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## THE DYING YEAR.

*Chamber's Journal.*

*Scant leaves upon the aspen  
Shake golden in the sun ;  
Old Year, thy sins are many,  
Thy sand is almost run.  
The beech-tree, brazen-orange,  
Burns like a sunset down ;  
Old Year, thy grave is ready ;  
Doff sceptre, robe, and crown.*

*The elm, a yellow mountain,  
Is shedding leaf by leaf ;  
The rains, in gusts of passion,  
Pour forth their quenchless grief ;  
The winds, like banshees mourning,  
Wail in the struggling wood ;  
Old Year put off thy splendour,  
And don thy funeral hood.*

*Lay down thy golden glories ;  
The bare boughs bar the sky—  
Skeletons wild and warning,  
Quaking to see thee die.  
Thou hast lived thy life, remember ;  
Now lay thee down and rest ;  
The grass shall grow above thy head,  
And the flower above thy breast.*

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**BIRTH.**

At 22 St. Vincent street, Toronto, on November 6th, the wife of Dr. D. J. Gibb Wishart, of a daughter.

**MARRIAGES.**

At the manse, St. Elmo, Ont., on Oct. 28, 1902, by Rev. H. D. Leitch, Wm. J. McRae of Dunvegan, to Miss Mary Catherine Urquhart, daughter of Donald Urquhart, Skye.

At the manse, Sundridge, Nov. 4th, by Rev. J. Becket, Mr. John J. Tennat of Machar, to Miss Hannah Moody of Fergus, Ont.

At Old St. Andrew's church, Toronto, November 4th, by the Rev. Dr. Milligan, Hugh Rose to Clara Florence Adelaide von Staden, all of Toronto.

At the residence of the bride's parents, Clinton, on November 5th, by Rev. Dr. Stewart, Mr. George R. Taylor to Miss Annie J., daughter of Mr. and Mrs. Fluker, of Clinton.

At North Lunenburg, on Nov. 5, 1902, by Rev. D. N. Coburn, John Meed of Lunenburg, to Ada, daughter of Joseph McEwen, eighth concession of Cornwall township.

**DIED.**

At Toronto, on November 5th, 1902, of pneumonia, Sarah Barker, widow of the late Rev. Jas. Carmichael, of Norwood, Ont., and daughter of the late Archibald Barker, of Markham, Ont.

At midnight, Thursday, November 6th, at his late residence, 23 Clinton street, Toronto, John Irmie, late of the firm of Irmie, Graham and Harrap, in his 57th year.

On Nov. 7, 1902, at No. 8 Gwynne avenue, Toronto, Isabella Johnson, wife of the Rev. Charles Duff, M.A.

At his home in Port Perry, Ont., November 14th, 1902, in the 78th year of his age, Reverend John McMechan.

At Kinross, Scotland, on Sept. 29, 1902, Janet Meldrum, only sister of Wm. Meldrum, of Lancaster, Ont.

At St. Remi, P.Q., on Nov. 7, 1902, suddenly, Mr. Thos. Lochhead, a native of Galston, Ayrshire, Scotland, aged 52 years.

At Kingston, on November 10th, 1902, Caroline Moore, wife of Thomas McCrae, aged seventy-nine.

At his residence, 12th concession, Bruce Township, November 2nd, 1902, Donald McKinnon, aged 62 years.

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## Note and Comment.

A new religious sect has appeared in Finland. One of its innovations is the use of bread and coffee in the Communion Service.

Nothing is more remarkable than the faith the Boers who are now in London have in the King's impartiality and the desire to act sympathetically towards his new subjects.

It is 46 years since Dr. George MacDonald's first poem was published, and 40 years since "David Elginbrod" led the way for the long series of his novels. The novelist is now in his 78th year.

The report on the census of Scotland shows that the population is 4,472,103—2,298,348 females to 2,173,755 males. Of the population 63 per cent. speak Gaelic, and 4.53 per cent. speak both Gaelic and English.

Owing to a mistake in Roman numerals, a brass tablet which has been affixed to the King Alfred Statue at Winchester represents Lord Rosebery as delivering his unveiling oration in 1541 instead of 1901.

Sir Richard Cartwright, Canadian Minister of Trade and Commerce; Lord Revelstoke, chairman of the recent Commission of London Docks, and the retiring Lord Mayor of London, Sir Joseph C. Dimsdale, are among the new Privy Councillors appointed by King Edward.

It is reported that a church capable of seating 3000 persons was built between day-break and midnight on a recent Saturday in a suburb of Chicago. The contract for erecting the church was signed on Friday at midnight, and the building was dedicated on Sunday morning.

The other evening Hon. Clifford Sifton presided at the opening meeting of the prohibition campaign and announced himself a total abstainer and in full sympathy with prohibition. He declared his belief that the liquor traffic is the great evil of the country.

In England a new society is insuring people against surgical operations. The plan is that subscribers who pay an annual fee shall be entitled either to free admittance to a hospital or nursing at home and a free operation or to a fixed sum to defray the cost of an operation if one becomes necessary.

For the most part, in the towns and cities at least of Canada, the old-fashioned funeral sermon has gone, and gone perhaps none too soon: There are but few instances where, more than the reading of the Scriptures, prayer is required or appropriate. Where more enters into the funeral service, apart from some exceedingly exceptional cases, it is likely more harm than good is done. Ministers need to be very careful

under such circumstances, lest their hearts should run away with their judgment, and lest what they say in the conduct of funerals should make it largely impossible for them to be faithful and clear, in their ordinary pulpit utterances both to saints and sinners. So say properly says the Canadian Baptist.

Mr. Seddon and the New Zealand Contingent received an enthusiastic welcome on arrival at Auckland on Saturday. Mr. Seddon unveiled a statue erected in memory of troopers who died in South Africa, and later, before a large concourse, was presented with an address of appreciation from the citizens.

The daughter and son-in-law of General Booth, who, not long ago, joined the Dowiettes, have withdrawn from the Dowie concern. It is well that they came to themselves so soon. They have gone to Europe, where they were leading the Salvation Army work before going with Dowie. They will probably take up army work again.

An intimate friend of Tolstoi, who has visited him several times since his return to Zasnai Pobana, states that though apparently restored to normal health, the Count's constitution is enfeebled, and a physician is in permanent residence at Zasnai Pobana to be in attendance on the first symptoms of renewed trouble.

It is extremely pleasing to find from a British Board of Trade report that there has been during recent years an increasing tendency to arrange alterations in wages by conciliatory methods. In 1901 out of every 100 persons who had their wages altered only two were concerned in strikes and lockouts. This is the lowest percentage on record.

For some years there has been manufactured in Austria a product called coffee of figs, which is much appreciated in Germany and in Austria-Hungary. Its nutritive power is considerable. It is obtained by drying figs—especially figs—and mixing them with coffee. It acts as a coloring agent and diminishes the excitant quality of the coffee and corrects its bitter taste. Several establishments in Algeria now manufacture fig coffee, which is already much used in Europe.

Mr. George Ham, head of the C. P. R. publicity department, who has got back from a two-months' tour in the west in the interests of his department, describes the progress of the west as amazing. Lands are being taken up rapidly; settlers are flocking in; towns and cities are springing up; property values are rising; mining is picking up, and the output of ore is steadily increasing in British Columbia. A point of special interest, perhaps, is that the fruit growers of British Columbia are finding a profitable market in Manitoba and the Territories, which do not produce fruit. On the other hand, these portions of the Dominion produce beef, which the miners in British Columbia (and everybody else, for that matter, very much desire), and so there is growing up a profitable exchange of com-

modities. The fruit-growing industry in British Columbia is of recent date, but it promises well.

The Japanese have in numberless instances the disposition to travel very palpably uppermost, and that is why we find them in New Zealand, and why Japan is more or less represented in every habitable part of Oceania. Excellent colonisers, industrious and frugal, they betray but little of that overmastering desire of the Chinaman to return to the East the moment sufficient money has been made to be worth carrying away, and they deserve to rank as desirable settlers wherever they go.

The Senate of Knox College has chosen the Rev. John Kelman, of the United Free North Church, Edinburgh, as successor to the late Rev. Halliday Douglas, for the chair of apologetics. It is not yet known whether Mr. Kelman will accept. After the death of Prof. Henry Drummond, Mr. Kelman took up his work among university students in Edinburgh, and has carried it on successfully. During last summer, Mr. Kelman visited Northfield, Mass., and delivered a course of lectures at the Moody Institute.

At Dr. Parker's first service, noonday, in the City Temple, after his recent protracted illness, the spacious building was filled in every part. The Presbyterian says: "The Thursday noon service at the City Temple is one of the chief wonders of London; that one man's preaching should draw an audience averaging, say, 1000 people, on a week day at noon, in the heart of business London, for thirty-three years at a stretch is almost a miracle." It is a testimony to the influence of the great preacher and a striking illustration of the power of the gospel, simply and plainly preached, to draw men to the wells of salvation. Dr. Parker has been again compelled to leave his work; he is now taking a rest in the south of France.

British Columbia is not only great in area, but it is also immensely rich in the variety and extent of its natural productions. Fruit and vegetables are rapidly becoming sources of profit to many localities; but this is specially true of the Okanagan district. The Kootenay correspondent of the World, Vancouver, writes: "Produce men who make a study of the situation predict that within a comparatively short period the Okanagan products will crowd the Washington state products out of the Kootenay markets. It is asserted that the Canadian produce, particularly apples, is much superior to that of Washington state, that the latitude being farther north results in a firmer and better keeping product being grown. Good rates are being secured over the Canadian Pacific, and the Okanagan growers have the advantage of a protective duty of fifteen cents per box. Okanagan ranchers have done well this season. It is stated that their apples, for instance, have netted them a profit of a dollar per box in the orchards, and that vegetables also paid well, though prices were somewhat lower than usual in this line. One farm, the Coldstream ranch, owned by Lord Aberdeen, is claimed to have made profits aggregating \$70,000 this summer.



## The Quiet Hour.

### Gideon and the Three Hundred.

S. S. LESSON, Nov. 30; Judges 7: 1-8

**GOLDEN TEXT**—Ps. 118: 8 It is better to trust in the Lord, than to put confidence in man.

Jerubbaal, v. 1. This name suggests the thought that before Gideon could be used of God to smite the enemies of his people, he must lift up his hand against the sin that was in his own house. We may prevent God from working through us by cherishing sin in our hearts. While we are waiting for God to do something, He is waiting for us to remove the sin that keeps Him from acting on our behalf.

Who is Gideon, v. 1. The call to his great mission came to this man while he was doing his humble duty. It is not idlers who receive calls from God. "He that hath, to him shall be given," Mark 4: 25. Then, too, Gideon, like Isaiah (Isa. ch. 6), was conscious of his own unfitness for the work to which God had called him, but it was true in his case, as it frequently is, that God choose what the world, judging by appearances, pronounces "the foolish things," (1 Cor. 1: 27); for the might is not in what men are, whether their endowments be great or small, but in what God is in them.

The Lord said, v. 2 We do well, like Gideon, to make ourselves sure that we are called of God before we go on with His work. Strong faith needs a sure foundation to rest upon. We need continually "to be strengthened with might by His Spirit in the inner man," Eph. 3: 16.

The Midianites, v. 2. The church of God in all ages has been opposed by powerful enemies. In the early days of the Christian church, the mighty Roman Empire overwhelmed it with fierce persecution. In the days of Luther, false doctrines threatened its very life. In the time of Wesley a cold and heartless formalism had deadened its activities. In our own time greed of gain, love of pleasure, and worldly ambition are arrayed against it. But, in spite of all its enemies, the church has grown and increased in power, and the victories of the past are a prophecy and assurance of still more glorious conquests in the future. Each soul, also, has its foes to meet, in the passions and desires and evil affections, which rise in rebellion against the God whose kingdom should be established there. We need Gideon's God to strengthen us for our inward conflicts.

Whosoever is fearful and afraid, let him return, v. 3. There are, alas! too many Christians who neglect to count the cost when they give themselves to Jesus Christ. Their conception of the Christian life is that of a holiday parade, to be concluded with a grand review; so, when the call to battle against the Midianites of sin resounds through the land, they are the first to desert, because they had not calculated on any such emergency. He who does that is not fit for the Kingdom.

