

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

\$1.50 per Annum.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG.


Single Copies, 5 Cents



## OCTOBER.

Ay, thou art welcome, heaven's delicious breath,  
When woods begin to wear the crimson leaf,  
And suns grow meek, and the meek suns grow brief,  
And the year smiles as it draws near its death  
Wind of the sunny South! oh, still delay  
In the gay woods, and in the golden air.  
Like to a good old age released from care,  
Journeying, in long serenity, away,  
In such a bright, late quiet, would that I  
Might wear out life, like thee, 'mid bowers and brooks,  
And, dearer yet, the sunshine of kind looks,  
And music of kind voices ever nigh;  
And, when my last sand twinkled in the glass,  
Pass silently from men, as thou dost pass.

—William Cullen Bryant.



**BIRTHS**

On Monday, October 14th, at 295 Sumach street, Toronto, to Rev. J. and Mrs. Goforth, a daughter.

At 992 Sherbrooke street, Montreal, on Oct. 15, 1901, the wife of Hugh Patton, M. D., of a son.

**DEATHS.**

At her late residence, 74 Victoria avenue north, Hamilton, on Monday, Oct. 14, Bella L., wife of Thomas Renwick, aged 46 years.

At Georgetown, Ont., on Oct. 13, 1901, Mr. Thos. Rose, in his 72nd year.

On Oct. 10th, at his late residence, Elder's Mills, David Elder, aged 63 years 8 months.

At Inverness, Que., on Wednesday, Oct. 9th, 1901, Robert Cromarty Craikshank, aged 32 years and six months.

**MARRIAGES.**

At the residence of the bride's mother, on Oct. 2, 1901, by the Rev. G. Whillians, Matthew Roy, Riverfield, P. Q., to Mabel V. C. daughter of the late Wm. Stewart, Howick, P. Q.

On Oct. 2, 1901, at 37 Rochester street, Ottawa, by the Rev. Dr. Moore, Lorne Fraser, to Jennie L., eldest daughter of John Nichol, both of Ottawa.

At the bride's residence on Oct. 15, 1901, by the Rev. M. F. Boudreau, Frederick Sharpe, of St. Louis, to Ida Marguerite Robillard, of Grenville, Que.

On the 16th October, 1901, at the residence of the bride's parents, 70 south Ray street by the Rev. Dr. Fletcher, Annie Gibson, youngest daughter of Robert Dow, to Thomas Allen, jr., eldest son of Thomas Allen, all of this city.

On Oct. 14, 1901, at the residence of the bride's parents, 480 Lewis street, Ottawa, by the Rev. R. Herbison, Miss Harriet (Hattie) Beveridge, to Mr. F. H. Grendall, of the C. A. R.

On October 14th, 1901, in the city of Toronto, Ontario, Canada, by the Rev. Dr. Warden, assisted by the Rev. W. Frizzell, the Rev. W. T. Noble, B. A., of Roseclair, Gravenhurst, Ontario, to Margaret Jane Crozier, daughter of the late James Crozier, Esq., of Dring House, County Fermanagh, Ireland.

**The Ottawa Business College.**

During the first two weeks of October, fifty-nine young men and young women entered upon a course of instruction at this splendid school. There is no doubt but that this is the result of good teaching and excellent equipment. Students are admitted any time. Write now for particulars.

**KEITH & GOWLING, Principals**  
Orme Hall, 174 Wellington St.

**Jas. Hope & Sons,**

Stationers, Booksellers, Bookbinders and Job Printers,

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

**Cook's Friend**  
**BAKING POWDER**

Positively the most popular in the market, after an experience of nearly 40 years.

**NO ALUM.**

**St. Margaret's College.**  
**TORONTO.**

**A Resident & Day School for Girls**

Attendance limited. Application for admission to the residence must be made in advance.

**MRS. GEO. DICKSON,**  
Lady Principal

**For 35 Years**

**BELL ORGANS**

Have been Favorites for School, Church & Home Use

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

**BELL PIANOS**

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

Send for Descriptive Booklet No. 54.

**The Bell Organ & Piano Co. Ltd.,**  
GUELPH, ONT.

**To Sunday Schools**

3333  
We have just opened up a fresh supply of Sunday school books from best English publishers.  
4444

Books sent on approval. Lowest prices guaranteed.

**The William Drysdale & Co.**  
Publishers, Bookbinders, Stationers, Etc.  
232 ST. JAMES ST. - MONTREAL

**CLUB HOTEL** **FOOT WILLIAM** ...  
**Strictly First-Class.**

SAMPLE ROOMS FOR COMMERCIAL MEN . .  
**JOE MANION & Co.**  
Livery in Connection.  
Rates: \$150 per day; single meals 50.

**ei tch, Pringle & Cameron**

Barristers, Solicitors, and Superior Court Notaries.  
Solicitors for Ontario Bank,  
Corwall, Ont  
JAMES LEITCH, Q. C. - R. A. PRINGLE  
J. A. C. CAMERON, LL B.

**SCHOOL**  
...OF...  
**Practical Science**  
**TORONTO**

**ESTABLISHED 1878**  
Affiliated to the University of Toronto

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

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

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

1. CHEMICAL.
  2. ASSAYING.
  3. MILLING.
  4. STEAM.
  5. METEOROLOGICAL.
  6. ELECTRICAL.
  7. TESTING.
- The School has good collections of Minerals, Rocks and Fossils. Special Students will be received, as well as those taking regular courses.  
For full information see Calendar.

**L. B. STEWART, Secy**

**Prepare Yourself.**

**For a Good Paying Position**

The most thorough courses of study pertaining to a business life.

Individual instruction. Prospectus and Calendar free.

**NIMMO & HARRISON,**  
**COLLEGE**  
Corn of Young and College Sts.  
**TORONTO.**

**LADIES...**

We are showing a very large range of Black Goods and

at the prices . . they are marked

they are as cheap as can be bought anywhere, and with

the discount we are offering

they are of a double value.

Don't forget the Place . .

**THE**

**CROSBY, APPRUTHERS COMPANY.**

COR. BANK AND SOMERSET ST.

**METROPOLITAN BUSINESS COLLEGE**

OTTAWA, ONT.

**Ambitious Young Men and Women**

Self respecting young men and women who aim to be self-reliant are material from which the Federated Business Colleges build successful men and women. You find them among those who are in attendance at our day and night classes. And the training we give them is worthy young people possessed of so laudable an ambition. Ask for particulars about night classes if you cannot attend the day sessions.

**Metropolitan Business College**  
Corner Wellington and Bank St.  
**S. T. WILLIS, Principal**

**RIDLEY COLLEGE**

ST. CATHARINES, Ont.

A Canadian Church School for Boys A new and entirely separate building for boys under fourteen is now being erected. Re-opened Tuesday, Sept. 11th, 1901. For Calendar and full information apply to REV. J. O. MILLETT, M.A., Principal.

**Bishop Strachan School**

FOR GIRLS.

President - The Lord Bishop of Toronto.  
Preparation for the Universities and all Elementary work.  
Apply for Calendar to  
MISS ACRES, Lady Prince.

**Presentation Addresses**

Designed and Engrossed by  
**A. H. HOWARD, R.C.A.,**  
52 King St., East, Toronto.

**R. A. McCORMICK**

CHEMIST AND DRUGGIST.  
ACCURACY AND PURITY  
**71 Sparks St., Ottawa**  
PHONE 159.

**THE.....**

**Best Company**

For the Best Risks is the Company which makes a specialty of insuring TOTAL ABSTAINERS.

**The Temperance and General**

**IS THAT COMPANY.**  
HON. G. W. ROSS H. SUTHERLAND  
President. Man. Director  
Head Office, Globe Building, Toronto

**J. YOUNG LIMITED.**  
The Leading Undertaker  
355 Yonge St., Toronto  
Telephone 679

# Dominion Presbyterian

\$1.50 PER ANNUM.

OTTAWA, MONTREAL, TORONTO AND WINNIPEG

SINGLE COPIES, 5 CENTS

## Note and Comment.

The officials of the National Bible Society of Scotland have sold 8,800 copies of the Scriptures from the society's stall in the Glasgow Exhibition.

Emperor Nicholas has ordered 14,000,000 roubles to be applied to the famine fund for the relief of people in the districts in Russia in which crops have failed.

In Egypt, under British rule, one can now go anywhere with perfect safety, and the fellah has never been so well off since the time of the earliest Pharaoh, and probably never in all their history.

Bulgarian brigands have kidnapped Miss Ella H. Stone, the American missionary in Turkey. Word from her states that she is well treated. 25,000 Turkish pounds are asked as a ransom. The money is being raised for the ransom.

Edison has patented a new storage battery which promises to accomplish quite as much for electrical development as the telephone did. Little is yet known about it, but it is said to be only half the weight of the present batteries, and it is not a lead accumulator.

The Printing machines in the Glasgow International Exhibition are being utilized by Drummond's Tract Depot, Stirling, to print over a quarter of a million striking Gospel tracts, which are distributed free to the visitors. Each tract bears a picture of Stirling Castle, and is most attractive in appearance.

In Cape Colony a new proclamation places under military law the few districts hitherto exempted. These are Cape Town, Simons Town, Port Elizabeth and East London, all important ports. The constitution, therefore, is now suspended over the entire colony.

On October 13, the Chinese plenipotentiaries forwarded to the Spanish Minister, who is the doyen of the diplomatic corps, a bond for 459,000,000 taels, the amount of the indemnity to be paid to the foreign Powers. This is the last official act of the peace negotiations.

The King and Queen and the Court will attend the morning service at Crathie Church on the three Sundays which they are expected to spend at Balmoral, and it is understood that the special preachers before their Majesties will be Principal Story, Dr. Cameron Lees, Dean of the Order of the Thistle; and Dr. Macgregor, St. Cuthbert's Church, Edinburgh.

The Chinese officials at Peking are considering the desirability of protesting to the foreign Ministers against the conduct of the Legation guards. The soldiers continue to treat the Chinese like a conquered people. Groups of soldiers roam about the city wearing their side arms, often intoxicated, maltreating the natives and committing petty robberies.

The Society of German Engineers in Berlin has undertaken the preparation of an international technical dictionary to be published in English, French and German. Its aim is to secure exhaustive completeness in technical words and expressions, exactness in transition, and uniformity in usage.

The city of New York contains twice as many Irish as any city in Ireland, and a greater number of Germans than any city in Germany, with the sole exception of Berlin. Many thousands of its inhabitants cannot speak English. Only twenty per cent. are of New York descent.

Regarding past Presidents of the United States, it is interesting to note their national origin. Three, Washington, Madison, and Lincoln, were English; four, M'Kinley, Monroe, Grant, and Hayes, were of Scottish origin; Buchanan, Polk, Jackson, and Arthur were of a mixed Scotch-Irish origin; Van Buren, like Roosevelt, was of Dutch descent; while Jefferson, whom some one has called "the noblest Roman of them all," was a Welshman. Abraham Lincoln has the distinction of having been the tallest, while the late Benjamin Harrison is believed to have been the shortest.

The Prime Minister of Holland, Dr. Abraham Kuyper, is the first Doctor of Divinity and preacher to hold that position. In the British House of Commons during the last decade several former divines have attained eminence. Thus, the Right Hon. H. A. Acland, who was a member of the cabinet of 1892-1895, is an ex-clergyman of the Church of England, and served at one time as curate under Dr. Creighton, the late Bishop of London. So, too, Dr. Robert Wallace was a former Divinity Professor in the University of Edinburgh.

Some stories of "Ian MacLaren" appear in the "People's Friend." One has to do with his trip to the Holy Land. As he was nearing the centre of historic Palestine he met an American who was making all haste to get away. After a few greetings, such as two English-speaking men meeting in a foreign country might exchange, the American asked Dr. Watson where he was going. "To Jerusalem," was the reply. "Jerusalem!" exclaimed the American, in tones of unfeigned disgust. "You don't want to go there! I've just come away. It's a slow town. Why, there isn't a daily newspaper in the whole place!"

Another is to the effect that one day a tall, thin, alert man followed his card into "Ian MacLaren's" study with such rapidity that he had barely time to read it before his visitor was in the room. "My name is Elijah K. Higgins, and I am a busy man. You are also busy, and have no time to fool away. Four days is all I can give to the United Kingdom, and I wished to shake hands with you. Good-bye, I am off to Drumtochty." He left the room so swiftly that "Ian MacLaren" only overtook him at the front door. When he asked him if he knew where Drumtochty was, "Guess I do," he said. "Got the route in my pocket, north-west from Perth, N. B."

There has been erected in Hawick Church a brass tablet with marble moulding in memory of the late Rev. Dr. MacRae, who was the minister of the congregation from 1843 till 1892—nearly fifty years. Dr. MacRae was the founder of the Blantyre Mission in Central Africa.

The Russian newspapers in St. Petersburg are now advising Japan "to forget Corea" and console herself by seizing Chinese territory on the mainland opposite Formosa. One of the papers says that "Russia asks nothing of Japan except renunciation of her claims in Corea." Russian papers now frankly avow the intention to seize not only Manchuria, but Corea and Mongolia—practically half the territory China controlled at the beginning of the war. She does not desire complete possession all at once, only as fast as she can garrison and control it. In the meantime, she intends to drive Japan out of Corea.

A Chicago paper enumerates a few of the more unusual among the vocations of women in the United States. A lady living in South Dakota conducted an apple orchard for many years with such success that the Department of Agriculture recently thought it worth while to publish its biography. Another, living near Lake Champlain, has a "duck ranche" on which 1,500 ducklings are reared annually, and a "bee ranche" has been started in addition. A stalwart young woman of Sherburn, Massachusetts, took up her father's business as blacksmith at his death, and, apparently regarding this labour as insufficient, supplemented it by acting as mail carrier.

For the last two years extensive additions and alterations have been in operation at the ancient Cathedral of Brechin. Work was commenced in January of last year, and has been carried on without cessation, and it is expected that the Cathedral will be reopened in November. The north and south walls have been taken down, and the building considerably widened, while the gallery in the interior has been removed altogether. Fourteen memorial windows in stained glass have been erected in the chancel, which has been extended backwards about thirty feet. The windows depict the life of Christ before and after his public ministry.

In Tokyo, special meetings were held in churches, homes, halls and streets, according to a carefully planned campaign, from May 12 to July 6. Printed announcements were distributed, hymn leaflets and tracts were circulated, the preaching was simple and direct in the language of the masses, appeals were made for personal decision, and after meetings were held for the guidance of inquirers. Reports made to the central committee show that 5,319 persons made confession of Christ. The co-operation of all bodies of Christians, the simplicity of the message, the earnestness of the leaders and the use of the open Bible, have made a profound impression. This movement was initiated by the Japanese themselves, of course, warmly supported by the missionaries.—Congregationalist.

## The Quiet Hour.

### The Death of Joseph.

S. S. LESSON.—3rd Nov; Genesis 50; 15-26

GOLDEN TEXT—Psa. 90; 12. So teach us to number our days, that we may apply our hearts unto wisdom.

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

They said, Joseph will certainly requite us all the evil which we did unto him, v. 15. It is not easy to forgive. What is called forgiveness often does not deserve the name. We do not forgive when we merely abstain from injuring those who have injured us. Forgiveness goes further. It treats the offender as if the offence had never been, and restores him to his old place in our confidence. There are two things that will enable us to forgive: One is a deep sense of gratitude to God for His forgiveness extended to us. The other is the assurance that the offender has truly repented. Joseph was ready to forgive his brethren because he had walked with God so closely that he had caught the spirit of divine forgiveness; and he had convinced himself that the repentance of his brethren was genuine.

It is even more difficult to accept forgiveness than to bestow it. It is hard for the offender to realize that the injured person is sincere in offering to forgive. We are apt to measure others by ourselves, and are slow to believe that they can have kinder feelings toward us than we have toward them. This is the reason why the one who has done the wrong is harder to reconcile than the one who has suffered the wrong, and this is the reason why men are often so slow to accept the forgiveness of God.

And they sent a messenger unto Joseph, v. 16. Afraid to venture into the presence of Joseph themselves, the brethren sent one to act as their advocate.

Even so we have in Jesus one who "ever liveth to make intercession" for us (Heb. 7: 25), who is our "Advocate with the Father" (1 John 2: 1). He is our representative. It is a solemn as well as joyful thought that Christ represents us. Can light represent darkness? or love, hatred? or purity, impurity? or truth, falsehood? Can Christ be our representative if we are unkind and uncharitable in word, in manner, in thought, in heart? Can He represent us if we never work or give or pray for the perishing heathen millions?

Joseph wept, v. 17. He was touched to the quick by the misunderstanding of his brethren. His tears were his only rebuke. It was as if he had said, "Have you been so long time with me, the sharers of my prosperity, and the objects of my constant care, and yet do you not know me better than to have such unworthy thoughts concerning me? When have I given you any ground for cherishing such unworthy sentiments regarding me?"

So Jesus said to the disciple who had failed to understand Him, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14: 9.)

Ye thought evil . . . but God meant it unto good, v. 20. Think how many human wills—all of them free—were set to hunt and destroy the life of Joseph; his brethren, who plotted to kill him and ended by selling him as a slave; the Midianitish merchants who carried him into Egypt; Potiphar's wife, with her false and cruel accusation; Potiphar, with

his imprisonment of an innocent man. But Joseph neither quailed nor swerved. Behind all these human wills, he saw the will of God. He knew that God was permitting all these agencies to do their part in relation to him, and that no one of them could go one step beyond that divine permission. The worst enemy could do against him only what God permitted, and God would permit only what He meant for good. It is the same assurance that alone can give calmness and strength to our lives.

"One adequate support  
For the calamities of mortal life  
Exists—one only; an assured belief  
That the procession of our fate, however  
Sad or disturbed, is ordered by a Being  
Of infinite benevolence and power;  
Whose everlasting purposes embrace  
All accidents, converting them to good."

I die: and God will surely visit you, v. 26. The great prime minister, who had kept the vast population of Egypt, could not keep death away from his own door. But over against this thought of man's mortality place this fact: His servants die, but God lives. And because God lives, no honest, faithful work done for Him will ever fail. In the Highlands of Scotland there is a place where a village once stood, which has now completely vanished. But the grass on that spot is greener than on any other place around. For years the villagers had cultivated their gardens there, and the grass is greener because of their work. So, if we are kind and true and faithful, God will see that the world will be the better after we are gone, for our having lived in it. When we are called away, we do not leave our loved ones alone in the world. We leave them in a world in which God lives.

And he was put in a coffin in Egypt, v. 26. "Joseph here left his confined body to his people that by its presence among them, and preservation by them, they might never forget that Egypt was not their final resting place." (Taylor) Instead of a coffin, we have the empty grave of Jesus to remind us that He has risen and that believers also shall rise to a higher and more blessed life.

### The Way of Power.

The straitened way is the way of power, and the way of power is often the way to achievement. Niagara, with its marvelous strength to turn machinery, to generate electricity, to shine from millions of lamps hundreds of miles distant, can be weakened into uselessness by widening its pathway and spreading out its flowing waters. It is not enough to enter upon life with an objective point clearly in view and driven by a set purpose. It is also necessary to choose the straitened way of renunciation in order to accomplish that one definite mission. The straitened way is the way of concentration; but concentration is just the positive aspect of renunciation. No man can succeed in fulfilling his life's mission who allows himself to be called hither and yon by every alluring, siren voice within and without him that clamors for his time and strength and interest.—Alexander McGaffin.

He who has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—William Annot.

### Forgiveness.

BY PASTOR W. J. MOSIER.

Peter once came to the Lord and said, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" Doubtless he thought he was exceedingly charitable, for the Rabbis said that they might forgive an enemy three times, but not the fourth. "Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven." This means, there should be no limit to our forgiveness. And then follows the forcible parable of the wicked servant. He had been forgiven a debt of ten thousand talents—about ten million dollars—and was unwilling to forgive a fellow-servant a small debt of one hundred pence—about twenty-five dollars. "And his Lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him." No wonder the apostles exclaimed, "Increase our faith."

Dr. Duff was once reading to a band of Hindu youth from the sermon on the mount, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," and one of them exclaimed, "How beautiful! How divine! This is truth. Love your enemies; love your enemies." And for weeks he repeated these heaven born words. At last the Spirit revealed to him God's forgiveness. He embraced it, and abandoned his false gods, and became a faithful follower of Jesus Christ.

Luther was once very bitter against Calvin and maligned him most grievously. Calvin only replied, "Well, let Luther hate me and call me devil a thousand times, yet I will love him and acknowledge him as a precious servant of God."

A Christian girl in South America was seized by a savage enemy of her father, who cut off both her hands, and said, "I have had my revenge." Many years passed away, and one day there came to her father's door a poor man asking alms. The girl recognized him as the one who had so cruelly treated her. She ordered the servant to give him food, and sat down and watched him with pity. When through with his meal, she dropped the covering that had hid her handless wrists from view and held them up, exclaiming in tender love, "I have had my revenge." That was the very spirit of Christ, which led Him to pray on the cross in the very presence of His enemies, "Father forgive them, for they know not what they do." That was the spirit of the first Christian martyr, who prayed in the midst of his sufferings at the hands of his cruel murderers, "Lord, lay not this sin to their charge." That is the spirit that God desires to give to every one of His children.

This is the mark of the highest Christian life. This brings the greatest happiness to its possessor, and greatest blessing to loved ones and to the world. It may not always be possible to have personal victory. We are only commanded, "As much as in you lies, live peaceably with all men."

... What is prayer for? Not to inform God nor to move Him, unwillingly, to have mercy, as if, like some proud prince, He required a certain amount of recognition of His greatness as the price of His favor, but to fit our own hearts by conscious need and true desire and dependence, to receive the gift which He is ever willing to give, but we are not always ready to receive.—Alexander MacLaren.

**Appetite For Crime.**

REV. JOSEPH HAMILTON.

The anarchist must be put down, not merely as a punishment for his crime, but as a protection to society. A man who has committed crime is dangerous. It is said that the first taste of blood whets the appetite of a wild beast for more. So it would appear, our appetite can be whetted for crime. It was so with Saul the persecutor. He took his part passively in the murder of Stephen. That is the first intimation we have of Saul taking any part in crime. But that first taste of blood seems to have roused the wild beast in Saul. Very soon we find him "breathing out threatenings and slaughter" against God's saints. He tells us he was "exceedingly mad" against them. There is a wild beast lurking in all of us, which is in danger of being roused with the first taste of crime. And a very small crime may start us on the road to a great one. There are so-called respectable men in the Church to day who are daily lending themselves to schemes of duplicity and injustice, and who do not seem to know that they have started on the way to utter ruin.

Mimico.

**The Spiritual Birthright.**

PRINCIPAL JOHN CAIRD.

I may forego my spiritual birthright, I may let myself be implicated, soul and body, with the world and the things of the world, with the lusts of the flesh, with pleasant sensations, and gratified appetites and sensuous pleasures, with that side of my being whose bliss is to bask in the sunshine of material enjoyment, and then I am at nature's mercy. At any moment of my brief existence by a slight turn of her forces, by sudden accident or swift working disease, I may be rendered bankrupt of all on which my life is staked, torn away from every element or ingredient of my happiness. But the life of love, of purity, of self sacrifice, of holy aspirations and sweet affections, of that faith in God which links and blends the life of the soul with the very life and being of the Eternal—if this life be mine then, amid a world of change and accident, through all sorrow and pain and decay, amid the rushing stream of time which, as the years pass on, bears everything else away, my feet are planted on a rock; for though "the world passeth away, and the lust thereof, he that doeth the will of God abideth forever."

A child might say to a geographer: "You talk about this earth being round! Look on this great crag: look on that deep dell; look on yonder great mountain, and the valley at its feet, and yet you talk about the earth being round." . . . The geographer's view is comprehensive; he does not look at the surface of the world in mere detail; he does not deal with inches and feet and yards; he sees a larger world than the child has had time to grasp . . . And so it is with God's wonderful dealings with us: there are great rocks and barren deserts, deep, dank, dark pits and defiles, and glens and dells, rugged places that we cannot smooth over at all; and yet when He comes to say to us at the end of the journey, "Now, look back; there is the way that I have brought you; we shall be enabled to say, 'Thou hast gone before us, and made our way straight.'"—Joseph Parker.

The course of our journey has been appointed by Him. He knows the way even through the darkness.—Henry Van Dyke.

**Our Young People****God's Leading in Our Lives.**

Topic for November 3.—Scripture Reference: Psalm 23.

**How God Has Led Me.**

BY REV. FRANCIS E. CLARK.

Let us make this an experience meeting on God's leading. David has told us his experience in his immortal song of trust and hope. He uses the personal pronouns. "The Lord is my shepherd. I shall not want. He leadeth me." It has been truly said that Dr. Samuel F. Smith in writing "America" added vastly to its power and popularity as a national anthem by using the personal and singular pronoun instead of the collective and plural.

"My country, 't is of thee,"  
is much more effective than,

"Our country, 't is of thee."

The hymn becomes an experience hymn of love and praise and confidence in God's continued leading to every one who sings it with his heart as well as with his lips.

Let me do, as I have advised you in this opening talk on the meeting, and tell my experience.

I believe in God's leading, not because I have read about it in history, and heard others talk about it; not simply because I believe the Bible, but because I have often experienced it in my own life. He has guarded me from untold evil when, as I afterwards found, I was upon its brink. He has kept me from doing the thing which I most wanted to do, because my way, as I now see, would have been disastrous. He has sent sickness and suffering when, as I now see, they were much better for me than health and happiness would have been.

The Christian Endeavor movement is written across and across, in large letters that I cannot help reading, with the leading of God. In starting it when and where and as He did. In the early days of struggle and weakness. In the young men whom He has called to its service as secretaries, business managers, treasurers, editors, etc. His hand is plain. In starting at the right time, not too soon or too late, the auxiliary movements for good citizenship, missions, for the Quiet Hour, and for the home, again and again I have seen His blessed leading hand. To Him be the praise and the glory. The Lord is my Shepherd.

**Daily Readings.**

Mon.,	Oct. 28.	—God our preserver.	Ps. 31: 14-24
Tues.,	Oct. 29.	—Our Father's plan.	Isa. 40: 1-11
Wed.,	Oct. 30.	—Working out God's will.	Heb. 13: 17-21
Thurs.,	Oct. 31.	—Need of direction.	Ps. 32: 1-8
Fri.,	Nov. 1.	—Led by little things.	2 Kings 5: 7-13
Sat.,	Nov. 2.	—The light that guides.	John 8: 12; 12: 35, 36, 46
Sun.,	Nov. 3.	—Topic. <i>God's leading in our lives.</i>	Ps. 23

Discretion is the perfection of reason, and a guide to us in all the duties of life. It is only found in men of sound sense and good understanding.—Bruyere.

**Suggestions.**

There is more in religion than being blessed: there is God. Our spiritual nature is enlarged and elevated as we walk with Him.—Alexander McKenzie, D.D.

Jesus still comes to us in our outer life, and blessed is the man who arises and follows Him whithersoever He goes. Jesus still comes to the door of the soul, and that man is most blessed who receives the Lord into his guest chamber.—John Watson, D.D., in "The Upper Room."

Some men were to climb a high mountain in Norway. A guide had been hired at a great expense who was to call them in the morning. At the appointed hour they were awakened, but by a boy of only ten years. The tourists remonstrated and said they had been cheated, for surely this boy could not guide them. But the boy could not understand, and simply pointed to the mountain. So in disappointment they started, hoping in some way to get their money back. The boy led them for about two miles, when they came to the foot of the mountain, and there was the guide with all the appliances for climbing. He would not waste his strength in taking them along the comparatively safe path from the hotel. But he was ready to aid when the dangers were to be met. So often God does not reveal Himself till our time of need.—The Ram's Horn.

**Harmony at Home.**

We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

Every person in the house has an evil nature, as well as ourselves, and therefore we are not to expect too much.

When inclined to give an angry answer, let us lift up the heart in prayer.

If from sickness, pain or infirmity we feel irritable, let us keep a very strict watch over ourselves.

Observe when others are suffering and drop a word of kindness.

Watch for little opportunities of pleasing, and put little annoyances out of the way.

Take a cheerful view of everything and encourage hope.

**Crathie Church.**

The little Parish Church of Crathie, in which the late Queen Victoria used to worship when at Balmoral is a modern building. It was erected some seven or eight years ago on the site of the old kirk, which was a quaint and primitive structure. The royal pews were in the horseshoe gallery, and the number of illustrious personages who sometimes filled them was extraordinary, emperors, kings, queens, and crown princes, joining in the simple service. Since the new church was built it has also been the scene of several memorial services, including, within the last year or so, those on behalf of the Duke of Saxe Coburg, Prince Christian Victor, the late revered Queen, and the Empress Frederick.

## Our Contributors.

### The Duty of Leaders.

BY REV. PROFESSOR JORDAN, D.D.

Far be it from one who is not and does not aspire to be a leader in the ecclesiastical sense to undertake to show the path of duty to those who are regarded as "men of light and leading"; but the public statements of public men are public property and it is well that their statements should be examined carefully in private and not simply applauded in public. I venture, then, to call attention to the speech of the Rev. John Watson, D.D., (Ian MacLaren), delivered at the English Presbyterian Synod when he presented the report of Westminster College. My remarks will be based upon the report that recently appeared in THE DOMINION PRESBYTERIAN. The thought that has been impressed upon my mind is that those who are leaders in church courts ought to speak soberly, and not in tones likely to create panic in the common ranks. When the editor of the British Weekly tells the world that certain men are "plunging the cold steel into the very heart of Christianity," or Dr. Watson that "when he saw that surgery, proposing to make its experiments not on the body but on the heart, then he trembled not for health, but he trembled for life," the average man is likely to think that the battle is going against us and that defeat is near at hand. Surely these men do not believe this. They know too much of history and of life! Of course we all agree with Dr. Watson's remark that "Their ministers ought not to come before their people with the suggestion of a doubt, but with the declaration of a conviction." Preaching is not debating; it is teaching Christian truth in positive constructive forms and heralding the presence and power of the King. I cannot follow Dr. Watson into a discussion of the fate and influence of parties in the Church of England. That would require a separate essay; but I must make a brief comment on the following statement: "People could take their choice and enter one home or the other, and he was haunted with the idea that if speculation were to go further, the one that would be the gainer was the Church of Rome." How remarkable that Dr. Watson should be "haunted with this idea." Being an uncommon man one would not have thought that he would have allowed anything so common to "haunt" him. In 1678 Richard Simon published his Critical History of the Old Testament in which he tried to prove that the critical study of the Scriptures was fatal to the principle of the Protestants, so that side of the idea is not new. Then, is it not a well known fact that in times of intellectual stress there are many who flee to the Church of Rome for refuge? That is giving up rather than solving the problem of religious thought. Besides, as the case of the late Dr. St. George Mivart shows, the Church of Rome has its own difficulties. We at any rate are not likely to save men from the Church of Rome by proclaiming from the housetop that we tremble and are dismayed.

Before I had seen the copy of the speech under discussion I was speaking with a minister of the Presbyterian Church of England about men "running with the hare and hunting with the hounds" and he asked me if I had seen Dr. Watson's startling speech given before the Synod.

He was evidently taken aback by such a speech from a Broad Churchman.

Now, as to the Encyclopedia Biblica, why try to frighten the people by shouting in hysterical tones, and why pay so much attention to some of the flimsy newspaper articles it has provoked? The fact is that those who are students in a special sense of Biblical criticism must read this as well as other Encyclopedias, and must examine its statements and test the grounds on which they are made. I happen to know that Dr. Schmiedel said a few months ago that if the universal judgment of condemnation in England troubled him very little it was because up to that time it had been expressed without any attempt at argument. Speaking of a recent handbook for "Advanced Bible Classes," Professor Bacon after acknowledging its great merits says: "Cheyne's Encyclopedia Biblica, the most scholarly, as well as most recent authority on the subjects under discussion, is apparently excluded on the score of radicalism. Perhaps it might be as well to inform the student that a certain degree of supervision is exercised over his mental pabulum, lest he fall into the constant snare of the amateur—the notion that 'he knows it all.'" There may be something of the pride of the scholar in the tone of this remark; but the fact is undeniable, this new dictionary cannot be ignored and its arguments must be met, not by loud shouting, but by patient argument.

"If any man said 'What did it matter?' that Abraham or Isaac or Jacob never lived, he answered 'it took away at least the beginning of that great history which culminated with the coming of Jesus Christ, etc.' I am not now concerned with the critical question as to how far the old Testament account of the patriarchs is or is not actual personal history; but I do not see that the beginning of Hebrew history is destroyed by the view that in these lives there is much that belongs to later times. You cannot destroy the beginning of a real movement that has entered into the life of the world. You may have to construe it differently, but how can you destroy it? These stories in the most extreme view are a record and a revelation of life, though there may be difference of opinion as to the precise period to which the life belongs. Does the prosaic person who declares that Dr. McClure never lived destroy anything?"

"They come to the statement of an eminent scholar that after looking into everything there were still nine sayings that could be credited to Christ, etc." This refers to Dr. Schmiedel, one of the contributors to the Encyclopedia Biblica. The article is no doubt an example of great learning combined with a very narrow kind of literary criticism. Here are statements upon it by a specialist in that department: "And yet we are inclined to think that much of the criticism passed upon his work in many journals has been too severe. He does indeed account for some of the miracles by a hypothesis of materialization of figurative language, but only superficial reading of his work would have led one to think that he believed that the only thoroughly credible elements of the Synoptists were the five or nine sayings which he regards as beyond historical doubt. The thing to be regretted is that Professor Schmiedel has not resolutely pursued his critical method and instead of magnifying minor discrepancies should not have indicated the great importance of material which in accordance

with his own principles one would accept as genuine in the Synoptists. He believes in the historical Jesus of Nazareth, in certain of his miracles, and in the historicity of a resurrection; and his chief objections to the Gospels as they now stand, he holds, cannot affect the content of the teaching of Jesus as a whole, etc." Hence the case is not so bad as it looks from Dr. Watson's brief statement. If it were even worse than he states these men are not popes, we do not bow at their dictation. The strength of their case is simply the strength of the facts and arguments they can bring forth. Impassioned appeals on general principles cannot meet this case; it can only be met by patient, persistent scholarship.

Dr. J. Watson is an able rhetorician, as well as a writer of great literary skill and dramatic force. I was one of the first in Canada to speak highly in private and public of his work in the sketches which afterward appeared in the well known "Briar Bush" volume; but this rhetoric does not kindle admiration. "It was most pathetic from the intellectual point of view that a man should attempt to settle such a question inside his little study with dirty, dusty windows, while, down the street of life outside was heard the tramp of the feet of the Church of God trusting the Lord Jesus, and following him through time into eternity." Dr. Watson and the editor of the British Weekly may disclaim "obscurantism" but this kind of thing makes for obscurantism. The plodding scholar has his work to do just as much as those who tramp outside; and the windows of his study are not necessarily "dirty, dusty windows," either literally or figuratively. Though sometimes he may slip into a dogmatic tone he does not expect to "settle" one thing or everything by his individual contribution. He knows that he is more likely to unsettle things; but through such unsettlement the Church has moved on to a deeper view and a firmer grasp of the great verities of her faith.

Queen's University, Kingston, Can.

### The Decline of Christian Endeavor How it Comes.

BY REV. J. A. R. DICKSON, B. D., PH. D.

For some time past much has been made of the decline of Christian Endeavor, and so far as we have seen, no attempt has been made to account for it. There can be no doubt of the decline; that is a fact. Societies that once existed, no longer exist, and societies that were strong are now become weak. The thrill of enthusiasm that once made the organization bright with hope, and daring with aggressiveness, and joyous with success, has subsided. The steady, hard pull of constant work has taken its place. And only the faithful remain—but in the faithful there is yet hope.

A great lesson may be learned from the present condition of Christian Endeavor, if we are willing to learn it, which may cause the Society to revive and re-conquer the territory it has lost, and even go beyond where it was before.

How do we account for the decline? We might answer, the loss of enthusiasm; the newness has gone from the Society; the more elderly members who gave it stability and dignity have withdrawn; the encouragement given by some pastors was never very hearty, and the opposition

offered by others was marked, and the young people of ten years ago have passed into another category—many of them having married. But these do not reach down to what we regard as the real reasons of its decadence.

At the root of all the trouble lies the loss of spirituality. The Christian Endeavor Society is nothing if it is not Spiritual. That is the very life of it. It cannot live on amid empty formalities and hollow shows. It must have a real spiritual force at its heart. When that goes all goes with it.

Next to this we would place the character of the pledge. We fully believe in the immense value of a pledge. But unfortunately the C. E. pledge has been tampered with so often, to meet the outcry raised at different times respecting what the young people ought to do, that it has been loaded down with promises that are hard to keep even with all the saving clauses it includes. That has been felt by ministers, and it has been discussed at county conventions, and with not a few it has ended by the pledge being set aside altogether.

The trustees of the United Society evidently felt that the pledge as it stands was not quite the thing to help the best interests of the Society, for in a manifesto made in view of the twentieth birthday of the movement, they conclude with this notable statement—"Pastors have the fullest liberty to frame the covenant obligation into any form of words they deem wise, and so long as they have the element of obligation carefully expressed in some form of prayer meeting pledge, covenant, or declaration, the society is a Christian Endeavor Society."

This is a concession that would not have been made a few years ago. But had it been made it would have helped to increase the number of Societies, and put aside objections which were raised greatly to the detriment of the organization. The pledge has been called a cast-iron pledge. And this name did not improve its chances of acceptance or respect. But this was not the greatest objection; that lay in the extent of the promises given. These over-weighted it and made it defeat its object. It had also important defects in relation to the work of the Holy Spirit. You cannot get everything in a pledge, one cries out; that is true, yet it would not unnecessarily cumber it to honor the Holy Spirit by an acknowledgement of our need of Him.

Next to this we might mention, the additions that have been made to the Pledge, in a large number of minor pledges, in reference to prayer, and giving, and reading the Bible, the quiet hour, the volume a month project and so on. The effect of these additions—however good they are in themselves—is to arouse antagonism on the part of many. Especially in view of this fact that they are calculated to lead our young people to think of all these as of C. E. origin, and not as emanating from the Bible. The Church ought not to be forstalled by any Society in its teaching, and because of this ministers have strongly withstood the introduction of these features.

Next to this stands the Everlasting Conventioneering of the Organization. International, Dominion, Provincial, County and Local Union Conventions have kept the iron hot, so hot, that it is ready to be consumed. The noise of one convention

was hardly passed out of hearing before the din of the beating up of the next began. There was a continuous distraction that hindered many from settling down to quiet work. This evidently was pressed home on the United Society Board of Trustees, for in their manifesto, they not only decide only to meet every second year, but ask State Unions to consider the advisability of doing the same, in alternation with themselves. Conventions cannot go on as they have been doing—Conventions not only for C. E. but for Temperance, Sunday School Work, Politics and many other objects. Some of them must fail, for people get tired and weary of them. There will always be plenty to attend when they are entertained free of cost, but not so many when their expenses have to be met either by the Society or by themselves—with the loss also of their time. Conventions impose not a light burden when places entertain all comers free. And many who are ill able to afford it, give their best, not always to grateful guests. The abuse of entertainment has told against Provincial and County Conventions, and led to the doing away with free billeting in the former at least, and may by and by affect the latter.

Another thing that we may not omit is, the ever recurring appeals to the C. E. Societies for money. Every conceivable object has been proposed to the C. E. Societies for help. One would think the C. E. group of the Church a veritable Klondyke whence any amount of gold might be dug. No doubt the C. E. has been generous, and has done much for missions and philanthropic causes, but there is always a limit to one's powers of giving. And unless a limit be made to the calls on the members a revulsion will be the result, and the whole thing will become distasteful on this account. This has affected not a few, and made them quietly withdraw from the meetings, and eventually from the Society.

Many of the very best, and most devoted Endeavorers have not their pockets always lined with silver for collections. They may be willing and anxious to give but it does not lie within their ability. And as they want to be "respected like the laird" they care not to see the plate pass by them unhelped.

We may also mention the withdrawal of large numbers from the general C. E. Society, into purely denominational societies, thus lessening the C. E. forces in towns and cities, and making Union C. E. Societies in country regions impossible.

No doubt this may be regarded as the diffusion of C. E. principles, but it is at the same time the weakening of the distinctive C. E. forces. If this goes on, it may soon leave no purely C. E. organization at all, which would be exceedingly unfortunate. For C. E. has a mission of its own, which is of vast importance to the Church of Christ, and to the welfare of the world. It has done for our young people what no other organization has ever done.

When we add to these reasons, this fact that in many places the Society is not numerous, and has difficulty in keeping its courage up, even at the best, we may readily see how quickly, and through what slender means a dispiriting process might set in, and cause it to decline and even to become extinct.

Galt, Ont.

### Sparks From Other Anvils.

**Christian Observer:** Whenever the unenlightened worshipper grasps the truth that not any man or priest, but the loving Saviour, holds the door of eternal life and invites every penitent sinner to enter, "without money and without price," the truth sets him free from bondage and fear. Then are we free indeed.

**Michigan Presbyterian:** If Christ dwells in our hearts through faith, if our whole nature is filled with his presence and power, the forces of evil will find no point of vantage, no opportunity for entrance. It is the empty house which is soon overrun by the enemy. It is the weakened system which is attacked by disease. It is the man who does not earnestly seek and serve the Lord, who like Rehoboam, falls into sin through weakness and carelessness.

**Canadian Baptist:** But, whatever a pastor does, with reference either to the place he is about to leave, or the place he hopes to secure, he must not, under any conditions, allow himself to be drawn into any course that is in the least degree incompatible with his character as a man of God, and a teacher and leader of other men. There must be no shuffling and no truckling on his part. He must adopt no underground methods, but must keep himself above all suspicion of duplicity and meanness. He must be the very embodiment of candor and frankness.

**Southern Presbyterian:** There is no honesty or right treatment in economizing during a period of vacancy, by sponging on ministers who are without charge. We have known this to be done. The preacher is invited to preach one Sunday or more, merely because he is without charge and can be obtained to fill up the gap. No mention is made of remunerating him for his services, on the ground that he is not regularly employed by the church, but has merely dropped in to care for its interests while it is pastorless. Sometimes the poor man is left to pay his own railway or livery bill and no question is asked by the church officers about such insignificant circumstances. The preacher keeps his mouth closed and makes no complaint, though perhaps he has to pinch to make up the pittance of his expenses which the vacant church has made him incur. No church has a right to invite a minister to fill its pulpit while it is vacant without remunerating him in proportion to its ability.

**Herald and Presbyter:** In certain religious quarters great boast is made of being creedless. This might be translated into plain English, just to see the absurdity of the position assumed. The claim to be creedless is only an unintelligible way of claiming to be faithless. The creed of a denomination is not an effort to add or detract from the divine Word, but a statement of that people's comprehension of that Word. The Bible is God's Word, and differs from a creed in kind. In order to be a living power it must be interpreted by the human heart and mind. This interpretation, when formally stated, constitutes a creed. Or, to put it differently: a Church's creed is that Church's understanding of the Word of God. A comprehensive, well stated creed is therefore evidence of a comprehensive knowledge of the divine Word, while the lack of such a creed shows the corresponding lack of such knowledge.

# The Dominion Presbyterian

IS PUBLISHED AT

370 BANK STREET - OTTAWA

—AND AT—

Montreal, Toronto and Winnipeg.

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

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

Paper is continued until an order is sent for discon tinuance, and with it, payment of arrearages. When the address of your paper is to be changed, send the old as well as new address.

Sample copies sent upon application. Send all remittances by check, money order or regis tered letter, made payable to THE DOMINION PRESBY TERIAN.

ADVERTISING RATES.—15 cents per agate line each insertion, 14 lines to the inch, 14 inches to the column. Letters should be addressed:

THE DOMINION PRESBYTERIAN,

P.O. Drawer 1070, Ottawa

C. BLACKETT ROBINSON, Manager and Editor.

Ottawa, Wednesday, Oct 23rd, 1901.

The Sabbath was made for man—to enable him to enjoy physical rest and worship of the Creator. Those who would deprive their fellow men of these privileges by secularizing the Lord's Day are guilty of gross inhumanity, to say nothing of trampling upon the law of God.

The Citizen, referring to the recent foolish utterances of a high-church paper in England, very properly says: "In criticizing King Edward for attending a Presbyterian church in Scotland, the Church Times has succeeded in the scope of one short article in being impertinent to the King, offensive in its reference to the late Queen Victoria and insulting to the Presbyterian Church without gaining anything except a reputation for pin-headed narrow-mindedness, which would be dignified by reference to as bigotry."

Speaking of the heavenly host, the author of the Epistle to the Hebrews says: "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation." What kind of angels minister to the rejecters of salvation—the drunkard, the rouse, the debauchee, the Sabbath-breaker, the profane swearer, the atheist and those who pretending to be indifferent to the Gospel, profess to hold a position of neutrality with respect to the eternal verities of the Christian religion?

It was natural that the millenary of King Alfred should be celebrated in England with much eclat, as it was in the latter days of last September. It might not have been expected that there would have been an equally enthusiastic celebration in New York, as there promises to be in the closing days of this month. It is another evidence of the bond uniting the Saxon race the world over. One likes to note such features of the real sympathy that underlies all our surface differences. Shall we see the time when we can unite upon Christian work? That seems to be on the way. May it come speedily,

## THE DOMINION PRESBYTERIAN

### MANNING THE MISSION FIELDS.

Again the appeal with which we have grown so familiar, that more men are needed to fill the mission fields of our Church, is heard. There are men who have not been chosen for the work, and some of these are wondering why when there are not enough to fill all the places, they have not been selected. Doubtless that question will be asked, it may already have been asked, and it is not difficult to see that no answer can be given. This, however, is apparent from the appeal that has been sent out—the fields into which an ordained man may be sent have been filled, and the call is for the student catechist, or for the man who is willing to take the student catechist's place. Some of the men who have not received an appointment have others dependent upon them, and it would not be right to appoint them to such fields as those that are now open without their special consent.

How are these fields to be manned? We hope it will not be necessary to ask students to leave their classes in the College in order that they may be filled. This has been done in the past, and the result has not always been satisfactory. If it is possible for the student to pursue his course from start to finish without a break it is, as a rule, much better that he should do so. At any rate, before he is sent out into a field for twelve or for eighteen months, it is well that he should have had some training in theology. That surely will be granted. It would be a pity to take men from their class work who are in the University classes, either taking the Modified Arts course, or the full course in Arts. Will the other men go? Not if they are able to complete their course without a break.

The fields must be filled! It will not do to allow them to lie idle for six months of the year. That will largely nullify the work that has been done during the summer months. Are their men available to fill them? We think that there are, but it would scarcely be fair to ask the men available, who are ordained men, to take these places for the amount usually given to the student catechist. They could not do this, they could not maintain those dependent upon them. In making this appeal Dr. Robertson suggests that the grant be made large enough to employ the ordained men who are available to fill these fields. That seems to us to be the only reasonable method. Let the Church come to the aid of its Committee, and furnish sufficient funds to man these fields with regularly ordained men. Let us name the fields, giving some brief description of each, let an appeal be made for this specific purpose, and we believe the Church will respond. We deprecate special appeals, but this is an emergency, and we believe this method furnishes the best means to meet it.

The Emperor of Japan has an allowance of \$2,000,000 a year. He has also a large private fortune, having invested in stocks and a great deal of wealth in land. At the close of the Chinese Japanese war, parliament voted him 20,000,000 yen, about 10,000,000 gold dollars, out of the indemnity paid by the Chinese.

### THE POINT OF VIEW.

We were discussing a phase of religious work with one who dropped into the office the other day. He was greatly interested in the work, and we were equally interested, but we did not agree upon any one point in connection with it. He viewed it from one point, we from another. We did not see this at the time, and wondered at his obstinacy, we presume he had equally amiable thoughts about us. The discussion was dropped by mutual consent, but we found ourselves going over the course it had taken in the course of the day. All at once we arrived at his viewpoint and understood his contention.

Much of the misunderstanding that arises as we prosecute religious work may be traced to the same cause. The question of entering upon evangelistic work is being considered by the leaders in some congregations. Now evangelistic work means one thing to one member of session and a totally different thing to another. Each member is zealous for the good of the work carried on in the congregation, and in the discussion that follows has that good in view, but they will never arrive at an amicable settlement of the question at issue. Happy the minister who knows enough of human nature to read the position of each man, and who by a judicious word can bring each to a common point of view.

In the conduct of the business of the Church those whom the Church has chosen to direct her work must have a common point of view before that work can be satisfactorily prosecuted. In all probability their view-point will not be that of the mass of the membership, and criticism may follow. There are occasions when it may not be possible to disclose the line that is being followed, and then the Church must simply trust the men whom they have chosen. As a rule she does, though there are usually those whose grumble is heard.

The tendency is to think that the point from which we view a matter is the only sane point from which to view it. That ought to hold equally good for the other man, and the chances are that it does, quite as often as it does for ourselves. When men learn to place the object for which they work above the method they have chosen to obscure it, we shall be nearer to securing a common point of view, and nearer to the union of all our forces for Christian effort.

From time to time we hear of the work among the lumbermen in Algoma. Mr. Fitzpatrick is doing splendid service there, and with rare devotion and unselfishness is seeking the best interests of the men who live in the lumbering and mining camps. The work is difficult, for the men have little use for religion as they know it. When, however, they see that the man who represents the Church among them is really interested in their welfare, they quickly respond to his effort, and are grateful for it. Mr. Fitzpatrick has their entire confidence, and so is in a position to carry forward a good work in their behalf. He deserves the best of support.



## THE POWER OF PUBLIC PROTEST.

BY REV. J. C. SHEARER, B.A.

Public opinion has come to its kingdom. In the quiet country neighborhood, in the great city, in the country as a whole, public opinion rules. Even in the world politics it is coming to its own. Seldom will any nation dare the disapprobation of the world. There are few men, or even corporations that are not amenable to this law of public opinion. This were well if vox populi were always vox dei. But too often it is the opinion of the profane, the immoral, the irreligious, that governs. Why? Because the reverent, the pure, the religious, do not speak, and it is only the expressed opinion that exerts its legitimate influence. Why is it that virtue so often is silent while vice commands and is obeyed? Sometimes because virtue does not know its power which is culpable ignorance—not humility. Sometimes because it shrinks from exposure to vice's tongue of vulgar abuse or biting sarcasm—which is cowardice. I do not think it often happens that the pulpit is guilty of cowardice, but a number of things of recent occurrence in the warfare in defence of the Lord's Day convince me that the pulpit is often ignorant of the power of public protest and thus responsible for many a victory allowed the Prince of Evil. I might give many instances that have come under my personal observation. But this were only to pain without helping those concerned. Let me rather seek to encourage to greater boldness by a few selected instances of victories won for the Day of God and therefore the Kingdom of God by pulpit and other public protest.

1. A Match Ball Game was announced for a certain Sunday afternoon in a Mining City of British Columbia. A young Minister who had not been long in the Kootenay felt that this must be prevented if possible. Having appealed to the team captains without avail, and being by them courteously invited to mind his own business, he determined to continue so by writing a vigorous appeal to the better public opinion of the community to pronounce against the Sunday sport; he delivered in addition, a strong protest from his pulpit on the Lord's Day, in which he was joined by the other Ministers, and afterwards went to the Council meeting to ask the Council to prevent such things in the future. The Council, however, was divided in opinion and while the Mayor did not feel like using his casting vote, to settle the problem, he did so privately afterwards by warning the responsible parties that a repetition of the offence would call down the full weight of his authority upon the offenders, which put an end to the Sunday sport of that community.

Incidentally one may note, that when the said Minister was vigorously attacked by an abusive Editor, a number of the respectable laymen of that City called upon the Editor in question and withdrew their subscriptions and their advertisements from his paper. This argument proved effective as probably no other would in such a case.

When this contest began, to judge by appearances and past experiences in that community, the odds were decidedly against the young Minister, yet under the blessing of God, a protest which began with one Minister's voice, proved too powerful for the combination that is always behind the Sunday sport. If such a victory is possible in the Kootenay, how much more in the older portions of Ontario.

2. When last spring, the Toronto Ferry Company publicly advertised a full program of secular music by a popular military band, a few of the Toronto pulpits vigorously protested and directed the eye of Christian Toronto to the sure development going on in the direction of the complete secularization of our formerly boasted Toronto Sabbath. The following Saturday, the program was definitely advertised "sacred."

If all the pulpits of Toronto were to unite in protesting against any form of Lord's Day desecration or any other evil, is there any doubt as to its success?

3. About a year ago it was proposed to legalize athletic sports in the city of Montreal. The Lord's Day Alliance of that city nobly supported by the pulpits and the press, led in a campaign of public protest in which the opinions of Protestants and Roman Catholic Divines as well as prominent laymen were brought out, with the result that the proposition which had been made by an Alderman in the city council was promptly withdrawn. If this was possible in Montreal, how much more in smaller centres?

4. On a recent Sabbath morning, the good people of Collingwood were awakened by the music of the ship-builders' riveting hammer. Two of the pulpits offered at the morning service a vigorous protest, appealing to the Sabbath loving sentiment of Collingwood to pronounce once for all against such invasions of the rest and quiet of the Lord's Day. The community was stirred. News of the protest was conveyed to the Mayor, who visited the ship yard and ordered the work to cease—and it ceased.

5. When the official programme of the recent tour through the Maritime Province, of His Excellency, the Governor General, was published, it became known that he was to visit certain points in Cape Breton and New Brunswick on the Sabbath and of course there would be receptions, hip-hurrahing throngs, etc. A respectful, manly protest was promptly sent by Sabbath loving friends in the neighborhoods affected direct to the Governor General. In both cases the programme was changed so as to avoid Sunday visits, receptions, etc.

We have all noted with pleasure that in connection with the tour of their Royal Highnesses, the Duke and Duchess of Cornwall and York, through our country, no arrangements were made for receptions or the like on the Sabbaths involved. Is it possible that this is due to the experience of His Excellency, the Governor General, in the Maritime Provinces? Such instances might be multiplied indefinitely. Sufficient, I trust, has been said to convince the pulpit and the friends of the Sabbath generally of the mighty power of public protest which too often lies unused.

A second edition is now being printed of R. H. Russell's edition-de-luxe of Anthony Hope's "Dolly Dialogues," the first edition having been exhausted by the large advance sales. It is beautifully illustrated by Howard Chandler Christy and contains a number of new Dialogues, written especially for this book. These additional numbers are written with the sparkle and wit that characterize all of Mr. Hope's writings and abound with the salient humor that will doubtless make them as popular as the first Dialogues. R. H. RUSSELL, 3 West 29th Street, New City.

## NOTE OF ACKNOWLEDGMENT.

Rev. Dr. MacKay, our F. M. Secretary, asks us to make room for the following:

I have a note from Mrs. MacKay, of Formosa, saying that she has received a large number of letters of sympathy from friends in Canada; so many that she cannot possibly answer them all. She asks me to put a note in the church papers, expressing her heartfelt thanks to these many kind sympathetic friends, both for their appreciation of her late husband, Dr. MacKay, and their sympathy with herself and family. I have peculiar pleasure in doing this, and feel it was an extremely kind and Christlike thing of so many to remember Mrs. MacKay in this way, and she a foreigner. That is the spirit of Missions and of the Christ of Missions.

If the traffic in intoxicating liquors in Canada could be abolished, about fifty millions of dollars would be left in the pockets of the people, to be invested in the purchase of legitimate articles of trade and consumption. As a result, the people of Canada would be healthier, wealthier and wiser than they are; There would be greater material prosperity and a substantial enhancement of the moral reputation of the country.

## Literary Notes.

The October number of Blackwood's Edinburgh Magazine contains its usual variety in articles, "Recent Naval Progress," "Finding the Way to the North Pole," "Games in Old and Modern France," "A Chinaman in London," and "The Moslem Confraternities of North Africa" being among the titles. The subject matter of Musings without Method is for the most part called up by the murder of President McKinley. Henry Lawson has another little Australian sketch, "Telling Mrs. Baker," and there are instalments of two stories, "The Westings" by A. T. Quiller-Couch, and "The Conquest of Charlotte." Leonard Scott Publication Company, New York.

The Modern Pricilla, for November, is a specially attractive number of this useful magazine. Fans—their history and legend is an interesting article, beautifully illustrated; Decorations for Hospitality's Table, and Thanksgiving Decorations, are timely, well written papers; and then there are illustrated articles on painting on china, various kinds of embroidery, crocheting and needle work. \$1.00 per year, W. N. Hartshorn, Boston, Mass.

In the dissemination of news concerning the record sales of fiction, the fact is lost sight of that many books which are not fiction have sales which even the lucky authors of successful novels might envy. Amongst these paying literary properties many library books of reference hold first place, simply because they have become part of the furniture of every man's library. The Harpers, who publish George Crabb's "English Synonyms," state that they have printed 40,000 volumes of this famous work, and that every year its sale is as steady as the sale of fiction is uncertain.

Some people's religion is like a wooden leg. There is neither warmth nor life in it; and although it helps them to hobble along it never becomes a part of them, but has to be strapped on every morning.

## The Inglenook.

### An Unpleasant Hour.

"Who ever heard of a squirrel goin' into a martin-house?" Tom Jackson exclaimed, contemptuously, and Billy Moore, who had just joined the party of boys gathered in Squire Jellison's yard, asked:

"What makes you think one is there?"

"Teddy Davis said so, an' he's told the same story to all the fellers here," Tom replied, turning to Teddy for confirmation of the statement.

"Of course a squirrel wouldn't stay in a martin-house," Billy said, decidedly; "so what's the use for you fellers to fool 'round here when there's lots of fun goin' on in front of Clark's store?"

"But I tell you I saw a squirrel go in there!" Teddy cried, nettled because his friends did not credit the statement. "I've been here ever since he wert up the pole, an' he's there this very minute; I hope I may die if he isn't!"

Teddy's friends could hardly fail to be convinced of the truth of the statement, after he had staked his life upon it, and without further delay they proceeded to catch the animal.

No permission had been asked of Squire Jellison to trespass thus upon his property, for it was well known by all the boys in Belfast that they were at liberty to visit the premises as often as they wished, provided no mischief was done.

A short ladder, which had been left leaning against the stable, was soon brought to the foot of the pole on which the bird house stood, and, with as many as could cluster around the base to hold it steady, Billy Moore ascended in search of the squirrel.

Five minutes of patient investigation revealed the fact, beyond the possibility of a doubt that the martin-house was tenanted. "I knew jest how it would be," Billy said, petulantly, as he descended. "Nobody ever heard of a squirrel tryin' to live with birds, even if Teddy Davis did wish he might die if it wasn't so!"

Each of Master Davis' friends appeared to think some personal injury had been received, because the statement was proven false, and, without a word to the young gentleman who had made the rather startling assertion, they followed Billy Moore to Clark's store, where so much fun was supposed to be found.

Teddy gazed at them mournfully. He was positive he had made no mistake in regard to having seen a squirrel, and could only account for the boy's failure to find it by assuming that the animal had run around the edge of the building instead of going inside.

He had been so thoroughly convinced of the truth of the matter, that it seemed but a form of words to wish "he might die" if it wasn't true; but now that his error was made apparent, he stood before his companions as a boy desirous of quitting this world.

"S'posen I should be taken at my word?" he said to himself, and a look of fear came over his face as he thought how terrible it would be if he was stricken down in the flower of his youth, simply because of having made such a mistake in regard to the squirrel.

The longer he thought of it the more pro-

bable did it seem that death would surely follow.

It was an oath, so to speak, and a false one. If his expressed wish should be granted, he was the same as a dead boy already.

"What a fool I was to make any such talk 'bout an old squirrel!" he exclaimed again and again; and while revolving the decidedly unpleasant subject in his mind, Amy Sawtelle, a particular friend of Teddy's approached.

"Whatever is the matter with you?" she asked in surprise. "You look as if you had been crying."

"I guess you'd look the same way if you'd done what I have," Teddy replied seriously; and then he told of his wish, as well as the result of the search at the martin-house.

"What made you say such a terrible thing as that?" she cried, with something very like horror in her tones.

"Cause I was certain he went in there."

"But he didn't."

"No; unless he got out when I wasn't lookin'. Say, Amy, do you s'pose I'll die now 'cause I wished it?"

"I don't know," Teddy," was the solemn reply; "but would'n't it be dreadful if you should?"

"Dreadful?" Teddy echoed. "Why, jest think how awful I'd feel at bein' dead on account of an old squirrel!"

"But you wouldn't feel half as bad as your mother would."

"I know that," Teddy wailed—"I know that I s'pose it would jest about break her heart; an' to think I brought it all on myself!"

"I don't like the idea of boys wishin' they'd die when they don't mean it, no matter how certain they are about anything," Amy said, in a tone of reproof.

"Now, don't you go back on me!" Teddy cried, mournfully. "All the fellers are mad 'cause they think I told 'em a lie; an' if I'm goin' to die, it seems as if some of my friends oughter to stick by me."

"I'm not thinkin' of leavin' you; but it don't seem to me as if it would be just the thing for you to die here in Squire Jellison's yard. Why don't you go home an' tell your mother?"

"I would if I thought I had time to chop the kindlin' she asked for last Saturday mornin'. It worries me a good deal now 'cause I didn't do it; but today is Thursday, so I s'pose she must have fixed 'em herself before this."

"But you didn't wish to die right away at that very minute, so perhaps there's time enough left."

"I'm 'traid not," and Teddy shook his head sadly. "Do you know, Amy, I'm be-ginnin' to feel awful queer?"

"You don't look very well, that's a fact."

"It's comin' right on to me; I'll get my wish before dinner time, an' mother was going to have hot mince pie, too! I wonder if they'll eat it after I'm dead?"

Amy could do nothing to assuage such grief as this; for she also was very fond of mince pie, and fully realized how sad it would be if death should come before that tempting delicacy could be eaten.

"It seems awful to think I've got to die;" and by this time Teddy was firmly convinced his thoughtless wish would be speedily grant-

ed, while the belief really caused him to feel ill.

Amy was certain the proper course for the victim to pursue was to return home at once; but the thought of the long neglected kindlings prevented him from following her advice.

"If I had only done what mother wanted me to, an' if I hadn't brought all this on by wishin' it would be different!" he cried, as he flung himself on the grass in an agony of grief.

But repentant sorrow did not avail him at this time, and as Teddy writhed and twisted on the ground, moved to contortions by the pangs of conscience rather than bodily pain, Amy was powerless to give mental relief.

"Do I look any worse than I did?" he asked, after a short pause.

"No, Teddy, you dont; an' perhaps there's time enough now to do last Saturday's chores. Then, most likely your mother would feel better after you are dead."

"But I'd have to tell her I'd got to die, 'cause I wished I would if the squirrel wasn't there, an' she'd have jest so much the longer to cry."

"But she'll hear it from the boys, even if you don't explain, so what would be the difference?"

"Perhaps they wouldn't say anything about it, if they knew it was my dyn' wish they shouldn't."

"But somebody would have to explain how it happened, for I'm sure it wouldn't be right to keep such a thing a secret."

It hardly seemed to Teddy as if splitting kindling wood was the proper thing for a dying boy to do, and he remained lying at full length on the grass, wondering why it was Amy did not display deeper grief at the possibility of his untimely taking off.

His little friend was quite as sympathetic as he could have wished, but was at a loss to know how to display her sympathy.

She had never seen a boy die simply because he wished to, and there was something so terrible in the supposed fact that it was horror, rather than grief, which held possession of her.

As the moments went by, and she did not weep as Teddy thought she should have done, a feeling very near akin to anger took possession of him, causing him to say reproachfully:

"I don't s'pose anybody will care very much anyhow, when I'm gone."

"They'll care more, Teddy, because you are so wicked as to wish for it," Amy replied gravely, and this reproof reduced Master Davis to silence once more.

"I believe I'll go and tell your mother myself," she finally said. "Perhaps something can be done, after all."

"Don't do it, please don't do it!" Teddy cried, imploringly. "I can't see her feelin' so bad 'cause of what I've done; I'd rather try to split that kindlin' wood first!"

"Then why don't you go right about it? There would have been time if you had started at once, and even now you'll have a chance; for I don't think you're looking so sick as you did a few minutes ago."

This was the first ray of hope for Teddy. He did not appear particularly ill; it was possible the final moment would be deferred for some hours, and he succeeded, after several feeble efforts, in rising to his feet.

"I don't know as I'm feelin' so awful bad just now," he said, after a short pause, during which it seemed as if he had been making an examination into his bodily condition. "If I go, will you come 'round in the afternoon to see if I'm dead?"

"Of course, I will. I'll be there as soon as dinner is over."

"An' if there's crape on the door, Amy you'll know what it means."

"Yes," she replied with a sob; and this evidence of her grief was very soothing to the victim of his own folly.

After the mournful farewell, Teddy started for his home resolved to prepare last Saturday's kindling before the Angel of Death overtook him, if, indeed, that should be possible.

It was permitted that he should be able to do as his mother had desired so many days previous; and when he entered the house with his arms full of pine splints, Mrs. Davis exclaimed, in surprise:

"Why Teddy! Why did you cut kindlings in the middle of the day?"

"Didn't you ask me for some last Saturday?"

"Yes; but you don't suppose I have waited all this time for them, do you?"

"I forgot it then, an' didn't remember till a little while ago."

"They'll do for tomorrow. I wish, Teddy, that you would try to do your chores more promptly. Six days is rather a long time to wait for a boy to perform a task which could easily have been accomplished in a few minutes."

"I know it," Teddy replied, with a long-drawn sigh. "An' if nothin' happens to me, after this I'll do everything you want me to, right on the minute."

"I hope you won't forget that promise, my son. Now come to dinner."

Teddy was feeling decidedly better, and during the dinner hour, while he made a most satisfactory meal, he came to the conclusion that perhaps it might be his wish would not be granted on this occasion; but he firmly resolved never again to place himself in such an uncomfortable position.

### The World's First Jewelry.

In Harper's for October Professor Flinders-Petrie, the famous archaeologist, tells in an interesting way of the recent discovery of valuable jewels in the newly opened royal tombs at Abydos. Professor Petrie himself conducted these investigations.

"The most surprising discovery of all" he says, "was that of the gold jewelry of the reign of King Zer. While we were clearing out this royal tomb a workman noticed a piece of the arm of a mummy lying in a broken hole in the wall. He did not pass it by as worthless, but looked in at one end and saw a lump of gold. Now ordinary human nature, and still more Arab nature, puts in a finger and hooks out a lump of gold when it can. But our workmen are far too well trained to do that, and so the arm was laid down again till we could see it. After reporting it the piece was brought intact to our huts, and that evening an hour or two was spent in opening it up carefully, and recording how everything was placed; lastly weighing the gold, and giving the finder more than its intrinsic value. Thus we safely recovered the oldest group of jewelry known in the world, the four bracelets of the queen of King Zer, about 4700 B. C., some 2000 years earlier than any other jewelry thus far identified.

"The finest bracelet is formed of alternate plaques of gold and turquoise, each surmounted with the royal hawk, and panelled to imitate the front of the tomb or palace. This bracelet has a history in itself. The turquoise plaques bear a much more archaic and lumpy form of hawk than the gold pieces, and they show signs of having been

worn alternately with large beads. From the style like that of Mena, they were made probably at the accession of King Zer. Later the hawks in gold were made in the more advanced style, to form a bracelet with the turquoise. All the pieces were numbered, with lines on the bases, sloping for one half, straight for the other half, of the bracelet. Four turquoise and five gold pieces were lost, and so the eighteen of each were reduced to the present numbers.

"The next bracelet is curiously built up. The centre piece of gold appears to be copied from the seed-vessel of a desert plant. On either side are beads of turquoise and gold, and lastly a large amethyst ball of deep color. The back half is of the same materials. The two sides are braids of gold wire and thick hair plaited together."

### The Envious Wren.

BY PHOEBE CARY.

On the ground lived a hen;  
In the tree lived a wren,  
Who picked up her food here and there;  
While biddy had wheat,  
And all nice things to eat,  
Said the wren: "I declare, 'tisn't fair!"

"Now there is that hen,"  
Said this cross little wren,  
"She's fed till she's fat as a drum,  
While I strive and fret  
For each bug that I get,  
And nobody gives me a crumb."

Said this cute little wren:  
"I'll make friends with the hen,  
And perhaps she will ask me to stay;  
And then upon bread  
Every day I'll be fed,  
And life will be nothing but play."

So down flew the wren,  
"Stop to tea," said the hen.  
And soon biddy's supper was sent;  
But, scarce stopping to taste,  
The poor bird left in haste;  
And this is the reason she went:

When the farmer's kind dame  
To the poultry yard came,  
She said (and the wren shook with tright):  
"Biddy's so fat she'll do  
For a pie or a stew,  
And I guess I shall kill her tonight!"

### BABY'S ILLS.

EVERY MOTHER SHOULD BE IN A POSITION TO PROMPTLY RELIEVE THE MINOR AILMENTS OF HER LITTLE ONES.

The baby who is always plump always has a good appetite, always has a clear eye and a rosy cheek, and is always active and playful, is the choicest treasure this life affords. The medicine which keeps babies in such a condition or which restores them to it when they are ill is certainly a priceless boon to humanity. There are many medicines which produce sleep, but their action upon the child is similar to that which whisky or opium has upon a full grown man. They deaden and stupefy and are the most injurious things which can be given to children.

The only safe course is to use nature's remedies. Nature has provided a vegetable cure for every ill, and her remedies for children's disorders are scientifically compounded in Baby's Own Tablets. For diarrhoea, constipation, colic, simple fever, croup, irritation when teething, indigestion and all the disorders of children so familiar to mothers, this remedy is conceded by the medical profession to be without an equal. Its effect is gentle, soothing, promptly curative and never failing. It will save pain, anxiety, doctor's bills and perhaps a life. All mothers who have used Baby's Own Tablets for their little ones speak of them in terms of warmest praise. Mrs. Ben Seward, Forfar, Ont., says: "I have used Baby's Own Tablets and can highly recommend them to all mothers. My baby was cutting his teeth, and was very cross when I first gave them to him. They acted like magic, he cut his teeth almost without any knowing it, and gave him such ease that they proved a blessing both to the child and myself. He has not been sick since I gave them to him, and I would not be without them in the house." Baby's Own Tablets can be procured at any druggists, or will be sent post paid on receipt of 25 cents by addressing the Dr. Williams' Medicine Co., Brockville Ont.

Some one says that the way "to boom a bad book is to warn the public against its immorality."

# ROYAL

## BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, short cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Pure, healthful, highest in strength.

## Ministers and Churches.

### Our Toronto Letter.

The visit of the two distinguished Scotch preachers and theologians, Dr. Iverach and Principal Salmond, to Toronto, was very quiet, but very pleasant for those who had the privilege of meeting them and of hearing them speak. Dr. Iverach is one of the most pleasant speakers we have heard in many years. His sermons are delivered in an easy, conversational manner that brings audience and speaker into immediate rapport, and they are at the same time so stimulating that the attention is held closely from beginning to end. Dr. Iverach preached in St. James' Square morning and evening on the Sabbath he spent in this city.

Principal Salmond was not here over the Sunday, but consented to address the students in Knox College on Wednesday evening. The address was not widely announced, or the hall would have been uncomfortably full. There was a fair audience present. Principal Salmond chose a practical topic, and addressed the students upon their calling and some qualifications that are necessary to make themselves able ministers of the Gospel. He urged them to magnify their office, to receive it as one of the most honorable and dignified in the world. He made a strong plea for the study of dogma in their preparation for their life work. That must form the basis of every true ministry. There was a disposition to give criticism the first place to-day, but mere analysis was not enough. With it there must be a knowledge of the essentials of Christian truth. The present demand for critical knowledge would pass, and the time was near when the study of doctrine would again have the first place in theological teaching.

In the course of an interview Principal Salmond expressed the opinion that Canada was on the eve of the critical period through which Scotland has almost passed. There was no escaping it, but we in this land might profit by the experience of the men of the mother land. He believed that that period was almost at an end there. They had gained immensely by it, and the gain far more than compensated for any loss sustained.

This is the time for planning for the winter work. Some have already entered upon their actual work, and have become immersed in the business of their respective congregations. It is safe to say that evangelistic effort will have a large place in the activities of congregational life during this winter. It cannot yet be said whether the effort will be by the combination of several congregations, or in individual congregations; whether it will be a simultaneous work, into which the ministers of the city shall enter systematically, or whether each minister will plan and carry out his own effort, but it is too early to state definitely what form the work may take.

Last year many congregations made an extra effort under the stimulus of the Century Fund movement. There is a disposition to maintain the higher standard reached by means of that effort. Congregations have awakened to the extent of their power, and begin to feel that more is possible than they ever dreamed they could accomplish. We hope the stimulus may not be allowed to die out, but that even greater things may be done than have yet been dreamed of. If only the individual members would discover their capacity for service the higher standard would easily be reached.

There are rumors of improvements at Knox College that will gladden the hearts of the graduates and friends. There is much need of a new library. The present quarters are too cramped, and they are not safe enough to shelter so valuable a library as that of Knox College has come to be. Both the Senate and the Board of Management have appointed special committees to take the matter of the better housing of the specimens in the Museum and in the library into consideration; and it is said that announcements may be expected soon that will be of special interest. Knox College has hundreds of Alumni scattered over the Dominion, and should there be an organized effort to secure better quarters for the valuable library, and scarcely less valuable missionary specimens, these should be ready to contribute generously to the support of such a scheme. If some wealthy friend of Knox College were to offer to build a library; and the friends of the College contribute to the equipment of a Museum, why should not the graduates undertake to build a Convocation Hall worthy of Knox, and call it

the graduates' hall. Within it might well be hung the portraits that have been secured through the efforts of the graduates, and others that might still be added. There are over seven hundred who hold the diploma of Knox College, it would not be a heavy tax upon any one of these. Set the ball rolling.

### Eastern Ontario.

Rev. N. Macphee, of Vankleek Hill, has been visiting friends at Maxville.

Rev. J. D. Anderson, of Beauharnois, has been visiting relatives at Lancaster.

The town of Vankleek Hill has bought the old Presbyterian church and will convert it into a town hall.

Rev. H. Taylor, of Lochwinnoch, spoke to the Odd Fellows of Arnprior, on Friday evening of last week.

Rev. L. Beaton, of Moose Creek, assisted Rev. D. McKenzie, of Kirkhill, at Communion last Sabbath week.

Rev. R. McNab, Beachburg, has resigned; and the resignation will be dealt with at a special meeting of Presbytery.

Rev. A. A. Scott, Carleton Place, has been appointed Moderator of Session of the newly organized congregation at Lanark.

Principal Grant continues to gain, but is still weak, being unable to read the newspapers. He is constantly under charge of doctors and nurses.

On Sunday of last week Rev. H. Taylor, of Lochwinnoch, preached morning and evening in St. Andrew's church, Pakenham, to good congregations.

The social given by the Ladies' Aid of the Avonmore church, was a decided success. There was a large attendance and the receipts netted a handsome amount.

The Commission appointed three months ago to investigate certain matters which had arisen in the progress of the work in Stewartville, had a satisfactory report to present to the Presbytery of Lanark and Renfrew. Parties who had preferred charges withdrew them. They assured the Commission that there had never been in their statements what interpretations had put into them. The Rev. Mr. Taylor, after the report of the Commission had been received and adopted, was encouraged and commended in his work by all his brethren in the Presbytery.

The death is announced of Rev. Kenneth McLennan, M. A., a very highly esteemed minister, at Kingston, where he had lived since June last. The late Mr. McLennan was born in Prince Edward, Ireland, sixty-nine years ago. He was educated for the ministry at Queen's College, Kingston, and was minister of Presbyterian churches in Peterboro, Whitby, Dundas, Charlottetown, P. E. I., and at Point Levis, P. Q., which last mentioned pastorate he resigned a year and a half ago on account of physical infirmities. He was a man of rich culture and splendid mental attainments, and was looked upon for many years as one of the most competent church statesmen in the Presbyterian body in Canada. His opinion on all matters affecting the polity of the church was universally respected and generally followed. While at Point Levis he held a professorship in Morin College, Quebec, and for the past ten years he was clerk of the Synod of Montreal and Ottawa, which position he held up to the time of his death. He is survived by the widow, one son and three daughters. The family are W. A. McLennan, Vancouver, B.C.; Mrs. Macoun, Ottawa; Mrs. Fidler, of Brockville, and Miss McLennan at home; who have the warm sympathy of numerous friends, in various parts of Canada, in this sore bereavement.

The Presbytery of Lanark and Renfrew has not yet got rid of the "Lanark case," which has now, in various phrases, been before the members for many months. At the last meeting of Presbytery a lengthy discussion took place over correspondence which had passed between the Presbytery's Commission appointed to look into the matter of the division of the property, and the trustees of St. Andrew's Congregation relative to the deed by which the property is held. After the expression of various and conflicting views it was unanimously decided to ask a special commission composed of Rev. Dr. Bayne, of Pembroke, Rev. A. H. Scott, of Perth, and Major Farrell, of Smith's Falls, to look into all matters connected with the original patent from the crown, the record of trusteeship from the formation of St. Andrew's church until the pre-

sent, and present a report to the Presbytery at the next regular meeting. The reasons for dissent and appeal against a former finding of Presbytery in July last with regard to rights to the Division of the church property was handed in by Rev. Mr. Buchanan, Messrs. Hay, Woodside, and Dr. P. C. Macgregor were appointed to formulate answers to these reasons, for the synod. Debate was aggravated over an application from Mr. W. C. Caldwell, for a clear certificate of disjunction from St. Andrew's church, Lanark, instead of the certificate with appended statements which had been issued by this session. After discussion it was resolved on motion of Messrs. A. H. Scott, R. J. Hutcheon that the application of Mr. Caldwell be left over for consideration in the meantime, and Presbytery appointed Messrs. Hutcheon, Woodside, and Conn to examine into the facts and records in this case, and report to a future meeting.

### Western Ontario.

The series of "Hints to Working Men," in King Street Church, London, was well attended.

Rev. R. Aylward, B. A., of Park Hill, was the preacher in St. Andrews, Strathroy, last Sabbath.

Rev. Mr. Wallace, and wife, of Inwood, have been spending a couple of weeks on the river St. Clair.

Rev. A. L. Budge, of Mandamin, has returned home after a pleasant visit to Toronto and other places.

Miss H. I. Graham, of Egmondville, has been speaking very effectively on the subject of Missions at Brucefield.

Rev. R. E. Knowles, B. A., is announced to lecture at Kirknall, on Friday evening of this week at the Secret of Scottish Success.

Rev. J. A. Cranston, of Cromarty, conducted anniversary services at Chiselhurst last Sabbath, preaching in the afternoon and evening to large congregations.

Rev. Dr. McIntyre, of Beamsville, preached two very able and instructive sermons at Smithville on Sabbath last. Rev. F. D. Roxburgh took the Doctor's services at Beamsville.

St. Paul's Presbyterian Church choir, Hamilton, is now working on Handel's "Messiah," with the intention of giving a large portion of the work this winter. It will be given by the members of the choir, without outside assistance.

Dr. Jean Dow gave a most interesting address on a recent evening to the Presbyterians of Hespeler. Rev. Mr. Poque was in the chair and introduced the lecturer, who gave a very interesting and graphic description of the recent events in China. The sum of \$27 was realized for the Mission Band.

### Northern Ontario.

The temperance people at Grand Valley are circulating a petition in favor of local option. The Council will probably be asked to submit a by-law at an early date.

Rev. R. W. Dickie, B. A., of Orangeville, delivered his popular lecture, "The Reign of the Common People," in the Wingham Presbyterian church on Monday evening last.

Mrs. Fraser, widow of the late Dr. Fraser, has moved from Orangeville to reside in Toronto. In St. Andrew's church, where she was an earnest and faithful worker, she will be greatly missed. Before leaving she was waited upon at the manse and presented with a purse from a number of her friends who greatly regret her departure.

The young people of Durham congregation held a very successful reunion on the evening of the 15th inst. Rev. Mr. Morrison gave an instructive address on "John Knox," after which the social function was entered upon and greatly enjoyed. The Model school students were the guests of the Young People. The pastor, Rev. W. Farquharson, exchanged pulpits on Sabbath last with Rev. H. Broad, of Cedarville.

At a special meeting of Orangeville Presbytery at Orangeville, on the 15th inst., a call was presented to Rev. N. McKinnon, of Hillsbury, from Woodbridge and Knox church, Vaughan, which was accepted and Rev. G. McKay, of Caledon, was appointed to declare Mr. McKinnon's pulpit vacant to the last Sabbath of November. Mr. McKinnon has for some time been Clerk of Orangeville Presbytery and very able and satisfactorily filled the office. His departure is to be regretted.

**Ottawa.**

The annual thank-offering meeting of the Woman's Foreign Missionary Society of St. Paul's church was held on Thursday 15th. Mrs. Dr. Thorburn was in the chair and the meeting was well attended. Mrs. Gardner gave a very earnest address on the coming of the King's Son. The offering amounted to \$61.00.

The Woman's Foreign Missionary Society of Knox church held its annual thank-offering meeting at "Echo Bank," the home of the Presbyterian president, Mrs. George Hay. Rev. D. M. Ramsay presided during the early part of the meeting, after which the president, Mrs. Alexander, took the chair. Mr. Ramsay gave an appropriate address. The thank offering amounted to \$60, and it is expected that more will be received. Refreshments were served at the conclusion of the meeting, and a very pleasant hour was spent in social intercourse.

**Foreign Mission Notes.****TO THE "DOMINION PRESBYTERIAN":—**

The F. M. C. met on the 15th and 16th instant, and had an unusually long docket to deal with. Earnest consideration was given to the situation in Formosa, and interesting and encouraging letters were read from Dr. Gould. It is encouraging to find that the Native Helpers have loyally accepted Dr. Gould as their leader. The cost of living has greatly increased in the island since the Japanese took possession, and hence the necessity of increasing somewhat the salaries of Native Preachers, which have always been very low. The proposal even with the increase is to give an unmarried Missionary \$3.50 per month with a scale of increase for married Missionaries, and those who have children.

The Committee decided to offer an appointment to the Rev. John MacVicar, of Fergus, as Mr. Gould's associate; and should he be unable to accept, the Executive is authorized to take further action. It is deemed important that as soon as possible an appointment be made.

Whilst the situation in China has not cleared up, our Missionaries have been back in Honan and report that they found in Changte that the houses, books and furniture are in fairly good condition. This is encouraging and important news. Whilst considerable reduction has been made upon claims sent in by our missionaries, yet hope is now entertained that the claims will be settled by the British Authorities without any negotiations between the Missionaries and Officials in Honan. This will be very important in-as-much as it will avoid the odium connected with such negotiations. The Presbytery urged that a claim should be presented in behalf of Dr. Leslie whose injuries are permanent. Dr. Leslie's hand is not so far improved as to make it possible for him to perform more delicate surgical operations. His knee is also permanently weakened. Rev. R. A. Mitchell, of Honan, has been afflicted in the illness of Mrs. Mitchell, who has had to submit to one or two minor operations. It is believed she has now recovered.

A letter from Mr. Harcourt states that there are many famine sufferers still in India, and that children are still received by the Mission, and he expressed the hope that the public interest in the Famine Fund will not be discontinued. The encouragement given to the Mission by the large numbers of famine children received into the church, makes it important that the fullest advantage should be taken of the results of the terrible famine. Apart from religious considerations, fellow feeling will prompt the benevolent to respond to Mr. Harcourt's appeal. His letter will be given to the public.

Rev. Alexander Don, of Dunedin, New Zealand, who was called to succeed Mr. Winchester, expressed himself as willing to come, but that he could not do so until March 1902. So long a delay, and the fact that Mr. Don is already doing very important work amongst the Chinese in New Zealand, which work is growing in importance, made the Committee feel it to be unwise to transplant him to a new and untried territory, as well as to suffer so great a loss of time in the Mission. It was accordingly agreed to offer the appointment to Dr. Smith, of Bradford. Dr. Smith has had experience in China for years and for four years in India, so that he has had a large knowledge of Mission methods and Chinese characteristics; and it is held that he will see his way clear to accept the appointment, will prove a wise counsellor and good Missionary.

Mr. Ng, the Chinese Agent, who is employed in Victoria, has been appointed to Nelson, where he now labors. Mr. Ma Seung continues to work successfully in Victoria and the Rev. Dr. Campbell baptized, during the last few weeks, a number of Chinese Converts, the fruit of the Mission. Mrs. Ma Seung has arrived from China. She was educated in the Ladies' College, Hong Kong, and will become Miss Gunn's language teacher. Mr. Coleman, of Vancouver, has written a very interesting account of his trip inland, visiting Chinese colonies and placing Mr. Ng in his new field. Mr. Coleman expresses the need felt for Chinese tract literature, and asks an appropriation for that purpose. Any reader who might wish to expend a small amount of money profitably, will find it is a good investment. The purchase of Chinese tracts and booklets might accomplish even more than the Missionary is able to in conditions so fluctuating.

Rev. Thomas Oswald who was appointed to Nootka has withdrawn from the work. It is a difficult field and the difficulty is greatly increased on account of the persistent intrigues of the Roman Catholics; but its difficulty should be a special attraction to some young men of the true missionary spirit. Any one seeking to fill an important and difficult position who has fitness as a teacher and aptitude in dealing with the Indian, could hardly look for a more attractive situation.

The Boarding School at Alberni is quite encouraging, and is so full that more accommodation is needed. Mr. Motion feels the want of a Church on the Reserve at Alberni. It is found that the Indians attend better when there is a regular place of worship than when invited either to one of their own houses or to the School. Friends in Glasgow who are interested in this Mission will probably provide funds for the erection of a suitable building and Church bell which is very important, where the inhabitants have no clocks in their homes.

The School at Portage la Prairie has been for twelve years ably conducted by Miss Fraser, the Matron, and her Associates. Miss Fraser's services have been simply invaluable, and it is much to be regretted that her failing health requires her to withdraw. Mr. W. A. Hendry, who has been appointed Principal, will not only be Principal of the School, but give a share of his time to the Sioux Band, which is situated three miles from the town.

Mr. Wm. McWhinney, of Walkerton, has been appointed Principal of the Birtle School, on account of the retirement of Mr. Small. Mr. McWhinney is an Elder in the Presbyterian Church in Walkerton, is an active worker in the Sabbath School as Superintendent, and is a Christian worker in many ways, besides being a practical teacher in the public School. His ambition has been to enter into more direct Christian work, and his opportunity has come.

Miss Kate Gillespie has been appointed Principal and Teacher of the File Hills School, and her sister, Miss Gillespie, will be Matron. This is considered a happy appointment, for Miss Gillespie has had much experience and has proved herself thoroughly efficient as a teacher, and skilful in dealing with Indian character.

The Indian School on the Lake-of-the-Woods is nearing completion, and it is expected that children will be taken in about the first of November. Mr. and Mrs. McKittrick have done heroic work this summer in managing the erection of this school, and it is feared the labor has been somewhat excessive. It is hoped that a suitable staff will be secured immediately, and will take hold of the school from the beginning and organize the raw material.

The Committee will in the future have three meetings each year, instead of two as in the past, on account of the increased amount of business.

R. P. MACKAY.

At St. Paul's Church, Warton, on Monday evening, after the Harvest festival, an interesting programme of music was rendered and very able addresses were given by Revs. D. Currie, and Dr. Clark. The presentation by Mayor Kastner, of a medal awarded to Mr. Hopenstall for bravely rescuing Mrs. Johnston from drowning was an interesting part of the evening's proceedings. The financial results, over \$200.00.

The recent anniversary services of Chalmers Church, Richmond, were conducted by the Rev. F. M. Dewey, M. A., of Stanley Street Church Montreal, a former pastor of the Church.

**British and Foreign Items.**

Some very large sharks have recently been captured in the Pentland Firth.

Queen Alexandra has only once been at Holyrood—shortly after her marriage.

Lord Brassey says the British Navy in men and ships excels any other two navies.

The United Free Church Presbytery have opened a Gaelic church in K. nt Road, Glasgow.

There is to be a religious service in the grand hall of the Glasgow Exhibition on the closing day.

There is a proposal to form all the Christian Endeavour Societies in the Border district into a union.

A fine new stone chapel at Ticonderoga has been placed at the service of all evangelical denominations.

Few as the saloons are in Mississippi they pay nearly one-third of the State's total income from privilege taxes.

At some hotels in Sweden a man and wife are charged as one and a half persons if they occupy the same room.

The population of Sweden has increased only by 351,450 since 1800. It is now officially given as 5,136,441.

Utah has more than doubled its manufacturing plants since 1890, the number increasing from 530 to 1400.

The Rev. Dr. A. B. Simpson raised \$60,000 at the Gospel Tabernacle meetings on Sunday for missionary work.

Aberdeen folk seem to be long-winded. At a dinner the other night there were twenty-seven orations delivered.

The latest about Mrs. Annie Besant is that she has made her home in India, and founded a school for Hindu theosophy.

Losses in sheep, stock, wool and sugar represent for last year alone in Queensland a total of seven and a half million sterling.

Since Jan. 1st 118 lives have been lost by accident in the Swiss Alps—a larger number than in any similar period in the past.

After 27 years' service Dr. David Yellowlees has resigned the office of physician superintendent of the Glasgow Royal Asylum.

Mr. Marconi, of "wireless telegraphy" fame, is resident in London, and is to be seen piloting a bike through its crowded streets.

A Montrose man in the local police court recently explained that he "was over 75, and it didn't tak' muckle to mak' him drunk."

Queen Alexandra paid her first visit to Braemar on the 30th ult., when she drove through the village accompanied by Princess Victoria.

Battle Abbey, founded by William the Conqueror a year after the Battle of Hastings, is soon to be knocked down—to the highest bidder.

Rev. Dr. Colin Campbell, Dundee, says he hopes it is not true that 5000 students have applied to the Carnegie Trust to pay their fees.

It is announced that the Glasgow International Exhibition is to be finally closed on 9th Nov., which is the anniversary of King Edward's birth.

Rain has greatly improved the crop prospects over a large area of India; but there are still important regions in which rain is much needed.

Russia's Asiatic possessions are three times as large as the British, but have only 25,000,000 people as compared with 297,000,000 under British rule.

Young Australia got its first sight of snow in the beginning of August of this year, when for the first time in about sixty years a fall took place in the populated parts of South Australia.

Mr. Herbert Spencer is 81½ years of age, and quietly at his home in Brighton, he continues still at work, putting the finishing touches upon the labours to which he has devoted his life.

Forty-eight years ago the late Queen laid the foundation stone of Balmoral Castle, near the site of an older mansion of which Her Majesty had taken over the lease from Sir Robert Gordon.

Paisley objects to let its Town Hall on Sundays to people who use it only for the promotion of "secular" interests. Further, it has resolved to support Glasgow in its attempt to put down, legislatively, drinking clubs and unnecessary Sunday trading.

## World of Missions.

### Good Cheer for French Protestants.

*Journal des Missions Évangéliques* for January (the organ of the Paris Missionary Society), reviewing the century which has expired, dwells on the marvelous expansion of the society's work, especially during the last ten years of the century. It notes that through this development of missionary work the whole of French Protestantism has been quickened with new life, has felt a new appeal to energy and sacrifice, a new source of healthy emotion, of duty, and of blessing. No less remarkable has been the constant growth of the society's resources, the miracle six times repeated, of a large deficit canceled almost as soon as it became known. And it concludes thus: "The society will keep its mission fields, and will fulfil its work, as long as it can count among its directors and friends a sufficient number of hearts determined to embrace all this great work in faith, love, and prayer. Such hearts are the real missionary society and its true strength. Its unity and its life are constantly renewed in them; and in their souls are prepared and accomplished the deliverances which it experiences."

From Corea comes a most earnest call for more laborers. Perhaps in few, if any mission fields in the world has so large a harvest presented itself ready to the hand of the reaper. In most fields one difficult and often lengthy work is to overcome the hatred and prejudice of the people. In Corea there seems to be very little of this feeling. Multitudes appear to be waiting for the Gospel.

Rev. S. A. Moffett, writing from Pyeongyang, Korea, says: "We still continue to reap a rich harvest, and to all appearance our work is gaining in solidity and strength as it grows in extent. At our service last Sabbath we baptized 91 adults and had a congregation of more than 1,000, of whom 400 partook of the Lord's Supper."

### Growth on the Upper Kongo.

Many more than Southern Presbyterians will rejoice to read these words from the Christian Observer: "Our mission work on the Kassai branch of the Kongo River was begun in the year 1891 at Luebo. Two years ago it had 197 members, the next year God blessed it with 88 new members, and the report for the year just closed is that 116 more were added, and the total number of members is 375. The church at Ibanj is a daughter of the church at Luebo. It was organized 3 or 4 years ago, with only 15 members; in its second year 35 new members were added; the next year some 40 more; and the latest news is that the church now has 122 members. How many churches have we at home that have grown from 15 members to 120 in about 3 years? The new building was begun about two years ago and has been built by the natives."

### TO CONSUMPTIVES.

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

## Health and Home Hints.

At all seasons of the year five o'clock in the morning is the coldest hour of the twenty-four.

Sour milk or cream, if used in mixing pastry, will improve the flavour and make the pastry light.

The juice of a red onion is said to be a perfect antidote for the sting of bees, wasps, hornets, etc.

An eminent physician proclaims that the nose is an index to character is a fallacy. And it may be proclaimed with fully as much confidence that there is nothing which any eminent physician knows to be so that other eminent physicians do not know to be "ain't so."

**A Delicious Dessert.**—Bake a small angel's food cake in a round tin which has a hole in the middle. When cold, take a sharp knife and enlarge the hole in the center. Fill with sliced peaches, after placing it on a handsome dish, and cover with a pint of whipped cream. Let it stand on the ice a few minutes before serving.

**Cherry pudding.**—Mix together one pint of flour, two tablespoonfuls of sugar, a salt-spoonful of salt, two teaspoonfuls of baking powder, a cup of milk and two well-beaten eggs. Stir until perfectly smooth. Add a cup of cherries, fresh or canned. Pour in little, well-greased cups, and steam twenty minutes.

**Iced Apple Sauce.**—Take enough apples to make a pint when stewed. Peel, quarter and stew until tender and add enough brown sugar to season. Put through a fine sieve, add the juice of an orange, and when cold add a pint of whipped cream. Put it into a bowl packed around with ice, and leave until ready for use. If preferred, a little dissolved gelatine may be added to the cream before it is whipped; this will stiffen it enough to allow of its being turned from the mold.

**Mutton Piquante.**—Wash and trim a leg of mutton, then score it deeply in half a dozen places and crowd into the scores either half cloves, or garlic or small button onions, also pinches of salt and a few drops of salad oil, or melted butter. Lay the meat in a pan, with a cupful of hot water, turn another pan over it, and bake until three parts done. Meantime mix a tablespoonful of French mustard—dry, of course—and three tablespoonfuls of fine cracker crumbs to a thin paste, dropping in alternately oil or butter and vinegar. Season the paste highly with salt, black pepper and cayenne. It must be soft enough to spread very thin, but not to run. Take up the meat, put it in a dry pan and cover it well with the paste.

Poultry should be used about once a week, on the average. This will insure, as a rule, some left-overs for an extra meal, or at least an entree. Boiling chickens, or fowls, as they are technically called, are the most economical. There are ways of cooking, stewing, and sauteing by which these are made almost as nourishing as when broiled or roasted. These fowls are often as low in price as twelve cents a pound, and seldom higher than fourteen. Roasting chickens are the next in price, ranging from sixteen cents to twenty cents a pound. Those for broiling are much more expensive, and are so small that they are usually sold by the pair. They are not at all economical, for, since they are very small, a number are needed for a family of any size. These broilers are everywhere considered a great delicacy.—Woman's Home Companion.

## A Teacher's Worries.

### FREQUENTLY RESULT IN A BREAK-DOWN OF HEALTH.

HEADACHES, BACKACHE, DIZZINESS, POOR APPETITE AND INSOMNIA THE OUTCOME—HOW TO AVERT THESE TROUBLES.

From the Review, Ont.

Only those engaged in the teaching profession, realize how much care, worry and perplexity is met with daily. It is therefore little wonder that there are so many health breakdowns, especially among young ladies who follow this calling. Miss Christine Pare, of Ojibway, Ont., is one who has suffered much in this respect. To a reporter of the Windsor Review, Miss Pare said: "For several years, while teaching school, I was continually troubled with headaches, dizziness and a weak back. I tried several doctors and medicines, but got no relief. I became so badly run down that I thought possibly a change of employment would give me relief. I gave up my school and tried other duties, but the result was disappointing as the trouble seemed to have taken a firm hold upon me. The headaches grew more and more severe, my appetite failed me and I was frequently compelled to take a rest in order to overcome dizziness. A friend advised me to try Dr. Williams' Pink Pills. I decided to try a box, and before they were all used I found much relief. I continued taking the pills for some time longer, every day gaining new health and strength, and now I feel as well as ever I did in my life, and am never bothered with the old troubles. You may say therefore that there is nothing I can recommend so highly as Dr. Williams' Pink Pills."

Young girls who are pale and weak, who suffer from headaches, backaches, loss of appetite, palpitation of the heart, and other symptoms that overcome so many in early womanhood, will find a certain and speedy cure in Dr. Williams' Pink Pills. These pills make rich, red blood, strengthen the nerves, and give new life and vigor to the whole body. The genuine bear the full name, Dr. Williams' Pink Pills for Pale People on the wrapper around every box. Sold by all dealers or by mail post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brocton, Ont.

A Scottish minister was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go on as long as I like, I am ready now."

Here is a whole sermon in a sentence by Hannah Moor: "He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself."

Ill-used Husband (under the bed)—"Ay, ye may curse me and ye may thrash me, but ye cannot break my manly spirit. 'I'll no' come out."

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary.  
Edmonton, Red Deer, 3 Sept., 3 p.m.  
Kamloops, Enderby, 4th Sept., 10 a.m.  
Routenay, Cranbrook, B.C., 27 Aug.  
Westminster St. Andrew's, Westminster, Feb. 12th.  
Victoria, Victoria, 3 Sept., 10 a.m.

**SYNOD OF MANITOBA AND NORTHWEST**  
Brandon, Brandon, 5th March.  
Superior, Keewatin, 10 Sept., 10 a.m.  
March, 1901.  
Winnipeg, Man. Coll., bi-mo  
Rock Lake, Manitou, 5th March.  
Glenboro, Glenboro.  
Portage, Portage la P., 4th March, 8 p.m.  
Minnedosa, Shoal Lake, March 3, 1901.  
Melita, Garduff, 12 March.  
Regina, Regina, 3rd Sept.

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 12th March.  
Paris, Woodstock, 12th March.  
London, 1st Tuesday, April, 1 p.m. to  
finish business, First Ch.  
Chatham, Ridgetown, 10th Sept. 10 a.m.  
Stratford, Motherwell, Sept. 3  
1901.  
Huron, Clinton, 9th April.  
Sarnia, Sarnia.  
Maitland, Wroxeter, March 5 10 a.m.  
Bruce, Fort Elgin, 10th Sept., 10.30 a.m.  
Brandon, Brandon, 5th March.

**SYNOD OF TORONTO AND KING TON.**

Kingston, Chalmers, Kingston, March  
12, 8 p.m.  
Peterboro, Port Hope, 12th March, 1.30  
p.m.  
Whitby, Whitby, 16th April.  
Lindsay, Cannington, Sept. 17, 11 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Orangeville, Tuesday in May prior to  
the week of Synod meeting.  
Barrie, Midland, 17 Sept. 3 p.m.  
Owen Sound, Owen Sound, 3 Sept 10 am  
9th, 10 a.m.  
Algoma, Little Current, 2 Oct.  
North Bay, Huntsville, March 12,  
Saugen, Knox, Harrison, March 12, 10  
a.m.  
Guelph,

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, Sept. 10, at 8 p.m.  
Montreal, Montreal, Knox, 17 Sept.  
8.30 a.m.  
Glengarry, Lancaster, Sept. 9.  
Lanark, Renfrew & Carleton Place, Oct.  
15, 11 a.m.  
Ottawa, Ottawa, Bank St., 5th Feb., 10  
am.  
Broeville, Cardinal, 2nd Tuesday July  
3p.m.

**SYNOD OF THE MARITIME PROVINCES**

Sydney, St. A. March 26th, 10 a.m.  
Inverness, Whyocoomagh, Mar. 19 1901  
11 a.m.  
P. E. I. Charlottown, 5th Feb.  
Pictou.  
Wallace, Oxford, 6th May, 7.30 p.m.  
Truro, Truro, 8th March.  
Halifax, Chalmers' Hall, Halifax, 26th  
Feb., 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, St. A.  
Miramichi, Chatham, 2; March, 10 a.m.

**RICE LEWIS & SON.**

(LIMITED.)

**BRASS & IRON**

**BED STEADS**

**Tiles, Grates,  
Hearths, Mantles**

**RICE LEWIS & SON**

LIMITED

**TORONTO,**

**ATTENTION!**

— DEALERS IN —

**PHOTO GOODS**

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

**S. VISE,**

QUEEN ST. TORONTO.

**The Merchant's Bank of Halifax**

After January 1st, 1901.

**The Royal  
Bank of  
Canada.**

Incorporated 1869.

**HEAD OFFICE, HALIFAX, N.S.**

President: Thomas E. Kenny, Esq.  
General Manager: Edison L. Pease.  
(Office of General Mgr., Montreal, Q.)

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

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

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

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

H. J. GARDINER, Manager.

**OTTAWA BRANCH,**

Cor. Sparks and Elgin Streets.

**"My  
Valet"**

We dress, clean and re-  
pair all the clothing con-  
tained in a gentleman's  
wardrobe for \$1.00 per  
month. Extra care taken  
with black goods.  
132 Bank St., Ottawa  
Ring us up. Phone 15

**Inebriates  
and Insane**

The **HOMEWOOD RETREAT** at  
Guelph, Ontario, is one of the most  
complete and successful private hospi-  
tals for the treatment of **Alcoholic  
or Narcotic** addiction and **Mental  
Alienation.** Send for pamphlet con-  
taining full information to

**STEPHEN LETT, M.D.**

GUELPH, CANADA

N.B. Correspondence confidential.

**J. R. Calisle & Wilson  
STAINED GLASS  
WORKS,**

**BELFAST, IRELAND.**

**MEMORIAL WINDOWS  
A SPECIALTY. . . .**

**Profitable Business Talks.**

These are the days of advertising.  
It is more essential than capital,  
yet capital can be accumulated or  
diminished in advertising, accord-  
ing as it is wisely or wastefully  
done. I have added years of ex-  
perience to years of study in writ-  
ing and placing advertisements  
for many of the most successful  
Canadian firms. I should have  
pleasure in explaining my meth-  
ods and terms to you, either by  
letter or personally.

**NORLAUGHER,**

Writer of Advertising,  
91-2 Adelaide St. E. office 17 Toronto

**Don't Overlook This Advertisement!**

It Tells Congregations of an Easy Plan to get a

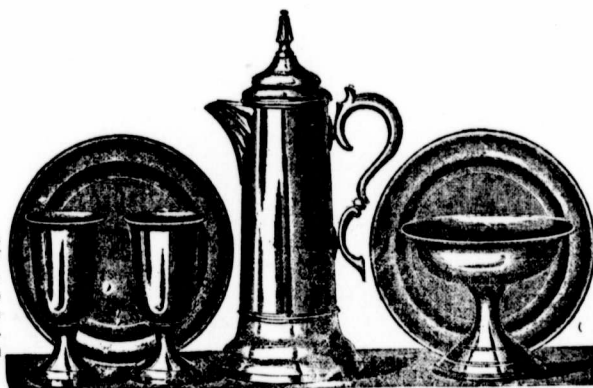
**Communion Set and Baptismal Bowl**

**FREE . .**

**For a Few  
Hours' Work**

**FREE . .**

**For a Few  
Hours' Work**



The accompanying cut is  
a reduced representation of  
the Communion Set, select-  
ed by us with great care, to  
offer as a premium for the  
getting up of a club in con-  
nection with **The Dominion  
Presbyterian.**

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

**Look at These  
Splendid Offers!**

- (1) The above set will be sent to any congregation, on receipt of Sixty (60) new yearly subscriptions ONE DOLLAR each club rate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$13.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$17.50.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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

**THE DOMINION PRESBYTERIAN  
OTTAWA ONT.**

# Top Coat

A Special Gray Cheviot Spring Coat for

**\$15.00**

to early buyers.  
New Scotch suitings

**\$18.00**

All the latest patterns.

**FOLLETT'S** 181 YONGE ST.  
TORONTO

We are agents for Good Form Closet Sets

## DON'T NEGLECT

To write for our New Catalogue if you are interested in the selection of the Best School in which to train for business pursuits... The Central Business College Toronto, employs 11 regular teachers, owns 60 typewriting machines and uses 27 splendid rooms in its work. Its courses are thorough and practical and its students and graduates are in strong demand. **WRITE FOR TERM** from JAN. 2nd. Enter any time after that date. We also give splendid courses by mail for those who cannot attend our school. All particulars cheerfully given. Address

W. H. SHAW, Principal.

## Up With the Times

(Progressive cheese and butter-makers use)

### WINDSOR SALT

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

**THE WINDSOR SALT CO.**  
LIMITED  
WINDSOR ONT.

ESTABLISHED 1873

CONSIGN YOUR

**Dressed Hogs  
Dressed Poultry  
Butter to**

**D. GUNN, BROS & CO.**

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

## John Hillock & Co.

Manufacturers of the

**Arctic Refrigerator**

165 Queen St. East

Tel 478 TORONTO

## The City Ice Company,

LIMITED

**26 Victoria Square  
Montreal**

R. A. BECKETT - Man.

Pure Ice—Prompt delivery.

## The Pen

of a

## Pretty Woman

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

## Fine Writer

"068"

## of the Lion Series of Steel Pens

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

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

## PAGE & CO.

347 Wellington St., Ottawa

## Choice Family Groceries

RING UP PHONE 1472

## Ottawa Northern & Western RAILWAY CO.

(Ottawa and Gatineau Railway)

Summer Time Card, taking effect Monday, May 13th, 1906. Trains will leave Central Station as follows:

- a Train No. 1 leaves Ottawa... 5:00 p.m.
  - a Train No. 2 arrives Ottawa... 8:45 a.m.
  - b Train No. 3 leaves Ottawa... 8:00 a.m.
  - b Train No. 4 arrives Ottawa... 6:15 p.m.
  - c Train No. 5 leaves Ottawa... 1:20 p.m.
  - c Train No. 6 arrives Ottawa... 8:10 p.m.
  - d Train No. 7 leaves Ottawa... 9:30 a.m.
  - d Train No. 8 arrives Ottawa... 7:45 p.m.
- a Daily except Sunday.  
b Daily except Saturday and Sunday.  
c Saturday only. d Sunday only.
- F. W. RESSEMAN,  
General Superintendent

# Canvassers Wanted!

## The DOMINION PRESBYTERIAN

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

**C. Blackett Robinson, Manager.**

APPLY P. O. Drawer 1070,  
OTTAWA, ONT.

## THE PROVINCIAL

# BUILDING & LOAN ASSOCIATION.

HEAD OFFICE, - TEMPLE BUILDING, TORONTO.

INCORPORATED 1891.

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

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

### DEBENTURES:

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

## CANADA ATLANTIC RY.

### TIME TABLES

On and after June 16th, 1901, and until further advised, train service will be as follows:

- Trains leave Ottawa Central Depot daily except Sunday.
- 8.30 a.m. Local, arrives Montreal 11.30 a.m., connects for Rockland and Hawkesbury branches.
- 4.00 p.m. Limited, stops South Indian, Alexandria and Glen Robertson, only, arrives Montreal 6.40 p.m., connects for Hawkesbury branch.
- 4.00 p.m. New York, Boston and New England. Through Buffet sleeping car Ottawa to New York.
- 6.45 p.m. Local, arrives Montreal at 10 p.m., connects for Rockland branch.
- 8.00 a.m. Local, Sunday only, arrives Montreal 11.20 a.m.
- Trains arrive Ottawa.
- Locals, 12.20 p.m., and 9.05 p.m., Limited, 6.55 p.m.

### MIDDLE AND WESTERN DIVISIONS.

- Arnprior, Renfrew, Eganville, Pembroke, Madawaska, Parry Sound, and intermediate stations.
- Trains leave Ottawa (Central Depot), 8.15 a.m. Express for Pembroke, Parry Sound, and intermediate stations.
- 1.00 p.m. Mixed for Madawaska and intermediate stations.
- 4.40 p.m. Express for Pembroke, Madawaska and intermediate stations.
- Trains arrive Ottawa.
- Express trains 11.10 a.m., and 8.55 p.m., train 2.30 p.m.

### OTTAWA TICKET OFFICES:

Central Depot Russell House Block.

## Ottawa and New York Railway.

### NEW ROUTE NOW OPEN.

TRAINS LEAVE OTTAWA CENTRAL STATION.

- 7.40 A.M. Express—Stops at intermediate stations. Arrives Cornwall 9.21, Tupper Lake 12.20 p.m. Connects at Cornwall with International Limited for Toronto and all points west. Connects at Tupper Lake, except Sunday, with New York Central for New York city and all points in New York State.
- 5.30 P.M. Express—Stops at intermediate stations. Arrives Cornwall 7.15, Tupper Lake 10.45 p.m. Connects at Cornwall for all points west, and at Tupper Lake for New York City.
- Trains arrive at Central Station daily at 10.00 a.m. and 7.00 p.m.
- Mixed train leaves Sussex street daily except Sunday, at 6.00 a.m. Arrives 7.20 p.m.
- Office, 39 Sparks St. Tel. 18 or 11.80.

## CANADIAN PACIFIC.

### From Ottawa.

- Leave Central Station at 8.35 a.m. at pm 6.25 p.m.
- Leave Union Station: Express 4.15 a.m. 6.8 a.m., 6.23 p.m., 6.6 p.m. Local 8.40 a.m., Express 12.33 p.m., Local 6.20 p.m.

### Arrive Montreal.

- Windsor St. Station 8 a.m., 6.11 50 a.m. 6.10, 7.15 p.m.
- Place Viger Station at 12.30 p.m.
- All express trains arrive Windsor St. Station. All local trains arrive Place Viger.

### From Montreal.

- Leave Windsor St. Station: Express 9.15 a.m., 19.30 a.m., Express 4 p.m. Express 10.05 p.m.
- Leave Place Viger Station: Local 8.40 a.m. Local 5.45 p.m.

### Arrive Ottawa

- Central Station at 12.30 p.m. 6.15 p.m., 8.12 p.m.
- Union Station 6.10 a.m., 12.35 p.m., 6.10 p.m., 6.55 p.m.
- 6 Daily: All other trains daily Sunday except 8 Sunday.

### OTTAWA TICKET OFFICES

Central Station. Union Stations  
**GEO. DUNCAN.**

City Ticket Agent, 42 Spark St.  
Wholesale Agent, Canadian and New York Lines.