

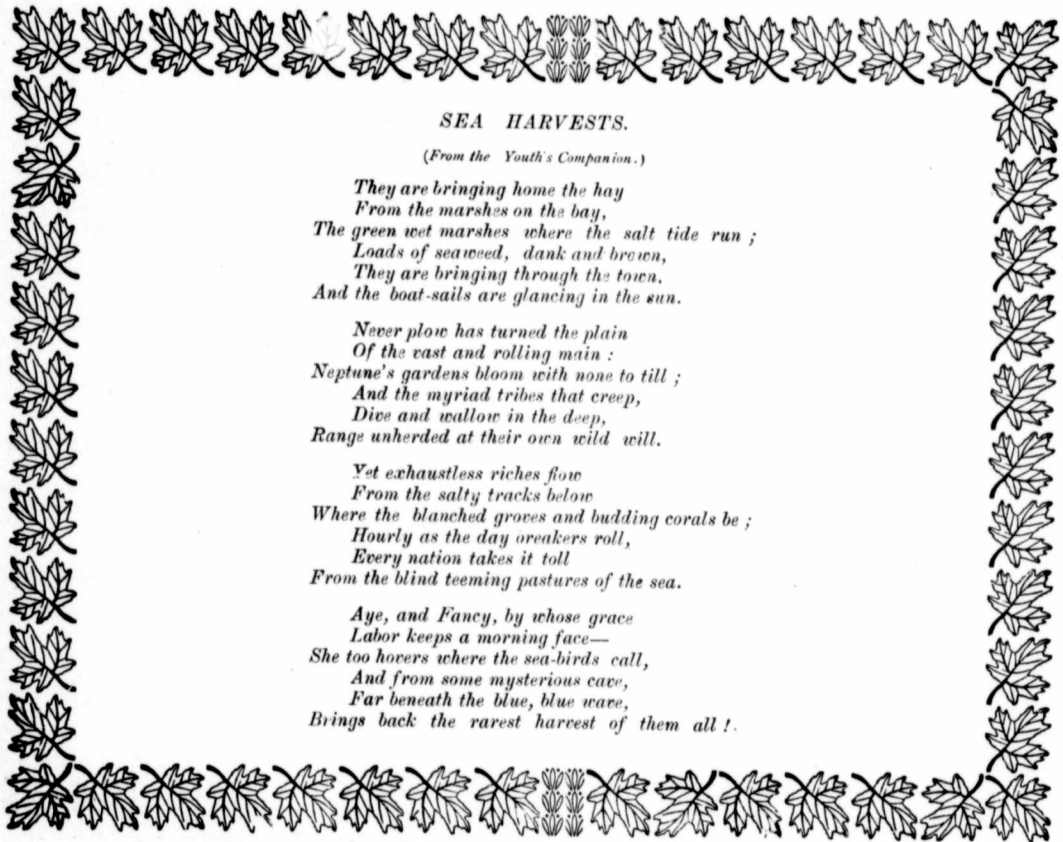
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*They are bringing home the hay
From the marshes on the bay,
The green wet marshes where the salt tide run ;
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They are bringing through the town,
And the boat-sails are glancing in the sun.*

*Never plow has turned the plain
Of the vast and rolling main :
Neptune's gardens bloom with none to till ;
And the myriad tribes that creep,
Dive and wallow in the deep,
Range unherded at their own wild will.*

*Yet exhaustless riches flow
From the salty tracks below
Where the blanched groves and budding corals be ;
Hourly as the day oreakers roll,
Every nation takes it toll
From the blind teeming pastures of the sea.*

*Aye, and Fancy, by whose grace
Labor keeps a morning face—
She too hovers where the sea-birds call,
And from some mysterious cave,
Far beneath the blue, blue wave,
Brings back the rarest harvest of them all !*

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DIED.

At Mount Pleasant, Brant County, in his 86th year, George Bryce, Esq., a native of Doune, Scotland

At his late residence, Toronto, on Tuesday morning, Nov. 18, 1902, James Knowles, in his 79th year.

On the morning of the 20th of November, at his late residence, Toronto, Alexander Clarke, builder, a native of Rosshire, Scotland.

MARRIAGES.

At Tottenham, Ont., on Nov. 19, 1902, by the Rev. P. Nichol, Robert J. Walkem to Ida Worrod.

At the Manse, Exeter, on Nov. 5th, by Rev. W. M. Martin, B.D., Mr. Arthur S. Taylor, of Toronto, to Miss Rose Jacques, of Usborne.

At North Sydney, C.B., on Nov. 15, 1902, by the Rev. T. Chalmers Jack, Robert Randell, to Annie, daughter of Wm. J. Mackenzie.

At Carleton Place, on Oct. 21st, 1902, by Rev. A. A. Scott, M. A., William Ferguson, of Lanark, to Mary McCormick, of Cobden.

At Renfrew, on November 19, 1902, by the Rev. Mr. Hay, Mr. Robert C. Timmins to Miss Jennie E. Plaunt, only daughter of Mr. Wm. Plaunt.

At Richmond, P. Q., on Nov. 19, 1901, by the Rev. Dr. Kellock, Ernest Hawker, engineer G. T. R., to Clara Ann Day, of Cleveland, all of the Province of Quebec.

At the manse, St. Elmo, Ont., by the Rev. H. D. Leitch, on Monday, Nov. 10, 1902, Mr. Charles J. Mehan, of St. Johnsbury, Vermont, U.S.A., to Miss Susan Coleman, of Maxwell.

On Nov. 19th at St. Luke's Manse, Finch, by the Rev. D. MacVicar, B.D., Miss Mary Ann McKinnon to Mr. Chas. McKinnon, both of the Tp. of Finch.

On Nov. 19th at the residence of the bride's father by the Rev. D. MacVicar, B.D., Miss Sarah Ann Cameron, of the Tp. of Finch, to Mr. Jno. A. McLeod, of the Tp. of Cambridge.

At the Manse, Mara street, on Nov. 12th, 1902, by the Rev. D. W. Best, Mr. Fred Thompson, of Toronto to Miss Flora Gobeil, eldest daughter of Mr. and Mrs. Jos. Gobeil, of Beaverton.

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Note and Comment.

If ever Dr. Milligan and Rev. Mr. Ker, of St. Catharines, should bump together on the higher criticism question the sparks would fly, wouldn't they?

By a vote of 17 to 7, the Official Board of the Dominion Methodist Church, Ottawa, has asked Dr. Rose, their pastor, to wear a professor's or teacher's gown in the pulpit. The Ladies' Aid Society of the church is supplying the gown. The opposition is not likely to prove fractious.

Principal Caven, in his prohibition address at Walmer Road Baptist church on Sunday, declared that the defeat of the Liquor Act on Dec. 4 would be the most disastrous blow that the temperance cause of this province could conceivably suffer.

The Rev. Dr. Cameron Lees was on the 6th inst. presented with a purse of 450 sovereigns, a silver salver, and an autograph album, on the occasion of his having attained the semi-jubilee of his pastorate at St. Giles' Cathedral, Edinburgh. He also received an address from present and former assistants at St. Giles.

Rev. Thos. Voaden, a Methodist minister of Woodstock has written to the Hamilton Conference withdrawing from the Methodist Church. He writes that he has become a Dowieite, and that his sympathy with Dowie's work is incompatible with loyalty to the Methodist Church, and that his address for the next few months will be Zion City, Lake Co., Illinois.

It is to be noted that a number of prominent men of the country are taking up the question of the rights of the non-union man. Dr. Hillis, of Plymouth Church, Brooklyn, has been investigating the coal strike in the mines. He says that union men are coming to control the politicians, and sounds a note of warning against the danger of labor-union tyranny.

Baffin Land has just been explored under the direction of the Geological Survey of Canada. It appears to be the third largest island in the world, having an area of 300,000 square miles, and exceeded in extent only by Australia and Greenland. It has a wonderful system of inland waters, has enormous glaciers, and twelve harbors roomy enough for large vessels. It may be considered a valuable possession some day.

At the recent election in Japan a clear majority for the Constitutionalists, Marquis Ito's party, has been returned. Whether that means a retirement of the present cabinet and an early return to power of the marquis himself, it were idle to prophesy, says the Boston Congregationalist, but many predict such a result. Ex foreign Minister Kato is one of the ablest men elected. Notwithstanding his expressed wish to retire from political life, Hon. K. Kataska, the new president of the Doshisha, was enthusiastically reelected, probably because of his sterling character and the brave stand he has taken against bribery, gambling, and other

immoralities. Mr. T. Yokoi, ex-president of the Doshisha, was defeated by a narrow margin. The number of Christian sympathizers will be larger than in any previous parliament.

The Coronation Durbar to be held at Delhi on Jan. 1st is to be a gorgeous affair. No fewer than 40,000 tents will be required, and a system of light railways will link the various camps which will almost surround the city of Delhi. One Indian prince is paying £35,000 for the use of a big mansion which he is renting for the occasion. Shopkeepers are asking from £150 to £200 for a single room. The Duke and Duchess of Connaught will sail for India in December.

The various agents of the Canadian Fire Underwriter's association have been advised of an increase in the rates on church property in rural districts and a decrease on school property. It is pointed out that during the past ten years the losses on churches have been very heavy, statistics in this regard showing that an increase in the assurance tariff was necessary. By the same means it was ascertained that a lowering of school rates was possible.

The United Presbyterian makes the following sad statement: "The missionaries in Eastern Kumaon, in the Himalaya Mountains, are spared many hardships endured by the workers in other parts of India. Not the least of these is the absence of unchristian European influence. Ninety miles from the railway, fifty miles from the nearest European settlement, and thirty from any other white faces, the teaching is not counteracted by the evil practices of some of those professing the name of Christ."

A Pekin correspondent of the North China Herald says the Chinese government is secretly planning another upheaval. He points out that news has been obtained from reliable sources that the Empress Dowager has received secret reports from all viceroys and governors regarding the number of soldiers and amount of war munition that could be raised, and instructions have been given to train the Manchus in the use of the rifle and in western drill, they then to be drafted to the different provinces to instruct the soldiery.

The lecture committee of the Ottawa Literary and Scientific society has prepared the following program for this winter: Nov. 21—Mr. O. J. Jolliffe, M.A., A Study of The Man from Glengarry; Nov. 28—Mr. A. McGill, B.A., B.Sc., Purification of Drinking Water; Mr. W. W. Campbell, B.A., Original Poem; Mr. W. W. Edgtr, B.A., Primitive Poetry: A Comparative Study; Dec. 12—Rev. S. Goldworth Band, B.A., The Development of the Canadian Type of Character; Jan. 16—Mr. W. L. M. King, M.A., LL.B., Social Settlements (illustrated); Jan. 30—Hon. Charles Fitzpatrick, K.C., Lord Russell of Killowen; Feb. 13—Dr. W. D. LeSueur, The Development of Responsible Government in Canada; Feb. 27—Dr. Benjamin Russell, M.P., The Poetry of Matthew Arnold; Mar. 6—Prof. Jean C. Bracq, (Vassar college), The French Treaty Shore. The excellent character of

this course, (says the Citizen) is apparent at a glance, and it deserves the support of all who are well wishers of the society and its high aims. The lectures will all be delivered in Goldsmith's hall, which has lately been renovated. Make a note of the dates.

Sir Henry Strong has resigned the chief justiceship of the Supreme Court, and has been appointed chairman of the commission to revise and codify the statutes. Sir Henri Filzeau Taschereau succeeds Sir Henry Strong as chief justice of the Supreme Court. The vacancy created by the latter's retirement is filled by the translation from Toronto of Chief Justice Armour of the High Court. Mr. Justice Moss of the Court of Appeal becomes chief justice of the High Court, vice Armour, and Mr. J. J. MacLaren, K.C., Toronto, is appointed to the Court of Appeal, vice Moss.

The Finlanders are showing restlessness as a result of continued Russianizing measures of the St. Petersburg government. Self restraint is beginning to yield to a willingness on the part of a portion of the population to tolerate acts of violence. Such acts have hitherto been severely frowned down. Another serious indication is the beginning of closer relations between Finlanders and Russian revolutionists, a consummation devoutly wished for by the latter, but hardly to the taste of Interior Minister von Plehwe. It is believed the altered temper of the people is partly due to the terrible famine in the north, which is worse than any since 1867, when 100,000 people died of disease and starvation. The crops failed to ripen. The grain, cut green, makes miserable, unhealthy bread. In places bread is also being baked of bark. Emigration has reached the number of 18,000 persons this year.

