

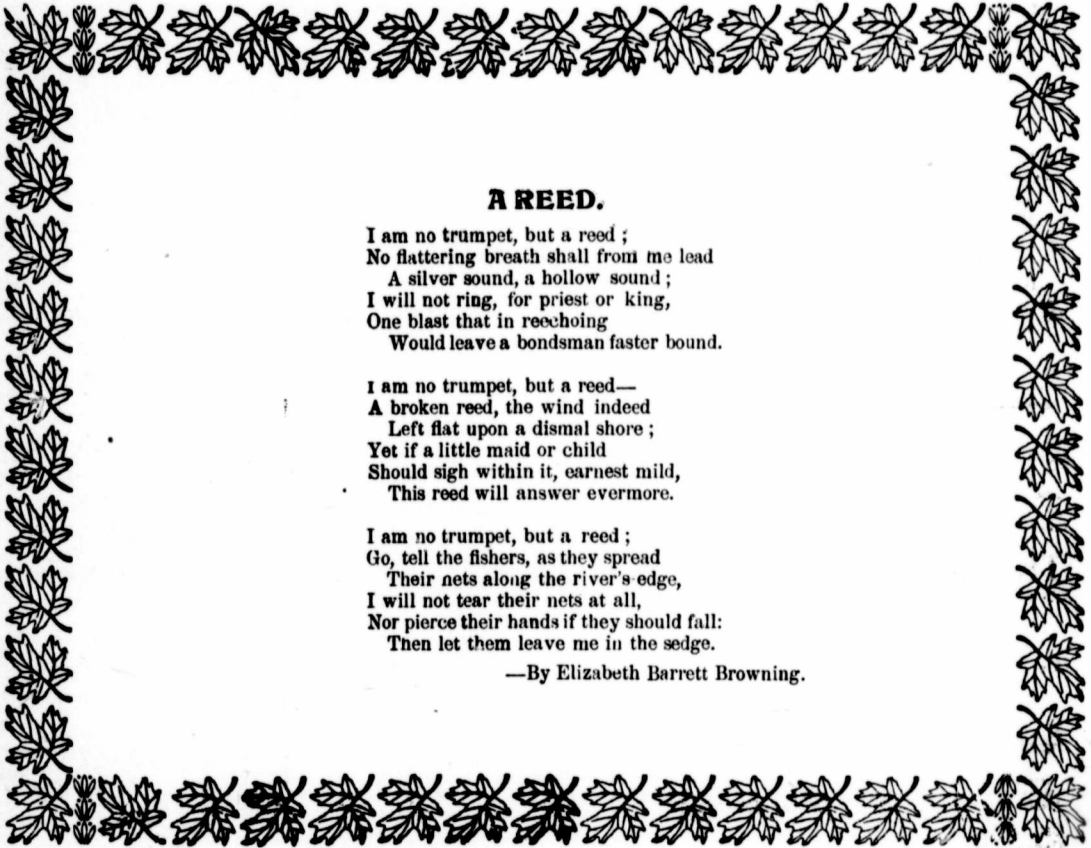
# Dominion Presbyterian

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## A REED.

I am no trumpet, but a reed ;  
 No flattering breath shall from me lead  
 A silver sound, a hollow sound ;  
 I will not ring, for priest or king,  
 One blast that in reechoing  
 Would leave a bondsman faster bound.

I am no trumpet, but a reed—  
 A broken reed, the wind indeed  
 Left flat upon a dismal shore ;  
 Yet if a little maid or child  
 Should sigh within it, earnest mild,  
 This reed will answer evermore.

I am no trumpet, but a reed ;  
 Go, tell the fishers, as they spread  
 Their nets along the river's edge,  
 I will not tear their nets at all,  
 Nor pierce their hands if they should fall:  
 Then let them leave me in the sedge.

—By Elizabeth Barrett Browning.

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**DEATH.**

In Calcutta, India, on November 2nd, from typhoid fever, Louis B., third daughter of Rev. A. T. Pierson, former pastor of Fort Street Presbyterian church, Detroit, and now editor of The Missionary Review of the World.

**BIRTH.**

At the Manse, Thornton, on October 23rd, to Rev. Geo. I. Crow and Mrs. Crow, a son.

At Winnipeg, on November 1st, the wife of Colin H. Campbell, of a son.



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Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agents at Ottawa, Sault Ste Marie, Port Arthur, Rat Portage and Fort Frances.

E. J. DAVIS,  
 Commissioner Crown Lands.

Department of Crown Lands,  
 Toronto, July 23, 1908.

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## Note and Comment.

Rev. Wm. Meikle, Evangelist, has been inducted into the pastoral charge of St. Paul's congregation, Glace Bay, N.S.

Mr. John Charlton, M. P., has offered to endow a chair in Queen's University, on condition that Queen's retains her relations to the Presbyterian church.

A Roman Catholic college has been established in Halifax. The cost was provided for by a bequest of the late Patrick Power, M.P., father of Hon. Senator Power, speaker of the Senate.

A small rural congregation in Nova Scotia comprising 65 families, has expressed its willingness to give up its pastor if he is to be sent as a missionary to Korea, and has manifested its interest in that mission by forwarding to the agents of the church \$52 as a contribution towards wiping out the foreign mission debt of the Eastern Division.

Rev. Dr. Magill, of Maghera, Ireland, was inducted into the chair of Systematic Theology, in the Presbyterian College at Halifax, N. S., on the 4th. inst. He is the successor of Rev. Dr. Gordon, now Principal of Queen's University, and received a warm welcome from the Presbyterians of Halifax.

The movement now in progress in New Zealand, looking to a union between the Presbyterian and Methodist churches of that colony, is being heartily commended by Presbyterian papers in Great Britain. Anticipating the success of the movement the London Presbyterian says: "We hope that such happy results may attend it, that in course of time a closer rapprochement, if not a union, may be brought about with the Wesleyan Church in England, which has much in common with Presbyterianism." And in Canada, too.

Dr. O'Doherty, the Roman Catholic bishop of Derry, Ireland, recently told his priests and people that the Lord's Day is not observed by hurding, football, or other athletic games, and he called on young men to "desist from these unseemly exhibitions on Sundays, and to show for the future that they are animated by the spirit of true Catholics by keeping holy the Lord's Day as they are commanded to do." It is a good thing that we have occasionally some plain speaking like that in Canada. We need more of it.

A Baptist layman in Scotland, addressing a meeting on the relations of young men to the church, made the following pertinent remarks: "When young men are won to Christ, they should at once be set to work. Wesley's motto for a church was, 'All at it, and always at it.' There should be no drones in the Lord's hive. The church should be, as much as possible, a home for its members, where each will receive sympathy, guidance, and encouragement. But as in many homes all their members go out to their several occupations, so in the church every Chris-

tian should have his special department of work. Amid the multiplied agencies of the modern church, no one should have difficulty in finding something to do." This is, undoubtedly true, and it is an encouraging sign of the times that in all evangelical churches the importance of enlisting young converts in church work, is being more and fully recognized.

Until the Publication of "Barchester Towers," in 1857, when he was forty-one, the late Anthony Trollope, some of whose works are being republished, received no recognition, and he himself considered that his success dated from the appearance of "Framley Parsonage," in the "Cornhill," in 1861. But after that his popularity was, at least, commensurate with his abilities, and he died very well off. Trollope was a methodical and rather sour man, and, according to a private anecdote, made public now by the London Presbyterian—when on an ocean liner off the coast of New Zealand he was asked to pass the mustard, he demanded angrily, "Do you take me for a waiter?"

The Presbyterians of Nova Scotia are likely to have another centenary celebration—the arrival from Scotland at Picton, about one hundred years ago, of Dr. Thomas M. Culloch, the founder of the Picton Academy which began operations in 1817. It was the parent of the Present Theological College, Halifax, and was the first Presbyterian institution of learning established in Canada. John Geddie, the Apostle of Anceityun the first Presbyterian Foreign Missionary sent from Canada was educated at Picton Academy. Another student of that academy who distinguished himself, was the late Sir William Dawson, for many years Principal of McGill University, Montreal.

Here is another church union movement suggested. From the Christian Intelligencer we learn that greater unity of the Protestant churches was urged by the Pan-American Episcopal Church at its recent session in Washington, D.C. A resolution was passed asking the Presbyterian General Assembly and the Methodist General Conference to seriously consider the subject with a view to "arriving at intercommunion and possible union of them and us, through the compromising of some of the differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture." Whether so extensive a union be practicable or not, the spirit which prompted such a resolution must be regarded as a hopeful sign of the times.

The Presbyterian Witness publishes the following, the advice in which may well apply to this latitude, seeing that the advertisement referred to has been published in at least one Ottawa paper—"A respected contemporary publishes a two column advertisement containing the most enticing figures aimed at getting money out of the pockets of persons whose confidence is easily won. If you send five dollars you will win twenty-five, and may make other great and wonderful gains. Gains are to be won for you by a corps of 'track sharps.' And so forth. It is a swindle on the face of it. Do not be tempted for a moment to send five dollars

or one dollar or one cent. Not long ago this sort of thing cheated thousands of people in the United States. Three principal persons engaged in the scheme are now under heavy sentences in Sing Sing. We are told that some of the leading Canadian papers publish this ad. They ought not to do so. But whether the papers publish the ad. or not, do not be beguiled into sending any money."

"By their fruits ye shall know them, and here are the fruits of Roman Catholicism in Ecuador, South America, 'the most Catholic portion of our Globe.'" "In no other part of the world have the Jesuits had so much influence. No protestant can vote as a parliamentary elector. There are six Romanist churches or chapels for every thousand of the inhabitant; one acre in every four is church property; one person in every ten is a priest, or a monk, or a nun; and two hundred and seventy-two days in the three hundred and sixty five are kept as ecclesiastical days of observance, either as feasts or fasts. And what have been the social results? Less than eighty per cent. of the people can read; the national debt has paid no interest for thirty years past, and the Minister of the Interior in his official report to Congress, says: 'The historical tradition of our constitutional politics is—incessant revolutions.'"

Rev. A. F. Thompson, of Rushmore, Minn., in a letter to the Presbyterian Witness, mentions the names of the following Canadians who are members of the Synod of Minnesota: Dr. Boyle of the House of Hope Church, St. Paul, Murdock McLeod, Dr. Copeland, Dr. Meldrum, now of Cleveland, Ohio; Prof Thos. Shaw, of Minnesota University Hall of St. Peter, McKay of Grace Church, Minneapolis; Driscoll, of Macalester College, and Dr. McRae of Blue Earth—a native of Baddeck, C. B., "The list might be materially enlarged. The correspondent adds: 'Here we find graduates from all of the Presbyterian Colleges of Canada, and without exception they are doing good work. Many of the most important pulpits are filled with Canadian men.'" Mr. Thompson himself is a Nova Scotian.

When Kirk Munroe, beloved of all boy readers, was the editor of Harper's Young People, a story was submitted to that magazine and accepted by Mr. Munroe, who hailed it as a genuine "find" in juvenile fiction. Mr. Munroe's judgment was confirmed as the story's instalments appeared; but so great was the interest of child-readers that the editor received many letters, not only expressing profound interest in the hero of the tale, but actually enclosing childish pennies to help Toby—for the story was the now famous Toby Tyler; or, Ten Weeks with a Circus. The story was written by "James Otis," whose real name is James Otis Kaler. It was published in 1880, and since that time the Harpers have issued edition after edition, the circulation of the book having increased steadily each year until it now ranks as a boy's classic. Mr. Kaler lives at Portland, Maine, and is the author of sixty-eight other stories for young folk.

## Our Contributors.

### The Limits of Amusement in a Well Ordered Life.

BY REV. W. D. ARMSTRONG, D.D.

Few subjects deserve more careful treatment at the hands of the preacher of today, than that of amusements and their place in a well ordered Christian life. Our young people must have amusements, and if so, it is a serious question of the what? when? and how much? John Wesley solved the difficulty easily. He would not have the young people in his schools play at all, lest they should grow up frivolous. It is needless to say that his rule in this direction was a failure. The rule was preposterous, contrary to nature. God has certainly put the play element in human nature and no doubt, for a wise purpose. It is there not to be eradicated but to be regulated. In any wise ordering of life it must be provided for, guided, controlled, and so regulated, that it will prove a blessing and not a curse.

