

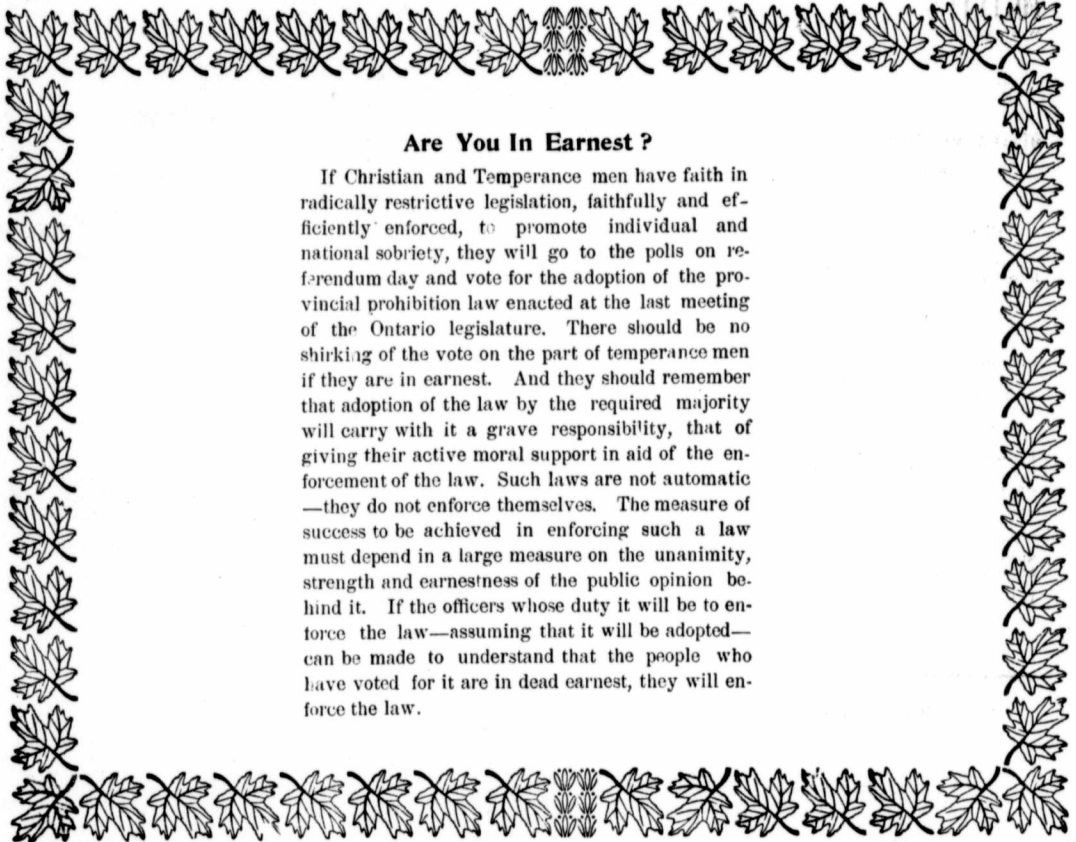
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**MARRIAGES.**

On Oct. 30, at the residence of the bride's father, Quebec, by the Rev. D. Tait, Loring W. Bailey, jr., to Ernestine V., daughter of G. Goldsworthy Gale, M. D.

At Gore Bay, Ont., by the Rev. J. D. Byrnes, B. D., Mr. Oscar Godson, of Meldrum Bay, District Manitoulin, to Miss Nimada Bissett, on Gore Bay, Ont.

On Nov. 1, 1902, at the residence of the bride's father, No 75 Hutchison street, by the Rev. Dr. Campbell, Maurice L. Hyman, to Alice L., daughter of W. C. Davisson.

At Peterboro, Ont., on Oct. 29, 1902, by the Rev. Dr. Torrance, John Russel Jeffrey, of Cincinnati, Ohio, to Catherine Agnes, only daughter of Wm. G. Ferguson, Esq., of Peterboro.

At the residence of the bride's father, Ottawa, on Oct 20th, by Rev. A. E. Mitchell, M. A., Joseph W. Patterson, of Carleton Place, to Ella Flegg, daughter of Mr. Wm. Flegg, of Ottawa.

At the home of the bride's mother Ice Lake, Ont. on Oct 8, 1902, by the Rev J. D Byrnes, B.D., of Gore Bay, Sarah J, second daughter of Mrs John Nelson, to John Donaldson, of Allan Township, District of Manitoulin

At Montreal, on Oct. 30, 1902, by the Rev. Jas. Fleck, B. A., assisted by the Rev. E. Scott, M. A., and the Rev. Jas. Patterson, the Rev. Wm. R. Cruikshank, B. A., of Montreal West, to Miss Fanny Miller, Montreal. No cards.

On Saturday, Nov. 1st, at the residence of the bride's brother, by the Rev. J. A. Cranston, M. A., Catherine, eldest daughter of Mrs. D. T. N. Mitchell, Sixth street, Collingwood, to Mr. David Hood, V. S., of Midland, son of Mr. Joseph Hood, of Alliston.

On Sept. 21, 1902, in St. Andrew's Presbyterian Church, Sarnia Ont., by the Rev. J. Thompson D D, pastor of the church, Marion McGlashan, youngest daughter of the late John Mackenzie and niece of the late Hon Alexander Mackenzie, to R I Towers, B.A, barrister, second son of T F Towers, Esq, Sarnia

**DIED.**

At his late residence, 714 Spadina Avenue, Toronto, on Tuesday, Nov. 4th, 1902, James Lockhart, in his 76th year.

At Valleyfield, on Nov. 6, 1902, suddenly from pneumonia, Mary Alma Wattie, wife of James A. Robb, and youngest daughter of James Wattie.

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## Note and Comment.

The latest report by the Viceroy of India shows that the state of affairs in that country has much improved.

Rev. Dr. Munro Gibson has been elected Vice-President of the Marylebone (London) Free Church Council.

The Roman Catholic population of the United Kingdom is estimated at five and a quarter millions—viz., England, 1,500,000; Scotland, 433,000; Ireland (according to the census of 1901) 3,310,028.

The physicians of Dr. Joseph Parker, pastor of the City Temple, London, Eng., who has been seriously ill, have ordered his entire abstinence from work for six months and his departure to a warm climate.

"Had I never seen Quebec," said Sir Wilfred Laurier when addressing a gathering in the Scottish capital recently, "I would have been prepared to say that Edinburgh is the most picturesque city in the world."

A Dunedin (New Zealand) gentleman has promised a donation of \$50,000 in five yearly instalments of \$10,000 each towards the erection of a residential Presbyterian Theological College in that city.

The Swiss Methodists number 8,591 members, and they take 7,000 copies of their church paper. If members of other churches took their denominational papers in the same proportion there would be no lack of subscribers. In Canada it is very much the other way in all denominations.

It is not into Western Canada only that the Mormons are making an organized movement for settlement. They are reported to be projecting a crusade in West Virginia on an extensive scale. They have asked the superintendent of free schools to reverse his ruling forbidding them to hold services in free schoolhouses.

"We understand," says the London Presbyterian, "that the Rev. R. E. Walsh, M.A., of Brondesbury, has received a cablegram from Canada asking if he will favourably consider a call from one of the leading cities there. Our readers will remember that Mr. Welsh spent his summer holidays in the Dominion."

An Englishman, who has just returned from Russia, tells the following excellent story. A peasant in the Province of Morsk recently went to a publisher's shop and asked for a Bible. All unwittingly the shopman gave him an algebra primer. While he was gazing in awe at the pages, and wondering what all the figures meant, a police officer whose suspicions had been aroused, accosted him and demanded to see the book. The peasant showed it to him, and the policeman, although he did not understand the contents, felt convinced that they were of an "extremely free-thinking character," and so arrested the owner. At the trial the peasant was, of course, discharged.

Two of the Roman Catholic orders which had to leave France because they would not submit to the laws of the country, are to settle in Manitoba under the protection of Archbishop Langevin. Others are likely to follow, for the Pope is understood to have advised them to locate in Canada, says the Boston Morning Star, where they can do as they like.

Generous, but seemingly strange, was the gift made by the good people of Gold Bottom, Yukon, to their pastor, Rev. George Pringle, a short time since, a bicycle, as winter was coming on, "to help him in visiting his extensive field." It is explained, says the Presbyterian Record, by the curious fact that the "bike" is more used there in winter than summer. The frozen snow makes a better cycle-path than the rough trail or the wagon track.

It is said that one of many difficult problems awaiting solution by the British Colonial Secretary during his projected visit to South Africa is the question of supply of labour for the Rand mines. In the old days all the mining labourers were Kaffirs, but, owing to the war, this field of employment became disorganized. Most of the Kaffirs who were driven from their work have not returned, and it is generally admitted that the supply of labour at present is insufficient to an alarming extent.

The national committee of the Presbyterian church on evangelical work in the United States proposes to raise \$150,000 to promote a revival in all sections of the country. The work is to be pushed everywhere, not only by evangelists, but by pastors. The ministers in the large cities are to make unusual efforts, conducting evangelistic services wherever feasible, and sparing neither money nor labor to revive the church. Some of the ablest preachers in the country will engage in this work. It is hoped that with the blessing of the Spirit, great good will be accomplished.

Dr. Alexander Whyte, of St. George's, appeared in the pulpit of the West United Free Church in the city of Aberdeen, and in the evening hundreds had to be turned away from the door. The popularity of the great Edinburgh preacher is steadily maintained. It is a long cry to the days when he was a student in Aberdeen College, but he has never ceased to be an attraction to an Aberdeen audience. It is one of the hopeful signs of the times that this preacher has such commanding influence over this generation.

The United Free Church College of Glasgow, remarks the Weekly Leader, is rapidly coming to the front, and attracting some of the most capable young men in the University. A son of the Principal trained in Oxford is coming forward, and other good students are not wanting. This was the way from the beginning in the Old Free Church, and it seems likely to continue. The fact is all the more remarkable that the prospect of material comfort does not come into play. The Church of Scotland is not equally successful in attracting her best sons.

The Premier has filled the vacancy caused by the resignation of Hon. Mr. Tarte. Hon. James Sutherland leaves the Marine and Fisheries for the Public Works; and Mr. Raymond Prefontaine M. P. is taken into the Cabinet and gets the portfolio of Marine and Fisheries. Mr. Sutherland will make an efficient head of the great Department of Public Works and his friends will rejoice at his promotion.

The Weekly Leader says: The death of Mr. John Kensit, instead of putting an end to the crusade against Popery and ritualistic practices, has only fanned the flame of indignation against those forms of worship that are opposed to true Protestantism. A Protestant association for directing political purposes has been formed in England, and Conservatives as well as Liberals are taking part in the movement, the object of which is to form a Protestant party in every constituency which shall be able to turn the election, and which shall give their votes to the candidate who is sound on the question of Protestantism. This is one of the many signs that the attempted revival of Romanising methods of worship is hopelessly doomed.

A remarkable sanitarium is being built at Belitz, near Potsdam. It is established by the Government for the purpose of restoring to health persons threatened with disability. It is maintained by the State upon the theory that it is an economic duty to restore health to the head of a family or any skilled worker. A group of model buildings is being erected in pine woods. They will cost \$2,500,000, supplied from workmen's insurance funds. The institution, which is now partially occupied, accommodates six hundred persons, one-half suffering from tuberculosis, and the other half from diseases of the nerves, heart, kidneys, etc. The two sections are completely separated. In the non-infectious division nobody is received who is obliged to remain in bed. The maximum period of their stay is fourteen weeks, during which they have plenty of fresh air, good food, medical attention, amusements and all the advantages of a holiday.

The correspondent of the Belfast Witness writes: "The devotees of Christian Science are very active in Edinburgh, and their rooms in Duke Street attract not a few people curious to hear the exposition of the new religion. The movement is here in the hands of two ladies, daughters of a Scottish baronet and sisters of Mrs. Butler, the wife of the Master of Trinity College, Cambridge. The Misses Ramsay have studied Christian Science in America, and gained a Christian Science degree, which members of the cult declare to be a higher degree than that of any university in existence. In any case, they are now teachers of the faith which is in them. Those who have attended the service speak of it with amusement or indignation, according to their several temperaments. Fortunately those convinced by what they hear are few in number. The disciples seem to come from the highest ranks of society. A distinguished admiral and his wife, who were formerly members of the Church of Scotland, are among the most recent adherents."

## The Quiet Hour.

### World's Temperance Union.

Nov. 23, 1902; Isaiah 28: 1-7

GOLDEN TEXT—Isa. 28: 7. They also have erred through wine.

Whose glorious beauty is a fading flower, v. 1. It is not alone the vulgar, illiterate, and homely who are "overcome with wine," but the refined, the accomplished, the beautiful. The higher and more sensitive the physical organization, the greater will be the injurious effects of alcohol upon it. Animals are not injured by the use of stimulants as human beings are. Intoxicants will steal the lustre from the eye of the brightest, the smile from the lip of the most cheerful, the pity from the heart of the kindest. It has no respect to man's person. No one is safe from its dangers in his own strength.

