

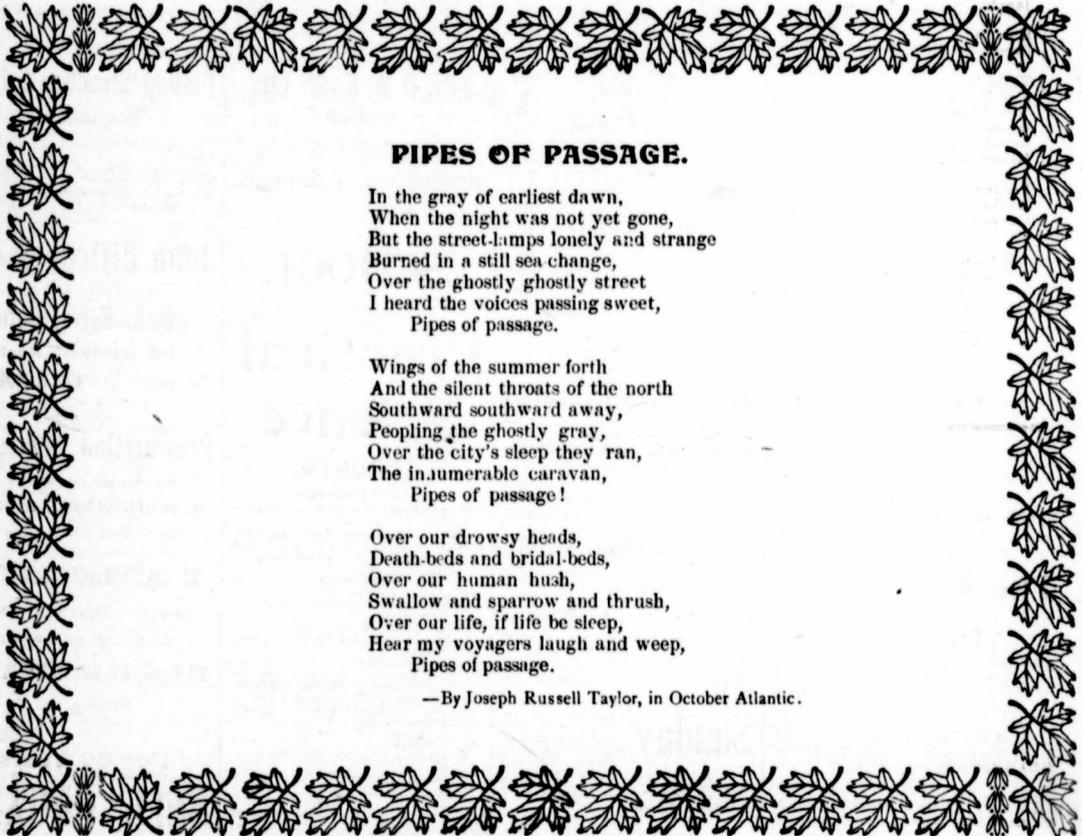
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PIPES OF PASSAGE.

In the gray of earliest dawn,
When the night was not yet gone,
But the street-lamps lonely and strange
Burned in a still sea change,
Over the ghostly ghostly street
I heard the voices passing sweet,
Pipes of passage.

Wings of the summer forth
And the silent throats of the north
Southward southward away,
Peopling the ghostly gray,
Over the city's sleep they ran,
The innumerable caravan,
Pipes of passage!

Over our drowsy heads,
Death-beds and bridal-beds,
Over our human hush,
Swallow and sparrow and thrush,
Over our life, if life be sleep,
Hear my voyagers laugh and weep,
Pipes of passage.

—By Joseph Russell Taylor, in October Atlantic.

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MARRIAGES.

At Chalmers church, Toronto, on Thursday, Nov. 5, by the Rev. H. A. McPherson, pastor, assisted by Rev. A. M. Currie, M.A., Almonte, cousin of the bride, Annie Edith, only daughter of T. H. Crawford, E. G., Toronto, to Joseph Dawson, Brampton.

At 403 Markham street, Toronto, on Tuesday, November 10th, by the Rev. Dr. McTavish, Geo. Frederick Plaskitt to Charlotte Jane, daughter of Mrs. John Barnett, of Brooklin, Ont.

At the residence of Mr. R. J. Ross, brother of the bride, Wednesday, Nov. 11th, by Rev. A. C. Wishart John McCulloch of East Toronto to Margaret Ross of Thorah.

At West church, Toronto on Wednesday, November 18th, 1903, by Rev. J. A. Turnbull, Moss Harold Kennedy, third son of R. J. Kennedy, to Emily Maude Pennal, youngest daughter of John Pennal, both of Toronto.

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

At Newington, on the 18th inst., by the Rev. D. N. Coburn, B. A., B. D., Gordon Vance to Miss Jenima Markell, both of Newington.

At Newington, on the 10th inst., by the Rev. D. N. Coburn, B. A., B. D., Willard Hartle to Miss Daisy Aiguire, both of Northfield.

DEATH.

In Acton, on Nov. 9th, 1903, Mr. Joseph Arthurs, in the 65th year of his age.

On Nov. 13, 1903, at his late residence, 74 Shuter street, Toronto, David Sewell Oliphant, M. D., in his 88th year.

Of pneumonia, on Oct. 25, 1903, at his residence, in Oakland, California, the Rev. Thomas Fraser, D.D., in his 84th year, eldest son of the late Rev. Thomas Fraser, of Montreal.

At the family residence Bathurst street, London, Ont., John Elliott in his 84th year.

At Alexandria on Nov. 17th, Florence Mildred, youngest daughter of Mr. G. W. Shepherd, aged 2 years.

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Note and Comment.

Wireless communication has been established between Japan and France.

William O'Brien, the Irish Nationalist leader, has retired, and suspended his paper, because of lack of support and continued persecution.

The following notice is said to be posted over the alms box of a certain cathedral door in northern Italy: "Appele to Charitables. The Brothers, so called, of Mercy, asks slender alms for the Hospital. They harbour all kinds of diseases, and have no respect to religion."

Some Jews in Chicago who wanted a Hungarian preacher and wanted a trial sermon from him first, sent him a phonograph and then passed judgment upon him from the phonographic report. This is a good idea and would put our ministerial Apollos on a level with the man who has only brains.

In England in 1700 Nonconformists numbered 1 to 22 Anglicans; in 1800 the figures were 1 to 8; in 1900 the figures stood 1 to 1.

Fifty thousand Poles in the United States have withdrawn from the Catholic church and formed themselves into the "Independent Polish church of America."

Significant indeed is the statement that not a single school house has been erected in Porto Rico during the 400 years which Spain held sway. Since American occupation nearly a quarter of a million dollars have been spent for school houses alone, and 125 American and a large staff of native teachers are employed. Already it is said that 40,000 scholars are speaking English.

The learned Chinaman believes that tigers plunging into the sea are transformed into sharks, and that sparrows by undergoing the same baptism are converted into oysters; for the latter metamorphosis is gravely asserted in canonical books, and the former is a popular notion which he cares not to question. Arithmetic he scorns as belonging to shopkeepers; and mechanics he disdains on account of its relation to machinery and implied connection with handicraft.

A wealthy Dane has handed over his steam yacht *Maia* in order that the Countess Schimmelmann may employ it in mission work among Scandinavian seamen. During two months he will work along the Danish coast, and the rest of the year she will devote to visiting the European seaports where Scandinavians most do congregate, and continue the successful mission work to which she has devoted her life.

The face of Niagara is retreating southward, worn away by the immense volumes of water that pass unceasingly over the edge of the precipice. If the quantity of water which is doing this work remains the same as now, the front of the falls will have reached the north end of Grand Island in five thousand years. This is the prediction

made by Professor John M. Clark, Paleontologist of the State of New York, in a suggestive article in the current Harper's Weekly. His conclusions as to the future of the great falls are that the entire flow of waters to the north will have ceased and the river have run back into Lake Erie, leaving the escarpment dry at a point not very far south of Goat Island—thirty-five hundred years hence.

A quiet but effective work has been organized in San Francisco for the rescue of Japanese women who have been enticed from their native country by procurers under promise of good positions and homes in America. Some surprising revelations have been made respecting the extent to which this nefarious business is being carried on. The better class of Japanese merchants and citizens are co-operating with the local Christian workers in the effort to bring offenders to justice.

As Whittier was driving one day with Emerson the latter pointed out a small unpainted house by the roadside and said: "There lives an old Calvinist in that house and she says she prays for me every day. I am glad she does. I pray for myself." "Does thee?" said Whittier. "What does thee pray for, friend Emerson?" "Well," replied Emerson, "when I first open my eyes upon the morning meadows and look out upon the beautiful world I thank God that I am alive and that I live so near Boston."

Dispatches from Europe state that the second Ziegler North Pole expedition has failed to reach Franz Josef Land. Mr. Ziegler does not credit the report. A letter was received not so very long ago from Mr. Fiala, who stated that it was probable that his ship would reach Franz Josef Land and winter there. Otherwise it would have been necessary to return to Norway before this. The ship had not coal enough to keep under steam all this time. Had she failed. Mr. Ziegler believes he would certainly have heard from Mr. Fiala by this time.

An observer recalls the interesting circumstances of the establishment of the British museum. The funds for the institution were raised by a lottery, which was authorized in 1753 by an act of Parliament, the Archbishop of Canterbury, the Lord Chancellor, and the Speaker being the managers and trustees, each to receive £100 as an honorarium. The amount of the lottery is said to have been a million and a half dollars (£300,000), which was raised by £3 tickets, to provide £200,000 for prizes, varying in value from £10,000 to £10 and £100,000 for the purchase of the museum's nucleus—the Sloane collection and the Harleian Library; also to provide cases for the acquisitions and to meet other expenses. It will be remembered that the lottery became notorious through the activities of a certain Peter Leheup, who shrewdly cornered the tickets and had them sold at a premium. Leheup was afterwards prosecuted for breach of trust and fined £1000, which could not have troubled him much, as his profits from the deal was £40,000.

A lecturer in Australia told a story of a Scotchman in a hospital, who, sick and apparently nigh unto death, longed for the pibroch of his native hills. The doctors saw a gleam of hope for the poor man, and a piper was hired to play on the bagpipes. At the end of the first day there was a slight improvement in the Scotch patient. The second day's music resulted in his being able to rise from his bed, and by the third day the weird strains had completely restored him to health. "But," said the lecturer, with excellent dramatic effect, "every other patient in the ward died."

It is curious how Irishmen find their way into Highland regiments. During the Peninsula war the Black Watch had at one time 201 Irish in its ranks; the 1st battalion 71st during the same war enlisted 418 Irishmen and the 2nd battalion 669 Irishmen. But, taken generally, the 42nd, 78th, 79th, 92nd, and 93rd have always managed to maintain their characters as Highlanders, although a small proportion of Lowlanders and English and Irish has always crept into their ranks. The officering of the Scottish regiments has not always been satisfactory. In 1861, for instance, the 71st Highland Light Infantry had only eight Scottish officers, the remainder being 26 English and 10 Irish. According to the latest recruiting return there are 13,200 Scotsmen in the various Scottish regiments. Taking the 23 Scottish battalions, including the Scots Guards, it gives an average of under 600 per battalion.

The United Presbyterian has the following: France is in the midst of a serious religious struggle. The anti-clerical feeling is becoming more intense. A few days since, a strong guard was necessary to protect those who were present at mass in the Notre Dame cathedral in Paris. "Down with the priests," was shouted, but order was preserved by the military. The law of 1901, requiring the submission of the Religious Orders to the civil authorities for license, is one expression of the changing sentiment toward the Roman Catholic Church. It is probable that all Religious Orders, licensed or not, will soon be prohibited from taking any part in public instruction. It is in the air that before much time elapses the Concordat of 1801, or agreement between the Government and the Pope by Napoleon, will be repealed, and the last link between the temporal and spiritual power be broken. All this is political, but evangelical religion is making great headway. Without referring to what is done by others, the Central Society of Protestant Evangelization supports 178 workers, as pastors, evangelists and colporteurs; public worship is celebrated regularly in 450 places, the gospel is preached and visits are paid in 2,000 localities, and the aggregate attendance at these services is estimated at 100,000. It also has a preparatory school in Paris for students of theology, at Montpelier a training school for lay evangelists, and an itinerant mission of about 40 occasional workers. The general movement away from Rome continues, and a large number of priests are now evangelical teachers.

