

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

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## NIL DESPERANDUM.

MARY LOUISE LEWIS.

*Oh, heart of mine, be not cast down,  
Though over you the clouds may roll ;  
Still cling to Him who knows the way,  
To save at last the weary soul.*

*The Lord will grant you other joys,  
Though you have borne the storm's fierce frown ;  
And if the cross seems heavy now,  
You may at last obtain a crown.*

*Then you will know why all the trials  
Were given you so oft to bear ;  
And you shall see that God knows best,  
When he shall call you over there.*

*There streets of gold will greet the eye,  
And ever-flowing crystal streams ;  
There you may view the throne from which  
The heavenly radiance brightly gleams.*

*Will not these pleasures satisfy  
The one whose lot was hardest here,  
Who bravely struggled on to win  
The crown, though stained by many a tear ?*

*Will not the Saviour's smile of love  
Our faithful service here repay ?  
And when He says to us "well done,"  
Can we not say He knew the way ?*

*Then, as we stand upon that shore,  
Where dwells the happy angel host  
That serves around the throne of God,  
We'll praise our Lord who loved us most.*

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## BIRTHS

At Niagara Falls South, on Sunday, October 13th, the wife of the Rev. W. B. Findlay, of a son.

## DEATHS.

At his late residence, 127 Isabella street, Toronto, on Oct. 24, John Watson, aged 66.

At his residence, 229 Huron street, Toronto, on Wednesday, the 23rd October, Robert Armstrong, Inspector Toronto Police Force, in the 59th year of his age.

At the Western Hospital, Toronto, on Monday, Oct. 21st, Wilfrid Drury, only son of Deputy Sheriff Drury of Barrie, aged 24 years and 3 months.

At her residence, De Lisle street, Deer Park, on Sunday, the 20th October, 1901, Ann Janet, wife of the late Edwin Snider, in her 62nd year.

At Kingston on October 18, 1901, Rev. Kenneth MacLennan, aged 68 years.

## MARRIAGES.

At the residence of the bride's father, 20 Yate street, St. Catharines, Ont., on Oct. 22, 1901, by the Rev. Geo. H. Smith, D. D., Annie Murray, eldest daughter of Mr. C. O. Berrowman, to Arthur Ormsby Parker, of Buffalo, N. Y.

At the manse, Campbellford, Ont., on Oct. 23, 1901, by the Rev. A. C. Reeves, B. A., John Barlow, to Minnie Ingram, both of Seymour, Ont.

At the residence of the bride's father, Mr. Charles Byrd, 70 Du-rocher street, Montreal, on Oct. 23, 1901, by the Rev. James Fleck, Dr. Louis Josias Duval, of St. John's, Que., to Maud Byrd, of this city.

At the residence of the bride's father, Hamilton, on October 14, by the Rev. Neil McPherson, assisted by the Rev. John Young, Rev. Hugh Ross, of Binbrook, to Miss Jennie Elliott, daughter of Wm. Elliott, Esq.

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## Note and Comment.

Four Mormon Missionaries have landed in Japan and are actively at work.

In the recent biography of Dr. Benson is an entry from the Archbishop's diary to the effect that "the Free Kirk of the North of Scotland antidisestablishmentarians"—twenty-six letters.

In Europe the movement for Sabbath rest is making progress. On this continent there is, unhappily, an increasing disposition to adopt the secularized Sunday, of which Europe is growing weary.

The British and Foreign Bible Society is preparing a special copy of the Bible to be used by King Edward at the coronation in June next, when he will take the oath to maintain and defend the Protestant faith.

Bread riots are reported from eastern Russia. Starving peasants stormed the municipal buildings and the residences of wealthy persons, setting fire to some. Troops were summoned, and fourteen peasants were killed.

Mr. Geo. Forbes, a member of the firm of Messrs. Forbes Bros., of McGill street, Montreal, has offered to erect a library in his native village of Newington, near Cornwall. A gymnasium and smoking room will be adjuncts of the library.

A syndicate of tradesmen and others who would lose largely in the event of the coronation's not occurring, have effected insurance upon the life of King Edward for a year for a very large sum at Lloyd's, at the high rate of tenegeas per centum.

Lord Mountstephen has increased the number of £16 pensions to old people in the Scotch parishes of Mortlach and Glenrinnies from 30 to 50, and these have now been allocated for the first time. The ages of the pensioners vary among the females from 59 to 84, and the males from 62 to 88.

... The Congregationalist calls attention to this very important fact: "Dartmouth College has seventy or eighty students who are Roman Catholics. The way in which Roman Catholic youth are seeking non-Roman Catholic institutions of learning gives concern to the Roman Catholic officials."

The Eightieth Birthday of Virchow, the great scientist, was grandly celebrated at Berlin on October 12 and 13. Addresses were presented by representatives of learned societies from all over the world, and in many languages. Some were in classic Latin. Emperor William conferred on him a gold medal rarely given.

When a man is spiritually weak and bewildered as Newman was, he is not apt to give expression to any very helpful Christian sentiment. The Catholic Telegraph says that "Kindly Light" led its author into the Catholic Church. We suppose that he believed himself led. We do not think, however, that the Lord led him.

Pastors may be helped by a judicious word of appreciation. Some people refrain from saying the word of encouragement for fear the pastor might be puffed up. They are willing to let him carry a burden of depression. They need not fear that pastors, if sensible men, will be inflated. Let them know when they have spoken a word of help, or done some helpful thing.

The tour of the Duke and Duchess of Cornwall and York around the British Empire was originally planned by the late Queen Victoria, and was sanctioned by King Edward, then Prince of Wales. It is now generally regarded as the best stroke of imperial politics of the year, and the King is receiving full credit for persisting in carrying it out at a time (immediately after the Queen's death) when his son's absence involved a royal sacrifice.

Germany is making a strong effort to raise cotton in her African possessions. Four American negroes, three of them graduates of Tuskegee Institute, and one a graduate of Fisk University, have been in Togoland (West Africa) since last spring, directing the experiments in cotton-raising. They report a reasonable degree of success. The natives, they say, like to work, but cannot keep it up long. If this attempt is successful, cotton-raising will be tried in all the other German possessions in Africa.

The Editor of the "New English Dictionary," says a writer in the Temple Magazine, points out in his note to "In-fer" that those who are interested in the length of words will observe that incircumscriptibleness has as many letters as honorificabilitudinity, viz., twenty two. The authority quoted for the former word is one Byfield, a divine, who, in a treatise on Colossians, published in 1615 wrote: "The immensity of Christ's divine nature hath \* \* \* incircumscriptibleness in respect of place."

Can no one suggest an improvement upon present methods of choosing ministers? A northern charge is at present vacant, with the usual rush of candidates anxious to be heard. Last week, very late on Saturday night a candidate who had travelled all day, alighted from the stage coach at the wayside inn, preached on Sabbath, and before nine o'clock on Monday morning had again mounted the coach on his homeward journey. Does the congregation consider such a trial sufficient grounds on which to call one who shall "care for their souls?"

The Imperial Protestant Federation has issued for free circulation a new leaflet entitled "The King's Mutilated Declaration," which has been especially written for it by Walter Walsh (author of the "Secret History of the Oxford Movement"). The federation is receiving the active and united support of nearly one hundred Protestant Societies in the United Kingdom and the Colonies. A series of Protestant demonstrations is now being organized by several of the societies associated with the federation, and petitions are being sent all over the Empire for signatures.

Some are trying to rise in Christian experience and life and every effort fails. They have not yet learned that the road up leads downward. "He that humbleth himself shall be exalted."

In North India a few Mohammedans were discussing the affairs of a certain Christian school. They declared, "If we had our way, we would come in a body and pull down these buildings, and take them away, brick by brick, until not one remained." A young Hindu, who had happened to overhear their remarks, answered promptly: "You might do that; you might tear them down, so that not one brick was left standing upon another. But there is a power behind the bricks that you cannot destroy, however much you may wish to do so.—Missionary Review of the World.

The death has taken place at Edinburgh of Mr. Robert Anderson, J. P., of the well known publishing firm of Oliphant, Anderson, and Ferrer. The deceased, who was a native of Edinburgh, was in his seventy-third year. He entered the old publishing firm of William Oliphant and Co. in 1844, and eventually rose to be senior partner of the present firm. He was the oldest representative of the Edinburgh publishing trade, and had held a number of local public appointments. Mr. Anderson was a life-long member of Bristo United Presbyterian Church, of which he was elected an elder in 1862, and of which at his death he was "preses."

The Evangelical movement within the Austrian Empire shows no signs of abatement. According to the statistics published in "The Christian World" 3,035 Roman Catholics have joined the Protestant Church during the past six months; a number far surpassing the figures for the corresponding period last year. Newspapers in Austria publish weekly lists of fresh conversions. In one place, Turee, where three years ago Evangelicals numbered 50, there are now 1,110, and a new church is being built to accommodate that great number. In Graz a thanksgiving service was held for the thousandth conversion from Romanism in that district. In Bohemia alone 7,000 conversions have taken place in less than three years. Truly this appears to be the greatest Evangelical movement since the Reformation.

A strange minister was asked to speak at a Sunday-school soiree in Auchtremuchty. After he had spoken for some time, picturing the beauties of heaven, and contrasting them with the very ordinary landscape of a coal-producing district, he asked all who wished to go to a better world to stand up. All the children rose except one small boy at the end of one of the seats. The minister was pained, and he looked in a very reproachful way at the little fellow. "My child," he said, very gently and solemnly, as befitted the occasion, "why don't you rise with the others?" "Because Auchtremuchty's guid enough for me," sang out the youngster, and the platform shed tears—but they were of laughter.

## The Quiet Hour.

### Israel Oppressed in Egypt.

S. S. Lesson.—Nov. 10; Exodus 1: 1-14.

Golden Text.—Exod. 2: 24. God heard their groaning, and God remembered his covenant.

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

Now these are the names of the children of Israel, v. 1. What a marvellous race the Jews have been! Their discipline under the Law of Moses produces in them a type of national character like no other in the world. Said Balaam (Num. 23: 9), "They shall dwell alone, and shall not be reckoned among the nations." Their characteristic feature, according to Goethe, is toughness. This strength of moral fibre, combined with the genius for religion, furnished a suitable soil for the growth of the great religious leaders of the world. To the Jewish nation we owe David and Isaiah, Paul and John. Greatest gift of all, from this nation Christ sprang. The influence of this wonderful people is still powerful in literature and politics and finance. The Christian Church will yet receive a great accession of strength from the ingathering of the Jews. "What shall the receiving of them be, but life from the dead?" (Rom. 11: 15) The Church and the world will be enriched by the fruitage of those ages of patient training under the care of that harsh "pedagogue" (the Law) which will bring them at last to Christ. (Gal. 3: 24) It will not be in vain for themselves or others that this people have "borne the yoke in their youth." (Lam. 3: 27).

Reuben, etc., vs. 2, 3, 4. These names are stained with blood, and darkened by crime. Around them clings scarcely one great and lovable memory. Yet theirs was a glorious heritage; and theirs a noble destiny. To what can we ascribe their high place but to the grace of God? Not even their descent from Israel could prevent their falling from their lofty privileges. For, when we turn to the Revelation (7: 5-8), we find that the tribe of Dan has been blotted out, while Manasseh is counted separately from Joseph to complete the twelve. Our salvation is not secured by our merely natural descent from Christian ancestors.

And Joseph died, and all his brethren, and all that generation, v. 6. The people of Israel had now no longer in the great prime minister, their kinsman, a prop to support them. Nor was there, now, any one whose eyes had actually rested on the hills and valleys of Canaan to which it had been promised that they should return. They were left without the encouraging presence of Joseph; they were deprived of the testimony of eye-witness to the beauty and fertility of the Promised Land. So Paul left the Philippians to "work out their salvation" in his "absence." (Phil. 2: 12.) Why have the people of God been robbed so frequently of all external helps to their faith, if not to drive them to more simple and direct reliance upon God, "which worketh in you both to will and to do of his good pleasure?" (Phil. 2: 13.)

And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, v. 7. "No book attaches more weight, than the Bible, to the truth, amply vindicated by modern science, that good breeding in the strictest sense of the term, is a powerful factor in the

lives of men and nations. To be well-born does not of necessity require aristocratic parentage, nor does such parentage involve it; but it implies a virtuous, temperate and pious stock. In extreme cases the doctrine of race is palpable; for who can doubt that the sins of dissolute parents are visited upon their puny and short-lived children, and that the posterity of the just inherit not only honor and a welcome in the world, 'an open door,' but also immunity from many a physical blemish and many a perilous craving? If the Hebrew race, after eighteen centuries of calamity, retains an unrivaled vigor and tenacity, be it remembered how its iron sinew has been twisted, from what a sire it sprang, through what ages of more than 'natural selection' the dross was thoroughly purged out, and . . . a chosen remnant left. Already in Egypt, in the vigorous multiplication of the race, was visible the germ of that amazing vitality which makes it, even in its overthrow, so powerful an element in the best modern thought and action." (Chadwick.)

Now there arose up a new king over Egypt, which knew not Joseph, v. 8. Long before this Joseph had hoped for deliverance through the good offices of Pharaoh's butler, whose dream he had interpreted in the prison (Gen. 40: 15). But this hope was disappointed and Joseph learned to depend on God and not on powerful earthly friends. Now Israel was to be taught the same great lesson. It was not in the sunshine of Egyptian royalty that they were to find safety and peace, but in the light of the Divine countenance.

All their service . . . was with rigour, v. 14. In their prosperity they had forgotten God, and when men forget God, sooner or later they must suffer. This is an unfailling law, to which we do well to take heed. It may not be to-day or to-morrow, for God is never in a hurry, but it will be sometime, and common prudence says beware! avoid entering on a road which in the end leads to disaster. This is the dark side of the woe that follows transgression, as one in the sunlight is followed by his shadow. But there is a bright side too; for God is love as well as law. The punishment of sin may lead to its abandonment. So God means it to lead. And happy are those to whom suffering on account of their sins come, as it came to Israel in Egypt, as the open door to the way that leads back to God—a rough pathway, but the way to joy and peace.

### The Helping Hand.

BY HUGH MORTON

If you've helped a man in trouble, never blow:

It will pay you more than double,

Don't you know?

You have broken self's worst fetter  
And have made the world your debtor,  
And your chance of Heaven better,  
Don't you know?

If a bit of luck has struck you, never blow:  
Labor on while it is with you,

Don't you know?

You can make men's burdens lighter,  
You can be of wrongs the righter,  
And can make this old world brighter,  
Don't you know?

Collingwood.

### The Mercy-Seat.

And then, lastly, the mercy-seat. Be familiar with it. If it be possible, have your morning watch. I do not say the hour, I do not say five minutes. There is no time in the economy of God, and almanacs and calendars are encumbrances in the life of communion. But see to it that every day before you look upon the face of man, you look into the face of your Lord. And not only at the beginning, but in the midst of the strife of the day, break away, if it be possible, to some secret place. End the day where you began it, at the mercy-seat. Find some attic, or lumber room, or any other place safe from intrusion, and make that your Bethel. At the mercy-seat, attempt to hide nothing. You cannot hide, don't imagine that you can. All the inner secrets are naked and open to the eyes of Him with whom you have to do. Realize this, and speak to Him with contrition and repentance, of the things that you would hide from others.

At the mercy-seat, moreover, praise God. Your song may seem to be of no account in the mighty chorus that ever beats in tides of music upon the throne of the Eternal. But He hears it, and He wants to hear it. He waits for the sacrifices of praise, and small though your contribution may seem to be, without it to the infinite ear a tone is missing in the orchestra, and He will never be satisfied until the harmonies are complete. Don't disappoint God! Sing your song and offer your praise.

And yet again, at the mercy seat intercede. Tell your own need. There roll your burden upon the Lord. But particularly pray for others by name, often, earnestly. He knows, and yet He would have you tell Him. He has told us to bring with us words, and come before Him. He has ordained that blessing shall come in answer to intercession. It was at infinite cost that He provided the mercy-seat. Don't slight the love that prompted the provision, but make use of it in confession, in praise, and prayer.

Now, in conclusion. In few words have I written to you of the new life. How delightful it would be to have you all to one's self or to gather you in companies and talk to you, not for a bare half hour, but for days of these sacred things. That is denied to any human teacher. I pray you, remember that the Teacher of teachers is ever with you, and as I point you to Him, let my last words be those of earnest and urgent entreaty. You have given yourself to God. Now give God a chance in your life. Let there be no mental reserve in your submission and surrender. Ruthlessly sweep on one side all interests and persons that would come between you and your Lord. Live from the beginning a life of passionate devotion. The one condition the Master loathes is that of lukewarmness. Never mind if men criticise and misunderstand. If He shall understand and appreciate, that is all. Never forget your Lord's love, His nearness, His interest, His power. Do everything in His strength. Risk everything for His sake. So live your life as Christians, that if Christ should fail, you would forthwith be bankrupt. He will not fail, and you will never be bankrupt.—G. Campbell Morgan, in "All Things New."

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

**A Man Our Refuge.**

Palestine has but two seasons. During six months of the year hardly any rain falls. Vegetation withers and the brooklets run dry. In this period it is a land of lassitude, fatigue and weariness. Sometimes, we are told, when crossing, under the scorching sun, the white, marly flats where one may see nothing but a beetle or two by the way, the wayfarer is glad to throw himself down and shelter his head beneath a bush but a few feet high; and, when the sunbeams are playing around him like swords, we may imagine with what unspeakable joy he beholds, not far away, the great rock, with blue dimness in its shadow, under the jutting ledge of which he may find relief and rest. Sometimes, too, furious wind storms from the arid plains across the Jordan sweep over the land with desolating violence, filling the air with sand and blasting heat and exposing man and beast to deadly peril from their scorching breath.

It is these natural characteristics of the land, and its environs, that lend expressiveness to such Scriptures as Isaiah 32: 2—"And a man shall be an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." No language more apt than this in which to convey a consolatory promise to the heart of the Palestinian. But it speaks to the deepest emotions of men everywhere. We all pass through experiences which those of the Palestinian typified. Death enters all homes, and where there were light and laughter, heaviness and the cloud of sorrow fall. Sickness comes and robs us of our strength. The business that men labor so long to establish is often swept away like a house of cards. Hopes that had been our aspiration for years are blasted in a moment. There is a thirst that every soul must experience. Eager expectation and bitter disappointment create raging fevers of the spirit. Reason, staggering under defeats, weary of the heats of conflict, seeks a fountain in the wilderness. We need the "covert," the "rivers of water," the "shadow of the great rock," many a time.

That a man shall be all these is a consolatory reflection. What higher assurance can there be, indeed, than that the divine becomes human—symbolizing God in us and we in God—"I in them, and thou in me?" In Egypt they sought to bring the divine to human consciousness by representing it under gross and repulsive animal figures. In Greece they sought for it in aerial spirits, which they dreamed of as sitting by a well, or gamboling through moonlit forests. But in the light of the real revelation, how childish these dreams become! It is a "man" with whom we have to deal in the affairs of the soul—the man who blessed the little children; who loved the rich young man; who made his lot with the poor; who edified the learned; who condescended in sweetest simplicity to the simple; who pronounced benedictions on the poor in spirit, the pure in heart, on all who hunger and thirst after righteousness; and who yet bestowed upon every penitent forgiveness, and would not condemn even the poor, sinful woman.

Being man, this blessed, divine Saviour is "touched with the feeling of our infirmities." He is refuge, covert, river, rock, for all ages and conditions of men.

—God has promised to make all grace abound towards those who are faithful, true and obedient. Those who are obedient are to eat the good of the land.

**Our Young People**

**Topic for November 10.—Our National Bondage.**

HAB. 1: 13-17; AMOS 6: 1-6.

**Our Gallant Chains.**

BY REV. JOHN F. COWAN, D.D.

Twice this country has gone through a terrible chain-breaking: once to free the white man, and once to free the black man.

If we mean to be really free, we have one more set of chains to break to free both white and black, and red and yellow as well. And the sooner it is done, the less fearful will be the struggle.

More of our citizens are in the chains of alcohol than were in slavery in the South. "Why don't you keep sober?" demands the judge of a "drunk" that comes before him for sentence every month. "God knows I would, your honor; but I can't. Give me a long sentence to keep me away from liquor." He holds up his manacled hands. One speaks for a host.

And through such men, and the men who thrive on making them so, and the politician who uses both, our large cities are in chains. The saloon is the slave-trader of this twentieth-century serfdom. It is as cruel, as unscrupulous, as defiant of public opinion as its forerunners in the barter of flesh and blood. So many votes for so much freedom.

The secular press is too largely in chains to the saloon power. Too often its cuckoo tones sneer at temperance reform, and its writers make a joke of the drink-demonized wife-beater. Its pages flaunt lying whiskey advertisements in the faces of respectable readers—whiskey that has no headaches; whiskey that cures consumption; whiskey that is a substitute for bread!

The breaking of these chains is the next great struggle this country must undertake, unless we would cease to be worthy of freedom, or, indeed, cease to desire freedom.

**Daily Readings.**

- Mon., Nov. 4.—The deceit of strong drink. Prov. 23: 29-32
- Tues., Nov. 5.—Its chains. Isa. 28: 7; Hag. 1: 1-7
- Wed., Nov. 6.—Habit and slavery. Phil. 3: 15-19; 1 Pet. 2: 9-12
- Thurs., Nov. 7.—A spreading evil. Jer. 4: 14-22; Ezek. 7: 23-27
- Fri., Nov. 8.—An endangered nation. Lev. 26: 14-22; Isa. 60: 12
- Sat., Nov. 9.—The hope of our country. Ps. 144: 11-15; Prov. 14: 34
- Sun., Nov. 10.—Topic. Our national bondage. Hab. 1: 13-17; Amos 6: 1-6. (Temperance meeting.)

**The Unselfish Brothers.**

There is a beautiful tradition connected with the site of the temple of Solomon. It is said to have been occupied in common by two brothers, one of whom had a family, the other had none. On this spot was sown a field of wheat. On the evening succeeding the harvest—the wheat having been gathered in separate shocks—the elder brother said to his wife:

"My younger brother is unable to bear the burden and heat of the day; I will arise, take of my shocks and place them with his without his knowledge."

The younger brother, thinking over the

results of the harvest, said within himself: "My elder brother has a family and I have none. I will arise, take of my shocks, and place them with his."

On the following day they found, to their mutual astonishment, that their respective shocks were undiminished. The same thing happened for several nights, when each resolved in his own mind to stand guard and solve the mystery. They did so; and on the following night they met each other half-way between their respective shocks with arms full.

Upon ground so hallowed was built the magnificent temple of Solomon.—Morning Star.

**Japanese Lullaby.**

Sleep, little pigeon, and fold your wings—  
Little blue pigeon with velvet eyes;  
Sleep to the singing of mother-bird swing-  
ing—  
Swinging the nest where the little one  
lies.

Away out yonder I see a star—  
Silvery star with a tinkling song;  
To the soft dew falling I hear it calling—  
Calling and tinkling the night along.

In through the window a moonbeam  
comes—  
Little gold moonbeam with misty wings;  
All silently creeping, it asks, "Is he sleep-  
ing—  
Sleeping and dreaming while mother  
sings?"

Up from the sea there floats the sob  
Of the waves that are breaking upon the  
shore,  
As though they were groaning in anguish  
and moaning—  
Bemoaning the ship that shall come no  
more.

But sleep, little pigeon, and fold your  
wings—  
Little blue pigeon with mournful eyes;  
Am I not singing? See, I am swinging—  
Swinging the nest where my darling lies.  
—Eugene Field, in Chicago Record.

**Creed of the Church of Christ in Japan.**

The Lord Jesus Christ, whom we adore as God, the only begotten Son of God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin; and all who are one with him by faith are pardoned and accounted righteous; and faith in him, working by love, purifies the heart.

The Holy Ghost, who with the Father and the Son is to be worshipped and glorified, reveals Jesus Christ to the soul; and without his grace, man, being dead in sin, cannot enter the kingdom of God. By him the prophets and apostles and holy men of old were inspired, and he, speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining to faith and living.

From these Holy Scriptures the Ancient Church of Christ drew its Confession, and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving.

Then follows the Apostles' Creed: "I believe in God the Father Almighty," etc.

## Our Contributors.

### The Apostle Paul as a Christian Teacher.

BY REV. PROFESSOR JORDAN, D.D.

The Christian religion is pre-eminently a teaching religion; its real nature is not shown in a definite moral code, a particular ritual, or an abstract theological system, but in that teaching, which growing out of the life of Jesus Christ, appeals in living forms to the mind, heart and conscience of men who are seeking the truth. It is not in vain that our Lord is called the Great Teacher; he proves himself to be this in the eyes of his disciples and the history of the world. If we ask the question how is it that at the origin of Christianity a few courageous simple-minded men accomplished such tremendous results, the answer is because they were well taught. Jesus of Nazareth could speak with simple dignity and winsome power to the multitude so that "the common people heard him gladly" but after his own life of self-sacrifice his great work was what has been appropriately called "the teaching of the Twelve." The men "who had been with Jesus" were so thoroughly taught that in the strength of their God-given convictions they could face the world, and change the current of its life and history.

If we ask another equally pertinent question, how is it that so many people are at the present day carried away after foolish fads and fashions, the answer will lead us in the same direction. We have been passing through a period of great shaking and radical change, and those who are ill-furnished with intellectual and moral principles are not sure of anything. Hence many kind-hearted people are led to follow movements and believe things which imply that the human race in its long, toilsome experience has learned nothing, that all God's various forms of revelation have been in vain. This simply shows that our generation has not been well trained, and that while the "advanced men" and the "traditionalists" have fought their battles round every subject, a most important work has been neglected or only partially performed. If Christian disciples are to be strong, joyful and influential, their minds must be nourished on true teaching.

Our Lord is the supreme example; in this, as in all else, his teaching is living, concrete, full-orbed. It almost defies analysis by its well balanced symmetry and spiritual perfection. In the Apostle Paul we have not only the first great Christian missionary but also one of the noblest and most successful of Christian teachers. In one brief essay it is little that can be said as to his method and spirit, but that little may be put in a way that is suggestive.

Let us take a threefold view of Paul as a teacher. It may not be exhaustive but so far as it goes it is, we believe, both true and helpful. In doing this we shall venture to apply to the Apostle of the Gentiles words which are often used as terms of reproach. We admit that there may be reason in this, when they can be used separately, but at the same time we maintain that the reproach vanishes when they can all be applied to one man.

*Paul was a moral teacher.* We shall admit this if we have fathomed the meaning of one of his great sayings, namely this, "Let all things be done unto edifica-

tion." At the present time we are told that the Christian Church has lost its moral power, that it makes men religious without making them good, and that "Ethical Societies" are needed to separate ethics from religion and inspire moral enthusiasm. If "Ethical Societies" can do any good, by all means let them do it, but we have little faith in a morality built upon agnosticism, and we feel sure that if we follow the example of Jesus and his apostles we shall not allow religion to be divorced from conduct. Of Paul we may say that he gave due prominence to moral character and noble conduct, but his ethics grew out of his theology. If we notice the plan upon which his epistles are built, we see that first he presents his great message concerning the relation of the soul to God and the redemption that is in Jesus Christ, and out of these grow his conception of the new life with its loyalty to God and its faithfulness to all human duties. Paul's morality springs from the Cross; it is rooted in the central Christian verities. It is therefore positive in its nature. We do not despise the ten commandments because they are so largely negative; they are important, if elementary; they set needful limits to human lust and lawlessness. But mark the change and advance in these two utterances, "Thou shalt not steal"; "Let him that stole steal no more, but rather let him labour working with his hands that he may give to him that needeth." What a magnificent sweep there is in Paul's demand for a positive moral life, the bringing into society through each believing soul of the life of Christ. This is a morality of principles not of small rules. In an age of casuistry, of Rabbinic hair splitting, Paul gave real moral principles which required intelligence to apply them but which uplift us just in proportion as we make a strenuous effort to live them. "Let all things be done unto edifying" does not mean simply that we are to have pleasant, profitable, devotional meetings where we can speak sweet and comforting words to each other. They suggest the truth which Longfellow has put into simple, beautiful words.

"All the architects of Fate,  
Working in these walls of Time;  
Some with massive deeds and great,  
Some with ornament of rhyme.

"For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build."

If our young men grasped the truth that we are all character-builders working for eternity as well as time, they would have a living principle which would help them to solve many moral problems and would stimulate their spiritual growth. Many small amusements and dangerous habits would be cast aside under the influence of this Christian thought. Paul in applying this truth remembered that no man liveth to himself, and the strong man, if he is a Christian disciple, will not in all things please himself. While we are not to be in bondage to "the weaker brother" we must consider his claims with delicate tact and in a spirit of tenderness. Thus Paul's morality was individual in this, that it sprang from an inward principle of personal life, but it was social in that the individual was taught to think of himself as part of an organic whole. If the Church to-day can grasp the spirit of such teaching and face the world with

Paul's robust faith, intelligent insight and living sympathy, she will show once more that she is the true "Ethical Society."

*Paul was a Rationalist.* If we consider the time when it was spoken, this was also a great utterance, "Let every man be fully persuaded in his own mind." Very often sceptical and irreverent men have claimed to have a monopoly of "free-thinking." Paul would have been the last to admit such a preposterous claim; he proved that a man can think freely while he is receptive towards God's revelation and loyal to Christ. It is true that many regarded the Apostle as dangerous and destructive, but they were profoundly mistaken. He was the great constructive genius of his age. He believed thoroughly in the rights of the individual reason and conscience, while no one preached more powerfully the great truth that we are members one of another. The Church could not rise to his high level, and soon after his time the Church, as a corporation, began to coerce and crush the individual life, and Church-leaders hawked after uniformity of outward life instead of unity of spirit. So there came a time when the Pauline exhortation, "Let every man be fully persuaded in his own mind," was foreign to the tone and temper of the Christian community. But the fact remains that Paul's ideal was the diversity of operations from the same spirit. He was not an "individualist" in any shallow atomistic sense, but to him the thought and conscience of the individual man were very precious. He would have men realise their highest life in and through the social order, but this through a willing self-surrender and not by an unwilling slavery. Paul respected and honoured the claims of intellect even when he poured contempt on a perverse philosophy; and though he possessed a revelation he felt called to commend himself to every man's conscience in the sight of God. It may be necessary to reprove "pride of intellect" as well as all other forms of pride, but this may be carried to an extreme and we may create the impression that there is something essentially satanic and dangerous in intellectual activity. We may well learn from the life of Paul that honest thinking is just as pious as earnest praying, and that it is quite consistent with Christian humility to resist arrogant traditionalism and narrow dogmatism. It is important that religion should inspire noble conduct, but to do this it must satisfy intellectual needs. We must be as open and as ready to receive new light and leading as Paul was in his day and if this is "rationalism" it is rationalism of the right healthful kind which will bring the true enlightenment and emancipation.

*Paul was a Mystic.* He believed in the inward light and life; he could say "I live, yet not I; Christ liveth in me." He was a spiritualist in the true sense. There is a living spirit in man and therefore the capacity for communion with God, Christ in the heart, the hope of glory, the glory of harmony with God, and of realizing the true life. In our own generation we have seen a strong movement towards materialism. We have heard the leading man of science concede that there is something behind the brain, something that his science does not reach, and tell us patronisingly that if we like to call this something "soul" we can do so, but we must remember that we are talking

"poetry." For ourselves we are not much concerned whether the form is poetic or prosaic so long as the substance is truth. Then again we have seen a fierce reaction from this materialism, resulting in a spurious spiritualism and false mysticism. A man who has anything like the clearness and balance of Paul can observe these whirls and eddies of popular opinion without being carried away with them. Paul knew in whom he trusted. Jesus had laid hold of him with a firm grip. To him the despised Jesus had become the key to the past, the inspiration of the present, and the hope of the future. He was not carried away by the changing winds of doctrine, or enticing lawlessness, because his religion met all the needs of his full, rich nature. No side of his life was left unsatisfied and barren. Behind his thinking and acting there was the mystic force of a supreme love—"The love of Christ constraineth me"; that was a healthful force which gave noble rapture and abiding strength. While weaker men were going about boasting of their visions he showed himself to be the true mystic by living his visions.

It is because Paul was all of these things that he was each one in the right way. The moralist who separates conduct from truth and life is superficial; the rationalist who exalts the individual reason to the supreme place becomes irrational; the mystic who seeks rapture and visions for their own sake will become "visionary" and helpless. But when all these sides of our complex God-given nature are met and satisfied, then we have a well balanced man able to live the true life and to teach others. Such a man was Paul.

Queen's University.

### Presbyterianism from the Secular Side.

Recent discussion regarding the revision of the Presbyterian creed has dealt wholly with the theological and dogmatic aspects of the case. From this point of view no doubt the form of the creed can be improved, but the revisers should be careful not to lessen its vitality or mar its usefulness. A tree may be made more shapely and even more productive by trimming, but if its heart or its tap-root be injured it will decay. Aside from the strictly religious aspect of the case it must be admitted that no other church has rendered greater service to the cause of civil liberty than has the Presbyterian Church. Indeed, it has probably contributed more than any other to political progress and to planting the principles of free government. Calvinism was the direct outgrowth and almost the first fruit of the Reformation, and therefore the beginning of modern civil as well as religious liberty. The creed as well as the Government of the Church, its secular no less than its religious constitution made it from the beginning the nursery of civil liberty and a school of patriots. Men who insisted on absolute freedom of conscience and who placed duty above all other obligations were natural enemies of kingcraft as well as of priestcraft. Whatever the world owes to the Puritans it owes to Calvinism, for that made them what they were—the Puritans of Holland and of Cromwell's time, the Huguenots of France and the founders of New England.

"Presbytery agreeth as well with monarchy," declared despotic King James, "as God and the devil." The historian Bancroft says: "The monarchs of that day, with one consent and with instinctive judgement, feared Calvinism as republicanism." "As a vast and consecrated democracy," says Green in his history of the English people, "it stood in contrast with the whole social and political framework of the European nations." Starting with religious convictions it was the beginning of government of the people, by the people and for the people. The men and women who laid the foundations of free government in the new world were for the most part Presbyterians. Of the 3,000,000 people who constituted the population of the country at the time of the revolution it is estimated that 900,000 were of Scotch or Scotch Irish origin, 600,000 were Puritan English, while over 400,000 were of Dutch, German Reformed and Huguenot descent. All of these were trained in the religious school of Calvin.

The famous German historian Ranke says: "John Calvin was the virtual founder of America." In a broad sense that is true, for it was the working of the principles of Calvin that sent Presbyterians, Puritans and Huguenots to these shores. De Tocqueville calls Presbyterianism "a democratic and republican religion," and Buckle says, "Calvinism is essentially democratic." The English historian says: "Calvinism has inspired and maintained the bravest efforts ever made to break the yoke of unjust authority," and Professor Fiske declares that "the promulgation of Calvinism was one of the longest steps that mankind has taken toward personal freedom." Hume in his history of England admits that to the Puritans "England owes the whole of her constitution," and the American historian, Motley, says: "The battle that saved England to constitutional liberty was fought and won by Calvinists." In another place the same historian says:

"To Calvinists more than to any other class of men the political liberties of England, Holland and America are due." The establishment of religious liberty on American soil was followed logically by the birth of civil liberty. In a general way the Constitution of the United States bears a strong resemblance to that of the Presbyterian Church which long antedated it. A great American lawyer has said: "The framers of the Constitution of the United States borrowed very much of the form of our Republic from the Constitution of the Presbyterian Church of Scotland." All other churches combined did not furnish as many soldiers and officers of the revolutionary army as did the Presbyterian Church, and it was Calvinism that made them invincible as it did Cromwell's Puritans. Whatever change may be made in the outward expression of such a creed, nothing should be done to lessen its vitality.—Indianapolis Journal.

### Thanks.

We thank our God for wondrous wealth,  
Through all the bright, benignant year;  
For shower and rain, for ripened grain,  
For gift and guerdon, far and near.  
We thank the ceaseless providence  
That watched us through the peaceful days,  
That led us home or brought us thence,  
And kept us in our various ways.  
—MRS. SANGSTER.

### Sparks From Other Anvils.

**Presbyterian Standard:** We cannot help thinking that a union of all those who are opposed to the saloon would be a more practical result than any amount of talk or literature as to whether the wine which was made at Cana or that was partaken of at the Passover feast in the upper room at Jerusalem was wine.

**Belfast Witness:** The lack of devotion, not to say decorum, manifested in many congregations during public prayer is a growing slight upon the institution of common worship. We heard recently of a certain choir whose position is rather conspicuous, of which twenty two members were taking stock of the congregation while the minister was praying. It is quite certain that though posture does not guarantee devoutness, it may be a real help or a great hindrance to it. It is not easy to pray with all the heart while the senses are open to outside sights and extraneous sounds. A return to reverence is greatly needed in the public ministrations and hearing of the Word.

**Christian Observer:** Among the novelties of which our exchanges speak are: chalk pictures and oil paintings done in the presence of the audience; wearing a red robe, boy preachers in knee breeches; dolls dressed in costume; bottles of colored water; gold dollars offered to mothers to have their children baptized; a roof-garden on top of the church; lady ushers, a Chinese choir and a host of other things not to speak of sensational topics.

Such is the description which we find in *The Advance* of the outworking of man's wisdom in the management of church services. It reminds us of the Bible teaching, that "the world by wisdom knew not God." These things fail, as does the rationalism of infidelity, to help the world unto God. But it has pleased God "by the foolishness of preaching to save them that believe." Whether or not the simplicity of preaching will make a great name for the orator, or attract the gaping crowd for a few months, is immaterial: God has promised the outpouring of his saving power in connection with plain, simple preaching of the Gospel.

**The Evangelist:** A minister in his ordinary work does not have an opportunity for rest that an ordinary business man has. A business man has his burdens all the day long, and they are severe, but he comes home in the evening, and the evening is usually his to do as he pleases. Every night brings him something in the way of recreation, and every Sunday is his for an entirely different kind of work from that which occupies his attention during the week. Every holiday is his for something different from his ordinary occupation. All these are means of recreation and rest, they are refreshing periods. There is an oasis in his desert every day. The busy, hard working pastor receives no help from any of these occasions. Forenoon, afternoon, evening, Sunday, holiday and every other day it is the same. He rarely ever has an evening he can call his own, or give to his own amusement, or his own pleasure. He is at somebody's call, or serving somebody. Early and late he must keep step to the music, and every tune has the same key, and the pitch gets almost to the exploding place. All this is what makes an extended vacation a necessity in the life of most ministers.—Rev. D. W. Lusk.

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Ottawa, Wednesday, Oct 30th, 1901.

Why should we not have a monthly report of all money received at the Church Offices? Our religious papers would gladly give space to the report, and the Church would know where she stands, and whether she was meeting the requirements of her work or not. The Record reports the contributions, but makes no comparisons, and the interval of time is so great that few pay attention to the report. If in the first week of each month we had this report of all the Funds from the Agents, with a word of comparison, and of appeal if need be, it would be helpful.

