

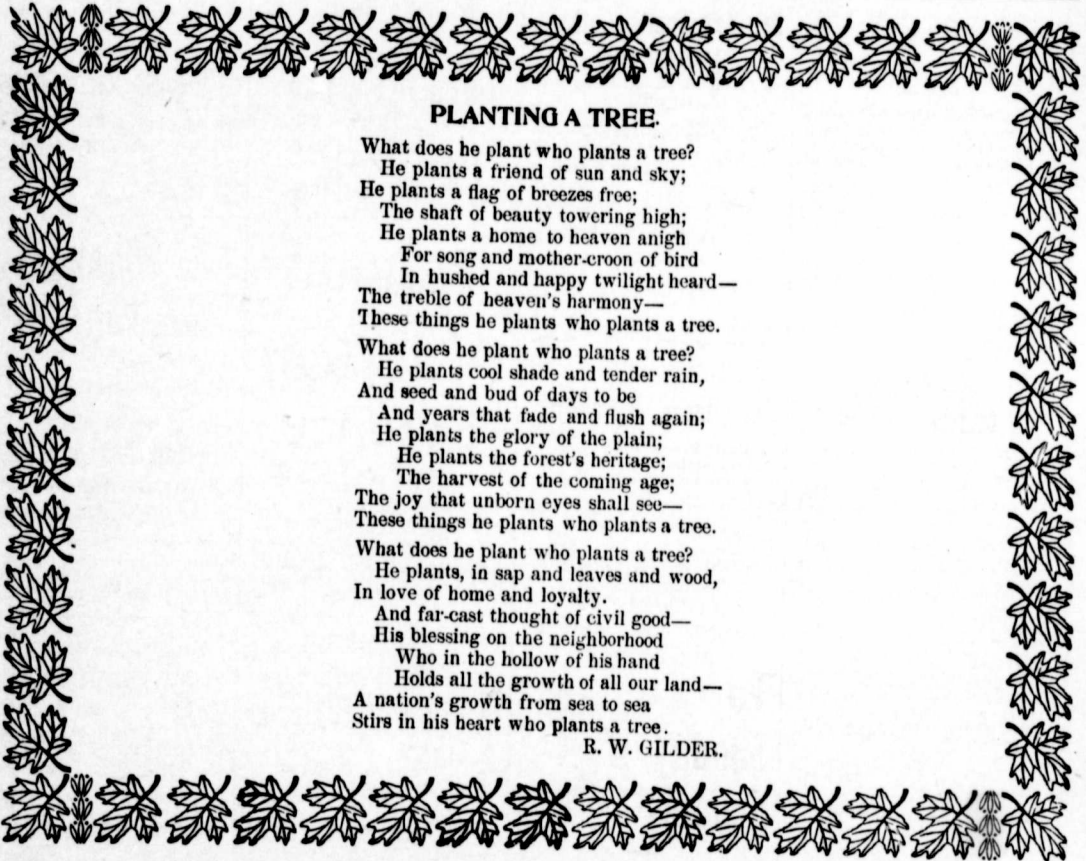
Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.

Single Copies, 5 Cents



PLANTING A TREE.

What does he plant who plants a tree?
 He plants a friend of sun and sky;
 He plants a flag of breezes free;
 The shaft of beauty towering high;
 He plants a home to heaven anigh
 For song and mother-croon of bird
 In hushed and happy twilight heard—
 The treble of heaven's harmony—
 These things he plants who plants a tree.

What does he plant who plants a tree?
 He plants cool shade and tender rain,
 And seed and bud of days to be
 And years that fade and flush again;
 He plants the glory of the plain;
 He plants the forest's heritage;
 The harvest of the coming age;
 The joy that unborn eyes shall see—
 These things he plants who plants a tree.

What does he plant who plants a tree?
 He plants, in sap and leaves and wood,
 In love of home and loyalty.
 And far-cast thought of civil good—
 His blessing on the neighborhood
 Who in the hollow of his hand
 Holds all the growth of all our land—
 A nation's growth from sea to sea
 Stirs in his heart who plants a tree.

R. W. GILDER.

**We Sell ---
 --- Typewriters**

\$30. \$40. and \$50. Up.
 According to the style of machine desired.

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

Price List of Rebuilt Typewriters Sent on Request.

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

**OTTAWA LADIES'
 COLLEGE,
 OTTAWA.**

High Class Collegiate School for Young Ladies.

Re-Opens 8th September.

This College in the Capital of the Dominion, is unsurpassed in situation, engages only teachers of approved qualification, furnishes genial and refining home influence and careful superintendence.

Academic: General Matriculation and Finishing Courses.

Music: "The Canadian Conservatory of Music."

Art: Oils, Water Colors, Painting in China, etc.

Elocution, Physical Culture, Stenography, etc.

For Calendar address,

Mrs. Anna Ross, Principal.

**The Dowd
 Milling Co.
 (LIMITED)
 Quyon Que.**

Manufacturers of the following brands of Flour:

Patent Hungarian, Strong Bakers, Lilly and High Loaf, Matchless Buckwheat Flour.

Royal Seal Rolled Oats and Oatmeal Bran, Shorts, Provender. Always the best try them.

Ottawa Warehouse, 319 Sparks St.
 PHONE 1800.

BIRTHS.

At the home of Dr. John Fyle, Gainsboro, Assa., on Saturday, Sept. 12th, to Rev. A. T. Macintosh and wife, a daughter.

MARRIAGES.

On Wednesday, Sept. 23rd, at the residence of the bride's mother, 352 Ontario street, Toronto, by Rev. Dr. Parsons and Rev. A. B. Winchester, of Knox church, Mr. E. J. Macpherson, M.A., B.D., of Winnipeg, of the Westminster staff, to Effie Livingstone.

At the residence of the bride's father, 58 Rose Avenue, Toronto, on September 24th, 1903, Frank L. Lyman, of Montreal, to Mary L. Flaws.

DEATHS.

At the manse, Motherwell, Ont., on Saturday, Sept. 12th, 1903, Dawson Fraser, eldest son of Rev. R. Stewart, aged to years 3 months and 4 days.

In Wapella, Assa., on Sept. 5, Rebecca McNab Turner, the beloved wife of Rev. T. R. Forbes, aged 45 years.

At the residence of her son, Mr. John Cairns, near Carnduff, Assa., on July 11, Mrs. John Cairns, widow of the late Rev. John Cairns, for some years minister of Carnduff, aged 72 years.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, Alexandria, Ont." will be received at this office until Thursday, October 8, 1903, inclusively, for the work above mentioned, according to plans and specification to be seen on application to the Postmaster, Alexandria, Ont., and at the Department of Public Work, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, must accompany each tender. The cheque will be forfeited if the party tendering declines the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED. GELINAS,
Secretary.

Department of Public Works,
Ottawa, Sept. 19th 1903.

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

W. H. THICKE

EMBOSSER & ENGRAVER

42 BANK ST. OTTAWA.

VISITING CARDS PROMPTLY PRINTED

Jas. Hope & Sons,

Stationers, Booksellers, Bookbinders and Job Printers,

33, 35, 45, 47, Sparks St., 22, 24, 26, Elgin St., Ottawa.

St Andrew's College

TORONTO.

Residential & Day School for Boys

Upper and Lower School.
Separate Residence for Juniors.
Attendance 20. Summer Term commences on April 26th, 1904.

REV. D. BRUCE MACDONALD M.A.
Principal.

Housewives
Appreciate
Cook's Friend

BAKING POWDER

Because it always gives satisfaction.

Sold everywhere

St. Margaret's College.
TORONTO.

A Residential and Day School for Girls.

Only teachers of the highest Academic and Professional standing employed
MRS. GEO. DICKSON,
Lady Principal

GEO. DICKSON, M.A., - Director.

WANTED.

A man to represent "CANADA'S GREATEST NURSERIES" in the city of

OTTAWA.

and surrounding country, and take orders for

Our Hardy Specialties

In Fruit Trees, Small Fruits, Ornamentals, Shrubs, Roses, Vines, Seed Potatoes, etc.,

Stock true to name and free from San Jose Scale. A permanent position for the right man on either salary or commission

STONE & WELLINGTON

Fonthill Nurseries
OVER 800 ACRES

TORONTO, - - - ONTARIO.

To
Sunday
Schools

We have just opened up a fresh supply of Sunday School Books from best English publishers.

Books sent on approval. Lowest prices guaranteed.

The William Drysdale & Co.

Publishers, Bookbinders, Stationers, Etc.

74-78 ST. CATHERINE ST. MONTREAL

Leitch, Pringle & Cameron

Barristers, Solicitors, and Superior Court Notaries.

Solicitors for Ontario Bank,

Cornwall, Ont

JAMES LEITCH Q.C., - R. A. PRINGLE
A. C. CAMERON, LL.B.

CLUB FORT WILLIAM . . .

HOTEL Strictly First-Class.

SAMPLE ROOMS FOR COMMERCIAL MEN . .

JOE MANION & CO.
Livery in Connection,
Rates: \$1.50 per day; single meals

The Karn

IF you are looking for a piano you want the best—the piano with the finest tone, easiest action, most artistic appearance, and greatest durability. In these points the

Karn is King

Nothing will please us more than to have you make enquiries about the prices, the reliability, and the superiority of our instruments. We can satisfy you on every point.

Write for our Catalogue.

THE D W KARN CO.
LIMITED.

Manufacts. Pianos, Reed Organs and Pipe Organs.

WOODSTOCK - ONTARIO.

SCHOOL
...OF...
Practical
Science

TORONTO

ESTABLISHED 1878

Affiliated to the University of Toronto

This School is equipped and supported entirely by the Province of Ontario, and gives instruction in the following departments:

- 1.—CIVIL ENGINEERING.
- 2.—MINING ENGINEERING.
- 3.—MECHANICAL AND ELECTRICAL ENGINEERING.
- 4.—ARCHITECTURE.
- 5.—ANALYTICAL AND APPLIED CHEMISTRY.

Special attention is directed to the facilities possessed by the School for giving instruction in Mining Engineering. Practical instruction is given in Drawing and Surveying, and in the following Laboratories:

1. CHEMICAL.
2. ASSAYING.
3. MILLING.
4. STEAM.
5. METROLOGICAL.
7. ELECTRICAL.
7. TESTING.

The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.

For full information see Calendar.

L. B. STEWART, Secy

Opportunities

Calls for office help are received daily at the office of the

NIMMO & HARRISON,

Business and Shorthand

COLLEGE

Corner of Young and College Sts

TORONTO.

The sound training given by this school assures success to the student.

Bear in Mind our teachers are experienced and capable. Individual instruction, best results. Circular mailed free to any address. Send for it

The Ottawa Business College.
Ottawa,

A splendid school with a strong staff of experienced teachers, fine equipment and noted for its thorough courses and the success of its graduates. Handsome catalogue mailed free to any address. Students are admitted any day.

W. E. GOWLING, Principal.

Orme Hall, 174 Wellington St.

Bishop Strachan School
FOR GIRLS.

President — The Lord Bishop of Toronto.
Preparation for the Universities and all Elementary work.
Apply for Calendar to
MISS ACHES, Lady Prine.

John Hillcock & Co.

Manufacturers of the

Arctic Refrigerator

165 Queen St. East

Tel 478 **TORONTO**

Presentation Addresses

Designed and Engraved by

R. H. HOWARD, R.C.A.,

52 King St., East, Toronto.

R. A. McCORMICK

CHEMIST AND DRUGGIST.

ACCURACY AND PURITY

71 Sparks St OTTAWA

PHONE 159.

For 35 Years

BELL ORGANS

Have been Favorites for

School, Church & Home Use

We make only high-class Organs and invite investigation as to their merits.

eeee

BELL PIANOS

Are chosen and recommended by the Musical Profession as being strictly High Grade.

Send for Descriptive Booklet No. 81.

The Bell Organ & Piano Co. Ld.,

QUELPH, ONT.

J. YOUNG LIMITED.

The Leading Undertaker
350 Yonge St., Toronto
Telephone 678

Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

Note and Comment.

The Presbyterian synod of the Maritime provinces is to meet in Charlottetown, P. E. I., October 6th. The retiring moderator is Rev. Thos. Cumming.

The London Presbyterian quotes a statement to the effect that Aguinaldo, the late leader of the Filipino insurgents, has issued a circular letter urging his countrymen to abandon gambling and cock-fighting, to attend the public schools, and seek work. He seems to understand the value of education, industry and moral conduct.

Of the soil of Africa the European nations are almost complete owners. Great Britain had 2,500,000 square miles before the absorption of the Dutch republics, and not including Egypt and the Soudan, which would add 1,000,000 more. Portugal has about 850,000, Spain 200,000, Germany 800,000 and Italy 600,000. Can civilized nations acquire rights without also incurring obligations? If a nation takes another people's land, the least that can be given in return is enlightenment and the gospel.

The non-conformists of Great Britain are organizing a movement to secure adequate representation in parliament. The new education act, which practically endows the Anglican and Roman Catholic churches with public money—the taxes contributed by all denominations—has aroused them to the necessity of standing together. The Belfast Witness says: "If Presbyterians, who have done more for Ulster than have any other denomination, are content to take a back seat in the public life of the country, they must largely be themselves in fault. We are ashamed to have to make this admission."

The Glasgow Weekly Leader states that a new phase of drunkenness is presenting itself in large cities in the old country—the use of methylated spirits as an intoxicant, an exceedingly debasing form of drunkenness. The Leader quotes a prominent physician as saying: "When a man takes to drinking methylated spirits he goes rapidly from bad to worse, becomes exceedingly irregular in his work, neglects his family, and loses all moral sense. His health also rapidly deteriorates, and more quickly than under the excessive use of ordinary spirits." The devil's agencies for ruining men seem to be on the increase.

The Protestants of France and Switzerland are proposing to erect a monument to Servetus at Champel—the scene of his death—with the following inscription—"Respectful and grateful sons of Calvin, our great Reformer, but condemning an error which was that of his age, and firmly attached to freedom of conscience according to the true principles of the Reformation and of the Gospel, we have erected this monument in expiation, October 27th, 1903." La Christianisme of Paris, supports the movement. Calvin, it says, is not here to say "I was mistaken." It is for his most faithful children to say it in his place.

An Anglican clergyman in England, Archdeacon Sinclair, declares that the life of the

average clergyman of the Church of England is neither enviable nor happy. The greater number of them, he says, have not enough to eat and drink, many of them have not sufficient fuel, while hundreds are clothed in second-hand garments sent by a charitable society. Leaving out of account the vast army of necessitous curates, Archdeacon Sinclair states that there are more than 7,000 incumbents bringing up families on less than £180 a year. This is a state of things scarcely creditable to the great and rich Anglican church.