I will try them for thee there, v. 4. God tests His workers in various ways. Martyr times, hard work, reproaches, unpopular duties, trials, missionary labors, test the quality of God's people. Blessed is he that "shall endure unto the end," for "the same shall be saved," Matt. 24: 13.

Them that lapped, v. 6. No one will accomplish much in any department unless he be ready to apply himself. If the athlete is

to win the race or be a victor in the game, he must submit to long days of strict self-restraint in the matter of food and drink and other enjoyments. In like manner, no one can be a useful and efficient instrument for the Master's use who seeks too eagerly and too frequently to gratify himself at the fountains of earthly pleasures, of which, if a man drink, he shall thirst again. Appetite should be a servant, not a master.

Any attempt to make an exhaustive statement regarding the ideal elements in Christ is like attempting to make a full statement about the richness of the sun. What grain or fruit or flower but has borrowed its richness from the lord of the summer? From the sun the sheaf borrows its golden lustre. From the sun the cluster borrows its purple hue. From the sun the apple borrows its blushing beauty; even the modest arbutus and the low lying snowdrop trace their delicate loveliness to the morning light.—Newell Dwight Hillis, D. D.

FOR DOMINION PRESBYTERIAN.

### Obstacles.

BY H. M. MCCLOSKEY.

There has never been any marked advancement in the life of the Church or an individual without new and special hindrances arising. When at the word of the Lord the door of the Church was thrown open to the Gentiles, the hatred of the Jews was intensified, and their king distressed the aggressive church. He killed one of the apostles, the first one to suffer martyrdom, and this was so gratifying to the Jews that he imprisoned Peter, intending later to have him executed. This occurred during Passover week, and he desired to postpone the deed until after the feast; so perverted was their judgment as to what constituted holy things; though Jesus had told them that they emphasized the least important part of the law and "left undone the weightier matters, judgment, mercy and faith." It was indeed a dark outlook for the disciples, with one of their leaders slain, another, the foremost of all, imprisoned waiting execution. He was guarded with unusual care, for had he not escaped from prison once? So every precaution was taken to make him secure. Ah, but there was one point in which the king failed; one element which did not enter into his reckonings; it is written, "But prayers were made earnestly of the church unto God for Peter." Prayer was the one mighty weapon that was used by the church in those early days, and with all of her modern inventions she has not found anything to supersede it; no power that obtains much results. Jesus said: "Ask, and ye shall receive, that your joy may be full." There could be no more discouraging situation than confronted those believers, unless it be the apathy and lukewarmness that has been stealing over the church these later years, threatening to envelop her in the chill of death. But the Lord has always had some remembrancers that have prayed earnestly—praise His name!—and their prayers are being answered as truly as were those which ascended for Peter's deliverance. To day there are believers who by their indifference to the duties and privileges of Christian living, are as

firmly bound as Peter was by the chains that fastened him to the soldiers. Many are slumbering in their own security, unmindful of the lost ones out in the darkness and tempest, from whom they are withholding the message that the Lord of glory entrusted to them for safe deliverance. The church needs to pray for her own that the angel of the Lord will touch these indifferent ones and enable them to take the steps that made Peter free. There were three commands given to Peter, three successive steps. "Rise up quickly;" preparation by attempting at the word of the Lord a human impossibility which was safely accomplished. "Gird thyself, and bind on thy sandals;" prepare for action, be ready for an advance. "Cast thy garment about thee and follow me." Nothing that belonged to him was to be left behind in that prison cell, as when one accepts the "liberty wherewith Christ hath made us free," it includes not only the entire personality, influence, attractiveness, personal magnetism, but also one's home and friends, all for Christ to use as He wills; then follow Him. Onward Peter went unmolested, from one ward to another, then to the irongate, which swung open of its own accord; so the Lord leads His people, overcoming all obstacles and always moving toward the one goal, *likeness to Christ*, "that he might be the first born among many brethren."

Think what a change would pass over our fair land if every nominally Christian home was one in reality, where the Christ spirit reigned supreme! With nothing less should the church rest content. Peter, after his release, went directly to such a home, where he found his friends "earnestly praying" for him. It is not surprising that they could not believe for joy, that their prayers had been answered, so "exceeding abundantly," and yet it is the way that the Lord delights to give to His own. Peter sent to the other apostles the message of his wonderful deliverance, and then left the city, going beyond the reach of the cruel king whose career closes with a terrible manifestation of the power of God visited upon arrogant assumption and horrible wickedness. The church now has the same power at her command as of old,—prayer and the Holy Spirit. Ought she to be satisfied with her small attainments while there remain in her borders so many unsurmountable obstacles, and the world looking to her for deliverance from the power of evil?

Holland Patent, N. Y.

### Leading and Following.

Leading is in vain unless there is following. God can lead us, and does lead us, every day of our lives. Sometimes, though, we wilfully turn our backs on him and follow our own wills, and these are the times of hurt to us. God's leading means comfort and strength and growth only to those who follow him.

The Church of Jesus Christ is a missionary enterprise. This is the very essence of Christianity, that it is an advancing, radiating, conquering religion. It is born to grow. It lives to spread. It is centrifugal force, which works from the center toward the circumference. The Church is organized to conserve, increase, direct and apply that force. It is the body in which the spirit of Christ is to live and work. The spirit of Christ is missions. When that spirit wanes the Church is sick; when that spirit dies the Church is a corpse.—Henry Van Dyke.



FOR DOMINION PRESBYTERIAN.

**A Decided Difference.**

BY C. H. WETHERBE.

The claim is made by rationalistic interpreters of the Bible that it is quite immaterial whether certain statements in the book be regarded as literal history or as symbolic language, designed to convey valuable lessons. Here is what an editor of the Christian Evangelist of St. Louis says: "Scholars differ in their view of the book of Jonah. Some regard it as literal and historic in all its details; others regard it as a work of inspired symbolism and would not treat the incident of the whale swallowing Jonah as literal history. Again, it is not a question of the essential truth of the book, but of its literary character, whether it be literal history in all its incidents, or whether it employs symbolism to convey its lesson.

It is evident that this editor thinks that it is not at all material whether one regards the book of Jonah as actual history, or as symbolic language containing important lessons. Such an assumption is gravely erroneous. The truth is, one cannot assume that Jonah was a fictitious character without directly assailing the character of Christ himself, for he distinctly recognized Jonah as being an actual person, and also as having been in the belly of a great fish or sea monster.

One does not need to be a "scholar," in any collegiate sense, in order to ascertain very readily the simple fact that Christ said that "Jonah was three days and three nights in the belly of the whale." Moreover, Christ used the term, "Jonah the prophet." Is not all this plain history? Surely, Christ stated real historical facts, and not figurative language. And I say that he who denies that the book of Jonah is literal history virtually and never directly accuses Christ of being a liar. It is time enough that there is a symbolic side to Jonah's experience, for it symbolized Christ's burial and resurrection, yet this by no means destroys the actual literalness of Jonah's personality and history. The Bible records even the name of Jonah's father, just as it records the names of the fathers of other real prophets. To talk about the "essential truth" of the book of Jonah, and accept it, and then deny that there was a prophet named Jonah, is sheer nonsense. That book is either a truly historical one, or else it is a false fable. Many who claim to believe the Bible do not believe it.

**What is Heaven?**

What a pathetic interest attaches to the following story of the first meeting of Wilberforce, the great Christian statesman, and Robert Hall, the eminent English divine!

In the course of their conversation Hall said to Wilberforce: "What is your idea of heaven, sir?"

To this Wilberforce replied: "Love, Mr. Hall; love, love. And what is yours, sir?"

And Hall answered: "My idea of heaven is rest, rest."

Both men evidently spoke at that moment out of the fullness of their natures—the large, loving heart of Wilberforce, which sighed for a larger and more expansive world; and the poor, wretched, racked body of Hall, which never knew for long years a day's liberation from pain.

The old hymn truly says, "Jesus shall reign where'er the sun does his successive journeys run." He will reign whether you and I do anything to further His kingdom or not. But how ashamed we shall be if His kingdom comes and we have had no hand in its coming!

**Our Young People****"The World for Christ."****A Meeting in the Interests of Foreign Missions.**

Nov. 30. Isa. 45: 12-23.

**A Good Watchword!**

It has come to be a common watchword, "The World for Christ." Has it not become so common that it is often used with little thought? What does it mean to cry, "The World for Christ?" What definite thing does it signify to you and me?

If one should cry, "The World for Christ!"

If one should cry, "The World for Justice!" a clear vision would arise in our minds of a world where the laws are well administered, where no wrongs are done the poor and weak, where penalty is fitted to crime, and punishment is given in love and for reformation. But that is another thing that is included in "The World for Christ."

If one should cry, "The World for Strength!" you would at once think of powerful muscles, vigorous bodies, bright eyes, ready minds, and the pure hearts that alone make all these possible. But this is only one more thing that is involved in "The World for Christ."

And if one should cry, "The World for Happiness!" there would be no doubt of his meaning. No more secret heartaches. No more open tears. No more heavy burdens. Smiles and laughter bubbling up from all lips and all the time. But this is a sure and immediate result of "The World for Christ."

Never think of missions as a dull, ecclesiastical project. They include in their joyous prospects all bright and happy changes for which this sad old world has waited since the day of its creation. Are they not worth the dedication of our lives?

Is anything better worth it?

**Suggestive Thoughts.**

All power in heaven and in earth has been given to Christ. He could, if He chose, force all nations instantly to His feet. But He chooses to exercise His power only through you and me—only through His willing disciples. It is a great trust. It is a wonderful mission.

A missionary in Ceylon writes about the funeral of a native woman who had been a Christian for more than sixty years. Fifty-seven of her descendants, scattered in different places, are following her example and are living honored, useful Christian lives. Who says that missions do not pay?

An Englishman, who was in business on the west coast of Africa, returned home on a visit, and talked much against the missionaries. He was in the habit of referring to the native Christians as "good heathen, spoiled." But, on inquiry, it was found that he had left his business in Africa in the hands of a native Christian, so as to be sure of not being cheated in his absence!

A Christian heard a heathen woman praying passionately in a heathen temple. She had in her arms a pitifully misshapen baby, and she was praying that it might grow beautiful like other babies. As she turned to go away, the Christian asked her, "Friend, to whom have you prayed?" "I do not know," she answered, "but surely

there must be some one somewhere to keep a mother's heart from breaking!" The message of missions is that there is this Some One.

**A Prayer.**

O thou who loadest me with benefits, help me to pass them round. My brother is down among the multitude, and he wants communion with me. Enable me to remember that when I receive a precious thing from another I am more glad for the giving than for the gift. Let me put myself in the place of the multitude. Let me remember that the human heart is, deep down, always the same. Let me cease to impute to the multitude the mere sordid desire for gain. Let me learn that to them as to me the bread of life is sweetest when it comes from a brother's love. When I shall receive this lesson, I shall no more deem that the presence of the crowd dims my communion with thee.—Rev. George Matheson.

**For Daily Reading.**

Mon., Nov. 24.—Sent forth. Matt. 10: 7-15.  
Tues., Nov. 25.—Few against many. 2 Chron. 14: 9-15.  
Wed., Nov. 26.—Offerings that cost. 2 Sam. 24: 18-25.  
Thurs., Nov. 27.—God our Captain. 2 Chron. 13: 4-12.  
Fri., Nov. 28.—The earth is God's. Ps. 24: 1-6.  
Sat., Nov. 29.—Our sufficiency. 2 Cor. 3: 1-6.  
Sun., Nov. 30.—Topic. Missions: a meeting in the interests of foreign missions. "The world for Christ." Isa. 45: 12-23.

**Divine Ownership.**

Property is a Divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Father, land, pedigree, home life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration?

United Presbyterians: Moses did not know that his face shone when he came down the mountain after that conversation with God.

Religious Intelligencer: To save the lost is the business of the church of Christ. Each member of the church must do his part in the work. "What am I doing?" each one may well ask.

United Presbyterian: We receive power to become the sons of God by taking Christ into the heart. In no other way can this be. The hope of being saved without Christ is vain.

## Our Contributors.

FOR DOMINION PRESBYTERIAN.

### Paul the Prisoner.

(Phil. 1: 12-20.)

BY PROF. W. G. JORDAN, D. D.

This, like many another short passage in his writings, mirrors for us the powerful personality of the apostle; it shows his clear conviction, his unconquerable confidence, his tender consideration for others. He refers to his imprisonment not for the sake of winning sympathy but in order to lessen the anxiety of his friends. Without affectation or pretension he calls them to rejoice in the fact that his sufferings had been overruled for the general good.