It is the wise and gentle Shakespeare who says:

"Sweet recreation barred, what doth ensue  
But moody and dull melancholy  
Kinsman to grief and comfortless despair?"

Forceful suppression of the play element is a moral and physical injury to young and old. If the young love it for its excitement, the older ones of us love it for the sweet relief it gives from the strain of work. It has its place to brighten, sweeten and strengthen life.

In catering to this play element, the children of this world are wiser than the children of light. Satan is more cunning than learned divines and has exerted all his skill to get hold of the whole department. To invent innocent amusements and to keep innocent amusements innocent, is a public benefaction and a blow at Satan's kingdom. I would like to see a good symposium on the subject, "What are the best amusements?"

Luther had a fine, hearty, playful nature and is competent to put in a word. He says: "The best exercise and pastimes are music and gymnastics, the former dispelling mental care and melancholy thought, the latter producing elasticity of body and preserving health." His music and muscle theory has much to commend it. Just make the interpretation wide enough and you can bring under these two words nearly all that is wholesome in the way of recreation.

The ethics of amusement is a subject too large to be dealt with in a few sentences. Is it *right* for a Christian to dance? Is it *right* for a Christian to play cards? Is it *right* for a Christian to go to the theatre?

What pastor is not familiar with such questions? The fundamental ethical question to be asked concerning all such things is not, is it right for the Christian, but is it right for anybody?

Having settled the fundamental question of rightness, we can bring in Paul's argument,—it may be right but is it expedient? And also his further argument that there is a Christian life in which such questions never arise, so full is it in itself.

The Christian religion is not a policeman. We cannot make a religion of mere restrictions. A restriction that does not carry the moral sense of good, commonsense people will prove an injury instead of a help. Enactments, denunciations against amuse-

ments, in themselves not morally wrong, tends to make religion odious.

Many amusements (like many other things) are innocent save in the matter of excess or abuse. Any teaching that is really helpful must consider carefully where the restraint is to come in—must point out where the danger and evil emerge and put on the restriction where it will carry the judgment and commend itself to the conscience of right thinking people.

John Wesley discerned the evil that came through the love of dress and display—the extravagance, vanity, the envy—and he determined to check it. He interdicted ribbons and prescribed a simple style of dress. He drew the line of his restriction too far back and the restriction soon became a dead letter.

So in amusements that are not essentially evil we must be careful to put the restriction in the right place. Of course as the temptation to excess in amusements is peculiarly great so must our watchfulness over them be great and we should be ready to stop a good way on his side of sinful excess.

I hope I shall not be thought impertinent if I indicate here where restraint comes in; if I lay down a few principles to guide as to the innocency or evil of an amusement.

1 At the outset it is evident that any allowable amusement should be free from all fraud, falsehood or impurity.

2 It should tend to refresh and invigorate mind and body. It should not exhaust us, but prepare us better for the daily duties of life. It should be a tonic, not immoderately exciting but yet promoting cheerfulness and dispelling gloom and care.

3 It should not be irrational so as to lower one's self-respect by silliness or folly.

4 It should be taken in good company and wholesome surrounding and associations.

5 It should never be indulged in at the expense of loss and pain to any fellow creature. The old fable of the boys and the frogs teaches this wholesome lesson. Can we take pleasure out of that which is pain or peril to others? Our recreations should not be selfish, much less cruel.

Now it would be profitable to take these principles and apply them to the popular amusements, recreations and games of the present day, but it would lead us too far afield, therein the patient must minister to himself, must bring his own good sense and Christian consciousness to bear on the amusements in which he allows himself to indulge.

The Christian should certainly live on such a plane, have in him such a spirit, that he cannot be absorbed in the pleasures and recreations of life, and will only feel inclined to take such amusements as comes fairly within an honest consecration to the supreme Master of his life Christ Jesus.

### Is the Young Man Absalom Safe?

—2 Samuel 18 29.

BY REV. JAS. RATTARY.

This was the question of an anxious parent. All day long David the king had been watching on the wall of Mahanaim, waiting for tidings from the widespread battlefield where his armed men were fight-

ing treason and rebellion. His heart was torn with conflicting emotions. For the rebel forces were led by his own son, whom though he had proved a renegade, David yet loved with a deep and unquenchable love. So far as the inspired narrative informs us we can discover no good trait in Absalom's character, yet surely there must have been something lovable about him to have called forth such love on David's part. Surely we have more here than the doting of a fond father. But so far as the story goes we cannot discover it. We only see on the one hand a worthless son, vain, ambitious, unfilial, unscrupulous—on the other a father's deep, unquenchable love. And David's heart must have been torn by conflicting emotions as he waited through the hours for tidings from the battlefield. For should his troops be defeated that day it would mean the final and complete triumph of rebellion, the passing away of the kingdom from himself, his exile, perhaps his death at the hands of his own son, whereas should his men be victorious it might mean the death of Absalom. It was a hard position for a man and a father to be placed in. All through the passage we see his anxiety manifesting itself—in the pathetic request which he made of his three generals before they went to battle. "Deal gently, for my sake, with the young man, even with Absalom,"—in the eagerness which he displayed when the sentinel beside him on the wall told him of the messengers' approach—in which he said of Ahimaaz the foremost runner. "He is a good man, and brings good tidings, and sometimes it has come to pass in the providence of God that evil men have carried good tidings. There was really not much in that. But we see how David was searching for every crumb of comfort he could find, and eagerly feeding it to his soul. We perceive his anxiety, too, in the question with which he greeted the messenger. His first question to each in turn was that of his text: "Is the young man Absalom safe?" No, he wasn't safe. Even while David spoke the words, Absalom was lying dead in a dishonored grave. In yonder pit of the woods, covered up with a pile of rough stones, the body of the king's son, the man who had been so fair to look upon, but who had possessed so little of moral comeliness, lay entombed. David's anxiety couldn't shield him, his love couldn't save him. That which David feared had fallen upon him, and the strong man who had borne himself so bravely through the long strain of the long day utterly broke to pieces. He could restrain himself no longer. The fountains of his nature were stirred to their lowest depths, and his sorrow found vent in that exceeding bitter cry: "O my son Absalom, my son, my son Absalom, would God I had died for thee, O Absalom my son, my son." In that hour of supreme grief David is very human, and comes very near to us all. We lose sight of the king, the statesman, the warrior, the minstrel. We see only the father stricken, murmuring for his son who would return to him no more for ever. And what about Absalom's soul, for even that wayward youth had a soul of some kind about him somewhere. Where was it now? Whither had it gone? What was its destiny? It was with God, to whom the souls of all men return, and God judgeth righteously.

But this though an old question is yet ever new. It is a live question, a question for to day and every day—is the young man safe? There are perils so many in the world, physical and moral, to body and soul. I speak of moral peril now. Are our young people usually safe? It is a question in

which we all should be deeply interested, the young because they are young, the older because they have been young, and because upon the young the future depends. Under God the future will be what they make it. We do not need to limit the question to the welfare of young men. We may widen it and ask, *is the young woman safe?* No doubt there are more moral safeguards thrown around young women than around young men. Their life is more secluded. The protecting influences of the home bind them more closely. They do not come into contact with so much of wickedness as young men, nor are they exposed to so many temptations, at least so many temptations of flagrant sin. And they have in addition to all that, the safeguard which God seems specially to have assigned to feminine nature, that innate sense of propriety, that modesty, and the love for the good and pure which are characteristic of womankind. Most women are naturally good. Yet the question to the young woman safe, is important and pertinent, more so at the present time than ever before. For conditions of life are rapidly changing. The safeguards of seclusion, and the protective influences of the home, do not now enshroud the young woman to the extent that they did in former days. For good or for evil woman's field is wider than it was, and is continually widening. More frequently than ever before, and at an earlier age perhaps, she goes forth from the home to fight her own battle, and earn her own livelihood. She is found in many of the professions and at many of the posts of labour where formerly only men were found. The young woman is more abroad than she used to be for the big world she is now-a-days seen elbowing her brother at every turn, and not seldom ousting him, and filling the position which he formerly did. I am not speaking meantime of the economic bearing of this—the effect that female labour, other than domestic, has and probably will increasingly continue to have upon the great labor market of the world, in lessening the available means of employment for men, and lowering the standard of wage, and the effect which that in turn will have upon marriage and the home. These things have a moral as well as an economic significance. But I refer first and simply to the fact that a large and increasing number of young women, either by choice or necessity, are deprived of the moral safeguard which a home life is supposed to furnish, and generally does furnish. Are others being supplied? Is it possible to supply others as good? The young woman is now not only a member of the family but a citizen of the world. And the world is very big and very rough, and sometimes very cruel and evil,—is she safe? Then her social life is larger than it used to be. Whether it be as wholesome is at least open to question. The demands of society upon her are more numerous and exacting than in former days. But society is often frivolous, sometimes worse than frivolous. From time to time we hear ominous mutterings as to society's doings, for in church papers and in the newspapers we read of the increasing use of intoxicants among society women at their afternoon parties. We have responsible people, who would not speak without a knowledge of the facts, warning against the gambling spirit which seems to have taken possession of so many women at the present time. And there are other evils of which we may not speak. It may be said that this applies only to a few giddy women of wealth and leisure who don't know what to do with their time or their money. Well the evil seems to be increasing; not diminish-

ing. And in any case these people have souls, and what shall a woman give in exchange for her soul? Moreover the evil if not checked will work downward. Society leads from the top. The constant tendency is for the lower grades to imitate the fashions, customs, foibles, follies of the higher so far as they can. Almost invariably B imitates A, and C imitates B, and so on down to X and Y and Z. And if the particular forms of evil that have been mentioned are not found as yet to any great extent in the lower strata of society are there not corresponding evils? I am not a pessimist nor a prophet of disaster. I do not wish to paint society as corrupt. Thank God there are many good, pure, healthy and helpful influences abroad. I have no doubt that despite those disgusting disclosures which from time to time are made, and the unsavory scandals which occasionally come to light the good influences are by far in the ascendency. But though society is not corrupt the leaven of corruption is there and it is working. It were folly to close our eyes to the fact that there is a dark underside to society. Many evils are abroad and many temptations, and our young women, because of their large social life, are more exposed than ever before. In view of this, and of the strong tendency of the present to materialistic standards of life, the question—is the young woman safe, is wanting of close attention. Is there adequate moral protection for innocence and inexperience in the world of business and the world of society? For we cannot afford that woman's ideals or her moral standards of life should be lowered. That would mean,—well in the end, in the final issue of things, it would mean moral and social damnation. That is strong language you say. Yes, I know, and if I could find any stronger I would use it. So potent is woman's influence in all the relations of life, particularly in the moulding of child life, which, notwithstanding all change of conditions, must always belong to her special province, that any permanent lowering of her ideals or her moral standards of life would unfailingly result in what I have said,—moral and social damnation.