English journalism in Japan, says the Montreal Star, like everything else in Japan is in a transition stage. While it is rapidly adopting the best and the worst feature of western journalism, it has, in the meantime a character which is all its own. The Anglo Jappy journalist seems to be absolutely destitute of any sense of perspective. Every incident of his story, big or little, is treated in about the same number of lines. In the Japan Weekly Times (a clever and interesting paper in its way), for October 4, we have a graphic account of the disastrous typhoon of the previous Sunday. There is not the slightest attempt at yellow journal sensationalism. We are told in fourteen lines: "In Sukawa, 25 persons were killed by the tidal wave. In Kodusu, 15 persons were killed, 39 houses destroyed, 49 carried away, 21 damaged, and 68 flooded. In Otawara, 12 persons were killed, and about 30 are missing. In the villages along the highway to Atami, 10 persons were killed, 117 houses destroyed, 84 houses washed away, 12 sailing ships wrecked, about 100 boats wrecked, and all the houses damaged more or less. Thus the wave caused 62 deaths, and the disappearance of 30 persons." In the same condensed style we are told how many houses were flooded, how many trees uprooted, how many lamp posts broken, and so on, in each district.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Historical Criticism, III. *

Genesis ch. ii.

The theory that the Hexateuch is a composite work, a compilation from different documents, is as we have seen, the outcome of the researches of one hundred and fifty years, and is accepted by the great majority of competent critics. It is therefore not to be regarded as a temporary hypothesis, but as a well established theory like Newton's law of gravitation. Nor is it a matter of merely theoretical or literary interest; we believe it to be of immense practical importance else we should not be dealing with it in this place.

As regards the time at which the various documents were composed, the dates assigned are, for the Jehovistic, 850 B. C., for the Elohist, 770 B. C., for the Priestly Code, after 576 B. C. These dates are to be taken in a general way, the particular year being named merely for convenience.

To-night we wish to examine more closely the second chapter of Genesis which is a part of the oldest document, the Jehovistic. We remark again the naive childlike way of thinking, the concrete representation of things, the story book style. Some people used to feel a contradiction between the first and second chapters. It disappears when we apply the documentary theory, and look at these parallel accounts as the work of two different writers each describing the work of Creation, the one from the Divine side, the other from the human side. In a word the first chapter is theological, the second is anthropological.

The framework of the second chapter is the conception of the Garden of Eden. Recent explorations in the East have brought to light Assyrian records which contain the same idea. In this some critics (e.g. Wellhausen) find an argument for the post-exilic date of the Jehovistic document. But we think the coincidence points rather to a common tradition. We pass over this point and also the controversy as to the site of the Garden of Eden. It is more to our purpose to note the striking difference in tone between the two accounts of the tradition, the Assyrian and the Hebrew. No stronger proof of the inspiration of the Jehovistic writer could be found than in the contrast between the Assyrian version which is mythological, polytheistic and superstitious, and the Hebrew version in which we find the germs of great moral and religious principles.

These principles are: (1) the essential connection between man's character and his environment. Character always shows itself in the environment which it creates. And just as truly environment has its effect on character. God placed man in a royal environment. (The word used for 'Garden' means a royal park; the corresponding Greek word gave us the word 'Paradise'.)

(2) Man needs exercise of body, (v. 16) and of mind (v. 19). Labour was not imposed on man as a curse, but as a blessing.

*Notes of the third of a series of sermons on Historical Criticism preached by Rev. G. M. Milligan, D.D. in old St. Andrew's church, Toronto, on Sunday evening, Nov. 16th.

It belongs to man as man. And the mind must be exercised as well as the body. God gave man reason, therefore piety cannot consist in stultifying it. It is our duty to try to bring the truths of God within the scope of our reason.

(3) The essence of spiritual development lies in the will. Man is filled with longings after a higher life; he was not meant to be satisfied with a purely animal existence. By slow degrees he learns that he will find the satisfaction he seeks, in obeying the will of God. "Our wills are ours to make them Thine." The true exercise of life is obedience.

(4) The essential unity of the sexes, is implied here whether we take it literally or symbolically. It is quite possible to take it literally, but it is not absolutely necessary. To admit that these books contain symbolism is not to reduce it all to allegory. We may see from the opening verses of the gospel of Luke that our Bible was written by men with ordinary human motives and methods. May not Adam's deep sleep simply mean that the creation of woman was outside of his consciousness, a mystery, one of many things in this world that man cannot explain?

The true relation of man and woman is nowhere so well expressed as in the well-known passage in Tennyson's "Princess," beginning "For woman is not undeveloped man." But the germ of this thought is to be found in this old Hebrew story of the Creation.

The School And Society. *

Prof. Dewey has made a distinct contribution to the literature of elementary education in this volume. It is one of more than passing interest to all parents and teachers, and touches the very foundations of education.

He first considers the relation of the school to social progress. In recent years, social life has undergone a radical change, to which our schools have not been adjusted. The school must become the habitual of the child, where he learns through directed living, instead of being only a place where he is to learn lessons having an abstract and remote reference to some possible living to be done in the near future.

True the school is considered in relation to the child, and it is shown that the school should be an enlarged family with an extension of its activities and interests. The object should be to give right direction to the child's impulses to communication, enquiry, construction and expression instead of being a mere place for formal listening and recitation e.g. in language study the present aim is to teach the child to say something. But prior to this, the child should be taught to have something to say.

The chapter on "Waste in Education" should lead all interested in education to serious thought and earnest effort to remedy the present inadequate and wasted preparation for life that is too prevalent in our present system. They will find much suggestion in the closing chapter, which gives an interesting and instructive account of the elementary school, organized in connection with the University of Chicago as a pedagogical experiment on new practical lines.

The treatment of Structural and Historical Geology is well-proportioned, luminous

*THE SCHOOL AND SOCIETY Lectures by John Dewey, Professor of Pedagogy in the University of Chicago, cloth 8 mo, \$1.00 The University of Chicago Press.

and takes full account of the most recent investigations by experts.

It is a thoroughly scientific work, fresh in the presentation of material, written in an attractive style and well furnished with excellent illustrations, many of them from photographs taken by the author or his friends. The paper and press-work are of the best quality.

The Bible and Law.

BY R. G. MACBETH, M. A.

There are some people in the world who minimise the importance of a law as a guiding influence in life. They claim that moral suasion from without, helped by the presence of principle within should be all that is necessary to secure righteousness in life and conduct. But these people, forgetting that this world is not yet ideal, are having a fools' imagined paradise. Some of them come down from the clouds of dreamland to the commonplace earth when they are driven by circumstances to call the aid of authority to their counsels. When the prowling thief or the silent burglar is at work the policeman's baton proves a better protection than persuasive speech.

Theorists sometimes overlook the fact that there is always some work in an unregenerate world that has to be done with a club if it is to be done at all. The club may not always be a real and brutal weapon, but it is something that stands for authority. The mace in our parliamentary halls is apparently an elegant and harmless piece of legislative furniture but it is really the old British war club in a new dress. It stands for authority and is as strong as the Empire, just as the war club of our ancestors stood for the chief who enforced his commands by the prowess of manual strength. The present method is less frankly physical but the principle of authority is the same and has always been a recognized and necessary factor in human society. Anarchy is the invention of demons, and society without law is unthinkable. Lawlessness is chaos and chaos is not society.

The Bible stands for law and against anarchy. God is not the author of confusion, but of order, says the Apostle, and order in a world of sin is impossible without law. The enactments of the law of God cover the whole sweep of human existence and to this day the only true sphere of the legislator is to unfold the principles of Divine government. According to Paul the legislator is the minister of God unto us for good—if he is not that he has no right to be in a parliament or legislature or council. Any lower conception of the function and office of lawmakers is from regions that are below Heaven.

Every earnest student of law knows that although our best laws are founded on Bible enactments we are still far behind some of the Mosaic and other divinely inspired legislation. Neither our land laws nor our sanitary regulations equal those of Moses and a recent Sunday's lesson on the Cities of Refuge reveal a wonderful union of protecting the man who had no malice aforethought and at the same time punishing one whose carelessness was criminal. If present day legislators studied that simple piece of law making we would have some remedy against the idiotic scorcher and the didn't know it was loaded fool.

Vancouver, B. C.

FOR DOMINION PRESBYTERIAN.

Notes by Nemo

Results of Roman Catholicism in Ireland.

Recently an important book has been published, which is certainly one of the signs of the times in Ireland; it is called "Priests and People in Ireland," (Simpkin, Marshall & Co, London), and in it the author, Mr Michael J. F. McCarthy, himself a Roman Catholic, speaks his mind concerning the real cause of his country's feebleness. I have not seen the book but venture to appropriate the following statements from the *Contemporary Review* for the benefit of the readers of the DOMINION PRESBYTERIAN

"The book is the more noteworthy because of the sturdy independence of its author's position. Mr. McCarthy is an Irish barrister and a Unionist, but he is in no sense a party man, and he has no private axe to grind either as landlord or tenant. Moreover, his religious faith binds him to the Church whose sacerdotal organisation in Ireland he so strongly censures. Diatribes against the Church of Rome are sufficiently numerous, and not always as informed as they are zealous; but Mr. McCarthy's attack is far removed from the ordinary plane of religious controversy. There is no drop of venom in it, and though the white heat of the author's indignation occasionally betrays him into generalisation which may be—indeed must be—too sweeping, no impartial reader can close the book without feeling that it is the testimony of a man who writes solely from a stern sense of patriotism and at the cost of his deepest religious convictions. From this point of view, there is pathos on every page. The author, a devout Roman Catholic, looking on the misery of his country, and seeking a cause, finds it in the abuses of his own Church. 'In 'Catholic Ireland,' he says, 'those who read this book will find Priestcraft is omnipresent, all prevailing, all dominating. I am forced to the conclusion that it is folly for us Roman Catholic Irishmen, to deceive ourselves by attributing Catholic Ireland's degeneracy to causes which are but secondary and are found not incompatible with progress and prosperity elsewhere. It is sacerdotal interference and domination in Catholic Ireland, beginning in the infant school and ending with the legacy for masses after death, that will be found to be the true and universal cause of that universal degeneracy upon which we so commiserate ourselves.'"

"Everywhere, except in Protestant Ulster, the priests have multiplied to an extent out of all proportion to the population, and their influence is ever increasing. They have captured the machinery of Local Government and Poor Law relief; they control, in a great measure, the Irish Parliamentary Party; and the administration of the National Education Acts, except as regards the minority of Protestant schools, is entirely in their hands." This is Mr McCarthy's summary of the main objects towards which the clerical power is directed:

1. "Its own aggrandisement as a league, apart from the body politic in which it flourishes, but in an alliance with an alien organisation whose interests are not the interests of us, the Roman Catholic laity of Ireland

2. Moulding the ductile minds of our youth, so that their thoughts in manhood

may run, not in the direction of enlightenment and self-improvement, but in obedient channels converging to swell the tide of the priest's prosperity

3. Perplexing and interfering with our adult population in every sphere of secular affairs, straying them from and embittering them against, the majority of their fellow citizens in the United Kingdom.

4. Terrifying the enfeebled minds of the credulous, the invalid, and the aged, with the result that the savings of penurious thrift, the inheritance of parental industry, the competence of respectability are all alike garnered into the sacerdotal treasury.

On this last head the author devotes a whole chapter to a citation of recent wills under which the Church has received in many cases the entire estate of the testator or testatrix, thus constantly reducing the industrial and agricultural capital of an already poverty-stricken country. And what can one think of the following practice in the British Isles in the twentieth century

"All round that district, in the three counties of Waterford, Tipperary and Cork, the farmers pay the priests to say masses at their houses during the month of May to keep away the evil spirits from their cattle and make the milk of their cows fruitful in butter. I know a parish in the diocese of Cloyne in which the priests boasted that they had not time to celebrate all the butter masses, for the celebration of which they were paid in May this year."

"Their butter," Mr McCarthy adds, with a touch of pathetic humour, "is getting more and more unmarketable every year."

A Powerful Popular Preacher *

Dr Whyte of Free St. Georges, Edinburgh, is a prolific writer. He has sent out many volumes including six on "Bible Characters," and three on Bunyan characters. He is strong in the mystical and practical side. He believes thoroughly in the inward power of religion and in its uplifting and transforming power. Sermons, as a rule, are not popular in book-form but much of the material that Dr. Whyte has preached demands and deserves a wider audience than that which can be gathered in any one church. Many of our young men who are learning to preach would do well to examine these discourses carefully, and note the simplicity, beauty and directness of style, the wide knowledge of Scripture, and broad sympathy with human life. It is from such examples that we learn what a great art and noble service preaching may be in the hands of a master. Some ministers are great on "clippings," they keep a book or a box and preserve the good things that they come across in their reading; that is a useful habit. But in some cases the quotations and anecdotes are tagged on in a mechanical fashion instead of being assimilated to the thought, and wrought into the texture of the discourse. Dr Whyte knows how to make use of other people's work; but his quotations are to the point, and harmonize with his own exposition. For example, on "The Man Who Cast Seed" he says: "I chanced upon

* BIBLE CHARACTERS: OUR LORD'S CHARACTER, by Alexander Whyte, D. D., (Oliphant Anderson and Ferrier, Edinburgh).

this in my reading only last night, 'Nothing great' says Epictetus 'is produced suddenly, not even a grape or fig. If you say to me that you want a grape or a fig now, I will answer you that you cannot have it; a grape takes time. Let it flower first, then it will put forth its fruit, then ripen. And would you have the fruit of a man's life and character all in a moment? Do not expect it. And again, 'Fruit grows in this way, and in this way only. If the seed produces the fruit before the jointed stem, it is a product of the garden of Adonis. That is to say the thing is for show only; it has no root in itself. You have shot up too soon, my man you have snatched at fame before your season. You think you are something but you will come to nothing. Let the root grow, then the first joint, then the second, and then the third, and then the fruit will come forth of itself. So Epictetus taught the young men in his Greek lecture-room. "God never leaving Himself without a witness,"

The following tribute to the late Prof. Bruce has now a pathetic interest; it occurs at the beginning of the chapter from which we have just quoted. "Dr. Bruce is by far the best expositor of this exquisite little parable. Dr. Bruce is always himself. That is to say, he is always autobiographical, always experimental, always scientific, always masculine, always full of bone and blood, always strength itself, always satisfying." "A man's capacity," he says, "to expound particular portions of Scripture depends largely on his religious experiences. For here it holds good, as in other spheres, that we only find what we ourselves bring. The case is the writer's own, and therefore the parable to be studied has been to him for many years a fruitful subject of thought and a fruitful source of comfort. Viewed as a repetition in parabolic of the Psalmist's counsel,—'Wait, I say on the Lord,' Dr. Bruce's book on the parables is, to my taste, his best book and then the exquisite little parable now open before us, shows us Dr. Bruce as I think at his very best. So much so, that if there is to be anything of the nature of harvest to you to-night, let it be well understood that Dr. Bruce was the man who first cast the seed into the ground, but who fell asleep before the seed had sprung up in you and me." Thoroughly evangelical, simple and strong, these discourses are fitted to render fruitful service.

A TEXT-BOOK OF GEOLOGY, by Albert Perry Brigham, Professor of Geology in Colgate University, \$1.40. New York, D. Appleton & Co., Toronto, George St., M'Graw & Co.

The interest now taken in the universal resources of this country has prepared the way for this manual, which will be found admirably adapted as an introduction to the study of geology.

In harmony with the plan of the Twentieth Century Text-books to which series it belongs, objects near at hand were first considered, and then those were remote in the order of accessibility. Thus the interest of immediate contact is awakened in the mind of the reader or student, and the sense of educational gain deepened at every stage of advance. The volume opens with the geological effect of the winds weathering and the various activities of water. So the different sections of Dynamical Geology follow in regular order.

The Quiet Hour.

Ruth and Naomi.

S.S. Lesson, Dec. 7th; Ruth 1: 16-2.

GOLDEN TEXT: Rom. 12: 10. Be kindly affectionate one to another.

BY REV. G. B. WILSON, PH D., WINNIPEG, MAN,

Orpah kissed her mother-in-law, v. 14. A young lady, in a time of religious interest, wrote out all the reasons she could think of, to help her in deciding whom she should serve. She wrote: First—Reasons why I should serve the world; Second—Reasons why I should serve the Lord. She was surprised that she could find no satisfactory reasons, for the first, and many urgent ones for the second. She acted upon her reasons, gave herself to God and was blessed. Ruth's choice was made in full light of the consequences, and she was blessed.

But Ruth clave unto her, v. 14. A young lady, in a time of religious interest, wrote out all the reasons she could think of, to help her in deciding whom she should serve. She wrote: First—Reasons why I should serve the world; Second—Reasons why I should serve the Lord. She was surprised that she could find no satisfactory reasons, for the first, and many urgent ones for the second. She acted upon her reasons, gave herself to God and was blessed. Ruth's choice was made in full light of the consequences, and she was blessed.

Intreat me not to leave thee, v. 16. This is a pattern of a resolute convert to God and true religion. We must take the Lord for our God. We must take His people for our people in all conditions. Though poor and despised, yet if they be His, they must be ours. We must be willing to fare as they fare; submit to the same yoke and draw in it faithfully; take up the same cross and carry it cheerfully; go where God would have us go, lodge where he would have us lodge, die where He would have us die.

Thy God my God, v. 16. We must act with like decision and determination, if we would win the heavenly city. God has said, "Whosoever will, may come," and "Him that cometh to Me, I will in no wise cast out"; but we must will to come, and we must come. This is our part in our salvation. By an act of deliberate choice, as did Ruth, we must put ourselves on the side of God.

Where thou diest, will I die, v. 16. What a reward to Naomi for her unselfish love and what a stimulus to us in seeking to win the heathen and unbelievers everywhere to Jesus Christ! For love is the foundation of faith. Naomi's love draws out Ruth's love, and Ruth's love for Naomi leads her to confess Naomi's God. Shall we not be loved if we love, and will not love still open the fountain of faith?

Steadfastly minded to go with her, v. 18. Satan carries on his most successful warfare against those who are undecided, whose opinions, through lack of years or experience, are not finally fixed. When people see that we are bent on serving the Lord, much of their opposition will cease. Jesus "steadfastly set His face to go to Jerusalem," Luke 9: 51. Paul, in spite of the entreaties of his friends, would go forward, knowing that "bonds and afflictions" awaited him, Acts 20: 23. When they saw that he was determined to go, they acquiesced, saying, "The will of the Lord be done," Acts 21: 17. It is the safest to be out and out on the side of Christ.

The Almighty hath dealt very bitterly

with me, v. 20. So it would seem, if the present were all. But there is a future. "What I do thou knowest not now; but thou shalt know hereafter." John 13: 7. Some one has likened our lives to those beautiful Aubuson tapestries that adorn so many Eastern palaces. They are all woven on simple looms from woollen threads. The workman sits behind and weaves the beautiful designs on the reverse side. The pattern is at his hand, and he weaves on quite unconscious of the beautiful picture that is being formed on the right side. Look at the reverse side, and it seems nothing but a tangle of threads and thrums and ends, without any meaning or order or beauty. So it is with our lives. We are weaving them on the reverse side here below. But we follow the pattern set before us in Jesus Christ. One day God will reveal to us the picture of our lives on the right side, and when we see it, we shall fall down at His feet and say, "Oh Lord, forgive my murmurings and complainings, and accept my inmost thanks for the way Thou hast led me, and the path of life Thou didst mark out for me in wisdom and love."

A Bright Outlook.

What tho' my lot is in a lonely place,
And my spirit behind the bars?
All the long day I may look at the sun,
And at night look out at the stars.

Dear God! let me grow from day to day,
Clinging and sunny and bright!
Tho' planted in shade, Thy window is near,
And my leaves may turn to the light.
—Mary Mapes Dodge.

Great Gospel Gains in India.

The following extract from the Pioneer, the foremost English newspaper in India, with regard to the recent census returns, is worth not only reading, but remembering, so that when people say that the Gospel is making no progress in India we may be able to give some facts:

The most remarkable feature of the returns is undoubtedly that presented by the figures relating to Christianity. It is impossible not to be struck with the energy with which mission work is being carried on, and with the success which is attending it. An increase of nearly 28 per cent., where the total population has increased by less than 2½ per cent., is a hard fact which can not be explained away. And this increase, amounting to 638,861, is shared by every province and state in India, the Central Provinces, and Rajputana, where the famine was most severe, show considerable increases in the Christian population, tho it is in Southern India, in Madras, and the native states of Travancore and Cochin that the greatest increase is recorded. Madras now has a total Christian population of 1,024,071 and the Travancore and Cochin Christians number 901,409, an increase of 195,758 in the decade, the total population of the two states being 3,764,182.

"Ian Maclaren" writes that there was one thing in Jesus' life that was sadder than the crucifixion, and that was for the beloved John to fall asleep while his Lord was suffering the agonies of Gethsemane.

Divinity of Christ.

In two recent books about two eminent men, says the Belfast Witness, this subject is presented in a very interesting light. Mr. Stopford Brooke has published an estimate of the poet Browning and his work, in which occurs the following passage as to Browning's belief in a Divine Christ—"We are too much accustomed to think that men of intelligence, aware of the results of modern criticism, both historical and theological, cannot, with any truth to themselves, hold, believe, and love the doctrine of the Divinity of Christ. It is a custom of thinking of which we ought to clear their minds, for it isolates us too much from a vast mass of human thought and emotion. Here at least—and it is well to take this into our thinking—here is one of the foremost intellects in England, and one of the highest imaginative power, to whom that doctrine was believable, who loved it, and to whose spirit it brought not only life, but the explanation of the world he needed." This testimony is all the more emphatic because Mr. Brooke has himself left the ranks of Orthodoxy, and the more the pity.

Then again is just published the complete Life of Dr. Martineau, probably the greatest Unitarian minister and man of letters of the century. We read—"While his thought was with one body of Christians, his heart was largely elsewhere. His thinking was mainly Unitarian, though by no means of the generally accepted type, but, as he once told the present writer, his inmost devotional life was nourished on the great saints of the Catholic and Evangelical Communion. This note recurs, indeed, continually in his letters. Says he in one written in 1896—"The hymns of the Wesleys, the prayers of the friends, the meditations of Law and Tanter have a quickening and elevating power which I very rarely feel in the books on our Unitarian shelves."

He had, in truth, slender faith in his own body. In a letter to Rev. W. Alger, of America, he says—"Should no such impulse from without affect us, we shall probably hold together and gradually take up the new elements and living spirit of the present, or else dwindle away into merited dissolution."

This conviction of Martineau's helps us to understand the fact that being chilled by Metaphysical Unitarianism denying the Lord's Divinity, he the more passionately believed and defended the truth of a Personal God, and of a spiritual universe. The most eloquent and glowing argument for Theism, and a spiritual and immortal life, is that of Dr. Martineau, whose dying whisper was "Non omnis moriar."

Uncommon Service.

We must not forget that our calling is a high one. How often we hear it said in our prayer meetings that we are to serve the Lord in little things! It is true, and it is a great comfort that it is true; that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. But we be to us if we are content with small service! Too much thought of little things belittles. We should "attempt great things for God." Caleb said: "Give me this mountain." Mary broke the alabaster box that was exceedingly precious. The disciples left all to follow Jesus, and counted it joy to suffer for His sake. Let us not be easily content. The note of heroism should be in our battles with sin, in our speaking, in our giving, in our serving. Our King deserves and expects kingliness.—M. D. Babcock, D. D.

Sparks From Other Anvils.

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

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

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

United Presbyterian: Moses did not know that his face shone when he came down the mountain after that conversation with God. But he was the only one who did not know it. Those men and women who have most of the likeness of Christ in their lives and faces oftentimes are entirely unconscious of the fact.

Presbyterian Witness: The man who thus finds out for himself that there is a God, and that He takes part in all our affairs and hears our cries and sends just such help as we need, never can be a pessimist and never can conclude that life is vain, or that all men, high or low, are a lie. He feels rather that infinite grandeur and glory brood over us, and that God is near us, so near that we are partakers of His nature.

Herald and Presbyter: General Booth, the head of the Salvation Army, is again in America, and he has had a most enthusiastic welcome from the members of the organization. No one can call in question the deep devotion and piety of this man, whose face and name and work are familiar to multitudes in all parts of the world. There can be no question as to the fact that he has accomplished great good. But his methods are autocratic and dictatorial, and he has already alienated several of his own family from his standard. Ultimately the organization is bound to disintegrate and be absorbed by the various churches, but for the present it is doing much to reach those who are hard to reach.

Lutheran Observer: Congregations that cultivate the spirit of rich religious clubs, or that adopt methods of administration that fail to provide for the poor equally with the rich, or that take no pains to welcome every soul that seeks communion with God and a place among God's children, merit any rebuke that they may receive. But charges of this sort cannot be sustained when brought against the great body of Protestant churches. The people who keep aloof from them do so, not because they would not be cordially welcomed, but because, for reasons that lie in themselves, they will not come.

