our own seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, on the inflow of people to their pews and of money in their contribution-boxes. When the children of Israel had things to their liking they forgot God and turned idolaters; when calamities overtook them they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and he often sends a stiff gale into our faces for our chastisement and correction. Whom he loveth he chasteneth; the self-willed and the rebellious are left to go on the rocks.

Headwinds strengthen the sinews and develop strong characters. Many of our Americans who have attained to the highest work of honor and usefulness were "seasoned" in their youth by sharp adversity. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. I seriously doubt whether the luxurious style of life in some of the highly-endowed and fashionable present-day universities turns out as stalwart a type of intellectual manhood as was produced in the plain uncarpeted rooms of the old-fashioned primitive-looking colleges. Silver spoons and soft raiment are not the regimen for heroes. Smooth seas and gentle breezes never make a sailor.

This truth applies to the spiritual experiences of God's people. The great purpose of our Heavenly Father in this school-life on earth is to develop a vigorous, godly character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better. That hard rowing in the night storm on Galilee proved the disciples' pluck and gave new fibre to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and bloodthirsty Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold—not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping

# Our Young People

gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him! Ah, brethren, I suspect that when in another world we examine the chart of our voyages, we shall discover that the headwinds—trying at the time—gave us the most headway towards heaven.

The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father when he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves and the welcome voice of Jesus is heard through the tempest, "It is I: be of good cheer; be not afraid!" As soon as he sets foot in the boat, the tornado hushes into a calm.

Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely-tried Church has ever gone down when once the Son of God has come to their relief. The fiercest headwinds and the angriest waves obey his voice; and so will he bring you at last into your desired haven.

As a mother stills her child,  
Thou canst hush the ocean wild;  
Boisterous winds obey Thy Will  
When Thou sayest to them, "Be still!"  
Wondrous Sovereign of the sea,  
Jesus, Saviour, pilot me!  
Presbyterian Standard.

## Patience.

BY FAITH SOMERS.

I have seen the modest shrub Patience attain to marvellous perfection in the darkened quiet of an invalid's chamber. Rooted in the rich soil of an earnest, gifted nature, springing from "a furrow cut by pain," nourished through the strong tap-root of faith, which reached down to the hidden stream of never-failing grace, it unfolded day by day its many-hued blossoms of exquisite beauty and fragrance.

There was the crimson of the unselfish love which is made perfect through suffering the scarlet of unflinching courage, and the rose color which speaks of the hope that waits for the blessedness which as yet we see not; there was the blue flower of truth; steadfast as the heaven which bends above us, and the golden petals which tell of simple gladness and abiding joy; and there was the purity of unsullied whiteness, the clear amethyst of gentleness and peace and the rich purple which befits one who wears a crown—one who has overcome and is to sit with Christ in his throne.

No one could come into this chamber without carrying away a blessing. Close beside the shrub Patience, overshadowed by the brown branches and their rich green leaves, grew the plant Heartsease, speaking of humility and untruffed peace, and lifting its glad faced flowers for all who would stoop to pluck them.

There is no sermon so powerful as a life which the Master has broken and then filled with himself; no lips so eloquent as the lips made white by pain, yet saying, "I laugh happily to myself over the absurdity of my having any will but His;" no strength so

strong as that which is perfected in human weakness.

"Thy saints in all this glorious war  
Shall conquer though they die."

## Nov. 13. Our Fellowship.

Topic.—Our partnership and fellowship. 1 Cor 12: 26-31; 13: 1-13.

### Some Bible Hints.

An ideal partnership is that between men not of the same, but of very different kinds of ability. Such a partnership is a church or Christian Endeavor society (v. 28).

Love is the keystone of the Christian graces, without which they all fall to the ground (v. 3).

Love does not envy, for it has nothing to envy, possessing all things; it is not puffed up, because, possessing all things, it knows how small itself is (v. 4).

A true Christian is always ready to believe all that is good of another man, and disbelieve all that is evil (v. 7).

### Suggestive Thoughts.

There is an unseen Partner in all human co-operation that accomplishes anything.

Let conscience draw all Christians together—except where conscience holds them apart!

As no business partnership nowadays can get along without fellowship—that is, without the knowledge of what similar partnerships are doing, and a measure of co-operation with them—so our Christian Endeavor partnership in the local societies must be aided by the fellowship of the Christian Endeavor unions.

The more one puts into the secular partnership, the more he has a right to take out. The more one puts into our Christian Endeavor partnership, the more he is certain to take out.

### A Few Illustrations.

Christ sent the disciples forth two by two, knowing that two together can accomplish more than twice as much as one alone.

As business partnerships have for their one purpose to make money, so our Christian Endeavor partnership has for its one purpose to make Christians.

To a secular partnership each man contributes something, and every member of your society has some special contribution he may make to the society's work.

One may be sure that a soldier that did not love his own regiment would not love the army; so a Christian that does not care for his own denomination will not care for the Church Universal.

### To Think About.

What am I contributing to the good of my society?

How am I enjoying my Christian Endeavor fellowship in the unions?

Am I working with others as I want them to work with me?

### A Cluster of Quotations.

For 't was the self-same power divine  
Taught you to sing and me to shine,  
Respecting in each other's case  
The gifts of nature and of grace.  
—Cowper.

The purest joy we must partake  
Is giving joy to others;  
Our burden we the lighter make  
By bearing one another's.

—E. A. C.

We are our brother's keepers. It will not avail, as excuse for us that we did our brother no harm  
—J. R. Miller.

### "Peculiar" Conditions.

Every hindrance to religious work has a blessing in it.

Is your field crowded? Then you may hope for great in-gatherings. Is it sparsely settled? Then you may do thorough work. Are the people rich? Then you are freed from worry about means for carrying on the work. Are they poor? Then they are not so much beset by the temptations of worldlings. Are they well educated? Then they will be able to help teach. Are they uneducated? Then they will have simple hearts, not beset by doubts.

"Peculiar conditions?" Accept them, be thankful for them, and go right ahead!

### Covering Sin.

There are two ways of covering sin—man's way and God's way. You cover your sins, and they will have a resurrection sometime; let God cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins. He puts them "behind his back." If God has forgiven me, who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud tonight and to-morrow there isn't a cloud to be seen. "He casts them into the depths of the sea." Some one has said; Thank God that it is a sea, and not a river; a river might dry up, but the sea cannot." The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven? The fourth expression is that he removes them "as far as the east is from the west." Do you know how far that is? Perhaps some good mathematician will figure that up. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse unrighteousness." Then make sure that you are forgiven.—D.L. Moody.

### A Prayer for Patience.

Most merciful Father, look down upon us in pity, we pray. Thou beholdest all our weakness, unworthiness and sin; not a jot of it is hidden from thee. Yet have compassion on us still. Bear with us a little longer, we humbly entreat thee, and give us thy good Spirit for our help. As thou art long-suffering with us, so make us patient and tolerant of others. May we extend to them the mercy we crave from thee. May the injustice and unreasonableness of men have no power to vex us; for so we, too, appear in thine eyes. So give unto us of thy peace and thy calm that our lives may remain sweet and unmoved amid all outward turbulence. Repress by thy strong might the angry passions that rise within us against our fellow-men. Save us from all vindictiveness of spirit and from an unforgiving heart. This we pray for our soul's sake and for thy glory, in the name of Jesus. Amen.

### Daily Readings.

M., Nov. 7.	One fold.	John 10: 16.
T., Nov. 8.	One body.	Rom. 12: 4, 5.
W., Nov. 9.	One in Christ.	Gal. 3: 26-28.
T., Nov. 10.	One temple.	Eph. 2: 15-22.
F., Nov. 11.	One faith and baptism.	Eph. 4: 4-6.
S., Nov. 12.	Christ all.	Col. 3: 11-15.

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Since the days of the Reformation, Gaelic congregations have been numerous and influential in Scotland. They have obtained a peculiar prominence in connection with the decision which has recently been given by the Privy Council in favour of the Gaelic ministers and congregations that refused to enter into the United Free Church; and, that preferred to remain loyal at all hazards to what they conscientiously regarded as the fundamental principle of the Free Church. Gaelic still survives with great vigour in Scotland. It is still preached with much fervour and ability. It is a simple truism to assert that, preachers in any language are not only proclaiming with more or less earnestness the doctrines of the Saviour of mankind, but have the opportunity, when they are thoroughly conversant with the language which they preach of elevating the taste and refining the feelings and increasing the affection of their congregation for their native language with all its Literature. It cannot be said that much was done in the past to impart to Gaelic students an accurate knowledge of Gaelic and of its Literature. The memory of the late Dr. MacLachlan of Edinburgh is to be held in grateful remembrance, not only because he was a faithful student of Gaelic, but because he, for several years taught a Gaelic class to which theological students of all Churches were invited to come. As there is now a Gaelic Professor in the University at Edinburgh, every facility is doubtless afforded to Gaelic students who have the Christian ministry in view, for gaining an accurate and extensive knowledge of the Gaelic language.