Is the young man safe? For him also the temptations of life have not decreased but multiplied. Notwithstanding woman's incursions into the fields of labour, man is still in the main the bread winner. In order to that he must of necessity go into the world. The world is his workshop. Yet the young man, too, is more abroad in these days than he used to be. This is partly the result of choice, partly of necessity. It is partly of choice. The means of travel are cheap and convenient. New and far off fields beckon him. They hold out alluring prospects of success. The spirit of adventure, too, stirs strongly in him. He is not content with the little world in which older generations moved. He wants for himself a bigger world. He listens to the calls from afar and follows them. Sometimes it is from necessity. The older settled parts of the country become filled, then congested. The young man cannot earn his livelihood at home, or in the immediate neighborhood of home, even if he wished to do so. He must go farther afield. He cannot establish a home of his own beside the old home; there is no longer room for that. If only we could keep our young people beside us, is the cry of many a parent and many a minister. But it cannot be. There is from all the older districts a continual exodus, a continual outflow of the young life of the community. The majority of families have to break up and scatter. And the larger world means

of course more perils to encounter, more assailing temptations. Speaking generally too temptations specially assail young men—that connected with money, and that connected with pleasure. There is nothing wrong in the desire to improve one's worldly position. It is a laudable ambition provided it be properly exercised, and kept within proper bounds. But especially in a young country where new fields are continually opening up and new opportunities presenting themselves, there is the constant temptation to materialistic views of life—the temptation to get rich quickly, too quickly, anyhow, as if material gain were life's highest good. Young men beware of that spirit. If you allow it to possess you it will empty your life of its best content. You may attain to wealth, for wealth is a comparative thing, one man's poverty is another man's wealth, but it will be at the expense of manhood. Though you should never descend to legal dishonesty, though the law of the land should never lay its hand upon you and arrest you for any fraud, the soul that is in you will always be poor and mean and sordid. Use the world but don't abuse it, and don't let the world abuse you. Be its master not its slave. There is the temptation to pleasure. It has many forms. It may induce to over-indulgence in lawful pleasures and pursuits, or it may seduce to indulgence in unlawful, debasing pleasure that if followed will lay manhood in the dust. There are many roads to ruin, and the tempters are many, some of them full of guile, and others who tempt not knowing that they are tempting. Their proffers are those of a mistaken and misdirected friendships. Generous-hearted and jovial fellows they may be, who never for a moment realize that the social glass may contain a poison germ. The young man, especially when away from home and oldtime companions, thrown among new scenes and new associates, feeling somewhat lonesome perhaps, somewhat despondent perhaps, and with the external restraints of earlier days removed, is he safe? Is there no danger of his being turned from the right path, and either wasting his life in aimless pursuits, or descending to lower depths. Alas the many lives that might have been lived in honour and crowned with success but that instead have gone down into the abyss of sin and shame proclaim that there is. On the world's ways lie many slain. The dead are there. Its pits are the graves of souls.

Young men and women, what are you going to do about this thing? Absalom went out to battle, but he fought on the wrong side, not merely on the losing side but on the wrong side. He fought against the right, and in the end it will be found that the wrong side is always the losing side. That is God's ordainment. You, too, have your battle to fight, your life battle. No one is exempt from that, where then do you stand? On what side are you ranged, and how are you equipped for the contest? Are you sustained by love for the right, by Christian principle? Have you taken to yourselves the whole armour of God? If you haven't then most assuredly you are not safe. Every young man and young woman can be safe, but there is only one assured way for safety. It is to trust in God, and do the right. Home training, education, external restraints, the influence of Christian institutions, the influence of good society, for you will always be able to find good society, if you want to find it,—all these are exceeding helpful but they are not sufficient. They may suffice to make you respectable, but life, (Concluded on last column 2nd page editorial.)

## The Quiet Hour.

### David's Charge to Solomon.

S. S. LESSON—1 Chron. 28 : 1-10. Nov. 29, 1903.

GOLDEN TEXT—Prov. 3 : 5. Trust in the Lord with all thy heart.

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

And David assembled all the princes of Israel, v. 1. What a splendid spectacle this great assembly must have been! There have been such gatherings in our own time, as when in 1897 from the various British possessions all over the world were gathered representatives to do honor to Queen Victoria. Though we may not have seen it, yet we read with interest day by day of the wonderful display of the empire's wealth and power, and our imagination took fire at the description penned of the great scene of beauty. So in this ancient day David gathered representatives of the whole nation, and addressed them. He had learned that, not even in such an army as he had assembled of loyal and valiant soldiers was confidence to be placed, but in the Lord God alone. Another lesson, too, he had learned, the importance of establishing friendly relations between a ruler and those ruled by him. He calls the assembly his brethren and his people. It is a fine thing when a king can speak thus to his subjects, and we may be glad that when good Queen Victoria died, she was succeeded by one who is wise thus to appeal to the hearts of the nation, as King Edward has done ever since he was crowned. Happy are the people who have such a monarch!

But God said unto me, v. 3. God sometimes denies his children, even though their desire may be a good one. But one thing we may be sure of, that He never denies them arbitrarily, or without a good reason. God showed David why He must disappoint him, but He does not always make plain to His children the reason of His dealings with them. Even so, we must trust Him and believe that there is some good reason for His action. "God never does, nor suffers to be done, but that which we would choose, could we but see the end of all events as well as He."

Howbeit the Lord God of Israel chose me, v. 4. If we would remember that God has chosen our place for us, we should not be so apt to find fault with our circumstances. When we have done our best to attain some place and have failed, then surely we should recognize that God's will was that we should serve Him where we are. It is thus recognising our place as the appointment of God, that delivers us from envy and discontent and like evil passions. And if we come to a high place, this keeps us humble as nothing else will. The man who remembers that all he has of wealth or power or place is the gift of God, will not grow vain or proud.

I will establish his kingdom for ever, if he be constant, v. 7. All God's promises are conditional, and where the conditions are observed He never fails those who have trusted Him. There is no case to be found, in which a man truly sought the will of God and testified that God was unfaithful. If the thing desired was not given, something better was given in its place, and those who have been true in their service to God have ever found Him true to them.

Now therefore in the sight of all Israel, v. 8. What a touching word is this from the

king to his people! He longs for their welfare, and the passion of love that sweeps through the heart of a true king for his people must be a very deep emotion. But the highest and best thing he can desire for them, is that they should serve God. For there is the conviction deep in his heart, that if they do this they will be blessed. Should we not pray that the same purpose may be characteristic of the Canadian people? We are all looking forward to great development of our natural resources, but, unless we seek to obey the Divine commandments, all worldly prosperity will only lead ultimately to ruin.

And thou, Solomon my son, v. 9. But there is a deeper and more tender touch still when he turns to his son Solomon. He has worn the crown himself so long that he knows its weight and the greatness of the temptations that will surround the path of the young king who is to succeed him. Both as king and father he greatly desires his welfare. And so desiring, the best he can do is to admonish Solomon to serve God with perfect loyalty. What better thing can we wish for those who are dear to us, than that they should seek to be God's servants. There are many other blessings we might wish for them. This is the one blessing that will never carry with it any disappointment or defect. But he who would possess it must be honest in the search after it, for the eye of the Lord is in every place, and there is no deceiving Him.

The Lord hath chosen thee, v. 10. Blessed is he who can say with confidence, concerning his daily work, that God has chosen him for this special duty. With this assurance, one need never fear failure. For, however human plans miscarry, the purpose of God always succeeds. And those who are working in line with that divine purpose, must in the end prosper.

### Living Bibles.

BY THE LATE JOSEPH PARKER, D.D.

Job has been read by countless readers. His, of course, was a public trial, a tragedy that was wrought out for the benefit of multitudes in all generations. Nevertheless it is literally and pathetically true that every man, even the obscurest, has his readers, fewer in number it may be, but equally earnest in attention. Think you that your children are not taking notice of you, seeing how you bear your temptations, and difficulties, and anxieties? Think you that your eldest boy is kept away from the table of the Lord because you are as atheistic in sorrow as Voltaire was? Do you know your daughter hates church because her pious father is only pious in the three summer months of the year? He curls under the cold and biting wind as much as any atheist ever did; therefore the girl saith, "He is a sham and a hypocrite—my father in the flesh—no relative of mine in the spirit."

You have readers: the little Bible of your life is read in your kitchen, in your parlor, in your shop, and in your warehouse; and if you do not bear your trials, anxieties, and difficulties with a Christian chivalry and heroism, what is there but mockery on earth and laughter in hell.

God give us grace to bear chastisement nobly, serenely; bless us with the peace that passeth understanding, with the quietness,

kindred to the calm of God; and help us when death is in the house and poverty on the hearth-stone, and when there is a storm blinding the one poor small window we have to say, "Though He slay me, yet will I trust Him. If I perish I will pray, and perish only here." That is Christianity—not some clever chatter and able controversy about metaphysical points, but noble temper, high behaviour, faultless constancy, invincible fortitude in the hour of trial and in the agony of pain.

Could Job now look over the ages that have been healed and comforted by his example, stimulated to bear the ills of life by the grateful memory of his invincible patience, surely even now in heaven he would be taking in the reward of his long continued and noble endurance of the divine visitation. It may be so with the poor man, poor woman; thou dost not get all the sweet now; this shall be a memory to thee in heaven, long ages hence; the wrestling thou hast now, may minister thee high delight, keen enjoyment, rapture pure, abiding.

### Sheltered by Service.

There is wonderful safety in the mere fact of Christian service. The deaconess, or Christian worker of whatever name, goes where she will unmolested, protected by the garb which marks her mission. No one insults her, and the roughest men become her defenders, doing honor to her for the work she does. Like the red cross floating from the masthead of the hospital ship in time of battle, it serves as an armor more effective than steel. It is not the garb alone that gives shelter and protection, but what the garb stands for, and the Christian worker without the distinctive dress, recognized as doing the Master's work, bears with him the same safeguard wherever he is known.

Some faces tell the story of the lives which their owners live. Purity and faith and peace are written on every feature; and, as the form of dress may save its wearer, so these stand as a bulwark against temptation. There are people to whom one would no more suggest evil than offer insult to a king. Their presence of itself forbids that which is impure, or untrue, or unworthy. Not that they are sinless—there is none such—but that the effort to live the Christ-like life is so manifest that men unconsciously do it honor. Doing Christ's work and obeying his will becomes a defense and a shelter stronger than anything else that can be devised.

Not only so, but Christian service gives to the one who serves a strength and power of resistance against evil, taking from it the power of tempting. The man who is fighting intemperance, and in his work goes into the places where drink is sold, feels nothing of the charm which such places hold for the weaker brother. Seeking the rescue of a loved one, or the salvation of souls, the Christian worker goes where he will, clothed as with an impenetrable armour, from which the most beguiling and enticing temptations glance harmless and unnoticed. He is too much in earnest and too much interested to be affected even if the special form of temptation had not lost all power to charm. An exchange tells of John Muir, the geologist, that when others were terribly frightened by a great earthquake, he, on the contrary, was intensely eager to watch every detail of the happening, delighted with the opportunity to observe for himself what occurred, and so to decide certain geological questions about which he had long disputed. His interest did not assure his safety, it only

made him immune to fear, while the Christian's work not only teaches him not to fear, but brings him the strength of Christ, to make him safe in the midst of danger. It is to workers that assurance of safety is given and not to those who venture into danger from curiosity or in spirit of bravado to show their strength. There is no promise for such, nor can they claim the Master's aid. We none of us know our strength, and while we pray "Lead us not into temptation," we dare not wilfully walk in the way of it, yet wherever duty calls there is safety, safety in the Master's care.—The Lutheran observer.

#### Sorrow's Use.

But the sorrow that is meant to bring us nearer to God may be in vain. The same circumstances may produce opposite effects. I dare say there are people who will read these words who have been made hard and sullen and bitter and paralyzed for good work because they have some heavy burden to carry, or some wound or ache that life can never heal. Ah, brother, we are often like shipwrecked crews, of whom some are driven by the danger to their knees, and some are driven to the spirit casks. Take care that you do not waste your sorrows; that you do not let the precious gifts of disappointment, pain, loss, loneliness, ill health, or similar afflictions that come in your daily life mar you instead of mending you. See that they send you nearer to God, and not that they drive you further from him. See that they make you more anxious to have the durable riches and righteousness which no man can take from you, than to grasp at what may yet remain of fleeting earthly joys. So let us try to school ourselves into the habitual and operative conviction that life is a discipline. Let us beware of getting no good from what is charged to the brim with good. May it never have to be said of any of us that we wasted the mercies which were judgments, too, and found no good in the things that our tortured hearts felt to be also evils, lest God should have to wail over any of us: "In vain have I smitten your children; for they have received no correction."—Alexander MacLaren.

#### Prayer.

We would worship the Lord in the beauty of holiness, and call upon His name loudly. We do not ask to know the future; day by day would we live; a breath at a time shall be our lease. The Lord help us to live, that we may come into restfulness and strength and holy peace. Our sins have been many, but Thy mercies have been more; where sin abounded grace did much more abound, all the time, through all the darkening, brightening days of history. We will not look unto ourselves, we will look unto God; we will look unto the hills, whence cometh our help. Keep our eyes steadfastly fixed upon the high hills; may we live and move and have our being in God. We bless Thee that we can pray thus in the sweet name of Jesus Christ. He is the door, and He opens the door into heaven and into God's heart. So now we come boldly to the throne of grace with a great, noble, reverential audacity. From a great God we ask great things through a great Sacrifice. Amen.—Dr. Parker.

I came for nothing! I am of no use in the world! Philosopher of a day I knowest thou not that thou canst not move a step on the earth without finding some duty to be done, and that every man is useful to his kind by the very fact of his existence?—Carlyle.

## Our Young People

Sun., Nov. 29. A Mission Study of India.

Zech. 8: 1-7.

A Vast Work.

India has two hundred and seventy-six million inhabitants. It has one hundred different languages. It has not one false religion to fight, but many. The most important are Brahminism, held by seventy-two per cent of the people, and Mohammedanism, counting about twenty per cent. Christianity, so far, has not reached one-half of one per cent of the inhabitants.

Brahminism pretends to be a philanthropic system, but in reality it is plain idolatry. It admits and uses all existing superstitions, and so grows viler all the while. It oppresses the people by laws of caste and keeps the status of woman at the lowest possible point. It is a curse upon the crowded land, worse than famine, worse than death.

Against this large established and powerful idolatry, the mission work must appear very small. Yet in 1890 there were 182,722 Protestant communicants in India, just about three times as many as there were in 1871. An English statesman has made the prediction that India, in the end, will be Christianized by wholesale. "When society is completely saturated by Christian knowledge, they will come over by thousands." It is our part to send more, and yet more, Christian knowledge to India.

#### Education and the Gospel.

The religions of India are so absurd and superstitious that only the great ignorance of the people makes belief in them possible. The English government, by establishing secular schools, is doing a great deal to destroy idolatry. Boys who are taught geography and history can no longer believe the foolish tales of the Brahmins. So there are growing up all over India young men who are ready for the gospel.

#### The Cry of the Women.

The women of America are the freest and happiest on the globe. The women of India are the saddest and most hopeless women in the world. The English government has stopped suttee and the killing of girl infants, but it cannot change the home conditions of child wives and child widows. Yet these ignorant, ill-treated, wretched women are the wives and mothers of India, and they must be helped and elevated before India can truly be reached at all by the gospel.

Every American girl needs to be interested in these, her hapless heathen sisters. We have so much—can we not sacrifice something to give them a glimpse of the gospel light? Only the gospel can help the women of India. Their misery cries for help. Shall we not give it, even if it costs us a little?

#### Different Views of Truth.

"Men look at truth at different bits of it, and they see different things of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing. In reality, we can only see a very little bit at a time, and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes; and my views are just what I see;

and what I see depends on just where I stand, and what you see depends on just where you stand; and truth is very much bigger than an elephant, and we are very much blinder than any of those blind men as we come to look at it."—Henry Drummond.

#### Making the Best of one Another.

We may, if we choose, make the worst of one another. Every one has his weak points; every one has his faults; we may make the worst of these; we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven; and we shall become not unworthy followers of him whose name is Love.—Dean Stanley.

#### Cheerfulness.

If an optimist is a person who sees things coming his way, he deserves no special credit for his cheerful outlook. It is easy enough to be genial and hopeful when there is no reason why you should be otherwise. The man whose buoyancy and indomitable confidence merit recognition is the one who can preserve that temper in the most unfavorable circumstances. There is strength and faith and heroism in such a man. Cheerfulness, then, to take on a moral quality, must be more or less the product of thought, of insight, and of resolution. The man must have looked the matter through, and come to a conclusion that the superficial aspect of things does not warrant, or, with his back against the wall, he must have resolved that he will still keep a good heart though he does not know how things are coming out. And there is a good deal of this splendid cheerfulness in the world. Indeed, as a rule the lightest hearted people are not those who are without cares and heavy burdens; they are those who have conquered their fears and disappointments by faith or will power. The serene and most buoyant souls are by no means always to be found in palaces, with the means at hand of gratifying every desire. The cottage and even the desert and cell are no strangers to the unconquerable temper that will not admit defeat so long as there is strength left to strike a blow.—The Watchman.

#### Daily Readings.

Mon., Nov. 23.—A land of famines. Joel 2: 18-22  
 Tues., Nov. 24.—A gracious prophecy. Micah 7: 16-20  
 Wed., Nov. 25.—Returning to God. Zech. 1: 1-6  
 Thurs., Nov. 26.—Pardon promised. Isa. 1: 18-23  
 Fri., Nov. 27.—Plenty and peace. Jer. 31: 3-9  
 Sat., Nov. 28.—From the east country. Matt. 2: 1-18  
 Sun., Nov. 29.—Topic—A mission study of India. Zech. 8: 1-7.

To have what we want is riches; to be able to do without is power.—George MacDonald.

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## THE PRESBYTERIAN PULPIT.

Barnabas, A Model Christian.

BY REV. T. L. CUYLER, D.D.

Philadelphia Presbyterian Board of Publication.

The sermons of Rev. Dr. Cuyler require no commendation. They speak for themselves. As a preacher and a writer he occupies a deservedly large space in the eye of the Christian World, notably so on this continent and in Great Britain. The eight sermons making up the volume under review are intensely interesting and instructive reading. They are: 1, Barnabas, a Model Christian; 2, Burden Bearing; 3, Pivot Battles in Life; 4, The Little Coat; 5, The Journey of a Day; 6, Jesus Only; 7, Right Views of Things; 8, The Dove that Found Rest. The volume contains 144 pages—an average of 18 pages to a sermon. They are good reading for any day in the week.

Excellent also is the volume containing "Our New Edens" and seven other sermons by Rev. J. R. Miller, published by the American Presbyterian Board of Publication. A few sentences from one of the sermons—"The Name on the Forehead"—will indicate the tone which pervades the whole: "We are not going into a world of idleness, when we leave this world. Indeed, heaven would not be a heaven to us if we could never do anything there. For even in this world the sweetest, deepest, purest joy of life is that which we find in doing good, in serving others. This was Christ's own sweetest joy. He came to earth to serve, &c." The eight sermons are: 1, Our New Edens; 2, The Way to God; 3, Prayer in the Christian Life; 4, A Parable of Growth; 5, The Beauty of Quietness; 6, The Name on the Forehead; 7, The True Glory of Life; 8, Grieving the Holy Spirit.

The circulation of this kind of literature—the Gospel story presented so as to meet the varied phases of human existence—cannot fail to prove a great blessing to the people who enjoy the opportunity of perusing books of this kind.

## THE ART OF MAKING HAPPY.\*

How many there are in all the walks of life who know nothing of this "gentle art." How many there are who "fret and fume" and are miserable, not because of any large trouble, but just on account of the little irritatives, very often the result of pure thoughtlessness. It may be the husband who unthinkingly says the unkind word on leaving home in the morning, that rankles in the memory the whole day long. It may be the wife who sends her husband to his day's work with a taunt that renders the hours uncomfortable, and prevents sweet anticipations of the evening hour and home-coming. The children also, quite naturally, take their cue from their elders, and unconsciously help to further disquiet the atmosphere of home, thus widening the circle of unhappiness.

Mr. Morrison is the author of a little book, the opening chapter of which is a sweet plea for the art of making happy, from which we make a couple of extracts:

"It is not man's chief duty to be happy. But to try to make others happy is a duty, and I say God is at infinite pains in that. We all know that when we reach the glory, we shall be utterly ashamed we were not better here. I sometimes think that when we reach the glory we shall be equally ashamed we were not happier here. We were intended to be far happier than we are. Nine-tenths of the unhappiness of life is an insult cast in the tenth of God. A saint, after all, is just a child-like soul who lets God make him happy, constantly."

"We are so apt to despise our common opportunities, and wait till the day of great things reaches us. But it isn't by great things that you make other people happy; it is not by extraordinary kindnesses and sacrifices. It is by the common, by the simple, by the universal, by what is in your power from week to week. The world could want Carlyle's *Frederic the Great*, but it was infinitely sad that Mrs. Carlyle should have wanted little kindnesses. And none knew it better than the old prophet himself, when he stood beside his wife's grave in Haddington.... Trifles make happiness—minute denials, infinitesimal sacrifices, touches of the old tenderness of the sweet Maytime, the resolute cherishing of little courtesies. Trifles make happiness, and however it may seem when all is well, the neglected happiness of those who loved you will seem no trifle at the death bed and the grave."

Here is another exquisite bit, with which we shall class these extracts, strongly recommending our readers to make themselves possessors of this little book, in which they will find fresh beauty at every perusal.

"There are some people who seem to radiate happiness. It is easier to be happy when we are with them. They come like sunshine into any company, and eyes are brighter because they are there.

They seem to have been born and fashioned just for this, to make their little world a little happier. Frank Bullen, in

"The Gentle Art of Making Happy," by George H. Morrison, M. A. Edinburgh: Oliphant, Anderson and Ferrier. Toronto, The Upper Canada Tract Society. 35 cents, net.

his inimitable tale of the South Seas, "The Cruise of the Chachalot," speaks of that curious substance known as ambergris. It is found floating where a whale has been killed, and its own use is to heighten the odour of scent. It is employed in commerce for that only. Yet this strange substance—ambergris they call it—that gives a body and a fragrance to a hundred essences, is absolutely without odour itself. And think that all of us have known some lives, quite commonplace, fragrant with no gifts, yet every life they touched or entered, seemed to be brighter and richer for them. It may be some are born artists in happiness, as others have been born artists in colour.

But you and I have not been born that way. And so may this to you and to myself, and with all my heart I believe it to be true—the one great secret in this gentle art is to live in daily fellowship with Christ. It is that being freed from tyrannous worry, we have a heart at leisure from itself. It is then we feel that to be clever is little, and that it is only noble to be good. It is then above all that the spirit of sacrifice begins to work through the commonest day. Then we may never write a *Paradise Lost*; but our happy homes shall be *Paradise Regained*."

There was a time when the average British periodical was, in point of typographical appearance, inferior to the American. But that day is past. The *British Monthly* (Hodder and Stoughton, London), in make up, illustrations, paper and press work, is quite equal to anything of the kind published elsewhere; while the literary contents—notes of the month, biography, poetry, stories, sermon by noted preacher, Bible studies, Home Department, &c.—are all on a high plane of excellence. The November number is unusually good, and only requires to be seen to be admired. The Upper Canada Tract Society, Toronto, will take orders for intending subscribers.

The hissing of the American flag, which has recently taken place at some Canadian theatres, is a small piece of business—a petty way of venting angry feelings; just as small and petty as was the indignity that has sometimes been manifested toward the British flag in some American cities. Canadians should be sensible enough to frown down such performances, leaving the hissing at or tearing down of flags to the people across the line, if any of them think there is anything to be gained by such petty demonstrations. To hiss at the American flag is a poor way of testifying our loyalty to Canada and the empire. Singing "God Save the King" is decidedly preferable. If the American people should be guilty of any conduct towards Canada unworthy of international amity and good neighborhood, we are not likely to improve matters generally, or reap any benefit ourselves, by such demonstrations as we have noted. The American people are our nearest neighbors. It is in the best interests of both countries that our attitude towards each other should be neighborly in the true sense of the term. With the exception of a few jingoes and "fire-eating"



politicians, the great masses of the people on both sides of the international boundary desire the maintenance of such neighborliness. Whatever flag hissers and flag burners in the United States may do, the people of Canada owe it to themselves and to the empire to manifest their good sense by abstaining from hoodlum demonstrations calculated to awaken resentment and ill-feeling.

#### INDUCTION ADDRESS.

Substance of an address delivered at the induction of the Rev. Alex. Rannie, B.A., into Naion and Beechwood, by the Rev. Robt. Aylward, B.A., of Parkhill.

MY DEAR MR. RANNIE,—I have been appointed by the Presbytery of Sarnia to address to you a few words. Not to lecture you, hardly to counsel you, but rather to address to you a few warm affectionate words. In the first place, I wish to congratulate you upon the position you occupy in our midst today. You are here for various reasons. But you are here primarily, because you are a Christian man. By that I mean that there exists between you and the Lord Jesus an intimate, intelligent and personal relationship. You have accepted Him as yours. He has accepted you as His. You have gazed upon the vision of the Cross. You have learned something of its meaning and mystery. You have experienced the gracious pardon of sins. You have become a new creature in Christ Jesus. In a word you have passed from "death unto life." You "love the brethren." For this cause I heartily congratulate you. Believe me, it might have been otherwise. The world is still full of people to whom the Man of the "Marred Visage" is "without form and comeliness." But with you it is not so. To you "He is the Chiefest among ten thousand and the altogether lovely." Be thankful for that. You possess the condition of Christian scholarship. You know something of the gifts and graces of public address. And I know you will utilize these in your high and holy calling. But in these rejoice not "but rather rejoice that your name is written in heaven."

Then secondly, you are with us today as a Christian minister—as one ordained of God and called of His people to fill and sustain the pastoral office. Here again I congratulate you, and here again I would remind you that it might have been different. The ministry is not the only calling to which you might have consecrated your talents and given your strength. It is not even the only calling in connection with which you might have served your Maker and been a blessing to your fellowman. Christian men are needed everywhere. Moreover, there is not a profession under heaven but what is ennobled by the touch of a Christian hand and by the influence of a Christian life. You therefore have not entered the ministry for a livelihood. You have entered it for a higher and nobler reason than that. You have entered it because "the love of Christ hath constrained you." You have entered it because you have seen the vision and heard the voice. And you could not be disobedient. And we therein "do rejoice, yea and will rejoice." For in all the world there is no throne so lofty as the pulpit, and no spot so exalted as the desk whence a consecrated tongue

proclaims a living message to a dying world.

And yet once more. I congratulate you to-day on your position as a Presbyterian minister, and especially on your position as pastor of this particular charge. You were born into the atmosphere of a Presbyterian home. You received your training in a University connected with the Presbyterian church. You have had some experience in a Presbyterian pastorate. And now you are here not by the appointment of anybody, but by the free intelligent choice of the people whom you are to serve. The Presbyterian system may have its drawbacks and disadvantages. Moreover it is too late in the day to begin to find fault with other usages and other communions. Nor is it the genius of our church so to do. Still we deny the right of any man or any body of men, to thrust a minister willing or unwilling, upon an unwilling people. That position you do not occupy to-day. That position you cannot occupy so long as you are here. In Presbyterianism it cannot be, you are here by the free intelligent choice of the people whom you are to serve. You are here at their request.

It is said of a certain Old Testament character that as a prince he had power with God and with men and prevailed. It were easier perhaps to determine of what that power did not consist than of what it did. For example, it could not have been physical power, for who hath an arm like God? Neither could it have been mental power, for who hath a mind like the Almighty? Nor could it have been magical power, for He hates the trickeries and artifices of men. No, the power of Jacob was neither of these. It was rather a power which flowed from Jehovah's own infinite nature. It was given in answer to wrestling prayer. "I will not let thee go except Thou bless me."

My brother, there are two things necessary to make your ministry in this place a great success. The first is power with God; the second is power with men. Given these two and you cannot but prevail. The first is to be obtained largely upon your knees in the privacy of your own chamber. The second is to be obtained in your pulpit by your fearless, earnest, and I had almost said passionate proclamation of the truth, and by your fidelity to the duties of your pastoral office. Look well to these. Never be afraid to be known as a man of prayer. Hesitate not to declare the whole counsel of God. Let your people see that at least you are in earnest. That is the quickest way to make an earnest congregation. You will hardly raise your people above your own standard whether in piety, intelligence, or moral worth. Live near to God yourself, and your people will be gradually led to do the same.

Much might be added; but I close with one additional word. We wish you prosperity. As you are here to-day as your people's choice may you speedily establish yourself in your people's hearts. May you find a lasting home in this part of our land. Here may you live in peace; and if God will hear, may you grow old in service. This we hope, and we have some ground for our confidence not only in what we know of you but from what we know of the congregation to which you are to minister. They will not

fail you. Do your best for them and they will do their best for you. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. To the only wise God, our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

#### Literary Notes.

Honor Dalton, by Frances Campbell Sparhawk, price \$1.25. Fleming H. Revell Company, Toronto. This handsomely printed book with its pretty green linen cover and gilt lettering contains a novel which will prove of interest to many of our readers. It is a story that deals in ups and downs of fortune, and shows the results of these fluctuations in the characters of the hero and heroine. The author is optimistic and negatives the cynical motto that every man has his price.

The children always welcome the yearly visit of Chatterbox, and they will not be disappointed in this year's edition. It is full of bright stories, anecdotes and verse, with a large number of illustrations as well as six beautiful colored plates. The large amount of reading matter and the taste with which it is selected, makes this one of the most desirable of the annuals for young people. Price 90c. Dana, Estes and Company, Boston.

The Bible Student is a monthly publication issued from the Ryan Co. Press, at Columbia, South Carolina. The November number contains an interesting editorial review of topics which are undergoing discussion in their hearing upon the religious life of the world. Then we have chapters on the International Sabbath School Lessons, followed by pithy paragraphs on Current Biblical Thought—the whole exceedingly instructive as well as interesting. The magazine—for such it practically is—only costs 29 cents per month.

*Continued from last column and page contributors*

manhood, womanhood, should include more than respectability. There is only one thing that will gird you for life's battle, fortify you amid temptations, sustain you amid discouragements, and enable you to outcome, that thing is right principle, and right principle has its roots in God. Don't say—O, we can take care of ourselves. You cannot. Many have said that, and believed it when they said it, and have failed and fallen by the way. I tell you, you cannot win through if you separate yourselves from God. In the battle of life only the Christ who has overcome the world is stronger than all that can be against you. Profit all you can, by all the helps you can secure. Avoid bad companionships, associate with the best men and women you know, read good books, be industrious, let your amusements be rational and pure, respect the house of God and attend upon his holy ordinances, do all of that. But forget not God Himself. Seek His face. Right principle and the fear of God, these are the things that will carry you through.

Deep in thy heart before its powers  
Are yet by vice enslaved  
Be thy Creator's glorious name  
And character engraven.

Is the young man, the young woman safe? Yes, if God be their refuge and their strength.

## The Inglenook.

### The Trouble About Emily Ann.

BY SOPHIE SWETT.

Alice sat upright without her cushions that afternoon, the pain in her back being but slight, Emily Ann sat upright too. The other dolls on the couch might do one thing or another, but Emily Ann was pretty sure to do just what her mamma did.

"Yes, she is my very dearest doll," Alice said when Miss Stella Wingate came up from having tea in the drawing-room to see her. "I feel as if I ought to love all my children alike, but I have had her the longest and she is lame like me; Eustace tried to make the springs in her knees springier and broke one." Alice controlled the quivering of her lips and kept back the tears; she was used to doing that to keep mamma from knowing how bad the pain was in her back, it made mamma look so white to know that. "Eustace means well," she added candidly, "but you really can't let him mend things that you like."

"She was a walking doll?" asked Miss Stella, looking very sorry for Emily Ann.

"Yes; you can't help feeling as if even dolls must mind when they can't walk any more," said Alice, with a little sigh. "The little girl went by this morning," she added eagerly.

All of Alice's visitors—that meant almost every one who came to see mamma or the big sisters, Edith and Esther—knew about the little lame girl who went by, sometimes on crutches, more often carried in the arms of an old man who looked like a sailor.

"Did she?" said Miss Stella absently. She was thinking about Emily Ann.

"She is a pretty doll. I think I'll make her a pink silk dress, pink would suit her complexion," she said.

"I think she would like it. I suppose she ought to have some clothes," said Alice, slowly. "She always has worn a wrapper, like me. We call this white woolen one a tea gown. It's kind of old, but we've always liked it." Alice looked wistfully and doubtfully at the visitor.

Miss Stella didn't think much of the tea gown and she showed it very plainly.

"I think she ought to have the pink silk," she said promptly. "And a new name! She is worthy of a prettier name than Emily Ann. Perhaps you'll name her Stella, after me. You said once that you liked my name."

"I think Stella is a very pretty name," said Alice, politely.

"I'm going to make her a dress. Then you'll name her after me, too, won't you?" said Miss Mary Forrester, coming over to Alice's couch and putting her arms around her and Emily Ann, both at once.

"Stella Mary would be very pretty," said Alice's sister Edith. "Alice, say you'll name her after every one who will make her something and see what a wardrobe she'll have. And what a lot of names, too! As many as if she were a royal person."

All Edith's friends who had come up from afternoon tea were eager for the plan. They all liked to amuse the little invalid. To have a doll with the largest wardrobe that a doll ever had and a long, long string of names they thought would delight her. Alice didn't say much, but then it was not Alice's way to say much.

All the family friends soon heard that Alice's doll, the one that was always beside her on the couch, was to be named for any one who would make her something pretty, and every day there came an evening dress or a dinner dress or a visiting dress or a coat or a hat or something or other that was pretty and dainty for Emily Ann. And she wasn't Emily Ann any more. She was Stella Mary Frances Agnes Dorothy Dora Elizabeth —. Her names had to be written down for no one could possibly remember them. Edith said there would soon have to be a sheet of foolscap paper to write them down on. And the doll's trunks were entirely too small to hold the doll's clothes. A "grown-up" Saratoga trunk had to be bought.

But there was something wrong with Alice. She did not get better that winter, as the doctor had thought she would do. Her face looked pinched and pale and sad. And she seemed to care less for dolls than she had done. She apparently took no pleasure at all in the pretty doll's clothes that the kind friends had taken so much pains to make. She had her couch drawn up to the window and watched for the little lame girl. But the little lame girl did not come. Once she saw the old sailor and tried to call to him and ask him how his little girl was. But she could not make him hear her.

The doctor said that something was worrying Alice, but no one could find out what it was, not until Eustace gave his opinion. Eustace was only a boy, but he was very fond of Alice, and love often sharpens the wits.

"She used to take a lot of comfort with her old doll," said Eustace, "and she doesn't now she is dressed up and has got so many names."

Mamma scarcely thought that could be the trouble but she questioned Alice. She began by asking her why the doll had on yellow satin and black lace as if she was going to a reception and sat in the armchair on the other side of the room instead of on the couch.

"Oh, she isn't Emily Ann any more!" cried Alice with a burst of tears. "And she hasn't any clothes to lie down comfortably in with me. It's just as if I had lost my dear Emily Ann and got a stranger instead that had so many fine clothes she couldn't be comfortable and so many names that I couldn't get acquainted with her. Oh, she was so nice—my dear Emily Ann in her old white woolen wrapper!"

"Now, I'll tell you just what to do," said Eustace. "You put her old dress that you like on to her, and you call her just Emily Ann again instead of all the fine names. I know how I want my own things just as they are and nobody meddling."

Alice's face brightened so wonderfully that mamma said, "I really think I would, dear."

"If I take away her names I must give back all the fine clothes," said Alice, and her face brightened still more.

Eustace tore the foolscap paper with all the names on it into little bits and threw the bits into the fire, and Emily Ann in her old white woolen wrapper cuddled down beside her mother on the couch.

Eustace came upstairs to Alice's room two stairs at a time that afternoon. When you heard him coming two stairs at a time you

knew he had something nice to bring or to tell. "I've found out who she is and all about her," he said. And Alice knew at once that he meant the little lame girl.

"I met her father—that's the old sailor—in the street and I asked him. She is Kitty O'Hara and she is nine!"

"Just like me!" murmured Alice.

"And she has hip disease."

"Oh, just like me!" said Alice again.

"And now she is in the Children's Hospital."

Alice turned pale. She was afraid that something would hurt Kitty O'Hara in the hospital.

"Her father let me go there with him and I saw her. She is in the room where the children are who are getting better now and some of them had playthings; most of them were poor children and hadn't any."

Alice sat upright suddenly; she forgot that it hurt her back, and her eyes shone.

"I might send them the dresses if the people who gave them didn't mind. There's money enough in my bank to buy dolls to go with them. I didn't want to say anything, but a good many dresses and coats and hats didn't fit Emily Ann very well anyway."

"I'll help you out from my bank if you don't have enough," said Eustace.

He wrote letters, at Alice's dictation, to all the people who had made things, saying that Alice wanted her doll to be just Emily Ann in her old wrapper, and would like to give the things to the Children's Hospital. Of course the givers were glad to have Alice do as she pleased with the things, and some of them even sent dolls to go with the dresses.

A great many dolls are now being fitted to the beautiful clothes that were made for Emily Ann, and Alice is so happy about it that it makes her better. And the doctor says that it is likely that she may be able to carry the dolls herself to the Children's Hospital and see Kitty O'Hara. She says she does hope that Kitty is going to like a dark eyed and golden-haired doll in a pink silk dress—the very first dress that was made for Emily Ann—The Interior.

### Want to be Sure.

Here is a good telephone story, from the Outlook, of a cook—a fresh importation, who had never seen or heard of the instrument before accepting an engagement in a suburban New York household. The whole thing impressed her as uncanny, and for weeks she stood in awe of the apparatus, always putting on a clean apron before answering a call to an interview with some lady or gentlemen at the other end of the mystic wire. One day she electrified a dozen guests at dinner by appearing at the door of the dining-room and asking distractedly of her mistress: "Is this McGinnis' grocery store?" "Why, of course not," responded the amazed hostess; "what do you mean?" "Well, shure, they asked me over the tilyphone this minnit, ma'am!"

### Japanese Vases

The poorest man in Japan may have—nay, will have—his vase. It is very likely but a piece of bamboo, closed at either end with a joint, an opening cut in one side through which water is poured, and the end of the flower stalk put in. This humble man with his innate conception of true art, will make his simple vase and his one long-stemmed chrysanthemum a picture of such loveliness that there will be no need for him to envy his rich neighbor with his more elaborate vases and his greater profusion of flowers—Good Housekeeping.

## A Useless Member.

"Yes," said Aunt Sarah, surveying her bandaged wrist, "The doctor says it's a bad sprain; and the minister says I know now how the church feels, in not having the use of all its members. The minister didn't mean that just for a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless, and worse.

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been about as useless a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them, that's certain. That's the way the minister has felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old Cousin Josiah Jones, who can't move hand nor foot. I'm ashamed of myself—I truly am—and things are going to be different from now on," and Aunt Sarah nodded her head with a firm determination, as she looked at the church spire from her window.—Forward.

## What's the Use.

I

What's the use o' growin' up?  
You can't paddle with your toes  
In a puddle, you can't yell  
When you're feelin' extra well.  
Why, every feller knows  
A grown-up can't let loose.  
I don't want to be no older—  
What's the use?

II

What's the use o' growin' up?  
When I'm big I don't suppose  
Explorin' would be right  
In a neighbor's field at night—  
I won't like to get my clo'es  
All watermelon juice.  
I don't want to be no older—  
What's the use?

III

What's the use o' growin' up?  
You couldn't ride the cow.  
An' the rabbits an' the pig  
Don't like you 'cause you're big  
I'm comfortablest now.  
Pr'aps I am a goose  
I don't want to be no older—  
What's the use?

IX

What's the use o' growin' up?  
When yer growed, why, every day  
You just have to be one thing  
I'm a pirate, or a king,  
Er a cow-boy—I can play  
That I'm anything I choose.  
I don't want to be no older—  
What's the use?

—St. Nicholas.

## The Pleasure of Books.

It is not every one who could say, like Gibbon, that he would not exchange his love of reading for all the gold of the Indies. Very many would agree with him; but Gib-

bon was a man with an intense natural love of knowledge, and the weak health of his early life intensified this predominant passion. But, while the tastes which require physical strength, decline or pass with age, that for reading steadily grows. It is illimitable in the vistas of pleasure it opens; it is one of the most easily satisfied, one of the cheapest, one of the least dependent on age, seasons, and the varying conditions of life. It cheers invalids through years of weakness and confinement; illuminates the dreary hours of sleepless nights; stores the mind with pleasant thoughts, banishes ennui, fills up the unoccupied interstices and enforced leisures of an active life, makes men, for a time at least, forget their anxieties and sorrows, and, if it is judiciously managed, is one of the most powerful means of training character and disciplining and elevating thought. It is eminently a pleasure which is not only good in itself, but enhances many others. By extending the range of our knowledge, by enlarging our powers of sympathy and appreciation, it adds incalculably to the pleasures of society, to the pleasures of travel, to the pleasures of art, to the interest we take in the vast variety of events which form the great world-drama about us. To acquire this taste in early youth is one of the best fruits of education, and it is especially useful when the taste for reading becomes a taste for knowledge, and when it is accompanied by some specialization, and by some exercise of the powers of observation.—Lecky's "Map of Life, Conduct, and Character."

## A Bible Scholar in a Kitchen.

I know of one dear woman who had only a common school education, "and a very common one at that," she used in her humility to say, who yet became so choice a Bible scholar, that in the church and Sabbath School it grew to be a habit with the people to defer to her opinion, and those who had abundant opportunity for study learned to mark their own opinion with an interrogation when it differed from hers. To one who questioned her as to how it was possible in her narrowed and wonderfully busy life to give the amount of study and thought that she evidently did to the Bible, she made answer:

"Why, you see, I have a great deal of time to myself. After the children are started for school I am alone all day. And I know that at 6 o'clock there will be eleven hungry people who will look to me for a good dinner; so, of course, I have to spend a good deal of my time in the kitchen. Years ago I foresaw that the larger portion of my waking hours would have to be spent there, and I felt lonely and wanted a companion. So I covered my Bible with slate-colored cambric, and took it to the kitchen with me. After a while my husband put up a shelf on purpose for it, and made little wire arrangements to hold it open, and we have had real good times together, my Bible and I. I can peep at a verse here and there, and keep thinking it over as I go about my work, and think of all the other verses I know that throw light on it. It is wonderful how many verses one knows that fit in, if we just give them time to find their places! Ironing days were very nice. It was long, slow work, you see, that didn't take much thought, because I knew exactly how to do it, and I would give my mind to some subject that needed studying, and every once in a while find a verse that made it plain. Then in the evening, when I had a quiet half hour to myself, I'd look up things

## WHEN BABY CRIES.

When a baby cries almost continually it is a certain sign that there is something the matter with its stomach or bowels, and the mother should at once give it a dose of Baby's Own Tablets, which sweeten the sour little stomach, promote digestion and gently relax the bowels. Mrs. Fred McIntosh, Wabigoon, Ont., who has had experience, writes: "When my little boy was two months old he began to cry and kept it up almost continually day and night for several weeks. I gave him medicine, but it did not seem to ease him a bit. I had not at this time used Baby's Own Tablets, but the poor little fellow was suffering so much that I sent for a box. He obtained ease almost from the first dose, and in a few days was quite well. Since then he has grown splendidly, and is a bright, laughing, good-natured baby. I hold the Tablets in the highest regard and cheerfully recommend them to all mothers.

This is the verdict of all mothers who have used the Tablets. They are good for children of all ages and always cure all their minor ailments. Sold by medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

that I hadn't had time for during the day, and find out what others thought about the same verse. That would be sure to start me on some new verses, and maybe we would go on for weeks, my Bible and I, studying that one subject."—Pansy, in The Christian Endeavor World.

Speculations concerning the manner in which life on the world will come to an end are as various as they are interesting. Here are some of the latest theories, according to a writer in Harper's Weekly: As the interior of the earth grows gradually cooler, the waters on the surface will sink and be absorbed until the exterior of the globe is a parched and uninhabitable desert. Another theory is that the water will encroach on the land, eating it away until the oceans entirely cover the surface. A more picturesque theory holds that our world is bound eventually to collide with some one of the innumerable comets that are tearing irresponsibly through space; or the sun's heat may suddenly become so intensified that the earth will be shrivelled up like a moth in a candle-flame.

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## Ministers and Churches.

### Toronto.

A thankoffering in aid of the debt fund was taken at Cooke's church on Sabbath, in envelopes and without names, and amounted to \$76.22. The regular offertories totalled \$165.

Rev. A. R. Gregory, B.A., preached to a large congregation in Emmanuel church last Sabbath, taking as his subject "Barnabas." At the morning service the pastor, Rev. T. H. Rogers, B.A., continued his series of sermons on the "Seven Deadly Sins," the theme being "Luxury." Rev. Mr. Rogers will exchange pulpits next Sunday with Rev. James A. Brown M. A., of Agincourt.

Anniversary services were held on Sabbath at the Bloor street church. The pastor, Dr. William Wallace, was assisted in the service by Rev. Prof. G. L. Robinson, Ph. D., of McCormick Theological Seminary of Chicago, formerly of Knox College. In the evening, Prof. Robinson answered the question whether there was any genuine religion without expectation of reward. He quoted Job's example and recounted all the miseries which fell upon him through the instrumentality of Satan wishing God to test him, through all of which he passed without murmur, with no hope of reward, but that the end might come while he still trusted in the Almighty Father.

The directors of the Upper Canada Religious Tract and Book Society, at their regular meeting, received very satisfactory reports from all the workers in the various forms of mission work. During the past month they visited 1578 families, scattered from Sault Ste. Marie to Eastern Ontario; sold 125 copies of Scriptures, and 1989 religious books. In October the three sailor's missionaries visited 238 vessels, held 40 services sold 95 Scriptures, distributed 1820 magazines and periodicals, placed 26 sailors' bags on board, filled with good reading, and supplied 20 lumber camps in regions north of the Georgian Bay. In October, Dr. Moffatt, the secretary, gave 37 sermons and addresses in behalf of this many-sided mission work in Meaford, Lucknow, St. Mary's and other places. The foreign mission work in Central China, as carried on by the 40 Chinese Christian colporteurs employed by the Canadian Tract Society, is going forward steadily and successfully.

### Ottawa.

In St. Andrews, Rev. Dr. Herridge preached on Life's Handicaps, and how to overcome them.

On Sunday evening in St. Paul's church, Rev. Dr. Armstrong preached on "Choosing a Calling," one of the series of sermons on "A Wise Life."

The lecture in McKay church last week by Mr. Barton Earle, on Shakespeare's "Merchant of Venice," attracted a large audience. Mr. Earle who is one of the greatest Canadian authorities on classic English gave a rare entertainment as well as much information.

### Eastern Ontario.

Dr. McGregor, Almonte, preached in Barr's settlement for the last three Sundays.

Rev. Dr. Campbell conducted missionary services in St. Andrew's Church, Smith's Falls, last Sunday.

The Rev. Prof. Jordan of Queen's University is at present at Clifton Springs where he will remain till about Christmas.

The W. F. M. S., of Knox church, Lancaster had charge of the Sunday night service and special addresses on Missions were given by the Rev. J. U. Tanner and the Pastor.

The painting and decorating on the Sabbath school room and parlors of First church, Brockville are completed. A pleasant time was spent there on Tuesday evening entitled "two hours among flowers of song, melody and literature."

The services in First Church, Brockville on Sunday were conducted by Rev. Mr. Brown, of Queen's College, Kingston. Mr. Brown is well and favorably known here, having been for some time in charge of the congregations at Fairfield East, Stone's Corners and North Augusta.

Rev. Mr. Robb, of St. Andrew's church, Arnprior, delivered a most interesting address on Foreign missions in St. Andrew's church,

Pakenham, on Friday night at the annual meeting of the Women's Foreign Missionary society.

Services in connection with the re-opening of the Enniskillen church were held on Sunday, Rev. M. C. Tait of Claremont preached morning and evening. At a social meeting on Monday evening Dr. John Montgomery of Oshawa, read an historical sketch of the congregation after which a first-class concert was given.

The services in the First church, Brockville, were conducted by Rev. W. Patterson, B. A., of Buckingham, P. Q., on the 8th inst. There were good congregations present both morning and evening. Rev. Mr. Patterson is a young man with a fine pulpit presence, a fluent speaker with an excellent voice and good delivery, and his sermons were much enjoyed.

The Young People's Association of St. Andrew's church Gananogue, held their first meeting for the fall and winter months at the Manse last week. There was a large attendance and the following officers were elected for ensuing year: Hon. Pres.—Rev. H. Gracey; President—Mr. J. M. Walker; Vice Pres.—Miss Jessie Wilson; Secretary—Miss Agnes Rogers; Treasurer—Mr. H. W. Campbell. The next meeting, one of a social nature, will be held in the Lecture Room on the evening of Tuesday 24th inst.

Interesting services were held in St. Andrew's church, Arnprior on Sunday. It was the thirteenth anniversary of the church and the occasion of the inauguration of the new pipe organ and the edifice was taxed to its utmost capacity with members of the congregation and friends from other churches. Rev. Dr. Herridge of Ottawa, was present at both the morning and evening service and delivered two very eloquent and impressive sermons. Mr. Edgar Birch, organist, Knox church, Ottawa, who presided at the organ, rendered with exquisite taste and feeling the musical program prepared.

### Western Ontario.

A concert was given at Balderson in aid of the new church on Friday evening.

Rev. A. J. Macgillivray, of St. James' church, London, Ont., received a call to Sarnia to succeed the late Rev. Dr. Thompson.

At a congregational meeting of Cedarville Presbyterian church, a very unanimous call was given to the Rev. Robt. Barber, of Toronto.

The ladies of the North Luther church have presented the congregation with a beautiful silver communion service.

Rev. J. S. Scott, B.D., of Brantford, gave an interesting address on the Holy Land in the Burford church last Thursday evening.

The Rev. Robert Barbour, of Toronto, preached in the MacNab street, church, Hamilton on Sunday.

Last week the congregation of Balderson purchased a very fine church organ for the new church. It was paid for by private subscription.

The Sabbath school anniversary services of the First church, St. Mary's, was held Sunday and Monday. The Rev. R. W. Ross of Guelph conducted the services.

The many friends of Rev. Dr. McKay's, Woodstock will be pleased to know that his condition is very much improved and that he has made rapid progress towards recovery.

Rev. John Hosie, B.A., of Ivan, preached for Dr. McCrae on Sunday last, Mr. Hosie was heard with pleasure and profit by the people of Westminster.

Rev. James Buchanan, of Dundalk, preached able sermons to good congregations in St. Andrew's church Orangeville on Sunday. In the evening he delivered a thoughtful discourse on the subject, "God's Image in Man."

Rev. Dr. McCrae, of Westminster, preached anniversary services on Sunday in Ivan. A social was held on Monday, at which Rev. Walter Moffat delivered his illustrated lecture, "A Bicycle Tour Through the Scottish Highlands."

The anniversary services of the First church Westminster were in every way successful. Rev. W. J. Clark, of London preached to a large congregation on Sabbath evening, and Rev. Dr. Johnston lectured on "John Knox" on Tuesday to a full church.

Rev. Robt. Pogue of Hespeler gave a most interesting lecture in Knox church, Ayr, on his trip to British Columbia. The grand and majestic scenery around Vancouver and Victoria gave the speaker ample scope for the display of his wonderful descriptive powers and he made the

most of time, holding the audience spell bound with his vivid description of the mountains and the gorges and glaciers and the cascades, the woods and the mammoth trees, the cities and their parks. The magnificent harbor, which he described as the finest in the world, the rivers and the lakes, the wonderful productiveness of the soil and the fisheries. All was dealt with by the lecturer in an extremely concise and comprehensive manner. The lecture was under the auspices of the Ladies' Aid Society.

The 19th annual meeting of the W. F. M. S. of the Presbytery of Chatham was held at Windsor last week. On Monday evening an open meeting was held at which Rev. J. C. Tomies presided. Addresses were delivered by Rev. John Ross, of Kent Bridge, and Rev. A. B. Winchester of Knox College, Toronto.

A call for the people of Canada not to forget that they should take a great interest in the spiritual welfare of their country was uttered by Rev. E. D. McLaren, D.D., from the pulpit of the new St. James church, London. The heritage that God had given them was scarcely realized, he said, and the public should see that when the foundations of Canadian character were laid the religious interests should be predominant. Dr. McLaren also spoke at Knox church in the morning.

Anniversary services, in connection with St. Andrew's church, Kippaw, will be held on Nov. 22nd, when Rev. A. McAulay, B. A., of Mitchell, will preach at the usual hours in the forenoon and evening, and Rev. F. H. Larkin, B.A., of Seaforth, in the afternoon at 3 o'clock. A special collection will be taken up at the close of the close of each service, in aid of the building fund of the church. On Monday evening Mr. McAulay will deliver his lecture entitled "My Trip to British Columbia and the Great West."

Rev. W. J. Clark, pastor of the First church, gave an interesting lecture on the life of Savonarola before a fair-sized audience at Knox church, London last week. The speaker out lined the life of the great Italian monk from his birth in 1452, until his tragic death in 1498. He was described as an orator, statesman, prophet and poet and his brave work in Florence, while persecuted by Pope Alexander VI., was commended. The reformation he wrought in that city and his teachings aroused his enemies, who soon brought about his death, but not before he had done noble work. A hearty vote of thanks was moved to the lecturer at the conclusion of the address. Mr. George W. Armstrong presided.

The London Presbyterian annual meeting was held in London last week. The opening exercises were followed by an address of welcome by Mrs. Robt. Johnston, who spoke of the fact that five years had elapsed since the Presbytery met in St. Andrew's church, Mrs. G. McLachlan, of Glenoe, replied on behalf of the delegates. Mrs. Tait of St. Thomas presided and gave an address. The reports were satisfactory. The number of auxiliaries was 40, an increase of 2, Newbury and Wardsville. There are 19 mission bands, two new ones at Westminster and Appin. The circulation of the "Tidings" had increased by 50. The treasurer reported \$2,783.95 on hand, an increase of \$40 over last year. The evening meeting was addressed by Rev. Dr. Johnston and Rev. W. A. Martin of Brantford.

### Peterborough.

The visit of Rev. Marks Guy Pearse to Peterborough on Nov. 6th, was much enjoyed by the large audience that listened with wrapt interest to his lecture on "The Old Folks at Home."

Mrs. Mary Foster Bryner and Mr. J. A. Jackson B. A., who are at present making a tour of the Province in connection with Sunday School work, will be in Peterborough on Monday, Nov. 23rd next for afternoon and evening sessions.

Thursday and Friday of this week have been set apart for the carrying out of the House to House visitation in Peterborough and Ashburnham. The various churches are entering heartily into this work.

A Saturday afternoon interdenominational Bible Class with Mrs. (Rev.) Walter Roger in charge will be carried on in the Y.W.C.A. rooms during the winter months. The first meeting will be held on Saturday, Nov. 21st at 4 o'clock. Large audiences greeted Miss McKinney last week in Murray St. Baptist and St. Paul's Presbyterian churches. Miss McKinney has for some time been in connection with the Zenana Bible and Medical Missions. The account of her work among the women of India was very interesting.

## Northern Ontario.

Mr. Atchison of Knox College occupied the pulpit of the Woodville church on Sunday.

The Tea Meeting and concert held at Shebeshesheong last Friday evening was a great success.

Mr. F. S. Eastman, B. A., of Hamilton conducted the services in the Carling church and at Shebeshesheong last Sabbath. Mr. Eastman has charge of this field for the winter.

The Rev. J. Gilchrist, of Kinnmount, conducted service at Victoria Harbour on Sunday morning. He preached an eloquent sermon from the words, "And he brought him to Jesus."

On the evening of November 4th, the annual thanksgiving service under the auspices of the W. F. M. S. was held at Cambridge. An interesting address on missions was given by the Rev. K. J. MacDonald, a former pastor of this church.

Anniversary services were held on Sunday morning and evening in the St. Paul's church, Kemble, by the Rev. F. Matheson of Chatsworth who exchanged pulpits with the pastor Rev. Dr. McRobbie. Mr. Matheson gave two very acceptable sermons to a full church morning and evening.

The other day the Rev. J. H. White, pastor of Uptergrove and Longford congregations, was surprised by his congregation at Longford presenting him with a handsome new top buggy. The buggy was one of the Tudhope make and was much appreciated by Mr. White.

The congregation of Knox church Glenarm tendered a very pleasant reception to their pastor Rev. A. J. Ferguson, and his bride on Tuesday, Nov. 3rd. Mr. Ferguson was met at the station by elders and wives and driven to the manse, where dinner was served by the members of the W. F. M. S. An address of welcome was read to Mrs. Ferguson by Miss Murchison. In the evening the congregation assembled at the manse and presented Mr. Ferguson with an address and a purse of sixty-four dollars.

The Rev. A. C. Wishart B. A., of Knox church Beaverton, who has been absent on account of the serious illness, and death of his father, has returned, and preached at both services last Sabbath in his usual pointed, impressive and interesting manner. He has the sympathy of his people, and the community generally in his bereavement. During his absence the pulpit was ably filled by Mr. McClintock and Mr. Little of Knox college.

## Algoma Notes.

Mr. Bethune of Massie is a man of ability and the people of Massie are delighted.

Dr. Hay is doing good work at Bruce Mines and the congregation is showing signs of renewed life.

Richards Landing church has been beautified by the erection of a good stone porch at a cost of \$150.00.

Mr. Haig, a catechist takes up our work at Hilton. The people of Little Current are taking steps to call a man. Rev. E. C. Currie, a recent graduate of Knox, was ordained and inducted at Manitowaning on November 12th.

Why should any caretaker of a church be allowed to leave the church locked against the minister of the church, as was the case in Webbwood lately? Does this not illustrate, "Give a beggar a horse and he will ride him to death."

Rev. D. MacEachran of St. Paul's church, Sault Ste Marie, convener of Home Mission Committee for the presbytery, preached in the Webbwood pulpit on the 15th instant. Rev. R. Drinnan of Webbwood occupied St. Paul's pulpit.

The Presbytery of Algoma met on the 3rd instant and calls were sustained and accepted. Thessalon called Rev. E. C. A. Pocock of Little Current; Copper Cliff called Rev. N. C. MacKenzie who has been supplying the pulpit for some time. Arrangements were made for the induction of these men in their respective pulpits.

## Presbytery of Paris.

The regular meeting of the Presbytery of Paris was held last week, in Chalmers' church, Woodstock, the Rev. W. A. J. Martin presiding as moderator. At the opening of the meeting a resolution was conveyed to Rev. Dr. MacKay, pastor of Chalmers church, who is ill, expressing the sympathy of the meeting in his affliction.

A unanimous call from Paris congregation was reported by Rev. Mr. Martin in favor of Rev. G. R. Fasken, B.A., of St. Paul's church, Toronto, and was sustained and forwarded to the Toronto Presbytery with relative documents for early action by that body.

The question of the relation of Queen's University, Kingston to the church was referred to a committee nominated by the moderator, and of which Rev. Dr. McMullen was appointed chairman.

The Rev. Dr. McTavish of Deseronto addressed the meeting on "Young People's Societies."

A letter from Rev. Dr. Lyle of Hamilton was read, urging greater liberality towards weak congregations now receiving aid.

## Jubilee of Rev. Jas. Black.

On the evening of November 3rd in the school room of the MacNab Street church, Hamilton, Rev. James Black, the oldest minister in the Hamilton Presbytery, was honored. The school room was crowded to the doors with ministers from the city and vicinity, and other friends. Rev. A. MacWilliams, moderator presided, and with him on the platform were Rev. Dr. Fletcher pastor of the church, and Rev. John Young, who opened the meeting with prayer.

The gathering was to mark the fiftieth anniversary of the ordination of Mr. Black. On behalf of the presbytery, Rev. Dr. Fletcher presented him with a purse of gold, and Mrs. Fletcher presented Mrs. Black with a handsome bouquet. An address from the Hamilton Presbytery was read, from which we quote the following paragraph:

"We, the members of the Presbytery of Hamilton, have great pleasure in meeting you on this happy occasion, and extending to you our hearty congratulations on having reached the fiftieth anniversary of your ordination to the ministry of the gospel. It is the first time in the history of this Presbytery that one of its members exercised his ministry within its bounds for half a century."

Mr. Black, who is 82 years of age made a feeling reply, speaking at some length. He referred to his ordination in Caledonia, in the church of which he labored for over 33 years. He told of the various churches in existence in this part of the country when he entered the work, also of the changes which have taken place during his residence in Hamilton, 17 years. In short, his address was an historical review from the time he graduated from Knox College to the present day.

Rev. Mr. Cameron, of Toronto, was present to convey greetings from the Toronto Presbytery, and addresses were delivered by Rev. F. McCuaig, Welland; Rev. J. H. Ratcliffe, of St. Catharines; and Rev. Dr. Lyle, of this city.

Letters and telegrams of regret were read from Rev. Messrs. Anderson, of Queenston; J. Wren and J. Eddy, of Sarnia; Hon. J. M. Gibson, and Hon. Richard Harcourt.

In the course of the evening several musical numbers were given, and refreshments were served at the conclusion of the pleasant affair.

## Anniversary at West Hill.

The second anniversary of the induction of the Rev. H. G. Crozier B. A., into Melville Presbyterian church was held on Sabbath the 8th inst. The Rev. Dr. Warden preaching in morning and the Rev. A. Logan Geggie in the evening. In the morning the seating capacity was taxed and in the evening the congregation was so large that every available space was occupied, including stairways and porch.

Marked progress has been made during Mr. Crozier's incumbency in the general congregational work, as is evidenced by increased membership and attendance on divine service.

The Sabbath school which is large and well equipped with teachers supports a boy in the home mission field, and a native teacher in the foreign.

The annual service on the Monday evening following was a decided success both socially and financially. Rev. D. B. Macdonald of St. Andrew's, Scarborough; Rev. J. A. Brown, B. A., Agincourt, and the Rev. Thos. H. Rogers, B. A. of East Toronto spoke. Miss Bradley of the Toronto Conservatory and Mr. Weekes were the vocalists. John Alexander "the inimitable John" rendered some choice readings. Mr. William Selby gave a selection from "Generalship" a Scotch reading which was appreciated.

A chorus composed of members of the sight singing class (carried on by the congregation under the leadership of Mr. William Selby) sang

two anthems. The class has been in operation since April last. The advance in congregational praise and choir work was favorably commented on. It being the evening of the King's birthday the soiree and social was both opened and closed with the national anthem.

## Exhibit for Sportsmen's Show.

The Grand Trunk Railway System have shipped the extensive exhibit that will be installed in the International Sportsmen's Show, which is to be held in the Coliseum, at Chicago, November 7th to 28th. The exhibit will comprise, in addition to a series of the best pictures depicting scenes along their lines in Canada, including the many districts in the "Highlands of Ontario," one of the most comprehensive and complete collections of fish native to Canadian waters. In this will be some of the best specimens that have ever been taken of the maskinonge, small-mouthed bass, wall-eyed pike, brook trout, ouananiche, land-locked salmon, etc. This fish exhibit is one that the Grand Trunk has been collecting for the past three or four years, and it is, without doubt the finest in America, not only as to the sizes and varieties of fishes, but in their unique way of having them mounted. Many anglers have seen this exhibit and speak in the highest terms of the collection.

This space that the Grand Trunk secured at the coming show is 1,550 square feet, which will give the company a good opportunity of making a very attractive showing.

## Liquor and Tobacco Habits.

A. McTaggart, M. D., C. M.  
75 Young Street, Toronto.

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

Sir W. R. Meredith, Chief Justice.  
Hon. G. W. Ross, Premier of Ontario.  
Rev. John Potts, D. D., Victoria College.  
Rev. Wm. Caven, D. D., Knox College.  
Rev. Father Teefy, President of St. Michael's College, Toronto.

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



## TENDERS FOR SUPPLIES, 1904.

The undersigned will receive tenders up to noon on Monday, 23rd inst., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1904, 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, Penetanguishene; the Institution 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, November 9, 1903.

## World of Missions.

### Two Evil Omens in Japan.

We cannot and must not shut our eyes to the many difficulties that exist. It can only be done at the expense of losing the help of the much needed prayer they call for. It is to be feared, from the accounts which have appeared in various home papers and periodicals, that the glowing reports of the special meetings held last year have tended to minimize the difficulties of work in this country. Japan has been the first Eastern nation to be admitted to an alliance with a Western power, and has been described as having made wonderful strides in education, commerce, and general civilization; and many have been led to think this improvement has touched the heart and morals of the people. Far from that; not only missionaries of some standing have noticed the terrible decay of what morality existed previously, but Japanese statesmen, educationalists, journalists, and many others, Christians and non Christians alike, are repeatedly calling attention to and deploring it.

One sad feature in the work in Japan is the number of defections in all stages and the falling into sin of Christians, some after walking well, some after leading others, and sometimes of catechists—alas! there have been several instances of such in different districts this year. The Japanese frequently start in enterprises of all kinds, temporal and spiritual, with most sanguine hopes, but without full consideration of circumstances; and since lack of perseverance is a national characteristic, the number of failures is legion. In time doubtless this will be altered, when they lay hold effectually on the power and grace given in the gospel. In the meantime these facts need grasping at home, and much prayer should be offered that the fulness of God's grace may meet their needs.—C. M. S. Intelligencer.

### Missionary Notes.

A heathen in Burma happened to obtain a copy of the Psalms, left behind by a traveler who stopped at his house. For twenty years the man worshipped the God revealed in the Psalms, using the fifty-first Psalm as his 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." This is but another illustration of the old Pauline idea that the law, or the Old Testament generally, is a schoolmaster to lead men to Christ.

Missionary enthusiasm is not a matter of heredity, but there are cases where it seems to run in family lines. A very marked case is that of the Scudder family of our church, says the New York Christian Intelligencer. All the sons, and the greater number of the grandchildren have been, or are engaged in the work inaugurated by the father, Dr. John Scudder of India. In some measure this is true of the Chamberlain family. Another instance is that of the editor-in-chief of the *Missionary Review of the World*, the Rev. Dr. Arthur T. Pierson. All of his seven children are engaged in mission work. There are five daughters and two sons. One of the daughters is laboring in Japan, another among the Indians of Arizona, another in Calcutta, and two are city missionaries in New York and Philadelphia. One son is managing editor of the *Review*, and another is about going to Central America.

## FERROL.

A TRIUMPH OF PHARMACY.

Who does not know something of the great medicinal value of Cod Liver Oil and Iron? For ages Cod Liver Oil has held first place as a tissue builder, while everyone knows that Iron is as necessary to the Human economy as oxygen. These are matters of common knowledge, only Physicians, however, understand and appreciate the difficulty of administering Cod Liver Oil and Iron where they are most needed, because of the inability of a weakened stomach and digestive organs to receive and to assimilate them, and only the Chemist can appreciate the difficulty of combining them. It has always been recognized that Oil and Iron are each the compliment of the other and that they should be used together, but the problem of combining them in an emulsion that would "keep" has defied the efforts of the best Chemists, until it received its solution in Ferrol. Physicians and Chemists are interested in this phase of the matter, the general public will be much more interested in hearing of the medicinal value of the new combination.

It has been found by careful scientific test and experiment that the well known medicinal qualities of the Oil and Iron have been wonderfully enhanced in the process of manufacture of the product Ferrol is *absolutely without an equal*, as a reconstructive in all wasting diseases, and in building up the system after the attack of any acute disease. Ferrol is a specific for *Anaemia, Bronchitis, chronic coughs, and all Lung Troubles, loss of weight nervous exhaustion, etc.*

While Ferrol is an emulsion it must not be forgotten that it is in a class by itself. No other emulsion contains Iron and Phosphorus and, therefore, no other emulsion will give anything like the same results. Moreover, Ferrol is more pleasant to take and easier to digest than any other preparation of Cod Liver Oil. Thousands are taking Ferrol who never could take Cod Liver Oil before in any form. Childrens even babies, take it readily and it *always* agrees with them.

Ferrol is for sale at all druggists. Send for free sample and literature to  
The Ferrol Company, Limited,  
Toronto, Ont.

## Health and Home Hints

### Rice and its Value.

Rice should be used much more frequently than it now is, for it is a most wholesome food. When cooked in boiling salted water twenty minutes, and not allowed to stop boiling (as the Japanese cook it,) it is quite different from the ordinary rice. Drain thoroughly, season with butter and allow to dry off in the oven for five minutes.

Great care should be taken to save all the water that is drained from rice. It forms a jelly or starch which is an excellent addition to soups.

Rice cooked in beef or chicken stock is particularly nice. Whatever is left cold can have an egg added to it and shaped into flat cakes and fried a golden brown. Then again it makes appetising croquettes.

Rice served with chicken gravy is a Southern dish much relished by many and far more wholesome than potatoes.

Rice Muffins.—One cupful of cold, soft boiled rice. One and one-fourth pints of warm milk, two tablespoonfuls of melted butter. Two eggs, beaten light, one scant teaspoonful of salt. Two cupfuls of sifted cornmeal. Two heaping teaspoonfuls of baking powder.

## A Woman's Face.

### PLAINLY INDICATES THE CONDITION OF HER HEALTH.

HOW TO OBTAIN BRIGHT EYES, ROSY CHEEKS AND THE ELASTIC STEP OF PERFECT HEALTH.

"A woman's face," said a well known physician, "is a mirror which reflects unflinchingly the condition of her health. One can tell at a glance if she is well or not and usually one can tell what the trouble is. It so often happens that instead of bright eyes, rosy cheeks and an elastic step there are dull eyes, pale, sallow or a greenish complexion, and the languidness of step that bespeaks disease, and perhaps an early death if the right treatment is not resorted to. The whole trouble lies with the blood, and until it is enriched and invigorated there will be no release from suffering and disease. Unquestionably the greatest of all blood renewers is Dr. Williams' Pink Pills. Good blood means health, vigor, life and beauty, and the one sure way to make your blood good is to take Dr. Williams' Pink Pills.

Out of many cases which illustrate the truth of this may be cited that of Miss Amanda Damphousse, Ste. Anne de la Perade Que., who says: "For more than six months I suffered greatly from weakness, bordering almost on nervous prostration. I suffered from headaches, palpitation of the heart, and pains in all my limbs. I had no energy, no appetite, no color and my nights were frequently sleepless. At different times I consulted three doctors, but none of them seemed able to cure me. A friend strongly urged me to take Dr. Williams' Pink Pills and I finally followed her advice. With the use of the first box my health began to improve, and five boxes completely restored me. I now have a good appetite, headaches and pains have disappeared, and I never felt better in my life than I do now. If I am ever sick again you may be sure that Dr. Williams' Pink Pills will be my only doctor."

If you have any disease like anaemia, indigestion, heart palpitation, neuralgia, rheumatism, or any of the other host of troubles caused by bad blood, Dr. Williams' Pink Pills will surely cure you. Be careful to get the genuine, with the full name, "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50, by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

Rice Meringue.—Steam until very soft four tablespoonfuls of rice, then add one-half pint of milk, a little salt, two-thirds cupful of sugar, yolks of three eggs, the grated rind of one lemon, and two tablespoonfuls of lemon juice. Pour into custard cups two-thirds full. Bake in a pan of boiling water fifteen minutes. Make a meringue for the top of the whites and a little fine sugar. Brown slightly and serve cold.

Rice with Figs.—Boil one cupful of rice, in two cupfuls of boiling water, into which half a teaspoonful of salt was stirred, for twenty minutes. Pour into a colander at the end of the time and set in the oven until dry. