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COURAGE.

CELIA THAXTER.

*Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife ;*

*Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every rain-drop kissed
That God's love doth bestow ;*

*Think you I find no bitterness at all,
No burden to be borne, like Christian's pack,
Think you there are no ready tears to fall
Because I keep them back ?*

*Why should I hug life's ills with cold reserve,
To curse myself and all who love me ? Nay !
A thousand times more good than I deserve
God gives me every day.*

*And in each one of these rebellious tears,
Kept bravely back, He makes a rainbow shine.
Grateful I take His slightest gift ; no fears,
Nor any doubts, are mine.*

*Dark skies must clear ; and when the clouds are past,
One golden day redeem a weary year.
Patient I listen, sure that sweet at last
Will sound His voice of cheer.*

*Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness — me
The flowers of light befriending.*

DEATHS.

On Sunday, Oct. 27, 1901, Albert Edward, eldest son of George A. and Philippa Mathewson, of London.

MARRIAGES.

At 23 Howland ave., Toronto, the residence of the bride's mother, by Rev. G. M. Milligan, D. D., Margaret Alice, daughter of the late Thomas Shortreed, to John Stenhouse, M.A., B.Sc. Edin., M.B., Toronto.

On Oct. 2, at the residence of the bride's aunt, Mrs. J. H. Killey, 19 South Hess street, Hamilton, by Rev. Dr. Fraser, Helen Barbara, only daughter of late John Johnson, Lexington, Kentucky, to John Alexander MacLennan, second son of Kenneth MacLennan, Esq.

At Arrnprior, Oct. 8th, by Rev. D. J. McLean, at the bride's residence, Mr. George Edward Neilson, to Miss Lillian Fletcher, only daughter of Mrs. Robt. Fletcher.

At St. Andrew's Church, by the Rev. M. W. Maclean on Oct. 17, Richard Arthur Bull of the Bank of Montreal, Belleville, to May, youngest daughter of the late James Lyons Biggar, Esq.

On Oct. 15, 1901, at the home of the bride's mother, Port Elgin, by the Rev. A. Mahaffay, assisted by the Rev. J. Johnston, Paisley, Kate Munroe Hopper, second daughter of the late Thomas Hopper, to the Rev. R. Smyth Scott, of Metz, Ont.

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Note and Comment.

The Lord Mayor of London's Fund for the national memorial to Queen Victoria amounts to £156,200.

A notoriety seeking woman strapped herself in a specially built barrel, last week, and allowed herself to float over Niagara Falls. Fortune was better to her than she deserved for she came out alive.

It is rumoured in Carnarvon that in all probability the proclamation of the Duke of Cornwall and York as the Prince of Wales will take place within the walls of Carnarvon Castle, the birthplace of the first Prince of Wales.

Austria is still trying to devise means of preventing American industrial competition. The best method of all would be to manufacture in Austria better articles than are imported from the United States. But this idea does not seem to occur to the manufacturers.

An autocrat is sometimes able to do things impossible in a republic. Some speculators were recently able to corner all the corn in Mexico, and placed their own price upon it. President Diaz at once removed the tariff on corn, urged the railroads to make a low rate on shipments from the United States, and the price went lower than ever before. This is arbitrary power, but wisely exercised.

Speaking at Stirling last week Sir Henry Campbell-Bannerman, leader of the Opposition in the House of Commons, characterized as barbarous some of the methods of warfare which had been adopted by the British, and said the Government's object should be to bring about contentment in South Africa under the predominant power of Great Britain.

Froude, the historian, said that Calvinists were the only fighting Protestants in the Reformation days, and if to-day they valued civil rights and religious liberty, then let them hold fast to Presbyterianism. Even John Morley, the agnostic, and no particular friend of Presbyterianism, said: 'He who omits Calvin from the forces that go to make up western life, reads history with one eye shut.'

It is feared, in France, that the Waldeck-Rousseau cabinet will not survive the coming elections. It is the best government France has had for years, and came into power at a most critical period. It has lasted longer than was expected, maintained quiet and order, and given France the best government it is possible for it to have. Its defeat will be a severe blow to the republic.

Rev. Mr. MacGillivray is laboring in Soanghai, industriously translating books that will have an important influence on the China of the future. The last book translated by him was 'The Spirit of Christ,' by Dr. Andrew Murray. It is interesting to find repeated evidence that the converts continue faithfully to preach the Gospel, and in the absence of the missionary are aggressive

notwithstanding persecution. Regular meetings are held amongst themselves and they seek to publish the Gospel amongst their countrymen. Dr. Leslie is pursuing his studies in Great Britain, but expresses the wish that if any of the missionaries return this fall he be amongst the number. The missionaries are impatient with delay and are eager to return to the work that they manifestly love and in which they have been blessed.

The Buffalo Exposition has closed. It is reported to have been a failure financially, and there is even some doubt whether enough has been realized to pay off the first mortgage bonds. The holders of the second mortgage bonds seem to agree that no payment will be made to them. The unpaid contractors are clamoring to get the 70 per cent still due on their claims. The second mortgage bonds total \$500,000.

Correspondents in London would have us believe that society there is greatly disturbed by rumours regarding the present state of King Edward's health. An impression prevails that the King is suffering from some organic complaint—cancer, or Bright's disease or both. These rumours may possibly have some slight foundation, but we can place little reliance on statements by these correspondents, for their sources of information are generally unreliable, and they are given to exaggerate everything they hear.

In the first year of Queen Victoria's reign, 1837, the British and Foreign Bible Society issued 550,000 copies of the Scriptures. In the last year of her reign its circulation was nearly ten times greater—namely, 5,074,000 copies. In 1837 the society issued the last Scriptures in 135 languages. Last year its list included 373 languages. This shows that during Queen Victoria's reign in no less than 238 new languages at least some portion of the Scriptures has been prepared, and the work of revision and translation is still going on.

The Missionary Review of the World has the following: As a result of the Japanese Buddhist mission to this country, instituted a year or so ago, a church called the "Dharma-Sangha of Buddha" has been established in San Francisco, with 3 branches in other Californian towns. In the San Francisco temple there is a membership of 300 in the Young Men's Buddhist Association, mostly of Japanese. At an English service on Sundays, 20 or more Americans are present, of whom 11 have already been converted to Buddhism, and have openly professed that they "take their refuge in Buddha, in his gospel and in his order."

A strange minister was asked to speak at a Sunday-school soiree in Aughtermuchty. After he had spoken for some time, picturing the beauties of heaven, and contrasting them with the very ordinary landscape of a coal-producing district, he asked all who wished to go to a better world to stand up. All the children rose except one small boy at the end of one of the seats. The minister was pained, and he looked in a very reproachful way at the little fellow. "My child," he

said, very gently and solemnly, as befitted the occasion, "why don't you rise with the others?" "Because Aughtermuchty's guid enough for me," sang out the youngster, and the platform shed tears—but they were of laughter.

In September Miss Helen Gladstone, daughter of the great premier, took residence in the University Settlement, at Nelson Square, Southwark. She has given up her high educational work at Cambridge, in order to prosecute a practical social effort among the industrious poor of Blackfriars Road and Borough. As warden she will be the head of a band consisting of 16 members and students, all of whom are earnest workers in the cause of social reform. Women and children are their chief concern, spending their time in visiting, nursing the sick, teaching cripples, providing country holidays, and generally striving to make the lives of the people happier and brighter. Miss Sewell, who now retires on account of ill health, has been warden for many years.

The great Free Churchman, Dr. Maclaren, recently uttered a bitter lament on the decadence of society. Like Isaiah, he believes "The land is full of silver and gold, neither is there any end of their treasures; the land also is full of idols." Dr. Maclaren thinks the growing wealth, the loosening bonds of religion, the growing luxury, the ungodliness of all classes, the synical lack of faith in Christianity, are enough to break the heart of workers for social regeneration. The social life of England, the corruptions of our municipalities, the public actions of the nation, the intemperance of the masses, call for a reunion of Christian people, who should forget their differences in face of the common foe.

The N. Y. Sun gives some figures to show what it cost Sir Thomas Lipton to contest for the America Cup. The last series of races cost him nearly half a million dollars. The yacht itself cost \$300,000, and the expenses of the races were upwards of \$200,000 more. He spent even more than this in his trial two years ago, and altogether it is estimated that he spent a million and a quarter of dollars in trying to lift the Cup. And yet he has not won it. There are some things that money cannot buy. That Cup is worth only a few hundred dollars, and Sir Thomas Lipton is worth millions, but he cannot get it: all his millions would not buy it. He is reported as saying that it was easy enough to raise \$500,000, or to find men that would put up almost any sum of money, but the difficulty is to find a designer, a man that can build a ship with speed enough to capture the Cup. Money can buy steel and spars and sails, but it cannot buy brains that will put them together into a winning boat. It is good for us in our materialistic age, when we are disposed to think that money can do everything, to run up against something that money cannot buy, and it would include the best things in the world, and these are the things that we can all get. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

The Quiet Hour.

The Childhood of Moses.

S. S. Lesson.—17th Nov. Ex. 2: 1-10.

Golden Text.—Prov. 22: 6. Train up a child in the way he should go and when he is old he will not depart from it.

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

And there went a man of the house of Levi, and took to wife a daughter of Levi, v. 1. No truly great man is ever ashamed of his parents because they are poor and obscure, as the parents of Moses were. Dr. Blaikie tells us of the famous David Livingstone, that on the tombstone of his parents in the cemetery of Hamilton, he had these words inscribed: "To show the resting place of Neil Livingstone and Agnes Hunter, his wife, to express the thankfulness to God of their children for *poor and pious parents*." He deliberately refused to change the last "and" into "but." Though we know little of the parents of Moses, we gather that there was no reason why he should be ashamed of them. They were brave enough or had a sufficiently strong affection to rear their home when the storm of persecution was rising. In Canada, many a man is living in a comfortable house on a well-improved farm because a generation or so ago some brave man and woman undertook to make a home in the unbroken forest or wide prairie. We do well to honor these pioneers and to imitate their virtues.

And when she saw him that he was a goodly child, she hid him, v. 2. The parents of Moses acted out of natural impulse when they determined to preserve their child in spite of Pharaoh's cruel decree. Impulse has often been a great power for evil. In Cain the impulse of passion shaped itself into murder. In Peter the impulse of fear found expression in his craven denial. Evil impulses sweep away the restraints of reason and judgment and carry often on into guilt. But in good impulses we may hear the very voice of God stirring us up to noble and generous deeds. And it is not by accident that good impulses arise. They come, like the song birds, of their own accord, but they are attracted by the sunshine and quiet woods, while they shun noise and foul air. If our hearts are to become the haunts of good impulses, we must keep their windows open towards God, that the light of His face may shine into them. Every evil impulse points towards atheism and its origin. Every good impulse comes from God who is perfect goodness.

And the daughter of Pharaoh came down to bathe at the river, v. 5. (Rev. Ver.) In the history of individuals and nations, the whole course of events has often been turned by some trifling circumstances. The arrow which pierced the brain of Harold lost the battle of Senlac to the English and gave England to the Normans. The death of the little maid of Norway, heiress to Alexander III. of Scotland, on her passage to the latter country, defeated the project of uniting England and Scotland by her marriage to the son of Edward I. and led to the long conflicts between these two countries. A mist crossing the battle-field of Lutzen made Napoleon victor over the allied Prussians and Russians. So here the coming of an Egyptian princess to bathe in the Nile led to the deliverance of the coming leader

and lawgiver of Israel. We say that such occurrences are accidental. In reality, the hand of God is in them all and each is a link in the great chain of His purpose.

This is one of the Hebrew's children, v. 6. Is there not a note of indignation in these words? The princess had a woman's heart, and in it there burned a righteous wrath against the king's cruelty. It has been said that every woman in Egypt was in a plot against Pharaoh. Already the midwives had defeated him, and now his own daughter helped to thwart his plan. There is a hatred that is noble. "And when He had looked round about on them with anger, being grieved for the hardness of their hearts." This is what Mark (3: 5) says of Jesus who was meek and lowly in heart. "Luther said that he never did anything well till his wrath was excited, and then he could do anything well." Paul said: "Be ye angry and sin not: let not the sun go down upon your wrath." (Eph. 4: 26) One of his friends said of Robertson of Brighton, "I have seen him grind his teeth and clench his fists when passing a man whom he knew was bent on dishonoring an innocent girl." Says the Psalmist "I hate every false way" (Ps. 119: 104). "I hate and abhor lying" (Ps. 119: 163). "I hate them that hate Thee" (Ps. 139: 21). Our hatred ought not to be for our own foes or our own wrongs. But we may rightly rejoice in the wrath that is zeal for truth and purity and for the glory of Christ.