Trodden under feet, v. 3. There is a limit to probation. There comes a time when it is too late to change, when as in the case of Esau, repentance, though it be with bitter tears, cannot restore the lost brightness. The flames have gone so far that the building cannot be saved. So with strong drink; there is a time, while the habit is forming, when it is possible, however difficult, to leave off. But if the drinking goes on, the habit is so confirmed, the disease of the body is so inwrought, the will so weak, that the drunkard may pray and strive with bitter tears for release and yet go straight to his cup again.

A mighty and strong one . . . a tempest of hail . . . a destroying storm . . . a flood of mighty waters, v. 2. The Assyrian hordes with all their fierceness and fury did not so much evil to Israel as intemperance has done and is now doing to men. It injures the body, ruins the soul, disables the mind, unfits for daily life, brings poverty, leads into bad company, injures family and friends, tempts others, leads to crime and fills poor-houses and prisons. What a category of evils!

Have erred through wine, v. 7. There is an old fable which tells of a man who had the choice of three sins he would commit—drunkenness, adultery or murder. He chose drunkenness as being apparently the least; but when he was intoxicated, so the story runs, he committed both the others, and thus ended by being guilty of all three.

Have erred through strong drink, v. 7. The strength of one evil habit may overcome even the greatest and best. Alexander the Great died at the early age of thirty-three the victim of his own excesses. We think of those two poets, the one a peer, the other a ploughman, who won for themselves the crown of the rarest genius, and yet were held by the chains of ignominious and debasing habit. The successful merchant, the skilful workman, the talented youth, the eloquent orator, the fervent preacher, all furnish us illustrations of the truth of this verse.

They are swallowed up of wine, v. 7. Strong drink is a devouring monster. It wastes money, changing comfort and plenty into poverty and want. It saps away strength of body and mind, leaving its victim a helpless wreck. It destroys the affections, turning love and kindness into selfishness and cruelty. It blunts the sense of right and wrong, paving the way for every kind of crime. Sooner or later it will swallow up everything that is noble and manly.

They err in vision, they stumble in judgment, v. 7. No matter what a man's business is, he has no more brain than he needs to do his work well; and liquor, even though taken moderately, will after a little limit his mental powers so that he cannot see things as they really are and so cannot judge anything correctly. We must be sober to have clear perceptions and sound judgment.

### "In The Hour of Silence." \*

We gladly welcome another volume of brief suggestive studies from the pen of Professor McFayden of Knox College. Like its predecessor "The Divine Pursuit" this little volume is a group of brief meditations on some of the things that pertain to the spiritual life. The studies are brief, because they are meant to be suggestive rather than exhaustive. Elaborate discussion does not always illuminate. "The best thing one can do for a text is to let it shine in its own light" (preface) This statement is quite borne out by the contents of this book; in calling attention to the previous volume, "The Divine Pursuit," we laid stress upon the stimulating suggestive character of the short studies and pointed out how by allowing the text to shine in its own light the authors had given help not only to one reading for purpose of devotion, but also to the younger ministers who prize a valuable hint more than an elaborate outline. Professor McFayden feels that "the world is too much with us late and soon," and that we must have our hours of silence and moments of meditation if we are to stand well the constant strain of life. A contemporary speaks of Professor McFayden as combining "the mystic and the modern;" and there is much truth in that statement. Another Professor, a veteran in the field of English letters, Goldwin Smith, has suggested that such a combination is now impossible, and has hinted that mysticism is doomed to die. We dissent from that view, unless men are to be narrowed and mutilated, mysticism must remain alongside of intellectualism and blended with it. Poetry and religion must remain as well as mechanism and mathematics. As our author points out the Bible itself is the great inspiration of devotional literature; and we must each come into direct contact with that for purposes of edification as well as instruction. But in this as well as in the more critical department we can appreciate the help of a friendly and competent guide. When we are asked "understandest thou what thou readest," we are constrained to say, "How can I except some man guide me," and by guidance we mean not dogmatic deliverance but sympathetic help. True, we must dig for ourselves but we may receive help from those who have gone before. "As Prof. McFayden says finely, "Surface meanings are for idle souls; the more patiently and prayerfully we search the depths, the more surely and abundantly shall we find that well of water which springeth up into everlasting life." The following passage is a fair specimen of the style and spirit of the book:

"When Christ told His disciples to enter into their inner chamber and shut the door, He was not so much warning them against a vice—against the vice of hypocrisy in the deep things of religion. The religion of

that day was fond of parading itself in the synagogues and on the streets; and where two or three are gathered together there is always the temptation to hypocrisy. The presence of other men is a danger as well as an inspiration; and if we would know what manner of religious men we are, we have but to ask ourselves how much and how often we care to be in the inner chamber, when the door is shut. So far from courting the public gaze, we must enter upon the offices of devotion—Christ seems to say—almost as if we were doing a guilty thing, and afraid lest someone see and speak of us."

Then the point of this particular homily is put in this terse comprehensive fashion: "It was indeed one of the saintliest men who said that the greatest saints were wont to avoid human converse where they could. We would not say that to-day. We cannot forget that the greatest Saint of all went about among men continually. But: though the cloister cannot be the whole of life, it must still be part of it." Because of its fine balance, its union of clear strong thought and true spirituality we can cordially recommend this book.

In the "Hour of Silence," by John Edgar McFayden B. A. (Oxon) M. A. (Glas) Toronto: Fleming H. Revell Company, \$1.00 net.

### Murdock McKenzie in Orillia.

Last Sunday the Rev. Murdock McKenzie, of Honan, China, preached two sermons of exceptional spiritual power, in Orillia Presbyterian church, says The Packet. The morning text was: "He came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd; and he began to teach them many things." It was difficult for Canadians to realise the multitude of China's population. But the Christian who had seen them, in their slavery to custom; with their intense love of country; the degradation and hopelessness of heathenism; looking back upon the past, around on the things of earth, forward to a cheerless future, but seldom, very seldom, upward, it was not possible to avoid experiencing something of the compassion which the Master felt for the Jewish multitude, favoured as they were in many ways, yet rejecting the light, and misled by the traditions of their leaders. Confucianism gave an admirable theory of the relationships of this life, but nothing as to man's relationship to God. The Chinese possessed acute minds, scholars of much learning, shrewd merchants, the higher classes living in luxury—all that this world could offer. But it was like electric apparatus, complete in every particular yet lacking connection with the power, and therefore of no service in affording light or heat. Tell them of anything for the benefit of China short of Christianity and they would welcome it. They would be content to take Jesus into the idol temple and worship him with their other gods. But as it was in the days of old, so it was still, the claim that there was but one God, and that he alone should be worshipped, was an offence unto them. China contained all the human elements of greatness, and had it seemed good to God to turn Paul eastward into that country instead of westward into Europe, it probably would have been that Chinese missionaries, an-mated with the compassion of the Master, would be carrying the Gospel message to us. But he had seen fit to favour Europeans by giving them the message, and making them the channel by which he would convey the glad tidings to the multitudes of the east. The Saviour's



compassion upon the unsheltered multitude led him to teach them "many things" for their uplifting, and it was both the duty and privilege of his people to have compassion upon the multitudes in heathen lands, and teach them the things that pertain to salvation, to send them that gospel that will bring release to the captives, sight to the blind, and set at liberty them that are bruised.

### Prayer.

Most gracious God and Father, in whom dwelleth all fullness of light and wisdom, enlighten our minds, we beseech thee, by the Holy Spirit, in the true understanding of thy Word. Give us grace to receive it with all reverence and humility. May it teach us to put our whole trust in thee only, and so to serve and honor thee that in all our life we may glorify thy holy name and be profitable to our fellow-men. And inasmuch as it hath pleased thee to remember us with thy servants and children, grant that we may render unto thee the love and obedience which we owe thee, as children to their father and servants to their lord. We ask all for the sake of Jesus Christ our only Saviour. Amen.—John Calvin.

### Bible Power.

The Bible illustrates the best elements of historical writing; and every page gives proof that its writers wrote in the conscious presence of the living God. Its biographies are matchless; this difficult species of writing is here seen to perfection. Truth dominates every part; infirmities and excellencies are faithfully portrayed. This fact is an evidence of its inspiration; uninspired writers would have denied or concealed the sins, and would have magnified or created the virtues of their heroes. Its influence on language is wonderful; it has fixed the form of our language, and it ennobles and exalts every language into which it is translated.—Dr. Robert Stuart MacArthur.

### Sabbath Afternoon.

(Published by Request.)

There's lots of music in the Psalms,  
Those dear, sweet Psalms of old,  
With visions bright of lands of light,  
And shining streets of gold;  
I hear them ringing, singing still,  
In memory soft and clear,  
"Such pity as a father hath  
Unto his children dear."

They seem to sing for evermore  
Of better, sweeter days,  
When the lilies of the love of God  
Bloomed while in all the ways;  
And still I hear the solemn strains  
In the quaint old meeting flow,  
"Oh greatly blessed the people are  
The joyful sound that know."

No singing books we needed then,  
For very well we knew  
The tunes and words we loved so well,  
"The dear old Psalm book through;  
To "Coteshill" at the Sacrament  
We sang, as tears would fall,  
"Hill of salvation take the cup,  
On God's name will I call."

And so I love the dear old Psalms,  
And when my time shall come,  
Before the light has left my eyes,  
And my singing lips are dumb;  
If I can only hear them then,  
I'll gladly soar away—  
"So pants my longing soul, O God,  
That come to Thee I may."

If I had but two loaves of bread, I would sell one and buy hyacinths, for they would feed my soul.—The Koran.

## Our Young People

### Home Work Among Foreigners.

Topic for 30th Nov.

About the Chinese in Canada, Rev. D. Thompson, of Montreal, writes:

The first Chinese on the American continent, in modern times at least, were three who arrived in February, 1848, at San Francisco. The tale of gold discovered the following year soon reached Canton, and large numbers thereafter sought the "Golden Hills," as California and vicinity has ever since been called by them. Two decades ago, by the census, there were but 22 in Ontario; ten years ago 97; at present 732. In Quebec for the same periods respectively, the numbers were 7,36, and 1,037; and in Manitoba 4, 31, and 206. There are at present in Nova Scotia 106; in New Brunswick 59, and in P. E. Island, 4; with 223 in Alberta; 51 in Assiniboia; 7 in Yukon; 4 in Saskatchewan, and 14,869 in British Columbia. The total in Canada two decades ago was 4,383, now 17,299.

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What a God-given opportunity and splendid lever for China's uplift. Only recently upwards of 200 passed through Montreal, taking some three dozen with them from this city, to be added to till Victoria is reached, all bound for China, taking back what they have learned.

Our churches in the East have done well by them and yet there is room. There are in all fourteen paid workers amongst them, native and foreign, and a host of 50 unteer "foreign missionaries at home," including ministers and elders as well as many hundreds of young people, engaged in our missions, Sunday and other schools and in the private teaching of them.

We find from "C. B. to B. C." about two hundred such points of attack: viz., 2 in Halifax, 2 in Quebec, 3 in Ottawa, 16 in Montreal, 10 in Toronto, 2 in Hamilton, in Guelph, in Winnipeg and one at many another point, where the needs are faithfully and fully met for most part till we reach British Columbia, where their numbers increase and opportunities proportionately.

Mr. and Mrs. Coleman are holding the fort bravely at Vancouver, with Mr. and Mrs. Hall at Cumberland, and the successors of Mr. and Mrs. Winchester at Victoria, Rev. and Mrs. Ewing, assisted by Miss Carrei Gunn among the women and children, and Ma Seung, with Ng Mon Heng at Nelson and vicinity. The missionaries there make periodical itinerations and in recent rather encouraging letters were just off for a Gospel tour into the interior.

"Eastward, Thomas Humphries is a wise and faithful manager of some 300 Chinese in Toronto, aided by the experience of Mr. Winchester. Mrs. Hall gives special aid in connection with the Chinese C. E. Society there, which, like another in Montreal and a similar one just formed in Ottawa, are earnestly seeking to help others as they themselves have been helped."

"In Montreal, Miss Helen Tweedie is the efficient teacher of the Montreal Chinese Mission school, and Chin Seng the capable native helper, whilst the writer and Mrs. Thompson are at work among men, women and children, the former reaching by visitation and correspondence many points especially in Eastern Canada."

"However, while in the many ways mentioned a wide and healthful influence is being exerted, the changeableness of the Chinese causes the work here to be largely of a seed-sowing character. Still, results are not absent, direct and indirect. Many very many, have been intellectually convinced of the truth of Christianity, others have declared themselves Christians without the opportunity of reception into church relationship, while some thirty have been received on the Coast, an equal number at Montreal and about as many at other points. Seven were recently baptized in Ottawa by Rev. Dr. Moore, with other four there in Knox and Bank street churches previously. Half a dozen in Toronto, and Winnipeg, and Calgary, several at London, Windsor, Niagara, Halifax and various other points East and West have made profession of their faith."

