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MAXIMUS.

I hold him great who, for love's sake,
Can give, with generous, earnest will ;
Yet he who takes, for love's sweet sake,
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives
Yet nobler is the one forgiven
Who bears the burden well, and lives.

It may be hard to gain, and still
To keep a lowly steadfast heart ;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success ;
He who knows how to fail has won
A crown whose luster is not less.

Great may he be who can command
And rule with just and tender sway ;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are those who die for God
And earn the martyr's crown of light
Yet he who lives for God may be
A greater conqueror in his sight.

—*Adelaide Proctor.*

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BORN

On November 22, 1903, the wife of Reginald Rimmer, of a son.

MARRIAGES.

At the residence of the bride's father, Mr. John Russell, 278 Crawford street, Toronto, on Nov. 18th, 1903, by the Rev. A. Logan Goggie, Janet S. McIntosh to William H. Miller.

On Wednesday, Nov. 18th, 1903, by the Rev. Dr. G. M. Milligan, William McRae Carruthers, to Mrs. Margaret Stark Hudson, both of Toronto.

In London, Ont., on Nov. 18, 1903, by Rev. James Rollins, B. A., of King Street Presbyterian church, Thomas W. Patterson, of Thorold, to Margaret J., eldest daughter of George Ewen, of London.

On Wednesday, Nov. 18th by the Rev. R. J. M. Glasford, of Chalmers Church, Wm. Davidson, V. S. to Grace Ethel, youngest daughter of Mrs. Harris, Yarmouth st., Guelph.

At the residence of the bride's parents, on Wednesday, Nov. 18th, by Rev. S. O. Nixon, Mr. Wm. Turnbull to Miss Eva Hawes.

At Cornwall, on the 24th inst., by the Rev. Dr. MacNish, Mary M., daughter of Thos. Fagan, to George Wilson.

At St. Columban's church, Cornwall, on the 24th instant, by the Rev. A. A. McRae, Miss Maud Taillon, daughter of Mr. D. Taillon of Williamstown, to Mr. Wm. Baker, of Tyotown.

On Wednesday, November 11th, 1903, at the residence of the bride's sister, Mrs. Collins, 1053 Bathurst street, Toronto, by the Rev. W. G. Wallace, B. D., William James Bath to Hattie A., youngest daughter of Lawrence Welch, Seneca, Haldimand, Co.

In Knox church, Winnipeg, on November 15th, by Rev. Dr. Duval, Miss Christie Mothren, second daughter of Mr. Wm. Whyte, to James A. Hunter, formerly of Toronto.

DEATH.

On Nov. 26th, 1903, at her late residence, 253 Jarvis street, Toronto, Margaret Cochrane of Firthshire, Scotland, relict of the late Robert Pollock.

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Note and Comment.

In the village of Anmer, England, which was added to the Royal estate some few years since, the Nonconformists have been in the habit of worshipping in a room, and as the accommodation was somewhat limited King Edward has built a new brick building, and let it to the Primitive Methodists at a nominal rent.

The leading Baptist church in Boston, the most fashionable and influential, has called to be its pastor Rev. Dr. Henson of Brooklyn, a minister who is 72 years of age. He has been in the work of the ministry for nearly 50 years. Dr. Henson has accepted the call which was unanimous and enthusiastic.

The Belfast Witness in voting the "practical training" given in the Moody Institute at Chicago and the seminary at Northfield, Mass., says that it "makes one long for some similar opportunities for our young ministers." It designates the Moody plan as "sacrificed common-sense." Could not a department for giving such "practical training" be added to Presbyterian theological Colleges?

The Belfast Witness does not think the result of the Alaska boundary arbitration, though disappointing to Canada, should lead to the abandonment of international arbitrations. That paper says: "Well, even if we suffer occasional injustice it is to be hoped that arbitration will get a full opportunity. It is Christian to do well even if we suffer for it. The moral advantage to England will be immense; and our appeal to arms, when constrained to do so, will be recognized as righteous and necessary."

Mr. Ritchie, ex-Chancellor of the Imperial Exchequer, in opening a bazaar at St. Paul's Presbyterian Church, South Croydon, recently, said he always had a very soft place in his heart for the Presbyterian Church; it was the Church of his forefathers, his wife belonged to it and he was married by a Presbyterian clergyman in a Presbyterian drawing-room. Presbyterianism seems to be a very potent factor among the public men of Great Britain.

Mrs. Dowie, the wife of the new "Elijah" of Chicago—who scored such a failure in New York recently—as in England has been interviewed by the newspaper men. She believes in her husband as "Elijah," but laughs at the story that she was carrying around with her "seven million dollars and the strong box." The story when it started in New York said "securities" not "cash." She, however, made the significant remark: "Such an operation would be done by bankers if it were done at all," but she says "there is no truth in it."

Dr. Hunter of Glasgow, drawing "Lessons from the Religious Life of Gladstone," summed up in the following sentences: "The secret of Mr. Gladstone's great influence was in his personality and character. What is all a man can do compared to what he is? In himself Mr. Gladstone was greater

than anything he said or did. Service was the law of his life; his superior knowledge and privilege meant the greater responsibility. He was in the true and best sense of that much abused phrase "a public servant." This should be an inspiring thought for Christian public men.

The National Retail Dealers Association of the United States is alarmed at the growth of temperance sentiment and at the extent to which the trade is being harrassed by local prohibition, local option, high licenses and legal restrictions. A document issued by that Association says, among other things: "The truth is the enemy is gaining ground rapidly upon us, and we are being overpowered by the tremendous forces battling against us; and just as rapidly as they gain ground just that rapidly we are going into decline and being surrounded and hemmed in by these adverse forces." Despite reverses and disappointments in some quarters the temperance cause is steadily gaining ground—in Canada as well as in the United States.

The Lutheran Observer notes what a striking and touching illustration of the ruling passion being strong in death, was furnished by Mrs. Booth Tucker—the unfortunate victim of a railway accident in the United States a few weeks ago—when she prayed with her dying breath, "God bless the world." Her whole life had been spent in work for the world. Its sorrows, sins, needs, lay ever upon her heart. It would be hard to find a life whose days were filled with more useful and unselfish labors, or whose going and comings did more to bring to sinful men the fulness of the blessings of the gospel. Her dying prayer was simply an expression of the longing of her life—a longing which should characterize every loyal follower of the meek and lowly Jesus.

So objectionable has the Russian military service become to the young peasant of the empire, that many of them are resorting to all sorts of expedients, some of them very radical and painful, to render themselves unfit to be soldiers. The numbers of these "unfit" conscripts increased so rapidly as to arouse the attention of the medical authorities of the army, and a searching investigation was set on foot which resulted in exposing a number of people who, for good fees, "coached" the conscripts how to impair their bodily health and maim themselves in various ways, so that they were able to get free from military service. In some cases deafness was brought on by injuring the tympanum of the ear. In short if any conscript wanted any organ of the body tampered with the head of the "school" had a specialist in his employ to whom nothing in that line was impossible. Several members of the "school" have been tried and severely punished.

The Wisconsin Presbyterian Review compares our Canadian Presbyterian General Assembly with that after the United States noting some points in our methods which it regards as commendable. That paper says: "The Canadian Assembly possesses certain traits that would indicate more of an esprit de corps than exists in our body. Apparent-

ly they do not have bureaus to engineer the election of their moderator. Neither do they waste a full day in their opening exercises. At Vancouver last June the roll was submitted in a printed form, and thus there was avoided that long, tedious process in vogue with us. Their moderator, Rev. Dr. Fletcher, of Hamilton, Ontario, nominated by R. v. Dr. Lyle, of the same city, was elected moderator without opposition. The science of church politics has not advanced with them as with us. Another point of contrast was observed in the fact that the Canadians transact their business on the floor of the assembly, whereas in our body everything is relegated to committees, whose number is legion. Our Assembly does not seem able to manage without some special committee for each and every several item of business." Thanks for the compliments so neatly tendered.

Bishop Kennion of Bath, Eng., speaking at an educational meeting recently, paid the following tribute to the Nonconformists of England: "He did not know whether Nonconformists had anything to learn from the church of England, but he was certain that the Church of England had a great deal to learn from Nonconformity. If there was one thing at this time from which we suffered it was from lack of realising what truth was, and how true duties were to be carried out. He wished to God that they in the Church of England could learn a little more of that spirit of Puritanism which was the salt of England, and will still be found among the Nonconformist bodies." This leads the Belfast Witness to remark: "It is a commonplace of British history that the Puritans saved England once, and it is our conviction they will have to save England once more. The Puritanism that the bishop admires, and we believe in, is something far greater and nobler than mere sticking and scrupling and objecting to small matters of creed or worship. It is the whole souled love of the Gospel, and the manly resolve to stand up for liberty of conscience and purity of life."

Rev. M. Morrison, a Presbyterian minister in Glasgow, speaking on the text, "Happy is that people whose God is the Lord," (Ps. 144:15) asked the question, "What is national religion by which alone all politics are hallowed?" In answer, he said: "It is something deeper than national profession, it is something other than a national church; it is the nation's recognition of God's presence; it is the national acceptance of God's will; it is the belief that above party there is purpose; it is the certainty that God is governing; it is the quickening of the national conscience; it is the kindling of the national hope, that if we labour with God for justice and for purity, our national toil can never be in vain." He pressed the thought that the British people, in their own national history, should see the hand of God and be stimulated thereby to keep on building the national edifice in the light of the Psalmist's deliverance, "Happy is that people whose God is the Lord." The message is one for the Christian men and women of Canada as well as for those of Great Britain.

Our Contributors.

A Visit to Bournville.

BY THE REV. CANON HICKS.

Like most of us, I had read and heard a great deal about Bournville, and had fashioned for myself a mental picture of its general features. I had also paid several visits to Port Sunlight, and had conversed at leisure with the best informed persons on the spot. I felt myself, therefore, the better prepared to take advantage of an opportunity which offered itself the other day of visiting the other "Garden City," which lies within five miles of Birmingham. What I saw, however, so much surprised and pleased me, and so far corrected and enlarged my previous impressions, that it may interest your readers to jot down a few particulars which especially struck me.

To begin with, everything in Bournville testifies to the personal qualities of its founder. The character of Mr. George Cadbury, his Quaker love of religion and of liberty, breathes through the whole settlement. I arrived at Bournville at 8.50 on a Wednesday morning in the summer. Many hundreds—I had nearly said thousands—of workmen in white blouses and caps were streaming forth from the factory towards their assembly hall, and I went in with them. In a few moments the hall was packed with an immense gathering of workmen. Mr. George Cadbury stood on a low platform, facing them. He gave out a hymn, "O for a heart to praise my God" (tune, "Belmont"), and the very volume of all those male voices impressed one. Then he read a verse of a psalm, and commented upon it in a few words full of piety and of practical religion. Then followed a few words of simple prayer, and all went off to work. Mr. Cadbury told me that at first he conducted such a service every morning himself. He had, however, found it better to reserve it for certain mornings. The girls have service on Tuesday and Thursday, the men on Wednesday. It lasts some eight minutes. He usually conducts it himself, but occasionally others take his place. Attendance at the service is voluntary, but they all like to come and it is taken out of the time of the employers. "Cadbury's girls" are said to make good wives, and they are known all about by the way they sing their favorite hymns amidst their household work. As there are some 4,000 work-people in the factories, the religious influence exercised by the head of the firm in this quiet way must have far-reaching effects. But this effect within the works is unquestionable. Religion is understood to be part and parcel of the daily life, and to mean not rapture but the fear of God and duty between man and man. One important consequence is the invisible bond of moral confidence which exists between employer and employed. "I want my people to think," says Mr. Cadbury. To this end he places Suggestion-boxes all over the works, and even in the cricket pavilion. He invites suggestions and criticisms with a view to improving methods and arrangements. Prizes are publicly given every year for the best suggestions. "How many suggestions did you receive last year?" I asked him. "Over 1,600," was the reply, "and more than half of these were worth adopting." Suggestion-boxes have been tried in other works before now, but they

have failed for lack of confidence between master and man. There is no such danger at Bournville.