#### Circumstances and Providence.

Paul did not seek persecution; the path of duty led directly to the prison door. Yet he had considerable experience of this kind. Once he spent a night in a dungeon at Philippi, for two years he remained a prisoner at Cæsarea, and now we see him held under guard in the Imperial city. There were in those days rash disciples who displayed too much eagerness for martyrdom. In many cases these were weak men whose enthusiasm flared up into a passing flame, instead of burning with a steady glow. Strength may show itself even more in patient waiting than in reckless fighting. Paul was brave enough to retreat when that was best and wisest. He had no morbid desire for notoriety and could find sufficient suffering without seeking it. To a man of his energetic temperament, imprisonment was hard to bear, it was not easy for him to be cribb'd, 'cabin'd, and confin'd, but God gave him power to see beyond the present affliction.

He had long desired to visit the capital of the world for the sake of bearing testimony. He was a great general, he had an eye for strategic points, he did not despise small places but he was eager to send the influence of the gospel out into the large currents of the world's life. In a strange way his desire was fulfilled; Roman soldiers brought the great preacher to Rome as a prisoner. The great conquerors entered Rome in triumph, acclaimed by the fickle crowd, and with broken-hearted kings and wretched slaves in their train as visible proofs of their power; Paul came as an obscure captive, weary and travel-stained, but he has proved to be a greater force in the world's highest life than any conquering Cæsar. The documents he sent from his prison have had more permanent power than the edicts of the emperor. The power of the living voice is great, and none valued it more than Paul; but the literature born of inspiring love and pure loyalty is a lasting power for good. The situation is strongly presented in the following passage: "History has few stranger contrasts than when it shows us Paul preaching Christ under the wall of Nero's palace. Thenceforward there were but two religions in the Roman world; the worship of the Emperor and the worship of the Savior. The old superstitions had been long worn out; they had lost all hold on educated minds. There remained to civilized heathens no

other worship possible but the worship of power; and the incarnation of power which they chose was, very naturally, the Sovereign of the world. This, then, was the ultimate result of the noble intuitions of Pilate, the methodical reasonings of Aristotle, the pure morality of Socrates. All had failed for want of external sanction and authority. The residuum they left was the philosophy of Epicurus and the religion of Nerolatry. But a new doctrine was already taught in the forum, and believed even on the Palatine. Over against altars of Nero and Poppæa, the voice of a prisoner was daily heard, and daily woke in grovelling souls the consciousness of their divine destiny. Men listened and knew that self-sacrifice was better than ease, humiliation more exalted than pride, to suffer, nobler than to reign. They felt that the only religion which satisfied the needs of man was the religion of sorrow, the religion of self-devotion, the religion of the cross."

#### Paul's Self-forgetfulness.

It is easy to seem to be modest by hiding one's self behind general terms; Paul does not adopt this course, he is both particular and personal. He uses the pronoun "I" freely, he talks about himself; and yet we feel that in the deepest sense he is forgetting himself. He discusses his imprisonment not from the point of view of his personal likes or dislikes but simply and solely in its relation to the life of his fellowmen and the spread of the gospel. In this spirit and from this standpoint he discusses the question of "Circumstances and Providence." He can look back and say, "Thou hast led me by the way that I knew not of."

The Jews having failed to stop his work by means of the assassin's dagger, rejoiced to think that his imprisonment would check his career. The disciples mourned that such a mighty soldier should be withdrawn from the field of battle. Paul himself chafed under restraint and feared that his usefulness might be crippled. Now he is able to view it in a full, clear light and see some measure of its meaning. Again the divine wisdom and love are vindicated; life's "happenings" are seen to be controlled by the mighty hand of God. The gracious influence went out from this great personality in ever widening circles. The soldiers who took turns in guarding this strange prisoner were rough men used to scenes of vice and bloodshed but they could recognize a good man when they came in contact with him. They learned that this man had not committed any crime and that he was held in prison on account of his religious beliefs. They heard him speak, sing and pray, they saw how gentle he was in his intercourse with the disciples; they felt that there was a strong power in the story of the crucified Nazarene. Some of these soldiers suffered for the faith thus kindled in them, others carried it into remote parts of the world. It needs a great man to make an influential martyr, and Paul stood that test. The more those nearest to him examined the character of his sufferings and his manner of bearing it, the more did the beauty of his life shine out.

On Christians of different shades the effect of this imprisonment was various: friendly disciples were made bold to give a clearer, stronger testimony; the Judaizing opponents of Paul were also stimulated to greater activity, and they no doubt expected to gain an advantage for their narrow peculiar views. Paul calmly fixes his eye on the result as a whole, and rejoices that in so many ways the gospel is made known.

#### Paul's Confidence in the Gospel.

The state of things thus revealed in the church at Rome is not satisfactory; but Paul does not seek to hide anything. He has no desire to spread slander or to increase scandal, but he knows that real bravery consists in facing the actual facts of any situation. He was no doubt influenced by personal feeling, what man is not? But he is not the kind of man to regard the phrases "my friends" "my enemies" as containing an exhaustive classification of the world. The supreme emphasis is laid upon the fact that this activity, varied as it was, had helped forward the spread of the gospel. He has the robust faith that can look the unpleasant facts in the face and rejoice that the truth is not a feeble thing to be discredited by the strife of faction or destroyed by the power of persecution. "What care I for parties and personalities, I desire to care supremely for the truth; I rejoice that Christ is preached in many ways and that my sufferings have stimulated such preaching. The people who wish to irritate me I try to forget, and I pray that out of their preaching good may come." Here we have the breadth and boldness of a living faith.

There is implied also a tender thought of God. Paul says even through the dust and din of controversy, God will lead his truth to victory, and He will take care of me. This shall bring blessing to me through the deepening of my life. This heroic man, who more than others of his time possessed the power to stand alone, finds consolation in God's care and the prayers of God's people. Paul knew that by this golden chain of prayer he was bound securely to the throne of God. Hence he can cherish the confidence that the cause will prosper and that he himself will not be defeated and put to shame. He has to face the two common enemies, life and death and he is confident that by God's grace he will conquer both. To the thoughtful man death is the weaker foe. It is a tragic thing for a man who has some touch of nobility to live too long; to outlive his usefulness, to marr a glorious past. Paul was not afraid to live but he was afraid to be left alone with life's battles and temptations, lest he should become a castaway. He looks into the face of the dreadful possibility and then learns once more that the will of God is best, and the presence of Christ sufficient. He will go back hopefully to the cares and uncertainties of life confident that the gospel meets all needs. It fits for life or death; it checks presumption, banishes cowardly fear, and brings into the heart God's perfect peace.

#### Historical Criticism. II \*

TEXT: "We have this treasure in earthen vessels." 2 Cor. iv: 7.

Paul is speaking of his ministry, of its limitations on the human side, and of the overmastering power of the divine inspiration. He here touches on what has al-

ways been a source of perplexity, namely, the union of the human and the Divine, the employment of frail humanity for divine purposes. The first step towards a solution is to recognize as Paul does the distinction between the earthen vessel and the heavenly treasure, between the instrument of revelation and its substance.

We saw in our last discourse that God revealed Himself to men in the two spheres of action and literature. He revealed Himself first to the chosen people by a direct gracious intervention in the *lives* of their leaders until they had learned something of His redemptive purpose. Then He put it into the hearts of men thus taught, to retrace from the beginning and record in *literature* the story of the working out of that gracious purpose.

In approaching this literature we must not be carried away by any theory. We must not judge by appearances. The ancients judged by appearances and concluded that the earth was the centre of the universe. We have believed that Moses wrote the Pentateuch. Let us not be afraid to examine the grounds of our belief. The man who is afraid of truth is an infidel. Truth will never do us harm, but good.

First, let us see why Historical Criticism is sometimes called "Higher Criticism." In dealing with ancient literature, there are two lines of inquiry: (1) Of many manuscripts, which gives us the right text? This is the problem of textual criticism. (2) Given the text, how is it to be understood? By whom was it written? To whom was it addressed, and for what purpose? This is a literary and historical problem, and as compared with the other, a higher line of inquiry; hence the name "Higher Criticism." But the term "Historical" better describes its aim and method.

We have read the two accounts of the creation (Gen. i & ii). Of other events also we have two accounts and sometimes even three. A man does not need to know Hebrew to see that whoever wrote the Pentateuch did not write it as Macaulay or Green wrote history. The problem raised by these duplicates has been exercising men's minds since A. D. 1753, and the conclusion to which scholars have come is that the first six books of the Bible form one treatise, (the Hexateuch as it is called) compiled from several documents. On this the majority of critics are agreed. And a conclusion resting upon a diligent investigation carried on for over 150 years and accepted by the majority of those entitled to pronounce an opinion, has a scientific value.

That Moses wrote the whole treatise is untenable. In view of Exodus vi:3, Moses could not have written Genesis xv, where Abram addresses God by the name of Jehovah. And Genesis xii:6 and xiii:7 imply that in the writer's time there were no Canaanites in the land which was not true until after the time of David. Cp 2 Sam. xxix. We do not say that Moses wrote nothing. The whole history of the Israelites was simply a development of the principles which he laid down. But this treatise, the Hexateuch, in the form in which we have it, was in the opinion of scholars not the work of any one man but of a school or schools of scribes who

worked over or 'edited' a mass of older documents, and in doing so worked in the conceptions of their own day. We have not time to give in detail the evidence from which this opinion is formed. But we can all easily recognize the mingling of different documents. Of these three, are conspicuous: (1) The Jehovistic, so named from the use of the name 'Jehovah' for God; and characterized by picturesque ness, simplicity and frank anthropomorphism. To this belongs the second chapter of Genesis. (2) The Elohist, differentiated from (1) by the use of the word 'Elohim' for God. (3) The Priestly Code, which is very different from both (1) and (2) and is marked by legal precision of style and lofty theological conceptions. To this belongs the first chapter of Genesis. The writer describes God's creative work as an introduction to a description of His redemptive work. Notice how he makes man's first day a holy day how he connects the Sabbath with the creation. He meant 'day' in a literal sense. We do not need to seek an agreement between science and the first chapter of Genesis in order to prove its inspiration. Its inspiration is proved by its spiritual context. The crude thought of the writer is like an earthen vessel, but it contains the treasure of the light of the knowledge of the glory of God.

The theory of plenary inspiration is not found in the Bible. Luther did not have it; nor did Calvin. When did it arise? In the struggle that followed the Reformation the claim of the Roman church to infallibility was met by claiming infallibility for the Bible and a Swiss synod even declared that the vowel points were inspired, whereas they did not come into existence until the sixth century A. D. This doctrine was a short cut, and like all short cuts in religion and morals, it was wrong. It has taken men a long time to get back to the right path again. But the idea of evolution has thrown a light on the way. Let us not be afraid of the word 'evolution.'

Men were slow to accept Newton's theory of gravitation. They thought it was antagonistic to religion. But we see that when rightly understood, it does not limit the power of God. It gave men a new insight into the world which He had created. So with the idea of development. It is a true idea, though it has sometimes been misapplied. And we believe that this literature, in the light of Historical Criticism, will have a greater fascination and a richer meaning than it ever had before.

FOR DOMINION PRESBYTERIAN.

#### Notes by Nemo.

##### The Treatment of Prisoners.

I have recently read several important articles in various journals on the treatment of prisoners, and the prevention of crime. I find that on many points there is difference of opinion among experts; but as a rule it is recognised pretty thoroughly now that punishment is not mere vengeance and that an effort should be made to bring back the offender to ways of righteousness; and, if possible, make him once more a useful member of society. That is hard work; but patience and sympathy mingled with severity have, however, often accomplished wonders. One or two points on this question are now accepted by all who are interested in

the matter. The philanthropists of the nineteenth century did their work well to this extent that besides alleviating misery, they caused some things to be regarded as not needing further discussion. One of these is that the place where prisoners are confined should be kept clean and decent, and another is that first offenders, or those under suspicion only, should not be herded with hardened criminals.