The Rev. Mr. Cameron who died a short time ago, rendered for several years a very important service to the Gaelic students in Glasgow. He was an enthusiastic student of Gaelic and turned to good advantage his extensive knowledge of Gaelic and his enthusiastic love for the language of his fathers. He was minister of Brodick in the Island of Arran when his earthly career reached its close. He was

went to appeal to his prosperous Gaelic friends for scholarships and bursaries, to aid his Gaelic students in the prosecution of their academic labours. He was possessed in an eminent degree of the traditional of the Gael independence. When the Calendar of the Free Church College Glasgow was in course of preparation a few years ago, an appeal was made to him for a list of the prizes and bursaries which he intended to offer to his Gaelic students. He resented such an appeal, considering as he did that it interfered with his personal freedom and independence. He left the Free Church College and went to the University, where many Gaelic students followed him and, where he was more successful than ever in carrying on his commendable work as teacher of Gaelic. Gaelic lectures have been delivered for several Sessions in the University of Glasgow. A movement is now on foot to found a Gaelic chair in that University. A large sum of money has already been raised for that purpose. There is ample evidence that Gaelic is not going to pass into comparative decay and forgetfulness. Rather is newness of life to be imparted to it. It is to be hoped that a large improvement will soon be perceptible with diction and purity of Gaelic as it is preached by Gaelic ministers.

## QUARTERLY CONTRIBUTIONS FOR SCHEMES.

The General Assembly, in June last, instructed congregations in which there are Missionary Associations to forward their money quarterly to the Agent of the Church. In nearly all the larger cities and town congregations, as well as in many of the country charges are Missionary Associations for raising funds on behalf of the schemes. In some congregations this is done by means of an envelope every Sabbath; in the majority, however, by means of a monthly contribution, either by envelope or by collector. There should therefore, be no obstacle in the way of contributions being forwarded quarterly to the Agent of the Church.

In connection with the Century Fund, there was raised a considerable amount of money to provide working balance for the several mission funds. For the schemes of the Western Section of the Church, the following amounts were raised:—

Home M F for working balance.....	\$29,250.00
Foreign M F, " " " " " " " "	17,500.00
Augmentation F " " " " " " "	13,125.00
French Evangelization F, " " " " "	13,125.00

This money has been found most serviceable and has greatly reduced the amount that otherwise would have been paid for interest. It is, however, not sufficient, and as the Church grows, it will become less so in subsequent years. For example, the Foreign Mission Fund was in debt at the close of last year (29th February, 1904) to the extent of \$25,600. In other words, on the opening day of the present year, not only was the entire Foreign Mission working balance of \$17,500, required but an additional \$8,100. The

debt rapidly grew, and notwithstanding \$12,000 received in response to the special appeal, the debt is now about \$70,000. The other funds of the church are all in debt more or less at this season of the year, and at present the total indebtedness amounts to nearly \$150,000, which is \$80,000 more than the total amount got from the Century Fund to be used as a working balance. Fully two-thirds of the entire contributions for the schemes of the church are received within the closing weeks of the year. If, instead of this, the money were forwarded quarterly there would be sufficient, together with the working balances to render unnecessary borrowing money with which to carry on the work. For money thus borrowed, interest has to be paid ranging from 5 to 6 per cent. In many cases Missionary Associations have money on hand not bearing interest at all, and, in others bearing only 2½ or 3 per cent. We believe it is only necessary for ministers to bring the facts to the notice of their Missionary Committee to insure the instructions of the Assembly being carried out. Were it not for the fact that a number of congregations have, within the last few weeks forwarded the amount they had on hand, it would have been necessary to borrow, from outside sources, about \$80,000, this fall.

The Assembly last June, also instructed that where no Missionary Association exists contributions for the schemes be taken on the dates appointed by the Assembly for the purpose. Circulars are sent out reminding ministers of the days thus set apart, but the responses clearly indicate that, in a merely nominal number of congregations is the instruction attended to and the collection made, and it is feared that in an increasing number of congregations, the only opportunity given the people for the missionary and benevolent work of the church is within the closing weeks of the year, when a special effort is made for all the schemes. It is scarcely necessary to say that this is a most unsatisfactory state of matters. Generally speaking, the contributions are increased when instead of the amount being collected once a year, an opportunity is given every month. Many will give \$1.00 or \$5.00 per month who hesitate before giving \$12.00 or \$60.00 in one sum at the close of the year. Not only so, but various causes may interfere with the special effort during the closing weeks of the year. This was the cause last winter when the exceptional weather and blocked roads in the country districts reduced the attendance in church in many cases, and rendered services impracticable in other churches and in this way, large sums of money were lost to the scheme.

Success cannot be expected in connection with any effort unless there is system, and if ministers and sessions would only adopt systematic methods for raising funds, the additional revenue which would accrue for congregational work and also for the general work of the church would greatly surprise them.



### HISTORIC PRESBYTERIANISM IN QUEBEC PROVINCE.

Diamond Jubilee of St. Andrew's Church,  
Three Rivers.

On Sunday, the 23rd October, 1904, St. Andrew's Church, Three Rivers, celebrated the sixtieth (60th) anniversary of the induction of the first minister to that charge. The pastor, Rev. J. R. MacLeod, presided, and had the pleasure of having with him the Rev. D. Currie, B. A., B. D., of Perth, Ont. This congregation was Mr. Currie's first charge, where he was ordained and inducted in 1884, and continued in the pastorate till 1887. The lapse of seven years has not in any way diminished the high regard in which Mr. Currie is held by his first charge. Mr. Currie conducted both the morning and evening services. He was in good form and in warm sympathy with the work in hand. It was evident that the years which have passed over him since he left this city have but added to his well-known energy, increased fervor, widened learning, and deeper experience—a gathering up of the graces that adorn the true minister.

Two excellent sermons were preached by him. The theme of the morning one was "The Progress of Christ's Kingdom, based upon Matt. xiii: 31, 32; while the words for the evening were from Philemon, 21, "Do more than I say."

The service was continued on Monday evening when many events pertaining to the past history of the congregation were set forth, and some rare and interesting documents were read by the pastor.

From these the following synopsis is gleaned:

The first Presbyterian service was held in Three Rivers on the 10th Augt., 1834, by Mr. James Thom, a licentiate.

The first minister was inducted on the 23rd Oct., 1844—sixty years ago to the very day of the celebration—the minister being Rev. James Thom, who had received a unanimous call from the people, the stipend promised being fifty pounds (£50) per annum.

The choice for the elders fell upon Messrs. Lewis James McNair, Jno. Houlston, G. T. Luckeroff and Alexander Omand, and at the same time Mr. James McDougall, senr., was ordained as deacon. This was on the 16th. Sept., 1845.

The first communion was celebrated on the 2nd Nov., 1845, the number of communicants being thirty (30). At the next recorded communion service the number had increased to forty two (42); and by 1850 the number who celebrated the Lord's Supper was fifty (50), while their were sixty one on the roll in 1856.

For many years the congregation was without a Church in which to worship.

One service at least was held in the Methodist church. For a number of years the congregation worshipped in a house that still exists on the corner of Forges and Royal Streets—which house served the triple purpose of Manse, Church and School House—the minister being the Teacher. After leaving this place the congregation met for some years

in Mr. Baptist's office, still to be seen on Notre Dame Street.

After at least twelve of such wanderings the present substantial stone Church was built at a cost of £1700, about \$8500.

Only one person remains of those belonging to the Congregation in 1844—Mr. A. Houlston. The number of ministers who have ministered to the congregation have been ten (10) including the present pastor. They were the following:

Rev. James Thom, from	1844—1854
Rev. Geo. D. Ferguson,	1855—1860
Rev. Robt. G. McLaren,	1861—1869
Rev. Jno. Bennett,	1869—1872
Rev. Jas McCaul,	1873—1878
Cal. E. Amaron,	1879—1884
D. Currie,	1884—1887
Geo R. Maxwell,	1887—1890
Alex Barclay,	1891—1892
J. R. MacLeod	1892—still continues.

The congregation has never been strong numerically. The English speaking population was never very large, and the tendency for the last quarter of a century has been in the direction of drifting away to other parts. There is not much encouragement for young men to remain: and so the congregation is being depleted from time to time. Although the number of families and communicants has never been high at any one time yet a great many, in the course of its history of sixty years, have been connected with it and have gone elsewhere strengthening and encouraging congregations in many parts of the Dominion and United States. At the first communion celebrated in 1845 the number recorded is thirty; today it is only twice that number—or slightly over. Highest ever attained was in 1879 when the number reached 108. For many years the congregation required aid from the funds of the whole church. It is gratifying that for several years the congregation has been able to dispense with this. It is now altogether self-sustaining, and continues to take a fair share in the missionary work and charitable operations of the General Assembly.

