

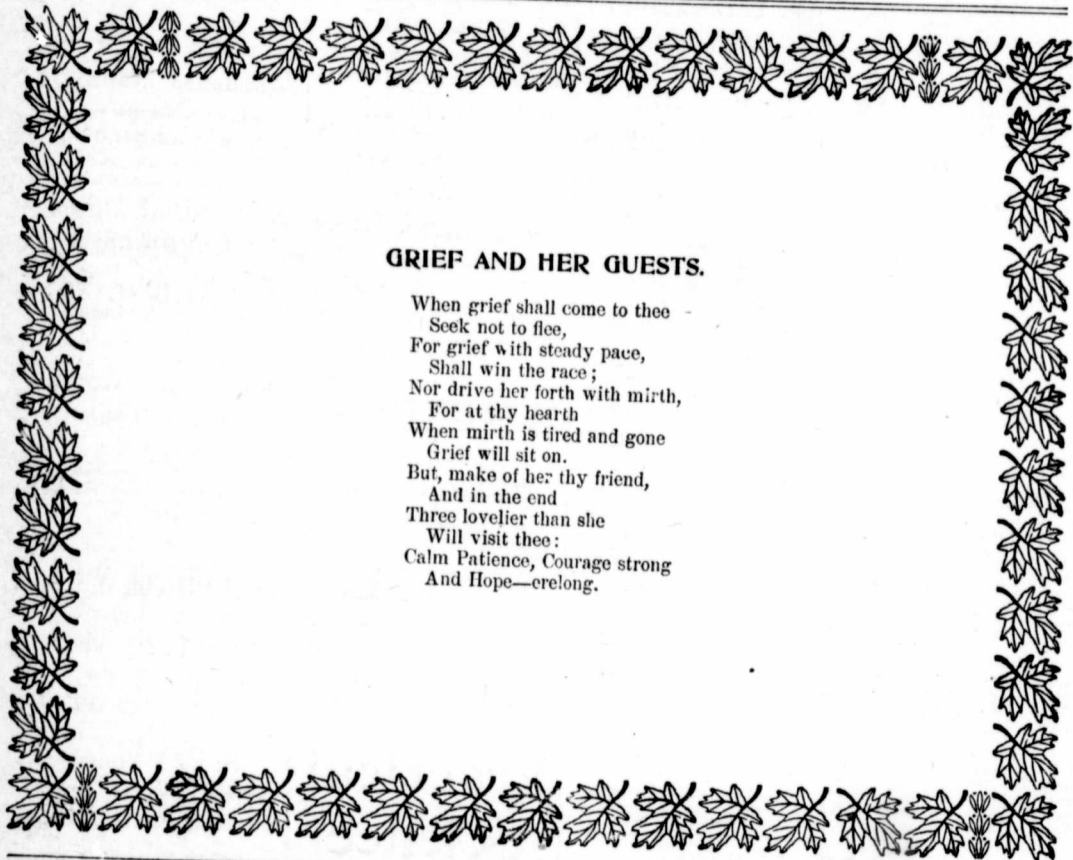
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MARRIAGES

On Wednesday, October 5, 1904, by the Rev. H. A. McPherson of Chalmers' Presbyterian Church, assisted by the Rev. Alex. Dawson, brother-in-law of the groom, at the residence of the bride's parents, 410 St. Clarens avenue, Toronto, Mrs. Catherine A. Auger to John A. Whitmore, Esq., postmaster at Regina, N. W. T.

At Rathskamory, Bowmanville, on Wednesday, October 9, 1904, by Rev. Hugh Munroe, B. A., Mr. Edmund Stevens Senkler, son of his Honor Judge, Senkler, Perth, and Miss Marion McLaughlin, daughter of the late James W. McLaughlin, Esq., M. D.

At Toronto, on October 5, 1904, by Rev. Dr. Wallace, Mr. W. S. Cameron of Winnipeg to Mabel, daughter of Richard Hamlyn of Bowmanville.

On October 5, 1904, by the Rev. Armstrong Black, Samuel A. Middleton to Sarah A. Underwood, both of Scarborough.

At St. Andrew's Church, Toronto on Saturday, October 1, by Rev. Armstrong Black, D.D., assisted by Rev. G. M. Milligan, D.D., and Rev. Alex. Russell, uncle of the bride, Isabel Russell MacCurly, eldest daughter of Prof. J. F. McCurdy of University College. Toronto, to Frank Erichsen Brown, barrister, of Galt., youngest son of Dr. Price Brown of Toronto.

At the residence of the bride's father, Hamilton, on Sept 27th, 1904, by the Rev. Dr. Lyle, Jeanne H., youngest daughter of Mr. Jas. Slater, to Geo. F. Armstrong, B. A., Mathematical Master, of the Mt. Forest High School.

On Wednesday, Sept. 28th, at St. Andrew's Church, Ottawa, by Dr. Herridge, Mabel Beatrice Freyman second daughter of the late Dr. Maloch of Ottawa, to Sandford F. Smith of Toronto.

On Wednesday, October 12th, 1904, by the Rev. Dr. Gilray, Mary A. Reid, youngest daughter of Chas. Reid to John Reith, both of Toronto.

On Wednesday, 12th of October, at Chalmers' Church, Guelph, by Rev. Dr. Wardrope, Mary Forbes, only daughter of William Tytler, to Kenneth McKinnon, son of Dr. Angus McKinnon, Guelph.

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Note and Comment.

The oldest minister in Scotland is Rev. Robert Frew, D.D., of Sterling. He is 91 years of age and has been 69 years in the ministry.

There are more pupils in the public schools of Japan than in all Russia, notwithstanding the fact that Russia has three times the population.

There were 569 homicides committed in the state of Mississippi in the last six months. The Westminster speaks of it as "a fearful record" and so it is. The report from which that paper copied says: "this is a prohibition State;" and then adds, "illicit liquor selling is the cause of the reign of crime. When will we wake to fight this demon?"

A report compiled by W. J. Semelroth, of St. Louis, chief Secretary for the World's Fourth Sunday-school Convention, held at Jerusalem in April of this year, shows that this country contains 139,817 Sunday-schools, or more than half the number existing in the entire world.

A suggestion comes from Bombay, India, that, while giving the tithes of our income is a very important thing in the upbuilding of the kingdom of Christ, it would be an even greater thing if people would give the tithes of their time to work for him. But if the one-seventh of the time which God commands to be given to him—the Lord's Day—were used as God directs, absolutely, the golden age would not be far away.

Statistics show that in the united and central provinces in India the number of Christians has trebled during the last ten years. The statistics for 1901 gave about two and one-half million Christians in India. Thirty years ago there were only about half that number. The Madras presidency furnishes 1,890,000 of the number of Christians enumerated in 1901; Bombay, 181,000; Bengal, 228,000; Burmah, 129,000.

Recent reports from the American Bible Society in the Philippines show that the Scriptures have been translated into many of the Malayan dialects, and that the translations into other native dialects are progressing favorably. Since the society was established four years ago, 272,400 volumes have been distributed.

The Rev. Charles Wagner, the great Alsatian preacher, pastor of the Evangelical Liberal Chapel of Arquebusiers, Paris, and author of "The Simple Life," "The Better Way," etc., is now in the United States, travelling and lecturing. The Christian Guardian understands an effort is being made to have Mr. Wagner visit Canada, but no announcement has yet been made of his coming. Pastor Wagner is a man of commanding personality, and of very simple tastes and habits. He has been aptly termed "the apostle of the simple life."

Mrs. Watson died at Barrington, N. S., recently at the great age of 97 years. She left to mourn her loss 7 children, 38 grandchildren, 70 great grand children and 10 great great grand-children. At Marion Bridge, C. B., Donald Morrison died on Oct. 2, at the advanced age of 85 years. The maritime provinces are a great place for octogenarians, nonagenarians and centenarians. They came of grand old Scotch and Scotch-Irish stock and thrive in a healthy and bracing climate.

The island of Bermuda has a Presbyterian congregation which is old enough to be tercentenarian. Its first church building was completed in 1719—185 years ago. The birth of the congregation, however, dates from the first settlement of the colony, in 1611. In the church building referred to the famous Rev. George Whitefield preached for eight successive Sabbaths, so that it is a building of hallowed memory. The church is now vacant and seeking for a pastor, and Bermuda is a sunny isle.

Madame Merle d'Aubigne, widow of the Swiss historian of the Reformation, has just died at Perros-Guirec, Brittany, aged seventy-seven. She was Irish by birth, and was deeply interested in all kinds of evangelistic and missionary work. Her two sons are Protestant pastors in Paris, and her daughter, Madame Zieler, is wife of the Secretary of the Sunday-school Society of France. Her son, Henri, visited Canada some few months ago.

"The facts in regard to the great international revival campaign conducted by Dr. R. A. Torrey and Mr. Charles M. Alexander," says *The Michigan Christian Advocate*, "should stop the mouths of that class of people who imagine that revivals are an impossibility in these days and that Christians are shorn of their strength. It is not yet three years since these evangelists began their work in Japan, China, Australia, and Great Britain, yet sixty thousand persons have confessed Christ under their labors, more than half of them being in Great Britain within one year."

Subterranean lakes have been discovered in the district of Eucla, in Australia, according to the *Revue Francaise*. "These lakes, situated nine or ten meters below the surface, must contain a large quantity of potable water, which is a fact of considerable interest in the very arid region where these are found. If it is possible thus to procure water in sufficient quantity, new territories will be opened to cultivation and colonization. This discovery of the subterranean lakes also explains the fact that the several rivers of Central Australia sink into the earth and are lost. The water of these streams soaks through the porous strata and forms the lakes in question. This discovery is analogous to those made in France and in various other parts of Europe by M. E. A. Martel, whose discoveries explain the sudden appearance of divers watercourses."

Roman Catholic missionaries are said to be making rapid progress in China at the

present time, and their success is largely due to their acceptance of pagan traditions and ideas, and incorporating them in their system. This was the course of Catholicism in the Middle Ages. The Catholic priests wish to get control of the people, and their course in China is consistent with their history. The evil wrought by them is in throwing the sanction of Christianity and of the Christian name around heathenism, so that a Roman Catholic Chinaman may not be very different from a pagan Chinaman. All the Protestant denominations, with the exception of some weakening on the part of the Episcopalians, insist on the acceptance of the Gospel.

"The Japanese, like the Chinese, have no alphabet in the ordinary sense, every word in their written language being represented by a separate character, says Cassier's Magazine. "In telegraphing in these languages, therefore about 10,000 words are selected, and figures ranging from 1 up to 9,999 are allotted to each word. Each word of a message to be transmitted by telegraph in these languages is then first given its proper number by the telegraph clerk, by means of a dictionary which has been prepared under the authority of the Government. These numbers are then transmitted by the Morse alphabet, and, when received, the message is translated back into the Chinese or Japanese characters by reference to a corresponding dictionary."

Speaking of music reminds the Bystander of the Pacific Presbyterian that the singing in the London churches is all that could be desired. It is simple, congregational and hearty. There are no performances by the choir. The soloist is relegated to the background, and there is probably not one quartette in all England. On the other hand, the singing is led by a choir, often of trained boys, and the people are drilled in singing and chanting. Every American visitor must be impressed with the power of English church music. In none of the churches the Bystander visited did he hear a solo or a choir selection, except the City Temple. The people go to church on time. When the minister enters the pulpit, his congregation is waiting for him. This is just precisely as it should be.

"I confess to a feeling of profound disappointment," says John Brisben Walker, in *The Cosmopolitan* (September), "with reference to the art displays at the St. Louis Exposition. To begin with, nine-tenths of the statuary is common-place to a degree. There is an absence of intellectuality; the work of copyists everywhere abounds. . . . I took a committee of five, two of them selected for their knowledge of art, through the vast art-galleries of the Exposition—in which are displayed a greater number of square yards of mediocrity than have ever been brought together before in the history of the world. It was my intention to pick out and reproduce ten really great paintings, or, at least, ten great enough for three out of five of the committee to agree upon. . . . It was with surprise that as my committee reached the last room I discovered that we had not secured the necessary three-fifths vote required to complete our list of ten."

Our Contributors.

FOR DOMINION PRESBYTERIAN.

Christ and the Scriptures. I

BY GEO. W. ARMSTRONG.

The Scriptures are a revelation of the laws, statutes and judgments of God, and contain a record of the divine doctrines, precepts and prophecies uttered by men, "who spake as they were moved by the Holy Ghost." The design they are intended to fulfil is to instruct man in his duty towards God and towards his fellowman. In the Scriptures we have the only full, sufficient and unerring guide in matters affecting the soul's welfare, and if carefully perused they will guide into all truth, for they alone, with the Holy Spirit's aid, are able to make wise unto Salvation through faith in our Lord and Saviour Jesus Christ. Speaking of the Scriptures, Peter says "The word of the Lord abideth forever;" and Christ, the author of inspiration, said, "Heaven and earth shall pass away, but my word shall not pass away."

The Scriptures, therefore, though written by men, were dictated by the Holy Spirit of God and consequently assume and possess an importance which cannot possibly attach itself to merely human productions.

The foundation upon which they rest is the authority of God;—"All Scripture is given by the inspiration of God."

It is a noticeable fact that during the public ministry of Christ it was no unusual thing for Him to appeal to these Sacred records. Take one or two instances: When beset by His great Spiritual adversary in the wilderness, he overcame all his subtle temptations by quotations from the written word of God; in fact upon that word He based all His arguments and affixed to every reply, "It is written." And so on various occasions during His life He exposed the fallacies of His enemies by showing them that the views they entertained were not in harmony with the teachings of their own acknowledged divinely inspired records. On one occasion He asserted:—"Ye do err not knowing the Scriptures." In another case he upbraided them because of their deficiency in Scriptural knowledge by saying:—"Have ye not read this Scripture?"

One fact worthy of notice is that Christ on His most signal victory over His enemies when "He put the Sadducees to silence" He accomplished that success by appealing to the teachings of the Scriptures.

The Scriptures were to Christ truly "the sword of the Spirit," for with them He overcame "all the wiles of the Devil" and put all His enemies to complete confusion.

In this respect he has set all His followers "an example that they should follow in his steps" and if they did with how much greater ease would they be able to overcome all the trials and temptations which beset their path through life.

Christ knew the importance of being well posted and grounded in Scriptural truth and hence He enjoined it upon His followers to "Search the Scriptures."

This statement assumes the form of a command and as such it is absolutely binding upon all Christians to be well instructed in the doctrines and precepts of His Master.

This injunction clothed with all the majesty of divinity and founded upon the authority of Christ we are bound to obey.

London, Ont.

Trust in God and Do the Right.

A WORD TO MEN IN POLITICS.

On Sabbath, Oct. 9th, the editor dropped into St. Paul's church, Simcoe, when the pastor, W. J. Dey, M.A., preached from the following text, Ps. 37: 7-9, "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. For evildoers shall be cut off: but those that wait upon the Lord shall inherit the earth."

He said the text taught that in all departments of life the wise and safe course is to "Trust in God and do the right," to have confidence enough in his wisdom to do just as he bids us, regardless of the immediate consequences; and to have confidence enough in his fidelity and power to know that in the long run he will bring the right to pass, even on this earth. This was illustrated and applied to life in general, and lastly to political life as follows:

"Just at present is there not much need that Christian people should place themselves squarely on this principle in political life? We are sorry to know that there has been serious departure from it in the past. Instead of trusting in God and doing the right God has been forgotten in politics, God's law has been trampled upon, and men have done wrong wilfully and deliberately.

When contested election trials come about they call our attention to what we knew before, that there is moral corruption at the vitals of our national life; that there are too few in politics of whom it can be said in all good conscience that they are "able men, such as fear God, men of truth, hating covetousness."

One feels the lack among politicians of the spirit of him

"Who in his mightiest hour
A bauble held the pride of power,
Spurned at the sordid lust of self,
And served his country for itself."

Serve his country, in sooth! Serves his party, that his party might serve him of his country. Not long ago I heard a man who knew political life, and knew pretty well wherof he affirmed, express the conviction that, with a few honorable exceptions, the average man who is active in politics to-day is in it for what he can get out of it. There is too much truth in this estimate; and the result is that instead of patriotism it is party that prevails; and wicked devices are used to keep a party in power, and wicked devices are used by their opponents to supplant them. One does wrong, and the other will "fight the devil with his own weapons" as it is put.

Each party is dominated by its party organization; and any man who allows himself to get into it ceases to be a "free and independent elector," and must do as party necessities dictate. Some good men of both parties have told me that they could not stand the crooked methods and the corrupt atmosphere in which they found themselves when actively engaged in the business; and so they got out of it; and some good men must perform clever feats of moral jugglery to reconcile their consciences with remaining silent while wicked devices are being carried out by their friends in the party. They fret themselves because of evildoers in the other camp, and they go and do likewise. They say, "we must put down cor-

ruption and bribery and evil doing, and we will require a vast deal of money to do it with;" and they simply add to the corruption.

Not two or three simple rules of action should guide men in this matter.

1. If you belong to a party (I wish you did not,) find out the evil that is in it, and remove it. Cleanse your own party first, then it will be time enough to try to cleanse the other. "Thou hypocrite," our Lord would say, "first cast the beam out of thine own eye, then shall thou see clearly to cast out the mote from thy brother's eye." A boy has a dirty face, what is the use of another dirty boy proposing to wash him with a handful of mud?

You are a reformer: you know that your party (to go no farther than this Province) is crooked and filthy. Turn your attention to it; turn it out of office, if need be: anything to make it clean. The party in power ought to be straight and clean, as well as capable; and it ought to be very sensitive about it.

You are a conservative; you know that your party uses the same wicked devices that are used by the other party. It is not necessary to decide which party is the worse. Turn your attention to your own camp, cast out the evil from it, and there are in the country enough people of sense to see it; and they will not be slow to entrust the business of the country to those they know to be clean and honest and reliable. The shortest cut to power for a party in opposition is to get itself into a thoroughly healthy condition.

2. Again it is not necessary that you win any particular election. It is not the last one; there are others coming; but it is necessary that you do the right thing in the election; it is necessary for your own soul, for the success of your party, and for the good and glory of your country, "Right wrongs no one;" do the right and it cannot hurt you or your party. "Wrong rights no evil;" it never has and it never will: "A man shall not be established by iniquity," neither will a party. Do the right now, and it will strengthen you for time to come.

3. You say you are only one, and you cannot purify the country. Be it so; but you can keep clean yourself. "I have no fellowship with the unfruitful works of darkness, but rather reprove them." Whatever others may do in the coming election, whatever other church members may possibly do, let the men of this congregation see to it that each one does what is above board, and right before God and men.

"Perish policy and cunning;
Perish all that fears the light!
Whether losing, whether winning
Trust in God and do the right."

The World's Fair.

The September number of the Cosmopolitan is devoted entirely to the World's Fair, and the issue is a magnificent text, and well worth keeping. On this very interesting subject we quote from the preface the following: "It seemed worth while to try to get the entire Exposition from a single viewpoint, and preserve its chief features in magazine form for the benefit of those who were yet to visit the Fair, as well as for those who would not have that opportunity, and also for those who should desire to keep in permanent form recollections of this wonderful Exposition."

"To attempt this bird's-eye view of the Louisiana Purchase Exposition, the editor of the Cosmopolitan went to St. Louis at the close of June, accompanied by two stenog-

raphic secretaries and a staff photographer. Securing the assistance of the chiefs of the several divisions under which the exhibits are classified, and through them of the heads of the various departments visited it was possible to cover, during the eleven days occupied in the work, practically every department of the Exposition. Through the Chiefs of Divisions and the Heads of Departments, the salient features of each exhibit were reached without unnecessary delay. Cases that contained things of unusual interest were unlocked and the articles brought out for examination. Not only this, but important information regarding the condition of manufactures was obtained from heads of departments concerning exhibits which had failed to arrive, as in the case of the 1,750 horse-power gasoline engine, which presages a revolution in the power, and which is discussed more fully in the article on machinery. Every day up to sunset was devoted to an examination of exhibits—after that time, to the various shows of the Pike.

The effort has been to bring within the compass of one hundred and twenty eight pages all the salient features of the big Fair. The articles here given were dictated in the midst of the exhibits. The trips through the buildings were made with a stenographer to consider the illustration possibilities of the subject under consideration. A thousand pages might easily be written on these wonderful exhibits. As far as was possible within the limits of these pages, the most important features have been considered. And the result is offered not as a complete, but as an earnest effort to furnish the readers of *The Cosmopolitan* with a series of articles covering in comment and fact the most important and interesting points of the Louisiana Purchase Exposition of 1904.

When Field Fell A Victim.

Eugene Field was a book collector, says *The Saturday Evening Post*, and one of his favorite jokes was to enter bookshops where he was not known and ask in the solemnest manner for an expurgated edition of Mrs. Hemans's poems.

One day in Milwaukee he was walking along the street with his friend George Yenowine, when the latter halted in front of a bookshop and said: "Gene, the proprietor of this place is the most serious man I ever knew. He never saw a joke in his life. Wouldn't it be a good chance to try again for that expurgated Mrs. Hemans's."

Without a word Field entered, asked for the proprietor, and then made the usual request. "That is rather a scarce book," came the reply. "Are you prepared to pay a fair price for it?" For just a second Field was taken aback; then he said: "Certainly, certainly; I—I know it is rare." The man stepped to a case, took out a cheaply bound volume, and handed it to Field, saying: "The price is \$5."

Field took it nervously, opened to the title page, and read in correct print: "The Poems of Mrs. Felicia Hemans. Selected and Arranged With all Objectionable Passages Excised by George Yenowine, Editor of 'Isaac Watts for the Home.' 'The Fireside Hannah More,' etc." with the usual publisher's name and date at the bottom.

Field glanced up at the bookseller. He stood there the very picture of sad solemnity. "I'll take it," said Field, faintly, producing the money. Outside Yenowine was missing. At his office the boy said he had just left, and that he was going to Standing Rock, Dak., to keep an appointment with Sitting Bull.

Globe's New Departure.

The *Globe* began on Saturday last the issue of its illustrated supplement in a new form. The four-page newspaper sheet, that has been for so many years a feature, and a valuable one, of *The Saturday Globe*, gives way to a new weekly magazine supplement of sixteen pages. Illustrations will still be a prominent feature of this department of *The Globe*, but in addition the supplement in its new form, will contain numerous attractive literary features, and a genuine attempt will be made to furnish readers of *The Globe* without further expense with a weekly magazine, aimed especially at providing the Canadian home with entertainment and instruction. There will be no politics in its columns, and it will be read by Liberal and Conservative alike; this, in fact, has already long been one of the most gratifying features of the circulation of *The Saturday Globe*.

Hitherto the illustrated section of the *Globe* has been printed on a flat press, and the pages had to go to press several days ahead, owing to the very heavy circulation of the *Saturday paper*. Now, because of improvements in the mechanical departments, it has become possible to print half-tone illustrations on a fast cylinder press. The results obtained by this means have been steadily improving when used in the daily newspaper, and with the advent of *The Globe's* new press the last excuse for using the flat press, with its thousand an hour maximum, disappeared. The whole edition of the new supplement will be printed in a few hours, though it starts its career by passing well over the sixty-thousand mark.

The Globe is to be warmly congratulated on this new departure, which gives its readers a weekly magazine of much value.

The Outlook's Woman's Number.

The illustrated *Magazine Number* of *The Outlook* for October is a woman's Number, and presents a long list of articles relating to women's interests, to the varied occupations of women, and to striking and interesting personalities among women. Among the articles will be found: "Some Woman Writers," by Miss Jeannette L. Gilder, of the "Critic"; "Women Illustrators of Child Life," by Elizabeth Lore North; "Settlement Workers and Their Work," by Mary B. Scales; "Queen Alexandra and Her Gardens," by Mrs. E. Douglas Shields; "The Social Ideals of American Woman," by Elizabeth McCracken; "One Woman on a School Board," by Anna C. Woodruff, and "The Maid and the Mistress," a discussion on domestic problems, by Mrs. Florence M. Kingsley (author of "The Singular Miss Smith") "Barbara" (author of "The Garden of a Commuter's Wife" and "The Woman-Errent"), and Professor Lucy M. Salmon (author of "Domestic Service"). The story of this issue has a special fitness for a Woman's Number: it is by Alice Ward Bailey and is called "A Pioneer in Co-Education." This number of *The Outlook*, in addition to the articles relating to women's interests, is notable as containing the first sermon preached in the United States by the Archbishop of Canterbury. It has also *The Outlook's* usual weekly survey of the world of politics, literature and current history.

The Bible A Missionary Book, by Robert F. Horton, D.D. (Messrs. Oliphant, Anderson and Ferrier, 30 St. Mary Street, Edinburgh; Price 2 shilling net.) The plan and purpose of the book is good. The author says.—"So far as I know, this is the first attempt to bring the more modern way

of handling Scripture and the missionary cause together. As the friends of missions have been suspicious of critical scholarship, so scholarship has been too absorbed in its own pursuits to pay express attention to missions. But the two must learn to understand one another, if the missionary cause is to make rapid and solid progress; however slight a step this book may be towards a mutual understanding, it will, at least, serve to show that missionary interest and zeal need not be destroyed by the changes that are taking place in the Church's view of the Bible. For my own part, if I felt that any critical methods of interpreting Scripture disturbed the faith in its missionary message, or cooled my zeal to impart that message to the world, I should feel that those methods stood self-condemned; for of what use is the Bible, if it is not God's book for man, and of what meaning is the Gospel if it is not God's message to the world? A method which robbed me of the missionary character of the Bible, would rob me of Christianity itself. If Christianity is not the religious truth meant for all men, and which all men need, a truth therefore which carries in itself the duty of propagating it, I do not want Christianity at all. A religion adapted only for the British, or for Americans, or for Europeans, or for the Aryan race, is not a religion worth any man's professing. If therefore the critical treatment of the Bible reduced Christianity to a religion of this kind and destroyed the universality of its claim, I should share with all friends of missions the suspicion and condemnation of the method. But, as the following pages show, the effect of using the accepted canons of scholarly criticism is exactly the reverse; the Bible as understood by science and criticism always granting that the spirit of faith and obedience is there, is much more of a missionary book than ever before. But it may be said, the expression "always granting the spirit of faith and obedience is there," is a very important proviso and to admit science and criticism into Scripture will exclude that spirit. To such a counsel of timidity the answer must be given from Scripture and from experience, "Where the Spirit of the Lord is, there is liberty; Christ reveals Himself in the hearts of some who have very imperfect knowledge of the Scriptures, and that self-revelation of Christ co-exists with the utmost diversities of biblical interpretation. The faith in Christ is so direct and immediate as experience, and is produced by the Holy Spirit in such a way, that it may be regarded as the ultimate authority which sits in judgment, not only on the Church, but also on the Bible. Without that faith in Christ the faith in Scriptures avails little, as Christ Himself says, "ye search the Scriptures, for in them ye think ye have eternal life. . . but ye will not come to me." On the other hand faith in Christ becomes the key to the Scriptures, and is the security, that criticism cannot deprive us of them. Or if I may put it in a single sentence, the Bible, however it is regarded, is enough to bring the soul to Christ, and the soul that has come to Christ has within itself the means of understanding the Bible. With this brief explanation I trust that missionary students will be able to read the present little work without prejudice, as I firmly believe that biblical scholars imbued with modern spirit will find in it clear demonstration of the missionary character of the Bible. Dr. Horton has a clear interesting style and his small book fills a needful place in Biblical literature. It may be commended to thoughtful Christians of all shades of opinion.

The Quiet Hour.

Elisha at Dothan.

S.S. Lesson, 2 Kings 6:8-23. Oct. 30, 1904

GOLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34:7.

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

And took counsel with his servants, v. 8. We are reminded that there is always the unseen element, and when we plan forgetting it we do foolishly. It is not necessary that we should always say in words, but we should ever have the thought in our hearts as we plan,—“If the Lord will, we shall do this or that.” For it is as our plans are pleasing to God who rules that they will really prosper. It is well to counsel with our friends; but we should not forget the best Counsellor of all, God Himself.

Beware that thou pass not such a place, v. 10. There is no one who is left altogether without warning as to the course of conduct to be pursued in life as a whole, or in regard to some particular action. He is a wise youth, and not likely to go far astray, who is ready to heed the good advice given by parents, and pastors, and teachers. Many lives that have made wreck of themselves might have been saved, had their possessors only heeded advice given.

Which of us is for the king of Israel? v. 11. We do not act prudently, if we form our conclusions without having all the facts in the case before us. A decision resting on imperfect knowledge is almost sure to be wrong. We should have an open mind for all information, whether it come from friend or foe. What folly, for example, to live as though there were no world but the one we see, forgetful of all those unseen facts and forces which are so real, though we see them not with the outward eye!

Spy where he is, that I may . . . fetch him, v. 13. The world is full of evils that have become strong and boast of their might. It seems to the eye of sense impossible to overthrow them. Opposed to them may be only a handful of poor and powerless people. Perhaps there is only a single individual standing up for the right. But there is no doubt about the result. The Almighty is on the side of the right. The resources of heaven are at the back of those who fight the evil. Their victory—delayed it may be—is certain in the end. No foe can prevail against them, no weapon prosper.

Alas, my master! how shall we do? v. 15. Faith is a great factor in a fight. Despair is a frequent cause of defeat. Hopelessness is an ally of the enemy. The soldiers who are sure they will win are not likely to be beaten. It is the faint-hearted who fail. And who have so good a right to banish fear and hold fast to their confidence, as those who are on God's side in the battle? They stand upon the solid rock.

The mountain was full of horses and chariots of fire round about Elisha, v. 17. “Angels came and ministered unto him.” That was in the wilderness of the Temptation, Matt. 4:11. “There appeared an angel unto him from heaven, strengthening him.” That was in Gethsemane, Luke 22:43. An angel to open prison doors. That, again, was when one of Christ's followers was in need, Acts 12:7-10. They are never far away, these messengers of God. Blessed are those—

“Who like the Seer of old
Can see the helpers God has sent,
And how life's rugged mountain side
Is white with many an angel tint.”

And he prepared great provision for them, v. 23. What a picture of the way in which the gracious King of heaven has treated us! We were rebels against Him. There were weapons in our hands and hatred in our hearts. And yet, so far from destroying us, He has invited us to partake of the rich and abundant gospel feast. How all our arms should be cast away! How hatred should be driven from our hearts! How eagerly we should accept His loving offer, and receive the priceless blessings He holds out to us! The same voice that has said, Come! will greet us with a most gracious Welcome!

Christian Courtesy.

The constant practice of Christian courtesy by all who bear the name of Christ would go far to create pleasing conditions here on earth, and make living a delight. Because of the neglect of it there are heart-burnings and bitterness, and the coming of the kingdom of God among men is delayed.

It is a fact as trite as it is true that there are two ways of saying or doing almost anything. A truth may be stated boldly and severely, in such a way as to chill and repel, or it may be put in words that are winning and attractive. One may say a thing with a snap and a snarl, or he may say the same words with a smile. One may say “yes” and say it so ungraciously that he awakens hatred, and another may say “no” in a way that may seem kind and considerate. A very important element in true culture is to learn that manner is of itself a very great matter.

Because of an oversight as to this religious discussion between individuals and different bodies of Christian believers have too often been such as to be greatly deplored. Of course there is intense feeling in the matter of religious faith, but it must not be overlooked that those with whom we differ have as deep convictions that are to them as sacred as our own are to us. It is so easy to offend that we need to be particularly on our guard when we enter the field of religious debate or discussion.

Every really successful minister must be, and is, a thorough gentleman, considerate of the feelings of those whom he addresses, tactful, gentle and courteous. In this he has the example of the Master himself, and of such great disciples as Peter, John and Paul, whose writings may well be studied with the purpose of seeking to discover how to speak the truth in love. It was Peter, the brusque, bold fisherman, whom we so often think of as rough and ready, who urged the followers of Christ to love as brethren and to be pitiful and courteous.

It is so easy for a minister, standing where no one may answer him back, with a desire to be thought courageous and devoted to the truth, to say words that will offend his hearers, hurting their feelings, and undoing all that he has done. One must not be weak and subservient and truckling, but he must not be cruel and harsh. He must speak the truth, and the whole truth, but he must speak it in the spirit of his Lord, and must be patient and forbearing, and courteous. He who has this as his spirit will

win souls for Christ, and that is what he goes into the pulpit for. Some men are unacceptable because they are not courteous, and when they fall into disfavor they ascribe it to their orthodoxy or their age, and lay the blame on others for a fault which they should see and correct in themselves.

It is this same rule of courtesy that should obtain among our various bodies of evangelical Christianity, holding, as we do, the same great distinctive doctrines of Gospel truth, and engaged in the same great work of trying to bring the world to the love and service of the Redeemer. It is easy to magnify our differences, and by so doing, increase them. It might be easy to magnify the points and doctrines we hold in common, and by so doing lead to a larger likeness in faith and similarity in life and practice. Love is the solvent in which the differences must disappear and the atmosphere in which a common likeness may be developed.

The great questions before some of our churches now as to possible union need to be discussed in this spirit of Christian courtesy and love. There must not be words that will exasperate or hurt. There must be only a mutual fairness and patience. If a union is found to be practicable, and for the advancement of Christ's kingdom and the glory of God, let us work for it, and welcome it. If it may not come, let there not be a word spoken that shall hinder cordial co-operation in the days to come.

In family, in church, in society, in the large councils of man with man, and of church with church, we may be loving, pitiful and courteous. Peter, the Christian gentleman of the first century, exhorts us to this course in the name of his Lord and ours. By following his words of exhortation we shall win the largest and best success, and shall have the least to regret as the days and years go by.—Herald and Presbyterian.

FOR DOMINION PRESBYTERIAN.

The Two Classes.

BY H. M. MCCLUSKY.

There are two classes of Christians. This fact is apparent to any one who considers the condition of the Church, not only at the present time, but through her entire history.

In what particular do these classes differ? In one there are those who believe in Christ to save them when they die that they may be taken to heaven; while those of the other class, in addition, accept Him for the present every day living. Whatever the hours bring, Jesus is ever present; He bears the heavy part of the burden; He says “Fear not, only believe.” He comes with the pleasures bringing special blessings. He says, “Your heart shall rejoice and your joy no man taketh away from you.” To them He is the inspiration of life, and they are obedient to His voice; He is the indwelling power that enables them to accomplish the Lord's will. These Christians claim the promise of the present abundant life as well as that which is to come.

God's word abounds in wonderful promise which may be fully appropriated by all who believe, and is it not a marvel that so many who are called by Christ's name, live such lonely, burdened lives? Beloved, in Him we have all things; will you not believe and act upon it? “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?” It is absolutely true, as many who read these lines can testify; but, alas, to

others it seems too beautiful for earth and so they will not even for one day let Him live in them and so prove whether the promised blessedness be false or true. The Lord speaks to His people to-day as of old, "Hear, ye that are far off, what I have done, and ye that are near, acknowledge my might." Holland Patent,

How We May Work with God.

It is a joyful thing to help God to do his great work in the world, for this high and holy duty. God is always at work. When on the seventh day he rested from all the work which he had created and made, he entered on labors in which he works as he rests and rests as he works. But in these he needs our help. The branch cannot bear fruit apart from the vine, and the vine cannot yield her ruddy clusters apart from the branch. Let us consider some cases in which we may work with God.

God is eager to feed the teeming children of men, but he needs our co-operation in preparing the soil, sowing the seed and garnering the harvest.

He desires to clothe the nations and tribes of these northern climes, and with that intent prepares the wool on the sheep, the leather on the horse's skin, the silk and cotton, the alpaca and the eider-down; but he needs our co-operation to shear the sheep, tan the skin, wind the silk and spin the cotton, and presently the swift fingers to do what Eve did with the fig leaves.

God desires to house man, who has no power of weaving nests like the birds, or burrowing holes like the foxes. For this purpose he has made clay for bricks, stone in quarries for the walls, slates for roofs, wood for beams and rafters, the silica for glass and mortar for the interstices of the walls. But again he needs our co-operation.

We need not increase our enumeration, but it is impossible to look around our homes, our streets, or our great cities, with their telegraphs and telephones, their tram cars and their railway trains, their motor-cars and their gas engines, without encountering scores and hundreds of instances which God and men have wrought together.

What a new complexion this would lend to life, if, as we stepped out from our homes, we could realize that we were going forth, not to make a living, not to earn our salary or stipend, not to amuse, instruct or legislate for men, as our primary object, but to discover what God was doing in the world and to give him such help as we could! It may seem a high and impossible idea, but the more one thinks of it the more it grows upon the mind. We are bidden by the Apostle to abide with God in every calling in which we are called. We know that he claimed to be a fellow worker or co-laborer with God—and why should the significance of such a conception be reserved for the missionary or minister of religion alone?

Nothing so degrades our toil as the constant thought of the pay we shall receive for doing it. If this is liberal, we are apt to be cheerful and deft-handed; if it is meagre and stinted, we grumble and move to it as slaves. But if we once realized that our work was with God, how eager, how quick, how strenuous would be our endeavors that we might not disappoint nor fail him. Since companionship with the great and good is always a joyful thing, it would put a song on our lips if we realized the blessed co-partnership in our toils with God.—Rev. F. B. Meyer.

Our Young People

Oct 30 Liberal Giving.

Some Bible Hints.

"Honor the Lord"—how that phrase does honor to man, as if we could in any way add to the honor of the Almighty! (Prov. 3: 9.)

We are not to give in order that we may be enriched; but have you ever heard of a generous giver who was permitted by God to be in want? (Prov. 3: 10.)

The only gift that counts with God is the gift that is purposed in the heart, and not forced from outside. (2 Cor. 9: 7)

The grace of giving never stands alone, but God always adds to it a wealth of other beautiful graces. (2 Cor. 9: 8.)

Suggestive Thoughts.

Every gift makes it easier to give, and every withholding easier to withhold.

Giving, even from the wrong motive, makes it easier to give from the right motive.

It is a higher ambition to be a wise giver than to be a wise philosopher.

Giving is a fine art, beset with many difficulties. It is not to be learned without pains and practice, but it is well worth learning.

A Few Illustrations.

Every gift is like a knife, cutting us loose some weight of worldliness that was holding us down from the higher life.

While a water pipe is giving out water, it is sure; but as soon as the water ceases to flow through it, it corrodes.

Those that have houses for rent soon find that not even the most careless tenant will harm a house so much as to allow it to remain tenantless. You must live in your Christian truths if you want to preserve them.

A man that practises lifting weights will become able to lift with ease masses of iron that at first he could not budge. So as we give does the power to give grow upon us.

To Think About.

Do I know what part of what God gives me I am returning to Him?

Is there any reason why I should not give God at least a tenth of my income?

What am I doing in return for all God has done for me?

A Cluster of Quotations.

Daily, hourly, loving and giving
In the poorest life makes heavenly living.
—Cooker.

When God comes to man, man looks around for his neighbor.—Macdonald.

"The more thou spendest from thy little store,
With a double bounty heaven will give thee more."

"Let thy lighted lamp on high
Be a star in some one's sky."

Ideas for Socials.

A "light" social, with essays and talks on the recent discoveries in regard to light, with the room illuminated by different colored lights, and with such games as "throwing light," and with shadow pictures.

A rainbow social, to which the guests will come each wearing one color as conspicuously as possible, while there are games in naming colors, talks on dyeing and painting, exercises in matching colors, tests for color blindness, and the like.

A mountain social, at which each guest represents a mountain by some feature of his costume, with pictures of mountains on exhibition, talks about mountain travel, and games based upon mountains, such as a "word hunt" in the word Popocatepetl, and a mountain "spell down."

A "First Time" social, in which every one will do something, for the entertainment of the company, that he or she has never done before—sing a solo, take part in a dialogue, tell a funny story, draw a picture on the blackboard, exhibit and describe a set of curios.

Prayer.

BY THE LATE DR. PARKER.

Blessed be God for the degree in which we can see God in any movement of our life. Sometimes we see nothing but God: Thy goodness fills the earth, and Thy glory fills the sky. In the springtime our pulses are quickened and our songs are multiplied and heightened; then in the sunless days we fall back in unbelief and in distress. But the whole year is Thine: why can we not, by increase of faith, which is Thy gift, rest in God and count the darkness one of His jewels? We are slow to understand; we stand in our own way, and we throw our own shadow upon God's blessing. What wonder if we charge our souls with unfaith and rebellion, when it is really not so, but is some passing mood of the mind? The Lord give us understanding in these things, lest we grieve the Spirit and finally quench the Holy Ghost.

Storm and Stress.

I cling to Thee through storm and stress.
I own my utter nothingness;
Upheld by Thee from hour to hour,
My weakness lost in thy great power,
I shall not faint—I cannot fail,
Though fiercest foes my strength foes assail.

Through storm and stress I cling to Thee;
I trust the love that chastens me;
The love that doth renew my strength,
Each step along my journey's length,
Within that powerful hand of Thine
I lay this feeble one of mine.

I cling to Thee through storm and stress.
Vouchsafe, O Lord, Thy child to bless;
O, day by day, with manna feed,
Thy grace sufficient for my need,
Eternal peace my harbor be
When storm and stress shall cease for me.

Self-love is not a part of the heart, but its disease, preying upon it, and ossifying it, as far as it reaches over it; and nothing but self-love is the cause why our hearts are only fragments, and little more than splinters and shivers of what ought to be; it is that, instead of loving ourselves in others, in God, and His world, and our brother men, we love ourselves in distinction and separation from them, and therefore in opposition to them; that instead of finding our chief happiness in the utmost expansion of our feelings, we shut them up within our own breasts, where they must waste and crumple, and moulder and rot—Guesses the truth.

Daily Readings.

- M., Oct. 24. Earthly and heavenly treasure.
1 Tim. 6: 17-19.
T., Oct. 25. Scattering that increases.
Prov. 11: 24, 25.
W., Oct. 26. Overflowing blessings.
Mal. 3: 10-12.
T., Oct. 27. Giving and receiving.
Luke 6: 30-38.
F., Oct. 28. Christ's example.
2 Cor. 8: 7-9.
S., Oct. 29. Loving and giving.
1 John 3: 17-20.
Sun., Oct. 30. Topic.—How giving reacts upon me. Prov. 3: 9, 10; 2 Cor. 9: 6-11.

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The Dominion Presbyterian has, happily, for many readers who are either directly or indirectly connected with Scotland, and consequently with all that is now done to reproduce and intensify the feelings of Gael, and Lowlander, in the past, as well as in favour of reviving all that is best and most elevating in the lore and traditions of the Gael. It is not perhaps commonly known that, some thirteen years ago, a few influential and intelligent Gaels and lovers of Gaelic appreciation, and of infusing fresh life and enthusiasm into the language and traditions of the Highlands of Scotland, and thereby to gain new affection for the poem of Ossian and for the traditions which ought to be very dear to every Gaelic heart, inseparably associated as they are with all that is best and most heroic in the history of the Gael as well in peace as in war. To the late Professor Blackie, at one time professor of Greek in the University of Edinburgh, great praise is due for his large affection for Gael and Gaelic, and for his indomitable perseverance to impart to Gaelic freshness of beauty and of reverence and intelligent study. He had his Highland home in the neighbourhood of Oban and, from that home among the heather, he was wont to send forth fearless and eloquent appeals to Gaels at home and abroad to be faithful to themselves and to the language and traditions of their forefathers. He was successful in raising a sufficient amount of money to found a chair of Gaelic and Celtic Literature in the University of Edinburgh "Co nach cuiread clach na charn." (who would not put a stone in his cairn) is a question which must needs evoke an instant response in the heart of every ingenious Gael. Doubtless he had much to do in his day with advocating the propriety of establishing a Gaelic Association, liberal and comprehensive, for the excellent purpose of putting the language and the facts and traditions of the Gael on a sensible and truthful footing, and for enabling the Gaels of our day to un-

THE DOMINION PRESBYTERIAN

derstand what their splendid heritage is, and to gain their active co-operation in imparting to the Gaels of our time and every land where their home may be commendable pride as they contemplate their race, and all that the Gaels have done in the quiet domain of learning as well as in the strife of arms. Some thirteen years ago, what is known as the Highland Association was formed, the object of which is certainly very patriotic, and comprehensive and laudable. Sir Archibald Campbell of Argyll, the Marquis of Tullibardine and other Scottish noblemen have had much to do, to their credit be it said, in giving the Association life and dignity and attractiveness. An annual meeting has been held during those thirteen years to which the name *Mod has been given. It was in common use in the days of old in Scotland. It may be taken to represent the Eisteddfods of Wales, those annual gatherings of Welshmen which tend materially to deepen the affection of every Welshman for his native principality, and for the language and traditions of the Welsh. The Highland Association of Scotland has in contemplation the correct writing of Gaelic prose and verse, the cultivation of sacred Gaelic music, the reproduction of the music of the Harp, the ready and efficient rendering of Gaelic into English and of English into Gaelic in connection with the Holy Scriptures, and of, generally speaking, stemming the tide of Gaelic decay and of adorning with fresh lustre the Gaelic language and all that belongs to it.

*Mod properly means a County Justice.

THE LICK OF SALT.

A new man comes into a city or neighborhood, begins to preach, and draws a crowd, at all events for a time; the resident pastors wonder why it is so. There may be several reasons, such for example as the natural relish for a new voice, or a new way of putting things. The transient speaker may have no new message, and perhaps he would not wear as well in the long run as the permanent preacher. But while he lasts he is a pinch of variety. As to the regular services, there seems to be common consent in practice to adhere pretty closely to one order; this must have many advantages, otherwise it would not be so nearly universal. But may it not be possible to overdo the stereotyped methods? A preacher taking his "course of mobs" on a street corner has no stereotyped method, he is guided by the circumstance, and that is a good deal as it was with His earthly teaching by Christ.

This, then, is the problem; how to reap the advantage of use and wont; and how also to furnish that lick of salt in the way of variety which is one element of the strangers success. Many ministers adhere more closely to the customary in the morning service than in the evening. It may be there are greater possibilities in the way of rational variety in at least one service than have yet been developed.

THE PHILIPPIAN GOSPEL.

Under the above title we have an interesting and stimulating series of studies of Pauline Ideals from the pen of the Professor of Old Testament Exegesis in Queen's University, Kingston, Canada. The book is in no sense a critical commentary, although underlying the expositions are signs of a perfect acquaintance with the historical and critical questions that emerge in the connection with this letter. Dr. Jordan showed us in his former book, "Prophetic Ideas and Ideals," that he has, in a unique degree, the faculty of making the Old Testament speak to us in a language of modern life, and so as to meet present day needs. The same faculty is obvious in his new book. In a series of short chapters, dealing chiefly with religious teaching and moral influence of Paul's Epistle to the Philippians he blends happily the exhibition of the personal element—the revelation of Paul's inward life—with the exposition of the doctrine. It is well that whilst we have constantly with us the minute critical investigation of the Scriptures which is in danger of being too subjective and speculative we should also have a vivid presentation of the personality and the spiritual life that throb beneath it. And this we have here, so far as the Philippian gospel is concerned. Dr. Jordan attempts, with marvellous success, to expand some of Paul's great thoughts to clothe them in the language of our present life of thought and conduct. It is a book for the pulpit and pew alike. The young preacher will find here what intelligent expository preaching ought to be, and may become in the hands of one who is at the same time a close student of the ancient literature, and in full sympathy with the needs of modern life. It will teach him how to bring home the truth to the hearts of men and women of to-day who are seeking to be loyal to their Christian vocation, and who are looking for inspiration and guidance. And all readers of this charmingly written book—for the style is singularly lucid and forceful—will learn how to face their own problems and fight their own battles while feeling vividly that the gospel of yesterday is the only real and everlasting message.

W. A. W. in British Weekly,

A church may have a good choir, it may be liberal in giving; but it may at the same time be full of worldliness, and lacking in spirituality. Is this the case with the congregation to which you belong? And if so whose fault is it? For example, is it yours?

The Japanese have again been defeating the Russians. The Japs are evidently good generals and good soldiers. It is doubtful if any troops in the world could be certain to vanquish them. Japan must be counted hereafter a factor of no small importance.

ARE THE SUNDAY SCHOOLS SUPERFICIAL?

The near approach of the Provincial Sabbath School Association at Hamilton has called attention anew to the question of the alleged superficiality of many Sabbath Schools. It would be a pleasant thing to be able to say that all the Sabbath Schools are well supplied with intelligent and thoughtful teachers; that all teaching is thorough; that the average impression of the hour is strongly and deeply for good. But could this be said truthfully of the average school? Of many it would need in candor to be stated that the exercises are partly flip-pant and partly formal—gliding from the scholars' minds like water from a ducks back; while the brief space for teaching is often filled up perfunctorily by some one to whom the main important truths of the lesson have not become personally vivid. As there is only about one hour per week spent in the Sabbath School, it should be the aim and earnest study of superintendents, officers and teachers to make every minute tell. Personality is important in every position in life, but nowhere more so than in Sabbath School. We wish every success to the Hamilton convention.

We wish that some painstaking observer and truth seeker, says the Interior, would write a book upon the comparative physical well-being of the savage and the civilized races. In one of our great dailies we find a reference to the Fiji Islands written by a well known president of a state university, to the effect that the missionaries greatly improved the social condition of the natives in Tahiti but "shortened their lives by introducing clothing." A man must be singularly blind to patent facts who attributes to "the white man's shirt" instead of to the trader's vices, the decadence of native races in the South Seas. Competent statisticians boldly assert that there were not more Indians upon the American Continent in 1620 than there are today. Explorers upon this continent traveled days and weeks without seeing the slightest evidence of human habitation, as any one may read in the diaries of the Lewis and Clark expedition. It was John Eliot, the first missionary to the Indians in Massachusetts, who wrote, about 1650, that he found consumption carried off more victims among the red men than among the white. In undisturbed possession of this continent, the Indians three hundred years ago numbered between a quarter and a half a million. Civilization has run up the population to eighty millions. The negro multiplies faster in his cabin than in his kraal. English statesmen are already asking anxiously, What shall we do with the increasing population of India? The well clad civilized citizen will out walk, out-fight and out-live the savage every day in the year, and the missionary brings to barbarian races a physical redemption as well as a spiritual one.

TO PRESBYTERY CLERKS.

Presbyteries sometimes change their Home Mission and Augmentation Conveners without notifying the Secretary of these Committees, the Rev. Dr. Somerville, Owen Sound, and, in consequence of this, cheques are sometimes sent to the wrong parties. It is specially requested that every Presbytery Clerk will, on seeing this notice, immediately forward a postal card to Dr. Somerville, giving the name and post office address of the Home Mission Convener and the Augmentation Convener of his Presbytery.

Mr. John Burns, born in London nearly fifty years ago, Radical in politics and representative of labor in Parliament, does not share the pessimistic views of the English press in regard to conditions in London. He has written to The Daily News that to his own knowledge the poor of London are better fed, better clothed and better housed than ever before, and that they certainly are cleaner and more sober. He ascribes the improvement in their condition in no small degree to the pervading influence of the public school, whose teachers and pupils he frequently meets in the parks or at the bathing houses. He says that the London City Council has swept away over 100 liquor saloons and established many small parks within easy reach of the congested districts. Mr. Burns is certainly not by birth or training a eulogist of existing circumstances, so that his testimony may be taken the more readily; and when so prominent a Radical and Democrat ridicules current talk about the physical and moral degeneracy of the English race, the pessimists receive a severe check from an unexpected quarter. If the Old World is on the upgrade, surely the new is not rushing to the pit.

The status of the United Free Church in Scotland has not perceptibly changed since our last report. Both bodies, the Free and the United Free, have sent commissioners throughout the northern parts of Scotland to lay before the people of Highland churches their views of the civil law and Christian duty. The Free, with its two dozen ministers, seem disposed to claim the great university and noble theological seminary at Edinburgh, renouncing to the United Free the minor institutions at Glasgow and Aberdeen. But it is not clear that they have any rights of surrender in the case, even were the others disposed to accept this arrangement. About \$300,000 have been subscribed by the members of the United Free churches to carry on their work, independent of invested funds which are now tied up by the courts. The Assembly of the Established Church has unanimously passed a resolution calling upon all Presbyterians in Scotland to observe the four hundredth anniversary of the birth of John Knox, which anniversary will occur about a year hence, although the precise date of Knox's birth is a subject of considerable dispute. A diary of

general observance will, however, be fixed by common consent of an appropriate committee.

It is now announced that every African tribe from the mouth of the Congo to Stanley Falls, a thousand miles in the interior, has the Bible in its own language. About 9,000 converts are gathered in the various native churches, Christian schools are planted in hundreds of villages and native seminaries for the training of Christian workers are established. There was recently a General Conference of Christian Missionaries at Stanley Pool, and many subjects of interest to all these pioneers of a Christian civilization were discussed in most fraternal spirit. A memorial to King Leopold was adopted asking for some relief to be granted the natives in the matter of oppressive taxation. The principal laborers in this wide stretch of country are American Baptists and Southern Presbyterians. Both churches have done a noble work for these benighted and much oppressed people.

An exhibit which attracts no little attention at the St. Louis Fair is a Sunday-school map of Lawrence County, Missouri. It is hung in the library of the Missouri State Building. It shows every residence in the country, together with the number of persons in each family and their relation to Sunday-schools whether as pupils or teachers. Ninety-five per cent of the people in the country are in some way connected with some Bible school. The map was taken to the World's Sunday School Convention, held last spring in Jerusalem, and naturally was much praised there. Like work in other countries would doubtless result in similar interest in the Sunday-School. The leading political parties have long since canvassed separate communities in this thorough way, but we believe Lawrence County, Missouri, is the first county in the United States to be so canvassed for Christ and his Church.

Literary Notes.

"Found: A Career" is a delightful little story, and the various articles on general topics and also on those more especially of interest to the housekeeper and homemaker go to make up one of the best of the recent numbers of this magazine.

The frontispiece of the October Good House Keeping (Dominion Phelps, Toronto) is worth the price of the magazine. It is one of those delightful sketches of small children in mischief, and the expressions of horror on the little faces are inimitable. Vancouver is the Canadian city described this month, by Julia W. Benshaw, with several good illustrations and ending with Pauline Johnson's toast to that fair city.

"There's wine in the cup Vancouver,
And there's warmth in my heart for you,
While I drink to your health, your youth and
your wealth,
And the things that you yet will do.
"In a vintage rare and olden,
With a flavour fine and keen,
Fill the glass to the edge, while I stand up to
pledge
My faith to my Western Queen."

The Inglenook.

Preferring One Another.

BY W. SCOTT KING.

In the spring a young man's fancy lightly turns to thoughts of love. Tennyson tells us. And we may add to ourselves that in the summer or early autumn that same young man's fancy turns to thoughts of holidays. It is of a young man and his holidays that I am about to tell this story—a young man, by the way whose birthplace was not in my own fancy, but in the far more substantial locality of a village in Surrey. But in order to explain his very unusual conduct, it is necessary to go back twelve months before this question of his holiday arose. I have called him young, but perhaps the reader is in a newspaper office, or has the honor of being a deacon of some church, consequently will consider my hero middle-aged when I announce his age to be thirty-five. Some few years before, he had experienced Tennyson's spring, and had brought home, to the cottage where he and his mother lived, a young wife. His mother was old, and entirely dependent upon her son. The position which her son occupied in the village, though one of average remunerativeness, was not such as admitted of any other than great economy if the two ends were to be made to meet. Fortunately for the young man's generous intentions concerning his mother, his young wife's heart was as self-denying as his own, and she bore the strain—for strain it was—keeping three on a salary scarce large enough for two with ready cheerfulness. Now, whether it was through advancing age which is apt to bring more blindness than one, or from any other cause, I cannot say; but the young man's mother hardly realized the burden even her small needs laid upon the shoulders of her son and daughter-in-law. She was grateful indeed for all they did; but that they had to deny themselves to do it, somehow or another, did not occur to her. And yet, as this story will show, and indeed is written for the express purpose of showing, she was the least selfish of old women in the world. But now a crisis came along in the form of a fourth mouth to be daily filled, and the happy but sorely perplexed young father and mother took earnest counsel together as to what was now to be done. And, incredible as it may sound in dull, worldly ears, the pinch of the situation lay just here.

"We can't go on living like this any longer," said the young man. "We must get away to London."

"Yes, dear," agreed his wife.

"Do you know why?" he asked, half smiling.

"Of course I do. You mean Granny will find out now that we have to give things up for her sake, and of course she must find out."

The young man kissed the shrewd little woman standing before him, and replied, "That's it exactly—we must go away where she can't see."

Accordingly to London they went, not only to try and get better wages, if possible, but so that the shadow of the great city might obscure from those keen old eyes the domestic economies which providing for her entailed. And of the thousand and one reasons and motives which every day take men and women to London, I have never

heard of one more noble. Would that the shadows of the great city were never called upon to cover up conduct less heroic!

Knowing that bloom goes off the fruit of sacrifice when that sacrifice is made known, other reasons were suggested to the old lady for their flight. In fact, so skillfully were they suggested that they almost overdid themselves, leaving Granny with the amusingly inaccurate notion that great wealth was in store for them in mighty London.

"Never mind," laughed the two, "if only she never guesses." And guess Granny never did.

Before their arrival in London the young man had secured a position a trifle better than the one he had occupied in the village; but, that is the way of city wages, when balanced by city prices for house room and food they shrank to just a little less than the village income.

"But she'll never think it," they told each other, and so were happy. Every Saturday afternoon the young man procured a postal order at the neighboring office and sent it to that Surrey village, and every Monday brought a letter of gratitude in return.

One Monday, about six months later, a letter came which caused mingled consternation and merriment at the little breakfast table. She had missed them sorely, Granny said, and had been lonesome, so lonesome indeed, that she had sought the society of another widow who lived but a few doors away, and who had no rich son in London to send her things. "And so, my dears, you will be pleased to know, I am sure, that after I have cashed your postal order on Monday mornings, I generally go round and take her a little tea and sugar and such like, and stay and have a chat with her to while away the time."

The two fairly laughed aloud, and even baby cooed at this amazing joke. Towards the end of the week it was no unusual thing for them to go without sugar and sometimes tea themselves so that the postal order might be as large as possible, and here was their innocent old Granny actually handing on some of it to yet another in distress! "She thinks we are well off," they exclaimed when they had done laughing, "and yet we need the tea and sugar more ourselves." But the very last thing that entered the gay hearts of these two optimists was to cut the postal down, or let the cat of poverty out of the bag of concealment. "We do it to give the old dear pleasure," said the wife, "and if it gives her more pleasure to give it away than use it herself—why, then our purpose is answered, isn't it, dear?" And she lifted a cup of sugarless tea to her lips.

Londoners take no notice of each other as they hurry to the city in the morning, and never waste a moment in speculating why this man looks glum or his neighbor on the bus smiling. Had they sought the reason of the comical smile which played round the lips of the young man that morning and continued to play there throughout the day, they would have been surprised at the cause they would have discovered. He was smiling at the idea of his mother imagining there was any one in greater need of sugar in his tea than himself.

"Bless her dear old blind heart!" he murmured.

And July came, and with it a suffocating heat which drove all who could afford it, and many who couldn't, down to the sea.

"You can take your week's holiday after the fourteenth," the manager had said to him as he put on his coat to go home.

"Thank you," and he left the shop wondering what he ought to do. Two pictures rose before him as he crossed the bridge that unites the two halves of the great city. One was of a rather pale but happy face pressed close to a much smaller but likewise pale but happy face much like it—the faces of his wife and child. The other picture was of the Post Office round in the next street, where two or three pounds of his own lay in waiting for the hour of need. Yes, he would apply for withdrawal form on the thirteenth, and they should all three go and smell the sea.

"A letter from Granny," cried his wife as he entered his home. "I've opened it, and she said there is an excursion for a week to Margate, and she wonders whether you could spare her the money to go—only two pounds—as the village is going, and she wants to see the sea once before she dies, she says. Have we got it, dear? I should so like her to go—we may not have her much longer."

For once—just for once the smile did not come at the call. In fact, a shade—just a tiny shade—of disappointment passed over the young man's face.

"We're got it," he said slowly; "but—" "That settles it," said his wife promptly. "Granny shall go to Margate with the others, poor old dear!"

And Granny did.

When the 15th came round and his holiday began, there was much exercise of ingenuity in planning and much economy in carrying out little inexpensive, or rather non-expensive walks in Hyde Park, bus rides to Putney, and tramps to Wimbledon Common. But though an enormous amount of gusto was put into these home-made holidays, as the week drew towards its end the heat increased, the parade of enjoying them had to be abandoned, and each Spartan confessed to the other that the smell of the sea would be simply heavenly. The young man stopped, and by lovely coincidence opposite to them faced the gaudy boardings bright with alluring illustrations of Brighton Promenade, Black Pavilion, and Margate Sands, and beneath them announcements of day excursions for heart-kindlingly small fares. As I say, the young man stopped, and an idea flashed into his mind.

"Sophie!" he exclaimed, "do you know what we'll do? Granny is at Margate; her week is not up till Monday. Let us go down by that half-crown excursion for the day on Saturday and take her by surprise. We can scrape it out of the next two weeks, can't we?"

"Easily," responded Sophie, conscious that no one could do that sort of thing better than herself. "Now, let us go home; I'm too excited to go any further."

Saturday came and brought as glorious a day as any day excursionist could desire. And with merry hearts the three hurried to Victoria Station and started for Margate. On arriving there their plan was this. Sophie should go to Granny's lodgings, while her husband took the baby to the sands, here they would await them. Granny's surprise and delight were unbounded—a delight, albeit, that would have suffered instant extinction had she possessed the least notion that her own holiday was being enjoyed at the price of her son and daughter's.

But a surprise and delight rarer in kind

and of even greater intensity had by this time invaded the heart of the young man playing with his baby on the sands. He had not been sitting there long—so he told his wife later—and had but just taken off baby's shoes and socks, than he noticed a little old lady in shabby widow's dress standing near to him, gazing at the sea with a face of serene joy. Baby having now toddled seaward, he ventured to address her. "Beautiful morning," he said, smiling.

The little old lady turned round. "It is," she answered. Then, discerning evidently a sympathetic soul, she went on: "I've never seen the sea before this week, and shouldn't have seen it at all before I die, I expect, but for the kindness of a friend of mine."

"I'm very glad to hear it," smiled the young man. "You are fortunate to have such a friend."

"I am, indeed," continued the little old lady. "She lives near me, and often brings me things I couldn't afford to get myself, for I am very poor, you know. She has a son up in London who is every well off, and he sent her a lot of money the other day to go for a holiday with, and she came and said that if I would go with her—I haven't been well all winter—she would go for just three days, and so the money for a week for one of us would pay for half a week for us both, wasn't it good of her? But here she is," and she broke off abruptly.

"Granny!"

Most householders have some family story or other that never loses its flavor and salt, no matter how many years glide by. And the young man of my story tell to this day, and every time with fresh pleasure and humor—though Granny has gone to Heaven these many years—the story of the holiday to Margate which he and his wife handed on to his old mother, and which she in her turn passed on, at least half of it, to her needier friend.—The young man is able to take a whole fortnight now with his wife and son, and he does so. But he often wonders whether he will ever get as much pleasure out of a holiday again as he got out of the one which he did not have.—British Monthly.

Faithfulness Rewarded.

It is said that Josiah Quincy was at one time conversing with Daniel Webster upon the importance of doing even the smallest thing thoroughly and well, when the great man related an incident concerning a petty insurance case which was brought to him while a young lawyer. The fee promised was only twenty dollars. Yet to do his client full justice, Webster found that he must journey to Boston and consult the law library. This involved the expense of about the amount of his fee, but after hesitating a little, he decided to go to Boston and consult the authorities, let the cost be what it might. He gained the case. Years after this Webster was passing through the city of New York. An important insurance case was to be tried that day, and one of the counsel had been suddenly prostrated by illness. Money was no object, and Webster was asked to name his terms and conduct the case.

"It is preposterous," he said "to expect me to prepare a legal argument at a few hours' notice."

But when they insisted that he should look at the papers, he consented. It was his old twenty-dollar case over again, and, having a remarkable memory, he had all the authorities in his mind, and he took the case and won it. The court knew he had

had no time for preparation and was astonished at the skill with which he handled the case.

"So you see, I was handsomely paid, both in fame and money, for that journey to Boston."

Faithfulness in spiritual things corresponds to thoroughness in material things, and has its own rewards.

Faithfulness in little thing brings rule over great things. Faithfulness in the least leads to faithfulness in the most. Faithfulness on earth gives us a place "with Him" over the earth. Faithfulness unto death wins the crown of life.—*Word and Work.*

To the Fringed Gentian.

BY WILLIAM CULLEN BRYANT.

Thou blossom, bright with autumn dew,
And colored with heaven's own blue,
That openest when the quiet light
Succeeds the keen and frosty night;

Thou comest not when violets lean
O'er wandering brooks and springs unseen,
Or columbines, in purple dressed,
Nod o'er the ground-bird's hidden nest.

Thou waitest late, and com'st alone,
When woods are bare and birds are flown,
And frosts and shortening days portend
The aged year is near his end.

Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall
A flower from its cerulean wall.

I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

What Makes a Life Great.

Do not try to do a great thing; you may waste all your life waiting for an opportunity which may never come. But since little things are always claiming your attention do them as they come, from a great motive, for the glory of God, to win his smile of approval and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and no deed of valor at which rival armies stand still to gaze. But no such act goes without the swift recompense of Christ. To fulfil faithfully the duties of your station, to use to the utmost the gifts of your ministry, to bear chafing and trivial irritations as martyrs bore the pillory and stake, to find the one noble trait in people who try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil, to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always and not for the praise of men, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Letters Should Reflect Writers.

It is a gift to be "like yourself" in your letters. Some people write as if they were talking, and their letters are always welcome to their friends, because of their strong individuality. For this reason it is a disastrous mistake to cultivate a "style" in letter writing. Your letter should be a true likeness of your own mind, even if you have to make it brief. The genuine truth of your few lines will carry a message of reality to whomever they are sent.

Never write letters in anger; this is always a mistake. You may have righteous cause for anger, but do not write until the blaze has cooled, and your temper has recovered

Don'ts for Young Mothers.

Don't give medicine to check the soothing mixture or opiate of any kind except by the order of a competent doctor who has seen the child. Remember that all so-called soothing mixtures contain dangerous opiates. If your child is restless give it Baby's Own Tablets, as they are absolutely harmless and in a natural way promote health-giving sleep.

Don't give medicine to check the movement of baby's bowels in diarrhoea except on the advice of a doctor. Feed the child sparingly and give Baby's Own Tablets to cleanse the bowels of irritating secretions. Keep the abdomen warm. This treatment will cure diarrhoea.

Don't give a young child harsh cathartics, such as castor oil, which gripe and torture. Baby's Own Tablets have a gentle laxative action and never fail to cure constipation.

Mrs. D. J. Cilly, Heatherton, Que., says: I have used Baby's Own Tablets for stomach and bowel troubles and have always found them a most satisfactory medicine.

Don't fail to keep Baby's Own Tablets in the house. Sold by all medicine dealers or by mail at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

its normal serenity. It is quite bad enough to say angry words, they may be forgotten, or fall upon unheeded ears. Written words last.—*Woman's Home Companion.*

Who Found the Baby

There was great excitement among the little Periwinkles. Everybody hurried and scurried about, looking into all the "tight places," as if the littlest, fattest Periwinkle of all could possibly squeeze into any of these.

For ten long minutes nobody had seen the baby, and how homesick it made everybody.

"I've looked in the coal bin!" cried Polly. "He isn't in the preserve closet!" cried her sister.

"He isn't in the sugar firkin!" said another.

"He isn't anywhere!" cried all in a chorus. Then they stopped joking, and for ten more long minutes the hunt went on. All the little Periwinkles began to look very sober, and five little homesick spots in five little hearts grew bigger. They ran round the house and over the house and under the house. They called till they were hoarse: And just when they could not bear it any longer who should suddenly appear, trudging calmly round the house, but the lost Periwinkle baby! His eyes shone like stars.

"I found myself!" he said, smiling serenely.—*The Youth's Companion.*

A Drag, or an Uplift?

Is religion ever a drag on us? Some people make it so. The Christian who is trying to get along with just as little religion as conscience will permit, finds that little a burden. Religion will not be treated that way without protesting. If we do not give it first place, it is likely to remind us unpleasantly of its presence. As a preacher recently put it, "Some people try to carry their religion; others let their religion carry them." The per on who has given the second plan a fair trial wonders why he ever staggered along under the old load. It is like carrying the weight of a heavy deflated balloon on our backs when we might let the balloon carry its own weight and ourselves besides. Seeking God first never made life harder for any one. If our religion is burdensome, let us try lightening it by adding to it.

Ministers and Churches.

Ottawa.

The new girl resident students of the Ottawa Ladies' College held a reception last Friday evening to the "old girl" students, the affair taking place in the assembly hall of the institution. There were over sixty ladies present, including Mrs. Grant Needham, the lady principal and the members of the teaching staff. The assembly hall was tastefully decorated with the red and white colors of the college and was fitted up in a pretty oriental fashion, dignified and Chinese lanterns being used to marked effect. Games, and a musical programme, were much enjoyed.

The annual thanksgiving meeting of St. Andrew's Auxiliary to the Woman's Foreign Missionary Society was held Tuesday afternoon and the thanksgiving amounted to \$150. The dedicatory prayer was offered by Mrs. Levi Crannell, Miss Ross gave an interesting talk on Sir Launfal's vision, or the Spirit of True Almsgiving, and on resolution of Mrs. Perley and Mrs. Ahearn, it was decided to send a resolution of condolence to Miss Lee, of the Harmon school in the sad death of the late principal. The Auxiliary received a letter of sympathy in the loss it had sustained through her death, from Mrs. Hugh Campbell, Toronto, secretary of the general board. Miss Gibson read some extracts of missionary news, and it was reported that the box sent by the Ottawa Presbytery to Berthe school had been a very good one, containing 195 new quilts, numerous new blankets and a number of yards of unmade flannelette.

The annual thanksgiving meeting of St. Paul's Auxiliary to the W.F.M.S., was held on Tuesday, with Mrs. Thorburn the president in the chair. There was a large attendance, and the offering amounted to about \$80.

Toronto.

Knox College is the first to get the machinery of student organization into working order. The Literary and Theological Society met on Tuesday evening, and appointed a committee to revise the constitution. The need of revision is not apparent to everyone, since the most successful period in the history of the society has been the last two years. Two years ago a revision was made, in which the name was changed from the Literary and Scientific Society to the Literary and Theological Society. The plan of work was altered to strictly theological lines. Recent books were synopsized, original essays written and questions of dogma and doctrine were debated. The attendance has always been large and the interest good. A still more successful session is, however, looked for this year. The Glee Club have reorganized and began practice at once under Dr. Anger. Three of last year's graduates and three undergraduates have left Knox for the Free Church College, in Glasgow, Scotland. Of these Mr. W. W. McLaren was President of the Missionary Society last year, when it attained its record membership and placed more missionaries in the home field than ever before. Mr. David Ritchie, who was better known outside of college circles as the golf expert who coached the champion Lyon than as a theologian, is also of the party. Two other undergraduates have gone to the McCormick Seminary in Chicago to complete their courses. One is Mr. T. A. Graham, who was General Secretary of the University Y.M.C.A. last year and a well-known athlete. Mr. T. A. Broadfoot, who came to Knox from Winnipeg a year ago, has returned to complete his course in theology in the Manitoba College. Mr. Myers, who came from Halifax at the same time, has also returned home, and will graduate in theology from Pine Hill College. The graduating class will not be diminished in numbers, however, as two new students have entered and fill the places left by Messrs Broadfoot and Myers. The total registration in Knox is below that of last year, but every room in the college is full, as numbers of students of University College, who are looking forward to a divinity course, live in the building.

At Parkdale church, Friday evening a meeting of the congregation was held to bid farewell to Rev. Dr. Wilkie, who has left for Gwalior, India, to take up his duties as an independent Presbyterian missionary. Mr. J. K. Macdonald occupied the chair and the speakers were Rev. Dr. McLeod, of Barrie; D. S. McKinnon, Rev. D. C. Hossack, and Rev. A. L. Geggie. All

of the speakers spoke in the highest terms of Dr. Wilkie. The reason for his going out as an independent missionary were given, and the charges laid against him at the assembly meeting were discussed and refuted. Rev. A. L. Geggie, in summing up his remarks, hoped that the mission at Gwalior would eventually be taken under the control of the Presbyterian church in Canada.

Dr. Wilkie spoke, and thanked the members of the congregation present for the kindness they had extended towards himself and his wife, and also for the purses of gold they had received to help them in their mission work.

Rev. Neil McPherson, of St. Paul's church, Hamilton, preached with great acceptance to large congregations in Old St. Andrew's church.

Western Ontario.

The congregation of Muir church intend holding their anniversary service Sunday evening next.

In St. Paul's church, Hamilton, Rev. Dr. A. T. Mowatt of Eskine Church, Montreal, conducted on Sunday Jubilee services.

Rev. A. M. Hamilton of Winterbourne, and Rev. Mr. Robertson of Puslinch, exchanged pulpits last Sunday.

Rev. E. A. McKenzie, B.D., of St. Matthew's church, Montreal, who conducted the services at Knox church on Sunday, gave an interesting and impressive address at the prayer meeting on Friday evening, in the lecture room of the church.

Bible students of London were pleased to have an opportunity of hearing Mr. W. R. Newell of the Moody Institute. He delivered his great address on "The Bible" in St. Andrew's Church on Tuesday evening. This was the first meeting of Mr. N. H. Camp's new Bible class, which was so popular last winter.

A very interesting lecture was given in St. Paul's church, Ingersoll, on Tuesday evening, by Dr. Margaret McKellar, returned missionary. Notwithstanding the disagreeable state of the weather a large number was present, the basement of the church being well filled.

Rev. Dr. Ross of London, gave an address on "Missions" at the last week night service, in connection with the Jubilee of St. Paul's church, Hamilton. Rev. W. A. J. Martin, of London, convener of the Foreign Missions Committee, also spoke briefly explaining the reason St. Paul's missionary had not been announced to the congregation. Several men, he said, had been under appointment, but through unseen causes were unable to go. Inside of a year St. Paul's would have an active missionary, and, if possible, he would be a medical man as well.

By order of the Presbytery Rev. J. H. Ratcliffe preached in St. Paul's church, Hamilton in the morning and Eskine in the evening. Rev. Neil McPherson in Dundas; Rev. S. H. Gray, in St. John in the morning and in MacNab St. in the evening; Dr. Talling in Knox in the morning and in Central in the evening; Dr. Lyle in Locke Street in the evening, and Rev. H. McDermott in St. John in the evening; Dr. Fletcher in Barton church. The object of this exchange of pulpits was to bring the claims of the home missions and of augmentation before the people and to urge a more liberal support of these two important funds of the church.

If the Hamilton Presbytery gives its consent, Rev. Neil McPherson will sever his connection with St. Paul's Church, Hamilton, about the end of the month.

Mr. McPherson's departure will be deeply regretted not only by the members of his congregation but by citizens generally.

He has been pastor of St. Paul's Church for the past eight years, having come from Petrolia, where he had been for two years. Mr. McPherson has always looked upon St. Paul's as his first charge, and under his leadership the church has prospered. It stands to-day one of the leading churches of Canada.

Mr. McPherson is moderator of the Hamilton Presbytery and will have to take the presbytery together to consider his resignation.

Mr. McPherson will succeed, as pastor of the Tabernacle church, the late Rev. Dr. J. Cummings Smith, who died last July. Dr. Smith was a Canadian, and had been pastor of the Tabernacle church for eight years.

Eastern Ontario.

Rev. Dr. E. D. McLaren, General Secretary of Presbyterian Home Missions, will visit Glen-garry next week.

Arrangements have been made for him to deliver addresses in the following places.

Cornwall, St. John's Church, Oct. 23rd, at 11 a.m.

Martintown, St. Andrew's Church, Oct. 23rd, at 7 p.m.

Avonmore, Oct. 24th.

Moose Creek, Oct. 25th.

St. Elmo, Oct. 26th.

Lancaster, Knox Church, Oct. 27.

Williamstown, St. Andrew's Church, Oct. 28th.

Rev. J. J. Wright of the Yukon, a former pastor, gave a missionary address at the annual thanksgiving meeting of the W. F. M. S. auxiliary of Lyn Church, on Thursday evening. The offering amounted to over \$50.00.

The North Lunenburg church, which has been in the hands of the renovators for some time, will be re-opened on Sunday. Rev. H. D. Leitch, of St. Elmo, will officiate at both services. On Monday evening Rev. Mr. Leitch will deliver his popular lecture on "People Whom I Have Met and Do Not Want to Meet Again."

Rev. O. Bonnet gave an address at the annual meeting of the Almonte auxiliary of the W. F. M. S. The evening was much enjoyed by those present and the collection amounted to \$50. A successful social gathering was held in St. Andrew's church Pakenham on Tuesday evening.

Northern Ontario.

The Aid Society of Knox Church, Beaverton, have arranged to hold an entertainment on the evening of Thanksgiving Day.

The Rev. H. Smith of Bradford, conducted the Victoria Harbor service on Sabbath morning. He preached an earnest discourse from Matthew v. 16.

In spite of a series of untoward circumstances the recital given by Knox Church choir, Owen Sound, on Tuesday evening in the church was very successful, and a substantial sum was realized.

Last Sabbath Dr. McTavish of Toronto, preached in St. Andrew's church, Parry Sound. His addresses were very impressive and greatly enjoyed by all present. During the week he has been conducting Bible readings each afternoon and preaching in the evening. His addresses are expositions of the word of God as applied to everyday experiences of life. The attendance and interest in the services have been increasing every evening. On Wednesday evening the attendance was very good, and many were evidently deeply convicted. The services will be continued next week by Rev. John Little, evangelist of the synod of Toronto and Kingston. Mr. Little has special gifts for the work of an evangelist, and wherever he has engaged in work, whether as a pastor or as an evangelist, he has been greatly blessed in his work. Many will surely avail themselves of hearing him next week.

Jubilee of Rev. John Anderson at Tiverton, Ont.

On Oct. 11, a large number of members of the presbytery of Bruce assembled in the Presbyterian church at Tiverton, along with the congregation of which Mr. Anderson had been pastor for many years to celebrate the jubilee of his ordination to the ministry of the church. The warm place which Mr. Anderson occupies still in the hearts of many of the people was manifested by the assemblage that gathered to do him honor, in spite of the unfavorable state of the weather. The ladies as usual on such occasions provided refreshments in so stunted supply and after a pleasant social hour spent in partaking of the good things all repaired to the auditorium of the church to take part in the carrying out of a programme of music and congratulatory addresses. Rev. Dr. McQuarrie of North Bruce, and Rev. Mr. Tolmie of Southampton on behalf of the Presbytery presented Mr. Anderson with a beautifully illuminated address in which reference was made to the long and efficient service which Mr. Anderson had rendered to the church, and in which also was expressed the high esteem in which Mr. Anderson is held by his brethren. A number of letters were read from ministers residing in distant parts, and who were unable to be present, congratulating Mr. Anderson, and recalling many past associations in the early days of pioneer work in Canada. Among those were letters from Rev. Dr. Wardrope, in whose Sabbath School in Ottawa (then Bytown) Mr. Anderson had been a teacher

in the days of his youth; from Mr. Crowley of Smith's Falls, and others.

After several congratulatory speeches had been made both by members of the Presbytery of Bruce and representatives of other presbyteries who were present, Mr. Anderson feelingly replied in which he reviewed the history of his ministry with its many encouragements and discouragements, and showed what reason we have both as individuals and as a church to go forward cheerfully in the Lord's work relying upon his promises and encouraged by the hopes and prospects of the eternal reward.

Mr. Anderson first labored in the Presbytery of Glengary where, under his ministry, one of the most remarkable revivals of religion in that district took place, the good influence of which was felt for many years.

Although now past the four score years it may almost be said of him as it was said of Moses when about to cease from his arduous labors, "His natural force has not abated." Mr. Anderson is both physically and mentally a good specimen of the sturdy Celt, the class of men who have done so much for the advancement of the highest interests of this young nation, and who left the stamps of their energy, zeal and enterprise upon the history of the country. To such men the church, the state, the interests of commerce and the social order of the country owe much, and it is befitting that the attitude of those who are now reaping the beneficial results of their labors should express their appreciation and gratitude. No doubt all who have known the subject of this sketch will heartily join in wishing him many tokens of the divine favor in the closing years of his course, and a portion at last in the rich reward of a faithful service.

Notes on Young People's Societies.

Rev. Murray C. Tait, M.A., is organizing a Y. P. Society in his congregation in Claremont, and Rev. A. Graham, B.A., is taking steps to form one in Parkhill where he has recently been settled. Let the good work go on.

Enquiries are already coming in regarding topic cards, manuals, etc., for 1905. I am glad to say that satisfactory progress is being made with them and that from present indications they will be ready about the usual time, the 1st. of November.

The convention under the auspices of the Presbyterial Union in Maitland Presbytery was a success. Rev. J. J. Haslie the convener has done noble service in that Presbytery, and doubtless the success of the convention was largely due to his earnest and well planned labors. The Union took another step forward for it has decided to raise \$50 for Foreign Missions. I believe the convention in Brockville Presbytery also was a successful one though I have not learned the particulars.

I have been asked more than once lately "Is there a special Topic Card for Presbyterial Guilds?" No. The topic card prepared by our Committee contains the Uniform Topic card published by the United Society of Christian Endeavor and also the twelve special topics of the General Assembly's "Plan of Study." Many of the Guilds use these cards. Others compile a list of topics for themselves and usually in such cases they select some subjects from the regular topic card and such others from the Literary and Missionary Courses prescribed in the Manual. Provision is made in the Constitution of the Presbyterial Guild for Devotional, Missionary, Educational and Social departments. Some Guilds organize two departments, others three, and still others all four. It would be impossible for our Committee to prepare topic cards to suit Societies so differently constituted. We have, however, prepared lists of subjects from which a Society may select topics adapted to its own particular circumstances. Perhaps it should be added that the topics prepared by the United Society of Christian Endeavor are copyrighted and that Guilds desiring to reprint them should first obtain permission to do so from the United Society of Christian Endeavor whose headquarters are in the Tremont Temple, Boston, Mass.

W. S. MAC TAVISH,

Convener of Assembly's Committee.

Deseronto, Oct. 12, 1904.

Brockville Presbytery.

The regular meeting of the Presbytery of Brockville met on the 4th and 5th inst., The following members were present: Rev. John Chisholm, of Kemptville, moderator; Rev. Geo.

McArthur, of Cardinal, clerk of the Presbytery; Rev. Donald Stewart of Morewood, Rev. Wm. Macdonald, of Hallville, Rev. Daniel Strachan, B.A., of St. John's church, Brockville, Rev. Harvey Carmichael, M.A., of Dunbar, Rev. John Macdougall, B.A., of Spencerville, Rev. Chas. H. Daly, B.A., of Lyn, Rev. Donald A. Mackenzie, B.A., of Bishop's Mills, Rev. Wm. A. Crawford, B.D., of Chesterville, Rev. John A. Macdonald, B.A., of Morton, Rev. Norman MacLeod, B.D., of First church, Brockville, Mr. Daly, of Lyn, was appointed moderator for the current year.

The first session was taken up with routine business, and appointments of committees.

On Wednesday afternoon after devotional exercises conducted by Mr. Logie, Mr Chisholm took the chair. From half-past two till four o'clock was taken up with the Young People's Societies. Mr. Macdonald of Hallville, read an able paper on the devotional part of the work. An interesting discussion followed, in which many of those present took part. It was conceded by all that in order to preserve the life of our Y. P. societies they must have a definite aim in view, and it was suggested that they take up the work of the Home Mission Society.

Mr. Logie then presented a constitution for the proposed Presbyterial Union, which was adopted. The constitution is as follows:

This organization shall be called the Presbyterial Young People's Union of the Presbytery of Brockville.

The objects of the Presbyterial Union are to promote the welfare and the usefulness to the church of the young people of the Presbytery by uniting them in friendly intercourse, the cultivation of their spiritual life, the study of the doctrines, history and work of the church, and the support of its missionary, educational and benevolent schemes.

The officers of the Union shall consist of an honorary president, who shall be the convener of the Presbytery's committee on Young People's Societies; a president, treasurer and secretary, who, together with the above mentioned Presbyterial committee shall form the executive.

The executive shall prepare each year a report of the operations of the Union which, after adoption by the annual meeting, shall be forwarded to the Presbytery through the committee on Young People's Societies.

The membership of the Union shall consist of the various Y. P. Societies within the Presbytery under the oversight of session, each society to be represented by its president and one delegate for every ten members. In congregations where no Young People's Society exists sessions may appoint delegates in the proportion of one to each fifty names on the communion roll.

The meetings of the Union shall be (1) annual and in connection with the October meeting of Presbytery, (2) special at the call of the executive.

The Union adopts as its definite work the support of home missions, beginning with those fields in our own Presbytery.

Principal Gordon who received a most cordial reception, addressed the court at considerable length on the history of Queen's and her present relation to the church, that the church when on the verge of giving over to the state that splendid university suddenly changed her mind and said "no. We will hold what we have and support her with our means." That it was decided to raise an endowment of \$500,000 that each person contributing \$100 would have the right to nominate one student to a free course in arts, and one contributing \$500 could do so year by year during his lifetime. Principal Gordon's address was well received.

A committee with Rev. D. Strachan as convener was appointed in connection with this work.

Presbyterians in Honan.

The Presbyterian church in Canada has sever al missionaries in the Honan district of China, in which an uprising is reported. Among the Canadians are Rev. Jonathan and Mrs. Gotroth, Dr. and Mrs. P. C. Leslie, Rev. and Mrs. John Griffith, Rev. J. H. Bruce, Miss M. L. McIntosh, Miss Jean M. Dow, Miss Mina M. Pyke Dr. and Mrs. W. McClure, Rev. Mr. and Mrs. W. Harvey Grant, Rev. and Mrs. Jas. Meazies, Harold M. Clark, G. Murray Ross, Minnie E. Robertson, Isabella McIntosh, Mr. and Mrs. James A. Slinimony, Mr. and Mrs. R. A. Mitchell, independent missionary. Rev. Horace Houlding is in Chili, near Change.

Bruce Presbyterial.

The seventeenth annual meeting of Bruce Presbyterial Society was held in Knox church, Paisley, Mrs. Johnston, the president, occupied the chair, and opened the meeting, and Mrs. Boyd of Chesley led in prayer.

The reports show a most successful year. There are 15 auxiliaries with a membership of 465, six mission bands with a membership of 191 an increase of 63 members over last year. The contributions amounted to \$855, an increase over last year of \$21, 1400 lbs. of clothing valued at \$417 was sent to Manitoba. Regular meetings and sewing meetings have been held. The Presbyterial president, Mrs. Johnston, has visited every auxiliary, and her zeal and earnestness has had a large influence for good. The officers elected for the ensuing year were: Pres. Mrs. Johnston, Paisley; 1st Vice-Pres. Mrs. Robertson, Walkerton; 2nd Vice, Mrs. McLennan, Tiverton; 3rd Vice, Miss Campbell, Arnow; Sec., Mrs. Ferguson, Chesley; Treas., Miss Miller, Paisley; T. Tidings Sec., Mrs. Grant, Chesley.

Dr. Margaret McKellar, returned missionary from India, addressed the meeting in the afternoon. She told of the famine children who were rescued and who are being trained to be missionaries in their own country, the address was intensely interesting and was listened to with deep attention. Mrs. McLennan of Tiverton, late of China, gave an address on "The condition of the women in China." Mrs. Robertson of Walkerton, closed the meeting with prayer, and all present adjourned to the basement where tea was served. The meeting will be held next year in Cargill.

At the evening session Rev. Mr. Johnston, the pastor, was in the chair. Music was furnished by the choir. Rev. Mr Hill, Salam, gave a short address. Rev. Mr. Wilson, Walkerton, gave a lecture on the life of Dr. Paton, illustrated with limelight views. Miss McKellar addressed the meeting.

World's Fair Accommodations.

The St. Louis Young Men's Christian Association has organized a World's Fair Bureau through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is really an extension of the boarding house register, which such Associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly for the service, and the benefits of the Bureau are extended not only to young men, but the Christian public generally. Those interested are invited to correspond with E. P. Shepard, Secretary Y.M.C.A. World's Fair Bureau, Grand and Franklin Aves., St. Louis.

Handsome Publication Free.

The exquisitely designed and printed publication regarding the "World's Fair" at St. Louis, issued by the Grand Trunk railway system is the handsomest and best book gotten out in connection with this great event. No one should be without a copy. It gives routes, descriptions of the mammoth buildings, maps of the World's Fair and City of St. Louis, and all information as to the best way to reach the Ivory City—and where to stop. A copy sent free on application to J. Quinlan, D.P.A., G. T. Ry., Montreal.

Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.

75 Yonge Street, Toronto.

References as to Dr. McTaggart's professional standing and personal integrity permitted.

Sir W. R. Meredith, Chief Justice.

Hon. G. W. Ross, Premier of Ontario.

Rev. John Potts, D.D., Victoria College.

Rev. Wm. Caven, D.D., Knox College.

Rev. Father Teeff, President of St. Michael's College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time on business, and certainty of cure. Consultation or correspondence invited.

Health and Home Hints

Warm Footbaths.

The warm footbath is a remedy so easily to be had in any household, so quickly prepared, and so simple to administer, that it is a pity it should not be more universally understood and used. Its possible uses are legion. Only a few of them can here be enumerated: It is generally understood to be one of the good "old-fashioned" remedies for a cold—especially a cold in the head. It should not be allowed to become old-fashioned for this purpose, for with all our rapid multiplication of "antis" and other new medicines it still remains one of the best we have of combating a cold. It must be properly given, but this is a very easy matter. The patient should be well covered as to the body; the pail or other receptacle for the water should be deep and preferably narrow, for the higher the water reaches up the calves of the legs the better. A heaping teaspoonful of mustard should be added, and the feet should go into water as hot as can be borne, fresh hot water being slowly added as that in the bath becomes cool. The whole progress should last twenty minutes to half an hour, during which a glass of water or lemonade should be slowly sipped. It is perfectly ridiculous for the patient to take the feet out of the water, dry them and go clearing up the room as is sometimes done. Five minutes' attention from a second person is absolutely needed at this juncture, as it is important that the feet be quickly dried, and the patient immediately covered up very warm, preferably with a hot bottle to the feet, in order that the profuse perspiration, which is the principal result to be desired, should not be checked. If this progress is faithfully carried out, a cold will generally be found scotched the next morning. A headache, especially that variety known as "nervous," may often be relieved by a warm not necessarily very hot footbath. The footsore overdriven housewife can gain blessed relief for her aching muscles and tired nerves by ten minutes devoted to a warm footbath. A very cross boy can often be converted into a cherub by the simple treatment. There are many times and places in which it is not convenient to give the baby a warm tub bath, but a warm footbath may always be given.

Tansy leaves scattered around spots infested by ants will cause them to disappear.

"Let the GOLD DUST twins do your work"



Are you a slave to housework?

GOLD DUST

has done more than anything else to emancipate women from the back-breaking burdens of the household. It cleans everything about the house—sofs, pans, dishes, clothes and woodwork. Saves time, money and worry.

Made only by THE H. K. FAIRBANK COMPANY, Montreal, Chicago, New York, Boston, St. Louis. Dealers of COPCO SOAP (oval cake).

World of Missions.

Northfield Missionary Summer School.

For the first time since organized mission work has been before the churches, a summer school for the systematic presentation of all phases of foreign missionary effort was held this summer at Northfield. The school was under the auspices of the Interdenominational Conference of Women's Boards of Foreign Missions of the United States and Canada, and was largely attended by those interested in missions. A comprehensive program of lectures, Bible classes, and discussions was carried out under the leadership of Mrs. Alonzo Petit, Baptist; Miss Oliva H. Lawrence, Dutch Reform; Miss Harriet Stanwood, Congregational; Mrs. J. P. Krechting, Evangelical Lutheran; Miss W. R. Lewis, Methodist Episcopal; Mrs. Robert E. Speer, Presbyterian; and Miss E. M. Hill, United Presbyterian. A part of the work in detail consisted of missionary study courses on "Missionary Effort in Schools and Colleges," by Mrs. Margaret Sangster and Mrs. E. N. Waterbury; "Missionary Literature," by Miss E. C. Northrup; "Missionary Problems," by Mrs. H. M. Jones; "Christian Stewardship and Giving," by Mrs. K. B. Shaffer, Ph.D., Mrs. Mary C. Porter, Mrs. J. H. Knowles, and Frank Manston; and a series of lectures, entitled "Dux Christus," by Miss L. M. Hodgkins, M.A., Mrs. W. A. Montgomery, B.A., Prof. I. H. P. Shailer, Ph.D., and Rev. W. Elliot Griggs, D.D. Other courses of equal importance were given and all were eagerly attended. The school notwithstanding its being an initial venture, was a pronounced success, and, although no plans have as yet been made, it is probable that similar schools will be held in the future.—The Missionary.

Facts About Japan.

Missionaries publish fifteen of the seventeen newspapers and magazines printed in Japan. In no other mission field is the printed page so honored and blessed.

The work of women is more conspicuous in missionary work in Japan than in any other country.

The ordinary Japanese will agree with almost everything you say about the gospel, but he has no desire to apply it to his own life.

Christianity has made its greatest progress in this land among the intellectual classes.

Japan's Fifth Industrial Exposition was on the whole a marked success. Nearly four and a quarter million visitors, in place of three million anticipated, have passed the gates. Japanese students by the hundred thousand have been given an object lesson in the progress of the world, while foreigners have been shown the latest achievements of the Yankee nation of the Orient.

In some parts of India Hindus are making serious efforts to dissuade the people from sending their children to missionary schools because the teaching given does not end with the time of schooling, but sticks to pupils throughout their lives. It is a testimony to the value of mission schools which is worth bearing in mind.

The Rhenish Missionary Society, after sixteen years of hard labor and sacrifice of life and property in German New Guinea at last rejoices in the baptism, at Bogadjim Station, of the "first fruits" among the Papuans.

A Weak Heart.

The Interesting Experience of a St. Catharines Man.

HAD SUFFERED FOR TWELVE YEARS AND WAS ULTIMATELY CURED THROUGH THE ADVICE OF A FRIEND.

"Twelve years ago" says Mr. Wm. Emery, of Welland Avenue, St. Catharines, "I was living in the town of Ganouque, and the Physicians there told me I had heart disease. From that time and up to four years ago I often had severe spells of the trouble. The least exertion would bring on violent palpitation, and at other times I would become dizzy, nervous and frightened and my heart would almost cease to beat. I became reduced in flesh and insomnia followed. I was hopeless of finding a cure for I had been treated by an experienced doctor, and had taken many advertised remedies without getting any benefit. One day a neighbor strongly advised me to try Dr. Williams' Pink Pills and acting on his advice I got half a dozen boxes. I soon found much relief through the use of the pills, and after continuing the treatment for a couple of months I was again enjoying perfect health. I have not since had any return of the trouble and I feel safe in saying that the cure is a permanent one, and I can strongly advise the use of Dr. Williams' Pink Pills to all who suffer from similar trouble." The reporter can only add that Mr. Emery is well known in St. Catharines, is a prominent worker in Methodist circles, and has the highest respect of all who know him.

If you have any symptoms of heart trouble, neuralgia, indigestion, rheumatism, anaemia or any of the numerous troubles caused by poor or watery blood, you will find new health and strength in a fair use of Dr. Williams' Pink Pills. Do not waste money or further endanger your health by the use of substitutes—get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville, Ont.

Everybody knows how the castors of the bedstead, dressing-bureau, and other pieces of heavy furniture indent and finally wear out the matting under them. A correspondent of the Country Gentleman recommends making pads of heavy leather covered with calico or cretonne to place under the castors and prevent this damage.

The victories of patience are not rewarded with monumental marble nor recorded in the temple of fame. But sweeter and gentler natures are her monoliths. Souls that have been cleansed by the washing of tears, hopes made pure as a dream of God, faith unsullied and a crown that shall never fade, are some of the things that lowly patience builds.

Presbytery Meetings.

SYNOD OF BRITISH COLUMBIA.

Calgary
Edmonton, Strathcona 5th Sept
Kamloops, Vernon, 20 Aug
Kootenay, Fernie, W.C., Sept. 13, 3 p.m.
Westminster, Chilliwack 1 Sept. 3 p.m.
Victoria, Victoria Tues. 5 Sept. 2 p.m.

SYNOD OF MANITOBA AND NORTHWEST

Portage la Prairie, 8 March.
Brandon, Brandon.
Superior, Port Arthur.
March
Winnipeg, Man. Coll., 2-4 Tues 10-m.
Rock Lake, Pilot Mtd., 2 Tues. Feb.
Glenboro, Treheine, 3 Mar.
Portage, P. La Prairie, 8th, 9th Feb.
Minnedosa, Minnedosa, 17 Feb.
Melita, Hartney 2nd week in July.
Regina, Moosejaw, Tues. 1 Sept.

SYNOD OF HAMILTON AND LONDON.

Hamilton, Knox Hamilton Nov. 1 10 a.m.
Paris, Woodstock, 10th Nov. 10 a.m.
London, St. Thomas, 5 July 10.30 a.m.
Chatham, Chatham, Sept. 13 10 a.m.
Stratford, Knox, Stratford July 12, 10.30

Huron, Thames Road, Sept 6 10.30 a.m.
Sarnia, Sarnia, St. Andrews Sept. 11
Mailand, Wroxeater 20 Sept. 10 a.m.
Bruce, Paisley 6th Sept 11 a.m.

SYNOD OF TORONTO AND KINGSTON.

Kingston, St. Peter's, Campbellford 20 Sept 10 a.m.
Whitby, Whitby Oct. 13 10 a.m.
Toronto, Toronto, Knox, 2 Tues. monthly.
Lindsay, Lindsay, 20 Sept. 11 a.m.
Orangeville, Orangeville, Sept 13
Barrie, Barrie Mar 1 10.30 p.m.
Owen Sound, Owen Sound, Division St.
6 Dec 10 a.m.

Algoma, Blind River, March.
North Bay, Callander, Sept 28 9 a.m.
Saugueny, Guthrie Ch Harriston, Sept 21
Guelph, Knox Ch, Guelph, Sept 29 10.30

SYNOD OF MONTREAL AND OTTAWA.

Quebec, Que. St. Andrews, 13 Dec. 3 p.m.
Montreal, Montreal, Knox 13th, Sept
3.30 a. m.
Glenagarry, St. Elmo 6th Dec. 7-
3 p.m.

Lanark & Renfrew, Zion Church Carleton Place 11 Oct.
Ottawa, Ottawa 6 Sept 10 a.m.
Brookville, Kemptville, Feb. 22 5 p.m.

SYNOD OF THE MARITIME PROVINCES

Sydney, Sydney, Sept. 2
Inverness, Wychecocough 10 May, 11 a.m.

P. E. I., Charlottown, 3 Feb.
Pictou, New Glasgow, 5 May 1 p.m.
Wallace, Tatamouche 3 Aug.
Truro, Truro, 10 May 10 a.m.
Halifax, Canard 5 July
Lunenburg, Lunenburg 2.30
St. John, Fredrickton 3. h July 2 p. m.
Miramichi, Campbellton June 27 7 p.m.

R. A. McCORMICK

CHEMIST AND DRUGGIST.
ACCURACY AND PURITY
71 Sparks St OTTAWA
PHONE 159.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Royal Victoria Museum, Ottawa" will be received at 15, office until Monday, October 24, 1914, inclusively, for the construction of the Royal Victoria Museum.

Plans and specification can be seen and forms of tender obtained at this Department.
Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.
Each tender must be accompanied by an accepted cheque on a chartered bank, made 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, which will be forfeited if the party tendering declines on to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.
By order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, Sept. 23, 1914.
Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

A Great Club Offer.

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

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

The Dominion Presbyterian,
Ottawa, Ont.

CANADIAN PACIFIC.

Twelve Trains Daily (except Sunday)
BETWEEN
OTTAWA AND MONTREAL
FROM UNION STATION

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8.15 a. m. daily except Sunday.
3.10 p.m. daily.
6.29 p.m. daily except Sunday

FROM CENTRAL STATION (Short line.)
Leave Ottawa 8.45 a. m. daily except Sunday
3.30 p.m. daily.
4. p.m. daily except Sun.
6. 25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun.)
Between Ottawa and Almonte, Arnprior, Renfrew and Pembroke.
Leave Ottawa (Union)
1.30 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.
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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.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, except sections 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

ENTRY.

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

HOMESTEAD DUTIES.

A settler who has been granted an entry for Dominion Lands Act and the amendments thereto, to perform the conditions connected herewith, under one of the following plans:—

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION

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

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above stated refer are available for lease or purchase from the road and other corporations and private firms Western Canada.

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Apply, or write for particulars to **J. QUINLAN, District Passenger Agent, Bonaventure Station, Montreal.**



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Pneumatic Tubes for Montreal and Toronto," will be received at this Department until Friday, Nov. 11, 1904, inclusively, for furnishing 25,000 lineal feet of 10 inch smooth bored straight cast iron piping.

Plans and specification can be seen and forms of tender obtained at this Department, and at the office of John Galt, Chief Engineer, Toronto.

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

An accepted cheque on a chartered bank, made payable to the order of the Honorable the Minister of Public Works, for two thousand dollars (\$2,000.00), 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. 29 1904.

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

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| New Yosts, No. 1 | " | 35 00 | " | 40 00 |
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Lv. 5:15 p.m. Ottawa Ar. 9:40 a.m.

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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.



ROYAL VICTORIA MUSEUM, OTTAWA.

Contractors who intend tendering for the Royal Victoria Museum at Ottawa, will please take notice that they will be required to send with their tenders an accepted bank cheque for the sum of seventy-five thousand dollars, instead of a cheque amounting to 50 per cent. of the amount of their tender, as stated in the advertisement dated Sept. twenty-third last. By order,

FRED GELINAS, Secretary.
Department of Public Works,
Ottawa, Oct. 6, 1904.

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