To-Day.

To-day no coward thought shall start
Upon its journey from my heart,
To-day no hasty word shall slip
Over the threshold of my lip.

To-day no selfish hope shall rest
Within the region of my breast,
To-day no wave of wrath shall roll
Over the ocean of my soul.

To-day I vow with sword and song
To fight oppression and the wrong,
To-day I dedicate my youth
To duty and eternal truth.

Robert Lovemann.

Our Young People**Do I Discourage Others?**

Mark 10: 16-52; Num. 13: 26-33
Notes on Topic.

The crowd of eager shouters at a college baseball game is a model and rebuke to most Christians. How heartily and impetuously they bellow forth encouragement: "Go it, Jim!" "Well caught," "Home run, home run, hurrah!" "Go in and win, old boy! You'll get there!" "Did you see that curve? Wasn't it a beauty?" And then a perfect salvo of the college yell.

It is thoroughly understood that the teams will play better for this encouragement. It is kept up with all the more eagerness and power by the boys on our side if our side is playing a losing game. Up to the very last score, it is continued with unabated volume and no one would suspect that we were not the certain winners.

Now that is the Christian thing to do, everywhere and all the time. "Go in and win, young fellow, just starting out as an errand boy." "God work, you tired teacher, coming home from your struggle to get common fractions through my girl's head." "Bravo, cook! That omelet is a triumph!" "Hurrah, janitor! This room is as neat as a pin." "Nice looking store, Mr. Shopkeeper. You are sure to have a good trade." That is the way to do it.

And how would it be, I wonder, if the boys should shout in the discriminating way in which some folks dole out their praise? "Fairly well pitched, Jim, but you are falling behind the record." "Two errors against you, Tom; look out!" "You can't make the next base, Jack; don't try." "You'll never succeed at shortstop, Phil; better take left field." That is the way some folks talk.

O Endeavorers, let us make it one of our endeavors to cheer people up!

Thoughts to Ponder.

When they found fault with Mary because she had poured the costly ointment on the Saviour's feet, He rebuked them, saying that Mary had anointed Him aforehand for His burial. That is when anointing counts the most. Let us not withhold our praises of our friends till they are dead.

Ruskin once said that when we fail to praise a man that deserves praise, two sad things happen; we run a chance of driving him from the right road from want of encouragement, and we deprive ourselves of one of the very happiest of our privileges, the privilege of rewarding labor that deserves a reward.

There are places in the Alps where the guides always caution travellers not to speak or sing, nor even to whisper, for the faintest breath might start some delicately poised avalanche. There are men and women walking under such a weight of care and anxiety that a single whisper of blame or complaint may cause them to fall beneath their load.

There is no reason to be discouraged regarding Christianity. A century ago in this country there was only one church member to 145 inhabitants; now there is one to every 42 inhabitants. Of our college professors 85 per cent are Christians, and from 60 to 65 per cent of the students.—C. E. World.

What Makes Our Gifts Worth While.

Not the amount of giving, but the spirit in which right giving goes out, is what God commends. God does not need our gifts, large or small, even for his best cause. But we need the blessing which God gives freely to the cheerful giver who gives in a right spirit. The gift that has been most commended in all the ages was the simple farthing of a loving poor widow, in contrast with the large offerings of the rich, who won no commendation as a reward of their gifts or their spirit. When King Saul offered in sacrifice to Jehovah costly gifts that he had been directed to destroy, the rebuke of Jehovah came to him by Samuel, "To obey is better than sacrifice, and to hearken than the fat of rams." So always, not the gift, but the spirit of the giver, commends itself to God. A costly gift of a rich man may have a blessing when the farthing of a poor man lack it. A good spirit does not necessarily go with a small gift or with a large one, but God knows and notes the spirit. We must have this in mind as we give, or wish to give.

A Prayer Cycle of Thanksgiving.

Pray this week for the weak and persecuted among Christian converts all over the world. Thank God for the blessings that have come to them through persecutions, and for the results that have come from missions, especially to the women and children of heathen nations. Pray that persecutions may cease and persecutors everywhere be won to the religion of Christ.

Promises of God to Israel and to Judah.

How many Bible readers talk about the lost ten tribes, and the spared and preserved two tribes! A host of volumes have been written on the subject. And many theories of the preservation of the "lost ten tribes" in existing nationalities have excited widespread interest for centuries. Again there are those who claim that God's promises of blessing are not alike to Judah and Israel. To read Jeremiah 50: 17-20 ought to satisfy one that the God of Judah and the God of Israel has both peoples in his ever-loving remembrance, and does not overlook either. Our God is better than any of our fancies about him.

For Daily Reading.

Mon., Dec. 1—'God goeth before you.'
Deut. 1: 22-33
Tues., Dec. 2—Making hearts melt.
Josh. 14: 6-9
Wed., Dec. 3—Righteous boldness. Prov. 28: 1
Thurs., Dec. 4—'Borne of four.' Mark 2: 1-4
Fri., Dec. 5—Discouraging the children.
Col. 3: 20-25
Sat. Dec. 6—Helping one another.
Isa. 41: 1-7
Sun., Dec. 7—TOPIC. Do I discourage others?
Mark 10: 46-52; Num. 13: 26-33

Covenant Dealings.

God's ways seem dark; but, soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait.

Whittier.

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THE NEW PRINCIPAL OF QUEEN'S UNIVERSITY.

Two appointments were last week made public which we are certain will give universal satisfaction. The first is that of Mr. J. J. McLaren, K. C., of Toronto, to a judgeship in the Court of Appeal; and the second, and one which much more closely concerns us as Presbyterians, is that of the Rev. D. M. Gordon, D. D., of Halifax, to succeed the late Rev. Dr. Grant, as Principal of Queen's University, Kingston.

A happier appointment or one that will be more cordially welcomed than this could hardly be made. From Dr. Gordon's whole record in the past we augur for him a career in this new field, which will carry on and carry out worthily, all that his late distinguished predecessor would have liked to see had his life been spared. The whole church, we are sure, will heartily wish Dr. Gordon the highest success in his new and most responsible position. At the Capital, where he spent several years in a useful ministry in St. Andrew's church, this appointment, in Presbyterian churches and outside of them, will give the keenest satisfaction.

CULTIVATE A THANKFUL SPIRIT.

We find the following eminently practical sentiments in a letter published in a recent issue of the New York Weekly Witness:

God has been very good to us as a family during the past year in sparing us an unbroken family circle, while so many as good by nature as we, have suffered with severe sickness and have had deaths in their families. I think we ought to acknowledge publicly, as well as in private, God's goodness to us, that we may thereby bring others to seek Christ, from whom all blessings flow. Also in regard to temporal things. Our homes and crops have not been destroyed with floods or tornadoes as in some parts. Ought not these great blessings teach us deeper humility and cause more thought of how we can serve God better and have a better influence on those around us?

Are there not many families in this highly

tavored Canada of ours who could make the above language their own. So far as material things are concerned the vast majority of the people of this country are enjoying abounding prosperity. Should they not, as evidence of their gratitude and acknowledgment of God's goodness, give back to Him—to the work of passing on these blessings to those who do not possess them—a substantial portion of the blessings with which he has so richly endowed us. In this way we can all help to answer the prayer, "Thy Kingdom Come." We should constantly recognize that we are the stewards of God's bounty, and remember that the most abundant blessings, if we fail to use them as God's Word clearly indicates they should be used, may become a snare and a curse to us.

A STRONG CASE.

A writer to the *Globe* of the 18th inst., after a visit to a fair at Stratford, moralizes on the condition of the English people, and proceeds to give "the views of an outsider" on the Education Bill. He has read many things and thinks the Nonconformists are unduly alarmed. He even followed Lord George Hamilton's advice and read the bill; and he looks upon it as a beneficent measure which is going to save England from ruin. It is not our business to criticize in detail this account. The view of an outsider, even after all his diligence in reading, must necessarily be superficial.

In this connection we could call attention to an article by Dr. Robertson Nichol, in the *Contemporary Review* for November, entitled "The Education Bill and the Free Churches." There the Nonconformist case is stated clearly and strongly. The four divisions of his subject are as follows:

I. That the claim of the Church of England as developed in the present Bill is that her schools shall be treated precisely as Roman Catholic schools claim to be treated.

II. That this claim is a new claim on the part of the Church of England as a whole, and was not made at the time when Mr. Forster's Act was carried.

III. That this claim invades the conscience of Nonconformists.

IV. That Nonconformists must oppose it, if in the end the bill is passed, by every effort to make the Bill unworkable, one of the great forms of resistance being the refusal of the School rate.

Under the first head he tries to show that the whole aim of the school training is to be subordinated to the end of preparing the child to become a member of the Church of England. "This Church atmosphere is to prevail all the day and will run all through the secular teaching." He contends that if this Bill is carried, the schools will be in the hands of the clergy, and the teachers will practically be their curates.

The strongest point in the article, and one which we think is proved, is that the extreme High Church party is now displaying an aggressiveness which it could not maintain thirty years ago. "The great feature of this Bill is that it throws the Church schools on the public funds, and denies public control. It will be easy to show that even a few years

ago this was considered by Churchmen alike impracticable and intolerable." Mr. Chamberlain advocated passive resistance against something far less objectionable than this, in his earlier days.

He said "Whatever might have been the opposition brought against the old Church rate, let the majority not doubt for a moment that there would be just as stout an opposition against the new; and the results which followed the opponents of the former would in good time, follow the opposition of the opponents of the latter." Though Mr. Chamberlain has changed his views, Dr. Nicoll and many others feel that they are justified in resisting the new aggressive movement of the High Church party. At present Mr. Balfour is forcing the bill through by the power of his large majority; but the end is not yet. It does not seem likely, as the *London Times* says, that "the present agitation, largely a factitious one, will subside when those influenced by it discover that they have been much more frightened than hurt."

HUGH PRICE HUGHES.

News has been flashed across the sea that the Rev. Hugh Price Hughes, the well known Wesleyan minister, has died suddenly. This is a loss to Methodism, and to English Nonconformity of great magnitude. The veteran Dr. Parker lies seriously ill, and Hugh Price Hughes is taken away in the prime of life, at the age of fifty-five. Into a comparatively short life he compressed a vast amount of work, too much indeed even for his strength. He was an Evangelical preacher of great force and fervour, an author of books on religious and social questions, a leader in the "Forward Movement," that is the Home Missionary work of the Wesleyan Church, the editor of an influential journal, an advocate of closer union among the Churches, and a staunch Nonconformist. A man of such great ability and noble spirit belongs to all the Churches; and his loss will be lamented by all earnest Christians. For the cause of evangelical religion and true temperance, social purity and religious freedom, he gave his life. His view of the Education situation may be said to be fairly represented by the following statement which appeared as part of an article in the *Methodist Times*, in the month of July 1901. "The objects of those who are trying to manipulate the Educational arrangements of England in the interests of High Anglicanism, Romanism and private persons, seem to be dominated by a desire to exclude all Democratic Ideals, to give vested interests power to limit progress, to divert public money to private uses and to bind the fetters of sectarianism on the education of the people. The Cockeston judgment was the result of a very ingenious conspiracy organised by one of Lord Salisbury's clever sons. It is of a piece with the policy which the Education Department has been pursuing for some years to limit the advantages of advanced Education to a small section of the middle class."

Show the paper to a friend, and ask him to subscribe for next year.

THE CRITICS CORNER VII.

Criticism and Criticism.

A writer in the *Nineteenth Century and After*, for November, in an article entitled "Some Notes on the Gnostics" sounds a note of warning on the extreme forms of what is called "criticism," as follows:

"The apparently rigid application of the scientific method to Biblical research in general, and especially to the problems of New Testament criticism, has recently in the hands of extremists been productive of results so strongly opposed to the generally received traditional and dogmatic foundations of the Creeds of the Churches of Christendom, that even some of those who are strong adherents of this method, and having nothing to fear from its rigid application, are beginning to question whether research productive of such results is after all really scientific in the best sense of the word."