#### MINISTERS WIDOWS' & ORPHANS' FUND.

The annual rates of ministers to this fund are due on Tuesday the first of November. It is hoped that these will be forwarded promptly to Dr. Warden.

Toronto, October 25th 1904.

The cable tells of a Paris dispatch describing a visiting gown of Louis Fifteenth style in heliotrope taffeta and velvet, with draped corsage, sleeves in bouffante, shoulders and neck heavy with lace, was probably at the rate of thirty-one cents per word, but The Associated Press thought it worth the price and sent it broadcast throughout the land. We will watch the McAll missionaries, who are doing more for France than all the tailors in Paris.

Robert Lewis Stevenson viewed life from a luminous and transparent atmosphere of which the radiant and unspoiled ether over his tropical island was finely symbolic. When he saw men with immortal souls frittering life away on the trivial and fleeting wants of that soul, and neglecting its great hungers, he said "it was like doctoring the toothache on the judgment day."

Suppose the brother in the pulpit at the close of his thirty minutes' sermon were to pass through the congregation printed slips containing questions founded upon his biblical and literary allusions, what a surprise would await him. He assumes that when he mentions a person, the life of such poet, statesman or divine flashes upon the mind of his hearer, or that when he makes a quotation from some standard work, each hearer feels within him the thrill of contact with a great genius. But if he were to subject his flock to a "civil service examination," he would be disillusioned. Something like this was done in one of our best colleges last year, and among the answers returned by the young people were these, which have not been before in print. "Question: What can you tell about Sodom and Gomorrah? Answer: Sodom and Gomorrah were contemporaries of Savonarola. Question: What do you know of the battle of Armageddon? Answer: The Battle of Armageddon was fought in 1814. It will be seen that what the replies lacked in accuracy they made up in precision, but they suggest that perhaps the pulpit has lost some of its old time effectiveness because the home training has lost a good deal of its old time thoroughness. The preacher takes for granted a familiarity with Scripture which no longer exists, and without which his best-directed shafts glance from the target ineffective.

Wales is practically in a state of revolt against the English Parliament says The Interior all on account of the recent supplementary legislation by which it is sought to enforce the English Education Act. According to the original terms of that Act, the English parochial schools were all taken into the pay of the state as "public" schools, but their control was left in the hands of the English clergy, not in the control of the County Councils as had been the case with all "public" schools before. The County Councils, however, were relied upon to raise the funds necessary to carry on the schools which had been thus summarily taken out of their hands. The Councils in Wales thereupon declined to raise the money needed. The new Act pays the expenses out of general funds from London, and charges the sum up to the county in the general account. Now the Welsh Councils say they will resign in a body. This would not be noticed again in these columns except for the fact that the executive committee of the National Free Church Council, embracing England, Scotland and Wales, has officially applauded the purpose of the Welshmen and promised to back them up in every way possible. The situation is a very threatening one, since there is no part of the empire better prepared or more accustomed to hang together than Wales. The population of Wales is but about four per cent of that of the United Kingdom; but it is very stubborn, and in the past has shown itself capable of great determination and persistence. Supported by nearly one half of England, it could make no end of trouble to the present government in its attempts to turn over the Welsh public schools to the English Church.

## The Inglenook.

FOR DOMINION PRESBYTERIAN.

### A Stolen Composition.

BY MARY I. HOUSTON.

Myrtle sat on the swing in the garden alone which was a most unusual occurrence. The seat of the swing seemed to have been built to hold two, and Myrtle did not feel comfortable to be occupying it alone. She was not swinging either; one slipped foot pushing along the grass caused the swing to make an erratic, jerking movement, but it was not the sort of swinging that Myrtle generally enjoyed.

"I don't care, it wasn't all my fault and Ruth is just a mean spiteful thing." Myrtle gave another more vigorous push, as she said this to herself, which almost unbalanced her, and then her glance fell upon her school books scattered about.

"Now I've got to get to work and write that horrid old composition and I know it will be all wrong. Ruth's will be the best as usual, I suppose. Oh how I wish that I could beat her for once and make her feel mean." Myrtle flung herself on the soft grass and drew her books to her. To study any lesson alone was something new, for ever since the Wardens had come to live in the house next door, Myrtle and Ruth had been inseparable both in study and play hours. Myrtle the thoughtless harum-scarum had been improved by the companionship of the more timid girl who looked to her for protection and companionship in all school quarrels and difficulties.

To-day for the first time they did their lessons separately and, one of them at least, did not seem to be enjoying the change. Myrtle's quick temper had caused the breach and her pride held her from making any amends so as she sat alone she was in no pleasant mood. Presently from the other side of the fence came a most familiar voice. It was Ruth's and she seemed to be reading aloud to some one. Myrtle tried hard not to listen but she could not help doing so and as the reading went on she awakened to what it was; Ruth was reading over her composition, the very thing that Myrtle was puzzling her brain over. Ruth always headed the class in composition and this one was no exception. Before she quite realized what she was doing Myrtle began to write hastily and soon had her paper covered. By changing words and altering phrases she made the composition her own, but when she had finished she did not feel nearly so comfortable as she should have done at having her work well done. Nevertheless she was triumphant. "There, that will beat hers, I believe; and anyway mine will be read first for Miss Ronan always takes them in alphabetical order and Dayne comes before Warden. My, won't Ruth be mad? but it will serve her right for acting so mean."

When the hour arrived for the compositions to be read the next day the faces of both girls were unnaturally flushed but neither looked to where the other was sitting. Myrtle was among the first to be read and when it was finished Miss Ronan looked up in surprise. "Why Myrtle, you are making wonderful strides in your composition, that is the best one you ever wrote; I am very glad to see such marked improvement."

Myrtle's face grew redder but she looked

straight ahead and said nothing. When Ruth was called upon, Myrtle stared harder than ever at the blackboard and did not seem to hear, but very soon she was listening most attentively and scarcely believing her own ears. Why, what was Ruth doing? The composition was not the one that she had read in the garden at all, but one not nearly so good; in fact hardly up to her usual standard. "Very fair, Ruth, but for once not equal to Myrtle Dayne's." She heard Miss Ronan say. "Your thoughts are as good and perhaps a little better, but Myrtle has always a bolder style and a splendid choice of language. They are both exceptionally good though."

The tears came to Myrtle's eyes and she could not squeeze them back. She felt much worse than she had ever hoped to make her friend feel and every word that the teacher uttered seemed to cut like the lash of a whip.

She looked over to where Ruth sat but she was busily turning the leaves of her grammar and looked as if nothing unusual had happened.

Myrtle hesitated only a moment and then walked to Miss Ronan's desk.

"Miss Ronan, that composition isn't mine. I stole it from Ruth Warden."

"Stole Ruth's composition? Why what do you mean?"

"I heard her read it over and I was angry with her, so I made use of what she read for myself so that I could beat her to-day. I never thought of it as stealing but it is and I'm sorry and everyone knows that I never could write one like hers."

The teacher looked troubled but hardly knew what to say.

Suddenly some one else spoke. Ruth Warden usually so timid even in repeating her daily lessons had come forward and was talking in a most unexpected manner. "It's my fault, Miss Ronan. I shouldn't have read aloud when I knew she might hear and anyway what I read wasn't anything like so good as what she wrote."

The teacher looked from one to the other and said, "It is four o'clock now and time to dismiss school; you may both remain and we will talk it over."

The "talking it over" must have been most satisfactory for very soon two girls walked, with arms about one another, down the street and turning in at Mr. Dayne's gate made their way to the swing in the garden.

"Ruth, why did you change your composition? did you think that I heard it?"

Ruth did not speak at once but, as Myrtle seemed to be waiting for an answer, she said "I wrote it for you and hoped you would hear it, but I never meant you to know."

"And I was mean enough to steal what was meant for me anyway. But then it was cheating all the same for I couldn't do it myself. Ah, I guess I am bad all through."

"Indeed you are not. I'm the worst because I put temptation in your way. And you know Miss Ronan said that she would rather have you say what you did than write the best composition in the world. We are even now so we can start over again and be friends."

And as the swing flew higher and higher and the laughing voices rang out, no one would think that there were such unpleasant things as compositions or quarrels in the

world.  
Cannington.