Then said his sister, . . . Shall I go and call to thee a nurse of the Hebrew women? v. 7. Miriam teaches us to be quick in recognizing and prompt in improving our opportunities. "There is a legend of an artist who long sought for a piece of sandalwood out of which to carve a Madonna. At last he was about to give up in despair, leaving the vision of his life unrealized, when in a dream he was bidden to shape the figure from a block of oak wood which was destined for the fire. Obeying the command, he produced from the log of common firewood a masterpiece." Our best opportunities are usually in little things and close at hand.

And she (his mother) brought him unto Pharaoh's daughter, v. 10. She had received him to nurse as a weeping infant. She brings him back, no longer a mere babe, but a boy, young, very young, doubtless, but with the stamp of her own life upon him, a stamp which, far from being ever effaced, seemed to become deeper as he grew older. No more precious and no more abiding possession can any child begin life with than the lessons learned at a godly mother's knee and sealed with her kiss of love. They are gifts direct from the hand of God.

A number of college girls became interested in settlement work in a city near-by, and invited one hundred Jewish children to spend a day in the college grounds. A simple luncheon was prepared by the girls, consisting of milk and unlimited supplies of sandwiches. Unfortunately, the sandwiches were all made with ham, and a certain chill was thrown over the feast as one by one the conscientious but disappointed little Israelites opened them and laid aside the meat.

A Family Prayer.

Our Father which art in heaven. We thank thee for thy goodness in adopting us as thy children, and for the privilege of coming to thee with loving, reverent freedom, as children to a Father. We know that thou lovest us more than does any earthly father, and therefore we ask thee to give us, in answer to this our prayer, those blessings which will best promote our happiness. And help us, as trustful children, to receive the answer as dictated by the love and wisdom of our Father.

May thy name be hallowed. Help us to put first and foremost our desire and our prayer for thy glory. Keep us from the selfishness which would put our own welfare foremost; grant that in our hearts thy work shall have the first place. And give us grace so to act that men may see our good works and glorify our Father.

Thy kingdom come. Too long have we served the world and self; too long have we failed to give perfect obedience to the King of kings in the emotions of our hearts. Deliver us from the service of the world, we pray, and establish the kingdom of God in our hearts. And not in ours only, but in the hearts of all men, destroy the power and influence of Satan, and make Christ and righteousness to have the victory.

Thy will be done in earth as it is in heaven. Make us all willing to know, obey and cherish God's will, even as do the holy angels.

Give us this day our daily bread. For spiritual food we pray; feed us with the bread of life. For temporal supplies we pray. "Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal."

And forgive us our debts. Lord, we have sinned against thee many, many times. Forgive, we pray, for Christ's sake. God be merciful to us sinners. And help us from the heart to forgive those who have wronged us. And then grant unto us the consciousness that we are forgiven; that there is now no condemnation to us who are in Christ Jesus.

Lead us not into temptation. For we are so weak and liable to fall. But if it be necessary that we meet temptation, sustain us in the trying hour and deliver us from all the wiles of the evil one.

And as we feel the answer to these our prayers, as we receive food for body and heart, as we rejoice over pardoned sin and enjoy the victory over temptation, we will ascribe unto thee our God the kingdom and the power and the glory. Amen.—The Christian Observer.

Seed Thoughts and Illustrations.

Those sent out in prayer will be likeliest to return in triumph.—C. S. Robinson, D.D.

Count Zindendorf chose as his motto: "That land is henceforth my country which most needs the gospel."

The great commission, "Go, preach the gospel to every creature," is also a *great permission*.—The Missionary Review.

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, the earthly mission of Jesus Christ in the hearts of men.—D. A. H. Strong.

I have long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion."—A. J. Gordon.

If one saw a single navy trying to remove a mountain, the desolation of the situation would be sufficiently appalling. Most of us have seen a man or two, or a hundred or two,—ministers, missionaries, Christian laymen,—at work upon the higher evolution of the world; but it is when one sees them by the thousand in every land, and in every tongue, and the mountain honey-combed, and slowly crumbling on each of its frowning sides, that the majesty of the missionary work fills and inspires the mind.—Henry Drummond.

The eagerness of many heathen to know more of the truth is shown by an incident related by a Madras missionary. On one of his preaching tours he received an invitation to go to a village never before visited. On his arrival, the people gathered around him and begged him to send them some one to teach them "the sacred book." He asked them what they knew about "the sacred book." To his surprise, an old man, totally blind, said he knew a little of it, and began to repeat in Tamil the first three chapters of St. John's Gospel. In answer to the missionary's inquiries, the old man said that a boy who had been taught in a mission school had worked in this village for a few months. He brought with him a part of the New Testament, and read this aloud so often to the old man that he learned it by heart. Though the boy had been away from the village for a long time, no word was forgotten, and the old man and his people were longing to know more of the precious book.

My Service.

I asked the Lord to let me do
Some mighty work for Him,
To fight amidst His battle hosts,
Then sing the victor's hymn,
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily life to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more,
That He would give me work for Him,
And open wide the door—
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came:
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory;
The battle has been planned by Me;
Let daily life thy conquests see."
—The Quiet Hour.

The children of God are the temples of the Holy Ghost. The temple of the most holy living God should be free from sin and made glorious. He has said that if any man defiles this temple that God will destroy him.

Our Young People

Missions: Preaching and Hearing.— Topic for Nov. 17.

Scripture Reference: Rom. 10: 13-17.

God's Spokesmen.

BY ARTHUR W. KELLY.

God has had many ways of making Himself known to the world. He has revealed Himself through His works. Yet few have been true to the light from nature. He has sent messages by angels, but only very seldom. On rare occasions He has spoken in a voice that men could understand, and once He wrote His words. But for the most part He has made men His messengers to man, whether the word has been written or spoken. The greatest of all revelations was when God Himself came as man that the message might come with greatest force. Yet even that was but for a brief time, and again it was left for men to tell one another the wonderful truths thus made known. Human speech and human life have been God's chosen instruments for bringing the world to Himself. So plainly has His will in this been made known that the duty of telling the truth and the duty of listening to truth thus told are beyond question.

The blessing with which such effort has been crowned is a clear witness to God's will. The words from the gracious lips of the Master Himself were not made the means of winning so many as have been won by scores of His followers that were only repeating His words and telling of His work as a Saviour. The command to preach has been re-enforced by the fulfilment of the promise to obedience.

Preaching is a seed that grows and yields an ever increasing harvest. The immediate results are but the scanty first-fruits. The one that first proclaimed the gospel to the distant ancestors of our race started forces that in generations have transformed modes of life and thought, and put the seal of Christianity upon them. Vast as are the changes to be seen in the nations just won to Christ, they are but the pledge of what shall follow when influences have had long to work and the leaven has leavened the whole mass.

Daily Readings.

Mon., Nov. 11.—The gospel. Luke 2: 1-10
Tues., Nov. 12.—The messenger. Isa. 52: 7-10; 2 Cor. 5: 20
Wed., Nov. 13.—The proclamation. Luke 4: 16-21
Thurs., Nov. 14.—Minister and church. Eph. 3: 14-21
Fri., Nov. 15.—"How shall they hear?" 2 Cor. 9: 1-7, 12-15
Sat., Nov. 16.—A church home. Acts 11: 22-26
Sun., Nov. 17.—Topic. Missions: preaching and hearing. Rom. 10: 13-17

Prayer.

Our heavenly Father, we desire to recognize Thy mercies to us, the bounties of this day, and of every day. Thou hast commanded Thy sun, and all the bright hours of the day, to serve us. Ever Thy messengers fly swift hither and thither, by a thousand channels and through a thousand laws, fulfilling Thy thought. And so we stand in a net work of divine mercy. Thou dost not need to think after our human fashion, for Thou hast organized Thy thought. Thou hast turned the whole world into a vast

economy of goodness, and kindness, and mercy. Grant unto us, we beseech Thee, that knowledge by which we may see Thy presence in all things open to us all the avenues to Thee and to the abundance which Thou hast in store for them that love Thee. Help us to practice Thy presence in our daily lives, doing all things as in Thy sight and for Thy glory. So may we grow strong and glad in Thy service. And this we ask in Jesus' name. Amen.—Selected.

Long Ago.

I once knew all the birds that came
And nested in our orchard trees,
For every flower I had a name—
My friends were woodchucks, toads and bees;
I knew what thrived in yonder glen,
What plants would sooth a stone-bruised toe—
Oh, I was very learned then—
But that was very long ago.

I knew the spot upon the hill
Where checkerberries could be found,
I knew the rushes near the mill,
Where pickerel lay that weighed a pound!
I knew the wood—the very tree—
Where lived the peaching, saucy crow,
And all the woods and crows knew me—
But that was very long ago.

And, pining for the joys of youth,
I tread the old familiar spot
Only to learn this solemn truth:
I am forgotten, am forgot.
Yet here's this youngster at my knee
Knows all the things I used to know;
To think I once was wise as he!—
But that was very long ago.

I know 'tis folly to complain
Of whatsoever the fates decree,
Yet, were not wishes all in vain,
I tell you what my wish would be:
I'd wish to be a boy again,
Back with the friends I used to know.
For I was, oh, so happy then—
But that was very long ago.
—Eugene Field.

Thanksgiving.

Dr. Franklin says, that in a time of great dependency among the first settlers of New England, it was proposed in one of their public assemblies to proclaim a fast. An old farmer arose, spoke of their provoking heaven with their complaints, reviewed their mercies, showed that they had much to be thankful for, and moved that, instead of appointing a day of fasting, they should appoint a day of thanksgiving. This was accordingly done, and the custom has been continued ever since.

David sings: "I will bless the Lord at all times" (Psa xxxiv. 1). Paul writes: "Giving thanks always for all things unto God" (Eph. v. 20.) and: "In everything give thanks" (1 Thess. v. 17). We have always something to be grateful for. Our trials are never too great but that they might be greater, and are never greater than our sins deserve. We should praise the Lord for his judgments, for often they are mercies in disguise. Then when we are tempted to be despondent, and to put on sackcloth, and sit in ashes, let us think of God's past goodness, let us recall his promises, let us look around us, or to the degraded and oppressed in other lands, and realize that we have still much to be grateful for. How can we ask God for fresh blessings when we fail to appreciate and thank him for those that we have already received?

Our Contributors.

The Call of Elisha. I Kings, xix.

BY REV. PROFESSOR JORDAN, D.D.

Our study of this chapter should teach us how natural it was that in the life of Elijah after fierce excitement there came a strong reaction, and yet how the reaction implied to some extent a break down of faith in the break down of life. In the wilderness which was to a certain degree his home the prophet sought refuge and God unfolded before him there in weird dramatic form the parable of his life. This we can understand by remembering that the life of Elijah is not to be viewed simply as a record of work and service, but that God is educating the man in and through the work of the prophet. The needs of Elijah at this time were manifold and Jehovah is God met them in many ways. By the supply of food he was taught the need of care for the body, for it also is God's servant and not to be worked as a despised slave. By the reminder concerning the seven thousand that had not bowed the knee to Baal he learns that, with all his fiery zeal, he does not carry the piety of the kingdom within his solitary heart. When commanded to anoint Hazael and Jehu he must recognize that his God still rules outside as well as within the borders of Israel, even when the Jezebels and Ahabs seem to carry all before them, and the best life of the nation is driven into hiding places; even then the Divine Will is supreme. But there is still another need that the prophet feels, though he may have failed to interpret it, or may even have misinterpreted it. He needs the companionship of one like yet unlike himself. The boy or servant who attended to his needs, carrying messages or doing what we call menial duties, could not be in the highest sense a companion and minister to the prophet. He was evidently one who lived in quite a different world. The social element in man is of the essence of his nature. Congenial companionship is a need of the strongest as well as of the weakest. In the sense of being able to stand alone, to despise criticism and brace opposition, Elijah was very strong. He was not one of the sensitive spirits that tremble at every whisper and are easily filled with suspicion and fear. By his temperament, as well as by his robust faith, he was largely self-contained and self-supporting. But he cannot be completely emancipated from the conditions of human life, for to be dehumanized in that way is to become not more but less than man. Hence was given this command, "Elisha, the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room." Elijah's work was not yet done, but here is an intimation that he must face the thought of the end and make provision for it. This is full of suggestions for the prophet and has in it much useful teaching for ourselves. All faithful men are concerned about the upbuilding of God's kingdom in the world, and touched by the thought of the changefulness of human life, and the smallness of that which any one man can accomplish. We are very hard and cold if we do not see that there is a touch of pathos in the fact that a great and good man has come to the hour when he must think of himself not as a coming prophet but as a departing

messenger. This ought not either in his case or ours to be regarded as an inconvenient question that would torment us vainly. It is a God-sent message full of kindness and tenderness. We may view it here in a three fold light on the side of God, of Elijah, and of Elisha. These lines of thought are beautifully blended in the narrative, but it may be profitable to separate them for the purpose of meditation so long as we do not lose ourselves in dry analysis but get back always to the full orb'd reality of life.

1. It is difficult to treat any subject from the side of God, because this is for the most part known to us only indirectly through his treatment of men. His ways are not as our ways, but if we would watch the ways of God more carefully and sympathetically we might gain many a helpful revelation. It may seem strange from one point of view that God should provide Elijah with a friend. In our lofty moods we cry, "Is not God the prophet's friend, and is not that sufficient?" Yes, in one sense it is sufficient, all-sufficient, but God knows the nature he has given us and he does not despise our need of companionship as if it were a weakness or a treachery toward himself. God may be jealous in a large, noble sense, but not with the small thing we call jealousy. He calls us to serve him by serving others and he counts true friendship as a part of our highest life, and loyalty to each other as honour to himself. There is a narrow view of saintship which regards every love and enthusiasm as stolen from God, and so as a species of idolatry. The fact is that the great problem of life is to learn so to love nature, art, home, and friends that this shall be a part of our service to the Most High. Elijah's religion in its extreme separateness from common life and ordinary human interests was in danger of becoming ineffective and barren. If he cannot lay hold of the nation's heart God will give him at least one friend into whose spirit he may instil the fire of his own holy zeal. Let us learn then from the fact that there was given to the weary prophet, as well as food, rest and counsel, a helpful human friend, the fact that God takes an interest in the friendships of our lives and is not jealous of true, human companionship. Elijah may be more really himself and more truly God's servant through this gift. So much for God's treatment of the man. But the story shows us further the divine tenderness towards the individual worker. We sometimes solace ourselves with the great saying, "God buries his workers but carries on the work." That saying is true, absolutely true, but we are in danger of putting a coldness into it that robs it of something of its meaning. When we are staggered by the changes of life, by the havoc wrought through time and death, it is consoling to remember that God does not change, that his kingdom does not die, through apparent failure and misfortune it is built up to larger, more abundant life. It is good to remember that sublime fact, but in remembering it there is no need to forget that God is the Father of his workers. Carlyle has a useful phrase in speaking of the relation between master and servant and between man and man, a useful phrase for a low thing; it was "cash-nexus" or money bond. What a vile thing it is when any kind of ministry, even the lowest, comes simply to that.

And yet there are many people who have no loftier thought than the "cash nexus." So much of a man's life for so much money. Workers are so many "hands" to be got as cheap as possible. When it comes to that all thought of brotherhood withers and we have slavery not service. What a glorious thought that there is no "cash-nexus" between man and God. The Christ offers his servants a cross that he may inspire them to love and loyalty. Elijah was not paid in the shekels of Samaria for defending the true religion. Paul did not copyright his letters and receive large sums in Caesar's coin. What Milton received for "Paradise Lost" would not in the world's market purchase many days of unskilled labour. The bond between God and his servants is something nobler than any low, mercenary consideration. God may bury the worker but he does not fling him aside as a useless tool, or a worn-out glove. Elijah is drawn nearer to God as his work comes to a close. That old prophet, rich in experience and strong in loyalty, is not coldly discarded. No! when we reduce service to a mere money consideration and despise sentiment and gratitude, we are going from the divine to the devilish. God calls the new prophet through the old. The succession is arranged for in such a way that it will be a help and a benediction to the man who has borne the burden and heat of the day. The call of Elisha has a great part to play in the nation's life, but it is in the first place a ministry to a man who had strained every nerve in the interests of a purer religion and a nobler national life. On the side of God then the call of this young man is an act of tender kindness to a tried and trusted servant.

11. On the part of Elijah this change calls for a great act of self-surrender to be made in a noble spirit. He has not yet reached the point when he can say with a restful heart, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He had gained a great victory over the priests of Baal and immediately after was overwhelmed with a sense of failure; his work seemed to have no root and to have withered away. At such a time it was not pleasant to be reminded that he must soon leave the work to others. To a man who has loved his work, to whom it has been not a mere expedient for providing bread or passing the time away, it is a painful thing to realize that the work must soon be laid down. There may be moments of weariness when the prophet longs for rest and says "Let me die," but the actual surrender of a worthy life work must have in it much of pathos and of pain. The prophet must learn to rejoice in the thought that in the order of God's providence others younger and stronger may arise to hand on the lamp of life and bear forth God's message. Elijah must have a spiritual child, a true successor. It is a proof of the greatness of the man that he did not shut himself up in morose loneliness but allowed his heart to go forth to the younger servant.

Some of the present day movements within the Church tend to accentuate the difference between young and old. It is true that the life of the young and of the old differs in many ways, in its experience, its spirit and outlook. The young in the season of impulsive energy are apt to despise the quiet wisdom of age. The aged are in danger of con-

denning the innocent pleasures of youth and of smiling somewhat cynically upon its strong enthusiasms. The friendship of Elisha and Elijah, of Paul and Timothy, show us that we must not divide the life of the church too much in this respect, but that rather we should ever seek to make up what is lacking in the other. The Christian child should reverence the old man; the man of high thoughts and many cares should keep an open heart towards the child. The young man should be ready to receive kindly counsel from one who has seen more of life's battle; the man of experience should handle tenderly the raw, undisciplined youth. We are made for each other, and when our work begins to separate us from our fellow men God sends us back to learn that he dwells in other hearts, and through the ministry of those like yet unlike ourselves we may find a fuller revelation and richer life. The moon is not jealous of the sun because great as it is in bulk it belongs to a lower plane of life than man and is not capable of committing the absurdity of being jealous of the magnificent orb of day from which her light comes. God is not jealous of our human friendships because he is far above it. He is perfect love using all pure things for the manifestation of himself. We must learn to conquer jealousy by recognising that we can each serve God and humanity each in our own way, and that the spiritual growth of another saint is not our loss but our gain. Thus we will accept our own place and the departing man will do justice to the coming man. Elijah shall be prepared for heaven by pouring out the fulness of his life into the young Elisha's heart.

III. We cannot now discuss at length the life and character of Elisha; but we may easily see that this was a moment of great importance to the younger man. We see a young man unexpectedly called to a new life. He goes out one morning as usual to the plough, but that is to be his last morning at farming. His life must take a new career. There opens before him a new career. Here we have a young man of diligent habits and possessing the spirit of filial piety; in him there are great capacities for communion with God and power over men, which he has not yet realised. Let us not imagine because he is patiently following the plough there is no poetry in his spirit, no aspiration in his heart. He had his hopes and aspirations but these did not unfit him for lowly service; he was not wandering restlessly in search of novelty or idly dreaming of coming greatness. These common yet great words, father, mother, house, duty, have manifested their meaning to him; he has seen their real beauty and felt their inspiring force. Now there are other words out of God's book that he must learn. He is called from farming to prophecy, from following the plough to follow Elijah. The lowly life is not contemned; it is honoured by the way in which the man is called from it. God does not despise a young man as a servant, but he does show us that the way to the highest life and ministry is through the lowliest service. Here is a call but no coercion or persuasion. Elijah did not deliver an oration setting forth the glory and beauty of the prophetic profession; he simply touched the young man with his mantle; that was an invi-

tation and a sign. The day would come when that mantle would be the thing that Elisha coveted most; now it is to him simply the sign of a new call, the suggestion of a new career. The real call is when the outward sign corresponds with the inward life. We persuade, coax, and coerce men into service, and the men who have to be thus wooed and won are often of little use. The young men who are destined to do God's work in the church and in the world are those who while cherishing a deep, holy piety are quick to recognize the sign of the prophet's mantle. That mantle may not mean wealth or popularity, and it certainly ought not to signify proud ecclesiastical pretension, but it is the symbol of service to be rendered to men in the name of the righteous God. This turning or conversion means something to this young man; it is a crisis in his life, rich in grave consequences to himself and to the nation. He must now say a solemn farewell to the beloved father and mother, and offer the sacrificial feast. There are many so called conversions in our time that mean so very little, a mere flash of excitement, a slight breeze ruffling the surface of one's life. When the young man can kiss his mother and tell her of the call that lies heavy upon his soul and the new career that beckons him, when he can offer the oxen in grateful sacrifice to God, then you have the promise of a great future.

This means the possibility of spiritual growth through fellowship with a noble man. The companionships of our life are an important part of our education. Our Lord trained the twelve for future service by keeping them in living companionship with himself; the traitor had all the greater weight of responsibility to bear because he had resisted that constant gentle influence. The sacred mark was left upon men like Peter and John showing that they had "been with Jesus." Elisha, though a man of different temperament, was so moulded by his ministry to Elijah that the greatest blessing he could ask was a double portion of the prophet's spirit. Boswell, a man who was in every way a weak man, found a great strength and stay in the sturdy, fearless Johnson; his fame came from the fact that he had been with Johnson and could appreciate greatness, but alas! he had not gained a double portion of the prophet's spirit. What a shameful thing that Tehazi could live in the presence of the unselfish Elisha and then become a vulgar thief! Where there is privilege there is responsibility, but Elisha the son of Shaphat who poured water upon the hands of Elijah came well out of the ordeal and opportunity.

Thus the way was opened for Elisha to become a man of light and leading in the nation. A nation swayed by faction and divided by fierce party-spirit is in danger. We need men to speak for God and righteousness, men who have caught their inspiration from the noblest lives of the past. If more of our young men would learn that there is a succession of the prophets into which they may enter, our politics would be lifted to a higher plane and there would not be so much dead machinery about the church. Nothing can save us but living men, men in communion with God, men coming in the spirit and power of Elijah. Let us not be cynical or despondent but remember that in the darkest days the command still goes forth, in varied circum-

stance and with new meaning, "Thou shalt anoint Elisha to be prophet in thy room."

Queen's University.

Sparks From Other Anvils.

Wesleyan Advocate: No man's prayers are more spiritual than his life. Spasmodic supplications, uttered in convulsions of fear or pain, are not exceptions to the rule, for they betray the rampant selfishness of the soul.

Zion's Herald: There are two classes of people, those who master self and those who are mastered by it. Selfishness or selflessness is the aim of each one of us, and each act of each day of our lives brings us nearer one or the other.

Christian Observer: One of the pastors in our Church has been specially concerning himself to see that every family in his field of labor should have the weekly visits of a religious paper. He carried copies of several religious journals to each family, and invited them to make their choice. In this way, in six years he has induced nearly three hundred families to subscribe to a religious weekly. He thus promoted the whole work of Christ.

Herald and Presbyter: We have noticed in several papers lately references to the "burning of witches at Salem." There were no witches burned at Salem. The charge will continue to be repeated, however, we have no doubt. At irregular intervals some belated individual puts in his appearance and asserts that he once heard a Presbyterian minister say that there were "infants in hell not a span long." We cannot tell who he was, but he is wildly and excitedly sure that he said so. And people will continue to assert that the so-called "blue laws" were actually in force in New England instead of being a satire on law and order, prepared by a dissipated and reckless writer. If people insist on believing these fictions we suppose they will have to continue believing them.

Independent: It was proper that the founder of Christian Science, Mary Baker Glover Eddy, should issue a proclamation to her followers and to the world on the occasion of the death of President McKinley. She is reported to be a native of New Hampshire, of pure New England descent, but her memorial proclamation suggests a Hibernian strain in her ancestry not hitherto acknowledged. She says: "Presiding over the destinies of a nation meant more to him than a mere rehearsal of aphorisms, a uniting of breaches seen to widen, a quiet assent or dissent. It began with heavy strokes, measured movements reaching from the infinitesimal to the infinite. It began warming the marble of politics into zeal according to wisdom, quenching its volcanoes, uniting the interests of all peoples, and it ended in a universal good overcoming evil." Just how his "presiding over the destinies of a nation" could "quench the volcanoes" of "the marble of politics" is not exactly clear, though it has a sonorous tone; and that same sonority appears in the "measured movements reaching from the infinitesimal to the infinite," though what it means we have not the slightest idea.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

— AND AT —

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

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

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages. When the address of your paper is to be changed, send the old as well as new address.

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

ADVERTISING RATES.—15 cents per agate line each insertion, 11 lines to the inch, 11 1/2 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P. O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Nov. 6th, 1901.

How much of the reading we do is useless, and worse than useless to us. Ask the average man, after he has glanced over the morning paper, what the principal news of the day is, and not one in ten will be able to tell you two items. Try it, if you doubt this statement, and then compute what time and effort has been wasted.