The illustration this gentleman uses is of course, the recent dictionary *Encyclopaedia Biblica*. The results given in "this monument of painstaking research and great learning" "seem to the ordinary mind, trained in traditional Christian notions, nothing less than a sweeping away of nearly all his most cherished beliefs." Our readers are not likely to have much to do directly with this dreadful dictionary, and as a matter of fact, most of the ministers find it too technical, and from the preacher's point of view, barren. Special scholars study its articles and weigh its statements, as it is not a vulgar attack upon the faith but contains the work of a large number of conscientious, thoughtful, scholarly men. Still we do not need to be alarmed. We do not hold our faith on sufferance; that is woven into the highest life of the world, and firmly rooted in our own souls. Still the publication of a work of reference under the editorship of a church dignitary, which contains such "drastic criticisms," is an event of great significance. There are some things quite certain; this matter cannot be settled by an episcopal edict, we cannot lay violent hands upon the critics, neither can we return to old traditions as to the Books of the Bible in the precise form in which these were held by our fathers. Criticism must be met by criticism, the difficulties that reason raises must, as far as possible, be met in a reasonable manner. In the meantime those who need comfort can find it in such facts as the following: The central citadel of the Christian religion has withstood many attacks. The books of the New Testament came strengthened rather than weakened out of the last great critical storm. And as the present writer suggests this "extreme criticism" creates a re-action against itself; and we may add, unfortunately, it creates in the minds of those who do not discriminate a prejudice against even a legitimate exercise of the critical function.

We believe that the writer of the essay referred to has put his finger on an important point, he himself regards it as "the knot which is choking the life out of the expositions of our so-called 'rationalists' in things religious." He believes in criticism but not in a narrow, dogmatic 'rationalism,' by which the experience or assumption of the

critic is made the measure of the whole world. He quotes the following striking passage from Professor Harnack:

"Although the order of nature is inviolable, we are not yet by any means acquainted with all the forces working in it, and acting reciprocally with other forces. Our acquaintance even with the forces inherent in matter, and with the field of their actions, is incomplete; while of psychic forces we know very much less. We see a strong will and a firm faith exert an influence upon the life of the body, and produce phenomena which strike us as marvellous. Who is there up to now that has set any sure bounds to the province of the possible and the actual? No one, who can still maintain that any extraordinary phenomenon that may appear in this domain is entirely based on error and delusion?"

In the same spirit Mr. G. R. S. Mead, the author of the "Notes on the Gnostics," concludes:

"It will thus be seen that every scholar's interpretation of the nature of the origins of Christianity must necessarily be determined by his present knowledge or ignorance of the possibilities of religion itself. Knowledge of these possibilities, however, so far from hampering a critic in his researches, should, on the contrary, be a potent help to ever more exact appreciation of the material, for, in the opinion of the writer, the more a man really knows of these possibilities and the freedom of the inner life on which the light of illumination shines, the more ready will he be to welcome the most exact research into the documents and history of a religion, provided always there be no attempt to pour upon him a fancied infallible canon of orthodox research; rationalistic or otherwise."

VERAX.

Literary Notes.

THE NINETEENTH CENTURY AND AFTER for November, is rich in contributions to the discussion of economical questions. There are articles on the "Mammoth Trusts and Municipal Trading," "Industrial Troubles in America," "The Native Labour Question in South Africa," etc. Only in one article, viz, the Review of Last Month, by Sir Wemyss Reid, is reference made to the Education Question. We are not surprised at this as the last number had such a variety of articles on this subject. Sir Wemyss does not accept the view so zealously propagated by government newspapers that "all this sudden turmoil is artificial and insincere, and that the agitation against the Education Bill is something that has been artfully manufactured and cleverly engineered by a small body of malcontents whom they dub political Nonconformists." "No, whether we like it or not, we must at least recognize the fact that the country has taken up this question in earnest, that it is earnest on both sides of the controversy, and that we are consequently in the middle of one of those pitched battles by which the cause of the nation on its onward path is decided." (Leonard Scott Publishing Co., New York.)

The November issue of The Bibelet is an essay on "The New Mysticism" by Ernest Rhys and deals with the writings of Miss Fiona MacLeod. The writer of the preface is evidently an enthusiastic admirer of Miss MacLeod, as the following passages bears witness: "Stated without undue haste, or

heat, the work of Fiona MacLeod is indubitably the most subtle blend of spiritual insight and passionate outlook that is being produced in the world to day. Eight years ago her first book was read by us; since then, such is the white magic of it all, that everything she has written seems to have become part and parcel of our mental being from a time beyond time." He tells us further that "sceldom indeed, does an author of such soul-compelling powers find a contemporary interpreter like Mr. Ernest Rhys." Well! for five cents the reader can possess the "Interpretation," and this may lead him to desire more knowledge of these wonderful book. (T. B. Mosher, Portland, Me.)

RECOLLECTIONS OF A LONG LIFE; AN AUTOBIOGRAPHY, by Rev. Theodore L. Cuyler, D. D., LL. D., crown 8 mo, gilt top, illustrated, net \$1 50, New York, (The American Tract Society, Toronto, Upper Canada Tract Society.) For almost half a century Dr. Cuyler was one of the most distinguished preachers in Brooklyn, N. Y. His success as a pastor was truly remarkable and as a writer on religious themes from a practical point of view, he occupies front rank. There are few men in our day, who have enjoyed personal intercourse with so many distinguished persons on both sides of the Atlantic or garnered a richer harvest from such opportunities. It is therefore, a matter of interest to have the story of his life, occupied with so many interests and productive of such good results, written by himself. Some may object to the tone of apparent egotism running through the volume, but this is soon forgotten, because of the insight into human nature, and the large amount of information with which it is associated. The element of instructiveness and a positive moral quality pervade the whole. Then too, the descriptions and reminiscences have a haunting charm. No one can read this work without being helped to take his proper place and do his duty in a better way. For this we should be grateful to the author.

THE PRESBYTERIAN Y P S. MANUAL 1903. This handsome booklet, in every page of it, bears testimony to the good judgment, literary skill and intelligent interest in the work of the author, Rev. Dr. MacTavish, of Deseronto, Convener of the General Assembly Committee on Y P. Societies. In addition to the Model Constitution, and explanations thereof, it contains the Y. P. S. C. E. Topics and Daily Readings, including the Monthly Topics (Missionary) of the General Assembly's "Plan of Study"; a Course of Consecutive Bible Studies; and a Course of Literary Studies of a high grade. By a judicious combination of the two Courses just mentioned with the Monthly Topics of the "Plan of Study," an excellent variety may be had in those Societies where the regular Christian Endeavor topics are not taken up.

H. H. Caldwell Co., Boston, announces new editions of Alice L. William's "Royalty of Friendship" from entirely new plates. This famous collection of prose and poetry on friendship is unequalled, and the publishers have spared no pains in bringing out most beautiful specimens of book making. Besides two editions,—one in silk moir cloth, the other in limp chamois leather, satin lined,—they publish an edition de luxe, limited to five hundred copies, printed on corduroy buff paper, cackle edges, with hand-illuminated title-page and initial letters, bound in grey suede leather, corded silk lined.

The
Inglenook

FIONA M'IVER.

A ROMANCE OF THE WESTERN ISLES.

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By Arthur Jenkinson
and
Emily J. Jenkinson

CHAPTER II.

(Continued.)

The conversation was now interrupted by the stopping of the carriage. Lachlan M'Cuaig was waiting on the edge of the wood with the dogs.

'Ah, well,' said Fergus Duff, 'we'll say no more about it at present. Only there's an old saying, "all's fair in love and war," and I'm not sure what my son would do if he were pressed.'

Nial Mor took his gun in an angry mood and descended from the carriage. His father was driven home.

Fiona had visited her old nurse, and was on her way back to the boat. Luath, relieved of the basket, was running hither and thither chasing the rabbits, and generally enjoying himself. The day was still bright and warm, and having plenty of time, Fiona made a detour to obtain a better view of the loch and surrounding mountains.

She was now descending a glen, the sides of which were thickly overgrown with stunted oaks and low bushes of various description. Huge boulders lay scattered about in all directions.

Then it occurred to her that in taking this path to the shore she was passing over a corner of the Sruthran estate. She was vexed with herself at not having thought of that before, and quickened her steps. It was, however, not far to the sea, and through an open space she saw Ronald Campbell with the boat, and gave him a sign of recognition.

Immediately after, a rabbit started almost from beneath her feet, and scudded away to its burrow. It made her think of Luath, who had disappeared from her side. Where was he? It would never do to permit him to run about freely on Mr. Duff's grounds. Lachlan M'Cuaig waged a ruthless war against all strange dogs.

At that moment a gun was fired among the thick undergrowth, a dog's piercing yelp rent the air, and poor Luath came in sight, wounded, limping and bleeding.

Fiona cried out and sprang forward; but simultaneously Nial Mor, his features red with anger, broke through the bushes, and without noticing who was advancing towards him, raised his gun, and with another heart-rending yelp of agony, Luath rolled over and lay stretched dead upon the ground.

For a second Fiona and Nial confronted one another in speechless astonishment. Then as the sportsman came forward full of shame and remorse, the girl's eyes flashed fire, and she spurned his apologies with disdain.

'You're a coward, Nial,' she cried. 'A base, heartless coward; how dare you shoot my dog?'

'Oh, Fiona, I can't tell you how sorry I am,' he answered in deep contrition. 'I had no idea the dog was yours. I wouldn't have shot it for the world if I had known.'

'You're a cruel tyrant, or you wouldn't have raised your gun against the harmless animal.'

'Believe me,' he replied in genuine distress, 'it was altogether a mistake. I never was more sorry about anything in my life.'

Fiona gave him a proud, disdainful look, and bent over the lifeless body without another word.

'Let me carry him for you,' he said, handing his gun to Lachlan M'Cuaig. 'How did you come here, so many miles from home? Which way are you going? I never dreamt of meeting you this morning.'

'Leave me,' she replied contemptuously. 'You shall not touch my dog with your murderous hands. You've done a deed that will never be blotted out of my memory.'

'This is terrible,' he answered. 'Will you not believe me, Fiona, when I assure you that I'm as much grieved at my thoughtless folly as ever you can be.'

'Then go away,' she said fiercely. 'Here comes Ronald Campbell, he'll carry Luath to the boat.'

Her eyes filled with tears, but she dashed them aside, determined that Nial should see no signs of weakness in her. Ronald had heard the report of the gun and the dog's yelp, and fearing what had happened, had hastily moored the boat, and come to Miss M'Iver's assistance.

Nial Mor was not willing to leave; he stood perplexed and irresolute, trying to think of something to say which would propitiate the girl. Again he bent down as though he would fain assist Ronald. Fiona motioned him away imperiously.

'I'm waiting for you to leave, Mr. Duff,' she said with chilling severity.

The blood rushed to his face, and without another word he turned and departed.

Then Ronald lifted up poor Luath, who had come in the midst of his happy gambols to so untimely an end, and bore him to the boat.

CHAPTER III.

NIAL MOR'S NIGHT RIDE.

Nial Mor walked home with a troubled mind. Wave after wave of passion—anger, pride, remorse, love, raged within him, until he seemed like one distraught.

His handsome countenance grew dark as he recalled the epithets Fiona had flung at him. From any other lips they would have produced irreconcilable antagonism and hatred. Against her, however, his anger quickly subsided and turned upon himself.

'You're a fool, Nial Mor,' he muttered bitterly; 'a hasty, hot-headed fool. The dog was doing no harm, and but for your insane temper you would have met Fiona under the happiest circumstances. Only yesterday her father said that all would come right with a little tact. Had it not been for this stupid blunder you might have been sitting with her in the "Fionnaghal" on your way to Fàs-Ghlac. Instead of that you've made the gulf wider than ever.'

As he mused thus, he hastened on with downcast looks, cursing his unlucky stars.

The untoward event, however, had no effect on his passion for Fiona, unless to kindle it to a greater flame. Above all his vexation and self-reproach there rose the vision of the proud, beautiful girl as she confronted him with flashing eyes. Never had he felt her so entirely worth winning as when she stood pouring on him her indig-

nation and scorn.

'Splendid, high-spirited girl?' he thought. 'She even dared to call me a coward and a tyrant. But I'm no coward,' he muttered with a bitter laugh; 'and as to a tyrant—well, heaven knows I'm ready to be her slave.'

On one thing he was resolved—he would never give Fiona up. Win her he must and would. It would be more difficult now, but that there had arisen any insuperable obstacle to the realisation of his desire, he could not believe.

Considering what had happened, he recalled his father's remarks about Torquill M'Iver's affairs with a grim smile of satisfaction. If the worst came to the worst, Fiona and her father were in his power. She could not refuse him now. Of course there would be no need to use that power tyrannically. Fiona should be won by magnanimity, of which he would soon give proof. Yet, such are the contradictions of the heart of man—his father's hint about the bonds no longer appeared to him quite so atrocious.

And so he approached his home in a fairly optimistic mood.

At the castle gate he met the doctor departing from a visit to his father.

'Ah, guid mornin' to ye,' said Dr. Mackenzie, reining in his horse. He was a short, thick set, dark-whiskered man, hailing from Glasgow, and loved to affect broad Scotch. 'Ye luik brow an' weel, an' richt glad I am to see ye.'

'Thank you, doctor, time also deals gently with you,' answered Nial, shaking hands. 'You don't look a day older than when I saw you last. What do you think of my father this morning?'

'I'm thinkin' he'll hae to gang south,' said the doctor seriously. 'In fac', I tell him to sen' for ye, sae that ye nicht tak' him awa.'

'Why, doctor, I thought that idea was abandoned. He has seemed ever so much better since I returned. He was saying so only this morning.'

'Na, na, it's only temporary. He mair gang to the south o' England. Get him awa' while this guid weather lasts, or I'll no answer for the consequences.'

'And what does he say about it?'

'He's willin', he's willin', an' ye maun encourage him—his life depends on't,' replied the doctor, moving on. 'I'll be back the morn, an' ye maun leave as sune as possible.'

When Nial Mor entered the castle he found preparations already proceeding with a view to their departure. The doctor had business requiring early attention in Oban, and proposed, for the sake of his patient, to travel with him so far. He expected to be able to start in two or three days at the latest.

Whether Fergus Duff would have consented to this hurried movement had he favoured his son's wishes regarding Fiona is doubtful. No one could ever be sure of what was passing in his scheming brain, and this sudden willingness to comply with advice which he had previously opposed might not be unconnected with the conversation already recorded.

As to Nial, the news at first disconcerted him. The prospect of renewing his intercourse with Fiona had been the secret of his alacrity in responding to his father's summons home. When, however, he reflected that there was now no immediate prospect of realising his hopes, he rather favoured the plan, as, at least, an escape from an existence which, under the circumstances, would be intolerably tedious. Time would work in his favour. But he would not go away without seeing Mr. M'Iver as a preliminary step towards recovering his lost ground with Fiona.

Accordingly he waited the next morning until the doctor had called, and then he sailed to Fas-Ghlaic, taking with him a valuable young stag-hound as a peace-offering.

It was another lovely day, and he was in a mood likely to impress the M'Ivers favourably.

To Fiona, in their previous intercourse, and before a word had been said of love, he had often appeared unpleasantly combative, arrogant, and self-conscious; a man of changeable moods with occasional gleams of a nobler self. Though she did not love, she pitied him. He had never known his mother. A mystery overhung her death; it had been tragic. And though his father was very fond of him, he had neglected him. And so he had grown up ill-bred and self-willed, inspired by no lofty ideals or aims.

Such traits, however, have often disfigured the first stages of many a worthy career. A boy's dim consciousness of growing power will frequently show itself in pretty acts of caprice and tyranny, to rise eventually into noble self-control. And the friends of a man's youth will often be surprised by a grace and energy of character in his maturer years of which they saw no signs in his early life.

The unfortunate incident of the shooting of Luath must not set up unduly against Nial Mor. A favourable change had passed over him during his absence from home. He had felt the uprising of worthier ambitions; and more than one person was struck, on his return, with a new frankness and generosity in his character.

And now this accident, together with the full, conscious re-awakening of his love for Fiona, had unsealed deeper fountains of thought and emotion. He was painfully reminded that he had not yet learned self-mastery. He saw again the rock on which he might wreck his life. That sudden burst of unreasoning fury because a strange dog was trespassing on his lands, was a warning. It humbled him; it swept away his self-confidence.

The more he thought of Fiona, the more he craved to be worthy of her. Desires and aspirations of which he had been previously unconscious, rose within him.

It was a crisis in his life. Henceforth he might become another man because a higher spirit had apprehended him. He might achieve a self conquest that would aid him for ever after; or he might sink back into what he was before, even into something worse. But at least this incident had revealed the man, had shown what possibilities there were in him.

It does, therefore, seem a matter for regret that at this critical moment of his life he did not meet Fiona. But so it happened. She had gone into Loch Tuath, and Torquil M'Iver was alone.

'Yes, it was a pity, a very great pity,' he replied in reference to what had occurred. 'Fiona was fond of Luath, but she'll get over it.'

'Was she very much distressed?'

'Yes; but she did not say much; that is not her way. She watched Ronald burying Luath in the garden, and then she went to her own room.'

'I'm far more sorry than if the dog had been my own,' said Nial; 'and I hope, Mr. M'Iver, that you'll do all you can for me. My happiness depends on Fiona's good opinion of me; and I've brought this young stag-hound, which I trust she'll accept.'

'I will do all I can,' replied the simple-hearted old laird; 'and Fiona is a sensible girl and a good girl, and when she hears how sorry you are, she will not be so angry; but I do not think she will accept the hound.'

'But you'll persuade her,' pleaded the young fellow; 'will you not?'

'I will do my best,' answered Torquil M'Iver thoughtfully. He knew that some people forgive freely, because they were incapable of feeling deeply. 'But Fiona is a very strange girl; there is something in her that I often do not understand myself. She will do what she believes to be right.'

Nial Mor rose to leave.

'It is a pity,' said Mr. M'Iver, glad to change the subject of conversation, 'that you have to take your father away; but you'll come again before you leave.'

'I should like to bid good bye to Fiona, if you think she would see me.'

'Oh, surely she will do that.'

'And, Mr. M'Iver,' said Nial modestly, 'you've known my hopes for a long time; they're unchanged, and I never more desired they should be realised than since I heard of your troubles. For if Fiona was my wife, our interests would be one, and I could help you as I cannot do now. You'll do all you can for me, won't you?'

Torquil M'Iver clasped his hand warmly. 'I don't think my affairs are so desperate as your father imagines,' he answered, with a wintry smile. 'As for Fiona, my wish is the same as yours, and she knows it. But she is one of those girls that must and will choose for themselves.'

After Nial had departed, M'Iver sat for some time in deep thought, and the hound very soon curled itself up before the fire and went to sleep.

(To be continued.)

A Successful Man's Advice to Young Men.

Sir Thomas Lipton, the successful merchant who has been advertising his business through his yacht races for the cup, gives this advice to young men: "Be punctual. Beware of corkscrews. Be civil. Treat rich and poor alike." He says that "corkscrews have sunk more people than cork jackets ever saved, and that a poor man's twenty shillings is as welcome as a rich man's pound. Be as respectful to a workman's wife with a market basket on her arm as to the lady in her carriage."—Ex.

The Cat's Tail.

Margaret, aged five, was making pictures some time ago with pen and ink. She made a picture of a cat without any tail.

"Where is the tail?" asked Norman. She looked puzzled for a moment and then she replied with a wise look: "Why, its in the ink bottle yet."

The most substantial glory of a country is in its virtuous great men; its prosperity will depend on its docility to learn from their example.—Fisher Ames.



The Reply Courteous.

Four-year-old Garland is devoted to his young and beautiful Aunt Louise. One morning, as she was talking to him from the second story window while he gave her ecstatic answers from the brick sidewalk, he suddenly held up his chubby arms, and called up to her:

"Throw yourself down in my arms, Auntie! I'll catch you."

"Why, Garland, if I were to do that," his auntie said, laughing, "I might make a buckwheat cake of you."

"Well, then, Auntie," said the gallant little lover, "I'd be the buckwheat cake and you'd be the honey!"—Living Church.

Tammam walked home with the minister after service last Sunday, and the latter complained of exhaustion.

"Tired out, eh?" said Tammam.

"Yes," sighed the reverend, "completely done up, mentally and physically. I actually strained my back getting up this morning's sermon."

"Oh," said Tammam, musingly, "you must be very near the bottom of the barrel!"

A Singing "Beast."

A Chinaman lately visited Europe, where he saw many strange things, and, like other travelers, took pleasure in describing to his friends, when he returned, all that seemed to him strange or wonderful. Among the things he had never seen before were pianos, and this is what he said about them:

"The Europeans keep a four-legged beast which they make sing at will. A man, or more frequently a woman, or even a feeble girl, sits down in front of the animal and steps on its tail, at the same time striking its white teeth with his or her fingers, when the creature begins to sing. The singing, though much louder than that of a bird, is pleasant to listen to. The beast does not bite, nor does it move, though it is not tied up."

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Ministers and Churches.

Our Toronto Letter.

What a vast amount of moral and purely religious instruction of the people does the record of one Sunday's work in any large city show. It is a record also of a large amount of intellectual work; it is the means to a large extent of sustaining, the moral and religious life of the community, and every Sunday gives this life a fresh uplift and impulse. Leaving out of notice altogether the ordinary supply of the scores of pulpits of the various religious bodies in this city, the following very partial record of the work of one Sunday, the 16th inst., as it is given in but one of our dailies, will abundantly illustrate and confirm the statement made above. There might be brought to its confirmation also what we for the present pass by, all the religious instruction given in Sunday schools, Bible classes, in prisons, hospital visitation, and an indefinite number of other forms of religious activity which the return of the Sabbath calls into exercise, and gives time and scope for.

Briefly then, and to begin with, we hail on the Sunday mentioned, two distinguished clergymen visiting the city to conduct anniversary services. Rev. Dr. Herridge from Ottawa preached at the Sherbourne Street Methodist Church. At the evening service, many were unable to find admittance and had to be turned away, so great was the anxiety to hear the well-known pastor of St. Andrew's, Ottawa. His text in the evening was from the book of Revelation: "There was war in heaven." Space forbids any attempt to characterize the sermon more than to say that, it was listened to with earnest attention from beginning to end, although we thought it was hardly Dr. Herridge at his best. In this church the Methodists have a surplised choir, the first among them in the city so far as we know. The whole musical service was very elaborate, too much so, we venture to think for profit.

Rev. Dr. Barclay of Montreal preached at anniversary services in Bloor Street Presbyterian church. There also at both services the church was crowded, and at the evening one many had to be turned away. His texts were, in the morning, "What think ye of Christ?" and in evening, "For now we see through a glass darkly, but then face to face." Both are described as "powerful sermons."

On the evening of the same day, in the Walmer Street Baptist church, as in several others in the city, the ordinary services were dispensed with, and a platform meeting held in the interest of temperance and of the referendum. Rev. Dr. Caven was the principal speaker. "The measure though not perfect, promises," he said, "to do much good. It sweeps away the bar-room, and is the greatest step in reform ever proposed by our province." He made an earnest and powerful appeal to the electors present to vote yes on Dec. 4th. Mr. John A. Paterson, K. C., who is doing good service in this cause and that of Sabbath observance, also spoke. In Berkley Street Methodist church a similar meeting was held and was addressed by Mr. G. F. Marter, Prof. Goodspeed of McMaster University, Revs. C. W. King of Parliament Street Baptist church and Wm. McKinley of South Side Presbyterian church and others. At Massey Hall, in the afternoon there was a large meeting under the auspices of the Canadian Temperance League. It was addressed by Mr. O. W. Stewart, a member of the Illinois State Legislature, recently elected on the Prohibition ticket. It is interesting to note in this connection the change which has come over the spirit and opinion of many as to the character of the proposed Liquor Act. By many who at first denounced it in no measured terms, it is now as heartily commended as far in advance of anything ever before proposed in Ontario, and voters are earnestly urged to support it. In doing so, we are caring not only for the present good of the country, but taking a long step to guard it against that fatal hold upon it, which we see the drink customs, the drink traffic and those connected with it have got in Britain, for instance, and in the United States.

Canadian Home Mission work in our West and in Japan were the subjects brought before a large meeting in the Metropolitan Methodist church on the evening of that day. It was an interesting feature of the meeting that the chief speaker was Rev. Y. Hiraizara, a native of

Japan, and President of the Methodist Conference in that country. The Methodist church is at present making a special effort on behalf of its mission work in the West. From this congregation \$3,500 are asked for this work, and it will be got, it is believed, without difficulty. On Monday evening a grand Methodist rally was held in the same church as part of a movement to raise \$50,000, as an emergency fund to carry on this work. Unfavorable weather interfered with the attendance, but many of the most prominent and best known Methodists of the city were present. The Hon. Clifford Sifton was the chief speaker. His high standing, perfect acquaintance with the country, and interest in its welfare gave his words great weight. His address was admirable, calm, hopeful, practical and forcible, and its arguments and presentation of facts were throughout applicable to our church as well as to the Methodist. At the meeting \$11,800 were subscribed for the object for which it was held.

But to go back to the Sabbath, Rev. Dr. Milligan's church was again crowded to hear his treatment of the second account of Genesis of the Creation. The first and second chapters of Genesis he contended were in no way contradictory; the first dealt with the divine side of the creation, and the second with the human, the interest of the first is theological, that of the second anthropological.

"The Church and the Labor Problem" was the subject of the address to a meeting held under the auspices of the "Single Tax Association" by the Hon. Ernest Howard Crosby of New York. He made the striking statement that, although, owing to the wonderful discoveries of modern days, one labourer could now produce as much as thirteen could 150 years ago, the benefit of which should in part at least go to the working man, yet the chasm between the rich and the poor had rapidly widened, until in the United States one per cent of the population owns more property than the other ninety-nine. Whether we agree with the opinions of Single Taxers or not, however widely indeed we may differ from them, it is well and wise for us to know, and take heed to what they think and say. "The Church" this speaker said "has too long busied itself with the inculcation of the selfish work of individual salvation in a future world, when its main business should have been to regenerate this world. To-day, for the most part, it represents the rich and well-to-do and their class interests, and instead of justice it preaches an ineffectual kind of charity."

In the Unitarian church, its pastor, Rev. J. T. Sunderland, M. A. is giving a series of sermons on "Religion in the Light of the Twentieth Century." "The world," he said, "is no more likely to get tired of religion than of art, music, knowledge, joy, or any other need of the human soul; but the religion of the Twentieth Century must be tremendously in earnest about truth, righteousness, and human service, and must subordinate sectarian differences, and must consecrate its united energies as Jesus Christ consecrated His life to the task of building up the Kingdom of Heaven on this earth. All true, every word of it, and I think we can see that the church has taken some steps already in this direction, but it needs to take a good many more and the sooner it takes them, and takes them wisely the better."

Two more cases of anniversary services being held we omitted to notice above. Those of College Street Church, Rev. Alex. Gilray's, who has a good record there of work done long, patiently and successfully. Rev. R. E. Knowles of Galt was the preacher. Queen Street East, Rev. Wm. Frizzell Ph. B. pastor, was the other. This church began in 1877 under Rev. J. M. Cameron with a membership of fifteen and met in a hall. Its present pastor was inducted twenty years ago, when it had thirty-five members; now it has nearly three hundred. The preacher in the morning was its first pastor, and in the evening its second one, Rev. Dr. Abraham.

This is a very partial and incomplete record of the Sabbath's work in Toronto, much more would record in all respects complete abundantly sustain the remark made at the beginning of this letter. What would become of the people, and what would the state of society become without our Sabbath, and the call and opportunity which it gives for all this religious and beneficent work?

Most vigorous efforts are being made in this

city at least to make sure of the verdict being on the right side on Dec 4th. Hon. Geo. W. Ross will himself preside at a temperance rally to be held in Association Hall on Tuesday 25th, and another will be held in Massey Hall on Sunday the 30th. The Seventh Annual Theological Conference has just been held in connection with Victoria University at which many important and timely subjects have been discussed. Speaking of Higher Criticism, Prof. Reynor says, "that when the smoke has cleared away, religion will be left purer and stronger than ever."

Men come and men go; here as everywhere, the news of the death of Rev. Hugh Price Hughes, and the dying condition of Rev. Dr. Parker of the City Temple, London, England have been received with most deep and universal regret. Toronto, Nov. 22nd, 1902.

Ottawa.

The Ladies of St. Paul's church are happy over the result of the sale of staple and fancy goods held by them on Thursday and Friday of last week. The sale netted about \$350.00.

The Bank Street Sunday School anniversary services will be held next Sunday, when Rev. R. W. Dickie, of Orangeville, will be the preacher. Mr. Dickie takes much interest in work for the young, and is a preacher of more than average ability.

The ministers of Ottawa last Sunday very generally dealt with the Referendum, and urged their people to vote for the Act of 1902, to be submitted to the popular vote on Dec. 4th. In the Eastern Methodist church, Mr. Farrell, Secretary of the Y.M.C.A., and Rev. A. E. Mitchell, of Erskine church, were the speakers. Mr. Mitchell, in a stirring address, gave three reasons why the bar should be abolished. First, it is an economic loss to the country; second, a social blight, and third, a moral curse.

In Erskine church a large meeting presided over by Mr. T. Bowman, was addressed by Mrs. Asa Gordon, ex-Ald. C. B. Taggart and Rev. Ira Smith, of McPhail church. The people of Canada, Mrs. Gordon said, now drink at the rate of five gallons of liquor per head each year and 3,000 drunkards were buried annually in this country. Over 2,000,000 men of the last generation had filled drunkards' graves. Mrs. Gordon spoke forcibly on the present issue and exhorted all to do their utmost in favor of prohibitory legislation.

Rev. Dr. Herridge, in St. Andrew's church on Sunday night, in an eloquent sermon on the referendum, stated that he would vote for the Ontario liquor act of 1902. It is the bar room, the rev. gentleman stated, upon which this attack is being made, and this is a useless institution even where it is not positively ruinous. He showed what a menace to the good of the people the bar was and stated that he held it an act of patriotism to use all fair methods to have it abolished; and appealed to the young men to learn self-control, which, he said, can only be done by seeking the aid of Jesus Christ.

Western Ontario.

Rev. Robert McIntyre preached two excellent sermons in the Presbyterian church, Melbourne, on Sabbath last.

Mr. Passmore, late of Goderich, has commenced his duties as organist of Knox church, Mitchell.

Rev. J. R. Cockburn, of Grand Valley, and Rev. J. M. Aull, of Knox church, Palmerston, exchanged pulpits last Sunday.

Rev. Neil Leckie will preach the sermon for St. Andrew's Society in Central Church, Hamilton, next Sunday evening.

Rev. W. G. Wallace, of Bloor Street, Toronto, preached the annual sermon for the St. Andrew's Society in Knox church, Guelph, last Sunday evening.

The Rev. T. D. McCullough, pastor of Guthrie church, has given up housekeeping. He and his little daughter, Margaret, will for the present reside with Mr. and Mrs. Joseph Lavery.

At the last meeting of Guelph Presbytery Mr. Mackenzie, returned Missionary from Honan, gave an address on the principles, the duty, the opportunities and the encouragements of Foreign Mission work, after which a resolution was adopted, expressing appreciation of the address, and the desire that Mr. McKenzie may be allowed to labor successfully in the Foreign Field

Rev. Mr. Hutt, of Ingersoll, conducted the Sunday School anniversary services in the First Presbyterian church, St. Mary's, last Sunday. The annual entertainment on Monday evening was quite a success.

The induction of Rev. E. A. Henry, of Brandon, Man., as pastor of Knox church, Hamilton, will take place on 30th Dec. Rev. R. Martin will preside; Rev. S. H. Grey, Dundas, will preach; Rev. J. H. Ratcliffe, St. Catharines, will address the pastor, and Rev. Dr. Lyle the people.

The Bradford Witness says: The Rev. Mr. Mitchell, wife and child, have returned from China, where they have labored for seven years as missionaries. Mrs. Mitchell is a daughter of Mr. Wm. Hill, Bond Head, and was sent out as medical missionary by the Presbyterian Church. All friends join in a hearty welcome home.

The service of Praise given in St. Andrew's church, London, on the 17th inst was met by a crowded congregation. The pastor, Rev. Dr. Johnston, presided, and in the course of the evening took occasion to express the hope some time to hear Mr. Wheeler and his choir give a service of praise, in which they would sing the familiar simple hymns and the grand old Psalm tunes.

Anniversary services were held in the Hyde Park Presbyterian church last Sunday. Rev. Mr. Henderson, of Appin, preached to large congregations morning and evening. His remarks were earnest and very instructive. On Monday evening, despite the unfavorable state of the weather, a large audience gathered in the schoolroom, where an interesting programme was submitted.

The Presbytery of Guelph has adopted a recommendation of its Committee on Evangelistic services to the effect "that where-ever possible, the first week of January be observed as a week of prayer, and that the special burden of our petitions be the deepening of the spiritual life of our people, and the salvation of the unsaved in our congregations."

Rev. Dr. Craw, late of Thorndale, in the Stratford Presbytery, was on Thursday evening of last week inducted into the pastorate of Haynes Avenue church, St. Catharines. Dr. Craw is a son of the late Rev. Mr. Craw, of Barrie, and from a manse that sent four sons into the ministry. The doctor has been eleven years in his late charge, Thorndale, where he did an excellent work.

In Guelph Presbytery the following resolution, moved by Mr. W. R. McIntosh, seconded by Dr. Wardrope, was adopted. The Presbytery desires, in view of the approaching vote on the Liquor Bill of 1902, to express its strong disapproval of the traffic in intoxicating liquors and its sympathy with the efforts put forth at the present time looking in the direction of the further restriction of the same, and would express its hope that the members of the churches within its bounds might see their way clear to make a protest against the evils of the treating system and the barroom by casting their votes in favor of the Bill on the day of polling.

The congregation of Chalmers church, Elora, has been celebrating its semi-jubilee. The Sabbath services were conducted by Rev. A. J. McGillivray, of London, a very large congregation attending. Tuesday evening an old-fashioned tea-meeting was held, supplemented by an entertainment, an audience that filled the church being present. The Rev. Mr. Horne occupied the chair, and in a few opening remarks reviewed the history of the church from its inception in 1877. Rev. Dr. Torrance, of Guelph, spoke at some length, followed by Rev. J. B. Mullan, of Fergus, in a brief but happy speech, and Rev. J. H. MacVicar. The Rev. A. L. Geggie, of Toronto, delivered his lecture on "Wit and Humor," a rare treat. The anniversary was the most successful in years, financially, the receipts being about three hundred dollars.

The re-opening services in connection with St. Andrew's church, Kippen, were held on Sunday and Monday evening last week. The Sunday services were conducted in the forenoon and evening by Rev. Mr. Tolmie, of Windsor, and in the afternoon by the Rev. Mr. Larkin, of Seaford. These services were largely attended, the church being crowded to its utmost capacity at each diet of worship by a most attentive and, apparently, deeply interested congregation. The tea-meeting on Monday was largely attended, notwithstanding the unfavorable weather. Rev. Mr. McLennan, the respected pastor, presided. Addresses were delivered by Revs. Messrs. Tolmie; Martin, of Exeter;

Henderson, of Hensall, and Anderson, of Goderich. The addresses were all of a high order, being both instructive and interesting, with an occasional spice of wit. The Sunday collections amounted to \$165, and the proceeds of the tea meeting, which was under the auspices of the Ladies' Aid of the congregation, footed up to an equal sum, making the entire proceeds of the re-opening ceremonies \$330. The reopened church is alike creditable to the liberality and Christian zeal of the congregation.

The cordial relations subsisting between the Rev. S. Young and the Clifford congregation, after twenty-five years as pastor and people, was evidenced by the presentation recently of addresses expressive of affection and good-will to both Mr. and Mrs. Young. To the former, along with the address, was presented a costly fur-lined overcoat; and to the latter a well-filled purse. The address to Mrs. Young was signed by Alexander Drummond, Elder; Wm. R. Johnston, Manager; Mrs. J. R. Aitchison, W.F.M.S.; John R. Scott, S. S.; and J. R. Gray, Pres. Aid Society. In the course of his reply Mr. Young, among other good things, said: "Twenty-five years is a long time in these days of change and unrest. Much of the credit of being with you so long is due to the kind forbearing spirit manifested by you and others who have been taken from us or who have moved away from us." After bearing testimony to the high character of the members of Session, due to the wisdom of the congregation in electing them, Mr. Young went on to say, "I might be here permitted to mention that there were three elders when I came to you; one of them, Mr. David Hillhouse, has since been called to his reward. Mr. Donald Campbell and Mr. J. B. Robinson, the other two, are still with us here to-night. Mr. Campbell, though now an elder for 37 years, is still hale and hearty. He then unfolded the call given him by the congregation 25 years ago; and read out the three elders names that were first on the call. The call was signed by 72 members and 27 adherents. Twenty-nine of the members who then signed it are still on the communion roll and four of the 27 adherents are still in the congregation." It is the earnest desire of members and adherents that the relationship now subsisting for twenty-five years may long continue, and that Mr. Young's pastorate, fruitful in much good in the past, may be increasingly blessed in coming years.

Northern Ontario.

Rev. J. A. Ferguson, B.A., of Eversley, has been called to Glenora.

The Rev. A. M. Currie, of Upergrove, occupied the Presbyterian pulpit at Coldwater last Sabbath.

Rev. J. A. McFarlane, of Bristol, Que., has been visiting Pembroke and preached in Calvin church and the Baptist church last Sabbath. The rev. gentleman is always a welcome visitor in town, says the Observer.

Successful re-opening services were held in St. Andrew's church, Gibraltar, on Sunday and Monday of last week. Rev. J. A. Borland, B.D., occupying the pulpit. On Monday evening a tea meeting and literary entertainment was held and was attended by a very large number. After tea had been served in the schoolhouse an adjournment took place to the church where the literary portion of the programme was rendered. Mayor Hogg, of Collingwood, occupied the chair and made a short address. Speeches were also given by Rev. J. A. Cranston, B.D., Rev. Jas. Grant, B.A., and Rev. W. McLean, B.A., and music was contributed by the Collingwood Presbyterian choir. The proceeds of the evening amounted to nearly \$60, which will be devoted to paying for the improvements which have recently been made to the church. Under the pastorate of Mr. Borland, the congregations of St. Andrew's, Gibraltar and Banks have made steady progress. The work of the church has been well advanced, and to its untiring energy is largely due the present satisfactory condition of affairs.

Rev. Dr. Armstrong, of Thessalon, after eight years service to the congregation, enjoys in a high degree the respect and affection of his people. This was evidenced when recently to commemorate the close of the eight years pastorate the Dr. and Mrs. Armstrong invited the members and adherents of the congregation to an "At Home" in the manse. It was a bright event full of real pleasure to the large number who attended. During the course of the evening an address, expressive of the kindly feeling

subsisting between the congregation and Dr. and Mrs. Armstrong was read by Mr. James C. Cummings, while Alderman Thompson presented to Dr. Armstrong a handsome easy chair, and Mrs. James McAlpin conveyed to Mrs. Armstrong a bed cover of unique design, the handiwork of Miss Thompson, of Hillsburg, Ont., who has been an invalid for over twenty years and a very dear friend of the recipient. After the address had been read, and the presentations made, Dr. Armstrong in a neat reply of some fifteen minutes warmly expressed his thanks to those who had so kindly honored them. Refreshments and music followed; and a happy and enjoyable evening was spent by all present.

A very pleasant social was recently held in St. Andrew's church, Sault Ste Marie, to commemorate the twelfth anniversary of the induction of their esteemed pastor, the Rev. W. A. Duncan. After a brief review by the pastor of the history of the congregation during the past twelve years, the Rev. James Allen, M. A., pastor of the Central Methodist church, District chairman and President of the Toronto Conference, gave a stirring address on the Union of the Presbyterian and Methodist churches. The Rev. Mr. Kennedy of the First Presbyterian church, Sault Ste Marie, Mich, gave a humorous address sparkling with good advice in regard to church building, and concluded by extending hearty congratulations to both pastor and people. Mr. Henry Sutherland, Inspector of Agencies for the Imperial Life Insurance Co., was the next speaker. After extending hearty congratulations to his old college friend, Mr. Duncan, on the evidence of his successful pastorate of 12 years in this growing city, Mr. Sutherland emphasized the need of a new church. He said the class of people who were now coming to the place were able and willing to pay for good church accommodation. The building committee had a big task before them, but if they undertake to build a good commodious church, the congregation would sustain them. Mr. John McKay, chairman of the building committee, was the last speaker. He stated that the subscription list was about \$5,000, a portion of which had already been expended. The congregation is strong and united, and the prospective new church in due time will become an accomplished reality.

Eastern Ontario.

Rev. N. H. McGillivray, of Carp, preached a useful and practical discourse at Kinburn, last Sunday evening, on "Seeing Ourselves as Other People see us."

Rev. Mr. Cram, of Cobden, has been exchanging with Rev. Mr. Rattray, of Eganville. Both congregations were pleased to hear the other minister.

The Rev. James Binnie, formerly pastor of the church at McDonald's Corners, was inducted in the Tweed church last Thursday. The new minister was cordially received by the people.

Rev. Joseph White, of Ottawa, has been preaching in St. John's church, Almonte, and will continue to supply the pulpit until the induction of Rev. Mr. Carrie of Uper Grove, who has accepted the call.

Rev. Prof. Ross, D.D., of Montreal College, has been delighting the Moose Creek folks with a lecture on the Scotch. A local correspondent writes: "Their houses, customs and even their superstitious characteristics were fully expounded by the Rev. Dr. while his fund of Scotch anecdotes made the lecture highly amusing as well as instructive."

Before leaving for their new field of labor, Rev. J. F. McFarlane, B. A., and his amiable wife were presented by the choir of the church at Heckston, and other friends, with an address accompanied by a well filled purse and a beautiful silver pitcher and tray. The presentation, which was followed by a banquet, took place at the residence of Mr. James Wood.

SPECIAL TO MINISTERS.

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

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World of Missions.

Writing in mid-ocean, on his way from San Francisco to China, Dr. W.S. Ament alluded to his glad anticipations of participating in the work of building up the Christian civilization in the old empire. "I shall rejoice," he says, "when the walls of the old city of Peking heave in sight. I long for them as for hid treasures. The old city belongs to God, bought by the blood of the martyrs and tears of the saints, consecrated by years of Christian labor. We want our heritage."

An undenominational work among the Arabic speaking Jews in Bombay has been carried on by Mrs. Cutler since 1895. A day-school and a Sabbath school, in connection with the work, were broken up in 1898, after the baptism of one of the teachers (a Jewess), and even to day the anger of the Jews is so great that they still refuse to send their children to the schools. A large work among the 14,000 Beni Israel (black Jews) in Bombay and neighborhood is carried on by Miss Trott and Miss Campbell, in connection with the Zenana Bible Mission, who have 3 large schools of many years' standing.

The Church of England's Zenana Missionary Society's latest statistics (March 31, 1902) show the following figures: Missionaries in home connection, 203; in local connection (including assistants), 106; Biblewomen and nurses, 254; native teachers, 542; houses visited, 13,277; zenana pupils, 6,993; villages, 2,226; schools, 253; pupils, 10,117; normal or boarding schools, 26; pupils, 1,087; orphanages or converts' homes, 12; inmates, 376; in patients, 3,416; out-patients, 247,503.

Mr. Andrew Carnegie has promised a donation of £300 towards the introduction of a pipe organ into Logie Parish Church, Dundee.

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"The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.

Health and Home Hints

Do not iron black stockings as the heat fades them. Dry them in the shade.

All green vegetables keep their colour if boiled rapidly and kept uncovered.

Apart from being a very agreeable addition to soups, stews, &c., the leek is possessed of valuable medicinal properties, and should enter largely into the diet of those who are troubled with kidney and other similar complaints.

Ham and tongue mingled make excellent sandwiches. Chop fine the two kinds of meat in equal proportion. Mix with them melted butter, mixed mustard, a trace of olive oil, paprika, salt and the yolk of an egg. Spread the paste on thin slices of buttered bread.

If celery is eaten freely an alkaline blood is the result, and where this exists there can be neither rheumatism, gout nor nervous prostration to any extent, it should be eaten preferably cooked, though it may be taken raw if thoroughly masticated. Cut it into bits, and boil until soft in as little water as possible.

Lamb stewed with peas—The best part of the cold roast of lamb is sliced for Monday's lunch. The remainder is diced and stewed with a small can of peas, a little gravy (or butter and water) and a seasoning of salt and pepper; just before serving add one cupful of cold boiled rice (cooked the preceding night) and mix with a fork.

The German fashion of cleaning knives is much simpler than ours, and saves much manual labor. Take a stout cork from a wine bottle, dip it into the knife powder, which must be previously moistened. Place the knife flat, and rub it with the cork. In a few seconds the knife will be quite clean and polished, and only required wiping with a cloth. To clean a knife on a board in the old fashion takes twice the time and labor.

Queen Cakes—Four ounces butter, four ounces sifted sugar, six ounces flour, four eggs, two ounces currants. Beat the butter and sugar to a cream, and alternately the yolks of four eggs and the flour until they are well mixed. Beat the whites to a solid froth, and stir them lightly in. Have ready twenty small queen cake tins well buttered and with a few currants at the bottom of each. Pour in the mixture and bake in a moderate oven about ten minutes.

Tinned Foods—The comparative harmlessness of tinned food is indicated by the results of an investigation by the Canadian government among the physicians of the Dominion. Of five thousand three hundred and forty-eight physicians, answers were received from one thousand three hundred and thirteen, of whom nineteen per cent gave instances of diseases which they attributed to tinned food within a period of seven years. Only fifteen persons died during these years, of diseases attributed to canned goods. The responsibility for some of this disease was laid to the use of food which had remained in cans some time after the tin had been opened. The government report says that printed warning should be given on the label of each tin against allowing any of the contents to remain in it after opening, and against using the contents, if has any unusual taste or smell, or the can shows any other indication of decomposition. These indications should be described on the label.—Good House-keeping.

Kidney Trouble.

A DISEASE THAT OFTEN TERMINATES FATALLY.

MR. L. LUSSIER, OF SOREL, TELLS HOW HE OVERCAME THE TROUBLE AFTER REPEATED FAILURES.

There is no trouble more dangerous to life than disease of the kidneys, for the reason that before any special symptoms have made themselves manifest, the disease has usually assumed a formidable character. The symptoms that first manifest themselves are usually weakness in the small of the back, pains in the region of the loins. The urine is sometimes highly colored, while in other cases it is extremely pale, frequently depositing a sediment. As the trouble progresses these symptoms grow more severe, and frequently terminate in dropsy, Bright's disease or diabetes. Dr. Williams' Pink Pills are a specific for all kidney troubles, and have cured many cases after all other medicines have failed. Mr. L. Lussier, a well known navigator of Sorel, Que., gives his experience for the benefit of other sufferers. He says: "For several years I suffered very much from kidney trouble. The symptoms usually made themselves manifest by severe pains in the back and kidneys, and sometimes they would be so bad that I would be confined to my bed for several days at a time. I tried a number of different medicines, recommended for the trouble, but got no relief, and finally became so discouraged that I thought a cure was impossible, and stopped taking medicine. Shortly after this I read in our local paper of a case of kidney trouble cured by the use of Dr. Williams' Pink Pills, and this induced me to try this medicine. I soon felt that these pills were not like the other medicines I had been taking, for in the course of a few weeks I began to experience great relief. I continued taking these pills for a couple of months, by which time all symptoms of the trouble had disappeared, and I have not since had the slightest return of the disease. These pills also strengthened me in other ways and I believe them to be the best of all medicines."

Dr. Williams' Pink Pills enrich and nourish the blood and strengthen the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rheumatism, partial paralysis, heart troubles, St. Vitus' dance and the ailments that make the lives of so many women a source of misery. Do not take any pills without the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.



Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

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

SYNOD OF MANITOBA AND NORTHWEST

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

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, 6 Jan. 10 a.m.
 Paris, 11 Nov. 10 15 a.m.
 London, London, Glencoe, 11 Nov. 11 a.m.
 Chatham, Chatham, 13 Jan. 10 a.m.
 Stratford, 11 Nov.
 Huron, Brucefield, 14 Oct. 10 a.m.
 Sarnia, Sarnia, 23 Sept. 11 a.m.
 Maitland, Brussels, 16 Sept. 11 a.m.
 Bruce, Paisley, 2 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Hastings, 16 Sept., 10 a.m.
 Whitby, Bowmanville, 7 Oct. 10 a.m.
 Toronto, Toronto, Knox, 1st Tues. ev. mo.
 Lindsay, Beaverton, 16 Sept.
 Orangeville, Orangeville, 11th Nov.
 Barrie, Dec. 9th 10 a.m.
 Owen Sound, Owen Sound, 2 Dec. 10 a.m.
 Algoma, Blind River, Sept.
 North Bay, Parry Sound, 30 Sept., 9 a.m.
 Saugeen, Palmerston, 9 Dec., 10 a.m.
 Guelph, 18 Nov., 10 30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

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

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, March 5
 Inverness, Whyoccomagh, 2 Sept., 11 a.m.
 P. E. I., Charlottown, 4 Nov.
 Pictou, New Glasgow, 4th Nov. 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Midd. Musquodobi, 18 Sept., 2 p.m.
 Halifax, Chalmers' Hall, Halifax, 26th Feb., 10 a.m.
 Lunenburg, Rose Bay, St. John, St. John, Oct. 21.
 Miramichi, Chatham, 24th June.

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 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50
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H. B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.



TENDERS FOR SUPPLIES, 1903.

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

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

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

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

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

The lowest or any tender not necessarily accepted.

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

J. R. STRATTON,

Provincial Secretary.

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