### A Brave Little Newsboy.

The following is a sketch full of touching interest, of a bit of a ragged newsboy, who had lost his mother. In the tenderness of his affection for her he was determined that he would raise a stone to her memory. His mother and he had kept house together, and they had been all to each other, but now she was taken, and the little fellow's loss was irreparable. Getting a stone was no easy task, for his earnings were small; but love is strong. Going to a cutter's yard, and finding that even the cheaper class of stones were far too expensive for him, he at length fixed upon a broken shaft of marble, part of the remains of an accident in the yard, and which the proprietor kindly named at such a low figure that it came within his means. There was much yet to be done, but the brave little chap was equal to it. Next day he conveyed the stone away on a little four-wheeled cart, and managed to have it put in position. The narrator curious to know the last of the stone, visited the cemetery one afternoon, and he thus describes what he saw and learned:

"Here it is," said the man in charge; and, sure enough, there was our monument, at the head of one of the larger graves. I knew it at once. 'Just as it was when I left our yard,' I was going to say until I got a little nearer to it and saw what the little chap had done, I tell you boys, when I saw it there was something blurred my eyes so I couldn't read it at first. The little man had tried to keep the lines straight, and evidently thought that capitals would make it look better and bigger, for nearly every letter was a capital. I copied it and here it is; but you want to see it on the stone to appreciate it.

My MOTHER

SHEE DIED LAST WEEK.  
SHEE WAS ALL I HAD. SHEE  
SED SHEAD Bee WAITTING FOR—

and here, boys, the lettering stopped. After a while I went back to the man in charge, and asked him what further he knew of the little fellow who bought the stone.

"Not much," he said, "not much. Didn't you notice a fresh little grave near the one with the stone? Well, that's where he is. He came here every afternoon for some time, working away at that stone, and one day I missed him, and then for several days. Then the man came out from that church that had buried the mother, and ordered the grave dug by her side. I asked if it was for the little chap. He said it was. The boy had sold all his papers one day, and was hurrying along the street out this way. There was a runaway team just about the crossing and—well—he was run over, and lived but a day or two. He had in his hand, when he was picked up, an old file, sharpened down to a point, that he did all the lettering with. They said he seemed to be thinking only of that until he died, for he kept saying, 'I didn't get it done; but she'll know I meant to finish it, won't she? I'll tell her so, for she'll be waiting for me;' and, boys, he died with those words on his lips."

When the men in the cutter's yard heard the story of the boy, the next day they clubbed together, got a good stone, inscribed upon it the name of the boy (which they succeeded in getting from the superintendent of the Sunday-school which the little newsboy attended), and underneath it the

touching, expressive words: "He loved his mother." When the stone was put up, the little fellow's Sunday school mates, as well as others, were present, and the superintendent, in speaking to them, told them how the little fellow had loved Jesus and tried to please him, and gave utterance to this high encomium: "Children," said he, "I would rather be that brave, loving newsboy, and lie there with that on my tombstone, than to be a king of the world, and not love and respect my mother." That little newsboy has left a lesson to the world.—N. Y. City Mission Monthly.

### Ten Commandments for the Mother

1. Be healthy.
2. Be joyful.
3. Be beautiful.
4. Be gentle and placid.
5. Be firm without severity.
6. Do not stint with your mother love. Tenderness is not effeminacy. And just because life often is cold and hard and cruel, a sunny, bright, glad childhood is a blessing for the whole life.
7. Discipline as life disciplines. It does not scold, it does not plead, it does not fly into a passion. It simply teaches that every day has its adequate effect.

8. Do not laugh at the little sorrows and pains of child life. Nothing wounds a child more than to find ridicule where it looked for sympathy.

9. In illness and danger protect, nurse, cherish and cheer as much as in your power. And do not weaken your vitality by giving way to anguish and sorrowing. What can be done must be done as well as possible.

10. Do not forget the happiness of having a child include the duty of smoothing his way in the world—of endowing him with health, gladness, courage, vigor; of finally letting him live his own life freely and in his own way. Your day you have had in advance, for your sorrowing was happiness and your sacrificing joy.—Translated for Harper's Bazaar from Die Illustrierte Frauenzeitung.

### Grandmothers.

Where are the grandmothers? Once they were plentiful, and wholly delightful. One had no difficulty in finding them, for they wore white caps, or pats of lace, bowed with lavender ribbon, on their soft, silver-tinted hair. They wore gold rimmed spectacles, and white lawn aprons in the morning, and black silk ones in the afternoons, and had pockets in their gowns. They knew how to knit—fancy stitches and patterns, perhaps, but always the baby's socks, the boy's long stockings, and mittens for everyone.

They were people of leisure, and had time to listen, tender patience to answer the unending questions of the children, to croon a lullaby to the weary baby; and had always a word of sympathy and comfort for the ones who were busy and harassed with the stress of the day and its cares.

They could tell such fascinating stories—these grandmothers; stories of their own childhood, and Bible stories and fairy lore; and they could sing. To the critical ear the wavering, untrained voices might not have made melody, but the ballads of romance and hymns of the faith which they sang have sweet unending echoes. Their rooms came to be like no other rooms; they were peaceful havens where bustle and fret and strife and envy had no place, for their owners were tender of heart and pitiful, and of large charity.

They were familiar with the Bible, and always knew on the instant where to find the book of James and Corinthians, and Hosea and Esther; but the book they loved the best and read the most was Revelation, because they were drawing so near to its wonderful mysteries and blisses. Years have passed since they went out in the glory of its revelation—those sweet, saintly grandmothers, whom we remember with such love and longing—and rarely do we see their like; but when we do, we crave to touch even the hem of their garments and ask of them a benediction.—The Interior.

### A Wise Conclusion.

Said Peter Paul Augustus: "When I am grown a man I'll help my dearest mother the very best I can. I'll wait upon her kindly; she'll lean upon my arm; I'll lead her very gently and keep her safe from harm. But when I think upon it, the time will be so long."

Said Peter Paul Augustus, "before I'm tall and strong, I think it would be wise to be her pride and joy By helping her my very best while I'm a little boy."

### Our Lady Poverty.

Whatever can be the hidden reason why it is good to be poor?

Emerson says nothing can make up to a man for the loss of a boyhood poverty. The need of labor, the enforced cultivation of the stern virtues of endurance, the slow strengthening of the moral fiber; are all these the direct fruit of a lack of this world's goods? To be brought up in ignorance and luxury and close to nature, this would seem to be the ideal preparation for high and noble living. Unfortunately, these obstinate verifiers, the facts, do not always range themselves on this side of the question. As a rule, to which there are brilliant exceptions, the best human material is apt to be found above the poverty limit, wherever that may be. For the word is as elastic as a ward politician's conscience. What seems almost a pauper condition of life to one may appear another lower down the scale, as comparative affluence. Emerson's youthful poverty was that of plain living and high thinking and plenty of work. Each member of the family had special duties, never to be shirked, and one can see how such a boyhood might indeed develop sterling qualities. But there was no actual want, and always the great compensation of wise council and high ideals. Poverty as known in ordinary country living, seems to be far from elevating. The perpetual grind tends to demoralize and stunt the mind. Harassed forever by petty economies, and with no large outlook to rest and free the soul, what wonder that gossip and scandal gain a foothold? One has only to look into the lives of our more needy brothers to see the evil results of long and continued want. Still there is always a brighter side. It is the most pathetic thing in the world to witness the "sacred patience of the poor." Mrs. Wiggs has many prototypes. All social workers know of the wonderful sympathy that binds who'e neighborhoods together. Even the submerged tenth will sacrifice for each other in a way not to be equalled. After all, our Lady Poverty is an elusive creature—an undiscovered mystery. She is certainly responsible for a great part of the "refusals" of life. A little money would do this long looked for good deed, or help forward that ardently desired consummation. But she lays a firm detaining hand upon them all, and we

### A Wise Precaution.

No matter whether the baby is sick or well, Baby's Own Tablets should always be in the house. They not only cure infantile disorders, but they prevent them, and should be used whenever the little ones show the slightest signs of illness. No other medicine is so enthusiastically spoken of by mothers—no other medicine has done so much to make little ones healthy and good natured. Mrs. Albert Luddington, St. Mary's River, N. S., says: "I do not believe my baby would have been alive to-day had it not been for Baby's Own Tablets. Since using them he is growing nicely, is good natured and is getting fat." Good for the newborn baby or growing child—and above all absolutely safe. You can get Baby's Own Tablets from your druggist or by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

might well be utterly cast down but for the constant experience that "refusals are God's promises, and of a special kind."

This is one of the lessons that will not stay learned, and must be conned over and over again as the need arises. The "wholesome pinch of the 'just enough,' shades so easily into the grinding wrench of the "not enough," which so many of us are forced forever to feel. But on the other hand our Lady Poverty is the most accomplished of teachers. Her educative power is mighty. No one can possibly understand the peculiar martyrdom that poverty entails, who has not felt its rigid limitations. The perpetual denial of most natural wishes, the everlasting nay that meets our purest longings. Some beneficent law is under it all, of course, for the order of this world is divine order, and an unswerving purpose of final good runs through every seeming ill. See how the world is gradually but surely awakening to the idea of a simpler life! And how the motive of service grows and unfolds, so that from the hearts of many noble men and women the cry arises:

"Oh God that I might spend my life for others, With no ends of my own.  
That I might pour myself into my brothers,  
And live for them alone."