We need not urge Endeavorers to help in this good work; all will do so willingly—by their prayers, giving of their means; and wherever practicable by themselves becoming home missionaries to the foreigners within their reach.

God alone knows what is best for us, and so God alone knows what it is best to promise us. We must not dictate, we dare not. We must not bargain with God and seek better promises than are given us. There can be no better when God has spoken.

Only one railway passenger in every 2,153,469 is killed each year in the United States, but one out of every 400 employees of the railway is killed and one in every 26 is injured.

A dying French saint was giving a last embrace to her daughter. "My child," she said, "I have loved you because of what you are; my heavenly Father, to whom I go, has loved me in spite of what I am."

The common problem—yours, mine, every one's—is not to fancy what were fair in life, provided it could be, but finding first what may be, then find how to make it fair up to our means—a very different thing.—Robert Browning.

A man in Burmah possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast his idols away. For twenty years he worshipped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I walked by starlight; now I see the sun."—Woman's Evangel.

To every erring child, God sends merciful help. In the wilderness the meal is spread, and instead of remonstrance, angel hands soothe the weary and despondent prophet. Our fits of depression and apparent desertion as often arise from physical as spiritual causes, and God knows our frame.—Rev. F. B. Meyer.

## Our Contributors.

FOR DOMINION PRESBYTERIAN.

### All Saints and All Souls Days in Rome.

BY REV. T. FENWICK.

When I was in Rome, I went to mass on All Saints day (Nov. 1st), in St. Peter's, which, that year, fell on a Sabbath. There was no great display at the service. The only difference between the high altar then, and on ordinary days, was the burning of candles on it. I may here say that it is remarkably plain, many a country Romish altar in Canada, is more stylish than it. It is so situated that the one officiating at it—the Pope, or some one authorized by him—looks at the worshippers. He does not turn his back to them, contrary to the "use and wont" elsewhere in other Romish churches. The service was in a side chapel. Cardinal Howard was present. He came, arrayed in scarlet. When he was going in, a scarlet cushion was laid on the floor for him. He knelt on it for a minute or two, then went on his way.

Next day, which was All Souls day (Nov. 2nd), I visited the great cemetery. I had then a proof that human nature is the same everywhere. Near it, was a great number of wreaths, crosses, and the like, for sale for the convenience of those who wished to lay such things on the graves of their friends. The cemetery is in military phrasology—a hollow square. The outside is a building in which is a passage. On each side, are places for tombs. Those on the sides next the open space, are very plain. They merely contain the bodies which are covered by a marble plate on which is engraved their names, and date of death, of the inmates. They are in rows of, I think, four or five each. Those on the opposite sides belong to the wealthier class. Many of them are most gorgeously decorated with marble sculpture. The outside part is where the poor, or, at least, those who were not wealthy, are buried. On their graves, on All Souls day, their friends lay such decorations as I have already spoken of, and burn lamps and lanterns—which would be a curious sight to Canadian Protestants. After they have lain in their graves ten years, they are dug up. Then they are burned, and their ashes treated as refuse. Yet the Church of Rome is neither opposed to their cremation, nor to that of living heretics.

There are in the cemetery several chapels in which masses are said, or sung, for the weal of departed souls. One is termed low mass, the other, high mass. The former is, of course, less expensive than the latter. Several came from them, arrayed in black cloaks covering them from their head to their feet. Only their eyes could be seen. They had small tin cans in which they rattled coins which they had collected as they went through among the visitors. This was a hint to those who had not yet done so, to give something to help to pay the passage of the goodly dead, from purgatory to paradise.

I came to a priest who was kneeling before the tomb of Pius IX., then in process of construction. I found he was French, so I had a short conversation with him. I had the same with some

students in Romish dress. They all spoke English, and that without the least foreign accent. So I concluded that they were English.

But it was now getting late and dark. The rain was beginning to fall. The street cars and cabs were crowded. So I had to walk to my temporary home, some distance. My hostess was a Scotch lady. She is now in the other world. Woodbridge, Ont., Nov. 1st, 1902.

FOR DOMINION PRESBYTERIAN.

### Historical Criticism. \*

TEXT. "The path of the righteous is as the light of dawn that shineth more and more unto the perfect day." Provs. iv: 18. (R. V. margin.)

This is true of the life of the individual who is guided by God. It is equally true of the nation which was chosen by God, and it describes very accurately the gradual development of their religious consciousness, from the somewhat crude ideas of Abraham up to lofty spiritual conceptions of the prophets who prepared the way for the perfect revelation of God in Christ. In religious life as in all life there is evolution, development. The punishment of the men of Gibeah (Judges xx, xxi.) is not a sign of a high religious life, but it showed a sense of right and wrong which was not possessed by the heathen nations around them. It was "a beam in darkness. It was "the light of dawn." David's fall has been a matter for jest; but read the fifty-first Psalm and ask yourselves whether any heathen king who had done what David had done, could feel what David felt.

These are not exceptional instances, but samples. The Bible is a book of samples; bits of concrete history to illustrate the growth of a nation in righteousness. It is the record of a living experience. For religion is first of all a matter of life, a real experience of God, and therefore at whatever stage we test it, it is identical in essence. It always is characterized by a gracious motive working to a holy end, the response of the human heart to the intervention of a righteous God.

But while man's experience of God has always identity of essence, it is also marked by adaptation in method. God revealed Himself to men in ways which were adapted to their understanding. To Abraham who lived at a time when men worshipped the forces of Nature, God revealed Himself as El shaddai, the all-powerful. The message delivered by the early prophets differed in form from that of the later prophets, but it was the same in essence. When we come to examine the Hexateuch (i. e. the Pentateuch and the book of Joshua) we shall find there a unity not because it is the work of one man; for the first portions of that record are separated from the last by centuries. It will not be a unity such as we find in the works of a great author such as Shakespeare or Tennyson. But it has a unity because it records an experience of God which was always essentially the same, though at the same time adapted to the various stages of human development.

Let us fix these two thoughts in our minds. (1) Religion is a life, ever exhibiting a zeal for righteousness kindled by the gracious intervention of God. (2) God adapts his revelation of Himself to the varying needs of those whom He has chosen for His people. May our studies lead us to adore Him who has in His providence preserved for us this record of His revelation of Himself from its dawn to its noontide clearness in the person of His Son.

\* Notes of the first of a series of sermons on Historical Criticism, preached by Rev. G. M. Milligan, D. D., in Old St. Andrew's Church, Toronto, on Sunday evening, Nov. 2nd.

### An Unique Celebration.

To-day a very pleasant and in many respects memorable family gathering took place at Berthier (en haut), says the Witness of the 6th inst. It was the occasion of the celebration of the 90th birthday of Mr. Daniel Amaron, the first missionary who came from Switzerland in June, 1840, to labour under the auspices of the old French Canadian Missionary Society.

After the organization of this society had been completed, Mr. James Court and the Rev. Dr. Taylor, went over to Geneva in quest of missionaries who would consent to leave their country to go over to Canada, a country as it was thought at that time, buried in ice and snow the greater part of the year, inhabited by Esquimaux and Indians and a few Canadians.

A missionary meeting was held at L'Oratoire, addresses were given by the delegating, Prof. Laharpe acting as interpreter, and an earnest appeal was made for consecrated young men who would be willing at the Master's call to give themselves to the evangelization of French-Canada.

There was in the audience a young man, who was one of the fruits of the revival under Dr. Malon, a revival of spiritual religion which led many to abandon the state church to form the Free Evangelical Church. This young man could hardly remain in his seat on hearing the appeal, and he offered himself to the work of French Canadian evangelization. His name was Daniel Amaron. A few weeks later, with his young wife, he set sail for Canada in a sailing vessel, and after a stormy voyage of seven weeks reached Montreal. They were sent to Belle Riviere, where they began the difficult work entrusted to them by their Master. They spoke to the French-Canadians of a free salvation through Jesus Christ, who, through love, left the mansions above and died on Calvary's Cross.

Mr. and Mrs. Amaron labored at Belle Riviere and in the vicinity for some years, and it was here that Mrs. Amaron, after much pleading with the mission committee, was permitted to establish a small mission school. It was continued by Mr. Vernier, and in 1846 was moved to Pointe aux Trembles as well as a girls' school, founded by Mrs. Tanner at Montreal. These two small schools formed the nucleus of this great missionary institution.

Mrs. Amaron died in her 80th year in 1890. Mr. Amaron, now 93 years old, is the only survivor of that noble band of pioneer men to whom our French Canadian brethren owe the whole Dominion, ever

lasting debt of gratitude. To the humble efforts of such God fearing and self-denying men and women, into the lairs of whom others have entered, is due the change in public sentiment in this province, the betterment of the system of education in French Canada, and also in a good measure the liberty of thought and emancipation in which many rejoice.

#### Notes by Nemo.

FOR DOMINION PRESBYTERIAN.

A friend who knows that I am interested in "Higher Criticism" has kindly sent me a pamphlet on this interesting and important subject. This is a lecture given at a Rural-diaconal meeting by the Rev. K. S. Farreri, B. D., and is sent forth "in the hope that it may be serviceable to some who, without entering deeply into the subject, would be glad to gain an insight into the true inwardness of the most recent attempt of rationalism to dethrone the Holy Scriptures." It is, I submit, rather difficult to reach the true inwardness of anything without going deeply into it; and at the very beginning to brand the "Higher Criticism" as a recent attempt to dethrone the Holy Scriptures is rather sweeping. There is another side, viz. 1, that of those who tell us that the "Higher Criticism" is not recent, and that it is an attempt to explain, not dethrone, the Holy Scriptures. In 1780 a German scholar stated that the name "Higher Criticism" was not new; and he prophesied that party spirit would, for a couple of decades, snort at it. A century and a quarter has passed away and there is still a considerable amount of snorting. It is too large a question to discuss in a brief note, whether the broad results accepted by the great majority of Old Testament students are the best explanation of the facts; and to traverse the course marked out by the lecture would require one to write a book. Mr. Farreri displays zeal in a good cause namely the defence of the Bible. Many of us think that the Bible stands little need of defence, what it needs is to be thoughtfully studied that its principles may be carried out, in personal and national life. Besides a defence which classes such a large body of reverent Christian students as "sceptics" must lie under the suspicion of being itself an extreme and questionable view. The author quotes the late Sir J. W. Dawson to prove that the methods of modern Biblical Criticism are not scientific. This question cannot be settled by authority, and if it could the late revered Principal of McGill University was not an authority in this particular department. As a matter of fact the writer of this lecture discusses too many questions at once; and does not sufficiently guard himself against reckless statements and unwarranted assumptions. For example he assumes that "development" is opposed to "inspiration," an assumption which I think it would be very hard to prove; and it would be an fortunate if it could be proved. His treatment of the subject is second hand, e.g., he blindly follows Prof. Margolith in a case where that gentleman is opposed by the experts.

Anyone who wishes to see the question differently handled by a writer of the Anglican Church would do well to read "The Old Testament and the New" by Dr. J. P. Brown.

(Methuen) Mr. Farreri gives some questions which he thinks will stagger the critics. We believe that they can all be fairly answered; they are not new and not so very terrible. However it is not my business to defend the critics, or to discuss the general question. I simply object to the tone of this attack and to the wholesale and indiscriminating denunciation of men who are just as sincere and more capable than the writer. He quotes Mr. Gladstone, and would that he had shown the same spirit. Mr. Gladstone was not an expert in this department; but he was a statesman, with all that is meant by that, that is, he had broad sympathies and fine powers of discrimination. This is shown in the following passage of his book. Speaking of his own contention and the meaning of his phrase "the impregnable rock of Holy Scripture," he remarks:

But all these assertions lie within the moral and spiritual precinct. No one of them begs any literary question of Old Testament criticism. They leave absolutely open every issue that has been or can be raised respecting the origin, date, authorship and text of the sacred books, which for the present purpose we do not require even to be called sacred. Indeed, it may be that this distinctive criticism, if entirely made good, would, in the view of an inquiry really searching, comprehensive, and philosophical, leave as its result not less but greater reason for admiring the hidden modes by which the great artificer works out his designs. For, in proportion as the means are feeble, perplexed, and to all appearance confused, is the marvel of the results that are made to stand before our eyes. And the upshot may come to be, that on this very ground, we may have to cry out with the Psalmist (Psa. 107: 8) absorbed in worshipping admiration, "Oh, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!" For "how unsearchable are his judgments and his ways past finding out." For the memories of men, and the art of writing, and the care of the copyist, and the tablet and the rolls of parchment, are but the secondary or mechanical means by which the Word has been carried down to us along the river of the ages; and the natural and inherent weakness of these means is but a special tribute to the grandeur and vastness of the end, and of Him that wrought it out.

Nemo.