I was less interested in the process of manufacture than in the social aspects of the place; so I wandered all over the Garden City with an expert guide, asking all sorts of questions. Let me note the points which chiefly interested me. Some thousands of girls are employed at the works, but no married women. "When a girl marries, her proper place is at home." The greatest care is taken of the physical health of the girls. While the men start work at 6 a.m., the girls do not begin work until nine as a rule and they leave off at 5.30; if overtime is required of them they make it before nine, and leave off, as usual at 5.30. Their day on Tuesday and Thursday begin with the short service at 8.50. All girls in the works under 14 and all boys under 16 are required to spend two hours per week in physical exercise under trained instructors. I came upon a squad of lasses, clad in gymnastic costume, merrily going through all sorts of drill and exercise in a spacious room half open to the air, with a skilled teacher. This is in the employer's time. Young women from a distance can find cheap accommodation at the hostel, under the care of a matron. A sense of dainty comfort prevails there. The hostel was once the mansion of the estate, and its architecture and grounds still retain their former grace and beauty. The grounds are set apart for the workwomen's recreation. Great care is manifestly taken of all the workers, a doctor and several trained nurses being always engaged rather in preventing than curing illness, every case of absence through illness being at once taken in hand.

The same principle of prevention has guided the founder in making the settlement a prohibitory area. No licence to sell intoxicants within the estate can ever be granted or even applied for until all the trustees have expressed their unanimous approval in writing. The pretty village inn, with its swinging sign-board and inviting garden settle, welcomes the traveller, but provides no intoxicating drink. The Garden City is being built upon the strictest principles of prohibition.

The common impression about Bournville is that it was founded to house the Cadbury workpeople. This is a complete mistake. It is open to anybody who likes to live there. The present population is about two thousand; it is intended gradually to grow to five or more times that number, but always on the principle of having only six houses (or about twenty five persons) to the acre. In addition to the gardens which adjoin every house, there are frequent open spaces and it is strictly laid down in the trust deeds that these are to be open spaces for ever, and are on no account to be built upon. Another very beautiful provision I noticed, namely, that frequent playgrounds are arranged for children, the object being that every child under twelve years should be well within five minutes' walk of a safe place to play in. And such playgrounds—with swings and grass plots and flowers, and everything to make a children's paradise. I know nothing in Manchester to match this feature unless it be the children's portion of Whitworth Park, which is due to the thought-

ful sympathy of Mr. R. D. Darbishire. Let me repeat that the houses at Bournville are for anybody who cares to live there. Houses of all sorts and rentals are provided. Only about half of the present house holders are engaged at the chocolate works, but of course a large proportion of their young people are working there, as they like to be near their homes. It is the desire of the founders to mix the population and to secure for the city as natural a growth as possible. Its existence and prosperity are not necessarily bound up with the success of the works. An air of freedom and independence breathes throughout all the life of the settlement.

There is much variety in the size and plan of the houses. The architect has endeavoured, as far as might be, to avoid the monotony and dullness of a "model village." Great care has been expended on making the cheapest houses comfortable and convenient. The system of "two down and two up" is steadily avoided. There are always three decent bedrooms, and the ground floor one good parlor, kitchen and a small scullery behind it. In front of the scullery fire is an ingenious feature which, if not original, is rare, and worth the attention of our municipal authorities. A bath is let into the floor, the wooden lid being covered by the hearth-rug. The water is poured in, but drained out. "This is a capital place for bathing the children," I said to the housewife who showed me the contrivance. "Yes, and for grown-ups too," was her ready reply. In front of every cottage is a little bit of garden-plot adjoining the street. This each tenant can do what he likes with, so long as it is kept tidy. The town-gardener is the judge of this. But, subject to this proper limitation, there is freedom. This contrasts somewhat with Port Sunlight, where the little plots in front of the houses must be left in turf, which is kept in order by the company.

A tender feature of the city is the block of almshouses, built in a quadrangle enclosing a broad garden, which at once calls to mind Fred Walker's beautiful "Haven of Rest." These dwellings are intended for the ultimate benefit of the workpeople, but at present they have no end of them. Any fit and proper persons from the district are admitted provided they have already five shillings per week and are over sixty years of age. It was a touching sight to watch these pensioners gathering from all parts of the quadrangle to ten o'clock morning service, some leaning on stick or crutch and others stooping with age. The rents of a row of villa residences are set apart for the endowment of the almshouses. This was the gift of Mr. Cadbury's brother.

The founder has a great belief in the moral value of the cultivation of the soil. Every lad in the place is encouraged to rent a piece of garden-plot at a small rate and cultivate it for himself. Tools, seeds, and instructions are all provided for him. Such inducements are wise, for it is a mistake to suppose that the town lad suddenly transported to the country will at once take kindly to the slow and patient though fruitful labor of the spade. Recreation proper is by no means forgotten. I visited the magnificent cricket ground, which was being mown by a motor machine. Two cricket professionals are always there. Any workman for five shillings a year is made free of the ground and its splendid pavilion and clubrooms. The river runs by it. A little further up-stream is the men's bathing place, and further up some capital fishing is to be had. "And where is the women's bathing-place," said I. And presently I was shown by the roadside and not far from the works, an immense covered

swimming bath, which is nearing completion. "The best in England," said my guide; this is for the women.

When I looked down the stream from the cricket ground towards the works, I enquired what became of the water after it left the works. "Do you foul the river?" I said. I was assured, not at all. The river is dammed up to supply the works, but upon request of the villages below the sluices are drawn and the lower reaches of the stream flushed with water.

As I passed by the entrance of the works, my mind full of the pleasantest impressions of all I saw and heard, my eyes fell on a notice in large letters—"No more girls wanted." The next moment, in the street outside, I saw at least a hundred men standing idle, waiting for the chance of being taken on. Here lies the sting of modern industry. It is not hard work that breaks men's hearts, nor even low wages that crushes the spirit, but the uncertainty of employment. How is this difficulty to be met? This question opens up many more. In any case we must avoid multiplying the unfit, and must endeavor to raise the standard of living in the industrial class. It is in its moral influence quite as much as in its economic aspect that the value of the Bournville experiment lies. It does not pretend to solve the whole social problem, but it is a notable contribution to its study, and an awful, because practical, indictment of our existing town life. But one leaves Bournville full of faith in humanity full of hope of the future. One of the last things I noted there was a fine big brick building, nearly completed, which the Ruskin Society of Birmingham is erecting as its headquarters, with a library, lecture room and memorial hall. And I reflected, to my comfort, as I hurried back to my duties in the North, that the resources of human wisdom and of divine guidance are not yet exhausted—Manchester Guardian, July 18.

Uncertainties of Chinese Friendship,

How far can Missionaries rely upon Chinese protestations of friendship? That is a question the Missionaries themselves might find difficulty in answering. Of course half a loaf is better than no bread. The friendly calls and gifts of officials, and the kindly attentions of the common people may not mean everything, but they mean something, and are to be taken for what they are worth.

The following experience of Mr. and Mrs. Goforth is a reminder of the uncertainties of Chinese enthusiasm. Having arrived at Chu Wang by boat, they started by cart for Chang Te, and then Mrs. Goforth writes:—"We came to a large village at the further end of which a Chinese theatrical was in full swing. It was held in the open, quite close to the road, and the crowd of spectators were partly on one side and partly on the other side of the road. I was in the first cart with the carter, Chinese boy, Helen and baby, and Mr. Goforth was in the second cart with Ruth and Wallace. Every one was so engaged in watching the performance that my cart was almost through the crowd before the cry was raised; "The foreign devils;" My carter whipped up his animals the instant he saw the people making a rush towards us, but some managed to run ahead for quite a distance. Fortunately I never once thought of any danger. I only thought the people were curious, and both Helen and I laughed to see how they tumbled over each other in their haste to catch a glimpse of us. We had been going at a pretty quick pace for a quarter of a mile when we reached the bridge, a very shaky thing at best, made of

stalks and mud, and I was surprised to find the carter still keeping up his pace in crossing the bridge and/or some distance beyond. Then it was that Mr. Goforth caught up and came to my cart to tell what had happened. It seems the crowd disappointed at failing to get at my cart, turned to surround Mr. Goforth's. In a moment clouds of dirt were being pelted freely at them, and things became serious. More than one attempt was made to drag Mr. Goforth off the cart. At this juncture the carter lashed his animals, the crowd parted, and they galloped away. The crowd followed crying "Kill Kill!" and "Run them into the river!" This was the greatest danger because of the frightened mules and narrow bridge. The bridge was crossed in safety. You can imagine how grateful we were to a Merciful Father for another deliverance."

When it is remembered that this took place on the road between Chu Wang and Changte the field of operation for years, it is not reassuring. Nevertheless, on the whole, conditions have improved, and China is yielding to outside forces. It may be a long time before these influences will reach the remote village life, but even then is only a question of time.

Rev. W. Harvey Grant writes 29th September:

"We have had several interesting inquiries come to us lately. Two days ago four young men from around the city 18 miles north of here came. One of them had heard the Gospel five years ago, and had quite an intelligent grip of the truth. The others came for the first time. They were all able to read and bought a considerable number of books. I shall visit them in their home as soon as possible.

We lately had an interesting case of a doctor and his family who live about fifteen miles south of here. They heard the Gospel at the Hui Hsien fair last spring and were impressed, bought a New Testament and several other books, and when the Helper visited the village a month ago, the doctor bore a splendid testimony for Christ before his fellow villagers. There are several other encouraging cases. The work is surely being blessed."

R. P. MACAV.

Sparks from Other Anvils.

Presbyterian Standard: Not long ago a young man resigned his seat on the New York Stock Exchange. As he said that his own success was predicated on the misfortunes of others, "he could not see that there was any very general gain to society." The young man will find a good many to agree with him. His remark is a pretty severe indictment of the whole stock-gambling business. If one gains only by the losses of another, there is not so great a moral distinction after all between the methods of the Stock Exchange and piracy.

Christian Observer: In olden days, there was no bribery. Legislators would have scorned the offer of a bribe. Men were poorer then, and had greater need of money. Why should they scorn it then, and not reject it now? It is because the public conscience is becoming depraved? In 1862, when the Credit Mobilier, connected with the building of the Pacific railroads, was unearthed, public contempt fell upon the men who had disgraced themselves by participation in it. At the present day the like dis-

honest management of public trusts brings upon the man who does it not any public censure. He is rather characterized as smart. Until this lack of public conscience as to wrong-doing can be cured, no other remedy will avail.

Herald and Presbyterian: General Roberts, of Great Britain, believes in the Sabbath day. When urged to have volunteers drill on the Sabbath day, he replied that it is neither practicable nor desirable to establish a system of Sunday parades. Proper observance of the Sabbath is good both for soldiers and for the country.

Epworth Era: Rev. R. J. Campbell, of London, England, sees signs of a revival of religious fervor, zeal and power in England. One of the indications, to his mind, is that the intellectual sermon is giving way to a more spiritual form of address which, without ceasing to be thoughtful, appeals to the spiritual instincts of the hearer and quickens the moral sense.

United Presbyterian: The time to show our love for our dear ones is while we have them with us. Daily kindnesses are better than post-mortem tributes. Little good our eulogies will do them when they are gone; little consolation it will bring to us. Even if our loving words could reach their ears in heaven they do not need them there, with all the glory of God round about them. It is here where there is so much to make us sad and weary, so much to try us and test us, that we need the gentle word and the hope which love and tenderness can inspire.

Literary Notes.

We are in receipt of the little booklet called The Presbyterian Y.P.S. Manual for 1904. This Manual is published for the Committee on Young People's Societies and contains in compact form a large amount of useful information in regard to the organization, etc., of Young People's Societies, as well as the list of Prayer Meeting Topics and Daily Readings for the year. The various sections of the Manual may be had separately at prices as follows: Model Constitution, 20c. per doz.; \$1.50 per 100; Y.P.S.C.E. Booklets, \$1.50 per 100; Studies, \$1.00 per 100. Address all orders and remittances to Rev. R. Douglas Fraser, Confederation Life Building, Toronto; and all general correspondence to Rev. Dr. W. S. MacTavish, Convener, Deseronto, Ont.

The Way of the Sea, by Norman Duncan. Price \$1.25 Fleming H. Revell Co., Toronto. Norman Duncan, in the ten short stories that make up this volume, has presented more vitally and more sympathetically, than it has ever been presented before, the relentless might of the sea. He has also pictured with unusual realism the quaint life of the Newfoundland fisher-folk, portraying its sad phases sometimes, but not overlooking the humor that arises from the quaint simplicity and homely philosophy of the people. Mr. Duncan's book takes its interest not only from its subject matter but also from its distinctly fine literary quality. It is epic, and the great mystery of the ocean is expressed with rare and subtle understanding.

The Quiet Hour.

The Dedication of the Temple?

S. S. LESSON—1 Kings 8 : 1-11, 62, 63. Dec. 13, 1903.

GOLDEN TEXT—Ps. 122 : 1. I was glad when they said unto me, Let us go into the house of the Lord.

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

Then Solomon assembled the elders, v. 1. National life is built on a sure and solid foundation only when rulers and people pay due honor to God. Without such a spirit prosperity will soon be destroyed. There has been no change in this great law since the days of Solomon. It is as true today as it ever was, that the people who honor God will be honored by Him. Why is it that the British people have been so successful as a colonizing power, so that the little islands of Great Britain and Ireland are the heart of a world wide empire? Surely the reason is to be found in the fact that the rule of Britain has, in the main, been a rule of justice. God has been honored in the administration of affairs, and therefore God has blessed the nation.

And all the elders of Israel came, and the priests took up the ark, vs. 3, 4. We have not sacred vessels in the same sense as the Israelites had them, but we have a sacred day and houses dedicated to the worship of God, and a sacred book. We should see to it that we hold these things in high respect and affection, and never treat them lightly or frivolously.

And King Solomon and all the congregation of Israel . . . sacrificing sheep and oxen, v. 1. Such sacrifices as the Israelites offered are no longer required in the worship of God. Christ by the offering up of Himself did away with all these. But we, too, may give of our possessions, our precious things for the glory of God's great name. We may offer the sacrifice of prayer and praise, and give of our money for the service of God. Indeed, our religion is a very poor affair unless it leads us to levy upon our substance, that the kingdom of God may be advanced. The church of God in the world has not yet risen to the fullness of its privilege in this regard, and there is great need that there should be a further advance.

Nothing . . . save the two tables of stone, v. 9. Here in the ark were the commandments God had given to His people. All the solemn ceremonial would be of little or no avail unless God's commandments were kept. He requires obedience rather than sacrifice, and unless there is the spirit of obedience the sacrifice is unacceptable. One may be a regular church attendant, and careful in the observance of the Lord's Supper, but unless there is the daily effort to do the will of God, He will not be pleased with the formal service. Men have often sought to divorce religion from morality, but they are inseparable. We must "do justly, and . . . love mercy," if we "walk humbly with . . . God."

The glory of the Lord had filled the house, v. 11. We are not told what this was, or the appearance of it, but we naturally think of it as a brightness upon which men could not look. We have no such manifestations in our day, but we have something that is better, the faith that the word Christ spoke is fulfilled and that wherever His people gather together in His name to worship, He is present with them. And

when there is the earnest approach unto Him in true worship and desire, the consciousness of that presence is a very real thing to those who wait upon Him.

And the king . . . offered sacrifices before the Lord, v. 62. One cannot fail to be struck, in reading the Lesson, with the fact that Solomon, the king, and not the regular priests, was most prominent in the dedicatory services. He seems to have combined in himself the kingly and priestly office. In this he foreshadowed Christ, who is both King and Priest to His people, Heb. 6 : 20 ; 7 : 1. And not only in Christ, but in His followers also, are kingship and priesthood united. For Peter (1 Peter 2 : 9) designates Christians as a "royal priesthood," and John (Rev. 1 : 6) says that they have been made "kings and priests unto God." In the ceremonies connected with the dedication of the temple we thus have a picture of the state of things to be realized at the coming of Israel's true King.

So the King and all the children of Israel dedicated the house of the Lord, v. 63. The house was formally dedicated to the worship of God, and it is well to have houses of worship thus dedicated. And yet it is not to be forgotten that the Christian himself is the living temple of God. "Your body is the temple of the Holy Ghost," we are told by the apostle. The contemplation of such splendid ceremonial as is brought before us in this lesson should teach us, what a great advance we have made upon the worship that prevailed at that time. The stress is now laid, not upon the building, but on the spirit of the worshippers, and it is felt by the Christian church, that the most splendid edifice is a blunder if there is not found within its walls true spiritual service. It is only the spirit of the Christian dispensation which enables us to sing :

"Jesus where'er Thy people meet
There they behold Thy mercy-seat ;
Where'er they seek Thee thou art found,
And every place is hallowed ground."

Not my Will.

BY GEORGE MACDONALD.

I said, "I will walk in the fields." God said,
"Nay, walk in the town."
I said, "There are no flowers there." He said,
"No flowers, but a crown."

I said, "But the fogs are thick and clouds
Are veiling the sun."
He answered : "But hearts are sick, and souls
In the dark undone."

I said, "But the skies are black ; there is
Nothing but noise and din."
And He wept as He led me back,—
"There is more."
He said, "There is sin."

I said, "I shall miss the light, and friends will
Miss me, they say."
He answered : "Choose ye to-night if I must
Miss you, or they."

I pleaded for time to be given. He said,
"Is it hard to decide ?
It will not seem hard in heaven, to have
Followed the steps of your guide."

The Will of God.

PROFESSOR HENRY DRUMMOND.

There are two functions discharged by every living being and by every plant : one is the struggle for its own life—the function of nutrition ; the other is the struggle for the

life of others—its function of reproduction. All the activities of life may be classed under one or the other of these two heads, and all the activities of the Christian may be classed under one or the other of these two heads, the function of nutrition or the function of reproduction. You go from a conference fairly well fed ; the individual life has been attended to, now what is to become of this unless it is to go out in different ways for the helping of this universal movement for the bringing of the world to Christ. I know that many of you are puzzled to know in what direction you can start to help Christ to help this world. Let me simply say this to you in that connection : Once I came to crossroads in the old life and did not know in which direction God wanted me to help to hasten His kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God ; whether that was done in the pulpit or in the slums ; whether it was done in the college or classroom or on the street did not matter at all. "My meat and my drink," Christ said, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land ; it matters little whether we go to foreign lands or stay at home, as long as we are sure that we are where God puts us.

A Prayer.

O God, the strength of all those who put their trust in Thee ; mercifully accept our prayers ; and because, through the weakness of our moral nature, we can do no good without Thee, grant us the help of thy grace, that in keeping thy commandments we may please Thee, both in will and deed ; through Jesus Christ our Lord.—Amen.

Christ in the Daily Life.

BISHOP PHILLIPS BROOKS

There is in the world to-day the same Christ who was in the world eighteen hundred and more years ago, and men may go to Him and receive His life and the inspiration of His presence and the guiding of His wisdom just exactly as they did then. That is the Christian life, the thing we make so vague and mysterious and difficult. This is the Christian life, the following of Jesus Christ.

Who is the Christian ? Everywhere the man who, as far as he comprehends Jesus Christ, so far as he can get any knowledge of Him, is His servant, the man who makes Christ the teacher of his intelligence and the guide of his soul, the man who obeys Christ so far as he has been able to understand Him. There is no other test than this, the following of Jesus Christ. So far as any soul deeply consecrated to Him and wanting the influence that it feels He has to give, follows Christ, enters into His obedience and His company and receives His blessings, just so far He is able to bestow it.

I cannot sympathize with any feeling that desires to make the name of Christian a narrower name. I would spread it just as wide as it can possibly be made to spread. I would know any man as a Christian, whom Jesus would recognize as a Christian, and Jesus Christ, I am sure, in those old days recognized His followers even, if they

came after Him with the blindest sight, with the most imperfect recognition and acknowledgment of what He was and what He could do.

But we ask ourselves, is it possible that I should get from Him a guidance of my daily life here? Can Jesus really be my teacher, my guide, in the actual duties and perplexities of my daily life and lead me into the larger land in which I know He lives! Ah! the man knows very little about the everlasting identity of human nature, little of how the world in all these chargeless ages is the same, who asks that; very little, also, of how in every largest truth there are all particulars and details of human life involved; little of how everything that a man is to day, at every moment, rests upon some eternal foundation and may be within the power of some everlasting law.

The soul that takes in Jesus' word, the soul that through the words of Jesus enters into the very person of Jesus, the soul that knows Him as its daily presence and its daily law—it never hesitates. There is no single act of your life, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ. He comes into your life and mine, into our homes and our shops, into our offices and on our streets, and there makes known in the actual circumstances of our daily life what we ought to do and what we ought not to do—that is the wonder of His revelation; that is what proclaims Him to be the Son of God and the Son of man.

The Excuse-Maker.

BY REV. G. B. F. HALLOCK, D. D.

The excuse-maker is not the product of any age, but of all ages. He is as old as the race. In the time of our Lord this particular family had greatly multiplied, for we read that "a certain man made a great supper and bade many;" but that when the day of the feast arrived, "they all with one consent began to make excuse." To be sure these invited guests attempted to give some sort of reasons for absences, but the reasons were mere subterfuges behind which they sought to hide.

Christ met some men on his way to a certain village. He said to one, "Follow me." His self-excusing answer was, "Suffer me first to go and bury my father." He wanted to live longer at home. The invitation was extended to another. His answer was, "Lord, I will follow thee, but let me first go bid them fare well which are at home at my house." It was another excuse for delay. It makes very little difference what the excuse or objection may happen to be so long as some "but" stands in the way and prevents anyone from carrying out the excellent resolution to follow Christ.

The Three Things.

BY HENRY VAN DYKE, D. D.

Three things to love: Courage, gentleness, affection. Three things to admire: intellect, dignity, and gracefulness. Three things to hate: cruelty, arrogance, and ingratitude. Three things to delight in: beauty, frankness, and freedom. Three things to like: cordiality, good humor, and cheerfulness. Three things to avoid: idleness, loquacity, and flippant jesting. Three things to cultivate: good books, good friends, and good humor. Three things to contend for: honor, country, and friends. Three things to govern: temper, tongue, and conduct. Two things to think of: death and eternity.

Our Young People

Sun., Dec. 13. An Anti-Worry Meeting.

John 14: 1-31.
No New Thing.

It is because Christians do not search the treasures of the Bible that they worry. Any one who reads the Bible habitually is not likely to have a worried mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee," is a promise which cannot fail. A mind stayed only on itself or on earthly things may be tossed by trouble; but a mind moored on God is unshaken even in tempest.

Thousands of souls have lived the life of trust, and found peace. It is no new thing, this peace that God gives. Noah had it through the wreck and terror of the deluge; David through all the vicissitudes of war and exile; Daniel in the den of lions; Paul in the Roman prison. We can have it if we choose, no matter how tempestuous our surroundings seem.

Tim* and Place.

There is a familiar distinction drawn between preaching and practice. It is all very well to urge courage when there is no battle within a thousand miles, and anyone can recommend cheerfulness whose paths are set in sunshine. "He jests at scars," says the poet, "who never felt a wound." Surface exhortation of this kind is held for just what it is worth—which is nothing at all.

But when courage is preached by a warrior arming for his last battle, or cheerfulness by one confronting agony, our souls stir to the words. Was there ever a stranger and more heroic place to preach calm and trust than that upper room at Jerusalem, when the betrayer had just left on his terrible errand, and Gethsemane was so soon to come, and the agony of the Cross? When Jesus in such a moment says, "Peace I leave with you, my peace I give unto you," we realize that the words have an indefinite depth of meaning.

The peace of Christ is a peace that no personal suffering can disturb. It is like being above all clouds, where even cyclone or earthquake cannot disturb the serene sunshine of the sky. When such peace is possible, how weak and wrong are our daily fret and worry! There is a "divine discontent"—the discontent with one's worse self.

Of Four Things that Bring Great Inward Peace.

Be desirous, my son, to do the will of another rather than thine own.

Choose always to have less, rather than more.

Seek always the lowest place, and to be beneath everyone.

Wish always and pray, that the will of God may be wholly fulfilled in thee.—Thomas à Kempis.

Daily Readings.

- Mon., Dec. 7.—Why worry about houses? II Cor. 5: 1-8
- Tues., Dec. 8.—Why worry about the way? Heb. 10: 19-22
- Wed., Dec. 9.—Why worry to know God? John 8: 14-20
- Thurs., Dec. 10.—Why worry about needs? I John 5: 13-15
- Fri., Dec. 11.—Why worry lest we err? Luke 12: 11-12
- Sat., Dec. 12.—Why worry about troubles? Phil. 4: 4-7
- Sun., Dec. 13.—Topic—An anti-worry meeting. John 14: 1-31

Simple Pleasures.

An effectual advancement towards the true felicity of the human race must be by individual, not by public effort. Certain general measures may aid, certain revised laws guide such advancement, but the measure and law which have first to be determined are those of each man's home. We continually hear it recommended by sagacious people to complaining neighbors (usually less well placed in the world than themselves) that they should "remain content in the station in which Providence has placed them!" There are, perhaps, some circumstances in life in which Providence has no intention that people should be content. Nevertheless, the maxim is, on the whole, a good one, but it is peculiarly for home use. That your neighbor should, or should not, remain content with his position, is not your business; but it is very much your business, to remain content with your own. What is chiefly needed in England at the present day is to show the quantity of pleasure that may be obtained by a consistent, well administered competence, modest, confessed, and laborious. We need examples of people who, leaving heaven to decide whether they are to rise in the world, decide for themselves whether they will be happy in it, and have resolved to seek not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions self-possession, and honoring themselves in the harmless pride and calm pursuits of peace.—Ruskin.

Is thy cruse of comfort wasting?

Rise and share it with another,

And through all the years of famine

It shall serve thee and thy brother.

—Mrs. Charles.

True greatness is in the character, never in the circumstances. No matter about wearing a crown; make sure that you have a head worthy of wearing a crown. No matter about the purple; make sure that you have a heart worthy of the purple. No matter about a throne to sit on; make sure that your life is regal in its own intrinsic character—that men will recognize the king in you, though you toil in the field or mine or serve in the lowliest place.—Rev. J. R. Miller, D. D.

And because a fellow has failed once or twice, or a dozen times, you don't want to set him down as a failure—unless he takes failing too easy. No man's a failure till he's dead, or loses his courage, and that's the same thing. Sometimes a fellow th' s been batted all over the ring for nineteen rounds lands on the solar plexus of the proposition he's tackling in the twentieth. But you can have a regiment of good business qualities, and still fail without courage, because he's the colonel, and he won't stand for any weakening at a critical time.—John Graham to His Son Pierpont.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Friendship, Hugh Black.

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J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Dec. 2 1903.

The Presbyterian Church of the United States plans to meet the incoming tide of immigrants with the Gospel, as the Presbyterian Church of Canada is planning to do and is doing to some extent. The General Assembly which met in Los Angeles last summer instructed the Board of Home Missions and self-supporting Synods to cooperate in an evangelistic campaign among the foreign populations coming to that country. In pursuance of this, an important conference was held recently in New York by representatives of the Presbyterian Church throughout the United States. The Herald and Presbyter says that after a two days' session the conference "adjourned to inaugurate what promises to be the most extensive campaign ever planned for the evangelization of the immigrants coming to our shores." Official representatives were present from ten synods, in some of which a large work among foreigners has already been well begun. Representative workers of the Syrian, Italian, Bohemian, German and Hungarian races were also present, by invitation, and it was a memorable scene when these men, many of them in broken English, showed how few are the laborers and how great is the need, and pleaded that the Gospel might be given to their countrymen. In pressing the importance of this campaign for the evangelization of the foreign element flowing into the United States, the Herald and Presbyter well says: "Evangelization means good citizenship." This pertinent remark applies to the situation in Canada. We hope the Presbyterian Church of this country will be equal to the emergency of planning and carrying out an evangelistic campaign to foreigners, commensurate with the greatness of the work and the importance of doing it now.

The whole Christian world is so imbued with the principles of Christian teaching that there is not a soul who pretends to decency and respectability who does not possess a large amount of what might truthfully be called "unconscious Christianity."

ARE WE DRIFTING FROM SOLEMN FACTS?

The Rev. Father Earley, whose parish is somewhere near the quaint old centre of Tarrytown, so well known for its impressive literary flavour, has had an experience in connection with Miss Helen Gould's philanthropic work which, perhaps, he is not likely to forget. Miss Gould is still actively engaged in promoting the good word and work, which has made her name a household word and her life the emblem of philanthropy. For many years she has taken a special interest in an institution for girls at Lyndhurst. Some weeks ago she invited all the children attending the Lyndhurst institution to a social, where there were to be found the usual forms of amusement and entertainment which generally make for the happiness of children. During the evening a table was spread with varied viands for the young folks, among the good things being some sandwiches. But the day was Friday and some of the children were Roman Catholics. Miss Gould, or her assistants, placed no embargo on the sandwiches, in fact did not even think of them, and some of the Roman Catholic pupils partook of the sandwiches and informed their parents, when they reached home, what a delightful time they had been having, with sandwiches included. A message was carried to the Rev. Father Earley, and Father Earley at once placed his ecclesiastical restraint upon his parishioners, and forbade their children from attending Miss Gould's institution.

Then was it that Miss Gould, through her Secretary, treated the priest with urbanity that carried with it the most severe rebuke which a busybody ever had in his life, and nobody is ever likely, within the Roman Catholic church or without it, to find fault with her conduct.

Out of Father Earley's conduct there has been quickened into a surprising activity, the vastly important question in connection with the operations of our public schools, and it is this which Miss Helen Gould's attitude has emphasized in the ears of every citizen of the American Continent. Are the children of our common citizenship to be deprived of a sound, moral training in our public school, simply because there happens to be some Roman Catholics enrolled on the school register? Is there to be an embargo on the sandwiches, or moral lessons, which promote the nobler developments in our children, merely because some children happen to be Roman Catholics? Is the name of God and our Saviour to be tabooed in school, simply because there is a Mohammedan pupil here and there in the classes? Are the ten commandments to be banished from school because the numbering of them happens to be different from the numbering of them in the Roman Catholic Catechism? Outside of such as Father Earley, we do not believe that there is a Roman Catholic in the land who would countenance the perpetuation of such a tyranny; and certainly, there is no Protestant so weak-kneed as to sym-

pathize with it even to the smallest extent. Catholics and Protestants are alike Christians, and for them to utter the name of the Most High or of Jesus Christ, under circumstances of civility and religious respect, will never be allowed by our common citizenship, to stand as an interference to be prohibited. The Mohammedans or Chinamen may bring their semi-civilizations to our country with them, when they find their way to America, but they are surely never going to make us insult our own Anglo-Saxon civilization, because they happen to refuse to forsake their semi-civilizations, even after they have been admitted to citizenship with a voting paper in hand to wave in the face of our aldermen and school boards as a kind of bugaboo. It is now pretty well conceded that there can be no well-rounded school education without head being given to the training of the child's moral faculties. Natural law provides us with no steadfast fundamental ethical principle. There must be authority in the precept as well as in the example, and where will the authority be found for the guidance of the child of tender years, save in God and his name, or in the teachings and name of Jesus Christ, the prophet of the Christian world? The educationist who would banish these names from his pedagogy, is not far from joining companionship with the fool who hath said in his heart that there is no God. Character-building in school, like house-building on the street, must have a firm foundation, with system and plan in the layers of the fabric; and every Christian denomination, Catholic and Protestant, cannot but see that the more we make of our own prophet's teachings in our school work, the more certain will be the effects of the law of imitation in the child's being, while, through the teacher's properly modulated influence, the process of character-building goes on in the child. The prohibitions that proceed from denominational bias has no place, or ought to have no place, in any public school system.

CHOOSING SCHOOL TEACHERS.

Toronto is making an effort to unite all classes in electing a School Board worthy of the growing importance of Toronto. There are few ways in which an able man could more disinterestedly work for the future welfare of his country. We hope the time may come when religious instruction of a plain and positive, yet undenominational character, may hold its proper place in the public schools. Meantime, something of importance may be done in an unobtrusive way by giving the preference, in choosing teachers, to men and women competent and calculated to exercise a personal influence for good on the little subject over whom they reign for several hours each day with a rule, little short of absolute.

Speaking of teachers, let us say, the teaching profession will not cease to be a mere stepping stone to other callings until the Government fixes a minimum salary, particularly in country districts.

"POLITICAL CORRUPTION" AND THE PULPIT.

There has been no lack of talk in newspapers of Canada about political corruption; many accusations are bandied back and forth between the respective political parties, with occasionally an appeal to the pulpit as to what it proposes to do about it. There is no doubt there is more or less of illicit expenditure in connection with electoral contests. Always has this been so, and always will it be so until all men act wholly from lofty religious principles. Not yet has human society reached such a state of perfection. Charges similar to those mentioned are frequent in the United States, in Great Britain, and other countries. To the extent to which they are true, anywhere, it is to be deeply regretted. On the other hand, it is an injurious mistake to exaggerate the evil. To make the mass of the people believe that most men are politically corrupt, is to give room for the suggestion in the minds of many, why should we try to be better than others?

Is there no saving remnant? Are the people of Canada hopelessly, and all but unanimously corrupt? We do not believe a word of it! Faults they have, as even St. Paul and St. Peter had also; but take them all in all, the people of Canada will compare for average uprightness and integrity with any people at this time living on the earth of whom we have knowledge. In connection with every party, wire pullers and corruptors are doubtless to be found; but we make bold to say the vast bulk of the citizens of Canada do not indulge in bribing others, and would make it hot and uncomfortable for anyone who attempted to bribe or corrupt themselves. Those persons and papers on either side of politics, therefore, who lightly cast wholesale and indiscriminate charges of political corruption, might do well to remember it is their own country they are slandering.

As to the duty of the pulpit, there can be no rule; but we do not know anything more permanently effective, after all, than good affirmative preaching along sound general lines. Because the hearer does not wince visibly, is no indication that the application has lost its way. If a preacher desires to remedy the evils of society, including whatever there may be of shortcoming in connection with political and electoral life, it is doubtful if he can go about it in any way more effectual than by setting himself strenuously to raising the average spiritual temperature of his community.

The Belfast Witness seems to be alarmed at a statement made in a New York cablegram, to the effect that Sir Wilfrid Laurier, the Premier of the Dominion, has openly avowed his intention of leading a movement to loosen the bonds between Canada and England. That paper very properly suggests that "Sir Wilfrid Laurier is not the stamp of statesman to proclaim to the world any such declaration, even had he arrived at it; and his past record is not at all cal-

culated to lead any sensible person to the belief that the discontent has caused him to adopt an attitude of hostility to the Mother Country." The Witness is right. Sir Wilfrid Laurier is a statesman, not a "professional" politician. The British press should learn to give a large margin of discount to cablegrams from New York which deal with Canadian political questions. Neither the public men nor the people of Canada are childish enough to seriously think of casting off their allegiance to the mother country because of the disappointment over the Alaskan boundary question. There may be some political disadvantages in our British connection, but our position as the greatest "young nation" of the British empire is in every way preferable to either independence or union with the American Republic. In the light of what has occurred on the Isthmus of Panama, independence would be rather a precarious position for Canada to occupy.

Here is a view of the mission problem which may well have the attention of Canadians. At a missionary meeting in Glasgow, Scotland, Sir Andrew Wingate impressed upon the audience Great Britain's responsibility for India. It was, he said, optional to the British people to "send the Gospel to China, Japan, or any other country which was not within the confines of the empire. But India was a responsibility which we had taken upon ourselves, which God had entrusted to us. Glasgow was closely connected with India, and she ought to return a thank-offering to God for the blessings she had enjoyed." The Canada Presbyterian Church has missions to India, to East Indians in the West Indies, to China, to Korea, to Formosa, and to the New Hebrides Islands, as well as to the foreign peoples who are crowding into our great Northwest. We could not think of withdrawing from any of these missions, unless we could safely transfer some of them to other hands. But there is some force—perhaps a good deal of force—in the view that those missions which more directly concern the welfare of our own country—Canada and the empire—should have the first and strongest claim upon our sympathy and support. This may be a delicate question to deal with, but it is one worthy of some consideration.

Literary Notes.

The Presbyterian Christian Endeavor Manuel, 1904. By J. R. Miller and Amos R. Wells. This booklet easily carried in the vest pocket, will be found most valuable. It gives the daily readings in connection with the topic for the weekly meeting; and following this for each week there are: Some Bible Hints; Suggestive Thoughts; A Few Illustrations; To Think About; and A Cluster of Innotations, all in most concise form, and full of suggestiveness to the busy student of the Bible. The Manuel is published by The Westminster Press, Philadelphia.

The latest special number which the Scientific American issues is devoted to "Modern Aids to Printing," and describes the wonderful development which the printing industry has undergone within

recent years. A few of the articles of general interest are those devoted to newspaper printing, bookbinding, and an interview with Theodore L. De Vinne, America's foremost artist printer. The number has been dressed in a handsome cover in colors.

The Edge of Things, by Elia W. Peattie. Fleming H. Revell Co., Toronto. Bright, vivid, interesting, this little book takes hold of the imagination and makes one think of the great West and its solitudes. The story can hardly be called "A Novel": it is too sketchy for that, and has too little plot. But the atmosphere is excellent, and the conversations between the two College friends are most natural. It is an essentially readable little book from the opening chapter where we are shown the two men on Commencement Day to the close where the hero finds his lady in Far Alaska. The book is decidedly worth reading.

Daddy Joe's Fiddle, by Faith Bickford. 40 cts. Dana, Estes and Company, Boston. This dainty little volume, with its red linen cover and its many illustrations, will prove a delightful Christmas present for little girls. The story tells of a little girl whose mother was an Indian woman, but who lived with her Yankee father's maiden sister. Little Chee, as the child was called, was passionately fond of music, and the way in which she overcame the prejudices of her aunt against the violin is told in a simple, interesting fashion.

The opening article in the November Contemporary Review (Leonard Scott Publication Company, New York), is by Augustine Birrell on Mr. Morley's Life of Gladstone. Mr. Birrell concludes that "Mr. Morley's pious labour will make many friends for Mr. Gladstone's memory." J. A. Spender discusses the Party Situation in England, and S. L. Bensusan writes of Great Britain, France and the Moorish Empire. Maurice Sheldon Amos has an interesting article on the great race problem facing the people of the United States. Under the heading, Foreign Affairs, Dr. E. J. Dillon writes very strongly of the sufferings of the Christians in Macedonia.

The Nineteenth Century (Leonard Scott Publication Company, New York) for November opens with an article by Sir George T. Lambert on Reorganization of the War Office. There are also articles on the following subjects: Macedonia and England's Policy; Mr. Chamberlain's Scheme; and Foreign Tariffs and Welsh Industries. An interesting subject is that discussed by H. B. Marriott Watson—"The Deleterious Effect of Americanization upon Woman." The review of the events of the last month by Sir Wemyss Reid is as readable as usual.

On the Road to Arcady, by Mabel Nelson Thurston, \$1.50. Fleming H. Revell Company, Toronto. This is the most charming volume as far as cover and general get-up are concerned that we have seen this season. The dainty linen cover is in delicate green tints with gold lettering, and the margins throughout the book are decorated with pen and ink sketches done by Samuel M. Palmer. As for the subject matter of the book, it is quite delightful, so fresh and natural and true. The romance is of the slightest, but what attracts one is the love of nature and the sympathy in her woods shown so clearly in even a word or two of description. This book should certainly prove first favorite as a gift at the holiday time.

The Inglenook.

Nelly's Secret.

"Not even a penny! Well, you are a selfish little thing," said Winnie Page. "It is mean, isn't it?" she continued, turning to the group of girls standing in the playground.

"Whatever's the matter?" cried tall, black-eyed Cynthia gaily. "How cross you do look, Winnie."

"Well," said Winnie, "I got a missionary card at Sunday school last month with forty spaces to fill in with pennies, and as I have still six empty spaces, I thought I'd bring it to school with me, and some of you would be nice and fill them up. And there—just think!—Nelly Scott, the very first girl I've asked, has refused. It is such a bad beginning—won't even spare a penny for the poor heathen." And Winnie turned virtuously away.

"Dear me!" said Alice Pack scornfully, "I thought that would have been quite in Nelly's line. She always thinks herself so much better than the rest of us."

"Oh, Alice, don't say that," cried Nelly entreatingly. "You know I love you all dearly, and you are all ever so much cleverer and better than I am."

"Well, don't let's quarrel," said Cynthia kindly. "Here is one penny for you."

"And here!"—"And here!" said one after another of the girls, till at last only one space remained.

"Only one penny more," said Winnie. "Won't you please give me one, Nelly? You're always pretending you want to help others, and now here is a chance."

Poor Nelly! All eyes were now fixed upon her crimson cheeks.

"I'm sorry," she stammered, "but I haven't got any money."

"No money!" exclaimed the girls, while Winnie said reproachfully:

"Why, Nelly, you had your month's pocket-money only last week."

"Yes; but it's all gone," said Nelly.

"Well! I never!" said May.

"Good morning, girls," said a pleasant voice behind them, "How solemn you all look. Is anything wrong?"

Turning round, the girls saw their governess, Miss Wingate, regarding them smilingly. Instantly the story was poured out to her, for she was her pupils' friend as well as teacher, and enjoyed their full confidence. When Miss Wingate heard Winnie's story, she looked rather sad, and, turning to Nelly, said softly:

"This is surely not like you, Nelly. Wasn't it very foolish of you to spend all your pocket-money at once, and not have even a penny for God's poor? But come," she said, "it is time we were in school. And, Winnie, I think I have a penny here that will fill up your card."

There was only a week of the session to run at Westmore School, and all the girls were working their hardest. There were a number of prizes to be gained, and one in particular excited much interest.

Some years ago Mr McKenzie, a rich old Scotchman resident in Westmore, had come to Miss Wingate with a rather curious proposal. It was that he should give a special prize every year, but that the girls, and even Miss Wingate, should not know till the end of the session for what subject it would be

given. His idea was that if the girls knew a special prize was to be given for a certain subject, it would make them work at that subject to the detriment of others. But by his plan *any* subject might be *the* subject, and, consequently, all would receive their best attention.

The eventful day had come at last. The schoolroom, prettily decorated with plants and flowers, was filled with a crowd of white-robed girls chattering gaily. A little apart from the rest sat Nelly, rather paler and quieter than usual, for the last week had not been altogether a pleasant one for her. She had been favoured with a number of sarcastic remarks, such as only schoolgirls know how to make, about "people that thought themselves better than other people, and yet spent all their money on themselves," and so on. But poor Nelly had taken them all so patiently, and never answered back, that they had soon ceased their tormenting.

Suddenly silence falls on the room, as the door opens, and the managers, with Mr McKenzie in their midst, enter and take their places on the little platform on which is already placed a large table laden with prizes.

Of course there are the usual songs and recitations by the girls, the usual speeches by the minister and head manager, who concludes in the usual way by calling upon Mr McKenzie to distribute the prizes.

Name after name is called. Cynthia leads the way proudly to receive the first prize for English, and returns again for one in Algebra. Slowly the pile of books grows less, even little Nelly being called upon to receive a prize for French.

But now the table is cleared, and Mr McKenzie steps forward to say a few words.

"Now, I know you are all longing for this ceremony to end, in order that your holidays may begin, but before presenting the last prize, I want to tell you a story.

"Last week," said Mr McKenzie, "I took my chair into the park and sat down in the shade of some bushes to enjoy my morning paper. Lifting my eyes presently, I saw a little girl also hidden among the bushes, earnestly watching something. Wondering what could be exciting so much interest on her part, I peered through the trees, and on a bench close at hand I saw a poor woman seated with a child in her arms. Her face was white and pinched, and on it was a look of despair. She was feeling in a little shabby purse, carefully running her finger along each seam. No, it was quite empty—not even her desperate search could discover the smallest coin. With a sob she pressed the infant closer to her breast, and cried in a tone of anguish, 'My child! my child! what shall I do? God has forgotten us! There is nothing now but death!'

"Before I could move or speak, a little figure dashed past me and thrust something bright into the woman's hand, then, without waiting for a word of thanks, darted away again and was lost among the trees.

"I spoke to the woman, sobbing over a new half-crown, and learned her story. She was a widow, had been ill and lost her work, and that very morning her landlord had threatened to turn her out unless her rent were paid before night. Penniless and friendless, her thoughts had turned towards

the river. But now, she said, she would take courage again, since God had sent one of His own little angels to help her.

The girls had listened with great interest to Mr McKenzie's story, but had seen no connection with it to their special prize. Imagine their astonishment, then, when he continued:

"Now, I had just been wondering for what subject I should give my prize, and it struck me that I would give it to the girl who had performed the kindest deed I had seen for many a day. Therefore"—here he drew from his pocket a small box wrapped in white paper—"I have much pleasure in awarding the prize"—now the box was open, and he lifted out a lovely little gold watch—"to Nelly Scott, and I am sure you will all join with me heartily in three cheers for the prize winner."

How the girls clapped! It seemed as though they would never leave off. This was the "mean," "selfish" little girl.

Nelly was trembling so much that she could hardly walk up the room. As Mr McKenzie put the watch into her hands, he laid his hand on her head and said gently, "Whoso giveth to the poor, lendeth to the Lord."

The last words were spoken, and the girls were at liberty to cluster round Nelly and admire her lovely prize.

"I have been a horrid wretch," cried the penitent Winnie. "But why didn't you tell us what you had done with your money?"

"Yes," chimed in May, "I am sure if I had given away all my money that way, you would never have heard the end of it."

"Oh no!" said Nelly shyly. "Don't you remember what teacher was telling us about not letting your left hand know what your right was doing? I wanted it to be a secret between Jesus and me."

"You're a little darling," said tall Cynthia giving her a great hug and a kiss. And amid a perfect shower of kisses Nelly ran happily home to her mother.

The Manufacture of Paper and Paper Pulp.

Improved methods in machinery and the great change in the character of materials used has had an important bearing upon the printing art. In the earliest mills established in this country, the raw fiber, after being prepared in the beating machine, was formed into a sheet in a mold or wire sieve which was dipped from the pulp vat by hand, the water drained off and the pulp left in a wet sheet in the mold. The sheets so made were turned out upon a felt press and then dried by exposing to the air in single sheets. Such mills were small and the output was limited. Strictly hand-made paper to day is a rarity, although it exists. By the aid of the Fourdrinier machine the transformation of the fluid to stock or finished paper is made an automatic operation. The pulp is screened from the vat over an apron to a moving endless wire cloth made of closely woven fine brass wire, and supported by a series of small metal rolls set close together, yet without touching each other. In this way an even surface of the wire cloth is maintained and by preserving an unvarying flow of the pulp and a constant forward motion of the wire cloth, the thickness of the layer of pulp deposited was kept uniform. By lateral motion of the supporting rolls the fibers are caused to interlace in various directions and give greater transverse strength to the texture. As the pulp is carried along on the wire cloth, much of the water drains

through, leaving the fiber on the meshes. This first drying is usually hastened by various devices and the moist web is carried between rolls which are covered with woolen felt and then taken from the wire cloth on endless woolen felts which pass it between rolls and then to dryers. These are large metal cylinders heated by steam. The paper has now acquired considerable strength. The water has been evaporated and the heated cylinders complete the drying process. The paper is then given a smooth surface by the calender rolls, which are smooth-faced, heavy metal rollers. Finally the finished paper is reeled off in rolls and cut into sheets of the desired size. A large paper mill will make 250 tons of finished paper a day. The most modern machinery turns out a continuous web of finished paper at the rate of 500 feet a minute. The raw material of wood pulp is spruce, poplar, and in smaller quantities various other woods are employed. Wood pulp has to a great extent superseded the use of rags, and entirely so in the manufacture of news paper. The blocks of wood are pressed hydraulically against the edge of a rapidly revolving grindstone, and by attrition reduced to a mushy consistency.

There is also a chemical process of making wood pulp which is largely used. The merchantable shape of the fiber differs somewhat. Ground wood pulp is ordinarily sold in folded sheets only partially dry, and is, therefore, under common conditions, only suitable for use near the locality of its manufacture, its weight being so increased by the water as to preclude the profitable transportation of such a low-priced product. There are 763 paper-making plants in the United States and the total capital is \$167,507,713, giving employment to 64,186 persons. The total cost of the materials used was \$70,530,236, in 1900. The total value of the products was \$127,326,162, and the total power required for running the plants was 764,847 horse power.—From the Scientific American's Special Number on "Modern Aids to Printing."

The Right Way.

Dr. Norman Macleod lost his way as he was going to a place called Daffin, to christen an infant, when he met a herd boy and the following conversation took place:

"There's gaun to be a fine shine at the Daffin th' meet."

"Aye, what's going to be up at the Daffin?"

"The meenister's cumin' to baptess the wean. I've got the cookies i' th' bag."

Norman did not tell the lad that he himself was "the meenister" in question, but said, "Noo, how d' ye get a livin'?"

"Oh, I'm just a herd laddie. I split the wood, and carry the water, and bring the kye hame, and do just what I'm telt."

There was a moment's silence. Then the boy, turning to Norman, said, with a mark of interrogation in each eye, "Hoo d' ye get a livin'?"

"Well, that's a fair question; I asked ye how ye got a livin', and ye telt me; now I'll telt ye how I get a livin'." I get a livin' by tellin' auld folk, and young folk, and little folk like ye the way to heaven."

That little boy stood still and simply screamed with laughter. His laughter was uncontrollable. He was doubled up with laughter. When the tumult of merriment was over, he said to Norman, "That's a good 'un." Another burst of laughter, and then this profound inquiry, "Hoo can ye tell the way t' hiven whee ye dinna ken th' way t' th' Daffin?"—

Take Time to Read.

Pause, O youth or maiden, before you accustom your lips to this fatal formula: "I have no time to read." You have all the time which, for you, exists, and it is abundant. What are you doing with it—with your leisure? Mainly gossiping. Our modern malady is gregariousness. We must be in company chattering.

We are becoming in this matter very like the Athenians, but worse. Asked if he read a book, a man usually says, "No, I have no time for books, but I have read a review of it in The Literary Ragbag? It is not criticism. It contains a photograph of the author, a description of his 'early struggles,' an estimate of his income, an account of his home, wife, dogs and cats, and a comment on his favorite amusements. Why has every one time to read all these futilities about the writers of books, while not one person in a thousand has time to read the books of the writers?"

No more time is needed to read masterpieces than to read the last new novel. It is not time, but "the mind to it," that is lacking. Do not dawdle and put off, but begin upon something good at once. I may freely admit that the study of Bacon and Mill requires seclusion and earnest application, but many good books, say Boswell's "Life of Johnson," or the Doctor's own "Lives of the Poets," are at least as easy reading as the new novel, and much more diverting than most new novels. You make acquaintance with such wits and charming characters as you do not, unless you are very fortunate meet every day.—Andrew Lang.

An Insect Thermometer.

On an autumn evening, when the crickets are out enjoying life too, it is very interesting to be able to tell the temperature of the air by the number of chirps the cricket makes per minute.

It seems that the rate of chirps is affected by the temperature, and the exact relation of the temperature to the number of chirps has been estimated. With a little care in counting, one soon becomes expert enough to tell the temperature within one or two degrees Fahrenheit.

One meets with many discouragements at first as he tries hard to count every chirp; the cricket stops before the minute is up; other insects' notes drown out the crickets; and the noise of passing vehicles, etc., are very apt to interrupt at the critical moment of counting. But a little patience will easily overcome such difficulties.

When one has the average number of chirps per minute, take one fourth of that number, and add forty to that; the result will be the temperature within a degree or two of the actual temperature as read from a thermometer hung out of doors.

Another experiment is to capture a cricket and take him into the house, and see how much faster he chirps when he is warm.

To count the chirps per minute, taking one-fourth of that number and adding forty to it may seem a little complicated, but it really is very simple, and is like the game, "Think of a number and double it," put to an interesting purpose.—St. Nicholas.

A Spider's Instinct.

A correspondent sends us a remarkable instance of adaptation of instinct in a trapdoor spider. Says the writer: "A friend of mine noticed near his camp a trapdoor spider run in front of him and pop into his hole,

HEALTH FOR BABY IN WINTER.

Winter is coming on when baby will of necessity be confined to the house a great deal. Unless his constitution is rugged the close confinement will soon tell on his health. An occasional dose of Baby's Own Tablets will act as a safeguard during the winter months. If begun before the winter arrives mothers can be reasonably certain that their little ones will retain good health during the months of indoor confinement. Baby's Own Tablets cure indigestion, sweeten the stomach, break up colds, prevent croup, regulate the bowels and keep baby healthy and happy. Concerning the Tablets, Mrs. G. G. Sawyer, Clarenceville, Que., says: "I have used Baby's Own Tablets for my little girl and find that they are the very best medicine that I can give her."

Baby's Own Tablets are sold at 25 cents a box by all medicine dealers or may be had direct by addressing The Dr. Williams' Medicine Co., Brockville, Ont. Remember they are guaranteed to contain no poisonous drugs—they cannot possibly do harm and always do good.

pulling the 'lid' down as it disappeared. The lid seemed so neat and perfect a circle that the man stopped to examine it, and found, to his astonishment, that it was a sixpence. There was nothing but silk thread covering the top of the coin, but underneath mud and silk thread were coated on and shaped convex (as usual). The coin had probably been swept out of the tent with rubbish."

Commenting on this, a contributor to Nature says: "As is well known, the doors of trapdoor spiders' burrows are typically made of flattened pellets of earth, stuck together with silk or other adhesive material. The unique behavior of the spider in question showed no little discrimination on her part touching the suitability as to size, shape and weight of the object selected to fulfill the purpose for which the sixpence was used."—Sydney Bulletin.

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Ministers and Churches.

Toronto.

Rev. Alexander McMillan; pastor of St. Enoch's church, has been temporarily added to the Knox College Faculty.

The annual thank-offering meeting of the Toronto Auxiliary of the McAll Mission in France was held at the residence of Dr. Howitt, Carlton street. Rev. Dr. Winchester occupied the chair and gave the thank-offering address. He said that he spoke through personal knowledge of the mission having been in close touch with a number of workers while in Paris. Letters and papers from France were read by Miss Caven and Miss Constance Henderson. The meeting was well attended, and the thank-offering was large.

The largest congregational meeting ever held in St. Paul's church assembled last week to consider what action should be taken in view of the call to their minister, Rev. G. R. Fasken, from the Paris church. The situation of the congregation and the importance of retaining Mr. Fasken were presented by representatives of both the session and the congregation. All the speakers were of one mind, and the congregation were unanimous in appointing a strong delegation to oppose as vigorously as possible the translation of their pastor before the Toronto Presbytery on Tuesday. The Paris church is one of the strongest and best equipped town congregations in Ontario and its pastorate has been vacant since the resignation of Rev. Edward Cockburn, only a few months ago.

Ottawa.

Mrs. D. M. Gordon, wife of the principal of Queen's University, was the guest of honor at a reception given on Saturday afternoon in the parlors of St. Andrew's church by the Ladies Aid Society. Many old friends of Mrs. Gordon were present and an enjoyable time was spent.

The Foreign mission work of the Presbyterian church in Central India was the subject of an illustrated lecture on Friday evening given in the Sunday School hall of Bank street church by Rev. Mr. Turabull. The lecture was in aid of the Junior Mission Band.

Friday afternoon and evening next a Household Fair under the auspices of the Young People's Missionary Society will be held in St. Andrew's church Sunday school hall and parlors, for the purpose of rendering aid to Erskine church in its work among the boys of that neighborhood.

Western Ontario.

At the congregational meeting of First church Chatham, last week it was decided to extend a call to Rev. A. H. McGillivray of Newmarket. The stipend is to be \$1,400.

The Presbyterian Record for this month announces the resignation of the Rev. Gustavus Munro, D. C., of the Ridgeway congregation. Mr. Munro was formerly pastor of Knox church, Embro.

Rev. A. J. Stuart, of Knox Church, London conducted pre-communion services at Westminster on Thursday. The congregations were large, and Mr. Stuart's sermons were much enjoyed. The communion services on Sunday were conducted by Dr. McCrae, the pastor.

Last Tuesday evening, Rev. R. Atkinson of Toronto delivered a lecture in the Bishopgate church, Binford, on "Life in India and China," which was illustrated with magic lantern views. He came at the request of the Foreign Mission Committee of the church. The object of the lecture is to make people better acquainted with the mission work in these distant lands.

Rev. R. E. Knowles of Galt preached for Dr. Lyle on Sunday and lectured in Central church, Hamilton, on "Secrets of Success of the Scotch" last week. He gave four secrets to explain their success in life, work, sentimentality, honesty, hating sham, and their religion. Each point was well and clearly defined and illustrated with humorous sayings and anecdotes.

Rev. G. C. Patterson of Embro is suffering from a severe cold and was unable to preach on Sunday, so union services were held in Knox church in the morning and in the Congregational in the evening. Rev. Mr. Secord, the temporary pastor of the Congregational church,

preached at both services. Mr. Campbell of Baltimore assisted in the singing and was much appreciated.

Twenty years ago the Rev. Dr. Lyle of Hamilton who preached in Knox church on Sunday, occupied the same pulpit at the re-opening of the church, during Rev. Dr. Smith's pastorate. At the evening service he recalled this fact by saying: "You did me the honor of having me in Knox pulpit once before, and I have not forgotten it." There are few ministers in our church in Canada to-day who are more widely known as men of power than Dr. Lyle. He is an Ulster Irishman, who says what he thinks and says it fearlessly. His sermons on Sunday were very much enjoyed by the large congregations present.

Rev. N. C. McLennan of Kippen, and Mr. Moore, the caretaker of the church, were badly burned by the explosion of acetylene gas on Tuesday of last week. Several others were slightly injured. About a year ago the congregation of St. Andrew's church reconstructed their edifice, adding a handsome Sunday school room to the rear. It cost in the neighborhood of \$3,000. To-day it is a total wreck. When this new addition was made, an acetylene plant was installed in the basement and up to the present time had given excellent satisfaction. It is supposed that the explosion was caused by a leakage in the connections.

Rev. R. E. Knowles, of Galt, gave a lecture last week in Dundas on Abraham Lincoln. Speaking of Mr. Knowles the Dundas Banner says: Mr. Knowles has the faculty of investing even the most common-place facts of biography with such rare charm that he immediately secures the admiration of his audience. For nearly two hours he riveted their attention alternately to pity, laughter and amazement by his pathos, humor and eloquence. When at his best there is a majesty and impressiveness in his utterance, which suggests in a very marked degree the association of the poetic and spiritual. His eloquence passes in a flood, like a deep stream, masterful, solemn and unfrilled. The lecture throughout was the graphic portrayal of a great man by a great man and was invested with the subtle magic which only the orator or scholar employs.

On a recent Sabbath, Rev. D. Cameron of Oakville preached in his former charge, Lucknow. Though eighty years of age he is still hearty and though his sermons on John 3:16 was one hour and ten minutes long, yet he exhibited in such an interesting manner the precious truths of the gospel, as the grounds of his own hope for eternity which he is now consciously nearing, that the interest of the hearers was not only sustained, but also growing to the end. It was a great treat not only to those who eighteen years ago or more sat under his ministry but also to others. One lady of the latter said, "I wish I had that sermon in print, if I only had a pencil and paper I could have written a good part of it"; another young man who took notes of the sermons was afterwards speaking much of it, and seeking to communicate the precious truths to others. A laudable practice.

Eastern Ontario.

Rev. P. Fleming, of Maxwell, Ont. has accepted a call to the congregation of Minto, Manitoba.

The services in the First church, Brockville, on the 22nd inst. were conducted by Rev. A. H. McGillivray, M.A., of New Market.

Rev. R. A. Mitchell, returned missionary from Honan, China, gave an address in St. Andrew's church, Arnprior on Friday evening on his labors in that foreign field.

The morning service in the Maxville church on Sunday was conducted by Rev. D. Leitch, of St. Elmo. In the evening, Rev. Geo. Weir, B.A., of Avonmore preached.

On Tuesday evening, Rev. Thos. Bennett, District Secretary of the Bible Society, delivered his annual address in Knox church. He described the work of the Bible Society in all lands illustrated by a great number of stereopticon views.

Rev. A. A. Scott, who for twenty-five years has been pastor of Zion Presbyterian Church, Carleton Place, celebrated his twenty-fifth wedding anniversary last week by opening his house to the congregation on Thursday and Friday afternoons and evenings.

The annual thankoffering meeting of the Mission Band of St. Andrew's church was held on Tuesday evening. Rev. Mr. Wilson, of Smith's Falls, was present and delivered an excellent address, taking for his subject his mission work in Lake Superior district. Mr. Wilson is a fluent speaker, he was listened to with the greatest interest. Mr. Hamilton acted as chairman. After the programme refreshments were served by the ladies and a most enjoyable social hour was spent. The contribution taken was about \$38.

Northern Ontario.

Rev. Thomas Wilson, of Walkerton, preached at the anniversary services in Knox church, Kincardine, on Sunday.

Rev. J. H. White of Upergrove preached, on Sunday, in Orillia to the "United Sons of Scotland."

The Rev. J. F. Smith, of Bradford, conducted service in Victoria Harbor on Lord's Day morning. His discourse, from Romans 1, 16, was much enjoyed.

The annual tea-meeting of the Newmarket church is announced to take place on Monday evening, Dec. 7th. Donald MacGregor, the great Scotch Baritone, will assist in the program.

On Sunday evening last the congregation of the Bradford church was addressed by the Rev. Mr. Ledingham, returned missionary from India. Mr. Ledingham goes back to work on the 11th Dec.

Rev. L. W. Thorm, Flesherston, Moderator of Maxwell and Associated Churches, will be pleased to hear from ministers desiring to be heard by the vacant charge.

Anniversary services were held in Bethel church, East Normandy, on Sunday, December 6th. The Rev. W. G. Hanna, B. A., preached in the morning, and in the evening the pastor, Rev. John Gray Reid, preached.

A congregational meeting of Westminster church, Mount Forest, was held on Tuesday evening. Plans and specifications of the proposed new manse were submitted to the congregation, also the lowest tender, which was about \$700 in excess of the limit previously set by the congregation, namely \$3000. The plans had been prepared with that limit in view, but tenders had been unexpectedly high. After a full discussion of the matter a motion was carried referring the matter back to the Building Committee with instructions to so modify the plans as to bring them within the above limit.

Peterborough Notes.

Miss S. Cameron whose singing was so much appreciated has returned to Scotland.

Rev. Dr. Torrance preached a rousing home missionary sermon on Sunday morning last in St. Paul's church.

The addition of Miss Nellie Davies, soprano soloist, to the choir of St. Paul's church is a much appreciated acquisition. Mr. John Crane has been prevailed upon to again accept the position of organist, as successor to Mr. Wildgust who recently resigned to leave for the old land.

The new Presbyterian Mission in the south part of the town is progressing favorably. Rev. Dr. Torrance and Rev. J. A. Wilson of St. Paul's church take alternate services there, while the Sunday School is under the Superintendency of Sheriff Hall, one of St. Paul's elders.

Special services were held in St. Andrew's church on Sunday in honor of Scotland's patron saint, St. Andrew. Rev. Principal Gordon who was expected to preach was unavoidably absent, and Rev. J. G. Potter, the pastor, took the services.

Mrs. Mary Foster Bryner and Mr. J. A. Jackson visited Peterborough last week. Two very successful sessions were held. The meetings were well attended, and manifest interest was shown. Mrs. Bryner's addresses were certainly an inspiration.

An interdenominational Primary and Junior Union has been formed among the Sabbath School teachers of Peterborough. The officers are: President, Miss A. Williamson; Vice President, Mrs. Sherwood; Secretary-Treasurer, Miss I. Fisher. The first meeting is to be held on Tuesday of this week.

The house to house visitation lately completed proved a great success, and the information slips to be handed to the different pastors will be of material assistance to them in their work. At a meeting of the Sabbath School Association held last week the committee that had the work in hand received the thanks of the Association. The slips received show the population of Peterborough and Ashburnham to be 13,799.

Presbytery of Guelph.

The Presbytery met on the 17th inst., with Mr. Cunningham in the chair. A good deal of time was devoted to the discussion of the recommendation of the Assembly's S. S. Committee. The first was that the conveners of the committees of presbytery should not be frequently changed. Mr. A. W. McIntosh was confirmed as convener of the S. S. Committee and the committee was empowered to arrange for the systematic visitation of the schools and to consider the question of holding a S. S. Institute.

The report of the Commission on Queen's University was fully discussed. The first and second resolutions were adopted in which the growth of the University since 1875, the great service it has rendered to higher education and the desirability of continuing the connection between the University and the church were recognized. After considerable discussion of the third resolution it was decided by a vote of 16 to 9 to postpone further consideration until next meeting.

A report was presented by the Committee on Foreign Missions stating that a successful conference had been held in co-operation with the Volunteer Union and that it had been decided to ask the presbytery to undertake the support of a foreign missionary. The matter was referred to a committee consisting of the Guelph ministers, with their elders and Mr. Glassford as conveners to consider the matter and report.

Mr. McVicar reported attendance on the W. F. M. S. Presbytery at Acton, and stated that the society was in a flourishing condition.

The mission grants for the past half year was reported as paid, and Mr. D. Armstrong was appointed to the charge of Livingstone church, Baden.

Mr. Ross was appointed convener of the Augmentation Committee. The suggestion of the Assembly to increase the remuneration of ministers of augmented charges in the West by fifty dollars per annum was approved.

It was stated that a Young People's conference, will be held in Knox church, Elora, on January 18.

Queen's University.

There has been adopted a printed form of service for the Sunday afternoons throughout the session. The students' choir will be in academic costume, and consists of both male and female. "The Church's One Foundation" has been chosen as the processional hymn as the principal and professors enter Convocation Hall and proceed to the platform. All the prayers are printed. On the 15th the Bishop of Ontario was the preacher and Rev. Dr. Herridge of Ottawa preached a week ago last Sunday.

Principal Gordon has always maintained that the Bible should have a more important place in the colleges and universities than it has. In order to put into practice what he preaches, Dr. Gordon has inaugurated a class, open to the students and the public, for the study of the English Bible. He himself will give a course of lectures on the "Literature and Religion of the Old Testament," while Rev. Prof. McComb will discourse on "The Life and Teaching of Jesus." These lectures will be held on Monday and Thursday afternoons at the college.

Some people are inclined to think that Queen's will have a "negro problem" in a few years. This season no less than eleven negroes from the Barbadoes and Jamaica came to Queen's Medical College, several to complete their courses begun in United States colleges and others to begin the study of medicine. They have received very kind treatment, and have managed to feel quite at home at the University social functions. Next year they say that there will be double their present number here. If the increase continues they will form a large proportion of the medical registration.

Induction at Forest.

The induction of the Rev. K. D. McDonald, at Forest, on the afternoon of Tuesday, Nov. 10th, was a most happy and auspicious event.

The Presbyterians of the place were present en masse in testimony of the very unanimous character of the call. The members of Presbytery present were Rev. H. Currie (clerk), John Eadie, Jno. Bailey, J. R. Hall, E. C. Currie and Alexander Rannie.

Rev. Mr. Bailey, who had acted as Moderator of Session during the vacancy, presided on the occasion, and according to custom, the last inducted man preached the sermon. This duty fell to the Rev. Mr. Rannie of Nairn, who very favorably impressed his auditors in this his first appearance. The address to the minister was made by Rev. Jno. Eadie of Pt. Edward, and that to the people by Rev. J. R. Hall of St. of St. Paul's church, Sarnia. Both addresses were well suited to the occasion, and being given by men not new at the business, evidenced keen insight into the needs of the situation and had about them an adaptability which was striking. After the service the congregation was invited to the basement, where the ladies of the church had provided refreshments. If it may be said that the Forest congregation is to be congratulated upon securing as its minister a man of the spirit and education and experience of Mr. McDonald—and it may also consider itself very fortunate in this—it may also be said that Mr. McDonald is to be congratulated upon the unanimity with which he has been invited to the charge, and also upon having about him as faithful and loyal a people as the Forest folk.

Re-Opening of Chalmers Church, Quebec.

On the 15th. ult., Chalmers church, Quebec, which has been in the hands of the workmen for practically the entire summer, was re-opened under auspicious circumstances. The building has undergone a thorough renovation and the appearance is satisfactory. A new pulpit and platform, the installation of electric lighting in connection with gas, the re-seating and carpeting of the church are a few among the many improvements which have been made at a cost of \$10,000. The re-opening services were conducted by Rev. Alex. McMillan, of St. Enoch's church, Toronto, and the clear and thoughtful sermons combined with the delightful service of praise combined to make the occasion one of genuine inspiration.

The Rev. Donald Tait, of Chalmers church, Quebec has intimated to his congregation his purpose to resign his pastorate at the next meeting of Presbytery. Mr. Tait will be greatly missed in the councils of the Presbytery. Mr. Tait is held in highest esteem by his co-religionists and is much endeared to his congregation.

Century Fund Booklets and Cards.

As intimated two months ago, booklets and souvenir cards were sent by the Rev. Dr. Campbell, Perth, to all congregations and Sabbath schools entitled to these. Wherever notification has been received regarding mistakes made as to the number sent to congregations, these have been rectified. Now, however, Dr. Campbell informs us that the supply of booklets is entirely exhausted. There still remain, however, a number of cards, and if any Sabbath schools entitled to these, have not received the full number, they are asked to correspond with the Rev. Dr. Campbell, Perth.

Paris Presbyterial.

The annual meeting of the Paris Presbyterial W. F. M. S. was held in Paris last week. There were three sessions, all well attended and characterized by enthusiasm. The president, Mrs. Kitchen, of St. George, announced that the Society was in a prosperous condition as indicated by the fact that during the year \$2,000 had been given to foreign missions.

Miss Sinclair, of India, gave an interesting address on the work there and Mrs. Thomas Goldie, of Guelph, spoke on auxiliary work. At the evening meeting, at which Rev. W. A. J. Martin, of Brantford, presided, Rev. G. A. Patterson, of Embro, represented the presbytery, and Rev. R. A. Mitchell, of Honan, gave an illuminative address on the progress of the work there. The officers elected for the present year are:—President, Mrs. Kitchen, St. George, re-elected; Vice Presidents, Mrs. Kirton, Woodstock; and Mrs. A. S. Ball, Woodstock; Rec.-Sec., Miss McMullen, Woodstock; Cor.-Sec., Mrs. Walton, Ayr; Treasurer, Mrs. Qua, Paris. The next annual meeting will be held in St. Paul's church, Ingersoll.

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India.

The British make an encouraging official report on their great Asiatic empire. In spite of fearful calamities of pestilence and famine in recent years the country has been making substantial material gains. The two famines affected 60,000,000 of the population. Plague, fever, and cholera have left marks of their desolations, and the population has increased but little during the decade ending with 1900. The epidemics have called forth renewed efforts in sanitary process and special attention has been given by the Indian medical officers to researches in malarial fever. This malady is said to cause one half of the mortality in the empire. During the decade, cholera claimed 4,000,000 victims, and the plague nearly 1,000,000. The railway mileage increased about fifty per cent. during the decade, and this extension has greatly simplified the problem of relief for famine periods should they recur. Labor is in demand, so that wages tend to advance. There is also some tendency towards a diversity of employments and occupations. A large area of arable land has been brought into successful cultivation by irrigation, producing crops amounting in value to \$15,000,000. The export trade has immensely increased. The poor do not become poorer. On the contrary, there are many evidences in bank deposits, mill industries, and postal receipts that the condition of the people is making fair improvement. Mention has been made heretofore of some facts in the educational and religious condition of the people.—The Presbyterian Banner.

Beginning of the China Inland Mission.

At the time of the formation of the China Inland Mission, thirty six years ago, there were only ninety-one missionaries working in China, and all these were located upon the coast line of the six maritime provinces, except one station at Hankow, in the central province of Hupeh. Nothing at all was being done for the 200,000,000 Chinese in the eleven interior provinces. God laid these millions of souls upon the heart of Mr. Hudson Taylor, until the burden became so great that he dedicated himself to this new work to which the Master was calling him. The existing societies were approached, but without result. So it came about that the China Inland Mission was formed, and formed along certain well-defined lines.

In answer to prayer, two workers for each of the eleven unreached provinces were given, and not only the workers, but the means necessary for sending them to China. This was without any solicitation for funds from man, or any appeal to men at all. And now the number of its missionaries is about 800, while all the other societies combined have only about 2,000.—China's Millions.

The "Literary Digest" quotes from the Manila "American" the greeting of a new Buddhist paper just issued in Tokyo, Japan. The paper rejoices in the name of "The Thundering Dawn." Here is the greeting: "This paper has come from eternity. It starts its circulation with millions and millions of members. The rays of the sun, the beams of the stars, the leaves of the trees, the blades of grass, the grains of sand, the hearts of tigers, lions, elephants, ants, men and women are its subscribers. This journal will hereafter flow in the universe as the rivers flow and the oceans surge."

Can Consumption Be Cured?

This question has never yet been satisfactorily answered. Certainly science has not yet found anything that will destroy the germs, and the only hope of cure depends on the ability of nature to throw off the disease.

It therefore becomes a simple question of nutrition. Fresh air and sunlight with plenty of good, rich, nourishing food properly digested and assimilated, has done wonders in the way of driving out the disease, and unless it has gone too far, nature thus assisted may work a cure. It will be seen, however, that everything depends on the ability of the digestive organs to assimilate a sufficient quantity of rich food and, unfortunately, where consumption has obtained a foothold, these organs are liable to be weakened and quite unequal to the task. Once more science comes to the rescue in the shape of FERROL, a concentrated medical food containing Cod Liver Oil, Iron and Phosphorus in an emulsion so perfect that it is ready for instant absorption so that the digestive organs are relieved from the overstrain, and the advice, "take plenty of FRESH AIR, SUNSHINE and GOOD RICH FOOD" becomes practicable as it never has been before.

FERROL with fresh air and sunlight will absolutely prevent consumption if taken in time.

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Health and Home Hints

New Table Linen.

As in everything else, from wearing apparel to housefurnishing goods, fashions in table linen show a decided trend towards Oriental effects, tempered, however, by American ideas of decoration. Not only is the Oriental fancy exhibited in the exquisite and delicate American work, but in the rich-looking and elegant table sets in white and blue Chinese grass-linen—a beautiful fabric—embroidered all over in dragon designs, roses, cherries and carnations.

Fine and lovely as these several styles of table pieces are, they possess that quality so appreciated by the housewife—the capacity for coming out of the laundry as smooth and dainty as before they were put to use.

This cannot be said of other more expensive and elaborate table sets of rich and fine laces, which require great care during the cleansing process in order to preserve their beauty. Most fashionable among these, for the coming season, are such old favorites as duchess lace and point de Venise, with the old-fashioned cut-work—called by many Irish point.

For general use nothing will be more popular during the months to come than Irish linen in various qualities embroidered in white mercerized cotton in dainty designs of shamrocks, fleur-de-lis, forget-me-nots, daisies, bow-knots, chrysanthemums, and graduated dots, of which pretty patterns the shamrock, fleur-de-lis, and forget-me-not are most popular.

It will be observable that ornamental de-

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Dr. Williams' Pink Pills are a real blessing to all weak, weary women. They build up the blood and cure all the functional ills from which so many women suffer in silence. These pills may be had from any druggist or will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes cannot cure, and see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around each box.

signs upon table cloths and pieces for the coming season are small and scattered daintily over the linen at intervals.—Harper's Bazar.

Frozen Plum Pudding.

The frozen plum pudding which seems appropriate for a holiday luncheon has for a foundation a rich chocolate cream. In making this, add, while cooking the custard, a heaping tablespoonful of spices to color it brown and a large cup of stale fruit-cake crumbs; after half-freezing it, add a cup of currants, a cup of seeded raisins, and a wine-glass of brandy. When frozen, mould in a melon shape, or in a brick, and turn it out on a platter to be sliced on the table. Have a regular pudding sauce to eat with it, only, of course, cold. A good one is made by adding a beaten egg to a cup of whipped cream flavored with brandy, but unweetened.—Harper's Bazar.

Presbytery Meetings.

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

SYNOD OF MANITOBA AND NORTHWEST
Portage la Prairie, 5 March.
Brandon, Brandon, Superior, Port Arthur, March.
Winnipeg, Man. Coll., bi-mo.
Rock Lake, Pilot M'd., 2 Tues. Feb.
Glenboro, Sourie, Dec 1
Portage, P. La Prairie, 17 July, 1.30 p.m.
Minnedosa, Minnedosa, 17 Feb.
Melita, at call of Moderator.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.
Hamilton, Knox, Hamilton 5 Jan 10 a.m.
Paris, Paris, 12 Jan. 1904.
London, Glenoco, 8 Dec. 10.30 a.m.
Chatham, Chatham, 8 Dec. 10 a.m.
Stratford, Stratford 12 May.

Huron, Clinton, 10 Nov. 10.30 a.m.
Sarnia, Sarnia, 15 Dec. 11 a.m.
Maitland, Wingham, 15 Dec. 10 a.m.
Bruce, Paisley 6 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.
Kingston, Belleville, 8th Dec. 11 a.m.
Peterboro, Mill St. Port Hope 15 Dec.
Whitby, Whitby, 20th Jan.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Lindsay, 15 Dec. 11 a.m.
Orangeville, Orangeville, 12 Jan.
Barric, Benton 15th Sept. 9.30 p.m.
Owen Sound, Owen Sound, Division St., 1 Dec. 10 a.m.
Algoma, Blind River, March.
North Bay, Pownassan 30 Sept. 9 a.m.
Sauguen, Harrison, 8 Dec. 10 a.m.
Guelph, Eira, 19 Jan. 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.
Quebec, Sherbrooke, 8 Dec.
Montreal, Montreal, Knox, 8 Dec. 9.30 a.m.
Glenagary, Moose Creek, 15th Dec. 11 a.m.
Lanark & Renfrew, St. A. church, Carleton Place, 19 Jan., 10.30 a.m.
Ottawa, Stewarton Church, 3 Nov.
Brookville, Sp encerville, 6 Oct. 2.30 p.m.

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

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 20 acres substantially fenced.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other corporations and private firms in Western Canada.

A Great Club Offer.

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

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

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DEBENTURES SOLD, se- cured by the total assets of the Company, drawing interest at from four to five per cent. accord- ing to length of term.

DEPOSITS received at the Head Office, Toronto, and Branch Office, Belleville. Liber- al interest allowed.

Safe investment for Church or Trust Funds.

Head Office,
Confederation Life Building,
Toronto.

W. VANDUSEN, President.

W. PEMBERTON PAGE, Manager.

The Merchant's Bank of Halifax

After January 1st 1901.

**The Royal
Bank of
Canada.**

Incorporated 1869.

HEAD OFFICE HALIFAX, N. S.

President: Thomas F. Kenny Esq
General Manager: Edison L. Pease.
Office of General Mgr., Montreal, Q.

Capital Authorized \$3,000,000.00
Capital Paid up — 2,000,000.00
Reserve Fund — — 1,700,000.00

Branches throughout Nova Scotia, New Brunswick, Prince Edward Island, British Colum- bia, and in Montreal, New York and Havana, Cuba.

Highest rate of interest paid on deposits in Savings Bank and on Special Deposits.

Letters of Credit issued, avail- able in all parts of the world. A General Banking Business trans- acted.

H. J. GARDINER,

MANAGER.

OTTAWA BRANCH,

Cor. Sparks & Elgin Sts.

Rebuilt Typewriters . . .

We have in stock at present and offer for sale rebuilt machines as follows:

	Cash, \$85.00	Time \$90.00
Underwoods	20.00	25.00
Caligraphs, No. 2 & 3	20.00	25.00
Blickensderfers, No. 5	35.00	40.00
Williams, No. 1	47.50	52.50
Smith-Premiers, No. 1	75.00	80.00
" " No. 2	45.00	50.00
Jewetts, No. 1	60.00	65.00
" " No. 2 & 3	40.00	45.00
Empires	40.00	45.00
Remington, No. 2	70.00	75.00
" " No. 6	35.00	40.00
Yosts, No. 1	35.00	40.00
New Yosts, No. 1	25.00	30.00
New Franklins,	35.00	40.00
Bar-locks	30.00	35.00
Latest Olivers	15.00	20.00
Hammonds, Ideal	35.00	40.00
" " Universal	25.00	30.00
Peerless	50.00	55.00
Manhattan	30.00	35.00
Chicago		

We also manufacture the Neo-type Duplicating Machines and supplies, and will be pleased to forward catalogue at any time. Our Typewriter Ribbons and Carbon Papers are the best. Give us a trial.

United Typewriter Co., Limited,

Successors to CREELMAN BROS.,

7 & 9 Adelaide St., East, Toronto, Can.

We Sell - - -

- - - Typewriters

\$30. \$40 and \$50. Up.

According to the style of machine de- sired.

We can safely say that our rebuilt typewriters are the best on the market. We use genuine factory parts and employ the best workmen in the business. We also guarantee every typewriter we sell for one year.

Price List of Rebuilt Typewriters Sent on Request.

**Canadian
Typewriter Co.**
45 Adelaide Street East,
TORONTO..

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs
Dressed Poultry
Butter to**

D. GUNN, BROS & CO.

Pork Packers and Commis. Merchants
67-80 Front St., East
TORONTO

**G. E. Kingsbury
PURE ICE**

FROM ABOVE CHAUDIERE
FALLS

Office:
Cor. Cooper & Percy Sts., Ottawa, Ont.
Prompt delivery. Phone 906

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SOCIAL NOTE PAPER**

A most attractive line and the best value ever offered in high grade stationery. Made in six elegant tints.

AZURE, GREY, MARGUERITE,

ROSE, BLUE, WHITE

the most correct shapes and sizes— envelopes to match. Put up in handsomely embossed paper covers sold by all progressive stationers. Manufactured by

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St.,

TORONTO.

**OTTAWA, NORTHERN & WESTERN
RAILWAY.**

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Sta- tion.

GRACEFIELD STATION.

Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.

Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.

Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.

Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

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

H. B. SPENCER,

Gen'l Supt.

GEO. DUNCAN,

Dis. Pass. Agent.

CANADA ATLANTIC RY.

Winter Time Table

COMMENCING OCT. 4th.

Montreal Trains

8:20 a.m., Fast Express daily; 4:25 p.m., Fast Limited; 4:25 p.m., for New York, Boston and Eastern points. Through sleepers

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:40 a.m., Fast Express; 4:10 p.m., Fast Express;
All trains 3 HOURS only between Montreal and Ottawa.

FOR ARNPRIOR, RENFREW, EGAN- VILLE AND PEMBROKE.

8:30 a.m., Express; 1:00 p.m., Mixed; 4:40 p.m., Express.

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via Intercolonial Railway.

Close connections made at Montreal with Intercolonial Railway for Mari- time Provinces.

For all information, apply nearest agent.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7:40 a.m.
Arrives New York City 10:00 p.m.

The Evening Train

Leaves Ottawa 5:30 p.m.
Arrives New York City 8:55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 85 Sparks St.

Phone 18 or 118

**CANADIAN
PACIFIC**

TWELVE TRAINS DAILY (except Sunday)

BETWEEN

OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4:13 a.m. daily,

8:15 a.m. daily except Sunday.

3:10 p.m. daily,

6:20 p.m. daily except Sunday.

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8:45 a.m. daily except Sunday

3:30 p.m. daily,

4 p.m. daily except Sun.

6:25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)

Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.

Leave Ottawa (Union)

1:50 a.m. daily

8:30 a.m. daily except Sunday.

1:15 p.m. daily,

6:00 p.m. daily except Sunday.

Through connections to all New Eng- land and Western points.

GEO. DUNCAN,

City Ticket Agent, 42 Sparks St

Steamship Agent, Canadian and New York Lines