The relation of the minister without charge to his Presbytery is not satisfactory. He has no standing, though he may have served for two score years in the limits of the Presbytery, when he resigns for any reason, except utter incapacity to continue, he must content himself with a place upon an appended Roll, without a seat in the Court. It is right that those who come to a Presbytery from the bounds of another after they have resigned should be placed upon the Appendix, but surely we might treat the minister who has taken his share of the work among his brethren with better courtesy than to shelve him in this way.

Two good workmen were called from their places recently. The Rev. A. B. Winchester, who had charge of the work among the Chinese in British Columbia was called to take charge of a metropolitan congregation. The Rev. Dr. MacKay of Formosa was called to higher work in the Master's presence. Their places have been filled, at least men have been appointed to fill them. Both men chosen are in the pastorate in Ontario. The Rev. John MacVicar of Fergus is asked to go to Formosa to assist Mr. Gauld in the work there. The Rev. Dr. Fraser Smith of Bradford is asked to take up the work that Dr. Winchester laid down. The answer of these men will be awaited with interest by the Church.

## THE PRESBYTERIAN VOLUNTEER UNION.

To some of our readers the name at the top of this article may be nothing more than a name. Certainly the movement that it designates is not as widely known as it deserves to be. The object of the Union is described as an endeavor to secure and preserve an accurate enrolment of all volunteers for Foreign Missions, who are members of our Church. It also seeks to unite in one all who are so minded, and seeks further to promote and increase the interest in the Foreign Missions of our Church.

It is three years ago since the Union was first organized, and it began with an enrolment of one hundred members. Since that date forty-eight of those who then enrolled themselves have graduated, and so are in a position to offer themselves definitely for the Foreign Field. Ten have in the interval found it impossible, for good reasons, to carry out their desire, and have taken their names off the list, three of them having been led to choose instead, the work on the frontier of our own land. There are few who will find fault with them for so doing. Sixteen of those who still remain faithful to their first intention have received an appointment, and are now at work in the Foreign Field, two are now under appointment, seven have their applications before the Committee, while six others are looking forward to the time when they shall be able to take up their chosen work. That is a good showing.

In order to unite more closely all those who, in widely different parts of the Dominion, offer themselves for this work, and their names upon the Union's list, an effort has been made, with a good measure of success, to have some member of the Executive visit each one so enrolled, so that by personal conversation and interest the bond may be effected and strengthened. There is a difficulty in this, but those who have this matter at heart are sufficiently in earnest to overcome obstacles that would be serious enough to hinder men less enthusiastic.

The chief work of the Union is the fostering of the missionary spirit. From the heart of the organization in Toronto letters are continually passing to the men who have enrolled themselves, and these frequently contain suggestions as to the best methods to be used in increasing the interest in missions. The men are alert to use every opportunity that offers to speak of the work that lies so near their heart, and one result of their quiet persistence has been the steady interest in the Foreign Mission work of our Church, and knowledge of what is being done by our men.

During the past summer three of the members of the Union, that is three of the young men who have signified their wish to do work in the Foreign Field, and who hold themselves in readiness to go when the opportunity offers, have been touring in various parts of Canada, and speaking of the work of Foreign Missions. Our readers may know of these men, may indeed have heard them speak. We trust the interest we take in them and in the great work to which they have committed themselves may be more intelligent. We are indebted to this Union

for much of the information we now receive, and can do more to show our interest in it by making a fuller use of all its sources of information.

## THE HUMAN TEMPLE.

Too little attention has been paid to the brief but weighty message sent by Very Rev. Principal Grant, from his sick bed—which many feared would be his death-bed—to the medical students attending Queen's University. In urging upon them the great importance of taking their profession seriously—"quite as seriously as the divinity students take theirs" he pointed out that "the old Pagan idea, that matter is evil and the body worthless, is only now giving way to the Christian idea of the sacredness of the body and the high duty of understanding its mysteries." Ringing words fitly spoken, and well would it be if they could be impressed, not only upon medical students, but upon the people at large and especially upon young people.

"The sacredness of the body" referred to by the Rev. Principal, is strikingly illustrated in St. Paul's epistle to the Corinthians—1 Cor. 6:19 and 2 Cor. 6:16—"Know ye not that your body is the temple of the Holy Ghost"; and "Ye are the temple of the living God." If this doctrine be true, with what care and vigilance should people protect so sacred a temple. Why should "the temple of the living God" be defiled by the use of intoxicating liquors and tobacco, by sensual indulgence, by gluttony, by rioting in pleasures of doubtful utility and morality, by overtaxing the physical system in the pursuit of pleasure or wealth—until the body becomes broken down, the mind a wreck and both become the prey of disease that might have been averted by observance of proper sanitary measures and common-sense regard for the laws of health! It is a serious matter to defile and ultimately destroy the body the Creator has given us as the earthly tabernacle of the immortal soul. And yet thousands of people—thousands of young people—are defiling and destroying this "temple of the living God," apparently without taking any thought of the terrible consequences of such criminal folly, by indulgence in immoral habits and pleasures and pursuits which infallibly lead down to death. It is surely high time that from the pulpit and the press, from institutions of learning and from the home, the people—and especially young people who have life still before them—should be admonished to remember "the sacredness of the human body."

The Rev. Principal Grant has sounded the key-note. It should be taken up and sounded and resounded by members of the medical profession, by ministers of the Gospel, by those at the head of our great educational institutions, by the thousand-tongued press, by Christian philanthropists, by Christian patriots everywhere who love their country and wish to see her great, free and prosperous in the highest and noblest sense of the term. The people who remember and act upon the principle that they are the temples of the Holy Ghost are the people who will be mainly used by God as the chief factors in bringing true greatness and honor, as well as material prosperity, to this Canada of ours.



## CRIMINAL NEGLIGENCE.

There have recently been several attempts to navigate the Niagara rapids and Whirlpool, and last week a woman allowed herself to drift over the Falls. She lives to tell the tale, and after the first shock of the experience has worn off, will doubtless boast of her adventure. She frankly states that she has done this thing in order to make money. The act is not worthy of notice except that it illustrates a course of action that is altogether too common. It is a criminal act, and should meet its just punishment.

Were a man intrusted with a certain sum of money, and were he to carelessly invest it, and lose it he would be liable for action to recover. Were he to appropriate it, and use it for his own purposes he would brand himself as a criminal. God entrusts a man or a woman with life, and endows that man or woman with the qualities necessary to make that life a benefit to others, and to accomplish a good work in the world. It is a crime to put that life in peril, as this woman has done. It is also criminal to abuse life and the powers given to make life what God intended it to be when He gave it. Yet we put life in peril without the faintest compunction, and we fritter life away as if what it held for us was of no moment.

The future holds for us what we engage for it to hold during the present. We do little else than choose a path for our feet in the future, and train ourselves to walk in it. We talk of accomplishing this or that, but accomplishment is only a relative term. We are only preparing for accomplishment, which shall begin when the initial life is completed. To move through life with such an object as the creature who drifted over the Falls the other day is pitiable. That woman is capable of better things, her life was given for better things, and she has possibilities. That holds true for all of us.

## CHRIST IN HEAVEN.

BY THE REV. C. P. DITMARS.

Jesus says, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also." When we think of our best friend being there in the "Father's house," waiting for us, interceding for us while he waits, and coming at last to take us up and introduce us to all its beauty and rest, our hearts go out to heaven, as the place where the joy of life shall be complete. The husband has been away for a long journey, and having finished his business of many weeks, has turned his face toward home. Home has held sacred place in his thoughts and prayer all these days of absence. But what is the chief attraction, the center of his thought in that home. It is the wife of his choice, making the place pleasant and restful, giving it the home atmosphere. He cannot conceive of home being home to him without her, and were he to believe that she would not be there awaiting him with a welcome of love, he would not care to return. So at the center of all our thoughts of heaven, as the chief attraction of the place, is "the Lamb who is the light thereof." We cannot conceive of heaven without Jesus, and were we to believe that he would not be there to give us loving welcome we would little care to go. John in the Book of Revelation tells us over and over again how Christ is all and

in all in heaven. He paints many scenes of the future life and the better land. The Christ has a prominent place in each picture. In the midst of the golden candlesticks walks the Son of Man, clothed in white, girt with a golden girdle, his eyes a flame of fire, his feet like unto burning brass, and his voice as the sound of many waters." Proclaiming himself the "first and the last," he commands John to write the messages to the churches, and a true account of the mysteries which shall come before him. Standing before the throne is the "Lion of the tribe of Judah, the root of David," and he alone is worthy to open the sealed book and to receive the praise of the four and twenty elders and of the hosts of heaven.

Riding through the opened gate of heaven, "behold a white horse, and he that sat upon him was called faithful and true." His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. On his vesture and on his thigh was written, "King of Kings and Lord of Lords." And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." Thus we see in the giving of his law, in the opening of its mysteries, and in leading forth its hosts to sure victory, Jesus the Christ is all and in all of heaven. Likewise in regard to the attainment of heaven, and in regard to its rich enjoyment, Jesus is all and in all. The multitude who are arrayed in white robes, have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: And he that sitteth on the throne shall dwell among them. They shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe all tears away from their eyes."

That one description, taken from the seventh chapter of Revelation, is enough to thrill our hearts with hope and set us longing for the day when we too shall have washed our robes, and, having passed through the pearly gates, shall be "forever with the Lord."—The Christian Intelligencer.

## Literary Notes.

The Special Winter Number of "The Studio" will be devoted this year to the subject of modern artistic jewellery and fans. A feature of the publication will be the large number of coloured reproductions of work by the leading designers of England and the Continent.—The Studio, London, England.

Harper's Bazar for November is the Thanksgiving number and contains an excellent menu for a Thanksgiving dinner with explicit directions for the preparation of each dish. "Hallowe'en Suppers" is another timely article. Lillian Bell writes of "The Girl in Love" and Octave Thanet has a short story called "The Last Conquest of Mrs. Byrd." The serial, "Babsy's Daughter," continues to increase in interest, while the articles on the fall fashions are full of suggestions. Harper and Brothers, New York.

The November Ladies' Home Journal opens with a short article on "Where the President's Turkey Comes From." Then follows

"Some Thrilling Ascents I Have Made," by Edith King Swain, who has climbed more tall structures than any other American woman. "A Voice Heard Around the World" tells of the life of Ira D. Stankey the evangelistic singer. In the line of fiction there are given a short story by Hezekiah Butterworth called "A Daughter of the Pilgrims," an instalment of the serial, "A Gentleman of the Blue Grass," and the first chapter of a romance entitled "Christine." Two or three pages are devoted to illustrations or Christmas gifts. The many departments are as usual full of interest. The Curtis Publishing Company, Philadelphia.

Harper's Magazine for November opens with an article by Andre Castaigne on "Strolling Mountebanks" with several illustrations by the author, reproduced in tint. Professor Charles Cleveland Nutting, of the University of Iowa, has a most interesting article on "The Bottom of the Sea," illustrated by reproductions from rare photographs, and Harry Furniss writes "Confessions of a Caricaturist," with illustrations from his own sketches. "The Portion of Labour" ends in this number, and also the shorter serial, "His Wife," by E. S. Phelps Ward. Half a dozen good short stories go to make up an excellent number of this Magazine. Harper and Brothers, New York.

The opening article in the November number of Frank Leslie's Popular Monthly is a beautifully illustrated one called "The Legend of the Wild Raspberries," the words of which are adapted from a Polish peasant tale. Nansen has a splendid article on "The Race for the Poles" and Winthrop Packard one on "The Last Pirates of Old Boston." "The Great Automobile Race from Paris to Berlin" is described with several good illustrations. Fiction is particularly strong in this number, there being a story by Chas. G. D. Roberts, "The Boy and Rushwing," the beginning of a novel by Maurice Hewlett, "The Fond Adventure." Another specially good tale is called "The Pariah's Off Day," being the story of a small boy who was always getting into trouble. The many illustrations throughout the Magazine are remarkably good, this being the 25th Anniversary Number. Frank Leslie Publishing House, New York.

"The Spirit of Anarchy and its Weapon, Assassination," is one of the Backward Movements of the last half-century which forms the subject of an interesting article in the Missionary Review of the World for November. This article is especially timely, when considered in connection with the death of President McKinley. "Ecuador, the Republic of the Sacred Heart," is described in an illustrated article by Mr. Charles Detweiler, of Quito. The characteristics of country and people are graphically set forth, and the need of the civilizing influence of a pure Christianity. "Home Mission work of the Northwest," is described both historically and from the present standpoint by Dr. W. S. Holt, of Portland, Oregon. There are three articles on James Chalmers, the Apostle to New Guinea, who was recently murdered by the natives. Other interesting and valuable articles in this number of the Review deal with the "Missionary Meetings for Young People," the "Triumphant Re-entrance of Shansi," Malaysia, "Principles of Rescue Missionary work," and "Politics and Religion in South America." Funk & Wagnalls Company, 30 Lafayette Place, New York.

## The Inglenook.

### The Light of Other Days.

BY AGNES MARCHBANK.

The sun shone sweetly down on the crowded ridge that, from Holyrood to the Castle, is covered with high crowded buildings where dwell so many of the Edinburgh working-men and their families. Close that branch off this ridge descending to the valley on either side of Canongate, High Street, and Lawnmarket were shut out from the May sunshine; but a wind that came from the Forth slipped quietly up, chasing before it many pieces of paper. It was a Sunday morning wind, untainted with the smoke from the Leith workshops, and it was a very early wind at that, for the sun had not long risen, and the dwellers in Little Jack's Close took a slice of Sunday at both ends. It was their way of making it a day of rest.

Half way down Little Jack's Close was a crowded tenement house filled with one room tenants. They were a sort of hand-to-mouth lot who worked hard at their several trades, except at intervals when they left the tenement for another where they were entertained at His Majesty's expense.

On this particular morning Donald Bain sat up in bed and looked round. His father had not come home. Even at ten Donald had learned his lesson. He rose from his couch in a corner of his home and limped over to the window. This window was the best in the tenement for it got a little sunshine in the morning. The boy looked out and up at the blue sky above the slates and chimney pots. His thin, white, pinched face had the hard indifference that is pitiful when seen in the young. He was not sentimental. Life to him was made up of bare facts. He was wondering what sentence would be meted out to his father. And if it were possible for the bare garret to be held in possession till the old man came back. He had a supreme contempt for the "Shiller," and as he watched the sunbeams chase the sparrows over the roof he laid plans how to evade telling the truth regarding the old man. There was nothing he could sell to pay the fortnight's rent. Perhaps he would be turned out if he told the truth.

He stood there forgetting all his hunger in his miserable dread of losing that cold, dirty, little room he called his home.

Suddenly on the silence of the morning the quiet was broken by the tramp of feet on the stones of Little Jack's Close. Donald listened. That sound sometimes came early on Sunday mornings when the majority of the inhabitants were sleeping off their Saturday night's potations.

"Wha are they wantin' now?" he heard some one say in the next room, which was only divided from Donald's home by a thin partition of lathe and plaster.

Donald heard several doors open softly. He heard the women come to the landing to listen. Saturday night had ended with more noise and fury than usual in Little Jack's Close. Several of the inhabitants whose terms had expired had celebrated the event with a carouse. The steps came into the house and up the stairs; doors closed softly, women stole away, Donald stood ter-

rified. He had once seen the black flag rise on the Calton jail. People said the man that died that morning had "been on the drink." He was a Little Jack's Close man, perfectly harmless when sober. Donald had known him and the wife he murdered.

The steps came up the stairs till they reached the room where Donald stood waiting, the door opened and two men entered. One was Captain Scott of the Salvation Army, and the other was—Donald's father.

"Oh!" was all Donald said. He looked up, his father was sober, and there was something in his face Donald could not understand. Just then Captain Scott dropped on his knees and so did Donald's father. Donald stood open mouthed, he could not understand what it meant. Was his father acting a part?

After a few minutes Captain Scott rose, shook hands with the man, and said, pointing to the little bit of sunshine that fell on the dim window—

"A new morning has arisen." "Thank God!" said Donald's father.

"What does it mean, feyther?" asked the crippled boy a minute later when they were alone. He spoke crossly. "What is that man wantin' wi' ye?"

"He wants my soul's salvation."

"And where have ye been a' nicht?"

"On the penitent form. I have signed the pledge, Donald lad. I mean to keep it—the light of other days will come to you and me. The bright, free, blessed sunshine of God's blessing on a new and better life."

"Will you keep it, feyther?" The eager eyes searched the man's face. It was a face of purpose and of power. A face that the humpy lad had as yet never learned to know.

Yes, old Norman Bain kept the pledge. Up in Wick, his native town, he is a power for good among the herring-fishers. The light of other days that had made his youth so full of promise, arose at mid day in newer power. Donald is his right hand. He sings while he mends the nets. But he has not forgotten the darkness that once clouded his life.—Christian Leader.

### Baby Stars: A Child's Song

The souls of little girls who die  
God sets up shining in the sky,  
But what becomes of little boys?  
I ask of nurses, and she replies  
That little boys are born without—  
Just born to scuffle and to shout,  
To play rough games, hit hard, and die.  
I'm glad I'm not a little boy,  
I think I'd like to be a star.  
If God would set me not too far  
Away from Daddy—so that I  
Might send him kisses from the sky,  
And shine upon his bed at night  
With such a lovely little light;  
And if he felt too lonely there,  
I'd unwind all my golden hair,  
And make a little shining stair,  
For him to climb and sit by me—  
Oh Dads, how lovely that would be!  
And perhaps, if I asked God for you,  
He'd change you to a star, dear, too.

Richard Le Gallienne, in Harper's Magazine for October.

### The Lower Lights.

"I don't believe I'll go to church today," said Ruth one Sunday morning, at the breakfast table. "Somehow I don't feel like it, and nobody will ever know the difference whether I'm there or not."

"My dear," said Aunt Margaret, "I've often heard you singing, 'Let the lower lights be burning.' I wonder if you know the story that suggested it?"

"No," answered Ruth, "I never so much as heard that there was one."

"Some years ago a steamer in a terrific gale was trying to make the harbor at Cleveland, Ohio. There are two lights at the entrance of the harbor, one the upper light on the bluffs of the shore, the other the lower light on a bar at the other side of the entrance. The pilot peered out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient, he must also see the other to know just where to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as best she could, while the hearts of all on board trembled with fear. If she missed the entrance, there was little hope of her escaping the rocks. Suddenly the lower light appeared, but, alas! it was too late—the steamer had missed the entrance, and in the attempt to turn about, went down with all on board."

"I suppose," said Ruth, with a laugh, "you mean that even if I am the most insignificant member of our church, and sit in the very back seat, it is my duty to be there in my place?"

"You remember George Eliot's poem of the violin-maker, who said if he did not make the very best violin possible for him to make, God would miss the music? If we are not each one of us faithfully doing our duty, be it small or great, there is silence or discord where there might have been music. More than that, our lives are bound together—we must needs lift up those about us or drag them down. We are bidden to sow our seed at all times, for we know not whether shall prosper either this or that, or whether both shall be alike good. The cobbler, as I once heard a minister say, could not paint a picture, but he could tell Appelles that the shoe-tie was not right, and so might help towards making the beautiful picture perfect."

"O Auntie," exclaimed Ruth, "why did I say anything? I might have known you would not let me stay at home in peace. Still, I will try to keep my wee little lower light burning as brightly as possible hereafter."—Zion's Herald.

A gentleman from Aberdeenshire went to South Africa lately. On the sea he was very sick for a number of days, a sickness which everybody who has experienced it declares to be the most trying of all experiences. This gentleman wrote home to a friend in this strain, "I was sea sick for five days during the voyage. I have been tobacco sick, I have been whiskey sick, and I have been love sick, but to be sea sick is worse than any form of sickness I have ever felt."

"That white cow," said the waggish farmer, is the one that gives milk." "Ah!" exclaimed the city girl, "and those brown ones, I suppose, give beef tea."

Some people's religion is like a wooden leg. There is neither warmth or life in it; and although it helps them to hobble along it never becomes a part of them, but has to be strapped on every morning.

## Who Took It?

BY CHARLOTTE ARCHER RANEY.

Mamma Bell took the last stitch in the cobwebby lace, dropped her crochet hook in the drawer at her side, and, spreading the delicate, filmy fabric out on her white apron, and leaned back in her chair and gazed doubtfully at it.

"It will have to be washed," she decided, at last. "The perspiration from my hands, careful as I tried to be, has soiled it more than I thought, and mother likes everything to be daintily clean."

So the beautiful gossamer lace was tenderly cleansed with white soap and the softest water, the twins, Beth and Bea, watching with interest every move of their mamma's deft fingers, until at last it swung in the sunshine on a lower limb of an early Crawford peach tree in the back yard.

Then the twins went to their playhouse under the old sweet apple tree, and thought no more of the matter until their mother called them, two hours later, to help her hunt the lace.

"You are sure you have not seen the lace, girls?" questioned the mother.

"Oh, yes, quite sure. We have not left the sweet apple tree in all that time."

Again and again they all three hunted over every inch of the yard, out into the barn lot, and even out into the roadside, but not a trace could they find of the missing lace.

"It certainly looks as if some one had stolen that lace," commented Mamma Bell, with anxious brow and troubled eyes; "only there has been no person on the place to-day."

"Oh, yes, mamma: Bettie Martin came over just after you hung up the lace. She stayed an hour with us under the apple tree," said Beth.

"Did she come through the back yard?" said Mrs. Bell.

"Y-e-s," answered Beth slowly, and her eyes sank to the ground and filled with tears.

"Well," said Mrs. Bell, "Bettie Martin is a good child, and she never took that lace. We will never allow ourselves even to think of such a possibility."

But as she spoke she looked into the eyes of her two daughters, and in their clear, pure depths, she read the distrust they could not altogether hide, and they had read the same in her own eyes. And suppose they were blaming Bettie Martin wrongfully; how dreadful that would be!

And so the summer moved along in rather a dreary way to the twins, who loved Bettie Martin, but could not help suspecting her. When the early Crawford peaches were ripe, Mrs. Bell went out one day to pick some for the tea table. As usual, the biggest and ripest were on the topmost branches, and Beth clambered up the tree to secure them. When she had gathered the peaches and turned to come down, she saw a sight which caused her to drop her basket of peaches and cry out, excitedly: "Oh, mamma, look! look! look! It was the robin stole the lace you knit for Grandma Hill, and dear Bettie Martin did not touch it at all. Oh, I am so glad, so glad!"

The hidden burden of doubt and distrust lifted from the hearts of the three; one of them made solemn resolve, there and then, never again to doubt another on circumstantial evidence.

Sure enough, in the forks of one of the topmost limbs swayed softly an empty robin's nest, and woven deftly out and in among its meshes was the length of filmy lace, discolored by the sun and storm and dew.—United Presbyterian.

## Lord's Prayer in Thirty-two Languages.

The Russians now have possession of the Mount of Olives, the spot where the Lord's Prayer was first uttered. The apex of the mount is nearly 200 feet above the hill upon which Jerusalem is built, 2,700 feet above the level of the Mediterranean, and 3,900 feet above the sluggish waters of the Dead Sea. On this elevation, upon the exact spot which tradition says the prayer was first spoken, the Carmelite sisters have, through the kindness of Mme. de la Tour d'Auvergne, who furnished the necessary funds, built a large convent. The exact, or what is claimed to be the exact, spot pressed by our Saviour's feet on that celebrated occasion, is marked by a pure white polished marble cross, and the walls of the convent have the prayer inscribed on them in thirty-two different languages. In some instances the letters forming the prayer are engraved in marble panels; in others they are letters of wood glued to backgrounds suitable to their colors. The Russian portion of this wonderful collection of inscriptions is said to be in letters of pure gold, each capital stem being six and one fourth inches long and four fifths of an inch in width. Among the languages which one could hardly expect to find represented are the Hebrew, the Chinese, the Coptic, the Tartarian and Japanese. The Arabian, as if it had been a task to relinquish Mohammedanism, ends with "Great is Christ." Missionary Outlook.

## The Little Girl's Prayer.

A little girl was visiting a friend of her mother's; at nightfall, just before retiring, as had been her custom at home, she knelt beside this friend's knee to repeat her evening prayer. She waited to be prompted as she had been by her mother, but, receiving no response from this lady, she looked up and said: "Dear God, please excuse me, for I have forgotten my prayer, and this lady don't know any."

Christian people are to walk humbly before their God. It may be that there is not enough of preaching and teaching on humility. The humble only can receive the grace of God.

## Frail Little Ones.

THEIR HOLD UPON LIFE IS SLIGHT,  
AND MOTHERS HAVE A GREAT  
RESPONSIBILITY.

Every baby—every little one—requires constant care and watchfulness, and when a trace of illness is noticeable, the remedy should be promptly applied. The little ones are frail. Their hold on life is slight. The slightest symptom of trouble should be met by the proper corrective medicine. Baby's Own Tablets have a record surpassing all other medicines for the cure of children's ailments. They are purely vegetable and guaranteed to contain no opiate or poisonous drugs such as form the base of most so-called "soothing" medicines. For sour stomach, colic, simple fever, constipation, all bowel troubles, the irritation accompanying the cutting of teeth, sleeplessness and similar symptoms, these Tablets are without an equal. They act directly upon the organs which cause the troubles, and gently but effectively remove the cause and bring back the condition of perfect, hearty health. Every mother who has used these Tablets for her little ones praises them, which is the best evidence of their great worth. Mrs. David Duffield, Ponsonby, Ont., says:—"Baby's Own Tablets are a wonderful medicine. I think they saved my baby's life, and I gratefully recommend them to other mothers. Ask your druggist for Baby's Own Tablets. If he does not keep them, send 25 cents direct to us and we will forward a box prepaid." We have a valuable little booklet on the care of children and how to treat their minor ailments, which we will send free of charge to any mother who asks for it. The Dr. Williams' Medicine Co., Brockville, Ont.

A sound body lies at the foundation of all that goes to make life a success. Exercise will help to give it.

As a rule it is much better to sip water than to swallow a glassful at one draught.

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baking powder known.  
Actual tests show it  
goes further—makes  
more food—than any  
other brand.

"Royal" makes the  
finest and most healthful food.

# Ministers and Churches.

## Our Toronto Letter.

The Sabbath School Conference, under the auspices of the Ontario Sabbath School Association, occupied three days of last week. The programme was the usual one, and by far the most interesting speaker upon it was Mrs. Barnes, of Philadelphia, we believe. Her addresses dealt with the work of the Primary teacher, and her admirable suggestions could not but be helpful to those who would follow them closely. There were other speakers, such as the Hon. Geo. W. Ross, the Hon. John Charlton, Dr. Clark and many others, but the interest gradually centered in the addresses of the lady who spoke chiefly of the very little ones.

The Conference has served its day, and some more practical method of stimulating effort must be found. There is a sameness in these great gatherings that robs them of much of their interest and profit. Then, as a shrewd lawyer said to us the other day, the people want something more than talk. It is known that, at best these gatherings can but recommend, and we have grown tired of recommendations. We want to have something definite to show for our work when we conclude our meetings, and with these meetings we have only a collection of more or less profitable addresses.

What shall take the place of the conference? There is nothing in sight so far, but when the need for a substitute becomes pressing it will be supplied. What is needed just now seems to be the opportunity to rest. There are some of our workers who have spent more time they can well afford in attendance upon these gatherings. Energy that might have accomplished something if directed to practical ends has been dissipated in talk that may have been good at the time, but whose influence has long since passed. These reflections are not the result of observations at the conference just closed, but have their origin in observations of a series of conventions that have been held during the past two years.

The week has also been marked by the toleration of the semi-jubilee of the Rev. Dr. Milligan, minister of Old St. Andrew's, Toronto. It was in October, twenty-five years ago that Dr. Milligan preached his first sermon to the Old St. Andrew's congregation, then worshipping in the old church considerably nearer the centre of the City. His first sermon was preached to a congregation of about sixty people, the membership being less than fifty at that time. Preacher and people have greatly changed since then. Some years ago Dr. Milligan gave his people the same sermon that he preached that first Sunday. It was written carefully and he read the manuscript. Sometimes he would pause, and smile at a particularly exuberant passage. He does not preach that way now.

Dr. MacLaren introduced the new minister to the Old St. Andrew's congregation twenty-five years ago, and he preached again in Old St. Andrew's last Sunday morning. In the evening Dr. Milligan himself preached, and seriously enough chose the same text from which he preached twenty-five years ago. The sermon was not the same, and a comparison of the two sermons would be one of the most interesting bits of historical criticism this country affords. Between the two a man has grown, not to his full stature, for Dr. Milligan has not done with life yet, but to the maturity of his powers.

On Tuesday evening the congregation gave a reception in honor of their pastor. It was a delightful evening, and those who had been invited to share its social warmth could not but rejoice with the minister and his people. During the evening there was presented to the minister, a beautiful set of pulpit robes. This was a gift from the ladies of the congregation through their Ladies' Aid. Then a beautiful oil portrait, by Forster, was unveiled by the Hon. Geo. W. Ross, one of the members of session in Old St. Andrew's, who also read an address from the congregation expressive of the appreciation in which Dr. Milligan is held and loved for his work's sake. The address was a handsome work of art in itself, but it will be prized by the pastor because of the warm words of kindly appreciation it contains. Dr. Milligan made a happy reply, full of feeling, and gratefully expressing his indebtedness to his beloved people, and to the many who had helped him with their sympathy, and their kindly counsel. After twenty-five years the bonds that bind the Old St. Andrew's people and their minister

have grown strong and tender. May it be long years before the messenger who bids us all rest shall sever them. We want such men with us. We may not always agree with them, with that strong man do we at all times agree, but they stimulate us to better things.

## Eastern Ontario.

Rev. Dr. Robertson, Superintendent of Missions in the Northwest preached in St. John's church, Brockville, on Sunday last.

Rev. A. G. Sinclair, Part Hope, took part in the services in the Presbyterian church for the first time in three months last Sunday.

Rev. J. L. Miller, of Finch, occupied the pulpit of the Presbyterian church, Avonmore, on Sunday last, while Rev. Mr. Weir preached in Finch.

On November 3rd the congregation of Knox Church, Beckwith, will hold their anniversary services. Rev. Dr. Scriminger, of Montreal, will preach.

Rev. H. H. Turner, B. D., son of Mr. James Turner, of Appleton, conducted the service in St. Andrew's, church, Carleton Place, on a recent Sunday evening.

The anniversary of St. Andrew's church, Brighton, will be held on the 3rd of Nov. The services will be conducted by the Rev. Mr. Reeves, of Campbellford.

The anniversary of St. Andrew's Church, Brighton, will be held on the first Sabbath in November. The Rev. Mr. Reeves, of Campbellford, will preach morning and evening.

The Rev. Jas. Robertson, D. D., the veteran superintendent of Presbyterian Home Missions in the North west and British Columbia, visited Brockville last Sabbath and preached in St. John's church in the morning and in First church in the evening.

Rev. Mr. Fowlie, of Grafton, preached his farewell sermon on Sunday, 13th inst. The congregation is very much grieved to lose him, as he has been a faithful worker in the church in this vicinity for the past few months. His loving and cheering words have been a help.

Rev. H. H. Turner, B. D., of Appleton, has left for Montreal, from whence he will sail on Saturday for Edinburgh, Scotland, to take a postgraduate course in the Edinburgh Presbyterian Seminary. Mr. Turner expects to spend eight or nine months in the Old Country, and we wish him a successful career and a safe return to his native land.

At a meeting of the Presbytery of Glengarry held on Thursday last, Rev. Jas. Hastie, of Cornwall, accepted a call from Okotoka, Calgary Presbytery, Alberta, and he is to be released from his present charge on Nov. 17th. A call was also presented to Mr. Hastie from Gore Bay, Algoma Presbytery, which he declined.

At the last meeting of Lanark and Renfrew Presbytery Rev. A. A. Scott for the Presbytery's Home Mission Committee, and Rev. J. Hay for the Committee on Augmentation, presented facts and figures on the condition and prospects of those two schemes. The members of the Court and the churches throughout the Presbytery were invited to special diligence in the interest of these two departments of the Church's work in Canada.

Rev. James Hastie has resigned the pastorate of Knox church and accepted a call to Okotoka, Alberta. He expects to leave for his new charge early in November. Rev. Mr. Hastie has taken the step in consequence of Mrs. Hastie's health, physicians advising that a change of climate was imperative in her case. The people of Cornwall generally, and Knox church in particular, deeply regret Mr. Hastie's departure. He has been pastor of Knox church here for the past 16 years and has been very prominent in church work, and two years ago was moderator of the synod.

The Young People's Societies of the different churches in Carleton Place, held a union meeting in the basement of St. Andrews. President Latimer, of St. Andrews, occupied the chair. Rev. A. A. Scott opened with prayer, Miss Cross reading the scripture lesson. Special music was provided by Zion and the Methodist societies. The Rev. J. D. Ellis addressed the meeting, taking as his topic, "Who then is willing to consecrate his service this day unto the Lord." His address was simple and straightforward, so that no one need miss his message. Mr. Woodside suggested the organization of a

local Union, to meet at stated times, which on motion of Mr. Ellis was transferred to a committee of three from each society to consider and report on. The meeting, which was largely attended, was a most enjoyable one, and closed with the Mizpah benediction.

The remains of the late Rev. Kenneth MacLennan were laid to rest in Cataragui cemetery, Kingston, on Saturday afternoon. Rev. M. MacGillivray, of Chalmers church, assisted by Rev. J. Mackie, of St. Andrew's church, and Rev. J. Fairlie, conducted the burial services. At the Sunday evening service in Chalmers church, Rev. Mr. MacGillivray paid a tribute to the dead minister. For over thirty years he had known the late Mr. MacLennan, who was one of the early students of Queen's College, graduating in arts in 1849, and being ordained to the ministry of the Church of Scotland when twenty years of age. He was thus within one year of his jubilee as a servant of the church when death took him. Mr. MacLennan was a man greatly beloved by the different people over whom he ministered. He was a clever student and an able preacher. At the time of the Presbyterian union he was speaking in the assembly in Toronto, and one of his sentences was always remembered by Mr. MacGillivray. It was this: "There is a sense in which man's first and highest homage is due to himself." That statement did not meet with the approval of many narrow-minded clergymen, but the fearless preacher stood his ground. In memory of the faithful minister, passed to the communion of the saints, the hymn, "Sleep Thy Last Sleep," was sung.

## Ottawa.

The anniversary services in St. Paul's church, will be held on December 8th, and will be conducted by Rev. Prof. Jordan, of Queen's. Elders were nominated at a congregational meeting last week.

The Ladies' Aid Society of Erskine Presbyterian church has adopted a new method of visiting, with a view to making the members of the congregation better acquainted with one another. The congregational bounds which extend from Hintonburg to Kent street, is divided into six districts, and every Presbyterian family is visited by the committee assigned to that district, the committees being changed every two months. The plan seems to work very well, and the ladies are delighted with it.

The ladies of Mackay church held a unique and enjoyable social in the Sunday school hall last week which was largely attended. Rev. Norman McLeod presided. Rev. D. M. Ramsay gave an address on "Lessons from the Animals." Miss Rankin gave a recitation, and vocal solos were rendered by Miss Askwith and Mrs. Barnes. The ladies in charge were Mrs. Barron, Mrs. A. McGinnis, Mrs. B. Sinn, Mrs. S. Ralph, Mrs. J. C. Gordon, Mrs. A. C. Elliott, Miss Sleeman, Miss McLean and Miss Reid.

The Woman's Home Missionary Society of St. Andrew's church gave a very pleasant tea in the church parlors, in the interests of the missions which they are maintaining in the Swan River Valley. The president, Mrs. Herridge, gave an interesting account of the work of the society since it was organized fourteen years ago, and read some letters from Swan River. One was from the missionary, Rev. Mr. Johnson, and asked for help for two new churches, one at Bowsman, and the other at Minitonas. Alluding to what the ladies had already done, Mr. Johnson said that the Swan River Presbytery was largely the result of their labors. Mrs. Herridge also read a letter from a member of the church which the St. Andrew's ladies built last year, expressing their great appreciation of the help received from Ottawa. A collection in aid of the two churches was taken. The president's address was preceded by a short musical programme, consisting of piano solos by Miss Orme and Miss Chrysler, and songs by Mrs. Gilbert Allan and Mr. Cecil Bethune, and at the conclusion of the programme, refreshments were served, the tea being poured by Mrs. W. G. Perley and Mrs. McDougall. Among those present were: Rev. Dr. Herridge, Sir James and Lady Grant, Mr. and Mrs. E. B. Eddy, Mr. and Mrs. P. Larmouth, Mrs. R. Brown, Mrs. J. W. Robertson, Mrs. Levi Crannell, Miss Crannell, Dr. Stewart, Mrs. Gilliland, Mrs. W. C. Gulleck, Mrs. C. C. Ray, Mrs. J. C. Glashan, Miss Mary MacKay Scott, Mrs. Charlotte Ross, Mr. N. McLeod, Mr. Lyle Reid, Mrs. T. Burgess, Mr. James Gibson, Mr. and Mrs. L. H. Alexander, Mrs. Harvey and Mr. and Mrs. Lorne Fraser.

Last week we alluded to the restoration of the Cathedral Breccan, one of the oldest ecclesiastical structures in Scotland, and mentioned that fourteen memorial windows, in stained glass, had been erected in the chancel. We learn that one of these windows has been presented by an old friend of the family, to the memory of the Rev. Andrew Halkett, for 27 years minister of the parish, and to that of Mrs. Halkett, for some years a resident and who had many friends in the Capital. Two sons—Messrs. J. B. and Andrew Halkett—are our well known fellow-citizens.

#### Western Ontario.

Rev. R. E. Knowles lectured in Kirkwall on Friday evening last.

Dr. Marion Oliver, the late returned missionary from India, held a meeting for ladies recently at the Central Sunday school room, Hamilton.

Rev. Robert Thynne, one of Bluevale's "old boys," preached in the Presbyterian church on Sunday, 20th., to an appreciative congregation.

The annual re-opening services were held in the Cumnock Presbyterian church on Sunday last, followed by a dinner and social on Monday.

Rev. Neil McPherson, B. D., of Hamilton, gave a special address to young men last Sunday evening in the Y. M. C. A. hall, Galt.

The anniversary services of Knox church, Belgrave, were held last Sunday. Professor Ballantyne, of Toronto, preached both morning and evening.

The Rev. J. B. Mullan, of Fergus, conducted the service in Duff's church, Moriston, last Sabbath morning, at a meeting in the afternoon and at Badenoch in the evening.

Rev. Robert Abraham, of Toronto, preached in Knox church, Jarvis, last Sunday. The service at night was a Union Service held in the interests of the Bible Society.

Rev. Mr. Whaley, of St. Helens, preached in the Presbyterian church, Scaforth, on Sunday the 20th, Mr. Larkin having gone to St. Helens, to preach anniversary services there.

In St. Paul's Church, Hamilton, Rev. Dr. Dickson, of Central Presbyterian Church, Galt, conducted both services. At the evening service he preached on "Touching Christ, and what comes of it."

The Galt Branch of the Upper Canada Bible Society held its annual meeting on Wednesday night in the U. P. church. The Rev. Armstrong Black, D. D., of old St. Andrew's, Toronto, was the speaker of the evening. Local mid-week prayer services were waived for the occasion.

At the close of the prayer meeting in the Presbyterian Church, Bradford, on Thursday night, Rev. Dr. Smith informed those present that a call had come to him from the Foreign Mission Committee of the Church to accept the superintendency of Chinese Missions in British Columbia. It is needless to say that the announcement was a great surprise to Dr. Smith's people, and the hope of the congregation is indulged that he will not leave a charge to which he has so recently been called.

#### Winnipeg and West.

An American college has lately conferred the degree of Doctor of Divinity on the Rev. C. B. Pitblado, one of the most brilliant preachers in Canada, and a delightful lecturer. He made his mark in this city years ago as pastor of Chalmers church, and he has made a much larger and more enduring mark in Manitoba. He, if any one, deserves to be recognized as a Doctor of Divinity. It is not a little surprising that our own colleges had overlooked him in their distribution of honors.—Hx. Chronicle.

The annual autumn reunion of Knox church congregation, Winnipeg, was held in the church lecture room where a large number of members gathered. Rev. Dr. DuVal gave a brief address of welcome to those present, and a programme of music was rendered. Among those who took part were: Miss Grace Emslie and Mr. Robt. C. Campbell, duet, "O Wert Thou in the Cauld Blast"; Miss Mary Robertson, piano solo, "Caller Herrin'"; with variations; Miss Spriggs, vocal solo, "Hosannah"; Miss McKay, reading, "The Ride of Jennie McNeill"; Mr. Matheson, vocal solo, "Light of the World"; Miss Nellie Campbell, lullaby, "Sleep, My Darling," a composition of Mr. Rhyss Thomas, which met with hearty favor.

#### Northern Ontario.

The Presbytery of Owen Sound will meet in Knox church, Owen Sound, on Dec. 3rd.

Rev. A. C. Wishart, of Beaverton, assisted Rev. R. N. Grant, D. D., of Orilla, in the preparatory services of the Orilla church.

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

Rev. S. H. Eastman, of Meaford, is giving his congregation a series of sermons on Man's Fourfold State. The first of the series "Man Unfallen" was given on Sabbath evening last.

Harvest Home services were conducted at Maxwell on Sabbath the 27th inst., by Rev. L. W. Thom, of Flesherton, whose pulpits were supplied by Rev. P. Fleming, of Maxwell, and A. Gibson, elder, Flesherton.

Chatsworth congregation was favored with excellent sermons from Rev. R. P. McKay, of Toronto, on Sabbath, the 20th. On Monday evening Dr. McKay returned under the auspices of the W. F. M. S., and the large audience present listened with pleasure to his very interesting and instructive address. The collections and subscriptions added \$35 to the Mission Fund.

The Eugenia congregation held their annual Harvest Home on Tuesday evening the 22nd inst., and was well patronized. After the usual tea an excellent programme was rendered, the musical part being furnished by the choir of Chalmers church, Flesherton, assisted by the Misses Joy of the same place. Very interesting addresses were given by M. K. Richardson, M. P. of Flesherton and Rev. J. Hunter, of Markdale. The pastor, Rev. L. W. Thom, presided.

The Durham congregation of which Rev. Wm. Farquharson, B. D., is pastor mourns the loss of one of their most highly esteemed members in the person of James Gunn, M. D., who passed away on the 23rd inst., aged 68 years. Dr. Gunn was a native of Thurso, Scotland, and came to Canada nearly fifty years ago. Forty years ago he graduated in medicine at McGill and has since practiced his profession at Durham where he took a deep interest in all that was for the welfare of the community.

For many years, he served faithfully in the office of elder and for twenty-five years taught the Bible-class in the Sabbath School. For over twenty years he served on the School Board and for many years was a leading spirit in keeping the Public Library up to its high standard. He also some years ago occupied important positions in the town council where his ability was recognized and where honesty of purpose characterized his official acts. "In private life," says a correspondent to the Globe, "his stainless integrity and unvarying kindness made his friendship a pleasure."

#### Quebec.

At a congregational meeting the Lachute Church decided to extend a call to the Rev. James M. McLaren, B. A., of Blenheim, Ont., at a salary of \$1,000 per year.

Speaking upon the subject of a living wage for the clergy, the Bishop of Carlisle said that twenty millions sterling were necessary to bring all the benefices throughout England up to £200 a year.

At a meeting of the Board of Trustees of St. Paul's Church, Montreal, Lord Strathcona and Mount Royal was unanimously elected chairman of the board, and Mr. Robert Meighen was elected to fill the vacancy caused by the death of Mr. Andrew Allan, and the following resolution was unanimously adopted: "The trustees of St. Paul's Church record their sense of great loss sustained by the death of Mr. Andrew Allan, who, for over thirty years, was their esteemed chairman. They remember with gratitude his deep interest in the welfare of the church, and his generous help, his integrity of life, which won the respect of all; his prudent council and his courteous bearing, which made it a pleasure to work with him. They unite with the community generally, in sympathy with his bereaved family.

The first anniversary of the Westminster Church at Westmont was celebrated last Sunday. The pulpit was occupied morning and evening by the Rev. P. H. Hutchinson, M. A., of Huntingdon. At the evening service the subject of the discourse was "The sources of power in congregational life," the text being Acts i., 8.

Mr. Hutchinson said that too many had a wrong ideal of the church. They joined the church to save their own souls. But according to the New Testament ideal they should associate together for the doing of good and the spreading of the Gospel. And we needed something more than to have a good ideal—it was necessary to put it into effect. The great weakness of the church was that while a few did noble work, the body of the people did nothing. What we wanted to-day was not more organization or more money, or even more intellect, but more of the Spirit. The church of to-day was forgetting how to pray. The strongest congregations were those having the largest number of praying members. The Rev. James Ross, D. D., gave an interesting address to the children of the congregation in the afternoon. An anniversary social and entertainment was held in the church Monday evening, the proceeds of which will go towards the building fund.

#### Lanark and Renfrew Presbytery.

The regular quarterly meeting of the Lanark and Renfrew Presbytery was held in St. Andrew's church, Carleton Place, on the 15th inst. In the absence of Mr. Currie, the Moderator, Mr. C. H. Cooke was called to the chair. Dr. Crombie, the clerk, was in his place.

Dr. Bayne reported for the committee who were appointed in connection with the Lanark case. His report showed that the session of St. Andrews, Lanark, had blocked the way by refusing access to the church and the church records. After a long and vexatious discussion, it was resolved to dissolve the commission and appoint the following committee to look into the legal aspect of the matter: Dr. Bayne, A. H. Scott and Mr. Farrell. Mr. Buchanan handed in his reasons for dissenting, and complaining to the Synod against the Presbytery's resolution to conserve the interests of the Mission in the Church property. His reasons were very voluminous. A small committee was appointed to answer these reasons.

Mr. McNabb handed in his resignation of the charge of Beachburg and Westmeath, which will be dealt with at an adjourned meeting to be held in Pembroke on Tuesday, 29th Oct., to which all parties interested shall be cited, Mr. Wilson, of Scotland, to serve the citation.

The Augmentation report was presented by Mr. Hay, Convener, and parties were appointed to visit the various fields in the interest of both the congregations and the funds as follows: Dalhousie, D. M. Buchanan; Douglas, Mr. Elmhurst; Eganville, Dr. Bayne; Elmsley, Dr. Currie.

The Home Mission report was presented by the convener, which showed that good work had been done in all the missions during the summer. All the grants have been paid in full for the half year ending Sept. 30th last. Bathurst has cleared the debt of the church and Scotland will have its manse free from debt next December. M. H. Wilson was reappointed for two years to Stafford and Scotland. The convener was empowered to Killaloe and Calabogie for the winter to the best advantage possible.

The various standing committees were then appointed for the current year.

Dr. Crombie presented the statistical and financial report, and the rate was fixed for the current year. The report showed a balance on the right side of \$19,23.

Some remits were then dealt with, and the court adjourned to meet again in Zion church, Carleton Place, on Tuesday, the 21st day of Jan., 1902, at 10:30 a. m.

Another shock of earthquake was experienced at Inverness on the 30th ult. It seemed to last several seconds, was not as severe as the previous ones, but a number of people were frightened.

Rev. Robt. Aylward, B. A., has just entered upon the eight year of his ministry as pastor of St. Paul's Church, Parkhill. Very successful anniversary services were conducted on Oct. 20th by the Rev. W. J. Knox, M. A., of Strathroy.

The new church at Domoch is to be lighted with acetylene gas, and for heating a furnace is being installed.

## World of Missions.

### The Revival in Japan.

The revival in Japan is one of the most notable ever known in the history of Christian missions. In this land where, thirty years ago, the Gospel had apparently taken root so firmly, and was spreading so rapidly that Japan promised to be a new power for the world's evangelization, there came, twenty years later, a movement so decidedly retrograde that "Backslidden Japan" came to be a proverbial phrase, and even Neesima's *Doshisha* seemed destined to be a school of Unitarianism and skepticism.

There has been of late much special prayer for a new quickening in the native Church. Particularly there has been a special united movement—the *Taiyō Dōdo*—to give the Gospel to the whole island empire, if possible, before the first year of the new century is passed. This was decided by the Japanese Evangelical Alliance last year, and submitted to the Foreign Missionary Conference in Tokyo, with ramifications in all the districts outside.

It was easier to work the district scheme than the Tokyo field, with its wilderness of little houses. After much prayer, the Kyōbashi district of the city was chosen as a starting-point. There was singular humility and sense of weakness in coping with such a vast field, and daily prayer was an important feature of the effort. Street-preaching and distribution of notices and tracts, with a concentration of all the workers at night upon the six meeting-places, were the main features of the work. On the first night inquirers were numbered by tens, and the hopes of the workers were thus far exceeded. This, announced at the union prayer-meeting next day, gave new courage and zeal to all engaged; and for the whole two weeks of the meetings the tide of blessing rose higher and higher. Backsliders confessed and sought restoration. Debts were paid, quarrels made up, Sabbath-keeping revived, and even children began to beg others to pray for them, or, themselves finding Christ, begged their parents to accept Him. Ladies of high rank and members of parliament were walking the streets, giving out invitations to the services. Crowds packed the churches, and overflow meetings had to be held outside. At the end of a fortnight, over 700 souls had been saved, and the work had only begun, and two weeks more were added with like fruits. Yokohama, Nagasaki, Saga, Osaka, and other places have shared in the campaign, and Dr. Greene, of Tokyo, wrote that up to the middle of June 4,000 persons had there expressed a wish to be Christians. Similar reports come from Sendai and Matsuyama. The evangelistic movement continued through the summer, and in the autumn a further advance was planned.

Meanwhile, July 14th, 48 years after Commodore Perry first landed in Japan and presented President Fillmore's letter, the anniversary was kept by the Japanese with great eclat, and they planned to mark the place of his landing with a monument to the commodore, 50 feet in height, and consisting of a huge slab on a base of granite. It was a gala day—that 14th of July—and the Japanese and American navies were represented, with 5,000 Japanese troops. The premier and many high officials were also there to express gratitude for what intercourse with the United States has done for the Sunrise Kingdom. What a happy contrast to the conditions in China! And what a new incentive to prevailing prayer and consentaneous evangelistic effort. The motto

of the Student Volunteers, "The World for Christ in this Generation," has proved in Japan a mighty trumpet-peal and signal for revival.—The Missionary Review of The World.

## Health and Home Hints.

The average amount of sickness in human life is nine days out of the year.

To induce the soundest and most restful kind of sleep, apart from brain sensitiveness, make the room absolutely pitch dark by means of a thick black blind over the window.

Cook Books.—These should have a little shelf by themselves in the kitchen, with a curtain or door in front. Even if a cook can not apply what the book contains, she is proud of being in good company; and the mistress can conveniently find the authority for her instruction when she requires an exact knowledge of "times and seasonings."

A little secret in poaching eggs has gained the writer many compliments. Have the water (saltec) just at the boiling point and keep it there. Too rapidly boiling water is a mistake. Break fresh eggs, one at a time, into a saucer containing a scant teaspoonful of vinegar. Slip gently into the water. The vinegar aids in retaining the shape as well as in whitening the egg.

Pressed Chicken.—Add to a chicken just enough hot water to cover; simmer until meat drops from bones; remove from liquor and chop both dark and white meat; season with paprika, salt, one-quarter teaspoonful grated onion; simmer liquor down to half pint; then mix with chicken and pack into a loaf pan; place weight on top for twelve hours unmoiled and garnish with parsley.

Of course, every good housekeeper sees that the stains are removed from the linen before it goes into the wash. If it is not convenient for you to use lemon juice and salt to take out iron rust spots, it may be easier to buy lemon salts to keep on hand for such an emergency. The salts are somewhat stronger than the lemon. Grass stains will always yield to cream of tartar if the spot is wet and well rubbed.

Surprise Potatoes.—Select potatoes of the same size and of good shape. Wash and scrub them, then bake in a hot oven until done. Cut off the top of each and with a spoon scrape out into a bowl, being careful not to break the shells. For four good-sized potatoes allow one teaspoonful of butter, two tablespoonfuls of hot cream, salt and pepper to taste and the whites of two eggs. Put through a potato press, add the butter, cream and seasoning and whip well. Cut in lightly the whites of the eggs whipped to a stiff, dry froth. Refill the shells, replace the covers and return to the oven until very hot.

Spanish Bun.—This recipe for "Spanish Bun" has been given in this paper before, but by special request we again insert it: Yolks of four eggs, white of one, one and one-half cups brown sugar, one half cup butter, two full cups flour, one cup sweet milk, three teaspoonfuls baking powder, one each of cinnamon and cloves. Beat together butter, sugar and eggs; sift together the flour, baking powder and spices and add to the mixture. Bake in a flat pan. For icing use the whites of three eggs and one cup brown sugar. Pull the cake carefully to the front of oven, pour over it the icing and brown in top of oven.

## Pale Young Girls.

### HOW THEY MAY GAIN BRIGHT EYES AND ROSY CHEEKS.

THE STORY OF A YOUNG GIRL WHO SUFFERED FROM HEADACHES, DIZZINESS AND FAINTING SPELLS—HER HEALTH BECAME SO BAD THAT SHE WAS FORCED TO GIVE UP SCHOOL.

Miss Catherine McLellan is a young lady well known in Charlottetown, P. E. I., and greatly esteemed among her acquaintances. Like so many other young ladies throughout the land, Miss McLellan fell a victim to anaemia, or poorness of blood, and although several medicines were tried, she found nothing to help her until she began using Dr. Williams' Pink Pills for Pale People. Miss McLellan tells the story of her illness, as follows:—"I am now eighteen years of age, and for a considerable time suffered much from anaemia. My blood had almost turned to water, and I was very weak and pale; in fact could not undergo the least exertion. My appetite failed me; I suffered from headaches; if I stopped I would become dizzy, and frequently I suffered from fainting spells. I tried several kinds of medicine and doctors prescribed for me, but instead of getting better I was gradually growing weaker, and eventually had to discontinue going to school. About this time I read the testimonial of a girl whose condition was similar to mine, who had been cured by Dr. Williams' Pink Pills. I then decided to try these pills, and have every reason to be gratified that I did so, as they have completely restored my health. Every one of the symptoms that had made my life so miserable have disappeared, and I am now enjoying as good health as any girl of my own age could wish, and I shall always have a good word to say for Dr. Williams' Pink Pills."

Miss McLellan further stated that while she was not desirous of publicity in matters of this kind, she nevertheless felt that her experience, if known might be the means of bringing health to some other sufferer, and it is this very praiseworthy motive that has induced her to give the above statement for publication.

Dr. Williams' Pink Pills make rich, red blood, and give tone to the nerves. It is because of this that they bring bright eyes, rosy cheeks and light footsteps to girls who have been weary, pale and listless and had begun to feel that life was a burden. Pale and anaemic girls everywhere should give these pills a fair trial, as they are certain to restore health and strength. See that the full name "Dr. Williams' Pink Pills for Pale People," is on the wrapper around every box. Sold by all dealers or sent postpaid at 50c. a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

## TO CONSUMPTIVES.

The undersigned having been restored to health by simple means, after suffering for several years with a severe lung affection, and that dread disease Consumption, is anxious to make known to his fellow sufferers the means of cure. To those who desire it, he will cheerfully send (free of charge) a copy of the prescription used, which they will find a sure cure for Consumption, Asthma, Catarrh, Bronchitis and all throat and lung affections. He hopes all sufferers will try his remedy, as it is invaluable. Those desiring the prescription, which will cost them nothing, and may prove a blessing, will please address.

Rev. EDWARD A. WILSON, Brooklyn, New York

**Presbytery Meetings.**

SYNOD OF BRITISH COLUMBIA.

Calgary.  
 Edmonton, Red Deer, 3 Sept., 3 p.m.  
 Kamloops, Enderby, 4th Sept., 10 a.m.  
 Kootenay, Cranbrook, B.C., 27 Aug.  
 Westminster St. Andrew's, Westminster, Feb. 26.  
 Victoria, Victoria, 3 Sept., 10 a.m.  
 SYNOD OF MANITOBA AND SOUTHWEST  
 Brandon, Brandon, 5th March.  
 Superior, Keewatin, 10 Sept., 10 a.m.  
 March, 1901.  
 Winnipeg, Man. Coll., bi-mo  
 Rock Lake, Manitow, 5th March.  
 Glenboro, Glenboro.  
 Portage, Portage la P., 4th March, 8 pm  
 Minnedosa, Shoal Lake, March 5, 1901.  
 Melita, Carleton, 12 March.  
 Regina, Regina, 3rd Sept.

SYNOD OF HAMILTON AND LONDON.  
 Hamilton, Knox, 12th March.  
 Paris, Woodstock, 12th March.  
 London, 1st Tuesday, April, 1 p.m. to  
 finish business, First Ch.  
 Chatham, Ridgeway, 10th Sept., 10 a.m.  
 Stratford, Motterwell, Sept. 3  
 1901.  
 Huron, Clinton, 9th April.  
 Sarnia, Sarnia.  
 Maitland, Wroster, March 5 10 a.m.  
 Bruce, Port Elgin, 10th Sept., 10 30 a.m.  
 Brandon, Brandon, 5th March.

SYNOD OF TORONTO AND KING TON.  
 Kingston, Chalmers, Kingston, March  
 12, 8 p.m.  
 Peterboro, Port Hope, 12th March, 1 30  
 p.m.  
 Whitby, Whitby, 16th April.  
 Lindsay, Cannington, Sept. 17, 11 a.m.  
 Toronto, Toronto, Knox, 1st Tues. ev. mo.  
 Orangeville, Tuesday in May prior to  
 the week of Synod meeting.  
 Barrie, Midland, 17 Sept. 3 p.m.  
 Owen Sound, Owen Sound, 3 Sept 10 am  
 9th, 10 a.m.  
 Algoma, Little Current, 2 Oct.  
 North Bay, Huntsville, March 12.  
 Saugeen, Knox, Harrison, March 12, 10  
 a.m.  
 Guelph.

SYNOD OF MONTREAL AND OTTAWA.  
 Quebec, Sherbrooke, Sept. 10, at 8 p.m.  
 Montreal, Montreal, Knox, 17 Sept.  
 3 30 a.m.  
 Glencroy, Lancaster, Sept. 9.  
 Lanark, Renfrew & Carleton Place, Oct.  
 15, 11 a.m.  
 Ottawa, Ottawa, Bank St., 5th Feb., 10  
 a.m.  
 Brockville, Cardinal, 2nd Tuesday July  
 3 p.m.

SYNOD OF THE MARITIME PROVINCES  
 Sydney, St. A. March 20th, 10 a.m.  
 Inverness, Whycoonnagh, Mar. 19 1901  
 11 a.m.  
 P. E. I., Charlottown, 5th Feb.  
 Pictou.  
 Wallace, Oxford, 6th May, 7 30 p.m.  
 Truro, Truro, 19th March.  
 Halifax, Chalmers Hall, Halifax, 20th  
 Feb., 10 a.m.  
 Lunenburg, Rose Bay.  
 St. John, St. John, St. A.  
 Miramichi, Chatham, 26 March, 10 a.m.

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 OTTAWA ONT.**

# Top Coat

A Special Grey Cheviot Spring Coat for

**\$15.00**

to early buyers. New Scotch Suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S** 181 YONGE ST. TORONTO  
We are agents for Good Form Closet Sets

## DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the best school in which to train for business pursuits. . . The Central Business College Toronto, employs 11 regular Teachers, owns 60 Typewriting machines and uses 20 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WINTER TERM** from JAN. 2nd. Enter any time after that date. We also give splendid courses by Mail for those who cannot attend our school. All particulars cheerfully given. Address:

W. H. SHAW, Principal.

## Up With the Times

Progressive cheese and butter-makers use,

### WINDSOR SALT

because they know it produces a better article, which brings the highest prices

**THE WINDSOR SALT CO.**  
LIMITED  
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ESTABLISHED 1873

**CONSIGN YOUR Dressed Hogs Dressed Poultry Butter to D. GUNN, BROS & CO.**

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67-80 Front St., East  
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R. A. BECKETT - Man.  
Pure Ice - Prompt Delivery.

## The Pen

of a

## Pretty Woman

is mightier than the sword of a great man. A most popular pen for the desk of society is the

## Fine Writer

"068"

## of the Lion Series of Steel Pens

Their smoothness and flexibility is absolutely unapproachable by any other brand. If your stationer cannot supply you with Lion Pens, send direct to the selling agents:-

**THE BARBER & ELLIS CO.**  
LIMITED  
TORONTO.

## PAGE & CO.

347 Wellington St., Ottawa

**Choice Family Groceries**  
RING UP PHONE 1472

## Ottawa Northern & Western RAILWAY CO.

(Ottawa and Gattineau Railway)

Summer Time Card, taking effect Monday, May 16th, 1906. Trains will leave Central Station as follows:  
a Train No. 1 leaves Ottawa... 5:00 p.m.  
a Train No. 2 arrives Ottawa... 8:45 a.m.  
b Train No. 3 leaves Ottawa... 8:00 a.m.  
b Train No. 4 arrives Ottawa... 6:15 p.m.  
c Train No. 5 leaves Ottawa... 8:10 p.m.  
c Train No. 6 arrives Ottawa... 9:30 a.m.  
d Train No. 7 leaves Ottawa... 9:30 a.m.  
d Train No. 8 arrives Ottawa... 7:45 p.m.  
a Daily except Sunday.  
b Daily except Saturday and Sunday.  
c Saturday only. d Sunday only.  
P. W. RESSEMAN,  
General Superintendent

# Canvassers Wanted!

## The DOMINION PRESBYTERIAN

Requires the services of several active Canvassers. Exclusive territory can be secured. Good pay to the right men. Ministers in ill-health, retired ministers, or ministers temporarily out of regular work would find this pleasant and profitable employment.

APPLY **E. Blackett Robinson, Manager.**  
P. O. Drawer 1070,  
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## THE PROVINCIAL BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

### DEBENTURES:

By-law passed at Annual Meeting of Shareholders, March 14th, 1906:  
"The Board of Directors may, in pursuance of the Loan Corporation Act, and are hereby authorized in their direction to issue debentures of the Association for any period, from one to ten years, but for no sums less than \$100 each, interest thereon at a rate not exceeding 5 per centum, being payable on the 1st April and 1st October each year by surrender of the coupon attached to the certificate for the period covered."  
In accordance with the above the Directors have decided to issue \$100,000 at par. Half-yearly coupons payable at the Imperial Bank (Ottawa branch), Toronto.  
Full particulars from **E. C. DAVIE, Managing Director.**  
TEMPLE BUILDING, TORONTO May 31st, 1906.

## CANADA ATLANTIC RY. TIME TABLES

On and after June 16th, 1906, and until further advised, train service will be as follows:  
Trains leave Ottawa Central Depot daily except Sunday.  
8:30 a.m. Local, arrives Montreal 11:30 a.m., connects for Rockland and Hawkesbury branches.  
4:00 p.m. Limited, stops South Indian, Alexandria and Glen Robertson only, arrives Montreal 6:40 p.m., connects for Hawkesbury branch.  
4:00 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.  
6:55 p.m. Local, arrives Montreal at 10 p.m., connects for Rockland branch.  
8:00 a.m. Local, Sunday only, arrives Montreal 11:20 a.m.  
Trains arrive Ottawa.  
Locals, 12:30 p.m., and 9:05 p.m., Limited, 6:55 p.m.

### MIDDLE AND WESTERN DIVISIONS.

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

OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

## Ottawa and New York Railway.

NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

7:40 A.M. Express-Stops at intermediate stations. Arrives Cornwall 9:21, Tupper Lake 12:29 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.  
5:30 P.M. Express-Stops at intermediate stations. Arrives Cornwall 7:15, Tupper Lake 10:15 p.m. Connects at Cornwall for all points west and at Tupper Lake for New York City.

Trains arrive Ottawa Central Station daily at 10:00 a.m. and 7:00 p.m.  
Mixed train leaves Sussex street daily except Sunday, at 6:00 a.m. Arrives 7:20 p.m.  
Office, 29 Sparks St. Tel. 18 or 11.80.

## CANADIAN PACIFIC.

From Ottawa.

Leave Central Station at 8:35 a.m. at pm 8:25 p.m.  
Leave Union Station: Express \$4.15 a.m. 6:23 p.m., 6:56 p.m. Local 5:40 a.m., Express \$2.33 p.m., Local 6:30 p.m.

Arrive Montreal.

Windsor St. Station 85 a.m., at 11:50 a.m. 6:10, 7:15 p.m.  
Place Viger Station at 12:20 p.m.  
All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

From Montreal.

Leave Windsor St. Station: Express 9:15 a.m., 19:30 a.m. Express 4 p.m. Express 10:05 p.m.  
Leave Place Viger Station: Local 8:20 a.m. Local 5:45 p.m.

Arrive Ottawa

Central Station at 12:30 p.m. at 7:15 p.m. at 12:20 p.m.  
Union Station 6:10 a.m., 12:35 p.m., 6:10 p.m., 9:55 p.m.  
Daily: All other trains daily Sunday except 8 Sunday.

OTTAWA TICKET OFFICES  
Central Station, Union Stations

GEO. DUNCAN.

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