See how the great labor organizations, spurred by the need and suffering of their class, are steadily working to a great end, in spite of their inevitable mistakes.

So it is that by and by after a lifetime of doubt and fear, we slowly come to judgment with ourselves. We begin to be aware that our Lady Poverty is not the cruel taskmistress we thought her. Instead of insensate tyrant, delighting only in requiring bricks without straw, her whole personality has changed to our anointed eyes. Her unveiled face is seen to be full of angelic patience and calm.

"O babes in growth," she says, "wilt thou never understand? The eternal things, the things of the spirit, are free to all. I have no power over them. And as for material good, it is you yourself who distribute. If I could give every man the same income, do you think it would be permanent? Nay, verily, in a brief space of time everything would be after the old fashion. The prudent would save and the thriftless would lose, and I should soon be the cruel Lady Poverty again. Wherefore, let us look within ourselves for the reason of our limitations, and steadfastly believe in "the kindness of the scheme of things and the goodness of our veiled God."—The Interior.

## Ministers and Churches.

### Ottawa.

Rev. P. W. Anderson, B.A., of Shelburne, Ont., has accepted the call to the pastorate of McKay Church, New Edinburgh. Mr. Anderson is a graduate in arts from Toronto University and in theology of Knox College.

The Ladies' Aid society of Stewarson church, have decided to hold its annual concert during the last week of November, and also a bazaar on Thursday and Friday, December 8th and 9th, and in the meantime will meet for sewing every Friday from two until four o'clock.

### Toronto.

There was a large and enthusiastic gathering of the Central Church congregation on Tuesday evening, the occasion being a reception tendered to the pastor, Rev. Dr. McTavish, and Mrs. McTavish. The gathering took place in the school room and was presided over by Mr. Thomas McMillan, Chairman of the Board of Managers. A number of addresses were delivered, all of them couched in the most affectionate terms towards Dr. and Mrs. McTavish. Messrs. George Anderson, A. T. Crombie, John Mackay, and Dr. Wishart spoke on behalf of the session, Mr. Theron Gibson on behalf of the Sunday school, and Messrs. C. B. Petry and Jas. Hedley on behalf of the congregation. The event of the evening was the presentation to Dr. McTavish of a purse containing \$400 in gold. Mr. Andrew Jeffrey, the much-respected clerk of the session, made the presentation. Mrs. McTavish was also presented with a beautiful bouquet of flowers by the ladies. Dr. McTavish fittingly acknowledged the gifts.

### Eastern Ontario.

Rev. J. Cormack of Maxville, has removed to Ottawa where he will reside.

Rev. D. D. Millar, of Hawkesbury, occupied Knox Church pulpit in Lancaster, on Sunday.

On Sunday, the services in the Maxville Church were conducted by Rev. Mr. Eddie of Ottawa.

The concert on Friday evening, given under the auspices of the Ladies' Aid Society of the Kemptville church, was a great success in every way.

The recently organized Ladies' Aid of the First Church, Brockville, are to be congratulated on the success of their opening social held last week in the lecture room.

Rev. Dr. McLaren of Vancouver, B.C., Superintendent of Home Missions, preached to the united congregations of Knox and St. John's Churches, Cornwall, in the latter church on Sunday morning last. There was a large attendance and Dr. McLaren gave a most interesting account of the work.

At a meeting of the congregation of St. Andrew's church, Lanark, on Monday evening, presided over by Moderator Wallace, of Middleville a unanimous call was extended to the Rev. Wm. McDonald, of Mountain. The call was submitted to the Lanark and Renfrew Presbytery and received their sanction.

The anniversary services in St. Paul's Church, Athens, on Sabbath last were well attended. Rev. G. A. Woodside, M.A., of Carleton Place, preached excellent sermons morning and evening. On Monday evening a concert was given in the high school hall which was much enjoyed by a large number present.

### Western Ontario.

Rev. Neil McPherson of Hamilton, has resigned his charge to accept a call to Indianapolis.

Rev. W. I. Ellison of Carleton Place, preached at both services in St. Andrew's church, Hamilton, on Sunday.

The Rev. Joseph Hamilton, of Mimico, has received a unanimous call to the First Presbyterian church of Wilson, New York.

Rev. Dr. McRobbie of Kemble, has been conducting anniversary services in his old charge at Ridgetown. The services were largely attended. Morning and evening the church was filled to the doors, many being unable to gain admission in the evening.

On Sunday morning, Rev. Dr. Fletcher of McNab Street Church, Hamilton, preached the annual sermon, to a large number of the quiet Canadian Highlands.

Rev. R. E. Knowles of Galt, gave a very interesting lecture on "The elements that have contributed to Scottish success," in Tilsonburg, on Friday evening.

The annual meeting of the Burlington branch Bible Society was held in Knox church on Monday evening. Rev. E. A. Henry of Hamilton, was the speaker of the evening.

Rev. Mr. Anderson of Hamilton, delivered an interesting address on Foreign Mission work on Tuesday evening, the occasion being the annual thanksgiving meeting of the W. F. M. S. of Knox church, Embro.

The services at Chalmers Church, London, on Sunday, in the interests of the augmentation fund were conducted by Rev. Alex. Henderson, of Appin, whose pulpits at Appin and North Ekfrid were taken by Rev. Walter Moffatt.

Rev. W. Moffatt, of Chalmers' Church, London, conducted services at the Appin and North Ekfrid last Sunday. Rev. Mr. Henderson was the preacher in Chalmers' Church, in the interests of the augmentation of stipends fund.

Rev. N. Lindsay, B.A., of Dresden, preached in Blenheim on Sunday, with great acceptance. In the morning the text was "Give us this day our daily bread." At the Monday evening entertainment, "India" was the subject and was illustrated by a number of views.

Rev. Dr. MacKay in Chalmers Church, Woodstock, referred to the coming elections in the course of the prayers on Sunday. That the election might be free from corruption and that true statesmen might be placed at the head of the government was the burden of his petition.

The church has suffered loss in the death of Rev. R. M. Carlyle, of Sombra, who died recently at the Western Hospital, Toronto, at the early age of 36. Mr. Carlyle was a graduate of Knox College, and soon after his graduation in 1902 he was settled as minister of Sombra and Duthie in the Presbytery of Sarnia, in which presbytery he had previously done mission work as a student. He was married only last Christmas. Mr. Carlyle was a good man and a faithful minister, and was greatly respected by his fellow-presbytery men and all who knew him. There is a special sadness in the removal of a young life whose work seemed only begun.

The Young Ladies' Home Mission Circle held a most successful entertainment in the hall of the First Church, London, last week. The programme included an address by the pastor, Rev. W. J. Clark, on "Canada's Future," and the reverend gentleman dealt with his subject in a most interesting and entertaining manner.

As announced by himself two years ago, Rev. Dr. D. H. Fletcher, pastor of the MacNab Street Church, Hamilton, will retire at the end of this year. It is expected that he will hand in his resignation to the Presbytery shortly, but that it will not be acted upon before next January. Dr. Fletcher is one of the best known of our ministers. He is the ex-Moderator of the General Assembly, and has been 32 years in his present charge.

Rev. R. Martin's subject Sunday evening in Erskine Church, Hamilton, was "What is your highest good?" It was the sixteenth anniversary of the organization of the Young People's Society of Christian Endeavor. There was a large congregation, and Mr. Martin's discourse was much appreciated. The church anniversary will be celebrated on the 6th and 7th of November. Rev. R. E. Knowles, of Galt, will occupy the pulpit on Sunday and on Monday will deliver his lecture, "Three Months Through Europe."

The Sunday school room of St. Paul's church, Hamilton, was the scene Friday evening of a pleasant gathering, when the members of the Young People's Society of the church and the Brotherhood of Andrew and Philip made a presentation to the retiring pastor, Rev. Neil McPherson, who leaves shortly for his new charge in Indianapolis. Mr. Wm. Adam made an excellent chairman. The affair was a complete and most happy surprise to Rev. Mr. McPherson, and showed the respect he is held in by the young people of the church. On behalf of the Brotherhood, Leon Malcolmson presented him with an umbrella and Mrs. Gibson, on behalf of the young people, presented him with a gold inkstand and pens. The retiring pastor, replied suitably, referring to the happy relations that had always existed between them and the great help the young people had been to him.

### Northern Ontario.

The Thankoffering at the meeting of Knox Church, Beaverton, auxiliary of the W. F. M. S. amounted to \$50.00.

Rev. Mr. McCulloch, of Guthrie church, Harrison, will preach in Cedarville, next Sabbath. Mr. Lee is to supply for Mr. McCulloch.

The Presbyterians of Nottawa are arranging for their annual Sunday school entertainment. It will be held on Friday evening 23rd December.

On Wednesday of last week the members of Knox Church Choir, Owen Sound, were pleasantly entertained by Mr. and Mrs. George Eberle at their hospitable home on Mardoch street.

At a congregational meeting of the Bradford church held last week it was unanimously agreed that for this year instead of the usual Supper, a free will offering be donated towards expenses in connection with building fund. Those appointed to collect the individual offerings are meeting with a ready response.

Rev. J. M. Cameron, who has resigned the charge of Wick and Greenbank owing to failing health, delivered his farewell message to a large congregation on the first Sabbath of the month. He has taken up his residence near Hamilton. Prior to the removal Mrs. Cameron was presented by the congregation with a cordial address and a well-filled purse as an appreciation of her faithful services. Rev. A. Debsom of Fordwich, who was present, thanked the congregation in the absence of Mr. Cameron on behalf of Mrs. Cameron. The ladies of the Wick W. F. M. S. Auxiliary also presented Mrs. Cameron with a beautiful music cabinet, a jardiniere and an address.

The new church at Banks was opened by Rev. Neil Campbell, B.A., of Ord, on Sabbath 23rd ult. The attendance at the three diets of worship was as large as the capacity of the building could accommodate; and the collections at all the services were generous. Rev. J. H. Borland, B.A., the pastor, as well as the entire congregation, are to be congratulated on the completion of this new and beautiful church; especially in view of the fact that it is practically free of debt. The tea-meeting on Monday evening was as great a success as the Sunday services. The attendance was all that could be accommodated and the addresses given by Revs. J. A. Grant, H. Moore, W. T. Allison and J. L. Crawl were brief, pointed and instructive.

An interesting service was conducted in the Woodford church on Monday evening of last week, when the Rev. J. A. Black was introduced to the congregation as their minister. After devotional exercises, conducted by the Rev. Mr. McAlpine and Rev. Dr. Fraser, Mr. Black was introduced to his new charge by Mr. McAlpine, the Moderator of Presbytery, who addressed him and the congregation on their mutual duties and responsibilities in their new relation, and in prayer invoked the divine blessing. Brief addresses were also given by Dr. Fraser and Rev. Dr. Barlow, of Woodford, and Mr. Black was introduced to the Woodford people by Mr. Silverthorne, an elder of the congregation. Refreshments were served by the ladies and a very pleasant social hour concluded the service.

### Quebec.

Presbytery of Quebec on 26th Oct., sustained a unanimous call from Chalmers' church, Quebec, to Rev. Wylie C. Clark, Brampton, Ont. It is hoped this will be followed by an induction inside of a month. The congregation of Kinross Mills, has extended a call to Rev. Dr. Kellock, Richmond. The Presbytery of Quebec will dispose of the matter on the 8th Nov.

### Montreal.

At the anniversary services held at Erskine Church, Montreal, the Rev. Dr. Milligan, pastor of Old St. Andrew's Church, Toronto, and moderator of the General Assembly, preached both in the morning and evening.

At the morning service Dr. Milligan took as his text St. John, ix., 3: "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

The tenth anniversary of the Taylor Church, Montreal, was celebrated on Sunday. Special services were announced for the day and the occasion was taken as a favorable one for attempting to clear of a mortgage debt of \$2,000. The results of the collections, when announced, must

go a long way towards reaching the object so dear to the pastor's heart. In introducing the preacher for the morning, the Rev. D. J. Fraser, L.L.D., the Rev. W. D. Reid stated that a friend had offered \$500 towards the amount required and he felt assured that in the next three weeks the desired consummation would be reached.

#### Twenty-Fifth Anniversary.

On Monday evening of last week Rev. Dr. Dickson of Galt, completed twenty-five years of service as pastor of Central Church. The occasion was celebrated by a social gathering of the congregation and friends. Hon. James Young occupied the chair, and read a very interesting account of the induction proceedings of 25 years ago. Among the speakers at that meeting were: Rev. Dr. James of Hamilton, Rev. Dr. Cochran of Brantford, Rev. J. K. Smith and Rev. J. B. Smith. An address was read by Mr. David Naim, accompanied by a purse of gold which was presented by Mr. R. Taylor.

Rev. Dr. Dickson made a very feeling reply and thanked the congregation for their earnestness and sincerity during all the years he had been with them.

The venerable Rev. Dr. Torrance, as representative of Guelph Presbytery, was the next speaker. He gave some interesting statistics of the growth of Central Church, and the growth of the church at large. At the time of Dr. Dickson's induction Central church embraced 128 families; to-day it had 265. Then it had 238 members; to-day it had 738. Then there were 25 elders; now there were 25. In the twenty-five years its total income had increased three-fold. The church at large in that time increased from 619 ministers to 1400, and the total income from a trifle over one million to a sum over two million. The income for the twenty-five years was over fifty-two million dollars. "Have we not," Dr. Torrance asked, "reason to thank God that we are connected with a body of Christians of that kind?"

Addresses were given by Rev. Rural Dean Ridley, Rev. Dr. King, Rev. Mr. McLean and Rev. J. A. Turnbull of West church, Toronto.

#### Presbytery of Whitby.

At the last meeting of Whitby Presbytery there was a full attendance, Rev. J. McEwen, of Toronto, was heard in the interests of the General Assembly's Sunday school committee. At the close of his address it was on motion agreed that the Presbytery's S. S. committee be asked to recommend at the next meeting of Presbytery ways in which the subjects of teacher training and of Presbyterial visitation of Sunday Schools may receive the attention of Presbytery. Rev. Alex. McGillivray was heard in the interests of the movement for the proposed additional equipment of Queen's University. At the close of his address the following were appointed as a committee to co-operate with the Assembly's committee and to have the oversight of this movement within the bounds of Presbytery. Messrs. Phalen, Dr. Abraham, Dr. Montgomery Dr. Ford, J. M. Burns, and J. B. Fairbairn.

An exchange of pulpits was arranged for the third Sabbath of November with the object of bringing the mission work of the church before our congregation.

Plans were made for the printing of copies of the standing orders of Presbytery which have recently been revised.

Mr. Phalen reported that he had visited Claremont congregation in connection with the Assembly's deliverance re increase of minimum stipend and that a canvass of the congregation had been undertaken with a view to an addition to the minister's salary.

Mr. Tait was appointed to represent Presbytery at the next meeting of Whitby Presbytery and to give an address. Messrs. McGregor and Tait were appointed a committee to consider a request from Toronto Presbytery re licensing students and report at next meeting.

The statistical report of Presbytery was presented and Mr. Cook the convener was requested to have it printed for distribution among our congregations.

Mr. G. F. M. Atkinson who had been transferred from Toronto Presbytery to Whitby Presbytery was licensed to preach. The following resolution was presented by the committee appointed to prepare a minute in reference to the translation of Mr. McLaren from Whitby Presbytery to Brandon Presbytery.

"As our esteemed brother the Rev. J. B. McLaren has been translated from Whitby Pres-

bytery to that of Brandon in order to take up work in a new field, his co-presbyters desire to place on record the expression of their sorrow in having to part with one who did so much to build up the name of Christ in the work of his pastorate and who by reason of his business instincts and training, his regular attendance on the meeting of Presbytery and his willing efforts to help with the general work of the church was a most helpful member of our court. Our prayer is that he may be highly honored as one of God's fellow workers in his new and important sphere of labor.

The congregation of Brookston and Columbus asked and obtained leave to moderate in a call. Mr. Hodges was appointed to give the opening address at the next meeting of Presbytery which will be held at Port Perry on the third Wednesday of February.

#### Tribute to Rev. Dr. Amaron.

The congregation of St. John's French Presbyterial church has just celebrated the twenty-fifth anniversary of the ordination to the Gospel ministry of their pastor, the Rev. Calvin E. Amaron, D.D. At the morning service the Rev. P. Boudreau, of St. John's church, Quebec, preached, taking for his text the words from Rev. xxi., 24: "The kings of the earth do bring their glory and honor into it." He showed that Christ was worthy of the best that we have. As Christians we should bring unto him our gold, our silver, our treasures, so that none of the great missionary and philanthropic causes born of the teachings of Christ may in any way suffer. All our intellectual powers should be at his command, and our hearts especially should be wholly consecrated to him and his cause. Your pastor, said the preacher, might have sought positions of influence in the English-speaking church, because of his gifts, but he has preferred to remain in the difficult field of labor in which he is, where sacrifices of all sorts are required. We thank God for this.

At the evening service the preacher was the Rev. G. Colborne Heine. He was assisted by the Rev. P. Boudreau and the Rev. Dr. Cousirat. In the course of his sermon, Mr. Heine alluded to the work accomplished by Dr. Amaron during the twenty-five years of his ministry.