Mr S. H. Blake, K.C., of Toronto, writes to the *Globe* to point out that these elementary principles of prison administration are not regarded in that city. He visited a prison the other night and was shown the cells. This is what he found:

"The sight was horrible. It is difficult to conceive anything more calculated to make beasts of the unfortunate occupants. The accommodation of those detained consists of two iron cages. The one for women on the ground floor contained nine women, dancing and singing snatches of obscene songs. The cage for men is down in the cellar. The atmosphere was vile. You could not make a decent happen out of it. These two cages are the only receptacles for the vile and filthy, for the first offender and for the innocent arrested on suspicion."

If Mr Blake had an idea that there was such a wretched hole in "Toronto the good," he was acting as a patriotic citizen when he went to verify the suspicion and used his pen in reporting the abuse. The *Globe* says that "vigorous language seems to be required to stir up public opinion about the state of the prison cells in Toronto." I am sorry to hear this. I thought that a city with such a large number of civilised Christian men would only need to have this pointed out in order to insist that the matter be dealt with at once. However, if vigorous language is needed, may they get plenty of it!

But let me ask what does Mr Blake mean by mixing up matters in this way:

"Take three or four of our clergymen with you—preferably those employed in proving that there are two Isaiahs, no Jonah, that Adam and Eve are myths, and Abraham a tribe—and endeavor to awaken them to the folly of thus wasting precious time when there are so many that do not believe in God—treat the whole Bible as a myth, and live as bond slaves of the devil" (*Globe*, Nov. 12th)

What has this to do with the case in hand, does it not show that on one side Mr Blake is ill balanced? His fierce zeal makes him intolerant. What has the interpretation of particular parts of the Bible to do with the question of prison discipline? A man may differ from Mr. Blake on points of Biblical criticism and yet do more for prisoners than he has ever dreamed of. I do not believe that ministers are wasting their time in any such way as he suggests; as a whole they could give as good an account of their time as the learned lawyer. Clean up the prisons in Toronto but this will be done the more effectively by keeping to the one important point. NEMO.

An awkward misprint occurred in my article last week; the pamphlet containing the vigorous attack on the Higher Criticism was written by Rev. R. S. Forneri, Merrickville, Ont. Prof. Marzouk's name also suffered a slight transformation but I suppose that he like myself is used to that kind of torture.

NEMO.

\* Notes of the second of a series of sermons on Historical Criticism, preached by Rev. G. M. Milligan, D.D., in Old St. Andrew's Church, Toronto, on Sunday evening, Nov. 9th.



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Ottawa, Wednesday, Nov. 19 1902.

Wanted: some rational inventions in the line of social intercourse. Most present methods or customs are either tedious, expensive, or "crushes." The inner soul of all social intercourse of a rational kind is, or ought to be, good talk. The problem, then, is this: how, at the least expense of time, trouble, and money, can pleasant opportuni- ties be made for good talk?

We have before us the initial number of East and West, an illustrated weekly for Young Canadians. The papers already published by the Committee on Sabbath School publica- tions have met with much favour; and doubtless this one, intended for the senior scholars, will also soon reach thousands of bright youths and maidens all over the land. The contents of this first number are varied and interesting. New serials are commenced; and a story by Ralph Connor is announced. We wish East and West the largest measure of success; but in future issues would like to see fewer advertisements. Indeed we question the propriety of having advertise- ments in any of our Sunday School publica- tions.

The recent visit of the Emperor of Ger- many to England has set the people wonder- ing what he is after now; it being always assumed that the energetic Emperor has an eye to business. The Emperor is by no means the fool he was by some a few years ago thought to be. Egotistic doubtless he is. How could he be other in the atmos- phere of deference and flunkeyism which he perpetually breathes? Yet withal, he is a fine executive machine and if he lives and reigns for a moderate additional period will leave Germany considerably ahead of where it was when the present reign began. After all, Germany stands for a good deal—a good deal in science, literature, and research; and a good deal in military and naval prowess. There is great stuff in the German. Some day he will get rid of the shackles of absolutism in government. Then will it be seen, even more than at present, there is great stuff in the German.

## ORGANIZING FOR VICTORY.

Interest is steadily growing in the Referendum, and long before polling day it will be at white heat. Both the Prohibition- ists and the Antis are marshalling their forces, and getting ready all their weapons of attack and defence. There is every indica- tion that the contest will be one of the keenest ever fought on any question in this province; and both sides are eagerly working and anxious to bring out a vote that will be so decisive as to settle this burning question, in its present shape at least, for some time to come.

Mr. F. S. Spence, the secretary of the central organization in Toronto, has a large staff at work early and late. Four-fifths of the province, he reports, as well organized, and one-fifth through apathy or divisions among the workers less prepared for the battle. Up till the 14th inst. 7,680,000 pages of literature had been distributed. The great, perhaps the greatest danger of failure arises from apathy or indifference to the vital importance of the question at issue, or to a conviction that, even if the proposed measure is carried, it will not be energetically and honestly enforced. It is, however, now getting to be pretty clearly understood that it will have the effect of closing up all public bars and saloons where liquor is sold; and as these are both a menace and shame to the country, there ought to be little difficulty, indeed there should be the greatest willingness, eagerness, even, to vote them out of existence.

A great help to the thorough enforcement of the Act, should it be carried, will be an unquestionably large majority in its favour. The pulpit, the press and the platform are all ringing with noise of battle, and it is fervently to be hoped that the victory will be on the side of all that is best for the cause of religion and the country, which is not the side of the liquor traffic.

The Interior says: A tract much used by Mormon missionaries in Christian homes contains the following quotation from Paul used as a scriptural proof text in favor of the gospel of Joseph Smith: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." The employ- ment of that passage of all others to bolster up Mormonism certainly proves that the system is preached and must be believed guiltless of logic and common sense.

Here is the sensible position taken by Chief Sergeant, grand master of the brother- hood of locomotive firemen, on the question of labor strikes: "I have always counseled that strikes should be used only in extreme cases. When strikes are declared, the men should go home and stay there. If any men can be secured to take their places, let them take them. They will be of a kind of no benefit to their employer or themselves. Non-union men should not be forced into a labor organization any more than a man into a certain church. Converts by force are of no value. In the past there has been too much coercion and too little instruction and education along these lines."

## THE OLD GOSPEL.

The Christian Intelligencer, of New York, has a thoughtful article on "The Non- Church Goer," and how best to reach him by the Gospel. Our contemporary regards the breaking down of the sanctity of the Lord's Day as one of the chief causes of the development of the non-church-going classes. This has been brought about by the immigration from Europe of people of little or no religion, foreign travel, the Sunday newspaper, the Sunday excursion, the sup- posed necessity of labor in many directions, and the influence and example of the veter- ies of fashion.

The Christian people of Canada should not fail to note these points. After stating the expedients that have been adopted in various places to attract the non-church- goer to the sanctuary on the Lord's day, and pointing out what these expedients have ac- complished and where they have failed, the Intelligencer sums up as follows:

"Experience proves that nothing draws so well, or holds so steadily as the old Gospel. The churches best filled and with the largest proportion of those desired to be reached, are those where the Cross of Christ is held up most constantly as the one hope of the sinner. This indicates the one hopeful method of reaching the unchurched. It is by faithful preaching, so enthusing with zeal for Christ those who are of the Church, that every member of the Church becomes a seeker of souls. The solution of the problem is personal, individual influence. Every preacher must be a pastor as well; each Christian a seeker after those without. The use of social prestige, friendly persuasion, wise tact in influencing the one nearest us, will go far, farther than ought else, in winning to the Church those who are without."

There can be no doubt of the soundness of this view. Beautiful churches, ornate appointments, elaborate essays on moral topics, artistic choir and solo singing of classic music and all the apings of modern ritualism which are creeping into Presbyterian and other evangelical churches now a days, will never fill the place so long held by the "Old, old story of Jesus and his love."

## Literary Notes.

THE MODERN PRECILLA for November contains, among other good things for the ladies, "Hungarian Embroidery," "Tener- iffe Lace," "Fish Study for Painting," "Novelties in Paper" and "Novelties in Embroidery"—all fully illustrated. Then there are "Table Decorations" and "Christ- mas Gifts," both attractive subjects at this season of the year. Send for the magazine. Fifty cents per year. The Precilla Publish- ing Co., Boston, Mass.

BLACK WOOD'S MAGAZINE for November contains the opening chapters of "Children of Tempest, A Tale of the Outer Isles," by Neil Munroe; some "Gossip about Old Prints," by Lt. Col. C. A. Court, C.M.G.; "Border Life in Montenegro," by R. Wyon; "On the Heels of De Wet," chapter XI; "German War," by "Linesman," with a map. In "Musings without Method" a number of timely topics are dealt with in an able and interesting way. Leonard Scott, Publishing Co., New York.

## THE ANGLICAN CHURCH IN CANADA AND THE OBSERVANCE OF THE SABBATH.

In connection with the meeting, held not long ago, of the General Synod of the Anglican Church in Canada, a body which comprises all the bishops of that church in the Dominion, what we would call a pastoral letter has been addressed by the Synod to all the members of the Anglican body in Canada, and was appointed to be read in all their churches. It has also been given a wide publicity through the press connected with the Anglican Church. This pastoral letter refers to many subjects of great interest and importance not only to that church, but also to the highest wellbeing of the whole nation. Among other matters referred to is that of the sacredness of the Lord's Day and the duty of its proper observance as a day holy to the Lord, as a day of rest from servile toil, and for the public worship of God. Such an address naturally carries great weight with it to all the members of the Anglican Communion in Canada, because of the high official rank and christian character of the men who compose the General Synod. On such a subject as the proper observance of the Sabbath, in which the whole body of the people is concerned, their words may well have great weight with others as well as the members of their own communions. Because of the importance of the subject, and because of the admirable spirit, and the forcible character of the appeal by the distinguished authors of it, we gladly lend our aid to give it still wider publicity, and heartily commend the serious consideration of it to all our readers.

"It is with almost stricken hearts, brethren, that we feel called upon to appeal to the members of the church on this vital topic. Everywhere, the world over, the sanctity of the Lord's day is being more and more disregarded and loose an dangerous view propagated as to the duties and privileges connected with it. Everywhere parents' consciously or unconsciously, are setting their children an example in this respect that cannot fail to injure them, and everywhere the calm stillness of the great day of rest and worship is disturbed by the invading tramps and noisy voice of an apparently victorious world. We call upon you as Christian people to take your stand against everything that brings dishonor on your Lord through the dishonor done His own day, and by example and precept to teach your children that their duty and privilege lies in observing it as a day of rest and worship. We plead with some possessed of great earthly means or social position, the possession of which may seem to them as if it raised them above criticism or rebuke, to seek to stay that reckless tide of daring, irreverent misuse of the Lord's day which is flowing into the homes of those who, from their position, should be examples to others, and we would remind them that the law of God is but one law; that it is to be obeyed by the lofty as well as the lowly, by the rich as well as the poor, and that their examples in countless cases are almost cruelly dangerous in the highest degree to those dependent on them, or those who naturally look up to them as lights in the social world. We might say more; and we dare not in faithfulness say less; and hence we would implore all professing Christianity, to realize the danger that besets the church and state through

disregard of the sanctity of the Lord's day, so that each one within his or her sphere of power should work to make that day what surely our Lord intended it to be, "a day whose hours bring glory to His name."

Christian Guardian: Conscience is more than mere consciousness. It is consciousness of right and wrong with power of approval and disapproval. A good conscience implies a right understanding of the Word of God, a knowledge of ourselves both in inward tempers and outward actions, and an agreement of these clearly and gladly discerned within.

### THE CRITIC'S CORNER. VI.

#### The Views of the Higher Criticism.

Recently a visitor from England, after surveying the Church life of Canada, went home and told the people that we had not been disturbed by the Higher Criticism. Evidently this statement will soon need modification. Toronto seems in various forms to be taking great interest in the Bible. We read of a Bible class attended by thousands and we learn that Dr. Milligan's Sunday evening services are attracting such keen attention that the Church cannot hold the numbers who desire to hear the sermons. Good will come out of it. If we have the spirit of Paul, we may rejoice that discussion gathers around this ancient literature; for, along with some dust and heat, there will surely be much light.

The spirit in which the pastor of old St. Andrew's attacks the subject may be seen from the following passage taken from the Mail and Empire of November 3rd.

#### Religion in Life First.

"The first argument advanced was that religion is first a matter of life and then develops into literature. Until that idea were properly understood people's conceptions of the Bible could not be justly founded. First came the experience of God, and then the literature as a record of that experience. The life, both national and individual, would be a gradual evolution upon identical lines. For instance, Abraham had crude religious ideas, while David's failings are matter for jest now, and he would hardly be admitted in the session. To appreciate such even it was necessary to consider their genius, not the external limitations of the age they lived in; just as the modern navigator knows far more than Columbus did without a title of his genius. Crude as the religion of Abraham and David, yet it was the acorn which has developed into the mighty oak of our Christianity."

A very different attitude and spirit in relation to modern movements is shown in the following extract from a letter sent to the same journal on the same day by the Rev. Rural Dean Ker, of St. Catherines. He says:

"Those who like myself, believe that 'Higher Criticism' is in its legitimate outcome practical infidelity, have been invariably met by the assurance that it was our own blind opposition and gross ignorance that prevented us from rightly apprehending the true view of the situation. So far from doing any harm 'devout and reverent criticism' was, we were assured, like Daniel, a solver of all doubts and difficulties. Truth to say, I never had the slightest faith in the devout and reverent criticisms of the critic. As the Rev. Mr. Forneri of Merrickville, puts it, 'The Reverence of the Critics is just that of the traitor Judas with his 'Hail Master,' and respectful kiss, but immediately behind him came the soldiers and the rabble that were to crucify Him, so the reverent and devout critics are closely followed by the illiterate rabble and the blaspheming infidels.'"

Here we have strong, clear speech, on both sides; but it seems to us that the Presbyterian divine has the advantage in the

matter of reason and hopefulness. The language of the Rural Dean is extreme and violent. One may easily admit that some who have been identified with the critical movement have been lacking in evangelical enthusiasm; and, further, that there are many points connected with Old Testament literature which have not received their final explanation. But to say that there is nothing proved by two or three centuries of toil, and that the whole movement is "practical infidelity," this is surely a hopeless view and can hardly be based upon impartial investigation. Dr. Milligan believes that there is a science of Old Testament study and that some things have been proved which can no longer be ignored by intelligent Christian men. In his second sermon he cites as an illustration the conclusions of scholars as to composition of the first six books of the Bible. "The great mass of the critics are in substantial agreement, after 150 years of study, regarding the great features of the literary make-up of the first six books. I say that a conclusion like that is of scientific value."

Dr. Milligan rightly refuses to be responsible for all kinds of extremists and faddists; he stands by the broad results of the general movement and believes that when these are properly understood and appropriated they minister to an intelligent faith.

We cannot discuss these large questions in a brief article but note (1) Discussion must come, it is inevitable; men must consider the position of the Bible in relation to all the new knowledge of the world, and the history of the past. In Germany and England men have been facing these problems and we must meet them in a fearless spirit. The man of real faith knows that there is nothing to fear, truth must prevail; and the truth brings fuller freedom and nobler activity.

(2) The discussion may be a blessing, not a calamity, if it is conducted in the right spirit, that is, if men are reverent towards the Scriptures and charitable towards their fellowmen.

(3) The first need is for our young people to know the Bible as it stands. There are so many books now that the Great Book is sadly neglected. The Bible has its message for all; its great inspiring ideas, its great loving truths are not weakened by the results of literary and historical study.

(4) But there is need that ministers, theological students and intelligent people generally should be ready to receive any light thrown upon the Scriptures by the studies of so many keen, diligent scholars. In the future, expository preaching will take on a higher tone if ministers will take the trouble to work with the best "helps." And thoughtful people will learn that the more they understand the providential leading of the Hebrew people, the more they will appreciate the great gifts which God, through them, has given to the world. Dr. Milligan is a fine specimen of a man who has sought to be abreast of the best that has been done in this department; and in speaking to crowds of eager young men, he now reaps a rich reward.

VERAX.

The  
Inglenook



## FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson



### CHAPTER II

#### A FATAL SHOT.

Sybil Grant was a pretty Highland coquette, with grey-blue eyes, golden hair, and pink and white complexion.

Few of the young unmarried crofters and fishermen within a dozen miles or so passed her without a love-lorn glance; while several openly avowed themselves ardent admirers who sought the honour of her hand.

But Sybil had exalted views of her personal charms, and much too thoroughly enjoyed the homage of half-a-dozen lovers to surrender herself hastily to the solicitations of any one.

Like most pretty women, she took immense interest in her dress, though, unlike many of them, she knew instinctively what suited her. She never made a mistake about the shape of a hat, or the colour of a gown; and whether she wore a ribbon or a rose, it was sure to become her.

Her father and mother were careful people, who, in addition to their croft, kept a shop, and took charge of the remote sub-office of Sruthan, whose letters arrived once a week, and remained till called for.

Sybil did not care for house or farm work. Washing-days were an abomination to her, and she detested milking the cows. But she liked to sit in the shop, and attend to the few customers that dropped in, especially to the young men who asked for tobacco, and who seldom departed without a look or a word that gratified her vanity.

And then she had charge of the mails, a work quite to her mind; for there was always an interest in speculating about the letters,—whom they came from and were going to: an interest which so far, had never led her to open them, though sometimes she had held them up to the light, and done her best to spell out a word or two of their contents.

These duties in the shop and post-office increased in interest during the summer season, when the few lodge houses and shooting-lodges were full of company, and young sportsmen and their gillies were moving about.

Then Sybil would give an extra half hour to the curling of her hair, put on her brightest ribbons, and endeavour to keep her small hands unsoiled by other work.

She was not a bad girl, but love of admiration and finery exposed her to temptation, more particularly as she had got it into her foolish little head that possibly some day one of those handsome, pleasant-speaking gentlemen might fall in love with her, and carry her off and marry her.

But never in the height of the summer season had Sybil been more particular about her appearance than on this bright February morning.

It was not the sunshine that had made her so careful, nor any expectations of seeing Ronald Campbell, but something immensely more interesting to her.

It was nothing less than the hope of a visit from the young laird. He often used to come in and chat with her long ago, and had made her many little presents for looking after his letters. And she had never tor-

given Fiona M'Iver for winning his love, and then driving him from home. Ever since, she had hated the very sight of her. And it is truly wonderful what evil passions a girl with innocent, doll-like features can cherish.

Sybil had seen Nial return home on the previous Saturday. And on the Sunday, though it was stormy, and there was a danger of spoiling her best hat, she had gone to church in the hope of seeing him. She was not disappointed; he was there in full Highland dress.

The two years of absence had made a wonderful change in him. She had never before seen him look so handsome, though she was disappointed that he gave her no nod or smile of recognition as he used often to do. But two or three times during the service she was quite sure that he was looking at her. And afterwards they had met at the church door, and he had shaken hands and asked her when the next mail arrived—though he could not have forgotten.

Sybil was confident that it was only a hint for her to be in the office when he called for his letters; and so she was there, looking as attractive as a spring flower, for she really was a pretty girl.

But she was disappointed. Either she had mistaken his intentions, or he had changed his mind. For instead of coming to the post office, he had sent Lachlan M'Cuag, who was of all men the one Sybil most disliked, and when he was gone she almost cried with vexation.

While, however, she was sitting knitting, and still in no amiable mood, she heard the wheels of an approaching carriage, and hastening to the window, saw Mr. Fergus Duff and his son drive past.

So much had her thoughts been occupied with them, that, slipping out of a side door, she ran to her father's croft, where she could watch the carriage again as it turned a corner of the road.

Yes, there it was, and there was old Mr. Duff, looking white and aged, and there was Mr. Nial in a Highland shooting suit, his gun by his side.

The colour rose to Sybil's cheeks as she watched them, and when she turned to retrace her steps, her little head was full of vague dreams and longings.

But she had forgotten that her father, that very morning, had permitted a neighbour to put a bull of uncertain temper in his field. And to her dismay she now found herself confronted by the angry beast, excited by the sudden display of her bright coloured dress.

What was she to do? How could she escape? She could not retreat, for behind her was a stone dyke. She could not advance, for there the bull stood watching her menacingly. In mortal terror she gave a scream of alarm.

At the same moment the door from which she had emerged was thrown open and Ronald Campbell sprang out with a stout ash stick.

'Surely it is not the bull that will frighten ye, iss it, Sybil?' he cried. 'It's a diversion at the hinner end I will fery soon give to him.

And seizing the bull by the tail he belaboured it with a stick.

The angry beast, astonished at this unexpected attack in the rear, gave a loud roar, and endeavoured to reach its assailant by turning suddenly upon him; but Ronald held tenaciously to the tail, and kept out of reach of the animal's horns.

'Frighten a young lassie, will ye?' he cried, plying his ash stick freely about the bull's fat sides. 'Ye old gomeril, ye ill-mannered brute, I'll teach ye to leave the ladies alone.'

The enraged creature flung itself round and round, and stamped and roared mightily; but Ronald clung to the tail like a live lobster, and whichever way the creature turned, it received a stinging cut.

When, however, the young crofter saw that Sybil had reached the house, he released the terrified beast with a parting sweep of the stick that sent it flying heels in the air to the further side of the field.

'It would her been a dark day for me, Sybil,' he said as he entered the shop, 'if any harm had come to you.'

She thanked him very gratefully; and then added that her mother was out, but that he must come into the back parlour and rest.

Ronald very readily accepted the invitation. Never had he found the pretty coquette more gracious. She brought him a glass of milk and a biscuit, and blushed very consciously over his reference to her smart dress, and was much delighted with the silver brooch.

Her disappointment at the non-appearance of Mr. Nial Duff found some compensation in the presence of Ronald. The morning's toilet had not been wholly in vain.

For this Highland lassie possessed more than an average measure of feminine diplomacy. She not only contrived to learn all about what was going on at Fas-Ghlac—especially that Nial Mor had not been there—but also to prepare for eventualities by making herself very agreeable to her admirer, and drawing him further into her net.

For Ronald Campbell was a good fellow, far superior to all other young men who were over head and ears in love with her. Lachlan M'Cuag was the man her mother favoured, because he had the most money laid up; but he had only one eye, was bandy-legged, and over forty,—she would not have him on any account. Ronald was something like a man, tall, sensible, industrious, with a large croft and boat of his own; and Sybil was inclined to look favourably on him, in the event of nothing more brilliant coming her way.

So the time passed quickly, and when at last Ronald said that he really must go, she said that she would never forget how he saved her from that horrid bull, and hoped that he would return again very soon.

Meanwhile the carriage containing Mr. Duff and his son proceeded on its way.

Mr. Duff lay back, half-buried in wraps, looking very white and thin, while he tugged nervously at the ends of his mustache. Even Nial Mor seemed ill at ease.



That morning he had given his father a shock of surprise. In answer to an enquiry concerning his plans, he had declared his intention of going to Fas-Ghlaic on the morrow, and also, when pressed, that he was more determined than ever to win Fiona M'Iver. Then he had abruptly broken off the conversation and left the room.

It was not, however, in accordance with his father's character to let a matter drop in which he was deeply interested.

He was one of those men in whom a strange conglomerate of faith and superstition covers a hard vein of worldly craft; men of whom there has never been any lack of shining examples since the days of the patriarch Jacob. Such men are usually remarkable for their adroitness and persistence, and for their skill in drawing the cloak of piety over the most sordid and unscrupulous schemes.

Mr. Fergus Duff knew that it would be useless to attempt to erect any final barrier against his son's wishes. Nial Mor might be led, but he was not one to be openly opposed.

Besides, until lately Mr. Duff had been even more desirous than Mr. M'Iver to see Nial and Fiona married. The two estates of Suthan and Fas-Ghlaic matched, and united would form one of the most considerable properties in that part of the Highlands.

The Fas-Ghlaic lands had come down to Torquil M'Iver through an uncle, who had burdened and impoverished them by a long course of reckless extravagance. Fortunately the new owner was rich, and proud of the home of his ancestors, and he had lavishly expended his wealth in clearing off the accumulated burdens and in improving the property.

As Fergus Duff watched these proceedings it became one of the ambitions of his life to join his neighbour's lands to his own; and for a time he cherished the hope of realising his wish through the union of Nial and Fiona. From Torquil M'Iver's standpoint also the project appeared equally advantageous; and so the boy and girl were thrown often together. But very early Fiona had exhibited an independence of character and indifference to Nial which rendered the issue so doubtful that Mr. Duff began to despair of ever seeing his desire gratified unless his neighbour would exercise more authority over his daughter than he seemed willing to do.

Meanwhile the lawyer who managed M'Iver's affairs died, and another named Martin Brown—strongly recommended by Fergus Duff, with whom he had many business dealings—was appointed.

Soon after a great sorrow befell Torquil M'Iver and his daughter. Fiona's mother while helping to nurse a poor crofter family stricken with fever, took the complaint herself and died. The bereaved husband crushed with sorrow, put his affairs completely in his lawyer's hands, and went with Fiona to reside in Paris. Eventually he returned, the years passed, and then it was discovered—after Fiona's rejection of Nial Mor—that Martin Brown had managed by bad investments to involve Mr. M'Iver in losses and liabilities serious enough to greatly embarrass him.

Fergus Duff professed the utmost indignation against Martin Brown, by whom, he declared, he himself had also been misled and injured. And then, with many expressions of sympathy and assurances that Mr. M'Iver's difficulties were capable of adjustment, he offered to temporarily assist him with a considerable sum, which was accepted under

the stress of circumstances.

At first, Mr. Duff implied that he desired further security than an acknowledgment of the loan; but afterwards he suggested, as a matter of form, a wadset or heritable bond on the Fas-Ghlaic lands, and this, Torquil M'Iver—a man of the highest integrity, with no gift for business—gave him.

Having so far secured the estate, and being confident that his neighbour's circumstances would not improve, he would now have preferred that his son should seek an alliance with one who would bring more solid advantages than personal charms and an honourable lineage. Besides he was piqued that Fiona had already given his son something of a rebuff.

'So you're going to Fas-Ghlaic,' he began, when they had driven some distance in silence. He spoke in the jerky, grinding tones peculiar to him when annoyed.

'Yes,' replied Nial Mor sharply, 'and you appear to disapprove of it.'

'I haven't said so,' was the querulous answer, 'but I suppose you've heard of Torquil M'Iver's troubles?'

'I met him yesterday, and he told me about them.'

'Oh, you met him? And his daughter?'

'No; Fiona wasn't with him.'

'Then you haven't seen her?'

'Yes; but not spoken to her. I saw her the day I arrived, though she didn't see me. And by Jove! I'll say this, that in all my travels I haven't seen a girl like her. She rides like a princess.'

'A princess!' exclaimed Fergus Duff with a look of disdain, and bringing his jaws together with a snap like a steel trap, 'I can tell you, my boy, that M'Iver hasn't got to the end of his losses yet. I question whether she'll be left with a shilling.'

'Money isn't everything; so, at least, you once told the minister when he talked of applying for an augmentation of stipend.'

'Oh, no, by no means; but this world's gear mustn't be despised.'

'Have you anything else against her?'

'Her mother was an Englishwoman, and a Papist—'

'An Episcopalian,' interjected Nial hotly, 'and only up to her marriage.'

'There's not much difference, with their bishops, and altars, and crosses, and organs, and printed prayers. Even her father holds very loose Erastian views, and—'

'These are things too high for me,' interrupted Nial Mor ironically. His father's religious scruples did not impress him. 'But if you're going to throw obstacles in the way, I'll enter the army.'

He was not wholly dependent on his father, having money of his own derived from his mother's family; but he also knew that he had used the one argument which was sure to prevail. For in the heart of this hard, mean old man, love of his imperious and high-handed son remained the one sweet fountain which worldly scheming had not been able to seal.

'I haven't said I would oppose you,' whined Mr. Duff. 'I'm very sorry for M'Iver and his daughter. Still for my part I shouldn't care to seek a girl who'd already rejected me. But if you're resolved to marry Fiona, do so.' He added with a sneer, 'She'll not refuse you again.'

'I'm not so sure; I know her better than you do.'

'Why, boy, how should she?' he asked giving his son a cunning glance. 'Torquil M'Iver will never be able to redeem his bonds. They're in our power.'

A sudden flush passed over the young man's face, but, after a moment's pause, he

## A Little Tyrant,

### The Trouble Not Due to Original Sin.

There is no tyrant like a teething baby. His temper isn't due to original sin, however; the tyrant suffers more than the rest of the family. He don't know what is the matter. They do. The trouble is they do not always know what to do for his lordship. An Ontario mother writes to tell what is best to do. "When my baby was teething," she says, "he was so cross and restless that I hardly knew what to do with him. He had a poor appetite and ate but little, and was growing thin. I got a box of Baby's Own Tablets and they made a great change. He now rests well, has a splendid appetite, and gives me no trouble at all." This is the experience not only of Mrs. D. K. Schroeder, of Hanover, Ont., but also of thousands of mothers all over the Dominion. A baby teething is cross because his blood is heated and his little bowels constipated or unhealthily relaxed, and his system heated by the effort of getting the teeth through the gums. Baby's Own Tablets act like magic not only in this, but in all ailments of little ones. Sold by druggists or sent post paid at 25 cents a box by writing direct to the Dr. Williams Medicine Co., Brockville, Ont., Scenectady, N. Y.

answered proudly: "The greater reason why I should marry Fiona. We owe them some reparation; for it was you who advised him to entrust his affairs to that scoundrel, Martin Brown. There's something about that transaction I don't like."

Mr. Duff's countenance fell, but he gave a mocking little laugh.

'Nor yet understand,' he said; 'but you can thank me for an irresistible argument when you speak to the young lady.'

'One I should be ashamed to employ,' replied Nial Mor angrily; for his father's callousness and egotism disgusted him.

(To be continued.)

## The Day's Beginning.

Every morning we should say, "Into Thine hand I commit my spirit;" and the day cannot end in failure. Every morning when the merchant goes to his work he should say or sing, "Into Thine hand I commit my spirit" and when he comes back at night he will come back a wealthy man; yea, though his hands be empty there is treasure in his heart, an inexhaustible wealth.—Dr. Joseph Parker.

## The Doctor's ORDERS:

**Fresh Air  
Good Food**

*The*  
**Dr. Williams' Emulsion**

Trade-mark.

For all those threatened  
with **Consumption.**

## Ministers and Churches.

### Our Toronto Letter.

Filling the place in Knox College professorate, made vacant by the lamented death of the late Prof. Halliday Douglas, has given much anxiety to the Board and Senate of the College. On Tuesday of last week at an unusually large meeting, about fifty of the Board and Senate being present, the appointment was made to the vacant place with hearty and absolute unanimity, of Rev. John Kelman, M.A., of Edinburgh, Scotland. At present, Mr. Kelman is Colleague to Rev. Dr. Balfour of the United Free, New North church, Edinburgh. He is a graduate in Arts of the University of that city, and in theology of the New College. He distinguished himself in his Arts course in philosophy and literature, and in theology, and was an intimate friend of the late Prof. Douglas. After the death of Prof. Henry Drummond, whose work among students and influence over them were so remarkable, Mr. Kelman was chosen to succeed him in that work in Edinburgh. This summer he gave a course of lectures at Northfield, and in August paid a brief visit to this city. In a sketch of his career which appears in the Globe, it is said that: "As a teacher he has proved himself an inspiring communicator of ideas, and should he accept the chair in Knox College, the Canadian Church will receive a man of the first rank both as a preacher and teacher." Though his acceptance is not certain, good hope is cherished that he will accept the offered position.

On the evening of the 13th inst, in Knox church, and under the auspices of the W. F. M. S. of that historic congregation, Rev. E. D. McLaren, D.D., successor to the late Rev. Dr. Robertson, as Home Mission Superintendent of our Church, gave a most practical address on "The Making of the West." He referred and gave credit to the women of the Church for the great work they were doing for it, and spoke of the many degrading influences at work throughout the West, save such as could not be spoken of in a mixed audience, and enforced that the deliverance of the West from these downward tendencies was the work that the Church had undertaken and must carry out.

On Friday evening the 7th a public Missionary meeting of Knox College Student's Missionary Society was held, and there also, Dr. McLaren gave an address on "A Great Land and a Glorious Work." Rev. E. D. Bruce Macdonald, Principal of St. Andrew's College for Boys, was in the chair, and Mr. A. C. Justice also gave an address on "Actual Work in New Ontario." This Society expects to have three fields in charge this winter, and next summer to send out thirty students to as many mission fields. All who knew the history of this Society are well aware of what a grand work it and like societies connected with all our Colleges have done for the Church, especially in its most difficult pioneer work.

Students form so large a body of the city's population while Colleges and schools are in session, that it is well worth while to make special efforts for their religious wellbeing. We are glad to see that at a meeting of the representatives of Colleges and Universities affiliated with Toronto University, Rev. Dr. Cayen presiding, it was decided to hold a series of College Sunday services for students only. The meetings will be held in the new Convocation Hall of Wycliffe College, and negotiations now in progress will, it is hoped, secure the services of several eminent American divines to give addresses or preach at these Student's meetings. As these students are so soon to be the men and women who will mould and make our country, every such effort as this to make them good men and women should be gladly welcomed, and it is a most encouraging fact that religious interest among our students is becoming more widespread, and their general Christian character is tending upward.

The Humane Society is one of the many excellent societies of the city. It has just held its fifteenth annual meeting under the presidency of Mr. R. W. Brock M. P. An interesting report was read by Mr. J. J. Kelso. Among other humane objects the society seeks to promote are: "To stop one beating, over-loading, over-driving and underfeeding of animals; to stop the driving of such as are galled, and disabled, and all cruelties in the transportation of live stock; also to prevent cruelty to children, and to rescue them from vicious influences," together with many other objects of a like beneficent kind, all

of which tend to the softening and uplifting of character and conduct. Every large town or city should have such a society, and its principals and objects inculcated in schools and homes.

We are glad to see a suggestion in the right direction which has been made in our Public School Board, namely to throw open the city public school houses or a certain number of them, for evening meetings at which, without any money making object, entertainment and instruction could be pleasantly combined. If in every school ward a few wise, energetic, unselfish people could be charged with carrying out such a project it might be productive of much good.

The interest in the study of the Bible, or for fresh knowledge regarding it, continues to be evidenced by a large attendance on Dr. Newell's Tuesday evening Bible class in Massey Hall, and at Rev. Dr. Milligan's Sunday evening lectures on the "Higher Criticism" or as he would prefer to have it called, "Biblical Criticism."

The Hon. S. H. Blake has been making through the Globe, a characteristically vigorous and thorough going exposure of the state of things in one of our principal police stations where those arrested are temporarily detained. He says: "You could not make a decent hoppen out of it. If I had not visited this scene I should have believed it impossible in this city of churches, benevolent institutions, religious teaching and Christian people to find such a pit." Appealing to the mayor to have something done to remove this disgrace he adds: "Will you not next Saturday night visit this place between 9 and 12, and see for yourself this vile blot, and this wrong done to our men and women. Take three or four of our clergymen with you, "and this I think is capital," preferably those employed in proving that there are two Isaiahs, no Jonah, that Adam and Eve are myths, and Abraham a tribe, and endeavor to awaken them to the folly of thus wasting precious time when there are so many that do not believe in God—treat the whole Bible as myth, and live as bond slaves of the devil." There is yet something left for "Toronto the good" to do, and that too, of a very elementary kind before it is altogether clean, pure and good. It is a good thing to have, it would be a good thing for every city to have an S. H. Blake to seek out and expose such foul blots as those he has exposed here.

### Ottawa.

The ladies aid of St. Andrew's church will give a reading of Enoch Arden on this (Thursday) evening.

Among the Vice-Presidents of the Lord's Day Alliance Association will be found the name of Hon. E. H. Bronson, of this city.

Rev. James Cormack, of Maxville, efficiently filled the pulpit of the Glebe Church, in the absence of Rev. Mr. Millne, who conducted services for Dr. Herridge in St. Andrew's Church.

Rev. Dr. Herridge preached to large congregations in the Sherbourne St. Methodist Church, Toronto, last Sunday. At the evening service, the report in the Monday morning papers says, "several hundred people were turned away."

The Ladies Aid of St. Paul's Church intend holding a sale of useful and fancy articles, at 87 Sparks Street, on Thursday and Friday of this week. Dinner, lunch and tea will be served on both days. Strictly moderate charges for goods and refreshments. Cordial invitation to all.

Rev. J. W. Penman having accepted the pastorate of the Presbyterian Church, Griswold, Man., Mrs. Penman and family leave for the West this week to join him. A farewell social was given Mrs. Penman last week by the King's Daughters Guild, when she was presented with a set of valuable silver desert knives and forks; Mrs. Penman made suitable acknowledgment in a few feeling words, and many members of the Guild took an affectionate leave of one they had begun to look upon as a trusted friend in Christian work.

St. Paul's church, thoroughly renovated and handsomely decorated, was re-opened last Sabbath. In the morning, the pastor, Rev. Dr. Armstrong preached a suitable sermon from the words of the scroll placed in the wall behind the pulpit "Enter into His gates with thanksgiving, and into His courts with praise." In the evening Rev. D. M. Ramsay exchanged with Dr. Armstrong, and preached a strong practical sermon from the words, "The harvest truly is

plenteous, but the labourers are few." St. Paul's is now one of the cosiest churches in the denomination. Much credit is due the managers for the satisfactory way the work has been carried out.

Mr. Potter, of Kingston, who has charge of the interesting work principally to the sailors on Lake Ontario, the St. Lawrence and Ottawa rivers and to the lumber camps, spoke in McLeod St. Church in the morning and in McKay St. Church in the evening. The work, which is undenominational in its character, depends on voluntary offerings for its support, has 35 men at work in China, in Canada 20 men are engaged in distributing tracts, booklets, Bibles and testaments. These 10 men travelled over 8000 miles last year and distributed 19,000 books, 4,000 of them being copies of the Scriptures. Colportage work was only a portion of what the society carried on. There were 20,000 men in the woods to which it endeavored to bring the glad tidings of Jesus Christ. The speaker told of the Sunday services held in the Central and Mercier prisons, Toronto, the visit to sailors on the island waters and his own from Toronto to Montreal.

### Winnipeg and West.

At Portage la Prairie the Presbyterian Synod passed a strong resolution against Sunday cars in Winnipeg.

Rev. M. McGregor of Winnipeg, conducted services at the opening of a new church at Crystal city last Sabbath.

A pleasing incident at the Manitoba College Literary Society meeting last week was the presentation to the college by Knox Church congregation of a fine life-sized oil painting of Rev. Dr. Bryce, Moderator of the General Assembly.

At Augustine Church on Sunday morning and evening, the pulpit was occupied by Rev. Mr. Dickey, of Selkirk, whose excellent discourses were highly appreciated by the large congregations. Rev. Dr. Wilson, the pastor, was conducting anniversary services at Selkirk.

This is our "growing time" in the West in the matter of churchbuilding, and church openings says the Winnipeg Tribune. Dr. Bryce, the Moderator of Assembly, has a pretty full programme of church openings for the next few weeks.

Rev. Dr. Bryce officiated at the opening of a fine new church at Moore Jaw on the 2nd and November; also, in the same capacity, he preached at the opening of another new church in the vicinity of Dauphin early in the month; and on the last Sabbath of November he will open the commodious new church building at Carroll, Man.

### Northern Ontario.

The C. E. Society of Erskine church, Meaford, gave a social evening recently to the young people of the congregation and a number of students in town. There was a good turnout, a very enjoyable evening spent and a number united with the Society.

At the semi-annual meeting of the C.E. Society in Chalmers church, Flesherton, held a few evenings ago, officers were elected as follows: Mr. Jas. Felsted, Pres.; Mr. Chas. Stewart, Vice-Pres.; Mr. Walter Loucks, Sec.-treas.; Mrs. Herbert Smith, Cor.-Sec. The Society is in a prosperous and active condition, holding two services each week.

Mr. J. R. Watts, in charge of the Depot Harbour Mission during the summer months, has returned to Queen's College for the winter; leaving many warm friends whose good wishes follow him. Mr. J. R. Craigie, of Toronto, will continue the work at Depot Harbour so successfully prosecuted by Mr. Watts.

Dr. McMurchy, North Bay, has been appointed surgeon to the Temiskaming railway in connection with construction work. The Doctor is prominently connected with the North Bay church; and his deserved popularity as local medical adviser for the C. P. Railway is a guarantee that in his new and responsible position he will be "the right man in the right place."

The Rev. John Rennie, on retiring from active work at Manitowaning, where he has labored as pastor for the last eleven years, was presented with a kindly worded address and a well-filled purse as tokens of the high esteem in which he was held personally by the congregation, and of their appreciation of the work which he had done amongst them. The presentation took place in

the church on Monday evening at the close of a business meeting of the elders and managers. A large gathering of the congregation then assembled, when the address was read by Mr. John C. Cochran, and the purse was presented by Mr. John Cowan. Mr. Rennie was taken completely by surprise, but replied in suitable terms, thanking the congregation for these and many other tokens of their kindness. At the same time Miss Rennie, who has been secretary of the Ladies' Aid Society for a number of years, was presented by Mrs. T. Cragg, in the name of the Society, with a purse of gold, accompanied with kind words of appreciation. Much regret was expressed on all hands at Mr. Rennie's departure. During his ministry the congregation has made decided progress numerically and otherwise. It is now thoroughly organized and has a neat and comfortable church, free of debt. The meeting was brought to a close after singing "Blest be the tie that binds." Mr. Rennie and family left Manitowaning two days afterwards for Sarnia where they purpose to reside.

#### Western Ontario.

The members of Chatham Presbytery have approved the draft of "Aids to Family Worship."

Whilst improvements are being made to the Weston Church, services will be held in Dufferin Hall.

At the recent communion in Seaford church—Rev. Larkin, pastor—twenty new members were added to the roll.

The congregation of St. Andrew's church, Hillsburgh, have extended a call to the Rev. H. Turner. The church has been vacant for a year.

The Chatham Presbytery appointed the moderators of the various mission stations within bounds to visit the stations in the interests of the H. M. Fund.

The Ladies' Aid of the Blenheim church are preparing for the best St. Andrew's supper on the evening of Dec. 2nd., of the many successful ones they have yet had in that town.

Arthur and Goodwillie have extended a call to Rev. James Barbour, B. A., of Forest. Stipend \$50 with manse and a month's vacation. All names of candidates were submitted to session.

Victoria Church, West Toronto Junction, is not yet ready to call. Last Sunday Mr. W. G. Wilson, of Knox College, was the preacher; and next Sunday Rev. Geo. Pidgeon, of Streetsville will occupy the pulpit.

Rev. Dr. Carmichael, of King, preached in the Aurora Church last Sabbath. With advancing years the venerable doctor shows no signs of physical weakness, preaching with all his old-time vigour and impressiveness.

At last meeting of Chatham Presbytery a committee was appointed to arrange for a conference of Presbytery on the afternoon of the day of its next meeting, which will be held in St. Andrew's Church, Chatham, on Jan. 13th at 10 a. m.

Rev. Murdoch Mackenzie, home on furlough from India, spoke at Rockwood on Tuesday evening. Mr. Mackenzie's missionary addresses are always of a stimulating character, and a visit from him always results in a deepening of interest in Foreign Missions.

Rev. J. L. Murray, D.D., of Kincardine, conducted anniversary services at Varna last Sabbath; and on Monday last he delivered his popular lecture on "The Wonderland of America" at the same place to a large and delighted audience.

On Monday evening in Central church, Hamilton, Prof. William Clark, of Trinity University, Toronto, gave an interesting lecture on "The Passion Play at Oberammergau," before a large and appreciative audience. Dr. Lyle was chairman, and introduced the lecturer in appreciative terms.

Rev. Dr. McLaren, late minister of St. Andrew's church, Vancouver, B. C., now Secretary and General Superintendent of Home Missions, visited Guelph and preached in Chalmers Church last Sunday forenoon, and in St. Andrew's Church at night.

Rev. Dr. McKay, of Woodstock, has been speaking at Derham Centre on the Referendum, and the local correspondent of the Guelph Mercury pronounces him "a grand speaker in the temperance cause." Dr. McKay is a strong man in the pulpit and on the platform; he has also won fame as the author of several readable books, notably *The Scots in Zora*, which has had thousands of readers.

#### Eastern Ontario.

The congregation of Middleville and Darling have called Rev. W. E. Wallace.

Rev. J. Hodges, B. A., Oshawa, conducted re-opening services in the Orono Church last Sunday.

A commission of Presbytery will visit Middleville and Darling in connection with congregational matters.

The Rev. M. Coburn, of Newington, recently delivered a very instructive address at Berwick on temperance and the Referendum.

Rev. A. E. Mitchell, of Erskine Church, Ottawa, addressed, by invitation, the St. John's Church Auxiliary of the W. F. M. S. of Almonte, last week.

Rev. Mr. Leitch, of Watson's Corners, has accepted the call to Madoc township. The Presbytery of Lanark and Renfrew has released him from his present charge.

The Rev. Dr. Stewart of Clinton, is a busy man these days. In addition to his pastoral duties he is actively engaged in superintending building operations on the manse property.

Rev. Mr. Cram, of Cobden, and Rev. Mr. Rattray, of Eganville, exchanged pulpits last Sabbath. Indeed there was a general exchange of pulpits throughout the Presbytery on that day.

Last Sunday was missionary Sabbath throughout the Presbytery of Lanark and Renfrew. There was a general exchange of pulpits for the day, when the schemes of the church were placed before the several congregations.

The men of the First Presbyterian Church, Brockville, have organized the Men's Club. The objects of the club are the cultivation of literary, social and religious thought. Mr. John Connolly, I. P. S., formerly of Cornwall, was elected chairman of the Literary and Musical Committee.

The death from pneumonia is announced of Sarah Barker, widow of the late Rev. James Carmichael, formerly of Norwood, who died when minister of Markham. Mrs. Carmichael was a daughter of the late Archibald Baker, of Markham, who for many years was an active elder of the church.

Provisional arrangements have been made for the induction of Rev. A. M. Carrie, of Uptergrove, in St. John's Church, Almonte, on which occasion either the moderator or Rev. Mr. Bayne, of Ashton, will preside; Mr. Craig, of Bathurst, will preach; Rev. Mr. Hay, of Renfrew, will address the minister, and Rev. Mr. Woodside, of Carleton Place, the people.

The Brighton Ensign, in noticing the recent visit of Rev. Dr. McKay, F. M. Secretary, to conduct anniversary services in the Presbyterian Church, says: Dr. McKay preached the old time Gospel in a way that was pleasing and beneficial to all present. If all ministers were to speak in the line that Dr. McKay did, the time would not be far distant when a union of these bodies would take place, as they have already like views in the essentials, therefore it is the non-essentials that keeps them apart.

At a recent meeting of Queen's University Trustees, Assistant Prof. Nicholson has been appointed professor of philology and Sanscrit. Rev. Mr. Nicholson has been one of Queen's most efficient and faithful teachers for years. Prof. Dupuis was appointed to act as Principal during the absence of Prof. Watson. Rev. Dr. Thompson, Sarnia, will give a course of lectures to the theology students next January on homiletics. Regarding the Principalship, it was decided to appoint a committee, consisting of the Chancellor, Mr. Justice MacLennan, Rev. Dr. Herridge, Rev. J. Mackie and Dr. R. V. Rogers, to deal with the question. It is understood that a letter was received from Rev. Dr. Patterson of Aberdeen declining to allow his name to be submitted.

The manse connected with Knox Church, Merrickville, is now out of debt. The Star tells how it came about as follows: It will be remembered that a couple of weeks ago Mr. A. E. Wallace, a member of the firm of A. E. Ames & Co., Toronto, was a town visitor. While in town he dropped in to Mr. Geo. Bell's and, among other things asked him if there was any debt on the church. Mr. Bell informed him that there was not, but the manse was not fully paid for. Mr. Wallace then asked Mr. Bell to let him know how much remained unpaid and he would forward a cheque to cover the amount. Mr. Bell ascertained the desired amount and wrote Mr. Wallace accordingly. A few days later a cheque was received by Mr. Bell for \$321.06, which wiped off the indebtedness on the manse property.

#### Chatham W.F.M.S. Presbyterial.

The annual meeting of this Society held at Chatham was largely attended. Mrs. Macdonald, of Harwick, President, in the chair. The report of the Secretary, read by Miss McNaughton, spoke cheerfully of the work of the Society during the year. The report of the treasurer, Mrs. George Bartlet, of Windsor, was read showing that the several auxiliaries had contributed \$1,446.06 and the mission bands, \$258.90, a total of \$1,704.96. Last year the total receipts were \$1,472, this year showing an increase of \$232.96. A paper on Woman's Obligations and Missions was read by Mrs. Gilmore, of Blenheim. Greetings from the sister societies followed, showing the success of the auxiliaries of the various churches. Miss Jamieson, a returned missionary from India, then addressed the meeting at length upon the necessity of assistance in India. In speaking of the blind she said that there are 500,000 blind in that country, or one out of every 500. For these there are only three schools. In England there are thirty-five residential schools and seventy-five societies for home teaching. In Canada ample provision is made for the afflicted. In the United States is one of the oldest schools for the blind. The speaker then dwelt on the system of teaching in these schools, explaining that the great difficulty was to secure books in the Indian tongues. The result of the efforts of these schools has been to make many of the pupils earnest and devout Christians.

At the public meeting there was a large attendance, and Rev. Dr. Battsby presided. After the opening hymn, Rev. W. E. Knowles read a portion of scripture. The president then gave an address of welcome, after which the reports as given in the afternoon were read. Rev. Murdoch Mackenzie, of China, delivered an address upon the mission work in that country.

The following are the officers for the ensuing year: President, Mrs. Macdonald of Harwick, re-elected; Vice-Presidents, Mrs. Forrest of Leamington, Mrs. Monroe of Ridgetown, Mrs. Argo of Tillary and Mrs. Forbes of Jeannett's Creek; Corresponding Secretary, Miss L. McNaughton, Chatham, re-elected; Recording Secretary, Miss Sinclair of Blenheim, re-elected; Treasurer, Mrs. Geo. Bartlet of Windsor, re-elected; Secretary of Supplies, Mrs. Allister McKay, re-elected; Mission Band Secretary, Miss L. E. McNaughton.

#### "The Mineral Bath City."

Twenty-one miles north of Detroit is situated Mount Clemens, a city known as "The Carlsbad of America," at which place thousands of people visit every year for treatment of different ailments; and the wonderful cures that are made with rheumatic sufferers are almost miraculous. Principal among the diseases cured are those that accrue from traces of uric acid in the blood. But the waters of the Springs are a specific and cure for bilious and liver troubles, digestive troubles, nervous disorders, general debility, etc.

A handsome booklet giving all particulars with regard to Mount Clemens can be had by applying to

#### Scripture Memory Passages.

Attention is called to a slight inaccuracy in the Scripture Memory Passages for 1903, where on page four, it is stated that recitation for Diplomas must be made "before January 1st, 1902, and not after February 1st, 1902." The dates should read January 1st, 1903, and February 1st, 1904, respectively—Ministers, Superintendents and Sabbath Schools will kindly make note of this correction.

"Gentlemen's Valet" will be found at 53 O'Connor Street—not on Bond Street as a former advertisement stated. Phone No. 2099.

#### SPECIAL TO MINISTERS.

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

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**EXPOSURE**  
to the cold and wet is the first step to **Pneumonia**. Take a dose of **PERRY DAVIS'**

**Painkiller**  
and the danger can be averted.  
It has no equal as a preventive and cure for **Colds, Sore Throat, Quinsy and Rheumatism**.  
Always keep it handy.

## World of Missions.

The gospel in All Lands says: "Mr. John R. Mott visited a college in Ceylon, where he found a band of students so poor that sixteen of them occupied one room. Near the building was a garden in which they spent their spare time cultivating bananas. When he inquired, "What do you do with the money?" they took him to the shore and pointed to an island off in the sea. "Two years ago," they said, "we sent one of our graduates there. He started a school, and it has developed into a church. We are going to send him to another island this year." Their cook laid aside every tenth handful of rice that they might sell it in order to have Christ preached more widely.

The Moravin brethren are few in numbers, but great in missionary spirit and activity. It is wonderful how they manage to multiply and keep alive their missions. According to the latest statistics, their work shows an amazing liberality and success. In 1801 their church numbered only 38,659 members, yet they had that year 71,283 converts in their mission fields, or nearly two and a half times as many as its home membership. It supports 385 European missionaries, or one for every 100 members on its list. In addition it has over 2,000 native evangelists and patrons. In 1900 its contributions to the cause were over \$425,000. Wonderful! What may not enthusiasm for Christ and the kingdom of Christ inspire? How soon would the world be evangelized if the churches would walk in the steps of this "little flock" of our Lord, to whom he is giving so many souls for their hire.—Lutheran Evangelist.

### In the Heart, Not the Stomach,

A Hindu reformer cuttingly says, "Our religion seems to have its root in our stomachs." But by and by the new and purer doctrine will be believed in India, and instead of innumerable Pharisaeic injunctions as to food, cup and platter, the motto for Hindustan, as for the world, shall be, "Blessed are the pure in heart."—Denning's, Mosaics from India (Revell.)

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**MURRAY & LANMAN'S**  
**FLORIDA WATER**  
"THE UNIVERSAL PERFUME"  
FOR THE  
**HANDKERCHIEF  
TOILET & BATH**  
REFUSE ALL SUBSTITUTES

## Health and Home Hints

A good way to prevent lamp glasses from cracking is to put them in cold water, bring it to a boil and let it cool gently.

Common wrapping paper soaked in vinegar and applied to a bruise will rapidly reduce the swelling and discoloration.

If hard-boiled eggs are dropped into cold water as soon as they are done the yokes will not turn black.

Sheets put away for any length of time laundered are much more likely to turn yellow than those which are simply washed.

**Breakfast or Lunch Dish.**—One pound raw beefsteak, one half pound ham or lean bacon, cooked or raw; one-quarter pound bread crumbs, two eggs, pepper and salt. Pass the beefsteak and ham through the mincing machine, then mix all well together and put in buttered mold. Boil four hours and serve cold. This is excellent for sandwiches.

**Egg Salad.**—Boil six eggs hard and cut into halves. Remove the yokes and mash fine. Add two teaspoonfuls of finely chopped ham, one-half a teaspoonful of mustard, two teaspoonfuls of lemon juice, one-quarter of a teaspoonful of salt, and a speck of cayenne. Fill each half of the white with this mixture, and put a teaspoonful of mayonnaise dressing on each. Garnish with fringed celery and parsley.

**A Simple Remedy.**—A foreign medical journal is authority for the statement that a tablespoonful of glycerine in hot milk or cream will at once relieve the most violent attack of coughing. This is a simple, easily obtained and harmless remedy, and if it keeps good its promise will prove to be of great value. Equally simple and quite as effective is the use of glycerine spray through an atomizer. This is applied directly to the inflamed or irritated surfaces, and gives almost instant relief. In attacks of influenza, colds in the heads, sore throat and like troubles, glycerine, mixed with three times its bulk of water, boiled and cooled, is an invaluable remedy. A little practice will enable the patient to fill the lungs with the spray, and the soothing and cooling effect is remarkable. Mixed with an equal amount of acid glycerine it is an almost unfailing remedy for throat troubles of all kinds, and being harmless can be used by all people. It must, however, be freshly made, as it keeps but a short time after mixing.

### Treatment of a Cold.

Drinking cold water when one has a cold coming on, is one of the best remedies, because it stimulates the system and helps to wash out poison formed in the body. Living on fruit for two or three days and drinking hot or cold water freely, with milk for nourishment, will often cure an ordinary cold if taken in time, says an authority. The old proverb, "Stuff a cold and starve a fever," is a contradictory one, for a cold is a fever. People suffering from a cold and continuing to eat heartily of beefsteak, mutton chops, roast pork, and similar food are simply adding fuel to the flames as surely as one pours oil on a fire. Such heating food stimulates the morbid processes at work in the body, and, far from curing the disease, makes it worse.

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SWEET TONED  
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## A Trying Time

**IS THE PERIOD WHEN YOUNG GIRLS ARE MERGING INTO WOMANHOOD.**

MARKED BY PALE FACES, HEART PALPITATION,  
LOSS OF APPETITE AND GENERAL  
LASSITUDE—HOW TO OVER-  
COME THIS CONDITION.

After babyhood, the most perilous time in a young girl's life is when she is just entering womanhood. It is then that she is subject to headaches, dizziness, heart palpitation, feeble appetite, and bloodless cheeks and lips. This condition may easily develop into consumption, and to prevent this—to keep the young girl in good health and strength, mothers should insist upon their taking a blood making tonic, such as Dr. Williams' Pink Pills. Mrs. Henry McIntyre, Port Dalhousie, Ont., gives sound advice to other mothers in cases of this kind. She says:—"About three years ago the health of my daughter, Bertha, began to fail. She grew weak and seemed unable to stand the least exertion. She suffered from distressing headaches, and fainting fits; her appetite left her and she lost flesh. I spent much money on medicines, but they did not help her. Then I took her to the doctor, and although his treatment was persisted in for a long time, she seemed to be growing worse, and I began to fear she was going into consumption. Then I took her to a specialist, but his treatment was likewise unsuccessful. Finally upon the advice of a lady friend, a doctor practising in Chicago, Bertha began using Dr. Williams' Pink Pills, and before long there was a decided improvement in her condition, and by the time she had taken nine boxes she was once more enjoying the best of health and had gained fifteen pounds in weight. I would strongly advise all similar sufferers to give Dr. Williams' Pink Pills a fair trial, as her case seemed as hopeless as could be."

All weak and ailing girls and women, sufferers from backache, headache, indisposition to work or exercise, who show by their pale and shallow cheeks that they are in ill health, will find prompt relief, bright eyes rosy cheeks and active health in a fair use of Dr. Williams' Pink Pills. You can obtain these pills from any medicine dealer or by mail, postpaid, at 50c. a box or six boxes for \$2.50, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont. Never accept anything else which a dealer may say is "just as good."

God never makes us feel our weakness except to lead us to seek strength from Him.—Fenelon.

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should be rigorously insisted upon when buying medicine, for upon that depends one's life. ALLEN'S LUNG BALSAM contains NO OPIUM in any form and is safe, sure, and prompt in cases of CROUP, COLDS, deep-seated COUGHS. Try it now, and be convinced.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

Brandon, Brandon,  
Superior, Fort Arthur,  
March,  
Winnipeg, Man. Coll., bi-mo.  
Rock Lake, Morden, 2 Sept.  
Glenboro, Glenboro,  
Portage, Portage la P., 2 Sept., 7 p.m.  
Minnedosa, Yorkton, 8th July.  
Melita, at call of Moderator.  
Regina, Regina,

**SYNOD OF HAMILTON AND LONDON.**

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

Huron, Brucefield, 11 Oct. 10. a.m.  
Sarnia, Sarnia, 23 Sept. 11 a.m.  
Maitland, Brussels, 16 Sept. 11 a.m.  
Bruce, Paisley, 2 Dec. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Hastings, 16 Sept., 10 a.m.  
Whitby, Bowuanville, 7 Oct. 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Beaverton, 16 Sept.  
Orangeville, Orangeville, 11th Nov.  
Barrie, Dec. 9th 10 a.m.  
Owen Sound, Owen Sound, 2 Dec. 10. a.m.

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

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Whyccomagh, 2 Sept., 11 a.m.  
P. E. I., Charlottown, 4 Nov.  
Pictou, New Glasgow, 4th Nov. 1 p.m.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Midd. Musgrave, 16 Sept., 3 p.m.  
Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, Oct. 21.  
Miramichi, Chatham, 24th June.

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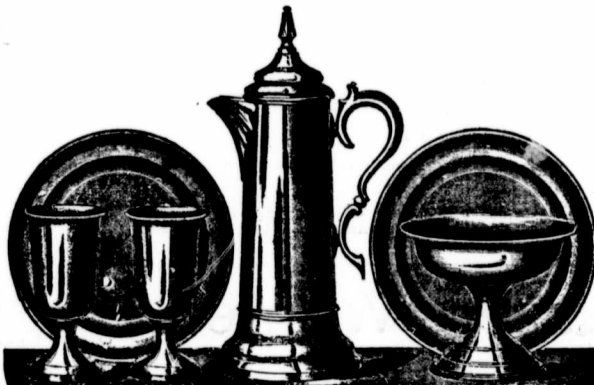
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H. B. SPENCER,  
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GEO. DUNCAN,  
Dis. Pass. Agent.



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The undersigned will receive tenders up to noon on MONDAY, 24TH INST. for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1903, viz.:-

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

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

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

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

The lowest or any tender not necessarily accepted.  
Newspapers inserting this advertisement without authority from the Department will not be paid for it.

J. R. STRATTON,  
Provincial Secretary,  
Parliament Buildings, Toronto, Nov-  
ember 10, 1902.

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