Sabbath Schools are taking stock of the Hells that are offered in their work for next year. Our own publications do not receive fair play. There is a disposition to think that anything gotten up at home is not quite so good as that which comes from a distance. Try our own for a part of the school, at least, and the verdict will be quite satisfactory. They are especially suited for the Canadian Church, and are a credit to the men in charge of them.

We heard a curious explanation of the lack of common courtesy among our people, the other day. It was said that most of us spent the years when character was forming, in the boarding house, where it grew to be the custom to look after ourselves, and to allow others to do the same. The habit became fixed, and when we entered the home life we took this habit as one of our stock in trade with us. Now it has become second nature. There may be something in it.

Home Mission work cannot be escaped. We shall be held responsible for doing it, and it is better to meet that responsibility now than to try to answer the demand why this work was neglected. Dr. Warden asks that where you gave one dollar last year you shall give one dollar and a quarter this year. You can do that, and you will feel the better for it. It is your work, not his. He is only reminding you of the amount, the lowest amount that it will take to accomplish it,

THE DOMINION PRESBYTERIAN

THE PUBLIC SERVANT.

Perhaps no man is more abused, perhaps few men deserve it more, than the public servant. The time for choosing them is again near, but we are making no effort to seek for the right men. We are listening, with a certain amount of toleration to the pleas of the men who are seeking the public office, and we shall end in voting for the one from whom we hope to receive most, or who will be likely to do the least harm. We admit that there are exceptions to this characterization, but they are painfully few.

Great interests are placed in the hands of the public servant. When these are rightly administered the city takes its place among the most progressive of the day. The city of Glasgow is a notable example. Men are chosen there, and the citizens make it their business to seek out fit men. The man who simply wanted to exploit the public treasury, or to manipulate the public works to his own advantage, is speedily turned down. Only the best men are chosen, and those elected are thus acknowledged to be men of trust and probity.

It is a doubtful compliment to elect a man mayor of one of our cities, or alderman to sit at the council board. On the principle that it is best to set a rogue to catch a rogue it might be considered that the man who obtained the highest number of votes was the man whom we considered best adapted to meet the other men chosen on their own ground, and checkmate them. That might be true were the man elected by the choice of the people. As a rule he is not, but his election has been secured by his own, or by his friends' effort, and simply testifies to the successful organization of their campaign.

Need we wonder that a term of office begun in this way proceeds in the same spirit. The man who has been elected is there to get the very best he can for his own section, for his friends and for himself. He has no time to serve the City, the best that can be hoped is that in guarding the interests of his own section he may chance to serve the interests of the City. The same is true of constituencies outside our cities and towns. The same is true when constituencies are grouped into counties and provinces. City is arrayed against country as we find ward arrayed against ward. If you want anything you must fight for it, and the weakest must go to the wall every time.

Is there a remedy for all this? Beyond a doubt there is, but it is a remedy that not one of us would accept. Were it proposed seriously there would be an indignant protest from Cape Breton to Vancouver. But it is the only practical solution, and will come in time. The work of legislation and the administration of the laws must be left in the hands of the leisured classes. Men who must attend to their own business have not the time to devote to municipal and county and provincial matters, to matters affecting the general public. The man who calls himself a working man, and who offers himself as such, is a man who will not work if he can help it, and who hopes to escape it by securing a snug public berth for a year or more.

Of course such a proposition will raise the cry of an aristocracy, and it will be said

that a democratic people will never submit to the rule of the upper classes, as we are pleased to call the man of leisure. Yet the man who rules with the lightest touch is the man who has been accustomed to rule. The tyro in office is the tyrant in office. It would be infinitely better for our cities and for our country were we, instead of listening to the appeals of the men who have personal interests to serve, and who seek an opportunity by soliciting our votes, to approach a few men of means, and leisure and culture, and place in their hands the care of the public interests during the next year.

Whether Canada shall retain her Christian Sabbath, or see it destroyed by mammon-worshipping people and corporations, depends upon the Christian people of this country—depends on the one hand upon their vigilance and united determination, on the other hand on their indifference and neglect. They can, if they will, compel legislatures and governments and civic and municipal officials and managers of great money making corporations, to understand that they are in earnest in demanding that this Christian country shall recognize and honor the Divine command, "Remember the Sabbath day to keep it holy." They can, if they will, speak out so plainly and so emphatically that those entrusted with the making and enforcing of laws, and those who are intent upon secularizing the Lord's day, will be compelled to listen. And they can, if they will, set such an example of faithful observance of the Sabbath as cannot fail to prove a powerful influence in support and defence of the Lord's day. And if they fail to put themselves on record—if they fail to speak out in defence of the Lord's day as they should, if they fail to set a conspicuous example in faithful Sabbath observance, they will be simply playing into the hands of the enemies of the Sabbath. More; will they not be held responsible for their neglect or refusal to take their stand in defence of our Christian Sabbath?

The Women's Foreign Missionary Society of the Stewarton church held its annual Thankoffering meeting in the church parlors. Miss McLean presided and the attendance was most gratifying. Miss McLean conducted the devotional exercises and was assisted by Mrs. Moore. During the afternoon four interesting papers were read by members. Miss Aitchison read "What we should be thankful for as a nation"; Mrs. Kobb, read a paper on "What we should be thankful for as a church"; Mrs. Ardley's paper was "What we should be thankful for as a society"; Mrs. Miller read a paper on "What we should be thankful for as individuals." The thank-offering was taken up and amounted to over \$25.00. The society will elect officers at the first meeting in December.

The Woman's Foreign Missionary Society of the Glebe church at its last meeting decided to organize a mission band in connection with the Sunday School. The object of the band will be to keep up the interest of mission work among children. Mrs. J. W. H. Milne presided.

HOME MISSION FUND.

The following letter regarding the annual collection and special Thanksgiving day offering has been issued by Rev. Dr. Warden:
Toronto, 28th Oct., 1901.

By appointment of the General Assembly, Sabbath, November 24th, is the day fixed for the annual collection upon behalf of the Home Mission Fund of the Church. There were, last spring, connected with the several Presbyteries of the Western Section, 402 Home Mission Fields, embracing 1,174 preaching stations, at which services are conducted more or less regularly by the missionaries of our Church. Since then, 40 new fields have been opened, so that at the present time there are nearly 1,250 points at which the missionaries give supply. There is a steady increase in the population to the west of Lake Superior, a greater increase during the past season than in any preceding one. The building of the Canadian Northern Railway, and of other branch lines in Manitoba and the Territories, is opening for settlement large districts which it is expected will soon be occupied. The Committee are most anxious, as new settlements open up, to send in missionaries of our Church. Owing to the scarcity of men in Canada, the Committee have been under the necessity of getting a large number from Britain. These have rendered efficient service during the past summer, and have enabled the Church to occupy many fields which otherwise would have been neglected. At the meeting of the Executive on the eighth instant, although the number of men available for work was greater than was anticipated, yet some 44 fields are at present without supply, including Ontario, Quebec, and west of Lake Superior. Efforts are being made to secure men for these.

In addition to what is being done among English-speaking settlers, work has been begun among many of the foreign communities to the west of Lake Superior. We have a medical missionary among the Galicians in the Dauphin District. Five schools have been organized among these people, and teachers appointed, the salaries of whom are paid from the Home Mission Fund. It is expected that the number of schools will be considerably increased in the near future, and that, by means of these, we will get a hold upon these people and be able to influence them for good. We also have one Finn missionary at Fort William and Port Arthur; two Czech; three Hungarian; two German and two Icelandic missionaries—all rendering efficient service.

To carry on the work this year, a revenue of \$97,500 is required. This is about \$25,000 in excess of the normal revenue of last year. We have been greatly indebted in the past to churches and friends in Britain for generous help in carrying on our Home Mission work. This help, however, has been almost entirely withdrawn, so that we are now dependent upon our own church for means by which to carry on the work. The Fund is at present in debt to the extent of \$40,000. The indebtedness at this period is \$6,500 in excess of the corresponding period last year. This is a cause of great anxiety, and, in the name of the committee, I respectfully, but very earnestly, appeal to every minister to lend his aid in bringing the claims of the Home Mission work before his congregation, with a view to secure generous help upon behalf of the Fund.

At the present juncture, I venture to solicit a Special Home Mission Thank Offering in every congregation and mission station of our Church on Thursday, November 28th,

the day appointed by the Dominion Government as a day of Thanksgiving throughout the country; this special Thank Offering to be on behalf of the work our Home Mission committee is carrying on among the foreign population in the West. It is, of course, understood that this Thanksgiving Offering is over and above the regular contributions of your people for Home Missions.

According to the estimate submitted to last Assembly, the expense of the work among the foreigners this year will be \$7,500. The women of the Church, through the Woman's Foreign Missionary Society, meet very largely the expense of the work carried on among the Indians of the North-West and British Columbia. A generous offering on Thanksgiving Day in all our congregations would enable the Home Mission committee to meet the expense of carrying on the work among the foreigners who have adopted Canada as their home. The result of this appeal rests with our ministers. If they lend their cordial co-operation, and use their influence in having the offering of Thanksgiving Day devoted to this special department of Home Mission work, the people will readily respond to the appeal, and the total sum will, without doubt, be forthcoming. May we rely on your assistance in this matter?

In order to secure the total amount required for Home Mission work this year, it will be necessary that congregations increase by 25 per cent their contributions of last year. There is no likelihood of this being done unless the claims of the work are presented from the pulpit, and the need specially emphasized. Towards the close of last year a special appeal was made, which was most generously responded to. This, however, cannot be repeated, and the committee are most anxious that they should receive regular contributions from our congregations and people, the full amount necessary for the efficient maintenance of the work.

Commending the scheme to your hearty sympathy and co-operation,

Believe me, yours sincerely,

ROBT. H. WARDEN,

Convener Home Mission Committee.

The congregation of Bank street church had a very pleasant social on the 31st ult. to celebrate the re-opening of the church after the extensive repairs which were made during the summer. Rev. Dr. Moore presided and there were addresses by Rev. Dr. Rose, Rev. Dr. Armstrong, Rev. A. A. Cameron, Rev. Wm. McIntosh and Rev. Geo. McRitchie. Other clergymen present were Rev. Wm. Timberlake, Rev. M. H. Scott of Hull, Rev. J. W. H. Milne, Rev. Robert Eadie, of Hintonburgh, Rev. A. E. Mitchell, Rev. Joseph White and Rev. John McLaren of Plantagenet. Miss Gray sang a couple of solos which were most enthusiastically endorsed, and at the conclusion of the programme the company adjourned to the basement where an hour was devoted to refreshments and social intercourse. The supper was served by the Ladies' Aid Society and the rooms were tastefully decorated with flags and flowers.

The Bible teaching on entire sanctification is very distinct and clear. God has declared and He now declares that "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. God is faithful and He will do it, if we confess all to Him.

Literary Notes.

Fifty nine new students entered upon a course of instruction at the Ottawa Business College during the last two weeks in October. This speaks volumes for the popularity of this fine school. Students may enter any time. For catalogue write the Principal, W. E. GOWLING, Ottawa, Ont.

Fernley House, by Laura E. Richards, is the fifth and last volume in the popular "Three Margarets" Series, and all young girls who have read any of the other stories in this series will be anxious to read this volume too; while those who have not yet made the acquaintance of the "Three Margarets" should lose no time in doing so, for they are most delightful characters of fun and brightness. The story tells of a house party at Fernley House, and incidentally brings in a little love story between Hugh Mountfort and Grace Wolfe, who is perhaps the most interesting of the many interesting characters evolved by Mrs. Richards. The book is nicely gotten up, with several good illustrations, and will make an excellent gift book. Dana Estes and Company, Boston, Mass.

The Studio for October opens with an article on the Hungarian painter, Laszlo, of whose work a large number of illustrations are given, including reproductions in photography of portraits of H. I. M. the German Empress and the Barones Dierghart and two tinted reproductions of portrait studies. The first instalment of an article on "The Artist's Colony at Darmstadt" describes the house of one of the artists, Peter Behrens. Gabriel Mourey has an article on "The Work of M. Le Sidaner," with several illustrations of the work of this artist. The reproductions from a series of photographs by an Italian amateur photographer, Signor Guido Rey, are of much interest. An article on "Old English Glasses" and one on "The Potter's Art," together with Studio-talk, completes this excellent number. Henrietta street, Covent Garden, London, England.

Justin Huntly McCarthy has been for some years constructing a romantic novel founded on the career of Francois Villon. Contrary to the general rule Mr. McCarthy has dramatised his story before publishing it, and Mr. E. H. Sothorn in producing it has scored one of his most distinguished successes. "If I Were King" is the title of the now finished novel and it will be published within a few weeks by R. H. Russell in a most attractive setting. In it Mr. McCarthy has presented a most interesting picture of the life and time of Francois Villon, full of thrilling adventure and dramatic episodes and interwoven with as charming a love story as has ever been told, written in that graceful dictation and delightful style of which Mr. McCarthy is a master. There is no doubt that it will be one of the most widely read books of the year. Beautiful drawings in color and pictures of Mr. Sothorn and his company in the principal roles, together with attractive type and handsome binding, make the book as charming in appearance as it is fascinating in plot. R. H. Russell, 3 West 29th street, New York.

The Scottish banks have received intimation from the Master of the Royal Mint that no issue of coins bearing His Majesty's effigy will be made during the current year.

The Inglenook.

Duty vs. Ambition.

They met in the campus in the shadow of great overarching trees. With a kind smile the grand old man held out his hand to the young lady who had stopped, saying, "Good afternoon, doctor; I was on my way to see you."

"Very well, I am at your service. Shall we return?"

"On no; I can tell you here—" Then she hesitated.

"Is all going well in your work?"

"Yes, doctor; but—" (her voice trembled) "I must give it up."

"Give it up!" he echoed.

She had thought it all out so carefully and planned what she should say, and now here she was breaking down the very first thing.

"Aren't you well, my dear? Are you overworking? What is it?" said the benevolent Ph. D., again taking her hand as if an M. D., with a view to feeling her pulse.

"I am perfectly well, thank you," said the fair girl, lifting her flushing face, the blue eyes bright with unshed tears. "Excuse me, please; I thought I could control myself better. I am well, but my parents are not. They need me, and I was coming to tender you my resignation to take effect in June."

The noble face looked his surprise. He was one of the founders of this college, one of its earliest presidents, and for a quarter of a century had been president of the board of trustees. His interests were very dear to him and he kept in close touch with its faculty and students.

"Do you not like your work?"

"Very much."

"Do you know what it means to give it up?"

"I think I do."

"You are young."

"I am twenty-seven."

"Few girls at twenty-seven hold such a position as yours. I watched you through your college course. I have watched you carefully these two years in the chair of English. You are doing well. The students like you. We are satisfied as it is."

She had always felt that if at any time she came to this grand man with a burden, he would care and help her lift it, but she had not come until she must.

"Do you know, my child—pardon me, but so twenty-seven seems to seventy-seven—your predecessor was here fifteen years?"

"Yes; sir I know it."

"And if you resign and another takes your place, there may not be a vacancy for as long or longer?"

"I have thought of that, and there is no chair in this college, there is no place in the world I'd rather teach than right here as I am now doing."

"Then why do you let it slip out of your hands?"

"My parents need me. They sacrificed much in giving me an education. They have always thought of their children first, and now they are old. They have the first claim on me."

"You have brothers and sisters. Why can't some of them go to your parents?"

"They are all married."

"You are certainly as much tied. You've spent years in fitting yourself for this place, and now you give it all up. What will you do at home?"

"Take care of my father, who has had a painful accident, and of my mother, who at the same time had a slight stroke of paralysis and is very frail. I feel that I must go now and stay with them as long as they live. They are both past seventy and will not be with us many years."

"My mother lived to be over ninety years old; so may yours. Think of twenty of your best years for growth and study. Will you give up all your ambitions for advancement in your chosen work, your plan of a tour abroad, and be contented to be a nurse, cook and housekeeper?"

"Please, doctor, don't make it so hard for me. Maybe sometime I can take up teaching again, somewhere if not here, but I can't leave the old folk now, I'll have to bide a wee."

"I want to make it hard for you, my dear; we don't want to lose you. Bring your father and mother over here, or let them go to some of their other children's homes."

"Oh, doctor, they never would be happy anywhere else. I believe it would kill them to leave the old home where they've lived fifty years. They've taken deep root. My sister is with them now, and will stay until I can come. I spent a day at home this week, and told them I'd come back in June to stay. You don't know how happy it made them."

"Were they willing you should make such a sacrifice?"

"I didn't let them think it a sacrifice."

"Can't you get a nurse to take care of them? You can better afford to do that than lose your place here."

"They won't have a nurse. No, it will not do. They want me. I've thought it over and over, and, doctor, I know it is my duty to go."

"Duty," said the great man slowly. "Well, well, don't be hasty in this. I won't say anything to the board about it just now. You think and pray over it, as I suppose you've been doing. Maybe the Lord will show you some other way out of the tangle. It's my opinion that duty never points two ways at once. There'd be a hundred applicants for your position if we give out that you've resigned. Spare us if you can, little woman."

After shaking hands cordially again, he walked on.

The young professor felt very young indeed as she stood looking after the bent figure. Her thoughts were something like this: "In years there is wisdom. He is a statesman. He has been one of our nation's counselors. Maybe he is right. This campus was never more beautiful than now. How I'll miss it all! There comes a bunch of pretty girls in smiles and bright shirt waists—a bouquet of gladness! There are the boys on the football ground. The companionship of these students mean, oh, so much! I believe maybe they'd miss me. The atmosphere of a college is different from any other place under heaven. It has the breath of life in it. It is developing, stimu-

lating, exhilarating! Must I give it up? Oh, how I love this work!"

She threw back her head, taking a long deep breath of the fragrant spring air. She looked up and down over the lovely grounds, from one stately building to another, then with heart and eyes full, murmured softly to herself:

"When Duty whispers, 'Lo, thou must,'
The youth replies, 'I can.'"

She did not wait for the good times at commencement. She must get home as soon as possible, so when "exams" were over, she packed her trunks.

The crowd of students at the station to see Miss Fairweather off on her train parted to let in the venerable form of the president of the board of trustees. The girls were all sniffing, the boys gallantly offering their big handkerchiefs, as the tiny lace ones had been long ago soaked. Miss Fairweather was a favorite. She had kept herself calm, now and then brushing away a tear as some emotional girl would throw her arm about her, sobbing that they'd "all miss awfully." She had promised to come back if possible to be seen them all graduated. But when the beloved doctor, idol of students and faculty, took her hand to say good-bye, and she began: "How good of you, doctor, to—" her voice failed, and her eyes were dim. She heard him saying, "God bless you, my brave girl. I wish I had such a daughter. Remember, if the way opens for you to come back, you are to have your place again if you don't stay too long."

She thanked him through her tears. The train pulled in. The college yell, a flutter of handkerchiefs and a flourish of college colors was the good-bye.

She came back. Before the year was out the dear parents had answered the call to come up higher. All her life the loving daughter was glad she had forgotten self and had done for them what she could.

Higher honors awaited her. In losing her life she found it.—Central Christian Advocate.

A Toast To "The Queen."

At a dinner once given in Scotland, a toast was proposed by a Scotchman, who, in a few words, gave his opinion of Queen Victoria as a woman. As published in the *Glasgow Weekly Mail*, it was as follows:

"Now gentlemen," said the chairman, "will ye a' fill your glasses, for I am about to bring forth the Queen. Our Queen, gentlemen, is really a wonderfu' woman if I may say it; she's ane o' the guid auld sort. Nae whigmaluties or falderals about her, but a dounce decent lady."

"She's respectable beyond a' doot. She has brocht up a grand family o' weel-faured lads and lasses,—her aulddest son being a credit to ony mither,—and they're a' weel married. Ane daughter is nae the less than married to the Duke o' Argyll's son and heir."

"Gent'emen, ye'll maybe no' believe it, but I ance saw the Queen. I did. It was when I took my auld broon coo to Perth Show, I remember her weel—such color, such hair—" (Interruption and cries of "Is it the coo or the Queen ye're proposin'?")

"The Queen, gentlemen. I beg your pardon, but I was talking about the coo. However, as to the Queen, some bdy pointt I her oot to me at Perth station, and there she was, smart and tidy like, and says I to myself, 'Gin my auld woman at hame slips awa' ye needna remain a widow anither hour langer.'" Noo, gentlemen, 'The Queen!'"

Alfred The Great.

Once upon a time, long, long ago, a young prince was growing up in England who became one of the best and wisest of kings. Everybody loved and respected him, and everything that is great and glorious in England today can be traced to the labor and inspiration of this great king. We call him Alfred the Great; but in his own day he was spoken of as Alfred the Atheling, and sometimes as Alfred the Truth-teller, because he always spoke the truth.

When Alfred was growing up the people of England were very much afflicted by the incursions of the Danes. These people lived in Denmark, and were pirates and sea-kings. They came in great fleets, and, landing wherever there was promise of booty, they ravaged the coast far and wide, burned the houses and carried away the children. Sometimes they would capture a town and, driving away the inhabitants, settle there themselves. The English were not strong enough or brave enough at this time to drive them away, and every year they grew more and more afraid of the cruel Danes.

They were thorns for many years in Alfred's life. All through his boyhood he had heard nothing else talked of but the Danes, their burnings, their plunderings and their murders. His father's life had been shortened by anxiety on their account, and three older brothers perished in the long, uncertain contest. And so at last the crown came to Alfred.

His subjects had confidence in Alfred, and they believed he would be able to drive away their cruel enemies. But it was a long, distressing struggle, and many times the young king was almost discouraged.

On one of these occasions, when everything looked dark, he hid himself away to think over what was best to do. He took refuge in the hut of a poor cow-herd, and was there quite awhile. The cow-herd's wife did not know that he was the king, and one day she left him to watch some cakes that were baking upon the hearth, while she was away. The king, full of his thoughts about the Danes and how he was going to drive them out of his kingdom, forgot all about the cakes and they burned as black as a coal.

When the cow-herd's wife returned and saw their supper spoiled, she scolded him angrily. "You are a lazy, careless varlet!" she exclaimed. "You can eat cakes fast enough, but you cannot watch them."

I can imagine how the good king must have laughed to himself at the poor woman's sharp words.

It was not long after this that Alfred went out to fight a battle with the Danes. No one knew the strength of the Danish host, and so Alfred disguised himself as a harper and went boldly into their camp. He was an accomplished musician, and was summoned to the tent of the Danish king. You may be sure that he kept both eyes and ears open, and learned all that was to be learned of the strength and the weakness of his enemies. At any rate, when the two armies met, Alfred won a great victory. After this the Danes were obliged to stay in one place and become the subjects of Alfred.

This great king lived to help his people. He was an earnest student, and had wise and learned men about him. He established churches and schools all over England. He built a great fleet to keep the Danish and Norman sea kings away, and thus laid the foundation of England's naval greatness. He taught his subjects how to measure time. There were no clocks or watches in those days; and Alfred had candles made which

would burn just eight hours, and had them marked to indicate the passing of each hour. As the houses of those days were more or less draughty, the wise king placed shields of horn around the candles to keep the wind away from the blaze. They are the first lanterns, or lanterns, that we read of.

King Alfred made wise laws for his people, and they were executed so faithfully that men said a purse of gold would hang untouched for a year in a tree by the highway in his reign, for no thief would dare to take it.

All his life he was a great sufferer from a bodily affliction, and hardly knew a well day, but he was so patient, and so industrious that he accomplished more in his short reign of twenty-nine years than any other English king has done. He was only a little over fifty when he died, and though a thousand years have passed away, still the name of good King Alfred is dear to every English heart, and all men love to repeat the words which he spoke with his dying breath: "While I have lived I have striven to live worthily."—Fred M. Colby, in Zion's Herald.

If I Could Be,

BY SYDNEY DAYRE.

If I a little girl could be,
Well—just like you,
With lips so rosy, cheeks so fair,
Such eyes of blue and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command
You soon would see
That every one would turn to say,
"Tis good to meet that child today."
Yes, yes, my girl that's what I'd do
If I were you.

Or, if I chanced to be a boy,
Like some I know,
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah! if I could be so,
I'd strive and strive with all my might
To be so true, so brave, polite,
That in me each one might behold
A hero as in days of old.
"T would be a joy
To hear one, looking at me, say,
"My cheer and comfort all the day."
Yes, if I were a boy, I know
I would be so.

—National Advocate.

ADVICE TO MOTHERS.

How to Keep the Baby Healthy and Happy—Avoid the So-Called Soothing Medicines.

Every mother is naturally solicitous as to the health of her children, but not everyone treats their little troubles in the right way. The so-called soothing remedies are still used altogether too much, although physicians have preached against them for many years. The fact that they put children to sleep is no sign that they are helpful. On the contrary, soothing drugs are dangerous and distinctly harmful. At the slightest sign of ill health or disorders, give the little ones Baby's Own Tablets. This medicine is purely vegetable, and is guaranteed to contain no opiate or poisonous soothing stuff. For indigestion, sour stomach, colic, constipation, simple fevers, diarrhoea, the irritation accompanying the cutting of teeth, there can be no better, no safer remedy than this. Baby's Own Tablets are a sweet, pleasant little tablet which any child will take readily, and dissolved in water, may be given with absolute safety to the youngest infant. Mothers who have used these tablets cheerfully testify to the benefit their little ones have derived from them. Mrs. R. L. McFarlane, Bristol, Que., says:—"In my own estimation Baby's Own Tablets have no equal as a medicine for little ones. In cases of children teething I would not be without them on any account, as they keep my baby healthy and happy." Druggists sell them, but if you cannot find them conveniently, send 25 cents direct to us and we will forward a box by mail prepaid. The Dr. Williams Medicine Co., Brockville, Ont.

Every mother should have our valuable little book on the care of infants and young children. Sent free for the asking.

Our lives are songs;
God writes the words,
And we set them to music at leisure;
And the song is sad or the song is glad
As we choose to fashion the measure.

We must write the song,
Whatever the words,
Whatever its rhyme or meter;
And if it is sad we must make it glad,
And if sweet we must make it sweeter.
—Gibbon.

Royal Baking Powder
is made of pure crystal
cream of tartar and is
beyond all question as
to wholesomeness and
strength. The most eco-
nomical to use.

Ministers and Churches.

Our Toronto Letter.

We gave considerable space last week to the jubilation of the minister and congregation of Old St. Andrew's on the occasion of their twenty-fifth anniversary. We have been tempted to give as much space in this letter, but must resist it. But it was a great meeting on Tuesday evening. There was a spontaneity about the whole affair that the dullest could not miss. The people were out in force, and not one but entered heartily into the spirit of the service. The Dominion Presbyterian is glad to touch fingers with pastor and people, and to join in the hope that there may be many more anniversary occasions, as bright and jubilant in spirit as this one has been—

There are two others who have passed their semi-jubilee. The Rev. Walter Amos has never strayed from his first parish of Aurora, and it is more than a quarter of a century since he went there, straight from the College. In the City the Rev. Alex. Gilray has been more than twenty-five years in College Street Church, and it, too has grown up with him, and represents his life work. But the patriarch of them all is the Rev. Dr. Carmichael of St. Andrew's, King. It is more than forty years since he was ordained as minister there. He has never been out of his charge, and has so grown into the warp and woof of his people's lives, that they could not get along without him. And he is a young man yet, one of the youngest, at times, in the entire Presbytery.

One of the youngest of the family of congregations that has grown up in Toronto chose the same day for their anniversary celebration as did Old St. Andrew's. And they also chose the same preacher, Dr. MacLaren. The venerable Dr. preached in Old St. Andrew's in the morning and in Fern Ave. in the evening, and it is hard to say in which of them the big kirk, or the wee one, he was most appreciated. He loses none of his power as a preacher, though his hair is whitening, and his step is becoming slower.

The Forward Spiritual Movement has enlisted the sympathies of some of the most earnest minds in the City. For months they met in prayer, waiting for some indication of the mind of the Spirit looking toward special aggressive work. At length some of the more ardent spirits became impatient, and demanded action. Reluctantly the more mature minds yielded, and definite plans were broached and have been under consideration for some time. During the last few weeks several of the sessions have been meeting in conference, and in some sections of the city plans have been formed for organized aggressive effort, looking first towards the deepening of the spiritual life of the workers, and then to the ingathering of those whom the Spirit shall lead to deeper and more serious thought. It is most encouraging to note the active part the younger ministers are taking in this movement. They have been most eager since the very beginning of the meetings for prayer, and it is largely due to them that active measures have been now, at length begun. The future of the movement will be awaited with great interest, and the prayers of many will arise that the workers may be wisely directed, so that the result may be the ingathering of many of those who shall be saved.

There are more students in residence in Knox College this year than there was last year. A college residence is a cheerless place at best to the man who goes back to it from the comfortable manse, but it does not seem so to the student who enters it during the progress of his courses. There are many advantages, and some disadvantages connected with residence, but the former more than counter-balance the latter. This year there is an air of comfort about the halls and rooms that speaks well for those placed in charge, and promises well for those students who have chosen to room in.

There are already preparations for the annual conference of the Alumni. Rev. Robert Hadlow makes an active Convener, and preparations are well advanced for the first week in December. There will be a daily luncheon provided this year, and the members from outside the city will be the guests of the city members during that hour. There are rumors that the students of the College will also take a hand in making the conference successful, by holding their At Home on the Friday evening of Conference week. That has not yet been settled, but we hope the date may be decided, and that

THE DOMINION PRESBYTERIAN

the day proposed shall be the one chosen. It would make a fitting closing of what promises to be the best Conference Knox men have yet held. Remember the date . . . December 2.

Eastern Ontario.

Rev. Mr. Robinson, divinity student at Queen's University, conducted services in Old St. Andrew's Mission, Lanark, last Sabbath.

Rev. W. W. McCuaig has resigned the pastorate of Mill Street church, Port Hope, he having accepted the missionary charge at Fort Frances, which is supported by St. Paul's Presbyterian church, Montreal.

The W. F. M. Society held their annual Thankoffering meeting in the Moose Creek church on Tuesday afternoon and evening. Rev. L. Beeton addressed the afternoon meeting and Rev. H. D. Leitch spoke in the evening. Both meetings were well attended and the collection very satisfactory.

Rev. Dr. Robertson spoke in Brockville recently on the needs and resources of the great North West. The Dr. said the population of the country had increased 83 per cent. during past ten years. In the same period the membership of the Presbyterian church had increased 168 per cent., and the number of families belonging to the church 187 per cent.

A visitor to Burn church, Martintown, since the opening was agreeably surprised at the great improvements which have been made. A vestry has been built, new stained windows replace the old ones and the church has been beautifully papered and painted and carpeted. New chandeliers and side lamps light the building with almost the brilliancy of electricity, and now the church will compare favorably with most city churches. It is understood, though the congregation is a very small one, they have repaid their debt.

Last Sabbath, Rev. G. C. McLean, of St. John's church, exchanged pulpits with Rev. A. E. Mitchell, of Erskine church, Ottawa. Mr. Mitchell, who received a warm welcome from his old parishioners, preached two able sermons. In the morning his subject was "The soul famine described by Amos," and in the evening from the words "Whom do men say that I am? They art the Christ, the living God." In the evening, through the courtesy of the session of St. Andrew's church, no service was held there, and many of the congregation worshipped in St. John's.

The anniversary services in connection with the Church, Mount Pleasant, were held recently. Rev. McCuaig of Port Hope, preached to large congregations morning and evening. On Monday evening the Rev. Mr. McCuaig delighted the audience with his witty remarks, his comic recitations and a very masterly exhibition of ventriloquism. Rev. Mr. Monteer, of Cavanville, made a speech that was full of logical and practical deductions, coupled with didactic injunctions. Rev. Mr. Johnston, of Millbrook, made a very pleasant and humorous address. Miss Hall, of Peterboro, rendered some vocal selections in pleasant voice.

The concert held at Athens in connection with the anniversary services of St. Paul's Presbyterian church, was largely attended. The ladies of the church will realize a snug sum. The concert was held in the high school hall. Solos were sung by Miss Winifred Hooper, Miss Edith Webster, of Westport, and Mr. W. Spencer Jones. Instrumental numbers were contributed by Mrs. Dometan, Mrs. Judson, and Mr. Manhard. The Rev. Mr. Frizell, the pastor, gave two clever recitations, and the Rev. Mr. Currie, pastor of Knox Presbyterian church, Perth, who delivered two able sermons on Sunday, gave an appropriate address.

There was a public meeting in St. John's ch. Almonte, on Tuesday of last week under the joint auspices of the W. F. M. S. of St. Andrew's and St. John's churches. The chair was occupied by Rev. G. C. McLean, pastor of St. John's. The chief feature of the evening was an address by Mrs. W. T. Irving, of Pembroke, president of the presbyterial W. F. M. S. Mrs. Irving gave an excellent address, the chief part of which was directed to members of the society, to the effect that all should do what in them lies to promote the great work in which they are engaged and not leave it to the officers.

The anniversary services in connection with the Newtonville church were held on Sunday and Monday, Oct. 20 and 21. On Sunday Rev. J. H. Turnbull, Bowmanville, preached two

excellent sermons to large and representative congregations. Monday evening a fowl supper was served in the basement of the church to a crowd that filled the upstairs to the doors—some even having to stand. There was a plentiful supply of good things and the supper was fully up to the high standard maintained by the ladies of Newtonville. Rev. W. S. Wright, pastor, was chairman. After a short introductory speech, he called upon the Symphony Quartette of Bowmanville, who delighted the audience with their selections, both humorous and sentimental. Rev. R. M. Phalen Blackstock, proved himself an able platform speaker, and intermingled the serious with the humorous in such a manner as to have a good effect. Mr. Freeman, Toronto, and Miss Beacock, Bowmanville, sang solos which were much appreciated by the audience. The meeting was brought to a close by singing "God save the King." Proceeds \$100.

A large crowd gathered at the Presbyterian manse, Finch, to say farewell to Rev. J. L. Millar and Miss Millar, who left the following day for Byng Inlet, in the Parry Sound district, where Mr. Millar has accepted a call. Mr. Millar has been pastor of St. Luke's and Crysler congregations for the past four years during three of which his sister, Miss Agnes Millar, has been associated with him in his work. Their many friends in this township did not feel that they could let them depart without giving expression to their warm friendship and regard, and showing in some tangible way their appreciation of their efforts in the cause of the Great Master. The ladies provided light refreshments, after which F. D. McNaughton was appointed chairman, and in a few words explained the object of the gathering. Mr. and Miss Millar were then asked forward and the chairman called on A. F. Dey to read an address from St. Luke's congregation which was accompanied by a purse of \$54.60, presented by D. P. Mackinnon in a few well chosen words. James Pollock then read an address from the Crysler congregation, J. Doran making the presentation, which amounted to \$50. Miss Jean H. McLean followed with an address to Miss Millar in behalf of the ladies of St. Luke's, and at its conclusion Miss Grace Hamilton presented a purse of \$34. Mr. Millar made a very touching reply in behalf of the ladies of St. Luke's, and at its conclusion Miss Grace Hamilton presented a purse of \$34. Mr. Millar made a very touching reply on behalf of himself and sister, thanking their friends for their evidences of esteem and friendship and assuring them that they would always have a place in his prayers. Mr. Thompson, pastor of the Methodist congregation, spoke briefly and then Mr. Millar closed with a beautiful prayer and pronounced the benediction. The address to Rev. Mr. Millar was an earnest and hearty expression of the people's appreciation of his faithful service to them as pastor, the esteem and honor in which he was held, and their best wishes for his future career.

Winnipeg and West.

The eighth annual thankoffering meeting of the Auxiliary of the Women's Foreign Missionary Society of Westminster church was held in the church school room. The meeting was largely attended, among those present being several visitors, members of other auxiliaries in this city and from outside points. Mrs. G. R. Crowe read a letter from Mrs. A. D. McKay, the former president of the auxiliary, expressing regret at being unable to be with the society at its annual thankoffering meeting. Mrs. McKay was a most ardent worker during her sojourn in this city. Rev. C. B. Pitblado, pastor of the church, gave an interesting address on "Thankfulness." He said that the pastors and missionaries in this province never had the daily bread problem to contend with, and told some interesting experiences of Ontario missionaries in the early days. Mrs. Colin H. Campbell followed with a very interesting description of slumming in London, telling of the scenes of poverty and misery in the famous Whitechapel district. She concluded by presenting Mrs. T. D. Patton and Mrs. Conklin with life memberships to the society. Mrs. Patton expressed her thanks in a brief speech, in which she promised to always remember the society, and after the meeting refreshments were served by a number of ladies.

The Presbyterians, of Bridgen, are making arrangements to have a concert on the night of King Edward's birthday.

Western Ontario.

Rev. Dr. Johnston, of St. Andrew's, London, delivered recently his lecture on "Scottish Heroes" in Knox Church, Belmont.

Rev. Dr. Hamilton preached his farewell sermon at Avonbank, on Sabbath last. His departure will leave a vacancy in the community which will long be felt.

Rev. Dr. Munroe preached anniversary sermons at Kent Bridge Sunday. Rev. Mr. Robertson, of McKay's Corners, preached in the Presbyterian church, Ridgetown.

At a congregational meeting in Knox church, Burlington, it was decided to extend a unanimous call to the Rev. D. Anderson, B. A., Milverton. Salary, \$800, with a free manse and four weeks' holidays.