The Belfast Witness calls attention to the interesting fact that a church union movement has been inaugurated in Melbourne, Australia, similar to that now in progress in New Zealand. It is a movement to unite the Presbyterian, Methodists, Baptists and Congregational Communions, so as to form one Non-Prelatical Church of Australia. Presbyterians are first with 527,000, Methodists next with 510,000, Baptists 100,000 Congregational 80,000. The Evangelical Church of Australia would thus embrace a membership of one million one hundred thousand souls. A remarkable thing about the movement is that it has been started by the Presbyterian Church, the largest and most ancient and conservative.

A writer in the Lutheran Observer, under the caption of "Everything to the Glory of God," makes the following ringing comment: There never was a time when there was a louder, a more emphatic call for the carrying out by Christian men, the topic at the head of this discussion. The exigencies of the times demand it. The pronounced worldliness, and in many cases, the godlessness of the masses calls for such consecration. Upon it depends the very life of the church. Unless the professed hosts of nominal Christendom arise and make clear the line of demarkation between the world and the church, God's glory will call for vindication in judgment. If the church through indifference should obscure it, it will be unfolded by God's wrath." Christian churches and Christian people have much need to be aroused by plain speaking of this kind.

Rev. T. Fenwick of Woodbridge, tells the following story of an "English Canadian Habitant" in the Scottish-American Journal: "When I was minister of the Presbyterian church in Metis Que., I had a meeting one Sabbath evening in a private Protestant house. Among those present, was a man whom I never saw before, and have not seen since. He came with two or three French Canadian Roman Catholics. His Romanism did not seem to amount to much, and it was the same with his Protestantism. Like many French in the Province of Quebec, he seemed to be influenced in his religious profession only by considerations of money and domestic peace. Of course I was surprised to learn that he was not a Frenchman, but a native born Briton. He was just a lad when he came to Canada, leading a seafaring life. His vessel was wrecked at St. Flavie on the St. Lawrence, about ten miles west of Metis. There were no English speaking Protestants any nearer him, so he just 'fell in with' the language and ways of those among whom his lot was cast. They

always called him: 'Jean Anglais' (John the Englishman.) He said to me that our meeting, of which I have spoken, was the first Protestant one which he had attended for forty years (!). Just fancy that. I never had a chance to visit him at his home. Very likely, he has left this world." There is a real tinge of sadness in a story like this. But then we cannot tell what may have been the result of that gospel service after the long wait of forty years.

The proposal of French and Swiss Protestants to erect a monument to Servetus, for whose death many people lay the blame on Calvin, has brought out some stirring defences of the great Presbyterian. The following paragraph is from a book entitled "Under Calvin's Spell," written by Miss Alcock, daughter of Archdeacon Alcock of Waterford, I.: "The very man upon whom posterity has conspired to lay the blame of the tragedy happens to be the only man who sought to mitigate its horrors. John Calvin, together with nearly all his contemporaries, Catholic and Protestant, believed that Servetus ought to die; but it was his earnest thought, alas! his unavailing prayer that for the death of fire there should be substituted the milder doom of the headman's axe." The Belfast Witness goes further in defence of Calvin. That paper says: "According to the original of the trial of Servetus before the Little Council of Geneva, discovered by M. Albert Rolliet, a Unitarian clergyman of Geneva, and published in 1844, Calvin was no party to the trial of Servetus in its closing or more painful stages. Nay, it is well known that though Calvin possessed great influence among the Genevese, a majority of the Little Council were hostile to the Calvinistic faith. At any rate, the present effort of the French and Swiss Protestants effectively shows that the Protestantism of to day has no sympathy with persecution, but cries loudly for civil and religious liberty."

Sir Andrew H. Leith Fraser, the Lieutenant-Governor of Bengal who has recently been in Scotland on a brief furlough before taking up his new duties, showed his sympathy with church work in a very practical way. The United Free Church minister of Glenisla, near Blyth, in Forfarshire, was away on holiday during August, and during his absence Sir Andrew Fraser was in charge of the congregation, and occupied the pulpit himself, on at least one Sunday. The Belfast Witness is impelled to indulge in the following comment: "Happy the minister who can leave his people in such good hands. No doubts and fears will assail him in his time of rest, such as beset many in these days when supply is hard to secure, and things not always satisfactory when it is secured. It is stimulating to think of a distinguished official like Sir Andrew Fraser so eager for Christian work. His tenure of authority in Bengal must be fruitful for good to that great province. Missionary effort may be energetically carried on under the government of one in whom the missionary instinct is so keen." Is not this incident in an important sense a fulfilment of Isaiah's prophecy: (Is. 49: 23.) "And kings shall be thy nursing fathers and their queens thy nursing mothers."

Our Contributors.

Present Day Preaching *

Here are two volumes of sermons by men eminent in their calling, but differing somewhat widely in their temperament, in their method of presenting truth, and in their immediate aim. Both are admirable preachers, both are entirely evangelical, both are intensely earnest and impressive, and both stand respectively at the head of their method, but there the points of similarity end.

There is no one best method of preaching; there may be a score of best methods. Given a capable, well-trained, consecrated man, and the method can hardly fail to be good. The methods of these two books show that each man understands himself, and also very clearly the end he has in view; and so, with strong, lucid earnestness he goes straight to the point. The one is English and the other American, and that fact also brings out a difference. But the greatest difference lies inherently in the diversity of aim. The Temple Sermons, though profoundly scriptural and evangelical, recognize, and deal with aspects of thought and faith which find no place, and perhaps not unnaturally, in the Revival Addresses.

Mr. Campbell was for some years a Congregational minister in Brighton, England, and gained the distinction of being one of the leading preachers of the United Kingdom. His culture, breadth of view, evangelical fervor, and quiet but captivating eloquence made him not only one of the ornaments, but also one of the great forces of the British pulpit. Accordingly, when Joseph Parker, the distinguished minister of the Temple Church, London, passed away, not only did the eyes of Congregationalism, but the eyes of English non-conformity turn to Mr. Campbell as the man who should fill the important metropolitan vacancy. Mr. Campbell has just returned from a visit to the States and Canada. While on this side he addressed many immense audiences, and on a large variety of subjects, and seemed equally at home, and equally master on all occasions. His outlook for the world and the church are hopeful, and he believes we are on the threshold of a new spiritual renaissance. The time is at hand, he believes, when all the gains of thought for the past half century can be, and are sure to be, used in advancing the spiritual interests of men. The new quickening and the new practical religious activity may owe something even to those who have not been distinctly friendly to Christianity, and it is now the business of the pulpit to give to the people evangelical doctrine enriched by the spoils gathered from every corner of God's wide world. The Temple Sermons are fine specimens of the preacher's highest art, and unexceptionable in matter and method.

The Revival addresses by Mr. Torrey are what they profess to be—revival addresses and one would say, moulded very much after like addresses by Mr. Moody and Mr. Varley. And that is saying they too attain a high rank in their class. Mr. Torrey is a solid man, at home in the scriptures, abounding in reminiscence and illustration from the revival meeting and the enquiry room. At present he is conducting revival services in the old land, but from the accounts that come to us not with the entire success which his direct method and ripe experience might be expected

to gain, and this brings up the question, whether the old revival has not gone the way of all the earth. Professional evangelists themselves admit their influence is not what it used to be and they are trying to fix the blame in various quarters—some times in the colleges, sometimes in criticism, sometimes in worldliness. But they may be entirely on the wrong track. The fact is, the old evangelical revival has been so successful as to have created a demand to go forward, and enlarge its borders. The time has come to take the next step in revivals as in many other things which touch our life. There is no ground for supposing that the day of popular, religious movements is past, but probably "the movements will change in fervor, in motive, in manifestation, in point of attack," with the general tend of religious and historical development. And the Temple sermons are much more in line with this larger sweep and development than the Revival Addresses. So that while the latter are excellent in their way, and effective in the hands of the Moody and Torrey stamp, the Temple sermons, and all sermons of their kind are likely to prove much more helpful to those who are striving to give very real help in meeting the pressing living, religious needs of our time. M. M.

The Manitoba Harvest.

BY TUNIUS M.

Three million acres to reap and thresh, this is the Manitoba work of to-day. Wanted men, twenty thousand men from the east to reap two million acres of wheat. Each man will have 100 acres. Let us say 20 bushels to the acre, last year the average was 27. At this lower figure this year we will have each man reaping 2,000 bushels. At 60 cents per bushel will amount to \$1,200. The man carries away \$200 for his summer's work leaving behind him five times as much as he carries away.

BOOKS—Of this age of book harvest, when our young people are reading so much, what proportion are they enabled to tell to others? How many lives do they make happy by the book they have read? What grandfather is told the enjoyable tale that has cheered the youth? How much of that cherished story that the young girl spent hours reading when all had retired to their bed was told to her mother the next day as they worked together getting the dinner or at the ironing board? Of the harvest gathered from the newspapers, how many men are able to tell their wives of what they have learned or to stand before the village school and discuss for the benefit of the entire class the events of to day? Or what elder or teacher in our Sabbath School is now able to talk to the boys in the back seat and interest them in the article he read last week on Christian Character? The harvest we reap of the books we read is often, all of it, not sufficient to give the owner a meagre ideal, without leaving any over, to be distributed among others.

AMUSEMENTS—And what about the immense harvests of amusement that we are continually reaping. Of what use is that straighter body, that stronger arm, that sharper eye, that quickened brain? Is amusement only for the moment and when the passion is over is all true enjoyment at an end? Not such was the joy of Him, who

laid aside Heaven that He might bring the joy of salvation to a perishing world. For the joy that was set before Him, He endured the cross, He despised the shame. The harvest of true joy is white, all over the fields the harvest truly is great but the laborers are few. Dr Drummond in one of his admirable addresses, speaks of the University movement in 1874, whereby, without a committee, without a rule, without a report, meetings for students were held and addresses were given by eminent men on Christian topics. This religious institution began among the students themselves of Edinburg University. It affected 4,000 students there. Then it moved to other Universities and colleges and spread itself across the ocean to the American institutions of like nature, Dr. Drummond adds: "The second result is to be seen in what are called University settlements. A few men will band themselves together and rent a house in the lower parts of the city and live there. They do no preaching, no formal evangelization work; but they help the sick and contribute to the amusement of the neighbors. They simply live with the people, and trust that their example will produce a good effect."

Wm. H. Hamby in the "Christian Endeavor World" tells of the crew of a freight train, running between Brookfield and St. Joseph on the Burlington road, who are all good singers. Three of them sing in the Presbyterian church choir at Brookfield. Delays and other botherations, so tiresome to passengers travelling by freight are made interesting and profitable by this christian crew with song.

But we are not in Universities nor are we on freight trains, and it is to you young people who are out in the country reaping the harvest of amusement I speak to-day. How much of this pleasure do you use for the benefit of some one else? To the sick brother at home. To the neighbor who has not been able to enjoy with you to-day. To the sister who has kept house. To the nurse in the home hospital. To mother and father who were not asked to join the merry party.

RELIGION.—What about the bountiful harvest of Religion. This is the age of church going. But the frivolity, the restlessness, the inability to listen for more than half an hour to the explanations of the word of God, the desire not to listen to exposition at all but to hear some lofty thoughts expressed in growing eloquence, has robbed our fair land of memory passages to our sermons, which should be carried away, as we bear away our arms full of the flowers, among which we have been, luxuriating all the day.

Our religious exercises should be crowned with harvests not only white but also reaped; character should be developed in ourselves and also in those with whom we come in contact; national life should be enriched, homes should be blessed, hearts cheered and this should apply to those who are not able to meet with the congregation in the sanctuary. The freshness of the service should refresh some tired, dreary soul, who has almost forgotten the gently falling dew of last Sabbath's benediction.

Winnipeg, Manitoba.

The beauty of childhood and youth are exceeded by the majesty and grandeur of age. Young life has its delight, mature years have their solemnity. Youth looks forward, so does age—the one to the unfolding finite years, the other to the grand apocalypse beyond the river of silence.

* (1) City Temple Sermons by R. J. Campbell.
(2) Revival Addresses by R. A. Torrey.
Fleming H. Revell, Co., Toronto.

The Unpardonable Offense and the Pardonable.

MARCUS MANSFIELD.

The world of ethics abounds in strange phenomena just as does the world of physics; though the marvellous in both cases loses all traces of inconsistency when once the final explanations are made. The miraculous is a mere unevicenced nook of the human understanding, just as are the seeming incongruities of all natural law. There is a unity in all things, were we only able to establish it, to our own comfort of body, mind, and soul. And the clashing phases of ethics, which seemingly make an offense of some act of body, mind, or soul an unpardonable offense in one case and a pardonable offense in another, arise only from our habitual way of looking at things, on account of our unevicenced conceptions, or the limits of our intellectual or spiritual ken.

The above, of course, is intolerable language to the ordinary newspaper reader, and these letters are supposed to be addressed to such, if to anybody. The other day a young man while out rifle-shooting, desired to make the highest score possible, as all marksmen naturally do. And his ambition would have been realized but for an unfortunate "outer" he happened to make, instead of a "bull's eye." In his disappointment, he, impulsively it is thought, said something or other to the target-keeper, which was afterwards construed into asking the latter to accept a bribe to change the score in order to satisfy the demands of a marksman's ambition; and the community, in which the incident occurred, has been in a state of indignant ferment against such conduct ever since. The Rifle Association, to which the young man belonged, forthwith met and cut off the accused from taking part in any possible future rifle contests under its auspices. The thing he had committed was declared to be unpardonable.

Again, a decent respectable citizen in one of our cities, who was a member of one of its curling clubs, once became tired of the stereotyped recurrence of the list of officers from year to year, and having some ambitions to see his name on the printed record of the club's prominent, undertook, as scrutineer, to drop a substitute ballot, or one or two as it was said, in his own favour, while the tally was being made out. A comparing of votes afterwards, among the members who had voted, brought the discrepancy to light; and the poor man, though he had never been known to do a mean act before, was quietly asked to resign, and was never allowed to throw a curling stone on the rinks of the club for the remaining twenty years of his life, though he was an enthusiastic curler and the member of the most enthusiastic family of curlers in the town. Though he had been looked upon as being as popular as any of the ordinary members of the club, with a family connection on the executive, the thing he had done was irreconcilable, looked upon as an unpardonable offense.

These are two cases taken at haphazard, and now two others may be selected in the same way.