"Dr. Amaron," Mr. Heine remarked, "was ordained by the Presbytery of Quebec, and inducted into the pastoral charge of Three Rivers, on Oct. 15, 1870. For five years he preached acceptably in English to the congregation, and conducted services in French for a small group of French Protestants. He was also instrumental in removing a debt of \$5,000. In 1865 Dr. Amaron was called to the pastorate of the French Protestant Church of Lowell, Mass., where he was instrumental in removing a debt of \$5,300. At the same time he laid the foundations of an educational institution for the French-speaking population of New England. He succeeded in convincing the public of the necessity of such an institution, largely through the instrumentality of a book he wrote on French-Canadian immigration. The French Protestant College was founded and was incorporated by the legislature of Massachusetts and permanently established in Springfield, in 1888. Dr. Amaron was president of the board of trustees and of the college until 1893. He then removed to his native land and was instrumental in forming L'Aurore Publishing Company, and raised \$7,000 of the stock. He was editor and manager of 'L'Aurore' for three years.

Dr. Amaron was called to the pastorate of St. John's Church in 1895. During his ministry over one hundred members have entered into fellowship with this church. The debt of \$12,000 has been reduced to \$2,500, and efforts are being put forth to reduce it further.

After the sermon, the Rev. Dr. Cousirat, who led the devotional exercises, said that the session and board of management had asked the chairman the privilege of saying a word.

Dr. Rondeau then read an address on behalf of the officers and congregation expressive of the respect, sympathy and affection in which the pastor is held, and Mr. F. Lapointe one of the elders, presented Dr. and Mrs. Amaron with a magnificent silver tea service. Dr. Amaron made a suitable reply, thanking the congregation. He prized the gift, but much more the affection of which it was a token. But his joy would be full if all gave themselves and their children to the great work of giving the Gospel of Christ to Canada. The salvation of French Canada is in the hands of the French Protestant Church of the land. The Rev. P. Boudreau added a few words, and the services were closed with the doxology.

#### Clean Politics.

On Sunday morning, October 23, Rev. A. H. Drumm, pastor of John St. Church, Belleville, preached to his own people on "Some Impersonators of Olden Times." The text was the 9th chapter of Joshua, which details the cunning of the men of Gibeon, who went to Joshua and misrepresented themselves, thus obtaining peace with the Israelites under false pretences. The sermon which was exceedingly well thought out and very much to the point, was listened to intently by the congregation. The preacher's comparison between the impersonators of Joshua's time and the ballot-pluggers of to-day was not at all far fetched, and his solemn warning that, if the people of Canada did not stop the election crimes they themselves would become hewers of wood and drawers of water to the men who controlled the public affairs, evidently made a deep impression.

As a Canadian, the preacher said, he would speak to his congregation as Canadians; as a Christian he would speak to them as Christians. The Province of Ontario, through its political methods, was fast becoming a byword and a laughing stock. "Canadians," said the preacher, "I ask you, is it well that any political party should hold on to power by any such shifts as have been brought to light? If so, the time is coming when we Canadians, like the Gibeonites, will become hewers of wood and drawers of water to the men who connive at these things." The impersonators were said by their masters, the men in authority, and the latter could be depended on to recoup themselves, and more, too. Wherever the money went to, whether to corporations or capitalists, the cost would eventually fall on the people. He asked his hearers, as Canadians and Christians, was it well that this great crime should be allowed, the effect of which would be to destroy our liberties and make us hewers of wood and drawers of water? It was a matter of little importance which party won at the coming elections, but it was a matter of tremendous importance that the election should be won honestly. We prayed to God. "Thy will be done." Was it God's will that elections should be stolen and won by fraud and impersonation? He prayed God to grant that we, as Canadians, might take into political life the same principles which we use in our social, business and moral life, then, and then only could we look for the best results.

#### Toronto Presbyterial.

The semi-annual meeting of the Toronto Presbyterial W.F.M.S. was held in Agincourt Friday Oct. 21.

The morning devotional meeting was greatly enjoyed by all present. Mrs. Pidgeon, Markham, conducted the Bible reading, the theme being "Women's Work—her influence in the Home, the Nation and in the Church."

About three hundred ladies were present at the afternoon session. The President, Mrs. Gregory, presided.

The Treasurer's statement showed \$1,214 on hand, an advance on the previous half-yearly amount. The Supply Secretary had received \$138 and over 4,000 pounds of clothing, for the North West. The Tidings circulation now numbers 2,917, an advance from last year.

Mrs. Livingston, Superintendent of the Ewart Missionary Training Home, gave a delightful account of her recent trip in Manitoba, telling of the enthusiastic interest in missions amongst the women of the West.

Dr. Margaret McKellar, of Neemuch, followed and gave her audience a spiritual uplift as she laid before them the needs of India; medical and orphanage work in Neemuch, and God's plan for India in the famines, which devastated the land.

In conclusion Dr. McKellar made a touching appeal for increased liberality, referring to the Master's method—"His very living, such was His giving."

The generous hospitality of the ladies of Agincourt was greatly appreciated by all present.

#### 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. It is 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 Young street, Toronto.

## Health and Home Hints A Kitchen Without a Pantry.

BY MRS. L. H. PARK.

The kitchen was arranged so as to require the fewest possible steps for the woman doing her own work, and goes away with the bugbear at housecleaning time—the pantry. At the right of the picture may be seen the sink, with hot and cold water faucets above and a recess back, in which are hung the dishpan, dishdrainer, etc., while just above may be seen the knob of the doors leading to a closed cupboard for pitchers, tins etc. The sink board extends to the corner, and you can see the small slide opening into the built-in sideboard in the dining room so that the dishes may be passed through, washed and returned to the dining-room with no carrying back and forth, while just below this sink board are two shelves with a curtain front for holding cooking utensils and flatware.

Just in front of the window is a cooking cabinet, the top part of which has a hinged cover which closes down like a box when not in use. In this are kept the molding board, rolling pin, mixing bowl, and at the right, out of sight in the picture, but right at hand for use, are the spices, baking powder, soda and cutters; this box has a two inch slanting front to keep the flour from scattering on the floor while one is at work, while the box itself is deep enough to allow bread to rise with the cover shut down away from the dust and draft; the two bins below, with drop lids that slide into pockets above the same, are for flour of various kinds. They slope back at the bottom to allow easy standing room. Here the housewife may stand and roll out cookies or doughnuts and cook them on the gas range at her side without ever taking one step and in just half the usual time.

At the left of the range is a corner folding cupboard with a drop leaf table whose top is covered with zinc for serving hot things from the stove, while the cupboard contains all the utensils and foodstuffs and vegetable dishes and platters used about the stove. This also may be closed up in an instant when not in use.

At the left of the picture is a table covered with white oilcloth while just beyond in the corner out of sight is the refrigerator, and between the sink and this table is the door leading to the small hall with swinging door to the dining room. The floor is covered with linoleum and the walls are wainscoted four feet high with tile plaster painted and enameled white, which can be washed just like tile.

\*Let the GOLD DUST twins do your work.\*



### Are you a slave to housework? **GOLD DUST**

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

Made only by THE N. K. FAIRBANK COMPANY,  
Montreal, Chicago, New York, Boston, St. Louis.  
Masters of COPCO SOAP (oval cake).

## World of Missions.

### Impressions of a new Missionary.

I suppose all know that the Japanese people are very polite. When they come to see one, they are almost too polite to enter the house. They stop very near the door and it takes much persuasion to get them to an honorable seat. When they are about to depart they ask you to excuse their rudeness for staying so long and ask if they may come back again. If you visit them they apologize for their humble quarters and insist that you take the most honorable place. They thank you for the visit the next time they see you.

When we go to a store to make some purchases we say, "Excuse me, but may I see so and so?" and after making the purchases we thank the merchant for selling us the goods.

If I meet an acquaintance on the street he almost invariably asks where I'm going, or where I've been. Such questions are not considered rude in the least.

If the train is about to go through a tunnel, they are very careful to shut all the car windows, and then they often puff more tobacco smoke in the car than would come in from the train with the windows open. Most all men and very many women smoke.

Time counts little with the ordinary Japanese. They seldom make haste. They can stop on the street and talk a long time on most any occasion. Time is not money to them. If it is they do not seem to know it.

They are easy to approach. They like Americans and English. Most of the young people want to study English and they will study the Bible right along in order to get English. Very many of the young men here carry an English Testament in their pocket. They may read them first for the English, but many of them learn to read them for the truth that is found in them. They will pull out their Bibles on the train and ask you about its meaning.

This is a great day for the Church of the Lord Jesus Christ in Japan. To-day the people will hear the Gospel if we will only give them the opportunity. They like our country, they like our people, they like our religion. This is proved by the fact that it is not at all unusual for a non-Christian to expect more, morally, from a Christian than from any other sect in Japan.—W. F. Herford in Missionary Record.

### A Song of Comfort.

BY MACKENZIE BELL.

Not always have we sorrow, there are seasons  
When buoyant joy dispels all dreams of ruth—  
Times when our thoughts of sorrow seem but  
treasons—  
To king-like Truth.

Not always are we vexed by cares and troubles—  
Often the griefs of life appear no more—  
Vanished, as on a lake the rain-drop bubbles,  
When showers are o'er.

Not always feel we that our hopes are blighted;  
A glad fruition will they often gain,  
When we perceive the good are aye required  
Who conquer pain.

Not always should we grieve, each tribulation  
Is sent to purify—to raise the soul,  
To fit it for its glorious destination—  
A heavenly goal.

## Sciatica Cured.

### Another Triumph For Dr. William's Pink Pills.

MR. ETSSELL, OF WALKERTON,  
SUFFERED FOR MONTHS AND  
GOT NO RELIEF UNTIL HE  
BEGAN THE USE OF  
THESE PILLS.

Of the many employees of R. Truax & Co., Walkerton, Ont., none stands higher in the confidence of his employers than does Mr. Thos. J. Etsell. He is an excellent mechanic, and has been in the employ of this firm for upwards of ten years. But although Mr. Etsell now ranks among the few men who are never absent from their post of duty, the time was when he was as often absent as present, all because of physical inability to perform his work. For years Mr. Etsell was a great sufferer from sciatica, and at times the suffering became so intense that for days he was unable to leave the house.

During these years, Mr. Etsell, as may readily be imagined, was continually on the lookout for some remedy that would rid him of the disease, but for a long time without success. Doctors were consulted and although he took the treatment prescribed, it did not help him. Then he tried electric treatment, but this also failed to give relief, and in despair he had about made up his mind that his case was hopeless and that he would be a suffering, helpless cripple to the end of his days. Then one day a neighbor advised him to try Dr. Williams' Pink Pills. At first he refused, believing they would prove like other medicines, but the neighbor was so insistent, having herself been greatly benefited by these pills, so that at last he consented. The remainder of the story may best be told in his own words.

"When I began taking these pills," said Mr. Etsell to a reporter of the Telescope. "I had been off work for three months. The cords of my right leg were all drawn up, and I could only limp about with the aid of my stick. The pain I suffered was terrible. I could not sleep at all during the night, and I was in misery both night and day. At first I thought the pills were doing me no good but after I had taken six boxes I fancied I was feeling better, and was encouraged to continue the treatment. After that I got better every day, and by the time I had taken about fifteen boxes every vestige of pain had disappeared. For over a year," continued Mr. Etsell, "I have not had a twinge of pain, and although I am forty years of age I feel as well as when I was twenty. Pink Pills cured me, and I have no hesitation in announcing them the best medicine in the world for sciatica."

The cure of Mr. Etsell proves that Dr. Williams' Pink Pills are not an ordinary medicine, and that their power to cure in all troubles of the blood or nerves places them beyond all other medicines. You can get these pills from any medicine dealer or direct by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont. See that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box.

To be content, look backward on those who possess less than yourself, not forward on those who possess more. If this does not make you content, you don't deserve to be happy.—Benjamin Franklin.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**  
 Calgary.  
 Edmonton, Strathcona 3th Sept  
 Kamloops, Vernon, 26 Aug.  
 Kootenay, Fernie, B.C., Sept. 13, 8 p.m.  
 Westminster, Chilliwack 1 Sept. 8 p.m.  
 Victoria, Victoria Tues. 5 Sept. 2 p.m.

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

**SYNOD OF HAMILTON AND LONDON.**  
 Hamilton, Knox Hamilton Nov. 1 10 a.m.  
 Paris, Woodstock, 8th Nov. 10 a.m.  
 London, St. Andrew, 4th Dec. 10:30 a.m.  
 Chatham, Chatham, Sept 13 10 a.m.  
 Stratford, Knox, Stratford July 12, 10:30

Huron, Thames Road, Sept 6 10:30 a.m.  
 Sarnia, Sarnia, St. Andrew Sept. 11  
 Mailand, Wroxeter 20 Sept. 10 a.m.  
 Bruce, Paisley 6th Sept. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**  
 Kingston, St. Andrew K. 20 Sept a.m.  
 Peterboro, Peterboro, 13th Dec 9 a.m.  
 Whitby, Whitby Oct. 18 10 a.m.  
 Toronto, Toronto, Knox, 2 Tues. monthly.  
 Lindsay, Sunderland, 20 Sept. 11 a.m.  
 Orangeville, Orangeville, Sept 13  
 Barrie, Barrie Mar. 11 a.m.  
 Owen Sound, Owen Sound, Division St.  
 6 Dec 10 a.m.  
 Algoma, Blind River, March.  
 North Bay, Callander, Sept 28 9 a.m.  
 Sauguen, Guthrie Ch Harrison, Sept 29  
 Guelph, Knox Ch. Guelph, Sept 29 10:30

**SYNOD OF MONTREAL AND OTTAWA.**  
 Quebec, Que. St. Andrew, 13 Dec. 3 p.m.  
 Montreal, Montreal, Knox 13th, Sept 2 3 p.m.  
 Glengarry, St. Elmo 6th Dec. 7:30 p.m.  
 Lanark & Renfrew, Zion Church Carleton Place 1 Oct.  
 Ottawa, Hintonburg Nov. 11, 9 a.m.  
 Brockville, Winchester, Feb. 23 3 p.m.

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

P. E. I., Charlottown, 3 Feb.  
 Pictou, New Glasgow, 5 May 1 p.m.  
 Wallace, Tatamagouche 2 Aug.  
 Truro, Truro, 10 May 10 a.m.  
 Halifax, Canada St. July  
 Lunenburg, L'Anse-au-Loup 2:30  
 St. John, St. John 18th Oct. 10 a.m.  
 Miramichi, Campbellton June 27 7 p.m.

**R. A. McCORMICK**  
 CHEMIST AND DRUGGIST.  
 ACCURACY AND PURITY  
**71 Sparks St OTTAWA**  
 'PHONE 159.



SEALED Tenders addressed to the undersigned, and endorsed "Tender for the Mint, Ottawa, Ont." will be received at this office until Saturday, November 12, 1904, inclusively, for the construction of the Mint at Ottawa, Ont.

Plans and specification can be seen and forms of tender obtained at this Department.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on the chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 per cent.) of the amount of the tender, which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

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

By order,  
**FRED GELINAS,**  
 Secretary.

Department of Public Works,  
 Ottawa, Oct. 19, 1904.

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

**A Great Club Offer.**

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

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

The Dominion Presbyterian,  
 Ottawa, Ont.

**CANADIAN PACIFIC.**

**TWELVE TRAINS DAILY** (except Sunday)  
 BETWEEN  
 OTTAWA AND MONTREAL  
 FROM UNION STATION  
 Leave Ottawa 4:13 a.m. daily,  
 8:15 a.m. daily except Sunday,  
 3:10 p.m. daily,  
 6:20 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)  
 Leave Ottawa 8:45 a.m. daily except Sunday  
 3:30 p.m. daily  
 4 p.m. daily except Sun.  
 6:25 p.m. Sunday only.

**EIGHT TRAINS DAILY** (except Sun.  
 Between Ottawa and Almonte, Arr.  
 prior, Renfrew and Pembroke.  
 Leave Ottawa (Union)  
 1:50 a.m. daily  
 8:30 a.m. daily except Sunday,  
 1:15 p.m. daily,  
 3:00 p.m. daily except Sunday.

Through connections to all New England and Western points.

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

**RICE LEWIS & SON.**  
 (LIMITED).  
**BRASS & IRON**  
**BEDSTEADS**  
 Ties, Grates, Hearths, Mantles  
**RICE LEWIS & SON**  
 LIMITED  
**TORONTO,**

The Merchant's Bank of Halifax  
 After January 1st 1905.

**The Royal Bank of Canada.**

Incorporated 1869.  
**HEAD OFFICE HALIFAX N.S.**  
 President: Thomas E. Kenny Esq  
 General Manager: Edison L. Peace.  
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**THE CANADIAN NORTH-WEST**

**HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 20, which has not been homesteaded, or reserved for public use, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

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

A settler who avails himself of the provisions of Classes 12(1) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock with buildings for their accommodation, and have besides 50 acres suitably fenced.

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

**APPLICATION FOR PATENT**

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

**INFORMATION**

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

**JAMES A. SMART,**

Deputy Minister of the Interior.

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

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

By Order,  
FRED GELINAS,  
Secretary

Department of Public Works,  
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