Rev. Thos. Wilson of London, lectured on "Thirty years among the South Sea Cannibals," on Friday evening in the Guthrie church. There was a large attendance and all were deeply interested.

Mr. F. F. McPherson, of the Collegiate Institute staff, delivered an interesting lecture in St. Paul's Church school-room, Hamilton, his subject being Tennyson's "In Memoriam." The lecture was given under the auspices of the Young People's Association, and was enjoyed by a large-sized audience.

On Sunday of last week at the King Street Church, London, Rev. J. G. Shearer, secretary of the Lord's Day Alliance, spoke to a very large congregation on the subject of "The Workingman and the Day of Rest." Mr. Shearer took as his text: Mark, iii, 27—"The Sabbath was made for man and not man for the Sabbath."

On Sunday, Oct. 20th, anniversary services were held in the Presbyterian church, Ballinfad. They were conducted by Rev. Mr. Dickey, of Orangeville. There was a very large attendance both morning and evening. On Monday evening Mr. Dickey gave an interesting and instructive lecture on "The Reign of the Common People."

The annual visit to Knox Church, Acton, of a representative from Knox College, relative to the missionary work undertaken by the students of the College, took place Sunday of last week. Rev. Mr. Mounts, who was last year missionary at Swan Lake in Alberta, preached morning and evening and in connection with his sermons recounted interesting experiences, and referred to the needs and encouragements of the work. His sermons were much enjoyed. The Christian Endeavor Society have during the past year supported one of the College Missionaries in the North West and at their meeting on Sunday evening contributed a liberal offering for this object.

On Thursday evening of last week the manse, Motherwell, witnessed a double presentation, the recipients being the Rev. Dr. Hamilton, and his daughter, Miss M. Hamilton, the occasion being the severing of the relationship of pastor and people, which for 43 years has been in existence. Forty-three years ago the Rev. Dr. Hamilton was inducted into the infant sister pastorates of Avonbank and Motherwell, and at once took up his residence in Motherwell. There being no manse at that time, his home for the first four years of his ministry was made in the residence of Mr. James Brown. At the time of his induction Motherwell was but a pioneer settlement. To him has been given the privilege of witnessing the irresistible advance of progress in this place, until to-day Motherwell stands as one of the most progressive and intellectual centres in rural Ontario. After a ministry so unique in its length the Motherwell people felt that in parting from their pastor the occasion demanded some special recognition of services faithfully discharged. With this object in view, a large assemblage of people met on Thursday evening at the manse and presented the Rev. Doctor with an address and a purse containing over \$100 and himself and daughter with a couple of easy chairs. The chair to Miss Hamilton was the gift of the W.F.M.S., of which body she was an esteemed member. After the presentation the recipients made very appropriate replies. The ladies of the congregation provided a sumptuous repast. The following is the address to Rev. Dr. Hamilton:

"Reverend and Dear Sir,—We, a portion of the Motherwell congregation, assemble here tonight to speak a parting word ere you take your final leave of your life's work in our midst, deeply regretting that in the providence of God your

leave-taking has become in your case a necessity, for it is the breaking of a tie that has bound pastor and people in united harmony and good feeling for a very long period, a tie that has existed so long and so profitably that it has in a great measure become sacred. You, dear sir, have been with us in our joys and in our sorrows, speaking a word of cheer or a word of consolation as the occasion called for. You have assisted in the sad and sorrowful rites of burying our dead, you have baptized our infants, and then, again, you have engaged in the cheerful ceremony of binding in bonds of matrimony nearly all of our young people, and above and beyond all this you have faithfully discharged the still more important duties of ministering to our spiritual well-being both for time and for eternity. Of your faithfulness and zeal in these we need scarcely speak, but we have every reason to believe that it has been your great aim and past and present desire, as it should also be our hope and prayer, that your labors amongst us may bear abundant fruit to the honor and glory of God throughout a never-ending eternity.

"As we view your untiring labors in our behalf it becomes difficult for us to measure our indebtedness to you, but we can assure you, at least, that you carry with you our best respects and our best wishes for your future well-being, and in order to prove in some tangible way our good feeling and sense of indebtedness to you, we ask you to accept of this purse, and also this easy chair as being a slight token of our regard for you and yours, and also a small recognition of the marked liberality extended by you towards the support of our religious ordinances in our midst.

"Hoping that all when the story of life is all told we may be found fitted for entering into that rest which remaineth for the people of God, we subscribe our names on behalf of the Motherwell congregation.

"GEORGE YOUNG,
"WM. STERRITT."

Ottawa.

The Ottawa Presbytery held a session on Tuesday and accepted the resignation of Rev. J. McTeal, of Aylmer. Mr. McTeal resigned at the last meeting of the Presbytery to allow of the Presbytery to amalgamate the churches of Hull and Aylmer. A committee was appointed to consider the scheme and at the morning session Rev. D. W. Ramsay reported that the scheme was not feasible. Mr. McTeal pressed his resignation, however, which was accepted. The resignation will go into effect the last Sunday in November. Rev. A. E. Mitchell was appointed moderator to Aylmer to declare the pulpit vacant on the first Sunday in December. The supplies were left in the hands of Mr. Mitchell until the next meeting of the Presbytery in January. Rev. M. H. Scott, of Hull, reported that the congregation of Hull had increased his stipend to \$800. A resolution was passed congratulating the congregation on their liberality. Rev. Bob. Herison was appointed convener of the Young People's Societies.

Northern Ontario.

The annual Presbyterian Conference of the Sabbath School workers of the Presbytery of Owen Sound was held in Division street hall on Friday Nov. 1.

The Young Peoples' Association of the Presbytery of North Bay met in St. Andrew's church, Burks Falls. The church was beautifully decorated with flowers for the occasion. There were thirty-four delegates present. Rev. A. MacVicar, B. A., of Huntsville was chairman, as President of the Association, and Mr. D. B. Best of Magnetawan was chosen Secretary. An interesting and appropriate address of welcome was given by Mr. R. Wiseman on behalf of Burks Falls, and an able and suitable reply was made by Rev. J. Becket of Sundridge. The treasurer's report was received, and reports of Young Peoples' organizations within the bounds were given by representatives, showing good work being done by each organization. Mr. D. B. Best of Magnetawan read a thoughtful and earnest paper on "Christian Recreation."

The Pan-American.

The World's Fair at Chicago was called the White City; the Pan-American at Buffalo is called the City of Light. The World's Fair was Fairy Land by day; the Pan-American is Fairy Land by night. Since the Creator said "Let there be Light," and called Old Sol into existence to rule the day and the silvery moon to rule the night there has never been such a display of light as that exhibited every night at the Pan-American. In a local and minor degree electricity entered the arena to contest with the Queen of Night for the honours of nocturnal rulership. Great and wonderful as is the electrical display, its influence is so comparatively small that its reflections are not visible beyond a

few miles of its centre. Science is ambitious to "talk with the Planet Mars" and electricity is to be the medium. One could not but think how chimerical is such an idea! If such a volume of light as was produced at Buffalo has so small an effect, how great must be the quantity of light required to make itself known and understood on our neighboring planet. Those who missed seeing the Electrical Tower and its starlight as developed on the surrounding buildings, missed seeing the eighth wonder of the world. Undoubtedly the supreme attraction at the Pan-American was the Electrical display, and rightly so; it was the first time in the history of the world where so much brilliance and glitter had been concentrated, the greatest attempt of earth to vie with the "bodies celestial" and whilst it had a most powerful effect upon the mind, overcome with awe and admiration; one could not be otherwise than impressed with the thought that the greatest works of man are insignificant when placed in contrast with the greater works of God.

Exhibitions such as the Pan-American and the World's Fair are supposed to be brought into existence to show the progress of the human race in the various departments of civilization: Science and arts, music, literature, agriculture, horticulture, manufactures, mining developments, locomotive and transportation advancements, sanitary arrangements and a host of other matters for peace and war, for land and water, for air and sky.

One need not be a very casual observer to see how few out of the millions of people who visit these exhibitions are interested in the vast mechanical and scientific appliances that have been brought together at such immense expense. The great bulk of visitors simply walk through the various buildings and if you meet with an interested crowd invariably it is where there is a free distribution of samples of food, or some divergence in the shape of a comical show or toy. There are, however, the elect in exhibitions as well as in grace. These are the thinkers who go to learn and who return to their homes refreshed with new ideas and consequently are better men.

Another feature of these modern Expositions is known by the name of Midway. The World's Fair has the credit, or the discredit, of introducing this name and "entertainments" as the attractions at these monster exhibitions. To see the Midway at its "best" you must visit it when the shades of evening have gathered round; then the noises of various sorts are something unique and give some idea of pandemonium and are in terrible contrast to the supreme object for which national and international exhibitions exist. Some of these Midway shows are degrading, debasing, and immoral and remind us of Bunyan's Vanity Fair. The problem and puzzle is why the Midway is permitted? and the only reason advanced is: you must provide attractions for the crowd. Midways may bring the ducats but they are out of harmony with the object of Educational Exhibitions. Midways alias Side shows are Exhibition Parasites; giving little, getting much and never satisfied. Since the premier Exhibition in London half a century ago great Exhibitions have increased in size and cost. According to the Toronto Globe the construction cost of the Chicago was only \$18,322,622 and the Pan-American only \$9,000,000 but the prospective Louisiana Purchase Exposition in 1903 will eclipse both combined spending the almost fabulous sum of \$30,000,000 in buildings alone. The Pan-American covers 350 acres but the St. Louis will cover 1,100 acres.

The question presents itself: Is such vast expenditure necessary or desirable for the purposes aimed at? The constructions are of wood, lath and plaster, and are useless after the few months over which the Fair extends. Financial loss is inevitable; though the gains to transportation companies, stores, hotels and private lodging houses must be immense. The influx of scores of thousands daily and millions in the aggregate must tell upon the private and public coffers of the city. This is probably the reason why one city vies with another in attempts at grander and larger buildings and to make the "son" complete the community closes its eyes to the moral, or immoral effects of some of the doubtful and extraneous exhibits.

Expositions to show the advancement of the human race in intellectual, mechanical and scientific branches must be for good and great lessons to the nations of the earth; but they should not be degraded by any other foreign attractions the tendency of which is to counteract the high purposes of the primary design.

GEO. W. ARMSTRONG,

World of Missions.

Two Fragments of Humanity and the Good They Do.

They are two women on the Island of Hainan. Both are sadly deficient. One is a leper; the other, blind from babyhood. The dreadful disease of the one has developed since her conversion. She is a woman of facts regarding Christian doctrine and experience, and she takes her cheerful "Thus saith the Lord of Heaven" and goes to "leper row," the shunned village outside of Hothow, where miserable huts suggestive of the misery they shelter are huddled together. When she speaks, she is listened to as an equal and a comrade in suffering. How could a happy young missionary catch their ear as she does?

Blind Nydia is one of those whom Mr. Campbell baptized in January. It is worth something to hear her repeat "My Father is rich in houses and lands." She has a wonderful memory and a great store of Scripture passages and hymns. She cannot find her way alone, so together, the leper woman leading the blind, charmingly illustrating Dr. Johnson's Hindu proverb, "You cannot clap hands with one hand," the two thread the streets of Kiungchow, and from house to house the one teaches the doctrine and the other repeats her sweet hymns, prayers and Bible verses. Their visit often gives delight to bound-footed ladies who get only small glimpses of earth, and nothing of Heaven except as the windows are opened by these poor-rich, deprived-blessed guests.

If Nydia and her guide were heathen women, of what use would they be to their people?

Protestants in Spain.

One of the best-known Protestant missionaries in Spain was until recently Pastor Fritz Fliedner, a son of the famous founder of the Kaiserswerth Deaconess Home, and himself a prominent figure at international conventions of the Evangelical Alliance. Pastor Fliedner, who died recently, made his headquarters in Madrid, where he had been conducting excellent schools and a successful Protestant publication house, which has done much to spread Protestant literature throughout the peninsula. He also established congregations and missions in a number of places.

In addition to the English-Spanish and the German-Spanish congregations resulting from the efforts of these men, there exists also the Iglesia Espanola Reformada, a number of Protestant communions established and led by Bishop Juan Baptista Cabrera, who years ago was ordained by the Archbishop of Dublin. He aims at the organization of a purely native Protestant Church in Spain. Formerly a Catholic priest, he has become a strong exponent of the Evangelical cause. One of his leading principles is that the work should be done only by native Spaniards and not by foreigners, as only the former can successfully accomplish the ends desired.

All these movements have in their employ colporteurs, who spread Bibles and evangelical literature wherever possible. Aid also comes from the periodical Protestant press, of which *La Lux* and *El Cristiano* are leading representatives. Numerically the Protestants of Spain are not strong, but intrinsically the cause is stronger than surface indications might suggest.—Missionary Review of the World.

Years of Suffering.

HOW RELIEF CAME TO THOMAS FINDLAY, OF PETROLIA.

HE HAD SUFFERED FOR FORTY YEARS FROM DYSPEPSIA—FOOD BECAME DETESTABLE AND STOMACH CRAMPS MADE LIFE A BURDEN.

From the Topic, Petrolia, Ont.

Few men in Petrolia are better known than Mr. Thomas Findlay, who has resided here nearly forty years. In 1862 Mr. Findlay came here, and before the railroad connected with Petrolia he drove a stage coach bringing the early oil men. When the railroad came here Mr. Findlay engaged in the oil business, but later he suffered from a gun accident that disabled his hands permanently. After recovering from this Mr. Findlay was appointed constable and night watchman for the town, which office he has held during thirty years past. This accident was by no means Mr. Findlay's worst misfortune. From early youth he had been a martyr to dyspepsia, which finally became so bad that he looked forward to death as a merciful release. Happening to hear that Mr. Findlay had found complete relief from his lifelong foe, a Topic reporter waited on him to find if this was true. Mr. Findlay was only too glad to tell his story, hoping its publication might help some other sufferer. "I am a pretty old man now," said Mr. Findlay, "but I cannot remember the time when I was not in pain from pernicious dyspepsia and stomach trouble until lately. As a young man on the farm I suffered all sorts of pains with it; food would sour on my stomach and violent vomiting spells would follow. As I grew older my sufferings increased. I could not eat anything but the simplest kind of food, and little of that. My system became badly run down and I grew so weak that I really looked forward to death as a release from my misery. One after another I tried doctors and medicines, but could get no relief; then in despair I concluded to quit all and await the end. Meanwhile my condition became worse. Violent cramps attacked my legs, prostrating me for a time. They became worse and more frequent until they one day attacked my stomach, and I thought my end had come. Unable to move and in agony I was driven home, as I thought to die, but after an injection of morphine I gradually recovered. From that time on the cramps increased in frequency and violence. Nothing gave me relief except the temporary immunity from pain afforded by morphine. I became so weak from pure starvation that death stared me in the face. Finally a friend said: 'Why don't you try Dr. Williams' Pink Pills?' 'What's the use?' I said, 'I've tried everything and just got worse all the time.' 'Well,' she said, 'you try a box of Dr. Williams' Pink Pills, they cured me, and I believe they will do you good.' Well, I purchased a box and started taking them. After a little I thought they helped me, so I kept on taking them for a couple of months when I felt I was really cured after so many years of suffering. My strength came back, my stomach revived its power, and I was able to eat anything I fancied, and once more could enjoy life. This is nearly two years ago, but I was cured to stay cured. I have never had a sick day since or known the slightest stomach trouble. I am confident I would be a dead man now if it were

not for Dr. Williams' Pink Pills—nothing else ever helped me.

The old adage, "experience is the best teacher," might well be applied in cases of dyspepsia, and if sufferers would only be guided by the experience of those who have suffered but are now well and happy through the use of Dr. Williams' Pink Pills, there would be less distress throughout the land. Dr. Williams' Pink Pills can be had at all dealers in medicine or by mail, post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Health and Home Hints.

To Keep Pans in Condition.—A combination of sapollo, plenty of hot water and elbow grease is necessary to keep iron pans and kettles clean. As both kinds of ware are black we can scarcely speak of them as bright but by the faithful use of these three essentials they may be kept immaculately clean. If one lives on or near the shore the fine silver sand combined with any good kitchen soap will do the work. Pans and spiders, as they used to be and still are called by many, are associated in the mind of the housekeeper with grease and fried food and as the utensil must be very hot to fry well the grease so impregnates the pan that it is hard to remove. We all doubtless can recall instances of pans the outsides of which were thickened a good part of an inch by repeated layers of fat burned on. For such a condition of affairs the next best remedy is to prepare a kettle of strong lye or soda water. Immerse in it the pan to be cleansed and boil for several hours or until, upon examination, the black crust on the bottom and outside of the pan is softened and loosened. Scrape off as well as possible. If still obdurate return to the lye solution and boil again. An old putty knife is the best thing we can suggest for the scraping process. Repeat until the scale is entirely removed then wash well in soapy water and—don't allow the maid to neglect it again. This prescription is most applicable to a pan which has been in use for many years. Such iron pans and kettles are valuable to the housekeeper beyond their intrinsic worth for, unless woefully misused, the inside is worn to a smoothness which only comes from years of use.

Sheet iron pans, being thinner, are usually much easier to keep in condition than those of cast iron. Should they become encrusted, however, the same treatment will apply. Whether sand-soap or a combination of the soap and free loose sand are used hard rubbing and scouring will be found necessary. This should be followed by thorough rinsing with hot water and the pan should not be put away until entirely dry. Sheet iron pans will rust as cast iron will not hence the necessity of drying, preferably on the side of a cool fire until the pan is quite warm.

The Herald and Presbyter: It is a principle in the Christian's giving, as enunciated by the Apostle Paul, that in respect to measure or standard it be as "God hath prospered him." The duty is gauged by our ability.

The distress caused in the Eastern Provinces of Russia by the failure of the crops is so severe that the authorities have forbidden the newspapers to publish any valuable information.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary.
Edmonton, Red Deer, 3 Sept., 3 p.m.
Kamloops, Enderby, 4th Sept. 10 a.m.
Kootenay, Cranbrook, B.C., 27 Aug.
Westminster St. Andrew's, Westminster, Feb. 29.

Victoria, Victoria, 3 Sept., 10 a.m.

SYNOD OF MANTOBA AND NORTHWEST

Brandon, Brandon, 5th March.
Superior, Kooewatin, 10 Sept., 10 a.m.

March, 1901.
Winnipeg, Man. Coll., bi-mo
Rock Lake, Manitoba, 5th March.
Glenboro, Glenboro.

Portage, Portage la P., 4th March, 8 pm
Minnedosa, Shoal Lake, March 5, 1901.
Melita, Carnduff, 12 March.
Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 12th March.
Paris, Woodstock, 12th March.

London, 1st Tuesday, April, 1 p.m. to
finish business, First Ch.
Chatham, Ridgetown, 10th Sept. 10 a.m

Stratford, Motherwell, Sept. 3
1901.

Huron, Clinton, 9th April.
Sarnia, Sarnia.

Maitland, Wroxeter, March 5 10 a.m.
Bruce, Port Elgin, 10th Sept. 10 30 a.m.

Brandon, Brandon, 3th March.

SYNOD OF TORONTO AND KING TON.

Kingston, Chalmers, Kingston, March
12, 8 p.m.
Peterboro, Port Hope, 12th March, 1 30
p.m.

Whitby, Whitby, 16th April.
Lindsay, Cannington, Sept. 17, 11 a.m.

Toronto, Toronto, Knox, 1st Tues. ev. mo.
Orangeville, Tuesday in May prior to
the week of Synod meeting.

Barrie, Midland, 17 Sept. 3 p.m.
Owen Sound, Owen Sound, 3 Sept 10 am
9th, 10 a.m.

Algoma, Little Current, 2 Oct.
North Bay, Huntsville, March 12,
10 a.m.

Saugeen, Knox, Harrison, March 12, 10
a.m.
Guelph.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, Sept. 10, at 8 p.m.
Montreal, Montreal, Knox, 17 Sept.
8 30 a.m.

Glenarry, Lancaster, Sept. 9.
Lamark, Renfrew & Carleton Place, Oct.
15, 11 a.m.

Ottawa, Ottawa, Bank St., 5th Feb., 10
am.

Brossville, Cardinal, 2nd Tuesday July
3p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, St. A. March 26th, 10 a.m
Inverness, Whycomagh, Mar. 19 1901
11 a.m.

P. E. I. Charlottetown, 5th Feb.
Pictou.

Wallace, Oxford, 6th May, 7 30 p.m.
Truro, Truro, 19th March.

Halifax, Chalmers Hall, Halifax, 26th
Feb., 10 a.m.

Lunenburg, Rose Bay,
St. John, St. John, St. A.
Miramichi, Chatham, 2d March, 10 a.m.

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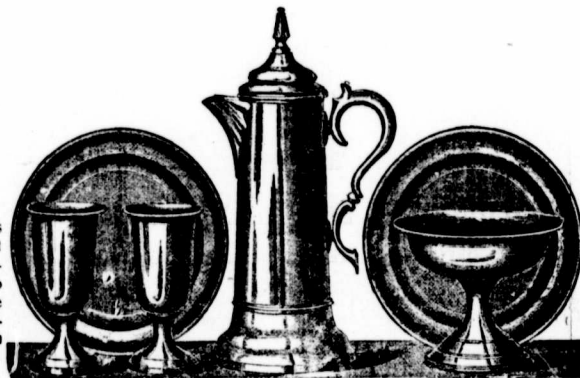
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f Train No. 6 arrives Ottawa... 8:40 p.m.
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HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

SUBSCRIBED CAPITAL, \$2,276,400. ASSETS OVER \$750,000.00.

Thos. Crawford, M.P.P. (President.) Ald. John Dunn (Vice President)
Rev. W. Galbraith, E. C. Davis, J. S. Deacon.

DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1900:
"The Board of Directors may, in pursuance of the Loan Corporation Act, and "are hereby authorized in their direction to issue debentures of the Association "for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5% per annum, being payable on the 1st April "and 1st October each year by surrender of the coupon attached to the certificate "for the period covered."
In accordance with the above the Directors have decided to issue \$100,000 at par, Half-yearly coupons payable at the Imperial Bank (Yonge St. branch), Toronto.
Full particulars from **E. C. DAVIE, Managing Director,** TEMPLE BUILDING, TORONTO May 31st, 1900.

CANADA ATLANTIC RY.

TIME TABLES

On and after June 16th, 1901, and until further advised, train service will be as follows:

Trains leave Ottawa Central Depot daily except Sunday.
8:30 a.m. Local, arrives Montreal 11:30 a.m., connects for Rockland and Hawkesbury branches.
4:00 p.m. Limited, stops South Indian, Alexandria and Glen Robertson, only, arrives Montreal 6:40 p.m., connects for Hawkesbury branch.
4:00 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
6:45 p.m. Local arrives Montreal at 10 p.m., connects for Rockland branch.
8:00 a.m. Local, Sunday only, arrives Montreal 11:20 a.m.
Trains arrive Ottawa.
Locals, 12:40 p.m. and 9:05 p.m., Limited, 6:55 p.m.

MIDDLE AND WESTERN DIVISIONS.

Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Parry Sound, and intermediate stations.
Trains leave Ottawa (Central Depot).
8:15 a.m. Express for Pembroke, Parry Sound, and intermediate stations.
1:00 p.m. Mixed for Madawaska and intermediate stations.
4:40 p.m. Express for Pembroke, Madawaska and intermediate stations.
Trains arrive Ottawa.
Express trains 11:40 a.m., and 5:55 p.m., train 2:50 p.m.

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7:40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 9:21, Upper Lake 12:30 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Upper Lake, except Sunday, with New York Central for New York city and all points in New York State.

5:30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7:15, Upper Lake 10:15 p.m. Connects at Cornwall for all points west and at Upper Lake for New York City.
Trains arrive at Central Station daily at 10:40 a.m. and 7:00 p.m.
Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m.
Office, 39 Sparks St. Tel. 18 or 11.80.

CANADIAN PACIFIC.

From Ottawa.

Leave Central Station 8:35 a.m. 64 pm 8:25 p.m.
Leave Union Station Express 8:15 a.m. 68 a.m. 62:33 p.m., 66 p.m. Local 8:40 a.m., Express 8:23 p.m., Local 6:30 p.m.

Arrive Montreal.

Windsor St. Station 8 a.m., 6:11 30 a.m. 66:15, 7:45 p.m.
Union Station 6:12 30 p.m.
All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 9:15 a.m., 19:30 a.m. Express 4 p.m. Express 10:05 p.m.
Leave Place Viger Station: Local 8:40 a.m. Local 5:45 p.m.

Arrive Ottawa

Central Station 6:12.30 p.m. 6:15 p.m. 8:1 2 p.m.
Union Station 6:10 a.m., 12:35 p.m., 6:10 p.m., 9:55 p.m.,
b Daily. All other trains daily Sunday except Sunday.

OTTAWA TICKET OFFICES Central Station. Union Stations

GEO. DUNCAN.

Ci Ticket Agent, 42 Spark St.
Steamship Agency, Canadian and N. W. York lines.