A minister of the gospel, one of the most popular in his district, once became mixed up in a case of indiscreet action, in which there was no way of getting at the whole truth of the matter, made open confession that he had counselled one of his own people to do a wrong thing, and had himself been engaged in margin speculation. There was indignation and indignation over the revelations, indignation against the confessed mis-

conduct of the minister and indignation against those who were indignant at the minister. There was no unanimity in the indignation however, as there was in the secular cases cited above. In these there was not a dissentient voice, not even among the personal friends of the men involved. In a word the minister had confessed to a moral offense that was quite pardonable, and what is more, the Presbytery gave him a clean record-certificate when he left the parish for another charge. There was nothing unpardonable to be found in the good man's confession.

Another case. An elder of the church, who was well known as an unwavering party man, became one of the candidate's agents during an election contest. Towards the end of the contest the emulation of faction lost patience, and in the heat of polling day, master elder was seen running around with a bunch of bank-bills in his hand, entering into conversation with sundry undecided voters: and, when the election was protested, the evidence in the court proved conclusively that the church official had bribed several of his more needy neighbours to vote for the candidate for whom he was canvassing. Was the elder debarred from his church duties? Did he lose any of his quasi-religious influence? Not a bit. There was found nothing unpardonable about the offense of his using bribes at an election time, nay, rather only something to be joked about.

Of course, one can hardly credit, in cold blood, that such contradiction in the moral judgments of men is possible. The soul of things is just. The fault must be with the recorder of the incidents. The writer must have been mistaken. The discrepancy is in his statements, not in the inconsistency of the *vox populi* which is, or ought to be, the *vox dei*.

The cases, however, have honestly been presented with no other intention than to provide a basis of argument in favour of a mission of moral reform, in which cleric and layman may group themselves under one banner. The public conscience requires rectifying. The fashion of things has brought its idiosyncracies into the moral life of the people as into its social. The individual conscience is one thing, the conscience of the community is another thing. The pardonable and unpardonable have become mixed up in general ethics as have the conventional and the unconventional in fashionable life. The moral ken of the public has to be widened out, even unto the eternal precepts of God's own law which is perfect, with no misgiving to any one placing himself under its obligations.

Protestantism in Austria.

The statistics of the conversions from Roman Catholicism to Protestantism for the second quarter of this year in Bohemia are published in the last number of the "Evangelische Kirchenzeitung für Oesterreich." They amount to 342, and are distributed pretty evenly over all parts of Bohemia in which the movement has shown itself, the North-West congregations still taking the lead. It has to be remembered that these statistics do not include the children between the ages of seven and fourteen in families that have transferred themselves from the Roman Catholic to the Protestant churches. A father may register his children under the age of seven in any church he joins, and the children, when they reach the age of fourteen, may transfer themselves to another church. But between the ages of

seven and fourteen the Austrian law does not allow the religion of any person to be changed, or at least to be registered as changed. Nor do these statistics make any reference to the thousands of Austrians who habitually attend Protestant churches, and are only restrained from proclaiming themselves converts from fear of the persecution or dismissal from employment it would involve.

Sir,—I am glad to see that Dr. Clancy, Roman Catholic Bishop of Elphin, proposes the entire closing of public houses in Ireland on the 17th of March, now a statutory holiday in that kingdom. This is a wise suggestion, and I should like to see it extended to all public holidays in this Dominion, as well as in the Motherland. What man, who loves God or his fellows, can fail to lament that intemperance, which seems almost inseparable from public festivities? Can it not be stopped? I think it can to a very great degree, and that the present is a fitting time for vigorous action. Every province, but one, has signified its desire that the liquor traffic should be shorn of its opportunities for evil, and from the utterances of such leaders of our French-Canadian fellow countrymen, I do not believe that Quebec would be an exception in upholding the reproach of drunkenness from days set apart nominally for the glory of God and the edification of the Church.

ULSTER PAT.

The London county council banishes alcohol from all the institutions under its control, revokes all the licenses falling into its hands under the street improvement and rehousing plans, prohibits holding inquests in saloons, and restricts the sale of liquors at places of amusement. This is a long step in the right direction.

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.

Poison—

In the Blood brings Humors and Boils, Salt Rheum, Eczema and Scrofula

WEAVER'S SYRUP

Will cure them permanently by purifying the

Blood.

Davis & Lawrence Co., Ltd.,
MONTREAL, PROPRIETORS, NEW YORK.

The Quiet Hour.

God's Covenant With David.

S. S. LESSON—October 11, 1903.

GOLDEN TEXT: 2 Sam 7: 16. Thy throne shall be established forever.

REV. W. J. CLARK, LONDON.

The word of the Lord, v. 4. The sailor with the aid of the compass makes his way in safety over a trackless deep; the builder by using plumb-line and spirit-level keeps his walls straight and true; the mathematician reaches right conclusions by following the laws of reasoning. In the word of God we have a guide that leads us into the only right way, a standard by which to test our opinions and practice, a rule for our daily conduct. Whatever agrees with its teaching is right; all that is opposed to it is wrong.

My servant David, v. 5. The highest title in the kingdom of God is that of servant. Not the service we can command, but the service we can render, is the true test of greatness. We hold our positions as stewards. Our talents, wealth and influence are so many opportunities. Every privilege carries with it an obligation. We are not our own. We should hold ourselves and all we have in readiness to do the will of our Lord and Master.

Shalt thou build me an house, v. 5. It is not an uncommon thing for one to have a desire to do some certain things for God's glory, and yet be denied the opportunity. Perhaps some young man would fain be a Christian minister, and the way is not open to him to make the required preparations. If God's will, as manifested in circumstances, shuts up the way, then submission to that will is the highest service. We must not only seek to serve God, but to serve Him in the way He has been pleased to appoint.

I took thee from the sheeppcote. I was with thee, vs. 8, 9. It is one of the common temptations which try the successful man, to think that his prosperity is due to himself alone. Many besides Nebuchadnezzar in reviewing their possessions and progress have said: "Is not this great Babylon, that I have built for the house of my kingdom by the might of my power, and for the honor of my majesty?" Dan. 4: 32. Such a thought is always folly, and God will, in one way or another, teach the one who thus glories in his mistake.

I will appoint a place for my people, v. 10. When a nation honors and acknowledges God, He will protect and bless it. We have much need as Canadians to remember this. Our great stretches of fertile land are filling up with peoples from afar. In the near future almost assuredly large addition will be made to our national wealth. Surely we should be filled with gratitude that God has been so gracious to us, and never forget that it is His goodness and not our desert. Nor should we forget that national righteousness is the condition of our continuing to enjoy the divine favor.

He shall build an house for my name, v. 13. Three thoughts are suggested by this divine decision. (1) God assigns to men tasks suited to their character and ability. (2) God waits for the right time to carry out His plans. He moves "without rest, without haste" to the accomplishment of His purposes. It is well for us if we learn something of His patience. (3) The plans of

God are sure to succeed. Delay with Him never means defeat. Success is sure to those who work with Him.

For ever, v. 13. Who but God can use words like these? Men erect the most splendid and substantial buildings and they soon fall into ruin. Kingdoms of great power and splendor have sprung up only to perish. The solid earth and the over-arching sky will one day be overtaken by dissolution. But all the while God is building up His kingdom. Its foundation is righteousness, its law is love, its Ruler is the eternal Son of God. This kingdom knows no end. Happy are we if our little lives are linked on to its fortunes. Then we shall share the only greatness that endures, the only riches that satisfy, the only joy that does not fade away.

I will be his father, v. 14. Christ has taught us the full meaning of this promise and assures us of our share in it. God offers in the gospel to take us into His family. This means that He will provide for all our needs and love us with a love as far surpassing that of earthly parents as the sun outshines the stars. Above all, it means that He will make us like Himself, as the son shares the nature and reflects the features of the father; and having once made us His children, He will allow nothing, not even death itself, to separate us from Him.

I will chasten him, v. 14. It is difficult for us to say concerning any particular case that God is punishing for ill doing on the part of His children, and yet it is often so. But even in the chastisement is to be found evidence of the divine mercy. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth," Heb. 12: 9. Well it is for the ill-doer when by the chastening he is led to turn from his ill-doing to righteousness.

Thy kingdom shall be established forever, v. 16. The kingdom of Christ was at first small and despised. Many efforts have been made to destroy it. But it remains and grows by gathering in men of every race. Its progress will continue until the whole earth is brought under the sway of its Sovereign.

"Ye Ask Amiss."

BY REV. DAVID JAMES BURRELL, D.D.

The Yoruba Christians speak of prayer as the gift of the knees. Blessed is the man so gifted; for in the act of bending to his God he rises to the highest level of humanity. He bows his head to realize what Milton calls "that lowly loftiness of soul which is exalted by its own humiliation." He bends his knees, not like a cringing beggar, but like a weary soldier crouching at the fountain to drink up courage for the coming battle. He "stoops to conquer."

Prayer is the guard that keeps the fortress of the heart, the porter that secures the doorway of the lips, "a hilt for the hand and a sandal for the foot."

Prayer is an anchor in the storm that claps its fluke upon the Everlasting Rock; a spy glass for the mariner, who "reeling on the topmast, sees the distant haven of untroubled rest."

Prayer is the eagle-flight of the soul to gaze at the full midday beam. Prayer is "our vital breath, our native air." It is "the Life of God in man returning whence it

came." It is the signet ring of the Creator on the forefinger of the creature. It is the trembling of the cable that unites God's footstool to His throne. It is the sinner's last hope; the saint's perpetual rest.

Then let my hand forget her skill,
My tongue be silent, cold and still,
This throbbing heart forget to beat,
If I forget the mercy-seat!

God loves to listen to the voice of supplication. We are instructed to approach Him with the address, "O Thou that hearest prayer." Yet there are some prayers which remain unanswered. Why? Has God forgotten to be gracious?

Each soul has its secret chamber, where unfiled and obsolete desires are laid away as sad memorials of the past. Would God they had been granted! There are prayers for material comfort, when the billows of adversity were rolling over us. Prayers for personal sanctification, while we continue to groan under the bondage of the body of this death. Prayers for the conversion of friends, some of whom are still, to all appearance, indifferent to spiritual things. Prayers that would have made us rich in mind and body and estate. Why were they not answered? The fault is not with God. "Ye ask and receive not, because ye ask amiss."

In all our Christian experience there is no confession more humiliating than this: "We know not what to pray for as we ought." We fall upon our knees with pious regularity and journey over the prescribed curriculum of O Lord's, and We beseech Thee's! We lift our hands while our hearts are far from God. This cannot please Him. "Ye shall seek me and find me when ye shall search for me with all your heart."

Perhaps we have lacked the sincerity of faith. God wants such earnestness as John Knox had when at midnight he prayed, "O God, give me Scotland or I die!" Such fervency as that of Blind Bartimeus when he cried, "Jesus thou Son of David have mercy on me!" Such importunity as that of Jacob when he wrestled with the angel till the breaking of the day. Such eager, panting, bleeding passion as that of our Saviour when he begged, "O my Father, let this cup pass from me!" If we want our arrows to reach the target up in heaven, we must pull the bow-string hard. God loves our importunity. His kingdom suffereth violence, and the violent take it by force.

If we are in dead earnest and plead in filial faith, the Father may tarry a season, but he will surely answer in the fulness of his time. Wherefore pray on and expect. "Bide a wee an' dinna weary."—Christian Intelligencer.

Forgiveness.

The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready longing, hungry to serve Him, is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin for the sake of the sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin. . . . I think that, with all we know of the divine heart of Jesus, He would far rather see a soul trust Him too much, if that is possible, than to trust Him too little which we know is possible enough. Phillip Brooks.

FOR DOMINION PRESBYTERIAN.

Queer Reasoning.

C. H. WETHERBE.

Those Christians who make a speciality of some extreme doctrines are very apt to resort to queer reasoning in order to sustain their positions. The following is a specimen: "None is faultless; no, not one. To claim faultlessness is a supreme fault in itself. But to be blameless is within the religious province and possibility of all, by the grace of God. Christian blamelessness is a perfection of character and conduct to which all Christians should earnestly aspire."

These are the words of an editor of a religious paper, which has a large circulation. It may be noticed that he admits that Christians have faults, or that they commit faults, yet he maintains that no blame attaches to them for their faults. According to such logic, the Christian who commits the fault of misrepresenting a brother, either intentionally or unintentionally, is not deserving of any blame for his conduct. Who, then, should be blamed for such conduct? Again, a Christian, professing to have a large measure of spirituality, habitually neglects to pay his debts. We will call this a fault, to be as mild as possible; yet, according to our editor, that debtor is blameless. Another one makes a promise regarding a certain matter, but he makes no effort to fulfill it. Of course it is a fault, yet the man is blameless. Indeed, a Christian may commit a good many faults, and then complacently assert that he is entirely free from any blame for any of them. What a convenient way this is to escape censure from either God or man! But do those blameless ones confess their faults in any specific manner? Of course not! If any fault is committed in relation to anything that they are connected with, they just charge it to someone else, however innocent the other is. So, then, a Christian may be very faulty, yet he is entirely blameless. Is not this queer reasoning? Verily it is.

Our Life Melody.

"There is no music in a rest, but there is the making of music in it." In our whole life-melody the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat the time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between.

Not without design does God write the music of our lives. Be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, not to be omitted, not to destroy the melody, not to change the key-note. If we look up, God himself will beat the time for us. With the eye on him, we shall strike the next note full and clear. If we say sadly to ourselves, "There is no music in a rest," let us not forget "there is the making of music in it." The making of music is often a slow and painful process in this life. How patiently God works to teach us! How long he waits for us to learn the lesson.—John Ruskin.

To live without praying is to live on borrowed money without paying the interest.

Our Young People**Sun., Oct. 11. Great Men of the Bible: What Joseph Teaches Us.**

Gen. 41: 14-16, 42-46.

The Galahad of Genesis.

The ideal knight of Arthur's court, in the beautiful legends of the Grail, is Galahad, whose

"Strength is as the strength of ten
Because his heart is pure."

What Galahad represents in English story, Joseph embodied in Genesis. Pure and strong, he bears all, conquers all, and becomes the ideal hero of his nation.

But Galahad was only a dream, and Joseph was a living human being. Galahad rode through enchanted forests after a mystic Grail, while Joseph worked as a slave, toiled in a prison, and became the practical head of a great empire, levying taxes and preventing famine by government granaries. It is harder to be ideal under material conditions than in an ideal world of fancy. Joseph was ideal right in the middle of a hard, heathen, industrial civilization.

No young man to day has any more unfriended struggle with temptation than Joseph had. He lived in a base, sordid atmosphere, among prevailing habits of luxury and sin; yet he remained true to the high ideals of his boyhood.