Our Contributors.

FOR DOMINION PRESBYTERIAN.

A New Testament Commercial Traveller.

BY GEO. W. ARMSTRONG.

In the Scriptures reference is made to various trades and professions—carpenters, coppersmiths, farmers, fishermen, shepherds and herdsmen, lawyers, doctors, custom-house officers, politicians, statesmen and preachers. Travellers also have not been beneath the notice of inspired penmen.

Abraham was an ever restless wanderer. From Ur of the Chaldees, the home of his boyhood, we find him journeying in his mature years far away into the lands of strangers—the Canaanites and the Egyptians.

I think the first allusion to Commercial Travellers is where Joseph's brethren sell him to Midianite Merchants—who were wending their way through the desert with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt, Gen. 37 : 23-28. But the title of this paper is: A New Testament Commercial Traveller, and you naturally ask: "Who is he?" I reply: The great Apostle to the Gentiles, the unwearied, the undaunted, the ever zealous St. Paul.

That he was a great traveller is not open to question by any who have followed the narrative of his life as recorded in the Acts of the Apostles, and as referred to in his own eloquent and profoundly logical epistles and addresses.

From the day that Jesus spoke to him and said, "Depart: for I will send thee afar hence unto the Gentiles," Acts 22 : 21, his life became one of almost continual travel—visiting and revisiting all the provinces and cities of the then world wide Roman Empire.

It is most interesting and profitable to accompany him in his travels by land and by sea as recorded in the Acts of the Apostles. "So they, being sent forth by the Holy Ghost, departed unto Selucia: and from thence they sailed to Cyprus," Acts 13 : 4.

The journey thus begun was pregnant with experiences that would have daunted many an heroic spirit; but Paul never consulted with 'flesh and blood,' but being constrained with the love of Christ he manfully faced all dangers, both of human hatred and of the raging elements and went on with his God sent enterprise, trusting in the Almighty Arm alone. To use his own words: "In labors more abundant, in stripes beyond measure, in prisons more frequent, in deaths oft. Of the Jews five times, received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

And yet he knew no discouragement. He was the Prince of Travellers as well as the Prince of Apostles.

But this only makes Paul out to be an untiring, a fearless and an energetic traveller.

You may reasonably ask: How do you associate him with commerce? In this way: Paul followed the occupation of a tent maker; he was thus the manufacturer of a marketable commodity. The goods thus produced would have to be sold, thus bringing him within the scope of a salesman.

Luke, in the 18th chapter of the Acts of the Apostles, says of Paul: "And because he was of the same craft, he abode with them (Aquila and Priscilla) for by occupation they were tent makers."

We have every reason to believe, from the statements in the New Testament, that Paul all through his missionary travels followed his secular calling. He thus speaks of himself: "Yea, ye, yourselves know that these hands have ministered unto my necessities, and to them that were with me, I have showed you all things that so laboring ye ought to support the weak," Acts 20 : 33-34.

Thus he combines self support and Christian benevolence.

Paul says still further of himself, in 1 Corinthians 4 : 12, "And labour, working with our own hands." Paul's primary purpose in travelling was Christian Evangelization. His trade, or business, or commercial pursuits were secondary, still necessary, for his temporal support. He says in his first Epistle to the Thessalonians 2 : 9: "For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable to any of you."

Thus the great Apostle to the Gentiles combines the duties of a Christian missionary with the honorable duties of a secular calling; and wherever he went he toiled with his hands and worked unceasingly to advance the Kingdom of God and spread the Gospel of His Son.

Paul still further allies himself with commercial pursuits by the principles he enjoins upon those who embrace the truths he taught. For instance:

1st. In writing to the Church at Rome he enjoins upon all its members commercial diligence, "Not slothful in business: fervent in spirit serving the Lord."

2nd. In writing to the Church at Thessaly, he advises its members not to be meddlesome in the affairs of others, but to mind their own business, "And that ye study to be quiet, and do your own business, and to work with your own hands as we commanded you."

3rd. In his second letter to the Thessalonians he combines work with sustenance, and makes the one contingent upon the other: "For even when we were among you, this we commanded you, that if any would not work neither should he eat."

4th. In writing to Timothy he points out the impossibility of any man being a Christian who does not adequately work for the support of those dependent upon him, "But if any provide not for his own, and especially those of his own house, he hath denied the faith and is worse than an infidel."

5th. Thus Paul, the traveller, by example and precept unites himself and the churches he founded with business and physical toil.

Paul's life, is one pregnant with valuable and useful lessons; the first being that wherever he travelled, whatever country or

city he visited, he never let an opportunity pass in which he could proclaim the message of Salvation to sinful men through the atoning sacrifice of Jesus Christ.

When he had left Selucia on his first journey and arrived at Salmals, we are told "He preached the word of God in the synagogues of the Jews." So at Perga, at Antioch, at Iconium, at Lystra and Derbe, where he preached the Gospel, and in Lystra cured, by divine aid "the man impotent in his feet, being "a cripple from his mother's womb, who never had walked." And as a reward, the natives lifted up their voices and said, "The gods are come down to us in the likeness of men," but the "Jews stoned Paul and drew him out of the city supposing he had been dead." But though so treated and persecuted, he returned again to Lystra and to Iconium and to Antioch, confirming the souls of the disciples and exhorting them "to continue in the faith and that we must through much tribulation enter into the Kingdom of God."

There was much in such treatment to discourage and depress. Paul could endure and could "do all things through Christ" who "strengthened him." In prosecuting their duties, Commercial Travellers many times think themselves badly used and feel disposed to give up in very despair when they meet with the frown and the unkind, uncouth, and ungentlemanly word from those with whom they sometimes come in contact. What would be their feelings if they had to endure such conduct as Paul had to endure? Patience and forbearance, with tact, will generally turn the frown into a smile and make the most uncultured and unrefined respectful and transform them into friends. In our lesser trials let us not forget Paul's greater ones and receive from him the inspiration an encouraging example is calculated to give.

Antioch seems to have been a great centre from which Paul radiated to the surrounding cities. Here the disciples appear to have been somewhat strong in numbers, and here the followers of Christ were first called Christians.

From Antioch he wanders through Syria, "confirming the churches." Then he visits Greece and its various provinces. At Thyatira he meets with Lydia, a seller of purple "whose heart the Lord opened that she should attend to the things which were spoken by Paul."

He then proceeds to Thessalonica and Berea. The people of the latter city are eulogized as being "more noble than those of Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily whether those things were so."

From Berea he is conducted to Athens, the capital of the Grecian Kingdom, the seat of learning and philosophy; but with his usual devotion, his spirit is stirred within him when he saw the city wholly given to idolatry, and at once he commences to preach to those heathen sages and philosophers: "Jesus and the Resurrection."

From Athen's he goes to Corinth and we are told "many of the Corinthians believed and were baptized." It was at Corinth God appeared to Paul and gave His seal to Paul's work and spoke to him in a vision: Be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city." Paul remained 18 months in Corinth preaching and working at his tent making, living with Aquila and Priscilla his wife who were of the same craft, and he abode with

them and wrought, for by occupation they were tent makers."

It is not necessary that we should follow Paul all through his travels to Ephesus, Jerusalem, Philippi, Troas and a score of other cities until we find him a prisoner at Rome living for two years in his own hired house and received all that came to him and probably toiling day by day for his daily bread at his secular avocation. "I reaching the kingdom of God and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."

Suffice it to say that wherever he went his conduct was characterized by faithfulness and zeal, that he met with persistent opposition and persecution arising from the malice of his countrymen, the Jews; but wherever he went there were always some who believed being baptized into the faith of Christ, and thus, through Paul's instrumentality, the word of the Lord grew and multiplied and many were added to the church such as should be saved.

Paul's course of action should be to Christian commercial travellers "an example" and an encouragement

1. An example to be instant in season and out of season in the service of the Lord whom we profess to love.

2. An encouragement, inasmuch as faithful service will meet with an adequate reward and be crowned with complete success.

Men, even in Christian countries, are living without God and without hope in the world. It is their privilege as they travel about, so let it be their delight, to speak a word for the Saviour and it may be that He who sustained and blessed Paul may make them like him, instruments in His hands of bringing many to a knowledge of the truth.

"On the Road" travellers are cognizant of the fact that there are many opportunities for doing good. They come in contact with vice in multitudinous forms and in various degrees. Profanity, lying, dishonesty, drunkenness, idleness, impurity, both in word and act, unchastity, frivolity, irreligion, unbelief and sometimes those whom the Scriptures designate "fools" come across their path; and, even, sometimes we meet with practical heathenism as dense as that of either Greece or Rome. It is their duty to "resist evil" and uphold that which is good. They may not be able to grapple with the subtleties and sophistries of evil men and despisers of God, but they can at all times by their conduct and example be practical arguments, "living epistles read and known of all men. Their logic may be weak but their lives can always be strong, and practice is more forceful than words. No man can gainsay, or, overcome the influence and potency of a godly life.

The secret of Paul's life and success was that "his life was hid with Christ in God," if yours are so hid and you are thus living embodiments of Christ, the Truth; error and vice and unbelief and irreligion must yield to the influence you exert. I have known instances in which Commercial Travellers have delayed to engage in ungodly pleasures until they were out of the ken of a brother traveller who was a professing Christian. I have known of men—customers as well as travellers cured of profanity and drinking through timely, well chosen words spoken by the God fearing Drummer; and it is impossible to say if you are true and faithful to your high and holy calling, as you travel through our fair province and Dominion, visiting the villages, towns and cities, following your secular, every day calling, but never forgetful that "one is our master even Christ" your labors may be crowned as were those of his honored servant Paul in bring-

ing neglectful ones under the influence of the cross and thus gaining stars for your diadem in the souls you have led into light.

I trust that when your travelling days on earth are done you may, like the great travelling tent-maker; be enabled to say:—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Timothy IV. 7-8.
London, Ont.

Roman Catholic Priests Burning Their Own Bibles.

Translated from *L'Aurore*, for the DOMINION PRESBYTERIAN, by Rev. T. Fenwick, Woodbridge, Ont.—Shortly before he passed away, the "Visible Head" of the Roman Catholic church—Leo XIII—strongly recommended the "faithful" to study the word of God. There are, however, priests who, though they profess to believe in the Pope's infallibility, burn Bibles approved by their own Church. This is done even in "this Canada of ours." *L'Aurore* of July 24, mentions an instance thereof, of which the following is a translation:

Les Cloches de St. Boniface (the Bells of St. Boniface) of Manitoba, relates that a Protestant missionary had distributed Protestant, or unauthorized, Bibles. The Rev. Dom. Benoit, the curé of the place, advised the faithful to burn these Bibles, because "The word of God disfigured, mutilated, lessened, by men, is no more the Word of God, but a corruption of that divine Word."

Several Bibles have been burned, among which were the De Sacey, the abbé Glairé, and other Catholic ones. Then the missionary sent a letter to the curé, reproaching him with having burned the Word of God, even Catholic Bibles. M Benoit wrote him a reply from which I make the following extract:

"You tell me truly that the Bibles which you distribute are those of De Sacy, the abbé, and Glairé, other Bibles bearing a Catholic name. But, Sir, a poison which has a 'good ticket' is all the more dangerous. Who would sell arsenic, or belladonna, writing on it, 'sugar' or 'syrup,' would only make these poisons more dangerous by deceit. Let me destroy those poisons wrapped up under a ticket, as carefully as if they had a bad ticket."

This proves that the clergy do not wish to see Bibles, even Catholic ones, among the people. There is a Catholic priest who has caused Catholic Bibles to be burned. Enough; we will not forget it.

Really, it would be a waste of time to go into a refutation of the priests' reply to the Protestant missionary, just stated. It is so silly, senseless, childish. His mental abilities are very much less than he fancies them to be. Several years ago, the late Archbishop Baillargeon of Quebec, made a very good translation of the New Testament. I have never heard of any copy of it having been burned, but it has, for a long time, been out of print.

Sorrows are often like clouds, which, though black when they are passing over us when they are past become as if they were the garments of God thrown off in purple and gold along the sky.

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The Quiet Hour.

Solomon's Wise Choice.

S. S. LESSON—1 Kings 3: 4-15. December 6, 1903.

GOLDEN TEXT—Prov. 9: 10. The fear of the Lord is the beginning of wisdom.

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

And the king went to Gibeon to sacrifice there, v. 4. King Solomon at the beginning of his reign acknowledging his dependence upon God in this solemn public service, enters wisely upon his life work and sets a good example to all. It is well that we should declare ourselves before men. Young people who in the spring of their lives declare their allegiance to Christ, do a right and wise thing. God honors them who honor Him, and when we thus publicly declare ourselves as His servants, we make a right beginning and the very fact, that we have thus declared ourselves saves us from many temptations which might otherwise beset us. Moreover it is a strength to a man who enters upon any undertaking, to do so publicly in the sight of his fellows.

In Gibeon the Lord appeared, v. 5. We are tempted to think of a story such as this that the case is unique, and that Solomon is the only one to whom God has come and asked this question. But the truth is, that through the circumstances of our lives God is asking this same question of each one of us. The things that we cherish and desire in our thinking; the words that we speak and the deeds that we do; all these are the various ways in which we respond to God's question. And God gives us according to our desire. Life is every day saying to us as the voice of God, "What is it that you desire?" and day by day we receive the thing we seek after.

And Solomon said, Thou hast shewed, v. 6. We should often count our blessings and remember the good that God has bestowed upon us. Too often the only review that a man makes of his life, is to remember the sorrows and disappointments that he has passed through. But it is a better and a wiser thing to remember the good and to trace the good to its source, the kindness of God to us.

And now, O Lord my God, thou hast made thy servant king, vs. 7, 8. How often, when a young fellow has obtained a position somewhat better than he has held, his whole thought is the honor and the emolument! But every honor carries with it responsibility, and it is better that one should dwell on that side. And the good man will ever be humble and see that no one can rightly fill his place in his own strength. Not only a king, but every mortal, may well shrink from his task if it is to be done in his own strength and wisdom. In the face of life and its tasks we are all but little children.

Give therefore thy servant an understanding heart, v. 9. The king's whole desire is that he may do his work well. When one faces his work in this fashion he will do it well. Instead of thinking of the wage that is to be ours, let us think of the work that is to be done. Work first and wage second.

And the speech pleased the Lord, v. 10. Isn't it very wonderful that a man may so do his work as to please God? We know what the chief joy is after that which comes in the mere doing of the task. It is that those we love and trust may be able to say of us, that we have done well. But how much higher

the delight should be, if we can think that we have pleased God! And it is a possible thing. In the parable of the talents we have the Lord represented as saying, "Well done, good and faithful servant." This ought to be a very strong incentive when we are discouraged, to remember that the great Taskmaster has His eye upon us all the time. Nothing escapes His notice, and He will give generous praise where there is honest work done by His people.

That which thou hast not asked, v. 13. God is ever ready to give us more than we ask if only we ask aright. He is no niggard master, who will deny us, but rejoices to pour out His bounty upon His faithful servants.

And if thou wilt walk in my ways, v. 12. Even though one may begin his task as wisely as Solomon did, yet there is always the possibility of his falling short. If Solomon had only continued as he had begun his name would come down to us fragrant with honor, but he failed. We too must take heed lest having begun well, we too fall short of the mark set before us.

And Solomon offered up burnt offerings, and offered peace offerings, v. 15. Our gratitude is the only return we can make to God for His gifts to us. His constant goodness should never fail to awaken a response of grateful praise. Our hearts must be hard indeed, if they are not melted when we think of God's "unspeakable Gift," even His only Son. Nor should words be the only expression of our gratitude. It ought to shine out in every deed of our lives. By nothing short of complete self-surrender can we measure up to the claims which the Father of our Lord Jesus Christ has upon us.

The Inner Man.

BY REV. W. C. GRIFFITH.

"When a man grows old, and sees more deeply into life, he does not find, if he possesses any inner world at all, that he is advanced by the external march of things, by the 'progress of civilization.' Nay, he feels himself, rather, where he was before, and forced to seek the sources of strength which his forefathers, also sought. He is forced to make himself a native of the kingdom of God, the kingdom of the eternal, the kingdom of love."—Harnack's Nature of Christianity.

The above is a true and apt expression of the experience of almost all irreligious people, whatever may be their attainments or surroundings. "My mind my kingdom is," said Sir Walter Raleigh, but unless that "inner world" be stored with riches of Grace, all its other possessions will prove sources of but temporary enjoyment. However fascinating or alluring the pleasures of sensual gratification; however agreeable and potential the millions of earthly treasure; however vast and varied all our stores of knowledge may be; in the decline of life they lose their influence. In old age we feel that we belong to a former generation. Some interest in passing events may linger, but in the march of events the old man is left behind. The progress of civilization is only a wonder to him—not something of which he is a part, and in which he still participates and mingles. He has completed the circle of existence, and like the lost traveler in the forest, finds himself, to his astonishment,

back where he started. Wealth has not advanced him. Knowledge has only taught him how little he knows. Social improvements have added little or nothing to the condition of his inner nature. "Vanity of vanities," he cries; "all is vanity."

The old man is bewildered by the contrast between the earlier and later periods of his life. When young, glittering prospects charm his eyes. Joy after joy arises before him. With consuming zeal he entered into the contests and struggles of business. Every success thrilled his soul.

Full of vigor and strength, with bounding exhilaration of spirit, he presses forward into all the opening opportunities before him, never once finding time to pause for deliberation over the possibility of failing health or the contingencies of a future hour. That he may come to a time when all those outer, marching things of the world in which he is so deeply absorbed, will fail to yield him the same unceasing interest, he can, by no means, believe. But such a time comes, nevertheless. Then, he sees more deeply into life, and realizes the futility of all earthly possessions to revive or sustain his drooping spirit.

How very different is it with the man, who, from the beginning, has "sown to the Spirit," and not to the Flesh! While outwardly weak and perishing, inwardly, he has been renewed, day by day; and in consequence thereof, his pathway has been like that of the just, that shineth more and more unto the perfect day. The sources of his strength become all the more precious, when, because of an enfeebled body the things that are seen have lost their effect. He knows that "whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away;" but he, also, knows that, "now abideth faith, hope, love." The kingdom of God is within him.

Is it a wonder that David, in his declining years, appeals so earnestly to his son, Solomon, to remember the God of his father, and serve him with a perfect heart? Pitiable beyond description is he, who, having no inner world—no kingdom that will supply him with food for thought when alone, or even in a dungeon—must wholly depend for enjoyment upon external affairs. But still more pitiable is that man or woman, who, with a mind stored with knowledge, has reached old age, destitute of the righteousness of faith. A dreadful uncertainty haunts such a one.—The Lutheran Observer.

Life.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places, and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace; and so they are. But, also, your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace; your dull and stupid clerk is a means of grace—or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says, I have failed once, and now I know what my weak point is, I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—L. J. man Abbott, D. D.

FOR DOMINION PRESBYTERIAN.

A Prayer.

Ps. 62 : 7.

Should doubts assail and trouble me,
Or fears arise unbidden,
Should trials compass me about,
God's face seem almost hidden,—
Oh then, my Lord, let me not be
Cast down by tribulation,
But let me ever trust in Thee,
In God is my Salvation.

Should Satan try to tempt me, with
Some show of earthly pleasure,
And seek to turn away my thoughts,
From Thee, and Heavenly treasure,
Oh then, my Lord, make new to me,
The blessed old, old story,
And so in joy my heart will sing,
In God is all my Glory.

Should times of weakness come to me,
And almost overpower,
Should thought of service seem to be
Much harder every hour,—
Oh then, my Lord, fresh courage give
To find by prayer prevailing,
All that I need, oh God, in Thee,
My Rock of Strength unailing.

Should danger hang above my head,
While I go on unheeding,
Should trouble lie along my path,
And I some help am needing,—
Oh then, my Lord, make good again,
Thy word which failed us never,
And be a Refuge unto me
Forever and forever.

"BENNIE BRAE."

Ottawa.

The Need of Christ's Fellowship.

You will want Christ in the evening of life, for evening is a lonely time without company. You will look for Jesus when the shadows gather and your earthly friends are gone. You may not see any need of having the Master at life's high noon, or early in the afternoon when the sun is still shining, when friends are many and life is gay and roseate with promise; but when evening comes there will be a change, and in that hour you will recognize your need of the friendship of Jesus. To know the sweetness of his fellowship to-day and within its silent blessedness to walk toward heaven, is to fill both the day and evening of life with joy untold.

If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to thank and praise God for everything that happens to you. For it is certain that, whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing. Could you, therefore, work miracles, you could not do more for yourself than by this thankful spirit; for it heals with a word speaking, and turns all that it touches into happiness.—William Law.

In doing our best we build better than we know. Every church treasury on earth has been made richer by the widow's mites. The needle of Dorcas, many times multiplied, still works. Mary's oil of nard is still filling the world with its aroma; her name and deed are still enveloped in its fresh, sweet fragrance. Your best influence in the influence of doing your best. It lives forever. It multiplies itself by infinity. It alone is worthy of you.

Our Young People

Sun, Dec. 6. What the Heroes of Faith Teach Us.

Heb. 11 : 1-40.

The Secret of Power.

The world's heroes have been heroes of faith. They have believed in heavenly aid and have received it. They have done things that seemed impossible and that appear incredible to many unbelieving minds now. The hero always astonishes mankind and goes beyond the common experience. It may well be that others in Ur of the Chaldees heard God's call, but Abraham was the only one who had faith to follow it. His kindred and friends could not understand; they were amazed. They had no heroism of belief, and so they are forgotten, while Abraham's name shines as the stars.

Faith inherits the promises. It takes hold on God's power. It dares, it endures, it triumphs. "I believe it because it is impossible" is a motto that has helped to achieve the impossible over and over again. That which is impossible with men is possible with God. Once we lay believing hold upon divine power we can do all things through Christ who strengtheneth us.

A Tradition of Thomas.

A legend relates that the Apostles' Creed was composed by the twelve apostles. Each one contributed a clause or two, till the whole was complete. The legend says that Thomas, when called on for his portion, replied, "I believe that he descended into hell, and the third day he rose again from the dead." Where Thomas had once doubted he now most strongly believed. The weak point in his faith had become a strong point instead.

Where our faith is weak Christ will come to us and strengthen us, as he did Thomas, if we ask him. The worst thing to do with a doubt is to keep it to ourselves, and out of our prayers. A doubt, brought to God, will be replaced by a firmer faith, as was the unbelief of Thomas.

The Will to Believe.

The will is the royal faculty, the ruling element of the soul. What we will, conditions what we shall do and be. Faith is no exception to this rule. It is conditioned on free will. God does not force us to believe; he asks us to believe.

We can choose a state of spiritual indecision and live in it. The result will be that we will be unstable in all our ways. Or we can have the will to believe, and exercise and strengthen it indefinitely. Doubts are common to us all. The believing soul is not such because he has never had a doubt, but because he has refused to sit under doubt's shadow.

Granted that there are some things in the Bible that we cannot explain. Greater intellects than ours have been satisfied to accept them. There are a dozen things we can understand and believe and live by in the Bible to one thing that is obscure. An honest will to believe is what we need, and it will grow with using.

No sham can stand in God's presence. His eyes search all pretensions to their very heart and core.

Don't try to hold God's hand; let Him hold yours. Let Him do the holding and you the trusting.

Prayer.

Almighty God, our heavenly Father, thou holdest the earth in thy hand as a very little thing and drawest the heavens around it as a curtain. Thou art great and glorious in thy majesty and we are poor and needy, yet thou dost think upon us, and even a sparrow falls not to the ground without thy notice. May we know that in thee we live and move and have our being, and that thou art more willing to give good gifts to us than we are to our children. Help us to accept thy will as our standard of what is best and be content with whatsoever thou dost send. May we crave inward comfort rather than outward comforts, inner worth more than outward wealth. Give us that purity of heart which will assimilate us to thee and enable us everywhere to see thy presence and purpose. Forgive our sins and help to forget them and press on to better things. May the Lord Jesus dwell in our hearts by faith and fashion us into his likeness. And so may all our life be passed in his company, and at last where he is there may we be also: that will be heaven enough. We ask all in his name. Amen.

Daily Readings.

- Mon., Nov. 30.—Faith in the cross. Gen. 4 : 4-7
- Tues., Dec. 1.—Walking with God. Gen. 5 : 22-24
- Wed., Dec. 2.—Faith building the ark. Gen. 6 : 13-22
- Thurs., Dec. 3.—Faith conquering cities. Josh. 6 : 1-21
- Fri., Dec. 4.—Faith winning victories. Judges 7 : 15-22
- Sat., Dec. 5.—Faith on a journey. Acts 7 : 2-5
- Sun., Dec. 6.—Topic—What the heroes of faith teach us. Heb. 11 : 1-40.

No thoughtless Christian will lightly and crudely criticize or rebuke the spiritual sadness and perplexities of another. But let me express an humble, earnest conviction, nevertheless, that many an hour of sadness and perplexity is an hour which need never have been such; an hour which was what it was, mainly because the soul had never realized or had forgotten, that while its own absolute poverty and impotence was, of course, a fact the present and immediate "riches," not poverty, of Christ the Head, precisely as needed for the whole demand of the moment, were a fact, too—a solid fact—meant for that moment's use.—Bishop Moule.

We cannot live without trusting the unseen. It is this that makes sheer consistent unbelief an utterly impossible thing. But the power of these heroes lay in their bold surrender to faith. They did not strive to destroy their trust in the unseen. They magnified it, and lived on the great God.

All things are possible, said Jesus in one of his great sayings, so bold that they stagger us, but absolutely true to him that believeth. And it is only the man who believes who achieves. The men who have no vision will not sacrifice for what they deny. The men of faith die for what they see, and by their deaths accomplish it.

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J. BLACKETT ROBINSON, Manager and Editor

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THE PANAMA EMEUTE

The recent revolution in Panama came so unexpectedly that the European powers hardly know what to think about it. The suddenness of the uprising, the celerity with which the new government was recognised by the United States, the promptness with which the new Panama canal treaty was negotiated, all tend to create the impression that the revolution was a cut-and-dried affair between Panama and the United States. Colombia has been despoiled of an important province, with the full consent and approval of the United States, notwithstanding that the latter, by the treaty of 1846, solemnly obligated herself to maintain and defend the territorial integrity of the United States of Colombia. This fact the latter, in a strongly worded but dignified protest, brings to the notice of the United States. The whole transaction has an unpleasant look, so much so that a number of the more independent American newspapers criticise the action of the Washington government in very strong terms. That a strong and wealthy nation, professedly jealous and watchful over the territorial integrity and political independence of these Central and South American republics, should be a consenting party to the dismemberment of Colombia, is not calculated to impress the people of other nations very favorably with the *bona fides* of the Monroe doctrine and the Washington government's interpretation of that declaration of principles.

The attention of our readers is directed to the advertisement, "Important to Investors", in another column of this issue. The Sun Loan Company was recently greatly strengthened by the incorporation with it of the old established Hastings Savings Co., and the amalgamated companies will in future be known as The Sun & Hastings Savings and Loan Co. The Debentures of this Company offer a safe investment for Church or Trust funds. Mr. Pemberton Page, for so many years at the head of the Company, continues as manager.

GET THE MEN TO WORK.

Organization for the purpose of promoting Christian and philanthropic enterprises is a feature of church life and work in these days. We have Woman's Missionary associations, Young People's societies and Young Men's societies; but hitherto there has been little organization of men of more mature years for Christian work. Why this should be so is not very clear. Perhaps they have been expected to take up individual Christian work. If so, the great majority of them have kept themselves conspicuously in the background. Perhaps it is with a view to correcting this unsatisfactory condition of affairs that Men's Societies are being organized in connection with Christian churches. Men's societies have been organized in Ottawa in connection with Erskine and St. Andrew's Presbyterian churches, and in four Anglican churches, St. Matthews', All Saints, St. Albans and Christ Church Cathedral.

So far as the Presbyterian churches are concerned, Rev. A. E. Mitchell of Erskine church appears to be the leading spirit. He has his congregation organized into fine working order. His plan is to have each congregation organize Men's societies for congregational work and then to have an organization representative of these Men's societies for the purpose of bringing united influence to bear in promoting righteousness and purity in the administration of civic affairs and in the wider field of provincial and federal politics. The idea is an excellent one. An organization thoroughly representative of the Christian churches, acting unitedly, could wield a very wholesome influence in the promotion of electoral and social purity, temperance and integrity in office. Such an organization, taking a firm and united stand for civic righteousness, would make itself respected among civic politicians. Its voting power and its influence among the thinking voters would aid in convincing those who are so ready to pander to the liquor and gambling and betting fraternity, that they must walk circumspectly and stand for the right at all hazards if they expect to win and retain the support of the best classes of the citizens. There could be no better time to bring the influence of such an organization to bear on civic political issues than the civic election which takes place in January next.

We hope the organization of Men's societies will be pushed along in all the Christian churches of Ottawa, so that the proposed representative central organization may be secured in time to take an effective part in the approaching civic election in the promotion of righteousness and purity in the administration of civic affairs. Taking a legitimate part in federal and provincial politics will be in order later.

Glasgow Leader: "That 'Batting' is a cancer which is eating out the fairest life of our youth cannot be gain-said, but, alas, the disease has got such a hold on society that it is almost impossible now effectually to eradicate it."

THE ANNUAL STOCK-TAKING.

Within a few weeks thousands of annual congregational meetings will be held in connection with the work of our far-spreading Canadian Presbyterian Church. It is a time of stock-taking. The proper persons bring in their reports, giving account of moneys received and expended; so much for local maintenance of public worship, so much for missions, and so on. It is necessary and right, in connection with our denominational system of self-government that this account of official stewardship should be rendered periodically. But it ought to be remembered there are statistics of deeper sort than those relating to dollars and cents. What shall it profit a congregation to be successful financially, if it be a failure spiritually?

What sort of influence during this year has the congregation exerted on the community in which its lot is cast? What is the average living example of the membership? What spiritual sheaves has the congregation to show for the year's work? Is it content to be a sort of comfortable semi-religious club, snug with indifference and insensibility; or is it tinglingly alive to its responsibility so long as any soul in its neighborhood is unawakened?

The annual congregational meeting should stand for stock-taking, spiritual and temporal, but it should be a time also for a new start and fresh inspiration.

CULTIVATING INTEREST IN MISSIONS.

The recent meeting of the London W. F. M. S. Presbyterian seems to have been of unusual interest. Rev. W. A. J. Martin, of Brantford, gave an excellent address on "The Proper Use of Pronouns" "you" and "yours" being too often used, when the words should be "we," "us," and "ours." It is a problem in responsibility. The number of auxiliaries and mission-bands show an increase, and the same is true of the membership and contributions; all of which is gratifying.

As illustrating the trend of thought, in respect of mission bands, a resolution was adopted, that hereafter, instead of recognizing as the banner band the one raising the largest amount of money, the recognition would be awarded to the band raising the largest amount, not by entertainments, but by voluntary giving. It would seem that London Presbytery is fortunate in having a number of mission bands which possess the secret of attractively informing the little people about missionaries and mission-fields, and in starting the embryo church members of the future with high ideas of personal responsibility for missions foreign and domestic. With thousands of mission bands scattered all over Canada conducted by those who know how to sympathize with children, and who do not expect boys and girls to be quite as staid as old men and women, there could be a sowing of ideas which would mean a bountiful harvest of interest and helpfulness in future years.

WHEN IS A CONCERT "SACRED" ?

Where to draw the line? This question is often asked in connection with money-making entertainments held or proposed to be held in churches. The ideal would doubtless be that all moneys should be raised by voluntary gifts, and the church edifice proper confined exclusively to religious worship and services. It might be difficult to apply such a rule strictly alike in city and country, particularly in new districts; but as a general thing it is wiser to be over, than under-careful. A good many curious things are done under the name of "Sacred Concerts." We observe, for one example, advertisements and notices of a "Sacred Concert" to be given in a Presbyterian church auditorium in Ontario, in which there is to be a noted solo violinist; a pianist giving various secular selections; a baritone and contralto in duets from Italian operas; Scottish songs; to be given her with a couple of anthems by the church choir; the lady soloists in opera presumably garbed in dresses long at the bottom and short at the top. Is all this congruous with an edifice solemnly set apart for public worship? Where is the line to be drawn?

THE OBSERVANCE OF THE SABBATH.

I am convinced there is a deep truth in the strict view which many take of the observance of Sunday. I am certain that their arguments are wrong—that the Sabbath is not a perpetual obligation; that it was Jewish, and that it passed away with Christianity, which made all days and places holy. Nevertheless, I am more and more sure by experience that the reason for the observance of the Sabbath lies deep in the everlasting necessities of human nature, and that as long as man is man the blessedness of keeping it, not as a day of rest only, but as a day of spiritual rest, will never be annulled. Almost everything may become an object of doubt; but, in the midst of a wilderness of shadows broken and distorted in every way, of one thing I am certain—one thing is real—the life of God in the soul of man. I am quite sure that there is One who is seeking us rather than sought by us, that He will seek and find the earnest; and I am sure that this hidden communion may become an object of actual experience as soon as the seeking is reciprocal.—F. W. Robertson.

STATESMAN FORTIFIED BY FAITH.

John Morley's life of the greatest English statesman of the 19th century throws the lofty religious faith of Gladstone into relief like some mountain peak against a clear sky. It is interesting and affecting to read of this man of simple heart, yet giant intellect, fortifying himself with inward prayer before facing some large crisis or delivering an important address. To commonplace folk like the most of us, it gives a certain gratification to find the virtues of the Gospel thankfully accepted—equally by people of humble abilities, and by men of mighty mind like Gladstone, Browning and Tennyson. John Morley, though reputedly an agnostic, has done justice to

Gladstone's faith; the writing of this great book may do good to Mr. Morley himself.

A copy of the Y P S Manual for 1904 has been sent to every pastor whose name appears upon the roll of the General Assembly. Probably some ministers who have been ordained since the Assembly roll was printed have been overlooked, but a copy will be sent to any one sending name and address to the Convener, Rev. W S MacTavish, Deseronto, Ont.

Speaking of the Panama revolution and the connection of the United States with it, the New York Times declares that in that affair the United States is treading "the path of scandal, disgrace and dishonor." The New York American says the United States "should forever forego the advantage of an inter-ocean waterway than gain one by such means." The New York Evening Post suggests the Washington administration has made the Jamieson raid in South Africa "look respectable;" and adds: "At one stroke President Roosevelt and Secretary Hay have thrown to the winds the principles for which this nation was ready to go to war in the past, and have committed the country to a policy which is ignoble beyond words." This is very strong denunciatory language—much stronger than has so far been used by the press of any other country. The defence put up by some New York papers is practically that the end justifies the means.