P. S. Since writing the above I have noted two items in the Toronto Daily Mail and Empire for Nov. 3rd, namely, a report of a vigorous sermon by the Rev. Dr. Milligan on the Bible, with the bold headline "Not a fetch to make idiots." The doctor had evidently made some suggestive statements in his own "strike and stick" fashion, and his discourse will provoke thought and criticism, a result not to be dreaded if men will only deal with the matter in a sober temper and reverent spirit. Alongside of this report was a letter from a church of England minister, pointing out that the higher criticism leads to infidelity: There is in his view no half way house if you touch the accursed thing you are lost. Here is a striking illustration of the different manner and spirit in which two conscientious men can approach the same subject. "The man in the street" is likely to be misled, and there is a danger of



easy method of clearing away his confusion. The Bible is a guide to salvation and godly living, is simple enough as a great ancient literature; it is a field for research of the widest range and most laborious kind.

#### Sparks From Other Anvils.

The Interior: Success loves no other companion so much as Service. The two are walking together every day. The young man who has the good sense to look for Service is the surest to meet Success.

United Presbyterian: Some of the Lord's best workers have entered the field at the eleventh hour; such was Saul of Tarsus. Yet that must not encourage our idleness, for it has always been the sorrow of such workers, that they did not give more time to the service.

Christian Guardian: There is no more hideous immorality than drunkenness and drunkard-making. Here is a public vice at once ruinous and enormous. The nation must arrest the drunkard maker, or the drunkard maker will throttle the nation.

Lutheran Observer: The humble, faithful soul, pure and true in life, earnest in service and in love, though he lacks all else, is a prince before God; while the savant, the millionaire, or the proudest noble in the world is a pauper before the Lord, lacking Christ and Christian character.

Herald and Presbyterian: The fire that melts and purifies the gold consumes and separates the dross. The difference is not in the fire, but in the nature of that which the fire consumes. So the gospel becomes a saviour of life or a life or death unto death. It depends on the spirit by which it is met. If it is mixed with faith, it becomes the life-giving power of God in the heart and soul.

Michigan Presbyterian: What folly it is for any of us to make a single compromise in regard to Sabbath observance. This is the one day in the week when all men ought to be able to lay aside the toils and cares of the other six days and live in a new atmosphere. The working-man ought to be jealous of his rights; but when he uses the Sabbath for excursions or amusements he admits the right of man to rob God of His own day, and it is not long before he finds himself toiling seven days for six days' pay.

We can help make people bright by our kindness, but we can never accomplish anything toward making people good except by our tenderness.—C. H. Parkhurst, D.D.

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C. BLACKETT ROBINSON, Manager and Editor

Ottawa, Wednesday, Nov. 12 1902.

The arbitrators appointed to make decision in the great Pennsylvania coal strike are hard at work. How rapidly ideas sometimes move! Within less than ten years some of our Canadian editors were not far from being boycotted because, in certain strikes, they argued for arbitration. "There is nothing to arbitrate." Now, thanks largely to the coal strike and its inconvenient consequences, the idea of arbitration in disputes between labor and capital has taken possession of the public mind. The strike has already paid for itself.

The question of home studies is again up. Very likely many boys and girls are protected, partly, shall we say, by stupidity, and partly by indifference. But what shall be said of those fairly bright and eager students, many of whom are at it practically from 9:00 a. m. until 9:00 p. m.? No wonder so many scholars break down in health, and fall into nervous ailments. No wonder so many leave school resolving to look into books, thenceforth as seldom as possible. The difficulty in educating children in masses is that of tempering the mind to each individual case; but the combination of long school hours with long periods of home study must in most cases be a mistaken policy.

Even those who do not believe in the present practicality of complete prohibition of the liquor traffic, may nevertheless consider it useful and desirable to put the bar-room out of business, for that is what would grow out of a great affirmative vote in the referendum in December. Even more important than the vote referred to, is the great voting—concerted pledge-signing campaign now simultaneously in progress in Great Britain, the United States, and Canada. In connection with this subject, one cannot but approve of the plan adopted by many of the Roman Catholic Bishops of Canada, namely the pledging of their young men to abstain from liquor at least until 21 years of age. We know also of many cases where parents have promised to give their sons watches, or sums of money, on condition of abstaining (L. 27).

## A MEASURE OF PROHIBITION.

In a short time the people of the Province of Ontario will be called upon to vote on the question of the liquor traffic, and in some way or other another stage in the long controversy, the unending battle will be marked. In the present case a clear issue is set before the people; it is the question of the acceptance or rejection of a definite measure. This measure is believed to be prohibition up to the full extent of the powers of the Province; and each voter must decide whether he thinks that it can be applied so as to improve the social life of the Province. Every man should therefore make himself acquainted with the provisions of the Act, so that he can give an intelligent as well as a conscientious vote. Some might desire that the situation were different, or that something else had been submitted; but the duty of the voter is to decide according to his best light on the issue presented. In this case to abstain from voting is practically to vote against the bill, as the number required cannot be secured if there are many who stay away from the polls. The condition thus attached to the bill is looked upon by many Temperance workers as unfair. We cannot agree with that opinion as a bill of this kind cannot be worked without a good majority; and men who have not strength to walk to the polls will certainly not have strength to support the measure when it has become law. Neither can we endorse the view which suggests that in voting for this bill we rid ourselves of responsibility in regard to the liquor traffic; no matter how we vote, our responsibility will remain to this extent, that we are bound to use all our influence on behalf of sobriety and righteousness.

It is idle, at present, to discuss the question as to the relative merits of legislation and moral suasion in dealing with the traffic in strong drink. The one question before us, are we willing that a particular form of legislation now proposed shall come into force as soon as possible?

We believe that the majority of those who read THE DOMINION PRESBYTERIAN will answer, Yes. They are clearly within their legal and moral right in doing so; and while one man has no right to dictate to another how he shall vote, men are free to use all fair influence of reason and example. There is one thing clear, namely, that the bar room is an evil and a danger; and if it can be restrained by legal means much good will be accomplished. Another thing is also certain, that this can only be done if the great body of Temperance workers agree to sink minor differences and use their power constantly and consistently to promote temperance in all its forms.

Much ado, has been made over the aberrations, we trust only temporary, of a small proportion of the Doukabours, in the North-West. These Doukabours might be called Russian Quakers. They are a simple-hearted, honest, industrious people; but ill-instructed, unused to liberty, and consequently liable to become the prey of the fanatical exhortations of blind leaders of the blind. There is no need for alarm. We regard the Doukabours as fine raw material of humanity. Give

them a little time—to become Canadianized, and their children, if not themselves, will help to build up a happy and united Canada. "Wait a little; all will come right."

## THE "SANCTITY OF AN OATH."

In a recent issue the Mail and Empire had a sober, sensible article on this subject, pointing out the different degrees of perjury that had been exhibited in the courts recently, and the penalties inflicted. With its particular political application we have not now to deal, save to remark that whenever it is proved that men have been engaged in the nefarious work of deliberately trying to pervert justice they should be severely punished. There is, perhaps, not much satisfaction in setting one form of social evil against another, and we are all prepared to admit that the use of strong drink produces many forms of evil; but it is the deliberate judgment of many sober, patriotic men that the most patent evil in Ontario is that of political corruption. This evil shows either a low state of morality on the part of men who are engaged in public affairs, or a double standard which permits them to do things in public affairs that they would scorn in private business. Either of these things is bad and demands the earnest attention of thoughtful men. This thing cannot be confined to Parliamentary elections; it will affect all kinds of voting, and all forms of administration. Long ago the prophet, Zechariah, promising peace to Jerusalem, laid down this condition: "Speak ye every man the truth with his neighbour; execute the judgment of truth and peace in your gates; let none of you imagine evil in your hearts against his neighbour; and love no false oath; for 'all these are things that I hate, saith the Lord.'"

Surely these words are not out of date. "In a case of this kind, which has just been decided by the Quebec Court of Appeals, a false witness was sentenced to two years in the penitentiary. He sought to invalidate the judgment on the ground that, though there had been false swearing, there had technically been no perjury, because the violated oath was administered by a court that had no jurisdiction to try the case. The conviction was, however, sustained by a majority of the Court of Appeal, who took the position that to swear falsely is to commit perjury both morally and legally."

It is not likely that this curse will be crushed out without stern justice of that kind. If a few of the corrupt constituencies were disfranchised for a period, as was done in England years ago, and a number of the bribers and perjurers sent to the penitentiary, the law would be vindicated and the moral sense of the community quickened. The subject needs to be dealt with, not from the point of party interests but from the standpoint of real morality.

In an article on "The Inordinate Love of Sport," the London (G. B.) Presbyterian says: "The most besetting sin of sports is the tendency to excessive indulgence therein, to the sacrifice alike of health, time and duty." The same paper regards the growing practice of betting as "a dire evil." This view has been frequently pointed out by THE DOMINION PRESBYTERIAN.



## THE CRITIC'S CORNER. V.

## The Musical Service.

The "musical service" in Protestant Churches seems to be a mongrel affair; it is not a service in the ordinary sense, neither is it a "concert." Our Roman Catholic friends, and to some extent, our Anglican brethren, have services that can be made very elaborate and enriched by full choral accompaniment. But the prominence now given to the choir in many Protestant Churches tends to produce a programme that is neither one thing nor the other. If this display was confined to anniversary services one might stand it; but even then, it is often carried to extremes. I attended a special service on a Sunday evening recently to hear a distinguished minister from the Old Land. At one period of the service the organ was ringing in my ears for about twenty minutes, the result was a headache which unfitted me for hearing anything, and the preacher himself felt that he was driven into a small corner. It came about in this way: there was a "voluntary" during the collection, then a long solo, then a long anthem. One felt that the music simply ran away with the service.

In some churches there is a tendency to repeat this kind of thing every Sunday night, on the pretence of drawing the people. Surely the people who are being "drawn" all the week by all kinds of entertainments can be appealed to by something more solid on "the day of rest and gladness." We have not lost faith in quiet, restful worship, and faithful, vigorous preaching. There are many sensible people who prefer that Miss Blank should play her violin solo at some other time and place. There are certainly many openings for the programme without turning the Sunday evening service into a miscellaneous performance. By all means let the choir do its work well; it has a fine function, a glorious opportunity. It is the privilege of the choir to work with the minister in producing an impressive service, making the music to be a servant of God, and a minister to men; thus will "the service of song in the house of the Lord" be harmonious, helpful and enjoyable. The choir that loses itself in the service will find itself and find its highest reward. We maintain, however, that some of the services which are supposed to be specially attractive are poor and tawdry, neither good art nor noble worship. Things are done which rouse the ire of musical critics, and jar upon the nerves of the earnest worshipper. Let all things be done decently and in order. Let us admit that in this age when there is so much sensational frivolity, the Church needs to furnish an atmosphere in which reverence and devotion may flourish.

VERAN.

Do not overlook the opening chapter of "FIONA M'IVER," the Highland romance commenced in this issue. It will run for twelve or fourteen weeks, and promises to be of absorbing interest.

According to the report of the British Commission on lunacy, insanity is twice as prevalent among the clergy of the established church, as among dissenting ministers. The Canadian Baptist suggests that the starvation salaries on which the poorer curates attempt to subsist is responsible.

The ladies of Boston have formed an association for the study and solution of the problem of domestic service. There are

too few domestics for the demand, and of those available too few are efficient. This average inefficiency is due to want of proper training, and lack of continuity of service—house-work for wages being regarded by many as less sociably desirable than work in factories, and as only a temporary occupation. There are more places in domestic service than persons willing to fill them; the gap between demand and supply shows no immediate prospect of being lessened. Two or three things might help, such as better wages, and the promotion of less snobbish ideas as to the social status of domestic service. The teaching of cooking and domestic economy in schools cannot be too highly commended. Households with girls in them must perforce do more of their own work; and this, to give room for reading and the necessity and desirability for the simplification as far as possible of our now too often feverish and distracted lives.

## Library Table.

THE FAMILY: A NECESSITY OF CIVILIZATION.—By John Robins, M.A., D.D., Toronto: Fleming Revell Company. This book has suggestions for the thoughtful reader. The author who is not an altogether unknown writer, says in his preface: "To make better homes and to secure a truer life has been the purpose of the writer of these pages. The highest civilization demands Christian homes." "If every mother was diligent in training her children, it would mean more than all the political platforms and social distinctions in the year. It would mean hope, confidence, life, character, civilization, and an everlasting kingdom."

CONFESSIONS OF A WIFE, by Mary Adams. Probably no book written within the last few years has roused more interest than *Confessions of a Wife* which has been running through *The Century Magazine* as a serial and has just been published by The Copp, Clark Company, Toronto, neatly bound in bright red linen, with a rather artistic title in white on the cover. One reason for the interest displayed by all who have read the book is that the name Mary Adams is supposed to be a *nom de plume* and the literary world is most curious to know who the writer is, and whether man or woman. On this point there can hardly be any doubt. The book is essentially the story of a woman's heart, and it is impossible to think that it could have been written by anyone but a woman. The story is told in the form of a diary, with a few letters inserted, and is so intimate, so tender a document that one feels it is almost sacrilege to read it. We enter the "holy of holies" of the heart of a pure and lovable woman, and as we read it seems that Marna Trent must have lived and written "The Accepted Manuscript," and that she did not write it for the world to read, but simply because she could not help expressing her feelings in what was to her the most natural way. The book is the highest art, being so entirely natural.

The only final comfort is God, and he relieves the soul always in its suffering, not from its suffering—nay, He relieves the soul by its suffering, by the new knowledge and possession of Himself which could only come through that atmosphere of pain.—Phillips Brooks.

Much of the charity that begins at home is too weak to travel.—Chicago News.

## Literary Notes.

The opening article in the October *Studio* is on John Savery, called "A Cosmopolitan Painter," with a large number of illustrations of his work. "Designs for Cottages"; some remarks upon the results of "The Studio" competition A XXVIII, and most interesting on account of the plans given. E. B. Havell writes of "Indian Pictorial Art" and Clive Holland of "Student Life in the Quartier Latin, Paris." Other topics of interest are, "The Work of Ann Macbeth" and "An Italian Painter: Gaetano Prevati," while *Studio-Talk* contains much readable matter. Address, 44 Leicester Square, London, England.

The opening article in the November *Table-Talk* is by Christine Terhune Herrick on "The Child at Table." In "The Financial Side of Housekeeping," a married woman writes of her experience in making ends meet on her husband's salary of \$1,700. Isabel Bates Winslow describes "An Impose Dinner" and James Buckham discusses "Country Household Help." The usual menus for the month with hints for following them will be of great value to the housekeeper. *Table-Talk Publishing Company, Philadelphia.*

The November Harper's Monthly Magazine opens with a well illustrated article on "Through Siberia and Bering Strait" by Harry de Windt. Other articles are, "Surrey Downs," by Arthur Colton; "Evolution and the Present Age," by (the late) John Fiske; "Ancient People of the Petrified Forest of Arizona," by Walter Hough; "New England Fisher-folk" by Guy Wetmore Carrye, and "Purvis de Chavannes, Caricaturist," with reproductions of Cartoons and Caricatures. A number of short stories make up a varied table of contents. Harper and brothers, New York.

The Ladies Magazine continues to improve as the months go by. The November number contains several excellent short stories, including "His Temporary Grandmother," "Overheard," "The Love of a Princess," and "Taken at His Word." "The Twentieth-Century Wife and Mother" is a thoughtful, well-written article, and Mary E. Boyce's short talk on "The Woman's Club as an ally to Higher Education" is forceful. The departments of dress-making, health and beauty, and recipes are well kept up. The subscription price for this excellent "Canadian Magazine for Canadian Women" is one dollar per year. The Dyas Publishing Co., Toronto.

Topsy Turvy Land: Arabia Pictured for Children, by A. E. and S. M. Zinemer. The preface gives an excellent idea of the work. "This is a book of pictures and stories for big children and small grown-up folks; for all who love Sinbad the sailor and his strange country. It is a topsy-turvy book; there is no order about the chapters; and you can begin and read it anywhere. It is intended to give a bird's-eye view to those who cannot take bird's wings. The stories are not as good as those of the Arabian Nights but the morals are better—and so are the pictures. Moreover the stories are true." The twenty chapters of this book certainly give a great deal of information about Arabia, and give it in a most entertaining way, the illustrations being especially good. The volume is well bound and beautifully printed, and would form a good addition to the library of any child or any Sunday School. Fleming Revell Company, Toronto.

The  
Inglenook

## FIONA M'IVER.

A Romance of the Western Isles.

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By Arthur Jenkinson  
and  
Emily J. Jenkinson

### CHAPTER I.

FIONA AND LUATH.

'Down, Luath; down, sir! How dare you come up here?' cried Fiona, with a little stamp of her foot.

The dog obeyed slowly, descending to the foot of the stairs with many a backward glance. There he lay whisking his long bushy tail to and fro, and eagerly watching her bedroom door.

Presently she appeared drawing on her gloves, and he sprang to his feet with a short bark. He bounded half way up the stairs and then down again. He rushed round the entrance hall, sending the mats flying in all directions, and chased the old black cat into the kitchen. This preliminary outburst of youthful exuberance over, he ran towards the door in a quiver of excitement.

'Oh, shame, Luath! to frighten poor puss,' said the Highland girl, with feigned severity. 'I've half a mind not to take you with me.'

The handsome creature crept to her feet, and looked up penitently. She opened the door, and a flood of sunlight poured in. It brightened up the sombre old hall, sparkled in the dog's big brown eyes, and made his glossy coat shine like dusky gold.

'And Luath would very much like to go?'

He understood her changed tone, answered with another joyous bark, and dashing through the open door, raced across the lawn, on which a soft mantle of snow had fallen during the night. He cleared the gate with a bound, only to reappear the next moment on the top of the wall, where he impatiently watched the slower movements of his young mistress.

As she neared the gate, he sprang down and recommenced his frolic. The snow was a new, strange thing, which he could not quite understand. He sniffed it, ran his nose into it, and finding something delightfully soft, tossed it in the air, and rolled himself among it. Then he raced round and round, leaping and barking, mad with the prospect of a morning out of doors.

Fiona having gained the summit of a cliff, facing the surrounding scene, and then called the dog from his gambols.

'Look!' she said, addressing him in Gaelic; 'you see your master?'

Luath turned his keen eyes in the direction indicated, and wagged his tail.

'Now go and ask him to come here,' she commanded, and like a flash of light he was off.

It was a lovely morning in February—a pet day, as they would call it in that bleak north; and the scene on which Fiona's eyes rested was one of lonely, awe-inspiring splendour.

The Atlantic spread before her, a wide, wide expanse of blue waters overarched with the glory of the illimitable heavens. Here and there the sunbeams splashed like a dropping shower of diamonds, or flooded the sea with molten silver. Fiona was wrapped in a grey haze; Staffa rose dream-like and showy; while far away the white shoulders of the Freshish Isles glistened above the pearly veil. Nearer still the

Ulva and Mull appeared distinct and clear, their lower ridges—from which the snow had already melted—bare and brown, their upper corries and crags gleaming white, or flecked with cool grey shadows.

Turning round, she faced a region lying for the most part in shadow.

An elevated vale torn by angry torrents, yet affording good pasturage, extended along the coast. Fàs-Ghlac—the desolate valley, it was called, because of its lonely seclusion. From the sea it was shut off by an irregular line of precipitous cliffs, whose grey sides yawned with sombre caves, and stretched in bold headlands or black saw-like reef far into the deep. On the further side, it was flanked by a range of wild mountains, gashed and thunder-scarred by the storms of a thousand ages, which formed a well-nigh impassable boundary to the wide uplands of deep forest that swept inland.

Nestling at the base of one of these gaunt mountains stood her home. Tigh-an-Fhàsaich—the house in the wilderness, her Highland forefathers had named it; a big, rambling old place, not without an air of stateliness and refinement, but grey and weather-beaten, and gazing down on a savage and iron shore.

Far, far away from the busy haunts of men, and difficult to reach even yet, at the time of our story this was an almost inaccessible region, isolated from the outer world by stormy seas, barren mountains, and dark, lonely glens, unvisited and unknown.

There life went on its old way, much as it had done for hundreds of years. There the long, strong arm of law and government ultimately penetrated, and great wrongs were avenged; but the movement was uncertain and tedious, and many acts of illegality and high-handed oppression were born in silence.

In this wild and secluded land Fiona M'Iver lived. She had spent a few years in London for the sake of her education, and also had resided for a time with her father in Paris; but her heart was glad when she returned to the North.

She loved her Highland home, and lived much out of doors. There was not a glen, or cave, or mountain pass in the district whose inmost recesses she had not explored. She had sailed up the wildest lochs, visited the loneliest islands, climbed the steepest crags, and knew the haunts and habits of every wild thing.

Sometimes the appalling majesty of the scenes amid which she lived blanched her cheek. But for the most part it only enriched the mystical vein, naturally strong in her, until she had come to look on Nature with a 'superstitious eye of love'—to use Wordsworth's phrase—as the self-revelation of a spirit akin to her own.

The beauty of this February morning strangely touched her. It seemed to come to her with dim suggestions of the nearness of something more in life than the senses could grasp, with hints of silent mystery of love, of a sweet secret to be revealed by-and-bye; and she was still standing rapt in deep reverie, when a familiar voice from behind cried—

'And where is my bonnie lassie going this morning?'

She started, and turned to the speaker with a smile.

'For a sail in the "Fionnaghal." Will you not come with me?'

A stranger looking into their faces would have needed no second glance to assure him that they were father and daughter. They had the same regular features, dark, well-defined eyebrows, and large expressive eyes. But there the likeness ended.

Torquil M'Iver was an elderly gentleman, with a pale, pathetic face and stooping figure.

His daughter was about twenty-two, lithe, erect, strong and graceful as a young mountain pine. Her forehead was low and broad, eyes luminous and fringed with long, dark lashes, while her every movement was suggestive of rich, vigorous life. She wore a close-fitting gown of dark blue cloth, and a scarlet Tam-o'-Shanter cap. Evidently in her a nobler strain had been grafted on the old family stock, and it had blossomed forth into a shoot of surprising vitality and beauty.

'You see I have already taken advantage of this bright morning,' replied Torquil M'Iver, with a slight Highland accent. He held up some wild ducks. 'But I am very tired now, and will be glad to go in and rest.'

'You've been too far for your strength, father,' exclaimed Fiona, with an anxious glance into his weary face. 'I'll return with you.'

'Not at all; on no account; my birdie. A sail will do you good, if you wrap up well. Where are you going?'

'To see my old nurse, Elspeth, and carry her some tea and a few other things. And while I'm there, Ronald will go to Sruthan, and enquire if there are any letters for us. I dare say he'll be glad of a word with Sybil Grant,' she added, with an arch smile.

'Ah! is that the way the wind blows? I should not have thought it. Well, I hope he has carried down plenty of warm things for you.'

'Yes; I've seen to that.'

'Well, well, good-bye, my child; don't forget that the days are short.'

He turned to go.

'Can Ronald bring you anything?'

'No, my lass;—stay, yes, I forgot. I would like him to bring me some good cigars, if Mrs. Grant has any; and if not, some of her very best tobacco.'

Fiona gave a glance of surprise. Her father did not smoke.

'Yes,' he proceeded with more than the ordinary hesitation of one accustomed mostly to think and speak in Gaelic. 'I have a notion that Nial Mor Duff will be coming over to Fàs-Ghlac very soon; and I would like to have a cigar to offer him.'

'Nial! has he come home again?' asked Fiona, as the colour mounted quickly to her cheeks, and then as quickly disappeared.

'Oh, yes; did I not tell you?' replied her father, watching her changing colour intently. 'Mr. Fergus Duff has not been so well, and may have to go away to the south of England. It was in Glen More I met Nial, yesterday.'

'Oh!'

'Yes, and a very fine young fellow he is.'

grown, indeed; and you will hardly know him when you see him, Fiona.'

She looked wistfully into his face, and noted how sad and wan he appeared.

'Well, I must go,' she said softly; 'good-bye, father, I'll not be long. Come, Luath; you must be quiet now, and carry my basket.'

Luath ceased his play with the other dogs, took the handle in his mouth, and trotted forward with a new sense of importance and dignity.

Torquil M'Iver watched them until they disappeared down the path to the sea; then he turned homewards with a sigh.

'Ah,' he mused, 'it is a pity. She cares no more for him now than she did before he left home. And it is no use trying to force a young lass to marry against her will, and it is all a chance whom she may like. Still it is a pity Fiona does not care for Nial Mor. He is very fond of her, more than she will believe. It is a great pity, but it cannot be helped.'

Fiona descended to a rough stone quay, where Ronald Campbell was impatiently waiting for her. The 'Fionnaghal,' a trim little craft with a single sail, lay in readiness and Fiona had no sooner taken her seat than Ronald pulled out of the bay.

He was a big, strong-limbed young crofter, with reddish-brown hair and blue eyes. His father was dead, but he and his mother remained on the old croft, and were strongly attached to Mr. M'Iver and his daughter.

In addition to working his croft—which was near the shore, a mile or so from Tighan-Fhasaich—Ronald was an expert lobster fisher, owned a boat, and had so far improved his opportunity as to think of taking to himself a wife.

This morning he was clean-shaven, dressed in his best suit of homespun, with a bright coloured handkerchief round his neck, and was anticipating his visit to the post-office with an interest that the pretty face of Sybil Grant could better explain than any expectations regarding letters.

A few strokes of the oars took them out of the bay, and then Ronald ran up the sail, and the 'Fionnaghal' swept swan-like over the shining waters.

But as the young crofter sat amidships, even his thoughts about Sybil Grant could not keep back the wonder why Miss Fiona was so grave and silent.

And Luath, also, seemed to feel that something was wrong; for he crept to the stern, and laid his head gently in her lap, and looked up into her thoughtful face with an expression in his large eyes of dumb sympathy, as though he would fain share the trouble of his mistress if he only knew how.

Fiona, however, only patted him in a half-conscious way, and continued to steer the boat with a pre-occupied air.

The news about Nial Duff troubled her. She had known him all her life, but when two years previously he had asked her to be his wife, she had refused, saying that she did not love him sufficiently to marry him.

Had she been an enlightened society girl of to-day, possibly she would have acted otherwise. For he was from the social standpoint an extremely eligible suitor.

But Fiona had not enjoyed the blessing of our advanced ideas. Her life was lonely. Her mother was dead, and she had no brothers or sisters. At Fas-Ghlac there was no society beyond a few crofters and fisher-folk. Mr. Ferguson Duff lived in Sruthan Castle on the other side of a lofty range of hills, and was their nearest neighbour.

It is in the great solitude of her Highland home she had cultivated the womanhood, thinking her own thoughts, and silently unfolding a character romantic, and remarkable for its reserve of concentrated strength and passion. Above all, she had cherished a belief that love was a sacred reality without which there could be no true marriage. Hence her dismissal of Nial Duff.

And yet it grieved her to go against a wish which she knew her father had cherished for years. He was a gentle-hearted and sorrow-stricken old man, and she clung to him with beautiful reverence and affection. And now quite lately he had suffered losses, the extent of which he had not divulged to her, but they had greatly shattered his strength, and re-awakened his regret about Nial in so poignant a form that Fiona was led to think that he had some reason for desiring their union beyond any he had disclosed.

So she sat perplexed and silent. There are no situations in life so tragic as those which involve a struggle between our nobler instincts and interests. Fiona feared she might have to face such a dilemma. What was she to do if Nial was returning to Fas-Ghlac only to renew his suit? Ought she to remain true to herself and her ideals? Ought she to yield to the filial instinct, and comply with her father's wish? Was it her duty to suppress herself, sacrifice herself, if by so doing she could smooth and brighten her parent's closing years? There were no limits in her devotion to her father; she could do anything to make him happy. But were there not sacrifices that ought not to be made even for our nearest and dearest?

But there was a practical as well as a romantic vein in Fiona's character, and at last she put the subject from her. After all she might escape the dilemma. Much had happened during the two years Nial had been away. He had changed; so much so, that her father said she would hardly know him. She herself was no longer the same. Above all, there had been the great reversal in her father's fortunes. Nial might no longer want her or care for her. Life was never exactly what we hoped, and still less what we feared. The unexpected was always happening. When Nial came she would meet him with an open mind, put aside old prejudices, and endeavour to start on a new footing.

Having reached that reflection, she brightened and began to chat with Ronald, and speedily led him into conversation about Sybil Grant, during which he confessed that so far the young postmistress had shown herself very coy and indifferent to his wooing.

Fiona had expected as much, and considered whether she could not further his interests. She knew that Sybil was particularly fond of jewellery, and she now drew from her pocket a little leather case containing a silver brooch.

'You must give this to Sybil,' she said, handing it to Ronald, 'and thank her for the careful way in which she always attends to our letters.'

Ronald was delighted, gazed at the shining bit of jewellery with admiration, and expressed his thanks in a few manly words.

They had now reached the spot where Fiona wished to land; so she ran the boat beside a jutting rock, and jumped out, preceded by Luath. She told Ronald to return in two hours, and then handing her basket to the dog, went on her visit to her old nurse.

'You are a stout, grand droopie, Luath,' she said, as the dog proudly up his head

## WAKE UP BABY!

### A New Game for Mothers.

Baby's awakening ought to be looked forward to as a pleasure, not dreaded as a scourge. He should awaken bright, merry, and full of fun, refreshed by sleep, ready for a good time.

How many mothers dread his awakening howls, knowing that he will keep everyone miserable until he goes to sleep again or gets his food. These crying fits are the terror of every inexperienced mother. Mrs. Gabriel Barnes, Six Mile Lake, Ont., is a mother who has learned how this trouble can be best met, and writes us as follows: "My baby suffered much from indigestion, and was cross and restless. I gave him several medicines, but they did not help him. I then got a box of Baby's Own Tablets and they helped him almost at once, and have done him so much good that I would not now be without them. I can recommend Baby's Own Tablets to all mothers as the best medicine I have ever used for children." These Tablets are guaranteed to contain no opiate or harmful drug and can be given with absolute safety to the youngest weakest infant. Sold by all druggists or sent by mail, post paid, at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

'And when we return you shall have a glorious scamper over the hills.'

(To be continued.)

Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—Alexander Maclaren.

George L. Mackay toiled for twenty-three long years in the great island of Formosa. He visited village after village where not a soul would listen to him. Still he kept on, because he believed that one with God is a majority. He did not stop to count converts or measure results or balance encouragements and discouragements. And at last, after years of this persistent striving, he won a glorious reward. His testimony was a remarkable one. He declared that in all this work he never saw anything to discourage him.

My life and my faith are of no consequence; but an infinite importance is attached to the effects and action of my life.—Fichte.

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Pulmonary Diseases.**

## Ministers and Churches.

### Our Toronto Letter.

The past week has been marked, in ecclesiastical and religious circles, by the holding in this city of the Seventh Annual Convention of the Ontario Branch of the Lord's Day Alliance. A public meeting in the interests of the Alliance was held on Thursday evening in the Jarvis street Baptist church. Although not nearly so large a meeting as the great importance of the objects of the Alliance should have brought out in Toronto, it was yet the best annual meeting in point of numbers, which has been held under its auspices. It was excellent in the earnestness of its spirit, and the interest shown in the proceedings by all present. It was also thoroughly representative of all the Protestant religious bodies in the city, both as respects the audience, and those taking part in the proceedings. Rev. Principal Caven, the honoured and veteran champion of Sabbath observance in Ontario, presided. The annual report was presented by Rev. J. G. Shearer, secretary of the Alliance, and was of a most encouraging character. The membership of the Alliance in Ontario has risen from 5,000 two years ago, to 10,000, and in other parts of the Dominion there is now a membership of 6,000. Ecclesiastical bodies, Church dignitaries, Protestant and Roman Catholic, workmen's organizations, and executive officers of government are all becoming more actively interested in carrying out the objects of the Alliance, its funds were never in so good a state, and the prospect for the future is better than ever before. Rev. J. Edgar Hill, D.D., of Montreal, President of the Quebec Branch of the Alliance, who has rendered signal service to the cause in the province of Quebec, and in Montreal especially, was the principal speaker of the evening. He told what had been done in defence of the Sabbath in the province, and in the city of Montreal, and altogether made a most practical, forcible and encouraging address. Several resolutions wisely framed, and well expressed were moved and seconded in a hearty and interesting manner by well known representative members of the different religious bodies in the city. Next day, the Alliance met in convention, and held two sessions, at which delegates were present from many different towns and cities in the province. Much interest was shown in the meetings, and arrangements were made for carrying on the work of the Alliance more vigorously than ever. Great praise was cordially given by all for the improved state of matters, to the efficiency of the Secretary of the Alliance, Rev. J. G. Shearer, and his wisdom and ability in advocating the cause for which the society exists.

A meeting was held during the week of committees appointed by our Church and the Methodist Church to consider the desirability and feasibility of cooperation in the Mission work of the two Churches, especially in our great Northwest, and so of securing the most effective use in both bodies, and for the good of the country, of men and money in advancing the missionary work of both churches. Absolute unanimity existed in the minds of both Committees as to the desirability of the object sought, and the two General Secretaries, Rev. Dr. Sutherland of the Methodist Church, and Rev. E. D. McLaren, D.D., of our Church were instructed to communicate with the Home Mission Superintendents of the two Churches on this subject and report to an adjourned meeting to be held at as early a date as possible.

It is something to be able to say that, Toronto at present has weekly what is, we doubt not, the largest Bible class in the world, the largest even, probably, that has ever been known. It is conducted by Rev. Dr. Newell from the United States, and well known as a popular Bible expositor. It is held in Massey Hall, the largest audience room in the city, on Tuesday evenings, and at its last meeting there were present, it is said, 4,500 persons. The hall was packed in every part. In this evening class, Dr. Newell's subject has been an exposition of the book of Genesis, of which at three meetings, he has gone over fully one half. It is indeed a wonderful, and altogether unique sight, to see over four thousand people listening, most of them Bible in hand, to a plain, simple exposition of God's Word. The meetings are to be continued during the winter, and must result, if interest is kept up, in a large amount of good being done.

The semi-annual meeting of the Toronto Presbyterian Society of the W. F. M. S. was lately held in Massey Hall, with an attendance of about

200. Besides Mrs. Gray of Toronto, who presided, there took part, Mrs. Gregory of Mansewood, who gave a Bible reading; Mrs. Livingstone of the Ewart Training Home, who gave an account of the work done there; Miss Robinson, who spoke on behalf of the Publication Room, and Mrs. Andrew Jeffrey, whose subject was a study on "Via Christi," and others. The largest semi-annual amount ever received was reported, viz. \$721.54, besides for clothing for the Northwest and British Columbia there was contributed 3,000 lbs and \$165.90 in money.

Recently anniversary services have been held in Deer Park Presbyterian church to mark the beginning by the Rev. D. G. Hossack M. A., LL. B., of the second year of his pastorate in that congregation.

Rev. Alfred Gandier of St. James Square church, is giving on Sabbath evenings, a series of four discourses specially addressed to young men, and Rev. Dr. Milligan has begun a series of discourses on the "Higher Criticism: its Nature, Benefits, and dangers."

The Central Y.M.C.A. of this city, during last month enrolled in its membership 481 young men, whose fees amounted to \$2,050. In addition to thirteen evening classes, there have been organized an orchestra and a Scientific Club.

The fourteenth season of Sunday Gospel Temperance meetings opened last Sunday in Massey Hall, when Rev. Charles M. Sheldon, the well known author of "In His Steps" spoke at both the afternoon and evening meetings. The League proposes later on in this month, to hold a series of temperance meetings in different parts of the city, extending over ten days, to close with a grand rally on the evening of December 1st, to be held in Massey Hall, and which will be addressed by several prominent citizens well known for their advocacy of temperance and prohibition. It may be hoped in the interest of both, that speakers on these subjects the country over will avoid the unmeasured and most uncharitable, if not even slanderous language, of the president of the Ontario Branch of the W. C. T. U. in her opening address at its Convention lately held here, which has provoked severe and deserved censure from some who are advocating with all their might the cause of temperance and prohibition. Strong language does not necessarily make a strong speech: a good cause is best advocated in the language of truth and soberness.

### Ottawa.

Rev. Mr. Findlay, of Bell's Corners, has been preaching in St. John's, Almonte.

Last Sabbath evening, in many churches in the city, sermons to young men were preached, at the request of the local Y.M.C.A. executive.

The Ladies' Aid Society of St. Paul's church are busy preparing for a sale of useful and fancy articles which will be held on the 20th and 21st inst.

The people of St. Andrew's, Almonte, give liberally and heartily. On a recent Sabbath, Rev. Orr Bennett asked for \$500 to wipe out a debt, and nearly the whole amount was at once placed on the collection plates.

During the re-roofing and renovating of St. Paul's church, the congregation have been worshipping in the lecture room. Next Sabbath services will be held in the church, Dr. Armstrong preaching in the morning and Rev. D. M. Ramsay in the evening.

At the last monthly meeting of the Glebe W. F. M. Auxiliary, a paper written by Miss Burnet on the life of Schwartz, the German missionary, was read by Mrs. Wm. Smith, and another on "God's Tenth" was read by Miss Annie Masson.

Dr. J. Wilbur Chapman, who conducted special services in two of the Ottawa churches a few months ago, has resigned the pastorate of the Fourth Presbyterian church, New York. The General Assembly committee on evangelistic work has requested that he devote his entire time to the holding of conferences, the conducting of meetings and the general direction of the work of the committee. Dr. Chapman is eminently qualified for the duties to which he has been appointed, and good results will follow his labours.

In Knox church, on Sabbath, Rev. Mr. Ramsay preached a practical and effective temperance sermon on the approaching referendum vote, taking for his text Matt. 26: 41—"Watch and pray that ye enter not into temptation" &c. He took the ground that it is the Christian duty to keep out of the way of temptation wherever and whenever possible, but when temptation had to

be met and faced the Christian's attitude towards it should be so watchful and prayerful that its evils and dangers may be lessened if they cannot be rendered wholly innocuous. Referring to the referendum vote and the occasion for it, he pointed out that the legislation which it was proposed to ratify and adopt, was not prohibition in the wide acceptance of the term; for it could not prevent the manufacture or importation of intoxicants. But it did heavily strike the bar-room and the saloon, to all intents and purposes, the citadel of the liquor traffic. The bar-room, whether in the saloon or the hotel, was the prolific source of temptation, especially to young men. It was a danger to the stability of the state, inimical to the well being of legitimate trade and industry, the foe of the home and the family, and the insidious enemy of morality and religion. The more money there was expended on liquor, the less there would be to be expended on those industrial products which minister to the legitimate necessities and comforts of human beings. If the adoption by a substantial majority of the people, of the legislation on which the referendum vote was to be taken, would measurably minimize the train of evils flowing from the bar-rooms and the saloons, then it surely became the duty of Christian people to vote for the adoption of the provincial prohibition law. In so doing they would be acting on the principle so clearly laid down by the Savior in the text—"Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak."

### Northern Ontario.

Rev. J. McD. Duncan, of Toronto, conducted anniversary services at Durham on Sabbath last. Rev. A. L. Geggie, of Toronto, delivered an interesting lecture in connection with the anniversary on the Thursday evening previous.

The Ladies' Aid Society of Knox church, Shelburne, have purchased a pipe organ for the fine new church being built by the congregation. Rev. J. Buchanan, of Dundalk, preached in Knox church on Sabbath the 2nd inst.

The Mission Band, in Erskine church, Meaford, held its annual thank-offering meeting on the evening of the 3rd inst. There was a good attendance of the parents and friends of the Band. An interesting missionary programme was rendered and a generous offering gladdened the hearts of the youthful workers.

Eugenia congregation has suffered a great loss by the removal of Mr. Alex. Madill and family and Mr. R. J. McKee and mother, all of whom have gone to the Canadian Soo to reside. Mr. Madill has been more than ten years Chairman of Managing Board and Mrs. Madill has been President and one of the most active members of the Ladies' Aid Society. The high esteem in which Mr. and Mrs. Madill and the latter's mother, Mrs. McKee, were held, was shown in an affectionate address presented them before their departure.

Erskine church, Dundalk, has undergone improvements to the value of \$1,600, which have practically made it a new building—a credit to the congregation and to the pastor, Rev. Jas. Buchanan, who ably managed the undertaking. The building which has been reshingled and veneered with white brick, has been raised to admit of a commodious basement with apartments for furnace, kitchen, vestry and school room, all neatly finished. Successful reopening services were held on Sabbath the 2nd inst., when excellent sermons were preached morning and evening by Rev. P. W. Anderson, of Shelburne, and in the afternoon by Rev. N. Wellwood, of Dundalk. On Monday evening a well attended tea meeting was held, when addresses were given by a number of ministers. The choir rendered excellent music, and the pastor, in a happy manner, occupied the chair.

### Eastern Ontario.

Rev. J. Burnet, of Summerstown, has been preaching at Salem.

Rev. Mr. Langill, of Martintown, and Rev. Mr. Weir, of Avonmore, exchanged pulpits on the 2nd inst.

Rev. Mr. Binnie, of McDonold's Corners, occupied the pulpit in St. Andrew's Church, Renfrew, last Sunday week, in morning and evening, in the morning preaching a sermon of missionary import: "The grand purposes of a great passion," Paul's missionary undertakings. The occasion was the annual thank-offering service of the W. F. M. S.



The Rev. R. E. Knowles, of Galt, spent a day at Orillia last week, with his father and mother, on his way home from Ottawa.

Rev. G. S. Milligan, St. John, N. B., was inducted into the pastorate of the church at Harrowsmith on Friday afternoon of last week. Rev. Mr. MacGillivray preached the sermon. Rev. Mr. Binnie addressed the new minister and Rev. A. Laird the people. Mr. Milligan has been heartily received by the people of his new charge.

On Tuesday night of last week about 120 friends of Rev. J. F. Somerville, who has resigned his position as pastor of the Presbyterian church at Norwood, met at the manse to bid him farewell. A lengthy address was read by Mr. Jas. Meikle, in behalf of the congregation, thanking Mr. Somerville for the many benefits that had received from him, and for the plain, straightforward way in which the Gospel truth was constantly laid before them. Miss Morrison, on behalf of his friends, also presented him with a well filled purse. Mr. Somerville, who was taken entirely by surprise, thanked the friends for the many kindnesses shown him during the eight years he had labored among them as pastor, and exhorted them to be true to the faith and the church. After singing the doxology the party broke up.

#### Western Ontario.

Rev. N. Smith, St. Andrew's, Niagara-on-the-Lake, has resigned.

Much to the regret of his people, Rev. Thomas Wilson, of London, has resigned.

Rev. Dr. McLeod, of Barrie, conducted Anniversary services at First Essa church on Sabbath last.

Rev. G. A. McLennan, of Jarvis, has been appointed interim moderator of the Cayuga session.

Rev. John Young, Hamilton, has been elected Moderator of Hamilton Presbytery for the ensuing six months.

The Rev. H. R. Horne, Chalmers' church, Elora, conducted the services in the Methodist Church, Mount Forest, last Sunday.

The next meeting of Hamilton Presbytery will be held in Knox church, St. Catharines, on 20th Nov. The May meeting will be held at Simcoe.

The induction of Rev. W. W. Craw, Ph. D., into the pastorate of Haynes Avenue church, St. Catharines, is appointed to take place on the 20th inst.

Rev. Dr. Smith, of Bradford, is reported as saying that bar-rooms are "the breeding places of seven-tenths of the crime and vice prevalent to-day."

On Sunday morning the Rev. A. J. Mann, B. A., Eramosa, preached a prohibition sermon in the Rockwood church before a large congregation.

Revs. F. McCuaig, J. H. Ratcliffe, and Dr. Smith were appointed by Hamilton Presbytery a committee to examine the regulations on aged and infirm ministers' fund.

The Anniversary services of Knox church, Palmerston, conducted by the Rev. R. J. M. Glassford, of Chalmers church, Guelph, last Sunday, were highly appreciated by the congregation.

The call from Knox church, Hamilton, to Rev. E. A. Henry of Brandon, Man., was signed by 802 communicants and 102 adherents; salary promised is \$2,200 and six weeks holidays. Should Mr. Henry accept, his induction will take place on 30th Dec.

The Rev. J. Little, of Holstein, has been assisting at special services being held in Harrison. On Friday last he conducted preparatory services at East Normanby and Bethel for the Rev. Mr. Reid.

The recent At Home, under the auspices of the Y. P. S. C. E. of Knox church, Palmerston, was a decided success. The basement of the church was packed by an audience eager to listen to the eloquence of the respective debaters. An excellent programme of vocal and instrumental music was also rendered.

At the Annual Thankoffering meeting of the W. F. M. Auxiliary of Division St. 1, Church, Owen Sound, Mrs. Somerville in the chair, Miss Rodgers read a story and Mrs. Black the texts which had been placed in the envelopes with the offerings. Miss Bremner of Toronto, Mrs. MacLennan and Mrs. D. Carr also took part and the meeting was very helpful and interesting. The offering amounted to \$92.00.

At the Hamilton Presbytery Rev. W. A. Cook announced that the Thorold congregation, would celebrate its jubilee next April. Revs. Dr. Fletcher, John Young and Dr. Smith were named a committee to co-operate with the congregation for a due observance of the jubilee.

At meeting of Hamilton Presbytery, Rev. J. W. Mitchell, on behalf of the committee appointed to examine the draft of "Aids for Family Worship," presented a full and elaborate report, which was adopted, and ordered to be transmitted to the Assemblies Committee.

The Rev. Geo. Gillmore, of Blenheim, takes a decided stand against the usual custom in many places of holding Sunday funerals, and unless in cases of malignant disease when early interment was necessary he does not wish to be asked to conduct funerals on the Lord's day. The directors of the Presbyterian cemetery, at Collingwood, take a similar position and decline to open the cemetery gates to Sunday funerals, unless on certificate from Health Officer. Sunday funerals should be discouraged everywhere.

Rev. J. S. Conning of Walkerton, left for the South a few weeks ago with his family, to seek a more favorable climate for the benefit of his son. The physicians have advised him to locate there for a few years at least, and he has received a call from a congregation in the city of Baltimore. Having decided to follow the advice of the medical men, Mr. Conning has placed his resignation of the pastoral charge of Walkerton in the hands of the clerk, to be dealt with at the next meeting of Presbytery.

At the recent meeting of Hamilton Presbytery, Rev. J. C. Ratcliffe read a letter he had written to Dr. Torrance, complaining of the action of the Distribution committee regarding supplies sent for the current quarter, and also the reply he had received from Dr. Torrance, in which the latter stated that he would not reply to Mr. Ratcliffe until a formal complaint had been received from the Presbytery. The members got a little warm over this, and they regarded it as a snub, and it was moved and adopted that the Presbytery endorse the letter of complaint sent by Mr. Ratcliffe, and the Clerk was instructed to write to the Assemblies Committee to this effect. [Without knowing anything of the merits of the case we shall be greatly surprised if it should be found that Dr. Torrance acted improperly. The venerable doctor is so uniformly correct and courteous in his work and conduct that it would seem quite impossible for him to be guilty of a "snub," much less of an error in procedure.—Editor.]

#### Barrie Presbyterial W. F. M. S.

##### CONDENSED FROM THE PACKET'S REPORT.

The 16th annual meeting of the W. F. M. Presbyterial Society, was held in the Presbyterian church, Orillia, Wednesday and Thursday, October 29th and 30th. In every respect this was the best meeting held by the Society. Mrs. J. B. Tudhope, convener of committee on credentials, report sixty-two delegates as enrolled.

The Session opened on Wednesday at 2 p. m., by a devotional meeting, conducted by Mrs. Campbell, of Oro. Mrs. R. N. Grant, Orillia, President, in her address which followed, gave a resume of the year's work, and showed clearly that the great aim of the Society should be to do as did Dr. Storrs see the end from the beginning, that the grand consummation of the Gospel's aim be fulfilled. The reports of thirty-two Auxiliaries, and eighteen Bands were then presented, and were very encouraging. In the latter, there were many divers ways of interesting the young people. Mrs. W. Thomson, of Orillia, in an address, beautiful for its thought and expression, welcomed the delegates, and bid them above all else not to feel as strangers in our church and homes, when so strong a bond as the common aim of our work unites them, such as none other can. Mrs. W. A. Copeland, of Collingwood, on behalf of the delegates, warmly responded, and would inspire us with a desire to pray more for our Societies' great aim. Mrs. Stewart, of Victoria Harbor, who had recently been a teacher in Regina Industrial School, addressed the Society at length upon Presbyterial Indian schools, and the six boarding schools of our church, which have an enrollment of four hundred pupils. Mrs. Cranston, of Collingwood, gave an excellent Bible reading on Prayer, from John xv. Prayer was divided into five parts, adoration, confession, thanksgiving, petition and intercession—that our natural wills be subservient to the

will of Christ. Session adjourned at 6.

On Thursday the first item of business was the reading of Presbyterial reports. Miss McConkey, of Barrie, Tidings Secretary, reported 793 leaflets subscribed for, which was twenty-five in advance of last year. Mrs. J. Playfair, of Midland, reported a large bale of excellent clothing, much of which was new, and valued at \$586.85. The expense of transportation was materially reduced through the kindness of Mr. Playfair, who carried the bale as far as Fort William free of charge.

From the full and interesting paper read by Mrs. Needham, of Orillia, summarising the reports of auxiliaries, we make the following extracts. Taken as a whole we may safely say they report progress along all lines. Four only show decrease. We have extended our borders by the addition of two branches, Creemore and Hillsdale Auxiliaries, and one Young Woman's Band, in Elmvale, with bright prospects, therefore in present we have 32 Auxiliaries, and 23 Mission Bands, in all 55 branches. The membership of the Auxiliaries is 587, including 88 members of General Society, which with the Mission Band membership of 556, made a grand total of 1143, 68 members in advance of last year, and an average attendance of 550, two ahead of last year. \* Our contributions this year are most gratifying. Auxiliaries contributed \$1536.62; Mission Bands, \$485, making a total of \$2021.62, over \$381 in excess of last year. It has been questioned by some as to whether a country's prosperity and spirituality go hand in hand. Of this we would not speak. Our work is slow, steady, sure. As the magnitude and grandeur of the work unfolds itself through knowledge gained by the spread of Missionary literature, and correspondence with foreign workers, the interest and also love for the work increases. One thing we notice with joy, is the growing spirituality of our women. What was once only considered a duty, is now accepted as a great privilege.

Mrs. Tillson, of Bracebridge, answered many questions relative to the Society's work, to the satisfaction of all. Mrs. Cameron, of Allandale, gave an address on Mission Band work, and stated that one of the chief hindrances to juvenile work was indifference of parents. Mrs. Smith, of Cook's-town, further discussed Mission Band work. Adjournment at 12:30 noon.

The afternoon session was opened by a devotional meeting, conducted by Mrs. McKinnell, of Orillia, the topic of which was the "Second coming of our Lord."

Among the officers elected for the ensuing year are the following: Honorary President, Mrs. Cameron, Allandale; President, Mrs. R. N. Grant, Orillia; 1st Vice-President, Mrs. J. Fraser Smith, Bradford; 2nd Vice-President, Mrs. H. Stewart, Victoria Harbor; 3rd Vice-President, Mrs. W. A. Copeland, Collingwood; 4th Vice-President, Mrs. Dow, Gravenhurst; Recording Secretary, Mrs. Needham, Orillia. Mrs. Dow, of Gravenhurst, followed with an address, full of fire and enthusiasm, on "An Ideal Auxiliary," and how much could be brought about but for the apathy and carelessness of the members themselves. Mrs. Greene, Mrs. Locke, and Mr. G. H. Hale, presented greetings from the Anglican and Methodist Auxiliaries. Mrs. Gregory, of Manswode, for over an hour, spoke of the "Stirring up of individuals to a sense of God's call," and impressed upon her hearers the duty and privilege of enlisting in this chosen work. Mrs. Moodie, of Barrie, one of the early workers in this Presbyterial Society, gave earnest, helpful, closing words, also compared the difficulties of working some years ago with the more modern and speedy despatch of business, which augured well for the Society. The 16th meeting closed, to meet in Collingwood in October next.

Education is not to fit a man or woman to fill a certain position in life, but it is the making of the boy or girl to be what he or she ought to be in life.—Ruskin.

#### SPECIAL TO MINISTERS.

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

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**Literary Notes.**

The table of contents for the November *Cosmopolitan* is varied and interesting. John Fiske writes on "John Milton, and there are articles on "German Court Beauties," "A Modern 'Game of War'," "What Women Like in Women" and other subjects. There are four complete stories of more than average merit in this issue. Irvington, New York.

The *Ledger Monthly* has changed its form and the November number comes to us in very handsome shape, being now magazine in size and shape. The table of contents, too is specially interesting, including several short stories, and the opening part of a serial by Margaret Sutton Briscoe. The illustrations are quite beyond the average. The *Ledger Publishing Co.*, New York.

The November Harper's Bazaar is the Thanksgiving number and has several features special to the season. Among these is an excellent article by Christine Terhune Herrick in which she gives the field rules that govern a Thanksgiving dinner—first that there shall be too much of everything; second, that everyone must eat too much; and third that there shall be no innovations. Mary E. Wilkins Freeman has one of her Tree Stories, "The Apple Tree," which is delightful, and Mr. Howell's discusses the question, "What Should Girls Read." The various departments are full of new suggestions. Harper and Brothers, New York.

THE CHILD FOR CHRIST, A manual for Parents, Pastors and Sunday School Workers interested in the Spiritual Welfare of Children, by A. H. McKinney, Ph. D. This book is brief and practical, and comes out of the long and varied experience of a man who has for years thrown himself wholly into Sunday School work. Rev. Dr. A. F. Schaeffler writes a prologue in which he warmly commends the book to "all who are interested in securing the largest and the highest results in the Sunday School field." The chapters on Child Conversion are exceedingly good, and in fact the twelve chapters of which the book consists are all most helpful. Fleming H. Revell Co., Toronto.

**Health and Home Hints**

Tea with a small slice of lemon in it instead of the usual sugar is recommended to those who are desirous of getting thinner.

When stoning raisins rub a little butter on the fingers and knife. It will relieve the task of raisin-seeding.

A little borax put in water in which scarlet napkins and red bordered towels are to be washed will prevent them from fading.

To test the freshness of eggs drop them in a bowl of water, and if the small end comes to the top they are fresh.

An infant should be taken out by the nurse in two weeks' time from his birth during the summer, and in four weeks' time during the winter.

Save your egg shells and use them to clean bottles, vinegar cruets, and carafes. Put the shells away in a convenient box, and when ready to wash the bottles crush the shells up fine, partly fill the bottles with them, pour over them hot soapsuds, shake well and rinse.

Palestine Soup.—Peel and slice a pound and a half of artichokes, an onion, a turnip, and a half a head of celery. Boil them till tender in a quart of stock. Rub them through a sieve, add half a pint of milk or cream; boil up the soup. Season with pepper and salt, and serve with fried croutons.

Roast Leg of Mutton.—Choose a leg weighing about eight pounds and one that has hung for several days. In cold, dry weather it may hang for a fortnight; but in a close, muggy atmosphere it will not keep half the time; the longer it hangs, so long as it keeps sweet, the more tender it will be. Dredge over with flour, and bake in a good moderate oven for about two hours. Serve with red currant jelly.

How much sleep should a person take? There is no inflexible rule suitable to all persons and conditions. Speaking generally, a healthy person should sleep until when rising they feel refreshed. Some people may do with six or seven hours. Others require ten. Eight hours is required for the average person. All long livers are good sleepers.

Suet Dumplings—One large teacup of flour, two ounces suet, a quarter teaspoon salt, a half teaspoon baking powder, one dessert spoon chopped parsley. Chop the suet and then the parsley very finely, and mix all the above ingredients together. Make into a firm paste with cold water. Then take a bit smaller than an egg, and roll it in your hands, well floured, quite round. When all are made drop them in the stew and cook for half an hour longer at least. Dish the meat in a dish, and the dumplings round, and the sauce over all. A larger quantity of dumplings may be made if desired; they are very good.

**Home Treatment of Burns.**

Home treatment is sufficient for slight burns. Severe burns require the best skill of the physician, yet a little knowledge will often enable you to comfort and benefit the sufferer before the physician arrives.

The main indication of treatment is to exclude the air, consequently oily preparations are used. Vaseline, plain or carbolyzed, for simple burns, or the old reliable Carron oil (equal parts of lime water and linseed oil, or better still, olive oil). This is improved by adding one drop of creosote or one to five drops of carbolic acid to the ounce.

**WOMAN'S WORK.****OFTEN LEADS TO A BREAKDOWN IN HEALTH.**

SEVERE HEADACHES, LOSS OF APPETITE, DIZZINESS, PALPITATION OF THE HEART AND OTHER DISTRESSING SYMPTOMS FOLLOW.

Women's cares about the household are many and often worrying, and it is no wonder that the health of so many give way under the strain. To weak, tired out, depressed women everywhere, the story of Mrs. Geo. L. Horton, the wife of a well known farmer living near Fenwick, Ont., will come as a message of hope. To a reporter who interviewed her on the subject, Mrs. Fenwick, said:—"Yes, I am quite willing to give my testimony to the great good Dr. Williams' Pink Pills have done me, as my experience may help some other sufferer. A couple of years ago my health began to give way, and I suffered from anaemia, with most of the depressing symptoms of that trouble. I became much emaciated, had distressing headaches, and a very poor appetite. At first I thought the trouble would pass away, but in this I was mistaken, as I continued to grow worse. My heart began to palpitate violently at the least exertion; my rest at night was broken and finally a bad cough set in, and I was scarcely able to do a bit of work about the house. An aunt in England who had been ill had written me that Dr. Williams' Pink Pills had restored her to health, and I determined to give the pills a trial. After the use of a few boxes I noticed a distinct improvement in my condition, and after using the pills for a few weeks more the trouble had completely left me. I could sleep well at night, the cough left me; the headaches that had made me so miserable vanished, my appetite returned, and I could again perform my housework with ease. I shall always feel grateful for what Dr. Williams' Pink Pills have done for me, and strongly recommend them to other ailing women."

Dr. Williams' Pink Pills have accomplished just such good results in thousands of other cases among ailing men and women, and suffers from any of the numerous ailments resulting from poor, watery blood who will give these pills a fair trial will soon be on the high road to health and strength. Imitations are sometimes offered by unscrupulous dealers, who care more for their own profit than for their customers' health. Be sure that the full name, "Dr. Williams' Pink Pills for Pale People" is found on the wrapper around every box you buy. If your dealer does not keep these pills send to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c. per box or six boxes for \$2.50.

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**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

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

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, 4 Nov. 10 a.m.  
Paris, 11 Nov. 10 a.m.  
London, London, Glenoc, 11 Nov. 11 a.m.  
Chatham, Chatham, 9 Sept. 10 a.m.  
Stratford, 11 Nov.

Huron, Brucefield, 11 Oct. 10 a.m.  
Sarnia, Sarnia, 23 Sept. 11 a.m.  
Maitland, Brussels, 16 Sept. 11 a.m.  
Bruce, Paisley, 2 Dec. 11 a.m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 9th Dec. 11 a.m.  
Peterboro, Hastings, 16 Sept., 10 a.m.  
Whitby, Bowmanville, 7 Oct. 10 a.m.  
Toronto, Toronto, Knox, 1st Tues. ev. mo.  
Lindsay, Beaverton, 16 Sept.  
Orangeville, Orangeville, 11th Nov.  
Barrie, Dec. 9th 10 a.m.  
Owen Sound, Owen Sound, 2 Dec. 10 a.m.

Algoma, Blind River, Sept.  
North Bay, Parry Sound, 3) Sept. 9 a.m.  
Saugen, Palmerston, 9 Dec., 10 a.m.  
Guelph, 18 Nov., 10.30 a.m.

**SYNOD OF MONTREAL AND OTTAWA.**

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

**SYNOD OF THE MARITIME PROVINCES**

Sydney, Sydney, March 5  
Inverness, Whycomagh, 2 Sept., 11 a.m.

P. E. I., Charlottown, 4 Nov.  
Pictou, New Glasgow, 4th Nov. 1 p.m.  
Wallace, Oxford, 4th May, 7.30 p.m.  
Truro, Mid. Musgrave, 18 Sept., 2 p.m.  
Halifax, Chalmers Hall, Halifax, 20th Feb. 10 a.m.  
Lunenburg, Rose Bay.  
St. John, St. John, Oct. 21.  
Miramichi, Chatham, 20th June.

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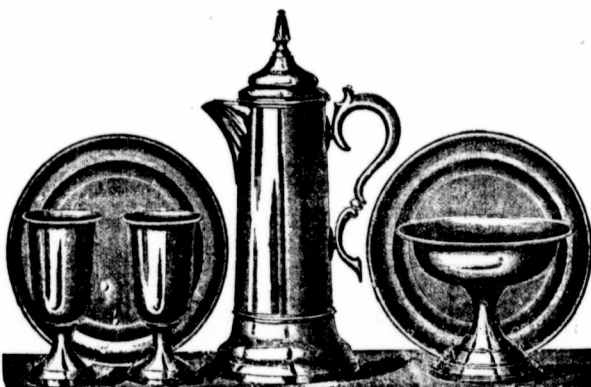
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- (1) The above set will be sent to any congregation, on receipt of sixty (60) new yearly subscriptions ONE DOLLAR each clubrate
  - (2) For Thirty (30) yearly subscriptions, at one dollar each, and \$17.50.
  - (3) For Twenty (20) yearly subscriptions, at one dollar each, and \$15.00.
  - (4) For Ten (10) yearly subscriptions, at one dollar each, and \$19.50.
- Extra pieces can be supplied.

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Lv. 5:05 p.m., Ottawa. Ar. 9:30  
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a.m.

### WALTHAM SECTION.

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

For tickets or further information  
apply City Ticket Office, 42 Sparks  
St., or Union Depot, C.P.R.

H. B. SPENCER,  
Gen'l Supt.  
GEO. DUNCAN,  
Dis. Pass. Agent.



## TENDERS FOR SUPPLIES, 1903.

The undersigned will receive tenders up to noon on MONDAY, 24TH INST., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cord-wood, etc., etc., for the following institutions during the year 1903, viz:— At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penitentiaries; the Institutions for Deaf and Dumb, Belleville, and the Blind at Brantford.

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

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

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

The lowest or any tender not necessarily accepted.

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

J. R. STRATTON,  
Provincial Secretary.

Parliament Buildings, Toronto, Nov-  
ember 10, 1902.

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**New Train Service  
BETWEEN**

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4 Trains daily except Sun-  
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Lv. Ottawa 8:30 a.m. and 4:15 p.m. daily  
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Stop at intermediate points, connect at  
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and south, Parlor cars attached.  
Trains lighted throughout with Pin-  
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4:15 p.m. for New York, Boston and all  
New England and New York points  
through Buffet sleeping car to New  
York; no change.  
Trains arrive 11:30 a.m. and 7:10 p.m.  
daily except Sundays, 7:10 p.m. daily.

MIDDLE AND WESTERN DIVI-  
SIONS.

Arnprior, Renfrew, Eganville, Pem-  
broke, Madawaska, Rose Point, Parry  
Sound, and Depot Harbor, connect at  
Montreal with all lines for points east  
and south, Parlor cars attached.  
8:25 a.m. Thro' Express to Pembroke,  
Rose Point, Parry Sound, and inter-  
mediate stations.  
1:00 p.m. Mixed for Madawaska and  
intermediate stations.  
4:40 p.m. Express for Pembroke, Mada-  
waska and intermediate stations.  
Trains arrive 11:15 a.m., 2:45 p.m., and  
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Railroad and steamship ticket for sale  
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Leaves Ottawa 7:40 a.m.  
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OTTAWA AND MONTREAL

FROM UNION STATION

Leave Ottawa 4:15 a.m. daily,  
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3:10 p.m. daily,  
6:20 p.m. daily except  
Sunday.

FROM CENTRAL STATION (short  
line.)

Leave Ottawa 8:45 a.m. daily except  
Sunday  
3:30 p.m. daily,  
4 p.m. daily except Sun-  
day, 6:25 p.m. Sunday only.

EIGHT TRAINS DAILY (except Sun-  
day) Between Ottawa and Almonte, Ar-  
nprior, Renfrew and Pembroke.  
Leave Ottawa (Union)

1:30 a.m. daily  
8:30 a.m. daily except Sunday,  
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