Under a Cloud.

It is an old proverb, "Give a dog a bad name, and hang him." Many a man, who might have striven to be righteous if people had believed in him, has gone to a bad end, simply because he was classed with evil-doers, and expected to do evil.

Joseph was under the heaviest of clouds in Pharaoh's prison. A slave, from a foreign land, under accusation of a hateful crime, he could not make any one believe in his innocence. Yet he was strong enough to be righteous whether any one believed in him or not. Year by year the transparent goodness and honesty of his nature lived down the base accusation that had sent him to prison, until everything in the prison was committed to his charge. Nine years had thus passed before Pharaoh's officers came under his care; and though five more years of disappointed hope passed, yet Joseph never faltered in faith or in righteousness.

Goals of Fire.

Joseph's high ideals are nowhere better shown than in his forgiveness of his brothers. All his exile, his prison years, his hard experience, had left not a drop of bitterness in his heart. He forgave them out of the fullness of his love. Standing high above them, he lifted them up in generous forgiveness.

The only true forgiveness is the full, noble generosity that pardons to seventy times seven. The story of Joseph shames our grudging forgiveness.

You have your cross, my friend. . . . There is pain in the duty which you do. But if in all your pain you know that God's love is becoming a dearer and plainer truth to you and the vision of the world's redemption is growing more certain and bright, then you can be more than brave; you can triumph in every task, in every sacrifice. Your cross has won something of the beauty and glory of your Lord's. Rejoice and be glad for you are crucified with Christ.—Phillip Brooks.

The Fear of Being Thought "Queer."

The fear of being thought peculiar prevents a great many people from reaching the limit of their possibilities. These people can endure unmerited blame, and even calumny, with fortitude. They are patient under great trials, and are not afraid to face difficulties, noble in many ways, and weak perhaps, only in this one point. Fear of ridicule, of being thought different from other people, appears to be the one vulnerable spot in their armor. They seem unable to rid themselves of the idea that they excite comment everywhere because of their supposed peculiarities.

Nine times out of ten, this "queerness" is a disease of the imagination, and has no real existence. The victim of such a morbid condition of mind must be his own physician. The veriest tyro in the world's ways must know that men and women are too busy with their own affairs, too much occupied with selfish cares, to think much about him, whether he is like or unlike other people of his acquaintance. Rest assured they are not watching you or analyzing your words and movements. Be your natural self as far as you can, and do not trouble yourself about what others think or say of you. Do what you think to be right, and give yourself no concern as to what others think of your words or actions, and you will find that your "queerness" will soon fall away from you.—"Success."

Daily Readings.

Mon., Oct. 5.	—To have high ideals.	Gen. 37: 5-11
Tues., Oct. 6.	—To bear injustice.	Gen. 37: 18-28
Wed., Oct. 7.	—Not to remain a menial.	Gen. 39: 1-6
Thurs., Oct. 8.	—To show kindness.	Gen. 40: 1-23
Fri., Oct. 9.	—To give God the glory.	Gen. 41: 25-28
Sat., Oct. 10.	—To believe God's promises.	Gen. 50: 22-26
Sun., Oct. 11.	—Topic—Great men of the Bible; what Joseph teaches us. Gen. 41: 14-16, 42-46	

A Songful Religion.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneless; but Judaism said, "Oh, come, let us sing unto the Lord;" and when Christ came the angels greeted his birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—Advance.

Prayer.

O Thou, who through thy Son didst call the little children unto Thyself, bestow thy blessing and favor upon all children. Draw them to Thyself that they may be kept from all sin and wrong. Make them obedient, happy, brave and good, and evermore reveal to them the hidden things of thy wisdom and thy love. Give unto us all the childlike heart that we may be meet for thy kingdom here and hereafter, through Jesus Christ our Lord. Amen.—Selected.

Many men have to do night work; but that is no reason why they should do dark work.

The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

TERMS: One year (50 issues) in advance..... \$1.50
Six months..... 75
CLUBS of Five, at same time..... 5.00

The date on the label shows to what time the paper is paid for. Notify the publisher at once of any mistake on label.

Paper is continued until an order is sent for discontinuance, and with it, payment of arrearages.

When the address of your paper is to be changed send the old as well as new address.

Sample copies sent upon application.
Send all remittances by check, money order or registered letter, made payable to THE DOMINION PRESBYTERIAN.

ADVERTISING RATES.—15 cents per agateline each insertion, 14 lines to the inch, 11 1/2 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

J. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Sept. 30 1903.

The doings of the Turk in Macedonia, in the way of massacres, and nameless brutalities, are not a good advertisement for Mohammedanism and its results. It is a pity the Powers could not combine either to turn the Turk out of Europe, or to compel him to desist from his barbarities.

Taking the years 1892 and 1902 into comparison, as regards exports of merchandise, Canada shows a larger percentage of increase than any other country in the world, namely, 103 per cent. Canada is steadily moving on to a great destiny, of which the foregoing is only one indication. The business foundations are being well laid. Let the same be said of the religious and moral foundations.

The plan of Study prepared by the Assembly's Y.P. Societies will embrace studies in the history, doctrine, polity and work of our own church. Six of the studies will be of a missionary character, and the other six will deal with history, doctrine and polity. The plan of Study has been approved more than once by the General Assembly and it has been commended also by Rev. F. E. Clarke, the 'father' of Christian Endeavor. It would certainly be an advantage if it were adopted by all the Y. P. Societies in the Church.

There are many things to indicate that the relations between capital and labor in Canada are becoming a good deal strained. Each side has now in operation an aggressive organization. Where the situation is not that of warfare, it is at best, a case of armed neutrality. In our judgment the selfish interests of neither side is to be entirely trusted. What the pulpit and the lay church member should inculcate is a spirit of moderation, with early resort to conciliation and arbitration.

CRITICISM AND FAITH.

THE DOMINION PRESBYTERIAN does not feel itself called upon to advocate any particular set of opinions on those "critical" questions, on which there is much discussion and division among Christian scholars. In our columns, contributions appear from men of different shades of thought and we believe that in whatever way the debated question as to the date and structure of particular books of Scripture are settled, the Bible will continue to be, in a very real sense, "The Supreme Book." It must, however, be recognized, that men who started out with a firm belief in the Bible as the only infallible rule of faith and practice, have reached conclusions on many of these questions that many good men regard as "revolutionary." To refer to only one branch of the Presbyterian Church, in the Free Church of Scotland, not long ago a distinguished scholar was expelled from his chair for teaching these views, but recently one of his successors, who is on some points more "advanced," was allowed, after a keen debate, to continue in his professorial position. It is well known that similar opinions are taught in some of our own colleges in Canada. It will scarcely meet the case then, to talk as if men who have left the traditional views in these matters, are men who spend their time seeking for discrepancies and gloating over errors. General statements about "negative" and "destructive" critics do not carry us very far. Problems have been raised that must be settled by fair argument.

The pulpit is not the best place for such technical discussions and we have recently expressed the opinion that it is not wise for young ministers to startle people by introducing subjects which cannot be fully dealt with, and which, in some cases, they themselves do not fully grasp.

On the other side, we think that denunciations of criticism need more careful qualification than they often receive. It is evident that men of varied views will need to work together for the deepening of spiritual life and the extension of the Church.

The present is an extremely interesting time in British politics. The largest and finest politics in the world must be looked for in Great Britain. Several great topics compete for attention. The report of the War Commission on the conduct of the South African war unites the criticism of the nation, and will be discussed on every hustings. Thanks largely to the British Weekly, and the Passive Resistance Movement, the Education question among Nonconformists burns with apparently unquenchable flame. Labor questions loom up. Mr. Chamberlain's resignation has precipitated the greatest fiscal controversy of several generations. In Great Britain there are many able and studious men in public life, so that discussions on a high intellectual plane may be looked for. Momentous issues depend on the persuasive powers of the strong speakers and writers who at this moment are preparing their speeches and sharpening their pens.

THE COMMISSION ON QUEEN'S.

The Commission appointed by the General Assembly to consider the relation of Queen's University to the Presbyterian Church and to express an opinion as to its future, met at Kingston the 15th of September and has formulated a report which will be sent down for the consideration of Presbyteries. The Commission met with the Trustees and all sides of the situation were frankly and freely discussed; a satisfactory spirit pervaded the whole proceedings and there was a desire to find the solution of a difficult problem which would be the best for all parties concerned. It is recognised that while during the principalship of the late Dr. Grant the relationship to the Church was very real and vital, yet the affairs of the University were managed in a broad, catholic spirit, so that no one who knew anything about the question could call Queen's a sectarian institution. There is no desire to change this in any way that could rightly be described as "putting the clock back," yet if the relation to the Church is to continue, it must be revised and restated, and if the General Assembly is to use its influence for an increased endowment of the Arts faculty, it is only right that some of the Trustees should be directly nominated by the Assembly. On this, and some other points, the Presbyteries will be asked to give their opinion and we feel sure that they will feel called to give to such an important matter, the most careful consideration. The Theological Faculty will, of course, remain the same and may fairly expect as much, if not more, help than it has secured in the past. During the coming winter there will be time and opportunity to refer to various aspects of this question and we trust that the whole matter will receive the fullest discussion, as it is a crisis in the history of the University which ought to be faced in a bold, determined fashion.

The members of the Commission have clearly expressed their opinion that there should be no violent break with the past but that an institution which has grown to such power under the guidance of Presbyteries and the cordial co-operation of others, should remain in affiliation with the Church that gave it birth. A resolution of this kind commits the Church to action which must be taken at once. We are in full sympathy with the spirit of this resolution and hope that before long, the needed action will be started by the stimulus of trusted and powerful leaders. It is time now for some to speak who have been blessed with abundant means. In the past Queen's has been sustained by the unselfish efforts of many friends. That will, no doubt continue, but the present crisis demands a new effort of a somewhat heroic kind. Let those who dissent from the finding of the Commission express their view, but if there is an overwhelming majority on the side they indicate, let strong, loyal action come out of it.

As a farmer cannot plow without a team so neither can he get to heaven without faith.

MONTREAL NOTES.

The school question is causing much perplexity to the school commissioners. The city is growing and the schools are congested. At the beginning of September five hundred Protestant children were without school accommodation. Money is required for new buildings, for additional teachers and for an increase in salaries, if competent teachers are to be retained. And the money is not forthcoming. Notwithstanding this most unsatisfactory state of things, the Protestant ratepayers are compelled, by a most unjust law, to turn over at out \$20,000 of their taxes to the Roman Catholic schools. Joint stock companies are obliged to pay their taxes according to the Protestant or Roman Catholic population, in the particular ward in which these companies do business. It so happens that large Protestant business concerns are in Roman Catholic districts, and thus thousands of dollars of Protestant money are given to inculcate Romish doctrine. This is unfair and unjust, and it is a wonder that Protestants accept the situation so calmly. If the Roman Catholics of Manitoba were laboring under such disabilities, Archbishop Langevin might be justified in his campaign against the Manitoba school law. But nothing of the sort exists.

The executive committee of the Board of French Evangelization has had several important meetings of late. More men are required both for the missionary and educational work committed to its care. A strong committee has been appointed to mature plans for the carrying out of the decision of last Assembly for the enlargement of the Pointe-aux-Trembles schools. There is some difficulty in finding a suitable agent to take charge of so great a scheme. The men who are qualified for such a work occupy important fields from which they cannot well be spared. This educational work is so important and pressure for more room so great, that the Committee will endeavor to select as strong a man as possible.

Children's day was observed by our French Sabbath Schools. St. John's, La Croix and St. Jean Baptist churches had interesting services. At St. John's, Rev. E. H. Brandt, of Pointe-aux-Trembles, gave an address on Christian Patriotism. The programme prepared by the Assembly's Sabbath School Committee, was translated and adapted for the French schools by Dr. Amaron, and the exercises were most profitable.

Last Sabbath was observed in the Presbyterian church generally throughout Canada as Children's Day, when special sermons were preached for the children, either at the morning service or in place of the usual Sunday school lesson in the afternoon. The custom of setting apart a special day once or twice a year, for our children, is one that should be encouraged by all our ministers; and parents also should help in making the children feel that they are part, and an important part, of the church.

A ROMAN CATHOLIC VIEW OF QUEEN'S.

The Freeman, a Roman Catholic weekly newspaper, has a remarkably outspoken editorial, voicing the Catholic attitude towards Queen's University. It commends the Presbyterian Church for its decision to retain the university.

Continuing, The Freeman says: It is certainly far better that the colleges should maintain its present connection than to make of it a godless institution. It affords a broad and liberal education to all, irrespective of creed or nationality. Catholic students have on many occasions carried off the highest honors in medicine, arts and science. Catholic professors occupy high positions on its teaching staff, and to it Catholic financial aid has at all times been cheerfully given. That it may continue to flourish, and that its influence day by day may be more widening is our best wish to this, renowned seat of learning.

* THE WOMEN OF CANADA.

Dr. Henry J. Morgan has for some years been engaged in gathering and blending material for a new work, the first volume of which is now before the public. The work is called *Types of Canadian Women, Past and Present*, and is certainly an admirable achievement, the result of sustained labor, many sided research, and delicate discrimination. The work forms a valuable addition to the library of the student of national life, but will also be of great interest to the general reader.

Literary Notes.

This month The Copp, Clark Company, Limited, publish "A Passage Perilous," by Rosa N. Carey; "McTodd in the Arctic," by Cutcliffe Hynes; "The Story of the Foss River Ranch," by Ridgwell Cullum; "Our Neighbors," by Ian Maclaren.

Harper and Brothers announce in their September list the following: Letters Home, by Wm. Dean Howells; The Heart of Hyacinth, by Onoto Waterman; The Maids of Paradise, by Robert W. Chambers; and The Proud Prince, by Justin McCarthy.

In their October bulletin the Harpers advertise several good books in the line of fiction. These include a bright little story by Booth Tarkington called "Cherry"; "Hesper" by Hamlin Garland; a collection of short stories by Margaret Deland, "Dr. Lavendar's People"; and a Christmas edition of some of Lewis Carroll's verses with illustrations by Peter Newell.

Waldnovellen Six Tales by Rudolf Baumbach. Notes and Vocabulary by Dr. Wilhelm Bernhardt. Appendix by L. E. Horning, Professor of German, Victoria University, Toronto. Price 50c. Copp, Clark & Co., Toronto. These are admirable selections for introducing the student to the German language. The thought is simple and interesting, the

* *Types of Canadian Women, Past and Present* edited by Henry James Morgan, LL. D., F. R. S. N. A., Honorary Fellow Royal Colonial Institute of England, Volume I, William Briggs, Toronto.

construction is easy and the vocabulary made up of the more common words. The text is printed in a beautiful, clear type, a matter of no small importance to the student. Dr. Bernhardt has written a sympathetic biographical introduction and furnished excellent explanatory notes with vocabulary. Professor Horning has added 37 pages of appendices which greatly increase the usefulness of the volume for the student.