Literary Notes.

The Story-Brook House, by Honor Walsh. Dana Estes and Company, Boston. This is just the kind of book the children will delight in. There is a thread of story running through, but each chapter contains an interesting tale complete in itself, and of the right length for reading aloud at the bed-time hour. The older boys and girls will enjoy this book as well as the younger children who will appreciate most of the several illustrations.

The Girl Rough Riders, by Colonel Prentiss Ingraham. Cloth, 12mo, fully illustrated. Net \$1.00. Dana Estes and Company, Boston. This is an unusually vigorous and wholesome story, relating the adventures of a party of schoolgirls, who make a scouting and exploring trip, under military escort, through the Grand Canon of the Colorado, and along the Old Mormon trail, through Arizona and Utah—a thousand miles in the saddle. The story contains plenty of healthy excitement, and is of interest from first page to last. Much information is conveyed in a breezy, original way about riding, hunting and camping, and there are some remarkable descriptions of natural scenery.

That finest of magazines of art, The Studio, appears in the October number with twenty-four additional pages. This increase in size is permanent and will make the magazine even more delightful than it has been for so many years. Two excellent articles on Whistler come first in the number; The Oil Painting of James McNeill Whistler, by Oswald Sickers; and Mr. Whistler as a Lithographer, by T. R. Way. The article following these, by Lenore Van Der Veer, on The London

Sketch Club and its Members, is the most interesting that has appeared for some time. It gives an admirable idea of this celebrated club and its famous members, with many illustrations of their work. Art in British New Guinea, the Etchings of Camille Pissarro, and The Annual Exhibition at the Mount Street School of Art (Liverpool) are among the other subjects discussed. 44 Leicester Square, London, England.

Mother Bunny by Harriet A. Cheever, 40 cents. Dana Estes & Company, Publishers, Boston. A rabbit's adventures, told to a little boy by Mother Bunny, the heroine of the story. Mrs. Cheever has the unusual art of writing animal talk, so that it holds the interest of the young reader. It would be hard to find a more tender, sympathetic and wholesome story for children. The account of Mother Bunny's escape from the warren where she was born, and of the subsequent freeing of Mister Rabbit and Bunny White from captivity, is related with much spirit, and the whole tale is crowded with exciting incidents which show the danger accompanying the lives of wild things in the woods. Lessons of justice and kindness in the treatment of animals are taught on every page.

Algonquin Indian Tales, Collected by Egerton R. Young. \$1.25. Fleming H. Revell Company, Toronto. This is a very complete collection of Indian myths and stories of Nanahboozhoo which will find a place in all anthropological libraries as well as delight our juveniles. The Indians of America are celebrated for their myths and legends, and here we have a collection of the finest told by the Algonquins. Dr. Young in his Introductory Note says: "For thirty years or more we have been gathering up these myths and legends. Sometimes a brief sentence or two would be heard in some wigwam—just enough to excite curiosity—then years would elapse ere the whole story could be secured." Concerning Nanahboozhoo, the principal actor in the myths, we are told: "He is the most widely known of all those beings of supposed miraculous birth who played such prominent parts in Indian legends." The book is illustrated by a large number of very fine pictures, and both printing and binding are excellent.

The Fortnightly (Leonard Scott Publication Company, New York) is the only one of the English reviews for the month of November in which we notice anything on the subject that has so engrossed Canadian attention for the last few weeks—the Alaska Boundary. This is of course explained by the fact that there has not been time since the decision for articles to be written and printed for this month's magazines. The article in the Fortnightly is by Elizabeth Robins and does not pretend to be a discussion of the subject; it is simply "some opinions of those who cross it," and is very interesting as giving the candid opinion of men who are deeply concerned in how things go in that far-off part of the country. The observation of a lawyer from Ohio is probably characteristic of the attitude of most Americans: "Any man in public life who'd agree to ceding to the British half-a-foot of American soil, well, sir, he'd find he'd committed official suicide." Another article of very live interest is that on The Question of Korea by Alfred Stead. These are only two of the seventeen readable articles in the issue.

The Inglenook.

A DOG'S TALE.

(By Mark Twain.)

From *Advance Sheets of Harper's Magazine for December.*

My father was a St. Bernard, my mother was a collie, but I am a Presbyterian. This is what my mother told me: I do not know these nice distinctions myself. To me they are only fine, large words meaning nothing. My mother had a fondness for such; she liked to say them, and see other dogs look surprised and envious, as wondering how she got so much education.

But, indeed, it was not real education; it was only show: she got the words by listening in the dining-room and drawing-room when there was company, and by going with the children to Sunday-school and listening there; and whenever she heard a large word she said it over to herself many times, and so was able to keep it until there was a dogmatic gathering in the neighborhood, then she would get it off, and surprise and distress them all, from pocket-pup to mastiff, which rewarded her for all her trouble. If there was a stranger, he was nearly sure to be suspicious, and when he got his breath again he would ask her what it meant. And she always told him. He was never expecting this, but thought he would catch her; so when she told him, he was the one who looked ashamed, whereas he had thought it was going to be she.

The others were always waiting for this, and glad of it and proud of her, for they knew what was going to happen, because they had had experience. When she told the meaning of a big word they were all so taken up with admiration that it never occurred to any dog to doubt if it was the right one; and that was natural, because, for one thing, she answered so promptly that it seemed like a dictionary speaking, and for another thing, where could they find out whether it was right or not, for she was the only cultivated dog there was.

By-and-by, when I was older, she brought home the word Unintellectual, one time, and worked it pretty hard all the week at different gatherings, making much unhappiness and despondency; and it was at this time that I noticed that during that week she was asked for the meaning at eight different assemblages, and flashed out a fresh definition every time, which showed me that she had more presence of mind than culture, though I said nothing, of course.

She had one word which she always kept on hand, and ready, like a life-preserver, a kind of emergency word to strap on when she was likely to get washed overboard in a sudden way—that was the word Synonymous. When she happened to fetch out a long word which had had its day weeks before and its prepared meanings gone to her dump-heap, if there was a stranger there of course it knocked him groggy for a couple of minutes, then he would come to, and by that time she would be away down the wind on another tack, and not expecting anything; so when he'd hail and ask her to cash in, I (the only dog on the inside of her game) could see her canvas flicker a moment—but only just a moment—then it would belly out taut and full, and she would say, as calm as a summer's day, "It's synonymous with

supererogation," or some godless long reptile of a word like that, and go placidly about and skim away on the next tack, perfectly comfortable, you know, and leave that stranger looking profane and embarrassed, and the initiated slatting the floor with their tails in unison and their faces transfigured with a holy joy.

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For DOMINION PRESBYTERIAN.

Sometimes.

BY M. ISABEL GRAHAM.

Sometimes when the day is dreary
And the tear-drops trickle down,
When the weight of the cross o'er shadows
The joy of the coming crown;
There comes some sweet revealing
Of the Father's constant care,
Some proof that his eye is watching,
That his love is everywhere.

Sometimes when the heart is restless.
And rebellious at its lot,
When it turns from life's delusion
Ill pleased with things it brought,
These accents low and tender
Float down from the angel band,
Trust on though the shadows lengthen,
Sometime you will understand.

Sometimes when there comes a discord
In the music of the soul,
When the mind is vexed and weary
And the doubts like dark clouds roll,
We catch a far, faint echo
Of the faith of long ago,
Like a song of summer singing
Adown in the drifts of snow.

The Restful Visit.

In an essay recently published in Harper's Bazar, Col. Thomas Wentworth Higginson has wisely pleaded for more tact and thoughtfulness on the part of those who entertain friends. The subject is one worthy of consideration, and too much can hardly be written on it. After commenting on the necessity of allowing the utmost freedom to the guest, Col. Higginson adds:

"It must be remembered, too, that this is a land of overwork, and that a guest comes as often for rest as for stimulus. Whether country cousin be transplanted to the city or city cousins to the country, they must not be worked too hard. It is not essential that they should inspect every art museum and cooking school in the one case, or drive to every mountain view in the other, but it is essential that they should not go home more tired than they came. The mere general atmosphere of a new scene often gives enjoyment and variety enough, and makes a multiplicity of details superfluous; it is enough to watch the city from the window, or to look out upon the birds building their nests in the orchard. Real kindness demands the closest observation and the utmost tact; the true hostess will know just when to relax the strain, and even to send Elizabeth to her own room, if she is too shy or inexperienced to claim for herself that privilege. One reason why men like club life is that it is usually attended with a certain judicious freedom on the part of the host; he introduces you, or 'puts you down,' and

commonly leaves you to yourself, secure that the needful appliances will be found at hand. Even in a private house I have sometimes fancied that the daily newspaper afforded to a masculine guest a certain shield of protection which a woman has not; once furnish a man with the morning paper and he is regarded as being provided for, even if there is little in it to read, or if he has read it already. It might seem that sewing or crochet were a similar protection for women, but this can hardly be maintained, because these pursuits are by their very nature gregarious, whereas a newspaper is a monopoly, and tends to solitude and self defense."

The Long Evenings.

Nightfall comes early again now, and the chill November air makes a bit of fire at the hearth twice grateful. The lamps are lit for tea, and, as we gather at the board, a sense of domestic satisfaction settles down, to which in the summer time we are almost strangers. So the law of compensation ever works. We are robbed of the long days, and of much of the outdoor enjoyment; but we are awarded those blessings which are inseparable from the family life, and from the shadow of the old roof tree:

"Now stir the fire and close the shutters fast
Let fall the curtains, wheel the sofa round
And while the bubbling and loud-hissing urn
Throws up a steamy column, and the cups
That cheer, but not inebriate, wait on each,
So let us welcome peaceful evening in."

Evenings at home! What we owe to them can never be computed. Their influence has been powerful, far-reaching and benign. They have often entered more into the making of a perfect manhood than all the days and years at school or college. They have furnished the rich treasure of blessed memories and high purposes. It was ever so. The ancient Romans knew how to awaken the valor and virtue of their sons, and made much of their nocturnal opportunities. Even still we may learn how they were wont to put the iron into the youthful blood:

"When . . . the largest lamp is lit,
When the chestnuts glow in the embers,
And the kid turns on the spit;
When young and old in circle
Around the firebrands close;
When the girls are weaving baskets,
And the lads are shaping bows:

With weeping and with laughter,
Still is the story told,
How well Horatius kept the bridge,
In the brave days of old."

And now, as then, should the lads and maidens have their night employments. The fret-saw or the embroidery needle help to pass pleasant hours away. Games and music are at times indispensable. Nor shall we omit to enumerate good books. A home well stocked with them is infinitely better than a balance at the banker's. "Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness." "Books," says the author of "Dreamthorp," "are the true Elysian fields where the spirits of the dead converse, and into these fields a mortal may venture unappalled. You may walk and talk with the kings and queens of thought on a perfect equality. They do not ask how much money you possess, what was the cost of your clothing, or what is the size of the house you dwell in. They only want you to bring an understanding heart, seeing eyes, and listening ear, and they will make you perfectly at home."

"Come, evening, once again, season of peace,
Return, sweet evening, and continue long!
And whether I devote thy gentle hours
To books, to music, or the poet's toil,
I slight thee not, but make thee welcome still."
—Christian Guardian.

A Voyage at Night.

The hands of the sitting-room clock were moving rapidly towards half past seven. Carl watched them from out of the corner of his eye. Sometimes he glanced cautiously at mother. She seemed to see nothing except the little coat she was sewing, but Carl knew from long experience that she never failed to notice the minute hand touch the half-after. He kept on playing with his soldiers, but he played very quietly.

The hand moved nearer, nearer; it touched. Mother laid down her sewing, and went to the closet for Carl's night-gown.

"O mother! it is as cold as Greenland up there," he complained. "Must I go now?"

"It is Greenland," responded mother in a matter of fact tone.

"What?" demanded Carl, dropping his soldiers in astonishment.

"Captain Peary and his crew are just starting on a voyage there," she continued.

Carl knew all about Captain Peary, how he sailed away for the frozen north, and stayed there years, searching for the north pole, which wasn't a pole at all, but just a place that no one has been able to reach because of the snow and ice,—the northern-most place in the world.

"I choose to be Captain Peary," he said, "and you're the crew. Now let's get ready."

Captain Peary came over to the fire-place and sat on the crew's knee, while she got him out of his everyday clothes and into his arctic suit.

"Hadn't I better take some provisions for the voyage?" he inquired.

The crew said that was a wise thought, and got him an oyster cracker out of the pantry. Then Captain Peary was wrapped up in a large grey shawl that trailed behind, and holding the crew's hand, started out for New York Harbor.

First they sailed up the Atlantic—which stupid people called the front hall—till they came to Climbup Mountain. Captain Peary's legs were short and the shawl was bothersome, but he puffed bravely up to the landing. There the crew said, "If I may be so bold, sir, I'll carry you: I've often carried young men up this mountain." And Captain Peary accepted this kind offer.

After the mountain climb came a dash across the plain to the big iceberg for which they were aiming. Captain Peary scaled this, and slid right into the middle of it.

The crew saluted respectfully. "I'll be ready to go back to New York with you at seven to-morrow morning, sir," said the crew.

Captain Peary cuddled warmly in the middle of the iceberg, and clasping the oyster cracker in one moist little hand, giggled comfortably.—Mary Allen Hopkins, in Youth's Companion.

Autumn Tasks.

Formerly every good housekeeper devoted a good deal of time in the fall to the homely tasks of preserving and pickling summer fruits and vegetables for winter use. At present canned fruits may be purchased in great variety, and jams, jellies, conserves of every description are put up with skill by

people who make this specialty their business. It hardly seems frugal for a woman taxed with multifarious cares of a house to do her own preserving, when she may buy preserves at so small a cost. Yet there are women who enjoy the weighing and paring, the measuring and watching and filling jars and glasses with luscious syrups and crystalline jellies, and certainly their pride in the domestic triumph of their art is justifiable. When the snow falls the household will enjoy heartily the sauces, relishes and sweets which the mother's hands have provided.

Early in the fall, before cold weather comes, every window cord, sash fastening, hinge and latch should be gone over with care. If there is cleaning to be done, or papering, or painting, the early autumn days lend themselves to the work. In the fine windy days of late September or of early October, blankets should be washed and hung out to dry in breeze and sun. And now the children's winter wardrobe should be examined, and whatever is to be done in the matters of alteration and addition should be done at once.

FOR DOMINION PRESBYTERIAN.

Little Helpers.

BY HELEN STIRLING.

"Oh, mother," said Elsie, "come and look at the leaves chasing each other, quick, quick, mother," and Elsie in her excitement danced almost as fast as the little leaves.

The wind had blown hard all night and the trees which yesterday had been so pretty in their dresses of crimson and gold, stood bare, while the leaves scudded about, driven by the gusts with which Old Wind was now amusing himself.

"Why do the leaves fall, mother?" said Harry, little Elsie's big brother of six years.

"The trees are tired, Harry, and the old earth is going to sleep too. Soon she will be under the white blanket fast asleep. The trees cannot get food for the leaves, so they die, and fall off. Winter is night for the earth and plants and trees. All summer they work, all winter they sleep. Look at dear little Mabel."

Mabel was out on the lawn filling her chubby hands with leaves, throwing them up in the air, and lifting her little face to them as they fell.

"Let us go and play among them too," said Harry. "I'll get the big wheel barrow and you may have mine, and we'll play we're dray men."

"Oh I yes," said Elsie, "and we'll carry all the leaves away and hide them, and tidy the lawn for mother. I heard her tell father that the wind had made a lot of work for him."

"He needn't do it, when we're here, El?" and they run back and forward with their barrows, little Mabel helping to fill them, and getting rides from Harry with the leaves.

When Mrs. Stirling looked out of the window she saw three very busy little folk, and a very tidy lawn. When they came running in to tell her of their work, she kissed each one, and called them her helpers, and they were all very happy.

Home-Made Xmas Gifts.

I like the idea that a young girl puts into her request for an idea for home-made Christmas gifts. She says she puts so many loving thoughts into presents she makes and sends to her friends or for those at home,

Disorders of Childhood.

It is an undoubted fact that nearly all the disorders from which infants and young children suffer are caused by derangements of the stomach or bowels. As a cure for these troubles Baby's Own Tablets is gentle, effective and above all absolutely safe. Mrs. Thos. Cain, Loring, Ont., gives her experience with this medicine in the following words:—"I never had anything to do my little one as much good as Baby's Own Tablets. She was troubled with her stomach, and was teething, and was very cross and fretful. A few doses of the Tablets completely cured her, and I can sincerely recommend the Tablets to other mothers."

This medicine promptly cures all stomach and bowel troubles, breaks up colds, prevents croup, destroys worms, and allays the irritation accompanying the cutting of teeth. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

hence she prefers to make each one some hand-piece, and asks me to please suggest some simple, pretty gift. I would advise making dainty little collars, such as are now worn, made of white linen, etc. They can be hemstitched, or you can make them with French dots and every lady would certainly appreciate one or more. Then there are the lovely sheer cambric ones, worn with mourning gowns of white mull; for sleeves and turn-over collars, just simply hem stitched. I saw a present ready to be sent of them, and they were very pretty and chaste-looking.

Then comes the sheer cambric handkerchiefs, made with hem-stitching above a narrow hem. They are easily made, and not expensive, and yet an excellent gift, for every lady loves a dainty handkerchief. You might make half a dozen of these and have them ready. If you have to launder them, just rinse them in a nice warm suds of rain-water, and press them while damp against your window pane, and leave all night. Next morning they will be dry and look as if they were fresh from the box, and had never been washed. You had best hem-stitch them above a narrow hem, and put the initial letter on one corner. It adds so much to its beauty. A crest with initial letter is pretty.

S. H. H.

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Ministers and Churches.

Toronto.

The Rev. Joseph Hamilton of Mimico, author of "Our Own and Other Worlds," has been asked to contribute a sermon on the stars for the Christmas issue of the New York Christian Herald.

Rev. A. MacMillan, of St. Enoch's church is taking the work of Prof. Ballantyne in Knox College, during the latter's illness. Prof. Ballantyne is steadily improving and is expected to be at his post shortly.

A post-graduate conference in connection with the Alumni Association of Knox College, will begin on the 7th of next month, continuing until the 10th. Papers will be given by the following: Rev. Principal Caven, D.D., Prof. T. L. Walker of Toronto University, Rev. Dr. Gordon of Queens, Principal Sheraton, D.D., of Wycliffe, Rev. Prof. Clark, of Trinity, and a number of others.

There is pleasure in recording that the slight difference that took place between Prof. McPhedran and the third year "meds," is happily over. The whole affair was, after all, only a storm in a teacup. Sympathy and forbearance, when blended together, form a wonderful lubricant for preventing friction among the wheels of life—and nowhere are these elements more necessary than in the relation between professor and students.

Queen St. East church was crowded at both services on Sunday, when Rev. J. M. Cameron preached in connection with the twenty-sixth anniversary. The special offertory amounted to about \$250. The anniversary social and entertainment was held Monday evening, Judge Winchester presiding. Addresses were given by Rev. Mr. Cameron, Rev. A. Esler and others. There was also a musical and literary programme.

Rev. D. C. Hossack, pastor of Deer Park Presbyterian church, at the men's meeting in Association Hall yesterday afternoon: "The consciousness of sin is a hopeful sign; it is an evidence of the hold God has upon man. Every man has his own peculiar sin. Even a minister of the Gospel has his own particular temptation and weakness, which he is called upon to combat. The only hope is in instant surrender to God. There is such a thing as becoming saved in a moment for all time. The man who is determined to give up the drink habit does not try to wean himself away gradually; he renounces it wholly. Similarly should it be with all forms of sin. A right-about face is what is needed."

"The Practical Use of Theological Study" was the subject dealt with by the Rev. E. A. Hendry, of Hamilton, at last week's meeting of the Philosophical Society. Mr. Hendry showed how the ordinary man was benefited in everyday life by a knowledge of philosophy. Philosophy was not for the recreant alone, but for the worker as well, and helped a man to bear his burden and to perform his duties. It would be infinitely better if, instead of confining himself to the reading of newspapers and the ephemeral literature of the day, every man gave his attention to the lofty thoughts of the thinkers of the world who revealed to man his duty and destiny.

Rev. Alfred Gandier, in St. James' Square Presbyterian church: "It is a truth that no man either in Biblical or historical times has come before the world with a God-given message to impart who has not for a period sought retirement and privacy, that by self-communion, earnest mind-searching and introspection, he might be prepared to carry out his apportioned mission. From Moses and Elijah down to Buddha and Mahomet, has the principle been borne out. Moses spent 40 years of preparation in the wilderness. Elijah, we are told, went to Herib, there to wrestle in prayer. Buddha and Mahomet both sought isolation. Of the Saviour's prayer and fasting of 40 days' duration we know and of the voluntary retirement of St. Paul, following close on his conversion."

Of Mr. Alexander Muir, Principal of one of our Public Schools, the St. Catharines Star, writes: "Than Mr. Muir no more earnest and patriotic Canadian ever breathed, and only a few of those who are known as 'statesmen' have rendered such practical and enduring service to this country as he has given. By giving to the Canadian people their national song, 'The Maple Leaf,' he did more to unite and harmonize the widely differing elements that exist in this young country than could be accom-

plished by years of political service. Although the burden of the years has had its effect upon the genial author, his voice is as clear and resonant, as strong and stirring as it was in his youthful days; his step is still sure and elastic and he has lost none of the fire and enthusiasm, the energy and determination that made him a leader among men in days gone by. He is a speaker of rare eloquence, and when he speaks on such a subject as that which will be his theme on Monday evening he sways his audience as he wills.

Ottawa.

Rev. Orr Bennett, of Almonte, lectured Monday evening in the Glebe Presbyterian church, taking as his subject, "Rome."

Rev. Dr. Armstrong of St. Paul's church and Rev. J. H. Turnbull, M.A., of Bank St. church, exchanged pulpits on Sunday morning.

Rev. Mr. and Mrs. A. E. Mitchell held a reception in the new Maunse on Concession street. About 300 members of the congregation of Erskine church were present.

Rev. Dr. Herridge preached in Kingston on Sunday, and Rev. Dr. Gordon, principal of Queens University, took the services in St. Andrew's church, where he is always heartily welcomed.

An anniversary tea-meeting will be held in the Glebe church on Thursday evening, December 30. The choir of St. Andrew's church, and the Glebe orchestra will furnish the music.

The Glebe church will hold anniversary services Sunday November 29th. Rev. Norman McLeod of McKay church will preach in the morning, while the evening services will be conducted by Rev. R. Herbison.

The Ladies' Aid society of Mackay church gave a very enjoyable at home last week. The guests were welcomed on their arrival by the president of the society, Mrs. Ralph, and the vice-presidents, Mrs. MacLeod and Mrs. Elliott. Rev. Mr. MacLeod was present and assisted the ladies in entertaining their guests. Everything was very pleasant and very informal, and music was furnished during the evening by the Glebe orchestra.

The ladies of St. Andrew's congregation, last week gave \$100 to the boys of Erskine church to equip a reading room. The money will be expended by the Boys Guild which was organized at that time. The new society contains a membership of 130 boys over 12 years of age. About 400 people attended the inaugural meeting and the prospects are bright for a flourishing organization. The officers elected are: President, Gordon Watt; vice-president, Herman Lockyer; secretary, George Rice; treasurer, Alex. Stewart; councillors, George White, J. Charbonneau and William Fraser. Rooms will be set apart in the basement of the church and the boys will assemble there Tuesday and Thursday evenings. The executive committee will arrange programmes for the various meetings and on alternate weeks special entertainment will be provided for the younger members.

Before business was taken up Mr. W. J. Kissick entertained the gathering by presenting a series of lime light views. Songs were given by Mr. Harry Bennett. Rev. Mr. A. E. Mitchell, pastor of Erskine church, who was instrumental in organizing the men's guild a short time ago deserves equal credit for his work among the boys. He is pleased with the outcome of the first meeting.

Eastern Ontario.

Rev. Thos. Nixon, late of Smith's Falls, has received a call to Catham, Ont.

Knox Church, Milton, will hold a Scotch concert in the town hall on St. Andrew's night, Nov. 30th.

There was no morning service in the Maxville Church on Sunday. In the evening, Rev. J. T. Daley of the Congregational church preached.

The Ladies Aid of St. Andrew's church, Picton will hold their annual Scotch social on St. Andrew's night, with Scotch programme and Scotch refreshments.

A sale of aprons and other useful and fancy articles will be held by the Ladies Aid of the First Port Hope church, on Thursday afternoon, Dec. 3rd.

Rev. Mr. Guy and Mrs. Guy were the recipients of a reception, an address and several handsome useful gifts from the congregation at McDonald's Corners on their return from their wedding trip.

The Thank-offering meeting of St. Andrew's, Carleton Place, W. F. M. S. was held in the lecture room of the church on Wednesday evening. Mrs. Craig, of Ottawa, a returned missionary from India, delivered an address.

The services in the First church, Brockville, on Sunday were conducted by Rev. A. H. McGillivray, M. A., of Newmarket.

There will be a sacred concert held in the church, St. Elmo, on Tuesday evening, Dec. 1st., when Mr. H. Ruthven Macdonald of Cooke's church, Toronto, and Mr. J. W. Hinchcliffe of Ottawa, will take part in the programme.

Rev. Thos. Bennett gave a lantern lecture illustrated with stereoscopic views, at the annual meeting of the Lancaster Branch Bible Society, held in Knox church, Lancaster, on Tuesday evening.

At the annual meeting of the First Brockville church, Men's club, held last week, T. J. Storey was elected president, W. A. Lewis, vice-president, and G. A. Tennant sec'y-treas.

Rev. Dr. Ross, of Montreal, who has been acting pastor in the American Presbyterian church for a year, in addition to his college work, was last week presented by the ladies of the congregation with a case of cutlery and silver, a cut glass flower bowl and vase, and an Indian table cover of exquisite workmanship, together with a cheque.

On Tuesday evening a social for the young people was held in St. Andrew's church, Almonte. There was a short musical programme which consisted of a duet by Miss Greig and Mrs. McFarlane, solos by Miss Greig, Rev. Orr Bennett and Dr. Oliver and also a reading by Mr. A. C. McPhail. Rev. Orr Bennett acted as chairman. Refreshments were served by the ladies of the congregation and the evening was much enjoyed by those present.

Western Ontario.

Rev. U. R. D. Sinclair has been appointed ordained missionary at Little Current.

An organ costing \$1,500 has been placed in Knox church, Midland.

Thirty-two new churches have been erected in the Northwest during the year.

The induction of the elders-elect of Knox church, London, took place last Sunday.

Paris Presbyterial W. F. M. S. reported that \$82,000 had been given to missions during the year.

The Manitoba and Northwest Synod has adopted the General Assembly overture in favour of the higher remuneration of missionaries.

Rev. A. J. MacGillivray, New St. James', London, has declined the call extended to him by St. Andrew's congregation, Sarnia.

Rev. J. Hsieh, of Ivan, gave a missionary address on Sunday evening last in Komoka under the auspices of the W. F. M. S.

At the London W. F. M. S. annual meeting the total receipts reported were \$2,784. The membership now stands at 1,525, an increase of 50 over last year.

In the Central church, Hamilton, the Rev. R. E. Knowles, B. A., Galt, preached Sunday morning and evening, and lectured on Monday evening.

The Rev. A. P. Ledingham, B. A., of Indore, Central India, preached in Bradford, Scotch Settlement, and St. John's Presbyterian churches last Sabbath.

Rev. A. J. MacGillivray, London, announced to his congregation on Sunday that he would remain in London, as previously stated through the newspapers.

Mr. Amos, a Knox College student, preached in Knox church, Jarvis on Sunday morning. There was no service in the evening owing to the Methodist Anniversary services.

Rev. Dr. Johnston will preach the final sermon as pastor of St. Andrew's church, London, next Sabbath, his induction into his new charge at Montreal will take place on Dec. 3rd.

Rev. Robert McIntyre, of Tempo, occupied the pulpit of the Komoka church on Sunday afternoon. The sermon was a very practical one, the text being taken from Numbers xxxii, verse 23.

The Young Men's Union held a successful entertainment last week in the school-room of Knox church, Hamilton. Rev. E. A. Henry, the pastor of the church, gave an address on "The Boy," which was most entertaining.

Rev. Dr. Lyle of Hamilton addressed the Central church Young Men's Union on "Reading" at their last meeting.

Rev. Walter Moffat, of London, delivered his popular lecture entitled "A Bicycle Tour Through the Highlands," in the Bridegroom church last Thursday evening. Lime-light views and music added interest to the lecture.

A missionary meeting under the auspices of the Young People's society was held in Komoka on Thursday evening. The programme consisted of an address by the Rev. A. J. McGillivray of London, on "Missionary Work," followed by missionary readings and recitations.

A successful service of Praise was held in Chalmers' church, Woodstock, on Tuesday evening. There was a chorus of twenty-five voices consisting of Chalmers' church choir under the leadership of Laurie H. Smith.

The members of the Women's Foreign Missionary Society of St. Andrew's church, London, presented Mrs. Robert Johnston with a farewell address, and a case containing a silver and cut glass set, and a silver cake basket.

According to the conditions of the will of the late R. R. Fulton, which is now being entered for probate, the testator bequeaths towards the paying off of the debt upon Knox church, of which the deceased gentleman was an elder, the sum of \$2,000, no conditions whatever being imposed.

In a recent address Rev. J. W. MacMillan, St. Andrew's church, Winnipeg, deplored the partisanship that made a man put party before country. The remedy for corrupt politics he said was the church which went to the root of the matter and tried to elevate the character of the citizens.

Manitoba Presbyterian College has arranged for the extra-mural examination of ministers at distant points who are taking up post-graduate work. The arts and theological classes are running concurrently for the first time since the abrogation of the summer session.

Rev. C. H. Vessot of Point Aux Trembles near Montreal, preached in North Mornington church last Sabbath. Mr. Vessot has been appointed by the Presbytery of Montreal to visit the churches of Ontario for the purpose of raising funds to enlarge the college buildings at Point Aux Trembles, the managers being forced to turn away hundreds every year for want of sufficient accommodation.

The Anniversary services in the Hagersville church on Sunday were a decided success. The attendance both morning and evening was large, and the sermons delivered by the Rev. Alex. Grant, of St. Marys, were highly appreciated by all present. The choir rendered some excellent special music, and the church was decorated with flowers.

On Wednesday Nov. 18th, a meeting of the Sabbath school association of Ontario was held in the First Chatham church. Mrs. Mary Foster Bryner, of Peoria, Ill., International field worker; Rev. Geo. T. Webb, president and J. A. Jackson, secretary of the Sabbath School association, of Toronto, were present at the meetings and delivered addresses.

Rev. Robert McIntyre, of Tempo, preached anniversary sermons in the Hyde Park church on Sunday Nov. 15. On Monday evening the Ladies' Aid Society held their annual thank-offering meeting. Mrs. McMillan, of London, gave an interesting address on missions in the Northwest. Rev. R. McIntyre and Rev. W. A. Wyllie, the pastor also addressed the meeting.

The Presbytery of Paris met last week at Chalmers' church and was fairly well attended. The call extended to Rev. G. R. Fasken of St. Paul's church, Toronto, by the Paris Presbyterian church was sanctioned, and the subject will be dealt with later by the Presbytery of Toronto, within whose jurisdiction Rev. Mr. Fasken's present church is. Rev. Dr. McTavish, of Deseronto, convener of the general assembly's committees on young people's societies, addressed the Presbytery. At the conclusion of his address the Presbytery instructed the committee on Young People's Societies to proceed as soon as convenient with the organization of the Presbyterial Union.

Northern Ontario.

The Thank-offering meeting in connection with Knox Church Auxiliary, Beaverton, was held on the evening of Oct. 28th. A most interesting and instructive address, on the open doors in every heathen land to the entrance of

the gospel, and the scriptural way of giving was given by the Rev. J. M. Cameron of Meek. In the absence of the pastor Rev. A. C. Wishart, M. A., the Rev. Mr. Currie presided. Suitable music was rendered by the choir. The offering was \$46.

Rev. A. H. Scott, M. A. of Paris, Ont., conducted divine service in Depot Harbor last Sunday evening, and was much appreciated by the large congregation present.

Rev. P. Fleming of Maxwell preached in the Southampton church on Sunday. Mr. Fleming has accepted a call to Minto, Manitoba. His many friends wish him success in his new field of labor.

The sacrament of the Lord's Supper was dispensed in the Depot Harbor church on Sunday for the first time since the induction of Rev. J. A. Miller, B. A. Thirty members united with the church, twenty-one of whom were received by certificate, and nine by confession of faith. This is the first time a minister has remained in charge of this field longer than six months, and the results are very encouraging.

Barrie Presbyterial.

The seventeenth annual meeting of the Women's Foreign Missionary Society of the Barrie Presbytery was held in Cellingwood church last week. On Tuesday morning the president gave an address, and Mrs. Filson of Bracebridge on Bible reading.

At the afternoon meeting which was largely attended, Miss McCaig read an address of welcome, and Mrs. Nettleton, of Penetang, responded. A discourse followed on Juvenile Mission Band Work.

A public meeting was held on Tuesday evening at which Rev. J. A. Cranston, M. A., presided. After praise and devotional exercises, the chairman gave a most interesting address. Rev. A. B. Winchester of Knox church, Toronto, was present and addressed the meeting on "The Chinese in British Columbia."

On Wednesday morning the most interesting feature was the presentation of Presbyterial reports, all of which were satisfactory. On Wednesday-afternoon, a lively discussion took place on "Presbyterial Visitation" and "Best Literature Helps for Auxiliary Meetings."

Thank-Offering Meeting.

The Thank-offering meeting of St. Paul's Auxiliary of Smith's Falls was held in the school room on Oct. 14th at 2.30, with about 40 ladies present. Although the President had not been able to secure anyone to address the meeting, no pains had been spared to provide an interesting program and make the school room attractive. It has recently been renovated, and looked very bright. The table was daintily draped and vases of flowers added their cheerful welcome to all present. After the opening hymn was sung all joined in a responsive bible reading followed by prayer by the President, Miss F. T. Frost. The minutes of the September meeting was read and approved, followed by the Treasurer's statement which showed 68 members on roll and \$59.42 collected to date. After singing hymn 424, an interesting review of the work for the year was given by the President. He referred feelingly to the loss which the society has felt in the death of two of its members and closed with an earnest invitation to all to attend the meetings when possible and unite with the members.

Several very interesting letters from Miss Dr. O'Hara of Dhar, Central India, was read by Miss Shields. At the suggestion of the President that we should express to Miss O'Hara our deep interest in her, and sympathy with her in her work, it was moved by Mrs. Clark, seconded by Mrs. Foster that the Secretary should send greetings from this society.—Carried.

As Dr. O'Hara is a native of this locality and has relatives and personal friends here our societies are unusually interested in her. A paper written by Mrs. Grant of Toronto on Responsibility was read by Mrs. Whitcourt. This was followed by a little story which Mrs. Baird had told to the W. C. T. U., and she was asked to repeat it for us. It showed the value of fidelity in doing what might seem to be monotonous or unattractive work. Hymn 427 was then sung and a leaflet entitled "The Woman who Gave Herself" was read by Miss Jessie Clark.

The collection amounted to \$66.20 and quite a number of quotations and causes for thankful-

ness were enclosed and these were read by the Secretary.

The consecration prayer was given by Miss Shields and the closing hymn 608.

A social hour was then spent very pleasantly when tea which had been provided by the executive was served. And so ended in spite of the fact that we had no outside talent a very successful Thank-offering meeting.

Celebrates His Long Pastorate.

The anniversary services of St. Andrew's church, Sault Ste. Marie, were held on Sabbath last. There was a large attendance in the morning, and in the evening the seating capacity of the church was taxed to the utmost to hear Rev. Alex. Urquhart, Ph. D., the eloquent pastor of Escanaba, Michigan. Dr. Urquhart was formerly settled in Brandon, Man. His able and eloquent discourses were highly appreciated. At the anniversary social on Monday evening, interesting and edifying addresses were given. Rev. F. Tapscott, of the First Baptist Church congratulated the pastor on his long and successful pastorate, and the congregation on their solidarity. He esteemed highly both the pastor and the congregation for their work's sake, and concluded an excellent address by wishing that the tie formed so happily 13 years ago in the early days of his own ministry might long continue. Dr. Urquhart expressed his great pleasure in being present at the anniversary of the induction of his esteemed college friend, Rev. Mr. Duncan. He spoke of the sacred relation of the tie which binds pastor and people; of the great influence which a sympathetic congregation has in drawing out the noblest qualities of the Christian minister, and that the work of the church was co-operative; all were to be workers. He was pleased to know that peace, harmony and prosperity had prevailed during the past years of their congregational history, and emphasized the need of a new church, suggesting the following method of raising the funds. If 200 people would contribute 10 cents each per day for five days a week, a new church costing at least \$20,000 would be erected and paid for in four years. He hoped to be invited to take part in the opening of the new church in the near future. The pastor being called upon, stated that of the 124 members 13 years ago, but 30 remained; that the members of the original session were all gone; that during the 13 years an average of 60 members were added annually, yet by death and removals, the membership now stands at 340. He thanked the speakers for their kind words, and the congregation for their uniform kindness to him and his family, and hoped that in the near future they would rejoice together in a new church.

Mr. L. A. Green, B. A., principal of the High school, made an excellent chairman. He stated that the various organizations of the congregation were doing a good work, and hoped that all would enter upon the duties of this new year in their congregational history with renewed energy. Excellent music was provided by Mrs. Murray and the choir; Miss Light gave two humorous recitations, and the ladies of the congregation supplied bountiful refreshments. Regrets were expressed for the absence of Rev. Dr. Stone through illness, and of the Rev. Mr. Hart of the Central Methodist church who was out of town.

At the morning service Mr. Edward Mackay, of the firm of Mackay Bros., dry goods merchants, and Mr. J. R. Brown, High school master, were inducted into the eldership, and Mr. D. K. Mills, of the firm of Simpson & Rowland, and Mr. Joseph Pinch, grocer, Queen street, were ordained and inducted into the eldership of St. Andrew's congregation.

Tobacco and Liquor Habits.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvellous are the results from taking this remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street, Toronto.

A country parson, writing to "The Times," says that as he objects to war, he will refuse to pay the tax to maintain the army and navy, and is prepared to be sold up.

Foreign Missions.

Every once in a while I hear some one growl against Foreign Missions, because of the money and the strength put into them are needed at home. I did it myself when I did not know better, God forgive me. I know better now: and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home.

Can Consumption Be Cured?

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

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

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

FERROL with fresh air and sunlight will cure consumption in the early stages.

FERROL with fresh air and sunlight affords the only chance of cure in the advanced stages, and will certainly prolong life and add to the comfort of the patient.

If threatened with this disease in any form do not fail to try FERROL without delay.

At all Druggists. Sample free from THE FERROL CO. LTD., TORONTO, ONT.

A Monument to Livingstone.

The monument to the memory of Dr. Livingstone, the great missionary explorer, which it was decided to erect three years ago to mark the spot where he died at Old Chitambo, close to Lake Bangweolo has now been completed. The obelisk stands some twenty feet high. On two opposite sides of the memorial a bronze tablet, embedded in the concrete, records the fact that the memorial has been erected "by his friend; to the memory of Dr. David Livingstone, Missionary and Explorer," who died May 1, 1873, and on the remaining sides a tablet is inserted recording the fact that the obelisk occupies the spot where formerly grew the tree under which Livingstone's heart lies buried. There is also a copy of the inscription carved on the trunk of the tree at the time of his death by the explorer's

sorrowing native followers.

When, some years ago, Mr. Poulett Weatherly sent home a report that this historic tree was fast falling into decay, and must soon disappear, Mr. Alfred Sharpe, C.B., Commissioner of the British Central Africa Protectorate, who was at home at the time, offered on his return to Africa to make the necessary arrangements for removing that section of the trunk which contained the inscription, and to forward it to London for preservation. Mr. Sharpe interested Mr. Robert Codrington, the Administrator of Northeastern Rhodesia, in the project, and the section bearing the inscription was forwarded to the London Office of the British South Africa Company, being afterwards handed over to the Royal Geographical Society, at whose rooms it is now carefully preserved.

Health and Home Hints

Concerning Gloves.

Gloves form so important a part of a well-dressed woman's wardrobe that care in putting them on and taking them off should not be omitted, unless indeed one's purse be a very large affair. The heedless lady who hurries on a pair of new gloves at the first wearing may ruin their nice fit for all time to come. A good plan is to have one's gloves fitted on by the saleswoman in the shop where they are purchased. With a delicacy and gentleness which are caressingly pleasant she smooths and pats and pulls, till the glove is moulded on the buyer's hand. When they are removed, gloves should not be pulled off by the fingertips, but taken at the wrist opening or top should be peeled off, wrong side out. If moist from perspiration they should remain in the air until dry, then carefully restored to their shape, the fingers pulled out, one glove laid over the other. They should be laid between folds of tissue paper in a box. The thrifty woman is fastidious about her evening gloves and keeps them in a compartment by themselves. Best gloves for church or calling may be of light grey or cream white shades, of tan or of black. They should be relieved for common wear by second best, white for errands and running about to market or shop, and often cleaned and repaired gloves may be utilized.—Christian Intelligencer.

Washing Dishes Can be Made an Art.

To wash dishes properly, begin right. Yet the most ignorant of maids will be insulted if you inquire as to her ability in this respect and resent any reluctance on your part to entrust your most precious ear-looms and old family china to her tender mercies. The washing of dishes is regarded as a very little thing which anybody can do, but it is a great mistake. Make ready by clearing off neatly, removing every crumb and bit from the dishes. Drain cups and glasses; group each set of dishes by itself, placing the cups and saucers together. Put the silver on a small tray or on a dish by itself. Pile plates and platters carefully and in order, the greasy ones apart from the rest. Have plenty of hot water—not merely warm, but hot. Use good soap and plenty of it, as it cuts the grease, and have plenty of clean towels. Use a mop; have several long-handled ones and short-handled ones, as they are indispensable in cleaning pitchers with long mouths. If you use soap have a soap cup, and never put it in the dish pan. A little borax put in the water will keep your hands from chapping.

An Aching Back.

THE TROUBLE USUALLY DUE TO IMPURE BLOOD AND CLOGGED KIDNEYS.

The weary dragging backache is more dangerous than you think. It points straight to deadly kidney trouble. Your kidneys ache because your blood is bad, and filtering through has clogged them with filthy inflammatory poisons. Common purging backache pills can never cure you. They only excite the kidneys; they can't possibly touch the cause of the troubles in the blood. Dr. Williams Pink Pills are the only positive cure for aching kidneys. They make new, rich, red blood. They conquer the inflammation and drive out the poison. They cleanse the kidneys and stimulate them to healthy action. Then your backaches vanish. Here is proof positive given by Mr. Geo. Johnson, of Ohio, N.S., who says:—"My son, eighteen years old, suffered with kidney trouble, from severe pains in the back, and passed sleepless nights. We tried several medicines but they did not help him. In fact he was growing weaker; his appetite failed, and he could hardly do the usual work that falls to the lot of every boy on a farm. Finally a friend recommended Dr. Williams Pink Pills, and this was the first medicine that reached the cause of the trouble. He continued to use the pills for a couple of months and I am now happy to say that every symptom of the trouble has disappeared and he is now as strong and healthy as any boy of his age. There can be no doubt that Dr. Williams Pink Pills will cure kidney trouble, even in its most severe forms."

These pills cure not only kidney trouble but all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus dance, indigestion, anemia, heart trouble, and the many ailments that make woman's life miserable. You can get these pills from any dealer in medicine; or they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

The Teeth.

The constant and regular use of the teeth in masticating hard food tends to make them continually grow harder and stronger, and better able to resist the influence that make for decay; while, on the other hand, living on soft food and neglect of mastication makes them tender, softens the enamel and renders them easily susceptible to corroding effects. A dentist, speaking on this subject, says: "Some men have healthy teeth all their lives because they were given good hard food during infancy. That is the period to begin to save the teeth. Mothers and nurses give children soft food, in many cases utterly ignorant of the results. Crusts and hard stuffs should be given to children as soon as they can eat them."

Many Appetizing Dishes.

Can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

The man behind the message is always an important factor.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.
 Calgary.
 Edmonton, Fort Saskatchewan.
 Kamloops, Vernon, 20 Aug.
 Kootenay, Nelson, B.C., Feb. 17.
 Westminster, Chilliwack, 1 Sept. 8 p.m.
 Victoria, Victoria, Tues. 1 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
 Brandon, Brandon.
 Superior, Fort Arthur.
 March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Pilot M'd., 2 Tues. Feb.
 Glenboro, Souris, Dec 1
 Portage, P. La Prairie, 14 July, 1.30 p.m.
 Minnedosa, Munneseo, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox, Hamilton 5 Jan 10 a.m.
 Paris, Paris, 12 Jan. 1904.
 London, Glencoe, 8 Dec. 10.30 a. m.
 Chatham, Chatham, 8 Dec. 10 a.m.
 Stratford, Stratford 12 May.

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

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 8th Dec. 11 a.m.
 Peterboro, Mill St. Port Hope 15 Dec.
 Whitby, Whitby, 29th Jan.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Lindsay, 15 Dec. 11 a.m.
 Orangeville, Orangeville, 12 Jan.
 Barrie, Barrie, 15th Sept. 9.30 p.m.
 Owen Sound, Owen Sound, Division St., 1 Dec. 10 a.m.
 Algoma, Blind River, March.
 North Bay, Powassan 30 Sept. 9 a.m.
 Saugeen, Harriston, 8 Dec. 10 a.m.
 Guelph, Elora, 19 Jan 10.30 a. m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 8 Dec.
 Montreal, Montreal, Knox, 8 Dec. 3.30 a. m.
 Glengarry, Mooso Creek, 15th Dec. 11 a.m.
 Lanark & Renfrew, St. A. church, Carleton Place, 19 Jan., 10.30 a. m.
 Ottawa, Stewarston Church, 3 Nov.
 Brockville, Spencerville, 6 Oct. 2.30 p. m

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
 Inverness, Baddeck, 17 Nov. 9 p.m.
 P. E. I., Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May, 7.30 p.m.
 Truro, Thuro, 10 May 10 a.m.
 Halifax, Charlottown, during meeting of Synod.
 Lunenburg, Lahase 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 8 and 28, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) or any person who is eligible to make a homestead entry upon the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act can be satisfied prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his such patent, countersigned in the manner prescribed by this Act, and has obtained entry for a second homestead, this Act can be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his household, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

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| New Yosts, No. 1 | 25.00 | 30.00 |
| New Franklins, | 35.00 | 40.00 |
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