Harper's Magazine certainly manages to get hold of the best short stories published nowadays. This fact strikes one forcibly on reading the October number. In it we find stories by Margaret Deland, Mary Tappan Wright, Van Tassel Stephen, J. J. Bell, and the completion of Alice Brown's novel, Judgment, a remarkably strong piece of writing. One among several excellent articles is by Mary Applewhite Bacon, on Industrial Education in the South. Harper and Brothers, New York.

A Study of Browning's Saul, by Cora Martin MacDonald, A.M. Fleming H. Revell Company, Toronto. In this dainty little volume we find first the poem in its entirety, and then a short study of it written simply and clearly with no attempt at very deep analysis but in a way that will appeal strongly to the young student. We heartily commend to those who are just beginning their study of Robert Browning this little work on one of his most beautiful poems.

The opening article on the September Contemporary Review is by Professor Dicy entitled To Unionists and Imperialists. Emily Crawford follows with Recollections of M. Thiers, and then comes The Real Carlyle by the late Sir Charles Cavan Duffy. Other articles are: The Inner Meaning of Protectionism, by J. A. Hobson; Play as an Education, by Woods Hutchinson, M. D.; France, England, and the Anarchy of Europe, by Jean Finot, editor of *La Revue*; and Pius X and the Conclave, by Emilio Elbano. Leonard Scott Publication Company, New York.

In the September Fortnightly there are several articles on the political situation in Britain. These include The Wreck of the Unionist Administration, by Sigma; Free Trade and its Fruits, by J. A. Spender; The Eve of the Campaign, by Calchas; An American View of Mr. Chamberlain's Proposals, by Robert Ellis Thompson; and Canada's Second Thought on a Preference, by Professor Davidson. Other articles of special interest are those on The Macedonian Revolt, Robert Louis Stevenson and The American Husband. Leonard Scott Publication Company, New York.

The October Harper's Bazar is the Autumn Fashion number and is well worth careful perusal before the momentous question is decided as to the new clothes needed for the fall and winter. Among Miss Ashmore's subjects are the following: French evening gowns, Street gowns and wraps, Children's fashions, Autumn millinery, and separate waists. Ida Jackson, Factory Inspector and Special Agent for the Wisconsin Bureau of Labor Statistics, has an interesting article on the Factory Girl and Domestic service, and Mrs. Thompson's criticism of House-keeping in France is especially readable. Girl readers will be much interested in the illustration of the Bazar as a decoration. The number is a strong one in all respects. Harper and Brothers, New York.

The Inglenook.

Aunt Sarah's Christian Endeavor.

Palmyra Bean untied her bonnet strings and rolled them carefully over her forefinger. She had just been to call on the new minister's wife.

"Well, Palmyra?"

Gentle Aunt Sarah tried to wait patiently, but it always did take Palmyra so long to roll her bonnet strings.

"Well, Palmyra?"

Palmyra finished the second one, and tucked it deftly into the bonnet-lining. Then she put the bonnet away.

"Well, I guess she's slack."

"Why, Palmyra! Why, she looked real neat an' pretty when she went by to meetin'."

"I don't care how she looked goin' by to meetin', Sarah Bean. Slack folks always fix up then. What I care for's how she looks to home. She's a real sweet lookin' woman, an' talks like a book; but she's slack. I guess I know what that means."

"Poor little woman!" murmured Aunt Sarah under her breath. She pitied her instantly with all the strength of her big, warm heart. If Palmyra said she was slack, everybody else would say so, Palmyra set the fashion of saying things.

"Unless I can offsay it," thought Aunt Sarah, making a sudden vow to do her best.

"It's a terrible set back to a new minister's wife to be called slack the first thing. The land knows what excuses she may have, but nobody will apply 'em. It's a terrible fault of human natur'."

"How did you find out, Palmyra?" she asked quietly.

"Find out! I didn't have to find out. The mantelpiece was so dusty I could've wrote my name on it, and the baby's face was stick with molasses. Those are two things. Do you want to know the rest, Sarah?"

"No, I don't. Mebbe she couldn't reach the mantelpiece, an' didn't realize the dust. The pa'sonage mantelpiece is up dreadful high, an' she's a terrible short minister's wife. And, Palmyra, you know you never had a baby, an' so—"

"Did you ever?"

"No—Oh, no," said Aunt Sarah meekly; "but, if I had've, I'd have known how hard it was to keep its little face clean all the time. Why, I shouldn't be a mite surprised if I'd have had to washed it as many as six times a day. The little things are real magnets for drawin' dirt."

Aunt Sarah's mild, sweet face took on a dreamy look. She was thinking how pleasant it would have been to have a little sticky face looking up into hers, and little sticky hands patting her cheeks lovingly. Dear land, as if she'd have minded the stickiness! But Palmyra would, of course.

In Four Corners parish all the women asserted that the "Bean girls" were as different as two peas in a pod *weren't*. They were both real gossips, but Palmyra Bean said "flurrin' things about folks, an' Sarah always was sayin' good things." That was the difference.

"If Palmyra says Mis. Dodge don't get her washin' out till dreadful late Monday's," Ann Ellen Pease affirmed, "then Sarah, she goes right to work to say, 'but it always looks a deal whiter'n most folks' washins', Palmyra.' An' when Palmyra told about Mary

Lois Bennett's not washin' her floor but once a month, Sarah spoke up in her kind voice an' says, 'I guess its because it don't need washin', then, for Mary Lois is a terrible clean little woman.'"

Ann Ellen Pease was next door neighbor to the Beans, and loved Palmyra in spite of her failings and Sarah because she had not any. Everybody loved Aunt Sarah.

The new minister had preached his first sermon at Four Corners, and as Palmyra said, "passed muster." His earnest, simple sermon had won its way to all their hearts, and his little tired wife's face was radiant with pride.

"Now never mind if the 'baby is teething or Honey Bunch's new boots are toed out!" she thought. "I can work and work to the tune of the dear 'Praise God.' If they only like David, it doesn't matter so much about me. Perhaps when the children are grown up and I can stop and take a long breath, they'll like me!"

So she had gone from church with David, taking three steps to his one, and bobbing up and down beside him happily, content just to be David's wife and the little tired-out mother of his children. That was all little Mrs. David asked.

Aunt Sarah knitted another round on her stocking and into her seam needle. Then she got up and put on her everyday-bonnet and shawl.

"You ain't goin' out Sarah?"

"Yes, I am—I thought I'd go over to the minister's an' make a little mite of a call, Palmyra."

"Not with that bunnit on, Sarah Bean. Are you crazy demented? You've got your old bunnit on, didn't you know it?"

"Yes, I know it, I want it on," Aunt Sarah said, quietly, "I'm only goin' to run in, I mean. I'm goin to the side door."

"Why, Sarah Bean! An' you ain't ever even spoken to her yet I don't know what kind of folks she'll think we are at Four Corners."

"She'll find out what kind of folks I am," laughed Aunt Sarah, "an' I'll tell her nobody else takes after me. You see, Palmyra, I thought maybe it was kind of flusterin' to a little woman with heaps o' babies to call all fixed up an' gloves on. So I'm goin to run in."

In the minister's yard Aunt Sarah ran across little Honey Bunch wailing. She picked her up, and kissed the little tear-soiled face comfortingly. She could not remember ever to have kissed a baby face before, and it thrilled her with joy. Then she carried the child with her to the side door.

"It's only a bump, I guess," she said, holding her out to her mother, "I guess she fell down. I found her down thers by the gate, cryin'. If you've got a little camphire to put on the place—"

The minister's little wife looked up into Aunt Sarah's kind, plain face, across the child's head, and smiled. Then they both laughed, and the child joined in a piping little voice, with the jostle of sobs still in it.

"It's a queer way to introduce myself, I know; but I'm Aunt Sarah," Aunt Sarah cried cheerily. "I thought I'd just run in, mebbe you'd think I was one o' the family."

"Oh, I'm so glad! Come right in, Aunt Sarah," said the minister's little wife, beam-

ing with delight. She had noticed at once that every-day bonnet and Aunt Sarah's bare, wrinkled hands; and a distinct feeling of relief took possession of her. There had been four separate callers that day, in best bonnets and staid black gloves; and they had set up, one after the other dignified and grave, on the same parlor chair.

"If the next one doesn't sit in another chair, David, I know I shall squeal!" she had told the minister nervously after the last caller went away. That had been Palmyra Bean.

Aunt Sarah sat out in the dining room in the sewing chair by the window. She held out her hands to the minister's baby.

"Mayn't I hold it?" she asked a little timidly. "I think I could, though I ain't a mite used to handlin' babies. I've only loved 'em."

"Yes, indeed; he's used to strangers! ministers' babies always are." The minister's little wife's voice had the suggestion of a sigh in it.

"But I'm afraid he'll be cross—Aunt Sarah (you see I don't know any other name to call you, and I don't believe I want to). He's teething, poor little man! I was up 'most all night with him."

"I should say 'poor little mother,' too!" cried Aunt Sarah, pityingly. "Babies are a sight o' trouble—eh, baby?—take 'em first an' last."

"But they're worth a sight of trouble, you know."

"Yes, I know." Aunt Sarah said softly. She cuddled the baby closer in her arms, and by and by it went to sleep. Aunt Sarah's face was radiant with pride. She held herself rigid and motionless for fear of waking it.

"I'm going to call David soon," ran on the little mother's voice sociably, "but it's so nice sitting here talking to somebody, in the family! May I say just what I like, tell all my trials and things?"

"Every one of 'em, my dear. I don't have enough of my own to keep me busy. Sometimes I say to myself, 'Sarah Bean, you hadn't ought to be so fortunate. I'm afraid it's selfish.'"

Aunt Sarah laughed gently, with evident regard for the baby.

"No, you're not selfish, only fortunate. Did you say 'Sarah Bean?' Then maybe you are some relation to the Miss Bean who called here this afternoon."

"I'm her sister," Aunt Sarah said, simply. "I'm glad the Lord let me be, because she's a good woman."

"Oh, I know that; but—but is she near-sighted? I was just wicked enough to hope so—almost. You see, she sat just where she could see the dust on the table and what not. I know, because I went back afterward and sat in the same chair to see. And, dear me, yes, I saw. The dust stood out in bold relief, determined to be looked at. David wrote 'Never mind' in it, when I called his attention to it."

Aunt Sarah sighed inwardly. Then was Palmyra right? Was the minister's little wife slack?

"I dusted the parlor then with the baby in my arms. It was the first chance I've had to day, the very first. If the dust had been thick enough to plant seeds in, I couldn't have helped it! Aunt Sarah—"The weary voice that struggled to be gay paused a moment.

"Yes, my dear."

"Is dust a cardinal sin?"

"No, it ain't—nor any other colored one, either."

"Or—or—stickiness? The children's

faces, you know. I believe they were all sticky-to-day when the callers came. They'd been eating bread and molasses, and I hadn't any time to wash them. They were very sweet, anyway!"

Both women laughed.

"It's the way—I wish you'd tell me, if you had a good many babies, and couldn't find time to dust and polish, and cuddle all their little bumps, too, and mother them all day, you know, which would you do?"

"Cuddle their bumps," said Aunt Sarah promptly.

"But if people criticised? if they didn't understand and call you slack, you know?"

Aunt Sarah shivered involuntarily.

"What would you do then? 'Slack'—Oh, it is such a terrible word! It cuts like a two-edged sword. Would you let the blessed babies shift for themselves, and go to polishing and rubbing things up? One person cannot do everything if the Lord only gave her one pair of hands."

"My dear, (Aunt Sarah leaned across and laid the sleeping baby very, very gently into its mother's lap)—my dear, the Lord gave you the blessed babies an' the pair o' hands to take care of 'em with. I don't believe He ever thought of the polishin' up. If there's any time, polish, but don't neglect the babies an' don't worry when there isn't time. There, now I'm goin' home. I've had a beautiful call; an', if you'll let me, I'm goin' to run in again. I want to get that baby to sleep again."

Aunt Sarah never knew how cheered and blessed she left the new minister's little wife. But her own heart was cheered and blessed, she knew that. For many a day she felt the little warm pressure of the baby in her arms, and felt its sweet, moist breath on her face.

She went home and made a little speech to Palmyra. "Palmyra," she said, "she ain't a mite slack. I want you to take it back. She dusts the mantelpiece when the Lord gives her a minute's time. He made her a mother, and that's her first duty. Palmyra, I do hope you ain't goin' to call her slack to other people. It'll cut her like a two-edged sword, an' it won't be real Christian. She ain't slack. If you an'me'd had little babies to take care of, we'd understand just how 'twas, Palmyra."

"Palmyra?"

"Well, what say?"

"You won't call her slack to folks?"

"No, I won't."

"Thank the Lord!" murmured Aunt Sarah under her breath.—*Christian Endeavor World.*

The Capture of a Monkey.

Ring tail monkeys, one of the most valuable and expensive of the smaller animals, says a writer on the traffic in wild beasts, in *Leslie's Monthly* for July, are caught in an interesting way. A cocoanut is split in two and a banana with a piece of wood running through it placed lengthwise through the nut, the two halves of which are drawn together by wires. Then a hole is cut just large enough for the monkey's paw to enter. The monkey spies the tempting nut from his tree. He hops down, looks it over, sees the hole and smells the banana inside. He is fond of bananas. Putting his paw in, he grasps it, but the wood prevents it from coming out. Then the catchers appear and the monkey runs for a tree. But he cannot climb because of the cocoanut on his paw, and he will not let go of that, so he is captured, pawing wildly at the tree trunk.—*Frank Leslie's Popular Monthly.*

Japanese Table Customs.

Even the high class Japanese women, and no matter how rich their family may be, are brought up to be able to sew, cook, and attend to their homes.

In Japan, the highest class of women never go to the market. The market comes to them—that is, the dealers call and offer their wares for sale at their customers' doors. The fish merchant brings his stock, and, if any is sold, prepares it for cooking.

The green grocer, the cake dealer, and nowadays, the meat man, all go to the patrons' houses.

Nearly all Japanese women make their own clothes; at all events even the very richest embroider their garments themselves. Dinner is served at a little before dusk the year round. A small table about one foot square and eight inches high is set before each person. On this is a lacquer tray, with space for four or five dishes, each four or five inches in diameter.

There are definite places for each little bowl and dish. One's appetite is measured according to the number of bowls of rice one eats. A maid is at hand with a large box of rice to replenish the bowls. If a few grains are left in the bottom of the bowl she is aware that those eating have had sufficient; but should one empty his bowl she will once more fill it.—*Table Talk.*

One Woman's Way.

"She takes as much pains with her dinner every night and sets her table as prettily as she would if expecting guests."

The speaker was the mother of a little woman, who, a year or two ago, married a young man with a small income, and who chose to rent a cottage and to be her maid-of-all-work rather than to follow the example of many of her girl friends by going, after marriage, to a boarding-house or family hotel. And the mother, in her justifiable pride in the daughter's good sense, told of the cheerful welcome always awaiting the husband in the evening. The young wife, though her afternoon is spent at reception, luncheon, or club, goes home to prepare a warm dinner and to preside, with grace and gladness, at a table whose dainty adorning she has not allowed herself to neglect. In her estimation her husband is the most honored guest she can entertain and as worthy of careful attention as any other can be. And her conscious reward is in the comfort she gives to him, the devotion with which he repays her efforts, the peaceful happiness of their little home, and the knowledge that her life is one of usefulness; while she is winning without being aware of it, the admiration of sensible women, many of whom have large houses and large means, who, after a call upon her, are full of praise for her economy, industry, and independence.—*Christian Advocate.*

Golf.

"Golf," says a physician, in commenting on the subject of sport and women to a contributor to *Fashion*, "affords more than health giving physical exercise; it serves also to distract the mind and thus act as an antidote to one of the worst yet commonest of modern mental ailments, namely, the habit of introspection or self-analysis." It was tennis, he continues, which marked the birth of the new era—which he has very aptly termed "the era of health reform," and when tennis died a natural death it did so merely in order to make way for the still

Merry, Happy Babies.

There is no greater treasure on earth than a healthy, happy, merry baby. Anything therefore that will keep the little one in this condition is a priceless boon to mothers. Mrs. Wm. Bull, Maple Creek, N.W.T., tells how she accomplished this end: she says:—"I am happy to say that Baby's Own Tablets have done my baby girl a world of good. She was badly troubled with constipation and very cross and peevish, but since using the Tablets she is all right. I give her the Tablets once or twice a week and she is now such a merry, happy little thing that there can be no doubt Baby's Own Tablets are just the thing for little ones."

Here is a lesson for other mothers who want a safe and certain medicine for the ailments from which their little ones suffer from time to time. These Tablets are sold under a guarantee to contain no opiate or harmful drug, and they are good for all children from the new born babe to the well grown child. Sold at 25 cents a box or sent by mail by writing direct to Dr. Williams Medicine Co., Brockville, Ont.

more invigorating, yet less violent form of exercise known as golf. At many of the clubs women are eligible for membership, while at nearly all those open only to men women are allowed to play on the club links on certain days. The result is that thousands upon thousands of girls and young women—and old, too, for that matter—who a couple of decades ago would have been compelled to spend the greater part of their lives in comparative dullness and inaction, now indulge regularly in outdoor exercise of a sort most beneficial to their constitution physically, and being thus brought into contact with plenty of their fellow-beings, their thoughts unconsciously drift into fresh channels, and thus drive away, at any rate for a time, unpleasant recollection of domestic troubles and minor worries with which all women are at times more or less afflicted.

When the Tide Is In.

The boats lay stranded on the beach,
Tangled with seaweed, dark and green;
A desolate and dreary scene,
As far as the eye could reach;
The tide was out.

How changed the view when day is done;
The boats rode gaily in the deep.
Their white sails nodding as in sleep,
Kissed by the setting sun;
The tide was in.

Thus many a life, in want or woe,
Lies stranded on the barren shore;
But God is God forever more;
Take courage, for we know
The tide is coming in.

And lifted from the rocks and shoals
We sail upon the sunlit sea;
Night opens on eternity—
Sweet rest for weary souls—
The tide is in.



Ministers and Churches.

Western Ontario.

The ladies of Knox church Actonville, as usual, had a supper on Thanksgiving evening.

The Rev. James Barber, B. A., of Arthur, occupied the pulpit last Sabbath.

Induction services will be held in the Innerkirk church on Thursday of this week.

Rev. Dr. Dickson, Galt, returned home last week after having spent a pleasant five weeks' vacation in Scotland.

Rev. Mr. McCauley of Mitchell returned from his holiday trip to the coast last week, and was in his accustomed place on Sunday.

Last Sunday Rev. N. Lindsay preached at Dover Centre and Rev. Mr. Neely will occupy the Dresden pulpit.

Mr. C. M. Copeland, sec., of the Y. M. C. A. preached in Chalmers' church, Woodstock, on Sunday evening.

The Hamilton Presbytery will hold its next meeting in Knox church Hamilton on Nov. 3rd. at 10 a.m.

Rev. A. Henderson, a former pastor of the Atwood church, sent the directors of the public library in that village a donation of \$5.

Rev. W. G. Hanna and Rev. T. L. Kerruish of Mount Forest, exchanged pulpits last Sabbath morning, both preaching very acceptable.

Rev. H. McCullough, B. A., of Tavistock preached very acceptably last Sunday in the Dumbo church for the Rev. W. K. Shearer, B. A., who preached anniversary sermons in St. Marys.

Anniversary services were held in St. Andrew's church, Chatham Ont., last Sunday. Monday evening a very successful social meeting was held.

It is reported that Rev. Geo. Milne, pastor of Knox church, Ballinafad, on account of ill health, will give up his charge for the winter and go to a warmer climate. It is hoped that he may be much benefited by the trip.

The Children's Day Services held in Knox church, Ballinafad last Sabbath were very interesting. The children of the congregation showed creditably the results of special instruction for the occasion.

Rev. M. C. McLennan, of Kippen, preached the preparatory sermon in the Hexall church on Friday afternoon and Rev. E. H. Sawyer, of Brucefield, preached on Sunday the 20th, and administered the sacrament. Rev. J. A. Bawn, of Agincourt, preached last Sunday.

Rev. W. J. Clarke delivered his eloquent lecture "Savonarola," on Tuesday evening in the First church, London, the entertainment being under the auspices of the Women's Home Mission Circle of the church.

In St. Paul's church, Hamilton on Sunday evening Rev. Neil McPherson began his annual course of sermons. This winter it will be confined to the Parables of Christ. The sermons will be directed chiefly to young people. The first subject was "The Parable of the Sower."

Rev. Gustavus Munro, M. A., D. D., of Ridgetown, will conduct anniversary services at Rutherford church next Sabbath. He will preach in English at 3 p. m. and at 7:30 p. m. and in Gaelic at 11 a. m.

Anniversary services were held in the Lebanon church, Wallace, last Sabbath. Rev. J. H. Oliver of Listowel conducted the services. On Monday evening delivered his popular lecture on "The fight for the flag," or "How Britain Saved the World."

Anniversary services of the Bryanston church were held on Sabbath. Rev. K. W. Craw, of Vanneck preached morning and evening. The Vanneck choir singing at both services. On Monday evening Rev. Robert McIntyre, of Tempo delivered his lecture. "My Trip to the Old Country," when Bethel choir furnished the music.

In Chalmers church, Elora, on Sunday evening last Mr. A. W. Armstrong preached to the united Presbyterian congregations. On Monday afternoon, Mrs. Hart, of Guelph, addressed the annual thank offering meeting of the W. F. M. S. in Knox church, and the Mission Band in the evening Mr. Armstrong addressed a meeting at Knox church in the interest of the student volunteer movement, and last evening also addressed one in Chalmers church. In the other churches the usual Sunday and mid-week services were held.

The Christian Endeavor convention of Ontario will be held in Stratford this week.

Among those expected to be present and take part in the proceedings are Dr. F. E. Clarke, the founder of the Endeavor movement; Rev. A. L. Geggie, Toronto; Rev. T. Albert Moore, Toronto; Dr. R. Johnston, London; Rev. R. J. Glassford, Guelph; Rev. E. R. Hutt, Ingersoll.

A meeting of the Ladies Aid Society of Chalmers' church Woodstock was held for the purpose of saying good-bye to Mrs. J. F. MacKay their late president who is moving to Toronto. Mrs. MacKay was presented with an address, and some Hanland china. Rev. Dr. MacKay responded for Mrs. MacKay.

The 15th anniversary of Knox church, Clifford was held last Sabbath, the Rev. W. S. Hanna, B. A., of Mount Forest preached morning and evening and addressed the Sabbath School children and parents in the afternoon. A tea-meeting was held on Monday evening when addresses were delivered by the Revs. T. Wilson, of Walkerton, T. D. McCullough, of Harriston and J. Mooney of Clifford. Guthrie church choir, of Harriston, furnished the music.

St. Andrews church, London held an "outlook" meeting in connection with the anniversary services of the church. Mr. C. McCallum presided and the speakers during the evening were: Messrs. C. R. Somerville, representing the session; F. G. Rumball, chairman of the board of managers, Walter Bell, president of the missionary association; R. A. Little, superintendent of the Sabbath school.

Mr. Somerville's remarks were directed towards everyone being prepared to make some sacrifice for the work of the church. Mr. Bell spoke in favor of the church's work in regard to missions.

One of the speeches that impressed the members was that of Mr. Little. He pointed out the need of the church in regard to its Sabbath schools. The school was as important as the church and should not be neglected. The present school was not large enough or well enough adapted for the Sabbath school work and he favored a liberal help from all the members. He advocated the early erection of a new building which he said was a necessity.

Mr. Rumball, in a short address, remarked how fortunate the church was in regard to its financial condition, pointing out that the debt on the church was now only \$7,000. He thought that the members of St. Andrew's had reason to congratulate themselves on what had been accomplished in the last 60 years.

Eastern Ontario.

Rev. Mr. McAllister, a former pastor of the Peckwith church, will conduct anniversary services there.

Mr. Warren, of Elgin, occupied the pulpits at Morton and Lyndhurst churches, on Sunday very acceptably in Rev. J. A. McConnell's absence.

The anniversary services in connection with Knox church, Beckwith, are fixed for the first Sunday in October. Rev. Mr. McAllister, a former pastor, is to preach.

Rev. J. Turnbull of Ottawa, addressed a missionary meeting under the auspices of the Y. P. S. in St. Andrews church lecture-room Carleton Place on Wednesday evening last.

Rev. Bobt. Taggart has accepted a charge in the Ottawa Presbytery, and will proceed to his field at once. He will have three stations, but his headquarters will be at Aylwin, Que., where there is a good church and a manse.

A commission of presbytery has been appointed to visit the congregation of St. John's Pittsburg and Sand Hill churches on October 12th, in order to prepare for their union. Both churches are now in good condition. A hot-air coal furnace has been put in the manse at St. John's, paid from out of a second bequest of \$147 from the estate of the late Mrs. James Scott.

The re-opening services in connection with Melville church, Ashton, held on Sunday were a pronounced success. Rev. John Hay, B. D., preached at the morning and evening services and Rev. Mr. Robinson in the afternoon. On Monday evening the same gentlemen were present, as well as Rev. Alex. A. Scott, M. A., and Geo. A. Woodside, M. A., of Carleton Place, and Rev. Alex. H. McFarlane of Franktown. The choir of St. Andrew's rendered an excellent musical program, and recitations were given by Miss C. W. McEwen, Ashton, and Miss A. Brown, of Carleton Place. The receipts exceeded \$140.

The branches of the Upper Canada Bible Society in the Kingston district will again be visited by Rev. J. A. McDonald, B. A., Pittsburg. The free contributions to the society were increased by some \$50 last year. Pittsburg South leading with \$47.50 and the North branch giving \$29.00.

In connection with the great preparations for the suitable celebration of the centenary of the British and Foreign Bible Society, a deputation consisting of the Venerable Archdeacon Madden, of Liverpool, and Rev. G. B. Benfield, of China, has been sent from England to address meetings in Canada. These gentlemen will address a meeting in Knox church, Perth on Friday evening October and of this week.

The Rev. Mr. McKellar, of Martintown, conducted services in Knox church, Lancaster on the 20th. A children's service was held last Sunday morning and Rev. Mr. Langill, of Martintown, occupied the pulpit in the evening.

The annual convention of the Stormont W. C. T. U., Newington church, on Tuesday September 22nd at which the following officers were elected: President—Mrs. Geo. Bigelow, Cornwall; Vice-President—Miss Katie Marjorison, Gravel Hill; Cor. Sec.—Mrs. D. P. McKinnon, Finch; Rec. Sec.—Mrs. D. D. McIntyre, Avonmore; Treasurer—Mrs. A. F. Dey, Finch;

Northern Ontario.

Mr. McKay of Creemore preached in Maple Valley while Rev. G. S. Scott, the pastor, took his holidays.

Last Sunday the services in the Gamebridge church, was conducted by Mr. Arnold, of Toronto, in the absence of the pastor, the Rev. A. C. Wishart.

The Maple Valley congregation are meeting with great success in collecting funds for the erection of a new church. Already about \$2,400 has been subscribed.

Mr. Spencer of Collingwood occupied the Banks pulpit here on the 13th instant, Rev. Jas. Borland being in Creemore. Mr. Spencer's sermon which was based on the parable of the wise man who built his house on the rock was much appreciated by the large congregations present. Last Sabbath the Banks pulpit was empty, but Gibraltar had service twice, morning and evening, when Rev. J. A. McConnell preached. The church has been in the hands of the painters for a few weeks and now looks as bright and fresh as possible.

Ottawa.

In Bank St. church, Rev. J. H. Turnbull preached to young men in the evening.

Children's Day was observed in nearly all our churches by holding special services.

The sacrament was observed at Erskine and the New Edinburgh churches on Sunday.

The Glebe church was beautifully decorated with grain and flowers for the childrens service.

Rev. E. A. Mitchell of Erskine church has commenced a series of sermons on the Pilgrim's Progress. His subject on Sunday evening being John Bunyan and his conversion.

Rev. W. D. Armstrong, M. A., D. D. is giving his people in the evenings some practical addresses on "A Wise Life." This course will last until Christmas.

Rev. A. E. Mitchell, of Erskine church, delivered an interesting address at Westboro last week before the Carleton Sabbath School association, on the subject of "A Peep Into the Sabbath Schools of New York."

Presbytery of Ottawa.

The meeting of the Presbytery of Ottawa which has been adjourned from September 1st was held on the 24th in Erskine church, Rev. R. Heribson, M. A., presided.

The principal business with which the Presbytery was called to deal was regarding the mission at Thurso, Lochaber and Gore. It was agreed that the field should be raised to the status of an augmented charge, and that a grant of \$250 per annum be asked from the time of settlement.

The Presbytery agreed to separate the Metcalfe from the Russell congregation. Both have been under one pastor, Rev. T. A. Sadler, who presented his resignation some time ago, owing to the work being too heavy. The congregation

of Russell very cordially desires to retain Rev. T. A. Sadler's services, and agreed that he be requested by the Presbytery to withdraw his resignation and remain pastor of Russell. Mr. Sadler acceded to this request.

Toronto.

The designation service of Mr. James M. Waters, M. D., to the mission field in Central India, took place in Central church on Tuesday evening.

A farewell meeting of the China Inland Mission was held at Guild Hall, to say goodbye to Miss Isabel McIntosh, who left for China last week.

A young men's union was organized last week at Chalmers' church. The following officers were elected:—Hon. President, Rev. H. A. Macpherson; President, R. M. McIntyre; Vice-President, R. Powrie; Secretary, E. Armstrong; Treasurer, B. Dingwall; Chairman Programme Committee, D. Duncan. It is proposed to hold a series of entertainments throughout the winter.

The Rev. R. Campbell Tibb, B. A., clerk of the Presbytery, has received official notification from the Presbytery of Calgary, Alb., of the call to the Rev. John A. Clark, of Cowan Avenue church. The Cowan Avenue session has been cited to appear at the next meeting of the Presbytery on Tuesday October 6th, in Knox church, when the call will be disposed of. The Rev. Dr. Herdman, of Calgary; the Rev. Dr. E. D. McLaren, Home Mission Secretary, and the Rev. A. B. Winchester, of Knox church, will appear to support the call. The citation was read to the congregation on Sunday last. It is generally believed that Rev. Mr. Clark will accept the call of the Calgary church. He is a strong man, and his present congregation, being deeply attached to him, will undoubtedly endeavor to have him remain.

Quebec.

On the 13th Sept. Rev. J. R. MacLeod (Three Rivers) conducted the services of Chalmers' church Quebec.

Rev. D. Tait, B. A., of Chalmers' church, Quebec, occupied the pulpit of St. Andrew's church, Three Rivers, last Sunday, with much acceptance.

On the 5th inst. Rev. D. MacLeod, B. A., late of Hampden, and Rev. J. M. MacLennan, of Winslow, sailed for Scotland by the Allan S.S. "Tunisian."

All the ministers in the Presbytery of Quebec who were fortunate enough to have any outing or holidays have returned and resumed work in their respective churches.

Rev. D. P. Muir has accepted the call to Leeds Village, Que., and will be inducted there on the 22nd Sept. Rev. H. C. Sutherland will preside and address the minister; Rev. W. W. MacCuaig will preach, and Rev. J. N. Brunton will address the congregation.

VACANCIES IN PRESBYTERY OF QUEBEC.

Kingsbury, Dr. Kellock, Richmond, moderator; Hampden, Rev. M. MacLeod, Marsboro, moderator; Leeds, C. A. Tanner, Windsor Mills, moderator; Three Rivers, J. R. MacLeod, moderator.

Sarnia Presbytery.

The Presbytery met in Sarnia on the 15th inst., with a good attendance.

A call from Forest to Rev. Mr. Burch, of St. Ann's Ont. and a call from Nairn and Beechwood to Rev. Alex. Rannie, of Roslin, Ont., were both sustained. In case of acceptance provisional arrangements were made for settlement.

The Presbytery resolved that the wearing of the gown by the Moderator at the stated meetings of the Presbytery be no longer required, also that the observance of the Sacrament of the Lord's Supper at the September meeting be no longer obligatory.

The Presbytery resolved that it was not expedient for the Presbytery to attempt to support a missionary in the foreign field.

The Rev. Mr. Graham reported that the committee was making satisfactory progress in arranging for the convention of the Young People's Societies to be held at Petrolia on a date to be fixed.

Leave was granted to Albert street church,

Sarnia, to change its name to St. Paul's church and great satisfaction was expressed at the progress of the congregation.

Lindsay Presbytery Notes.

The last meeting of Presbytery was held in Knox church, Bobcaygeon on Sept. 15th with only a fair attendance of the members.

Besides the ordinary routine of business the following resolution, introduced by Mr. J. R. Fraser, M. A., seconded by Mr. J. M. Cameron, M. A., was adopted unanimously: "That the Presbytery of Lindsay congratulate the congregation of St. Andrews, Beaverton on the success of their commemorative services recently held, and upon their peculiar happiness in having their first pastor still living in their midst; that we rejoice in their continued prosperity; and heartily commend their loyalty in erecting memorials to the faithful souls who amid the privations and poverty of the early days neglected not to worship God after the manner of their Fathers."

The unusually warm weather made the steamboat trip from Lindsay, over the bright waters of the Kawartha lakes a very enjoyable one while the kind hospitality of the ladies of Knox church, who provided an excellent supper in the basement of their fine new church at the close of the afternoon session, was much appreciated by the brethren. In the evening a public meeting was held at 8 o'clock, at which Mr. W. G. Smith the esteemed pastor of the congregation presided and Messrs. J. R. Fraser, of Uxbridge and J. W. Cameron of Vick gave excellent addresses on practical subjects. The next forenoon the members of presbytery were entertained by Mr. W. C. Moore who took them for a pleasant sail up the lake in his fast new launch. The kindness of the people of Bobcaygeon made this meeting of Presbytery an unusually pleasant one.

The next ordinary meeting will be held in St. Andrew's church, Lindsay on Tuesday Dec. 15th, at 11 a.m. At this meeting a space of two hours will be set apart for discussion, led by Mr. W. M. Kammawin of Woodville on the subject "The Relation of the young people to the church."

Mr. James Wallace, M. A., B. A., is expected home from Germany next week. He will be warmly welcomed by his congregation. St. Andrew's, Lindsay, who will hold a reception for him on the evening of Friday Oct. 2nd.

Professor W. G. Jordan of Queen's conducted the services at St. Andrew's church, Lindsay last Sunday. At morning worship the Holy Communion was celebrated. The people of Lindsay speak very highly of Dr. Jordan's services.

W. H. M. S.

The Women's Home Missionary Society last week at their semi-annual meeting in Knox church, Toronto, decided to extend their work among the Galicians and Doukhobors, and two additional hospitals will be established shortly in Rosthern and Teulon, in the Northwest Territories. Rev. Dr. Warden addressed the meeting, and stated that he had received two subscriptions, one from a lady in Montreal for \$250, and the other from the Women's Missionary Society of Montreal for \$150, towards the establishment of the new hospitals. The local association was greatly encouraged by this announcement, and decided to have the buildings erected immediately in the places named.

Rev. J. W. Stephen of the church of the Covenant spoke on the missionary work in the mines at Kootenay, pointing out the difficulties in obtaining opportunities for expounding the Gospel among the miners. Rev. M. McGregor, M. A., in his address, emphasized the good work accomplished in the missionary fields by the society. The Treasurer's statement was presented by Miss Helen Macdonald, showing a balance on hand of \$227.40. The Corresponding Secretary read a lengthy report, also some interesting extracts from letters dealing with the work, received from the mission fields in which the society has representatives. Mrs. R. S. Smellie, the president, presided, and about 100 ladies were present.

Guelph Presbytery.

The Presbytery of Guelph met in Chalmers church, Guelph, on the 15th inst. Mr. Simon Cunningham, of St. Andrew's church, Hawkesville and Linwood, presiding as Moderator. There was a large attendance of ministers.

Mr. Cranston was introduced as a young man wishing to study for the ministry and was refer-

red to the Committee on the Superintendence of Students, which was instructed to meet under Mr. Eaken as convener pro tempore. The committee reported in the afternoon and recommended that he be encouraged to prosecute his studies, and be certified to the Senate of the Presbyterian College, Montreal.

It was stated by the representative elder from Knox church, Acton, that the probationer appointed to preach on the 6th September had not put in an appearance, and had forwarded no reason for his absence. Instructions were given to the Clerk to bring the matter before the Committee on the Distribution of Probationers at their first meeting.

Extract minutes were produced from the Presbytery of Toronto, stating that the translation of Mr. J. C. Wilson, B. A., from his present charge in their bounds to the Presbytery of Guelph had been granted and it was resolved that his induction to the pastorate of Knox church, Acton, take place on the 26th inst. at 2 o'clock, Mr. Cunningham to preside, Mr. Wands to preach, Mr. Mann to address the minister, and Mr. Blair the people.

Mr. Armstrong, who has been visiting different places, under the auspices of Students' Volunteer Movement on Foreign Missions, addressed the Presbytery, giving an account of his work and suggesting that a Presbyterial Conference on Foreign Missions be held about the time of the meeting of Presbytery in November. At the close thanks were given to Mr. Armstrong for the efficient services he has rendered since coming into the bounds, and for his present address, that his suggestion as to a conference be approved and that it be left with the Presbytery's Committee on Foreign Missions to make all necessary arrangements for holding the same; that appreciation be expressed of the importance of the work undertaken by the Student's Volunteer Movement, and that their co-operation be requested in holding the contemplated Conference.

Presbytery of Glengary.

The Presbytery of Glengary met in Knox church, Vankleek Hill, on Monday evening of last week. Rev. K. A. Gellan, Dunvegan, acted as moderator. A conference on missions was held, in which Rev. H. D. Leitch, of St. Elmo, gave an intensely interesting and profitable address on his recent visit to the Pacific coast. Reports were given ament the resignation of Rev. Dr. McNish and D. McLennan, and ordered to be engrossed.

Messrs. Burnett, Langill and Thompson reported on the vacant charges of St. John's church, Cornwall, Apple Hill and Kirk Hill. Mr. Thorn was authorized to moderate in a call at Kirk Hill when the congregation is ready.

Seul-Jubilee.

Rev. Alexander Stewart, D. D., of Willis church, Clinton, has completed twenty-five years of service, in that congregation. A social meeting was held to commemorate the event. The chair was occupied by Dr. Shaw, who in a few appropriate remarks stated the purpose of the meeting. This was followed by some musical selections ably rendered under the leadership of Mr. Campbell, choir-master.

Dr. Wm. Gunn then read an address signed by Messrs. James Scott, clerk of session; W. Brydome, chairman of the Board of Trustees, and Drs. Shaw and Gunn, on behalf of the congregation. The address made affectionate reference to the faithfulness and power of Dr. Stewart's pulpit and pastoral ministrations, and also to the valued aid rendered by Mrs. Stewart in the congregational work, and expressed the hope that they might both be spared to many years of happy service. The address was accompanied by a handsome gold watch, suitably inscribed, to Dr. Stewart, and a rich oak cabinet of silver to Mrs. Stewart.

In his reply Dr. Stewart said that it was the ambition of the Presbyterian minister to give forty years of continuous service to the church before retiring. He had been permitted to give twenty-eight years, three in the West and twenty-five in Clinton, and if spared to give twenty-five years more would be content to be laid to rest.

During Dr. Stewart's pastorate the handsome church edifice was erected in 1884, extensive repairs on the manse, the givings to the missionary schemes have greatly increased, and a fine pipe organ has been installed.

On the following Sabbath, instead of the usual morning sermon, Dr. Stewart gave a historical retrospect and made many sympathetic references to those who had passed away.

When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

Painkiller

Health and Home Hints

From the Pear Tree.

Pickled Pears.—Pare, and if large cut in halves. Weigh, and for every seven pounds allow four pounds of granulated sugar, one-half pint of water and one pint of best vinegar. Make the sugar, water and vinegar into a syrup, and to every quart add one tablespoon each of cinnamon and mace tied in a muslin bag. Simmer for ten minutes, then put in the pears, and keep just simmering for half an hour or until tender. Lift out carefully, put into jars, boil the syrup a few minutes, and pour it hot over the fruit. Seal at once.—*Good Housekeeping.*

Pear Salad: Pare and core very ripe, rich-flavored fruit, and cut in thin slices, arranging the slices in position so that the shape of the pear is retained. Fill the cores with canned cherries (drained very dry) mixed with broken English walnut meats. Pour over a dressing made as follows: Beat the yolks of four eggs until light, and gradually add one cup of powdered sugar and a half teaspoon of salt. Beat until the sugar is dissolved, then add one half of a cup of the canned cherry juice and the juice of one lemon. This may be added to the salad and kept on ice for half an hour before serving. To make another delicious salad fill the cores of the pears with diced bananas and chopped blanched almonds. Prepare only a short time before they are to be served, and keep very cold.

Pear Pudding: Pare, core and cut into small dice one quart of fine ripe pears. Dip six slices of stale bread in cold water, and when slightly moist, drain and spread with soft butter. Lay three of the slices in a buttered pudding dish, spread over half of the pears, and sprinkle with one-fourth of a cup of granulated sugar, a grating of nutmeg, and a tablespoon of chopped almonds. Cover with the remainder of the bread, then the pears, sugar, almonds and nutmeg again. Pour over one-fourth of a cup of cold water, cover closely, and bake in a slow oven for two hours. Serve hot with sweetened cream flavored with lemon or almond.

World of Missions.

The Best Beginning.

She was only one wee maiden,
But with willing heart and hand
She pursed her rosy lips and said
"I'm going to be a Band!"

Of course she asked her mother,
As any maiden would,
And got some help in drawing rules,
And "seeing if she could."

Then off she started down the lane,
This dainty missionary;
She had to talk and talk and talk,
For folks are real contrary.

"D'you know about those heathen girls,
How every single one
Is shut up in a horrid house,
And can't have any fun?"

"And nothing nice to eat at all,
Just sour milk or tea,
Without a scrap of sugar—
I'm awful glad 'taint me!"

"And then, they're so afraid to die,
They don't know 'bout our Lord,
Who came to take us all to heaven
By trusting in his word."

"Don't you think we ought to help Him
Now, before we're grown up quite,
To save those little heathen girls,
By sending them the light?"

She didn't have to go so far,
This little maiden, wee
Before she found another one
Who did with her agree.

So they lected Molly secretary,
And Ethel took the chair,
Though their minds were very hazy
As to what her duties were.

That day they made an iron rule,
That each, who joined, must seek
One other member. Then the Band
"Adjourned to meet next week."

So Mollie brought Clarinda,
And Ethel found out Dan,
And him they made the president,
Because he was a man.

Now it wasn't very long,
With such a stringent rule,
Before there really was a throng—
In fact 'twas all the school.

For four, you see make eight,
Twice eight sixteen or more,
And twice sixteen are thirty-two,
And twice that sixty-four.

And they studied about the heathen,
And prayed for their souls so sad,
And they worked to gather the pennies,
To send them the tidings glad.

They had exhibitions and concerts,
And all such things, you know,
For the bigger people were all waked up
By the stir going on below.

So just one little maiden,
Who works with heart and hand
Is the very best beginning!
For a Missionary Band!

—Children's Work.

Weak and Nervous.

Thousands of Lives Made Miserable by a Trouble Easily Overcome.

Thousands of people throughout this country suffer continually from nervousness—their blood is poor and watery, their nerves unstrung and jaded. They are pale, weak, often troubled with headaches and dizziness, are exhausted with the slightest exertion, and often feel as though life were a burden. There is only one absolutely certain way to get new health and strength, and that is through the use of Dr. Williams' Pink Pills for Pale People. These Pills make new, rich, red blood, strengthen the nerves, and bring health, strength and happiness to those who use them. Mr. D. W. Daley, Crystal City, Manitoba, proves the truth of this. He says: "I have used Dr. Williams' Pink Pills with wonderful results. Before using them I was weak and nervous; my blood was poor; I was pale and suffered from pains in the region of the heart. Now after the use of eight boxes of the pills my nerves are strong; my blood is pure and rich; I have a good color and my heart action is regular. I think there is no medicine can equal Dr. Williams' Pink Pills for these troubles."

This is the verdict of all people who have given the pills a fair trial, and those who are sick can obtain new health and strength through the use of this medicine. Do not waste money and further endanger your health by taking any substitute. See that the full name Dr. Williams' Pink Pills for Pale People is printed on the wrapper around every box. If you cannot get the pills from your dealer they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

add a children's ward to the women's hospital in that place. Mr. Li, a merchant of Ningpo, has presented the Presbyterian Board with \$30,000 for a high grade boy's school. Similar instances are reported from other cities.

Pear Trifle: Select very ripe, rich-flavored pears. Pare them, core and cut into small dice. Cook in a little rich sugar syrup until clear and tender. Line the bottom of a deep glass dish with slices of stale sponge cake or ladyfingers, pour over a thick layer of the pears and syrup, cover with another layer of the cake and the remainder of the pears. The dish should be two-thirds full. Just before serving, fill with sweetened whipped cream flavored with almond, and serve with delicate cake.

Preserved Pears.—Pare and halve choice ripe pears, and drop as done into cold water. Boil the parings and cores in one quart of water for fifteen minutes. Strain, and add to the liquid enough water to make one quart for every four pounds of sugar used. Allow three-fourths of a pound of sugar to each pound of fruit. Make a syrup with the sugar and water, skim well, add a tablespoon of lemon juice and a little ginger root to each quart, put in the pears and let simmer gently until tender and transparent. Then lift them out carefully and put into wide mouthed jars, boil down the syrup until rich and thick, pour it over the fruit, and seal hot. If the pears are hard they must be simmered in water before putting them in the syrup.

Chinese Gifts to Chinese Missions.

It is a singular thing that following the great Boxer uprising in China, instead of the mission extermination which prophets of evil anticipated, foreign missionaries laboring among the Chinese are in more than one city embarrassed by the abundance of the gifts showered upon them by the natives. In some places the heathen have put into the hands of the American missionaries enough funds to build complete, churches, hospitals, and schools. In Canton, for example, one Chinese woman has contributed \$3,500 to

FIRST AID
TO THE INJURED
POND'S EXTRACT

FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.

Use Internally and Externally.

CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary. Strathcona, 23 Feb. 8 p.m.
 Kamloops, Vernon, 26 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, Neepawa, Tues 1 Sept.
 Brandon, Brandon.
 Superior, Port Arthur, March.
 Winnipeg, Man. Coll., bi-mo.
 Rock Lake, Baldus, 8 July.
 Glenboro, Glenboro.
 Portage, P. La Prairie, 14 July, 1.30 p.m.
 Minnedosa, Minnedosa, 17 Feb.
 Melita, at call of Moderator.
 Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, St. Catharines, 1 Sept 10 a.m.
 Paris, Paris, 15 Sept. 10.30 a.m.
 London, London, 3 Sept. 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, 9 Dec. 11 a.m.
 Maitland, Whitechurch 15 Sept. 9.30 am
 Bruce, Paisley 6 Dec. 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, Belleville, 9th Dec. 11 a.m.
 Peterboro, Mill St. Port Hope 15 Dec.
 Walby, Walby, 25th Oct.
 Toronto, Toronto, Knox, 2 Tues. monthly.
 Lindsay, Uxbridge, 17 March. 11 a.m.
 Orangeville, Orangeville, 8 Sept.
 Barrie, Beaton 15th Sept. 9.30 p.m.
 Owen Sound, Owen Sound, Division St.
 1 Dec. 10 a.m.
 Algoma, Copper Cliff, March.
 North Bay, Powassan 30 Sept. 9 a.m.
 Saugeen, Hamston, 8 Dec. 10 a.m.
 Guelph, Guelph, 17 Nov 10.30 a.m.

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Sherbrooke, 9 Dec.
 Montreal, Montreal, Knox, 15 Sept.
 9.30 a.m.
 Glengarry, Vankleek Hill, 8 Sept.
 11 a.m.
 Lanark & Renfrew, St. A. church, Carleton Place, 29 Oct., 10.30 a.m.
 Ottawa, Ottawa 1 Sept. 10 a.m.
 Brockville, Spencerville, 6 Oct. 2.30 p.m.

SYNOD OF THE MARITIME PROVINCES
 Sydney, Sydney, Sept. 2
 Inverness, Orangedale 5 May 11 a.m.

P. E. L. Charlottown, 3 Feb.
 Pictou, New Glasgow, 5 May 1 p.m.
 Wallace, Oxford, 6th May. 7.30 p.m.
 Truro, Truro, 10 May 10 a.m.
 Halifax, Chalmers Hall, Halifax, 15th Sept. 2.30 p.m.
 Lunenburg, Lahase 5 May 2.30
 St. John, St. John, Oct. 21.
 Miramichi, Bathurst 30 June 10.30

RICE LEWIS & SON.
 (LIMITED.)

BRASS & IRON
BEDSTEADS

Ties, Grates,
Hearths, Mantels

RICE LEWIS & SON
 LIMITED

TORONTO.

ATTENTION!

—DEALERS IN—
PHOTO GOODS

do you handle **CYKO PAPER**, if not write for **Special Discounts** for the New Century to

S. VISE,
 QUEEN ST. ; TORONTO.

Inebriates and Insane

The **HOMEWOOD RETREAT** at Guelph, Ontario, is one of the most complete and successful private hospitals for the treatment of **Alcoholic or Narcotic** addiction and **Mental Disturbance**. Send for pamphlet containing full information to

STEPHEN LETT, M.D.
 GUELPH, CANADA
 N.B. Correspondence confidential.

J. R. Carlisle & Wilson
STAINED GLASS WORKS,
BELFAST, IRELAND.

MEMORIAL WINDOWS
A SPECIALTY. . . .

72 BANK ST. OTTAWA.

S. Owen & Co.,
MERCHANT TAILORS

Is noted for repairing, cleaning, dyeing & turning and pressing.
 GENTLEMEN'S OWN MATERIAL
 MADE UP.

The Merchant's Bank of Halifax

After January 1st 1901.

The Royal Bank of Canada.

Incorporated 1869.

HEAD OFFICE HALIFAX, N. S.

President: Thomas E. Kenny Esq
 General Manager: Edison L. Peace.
 (Office of General M'gr., Montreal, Q.)

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

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

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

Letters of Credit issued, available in all parts of the world. A General Banking Business transacted.

H. J. GARDINER,
 MANAGER.

OTTAWA BRANCH,

Cor. Sparks & Elgin Sts.

Don't Overlook This Advertisement!

It Tells Congregations of an Easy Plan to get a

Communion Set and Baptismal Bowl Free

For a Few Hours' Work

The quality of this Set is guaranteed by one of the largest and best known manufacturers of electro silver ware in Canada, and is sure to give entire satisfaction. The trade price is \$28.00 for six pieces, as follows: One Flagon, two Plates, two Cups and one Baptismal Bowl.

Look at These Splendid Offers!

- (1) This set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate.
 - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50
 - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.50.
 - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

This premium offer affords an easy way to secure a Communion Set that will last for years, and at the same time introduce a valuable family paper into a number of homes where it is not now a visitor.

Sample copies free on application. ADDRESS

THE DOMINION PRESBYTERIAN
OTTAWA ONT.



The Weekly Globe



Canada's Great Illustrated Weekly - - - -

A leading feature of THE WEEKLY GLOBE to be added this fall will be an

Eight-Page Illustrated Supplement

For the production of this great paper an immense new electrotyping, photo-engraving and printing plant has been added to The Globe's mechanical equipment. This will make THE WEEKLY GLOBE unquestionably the most desirable home paper in Canada.



The Literary Digest

"All the Periodicals in One."

An illustrated weekly magazine with interesting information adequately covering all the chief subjects of human interest, as selected, translated, and digested from the world's choicest periodical literature.

WHY

Should you become one of its regular readers?

BECAUSE when your time is precious it enables you to make the most of every reading moment, providing you with the cream of 1,000 valuable periodicals.

BECAUSE it selects, translates, digests, or reprints the best literature, to be found in the numberless periodicals printed in all lands, giving its subscribers the benefit of expert editorial skill and discrimination.

BECAUSE it enables you to greatly economize your expenditure for periodicals, making it possible to get the best in a greater number than you could ever subscribe for—this for a single subscription.

BECAUSE regular readers of THE LITERARY DIGEST become versatile on all sides of copies of current interest and discussion in politics, science, literature, art, religion, etc.

The Literary Digest

\$3 00 a Year
Single Copies
10 cts.

FUNK & WAGNALL Co., New York.

"WENTWORTH WOVE"

SOCIAL NOTE PAPER

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

AZURE, GREY, MARGUERITE, ROSE, BLUE, WHITE

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

THE BARBER & ELLIS CO.

LIMITED

43, 45, 47, 49 Bay St,

TORONTO.

OTTAWA, NORTHERN & WESTERN RAILWAY.

DAILY EXCEPT SUNDAY.

Commencing Oct. 12 trains will leave Canadian Pacific Union Station.

GRACEFIELD STATION.
Lv. 5:05 p.m., Ottawa. Ar. 9:30 a.m.
Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

WALTHAM SECTION.
Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.
Ar. 8:45 p.m. Waltham Lv. 6:25 a.m.

For tickets or further information apply City Ticket Office, 42 Sparks St., or Union Depot, C. P. R.
H.B. SPENCER,
Gen'l Supt.
GEO. DUNCAN,
Dis. Pass. Agent.

Top Coat

A Special Grey Cheviot Spring Coat for

\$15.00

to early buyers.
New Scotch Suitings

\$18.00

All the latest patterns.

FOLLETT'S 181 YONGE ST. TORONTO

We are agents for Good Form Closet Sets

G. E. Kingsbury

PURE ICE

FROM ABOVE CHAUDIERE FALLS

Office:
Cor. Cooper & Percy Sts., Ottawa, Ont.
Prompt delivery Phone 935

Up With the Times

Progressive cheese and butter-makers use

WINDSOR SALT

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

THE WINDSOR SALT CO.

LIMITED

ESTABLISHED 1873

CONSIGN YOUR

Dressed Hogs
Dressed Poultry
Butter to

D. GUNN, BROS & CO.

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

CANADA ATLANTIC RY.

Summer Time Table

COMMENCING JUNE 14th.

Montreal Trains

8:20 a.m., Fast Express daily; 3:30 p.m., Seaside Limited; 6:35 p.m., Fast Express 3:30 p.m., for New York, Boston and Eastern points. Through sleepers.

TRAINS LEAVE MONTREAL FOR OTTAWA:

8:40 a.m., Fast Express; 4:10 p.m., Fast Express; 7:00 p.m., Daily Twilight Limited.

All trains 3 HOURS only between Montreal and Ottawa.

FOR ANTPRIOR, RENFREW, EGANVILLE AND PEMBROKE

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

FOR MUSKOKA, GEORGIAN BAY AND PARRY SOUND.

8:30 a.m., Express.

All trains from Ottawa leave Central Depot.

The shortest and quickest route to Quebec via. Intercolonial Railway.

Close connections made at Montreal with R. & O. Navigation Company's steamers, for Lower St. Lawrence and Seaside resorts; also Intercolonial Railway for Maritime Provinces in both directions.

For all information, apply nearest agent.

New York & Ottawa Line

Has two trains daily to

NEW YORK CITY.

The Morning Train

Leaves Ottawa 7 40 a.m.
Arrives New York City 10.00 p.m.

The Evening Train

Leaves Ottawa 5.30 p.m.
Arrives New York City 8.55 a.m.

and is an excellent way to

TORONTO, BUFFALO, CHICAGO

Ticket Office 88 Sparks St.

Phone 18 or 118

THE NEW COVENANT A LOST SECRET.

BY ANNA ROSS.

Author of "Bell's Story" and "The Man with the Book or Memoirs of John Ross, of Brucefield."

What people are saying about this book.

FROM REV. DR. R. P. MACKAY.

"I thank you for your book very sincerely. It will be fruitful—has been fruitful already. I appreciate, may I say especially, the emphasis given to the efficacy of the blood—that infinite and unappreciated atonement."

Cloth, Gilt Top—One Copy, Postpaid, \$1. - - Cloth, Gilt Top—Three Copies, Postpaid, \$2.
Address Mr. David Ross, College, Cor. Bay and Albert Sts., Ottawa, Canada.

Canvassers Wanted.

In every town in Canada to push the circulation of

THE DOMINION PRESBYTERIAN

at one DOLLAR per year. Would give district to reliable energetic man.

Write immediately. Address:—THE DOMINION PRESBYTERIAN, Ottawa, Canada, P. O. Box 1070.

CANADIAN PACIFIC

TWELVE TRAINS DAILY (except Sunday)

BETWEEN

OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4.13 a.m. daily, 8.15 a. m. daily except Sunday, 3.10 p.m. daily, 6.30 p.m. daily, except Sunday,

FROM CENTRAL STATION (Short line.)

Leave Ottawa 8.45 a. m. daily except Sunday, 3.30 p.m. daily, 4 p.m. daily except Sun. 6.25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.) Between Ottawa and Almonte, Anterior, Renfrew and Pembroke.

Leave Ottawa (Union) 1.30 a.m. daily, 8.30 a.m. daily except Sunday, 1.15 p.m. daily,

5.00 p.m. daily except Sunday. Through connections to all New England and Western points.

GEO. DUNCAN.

City Ticket Agent, 42 Sparks St
Steamship Agency, Canadian and New York Lines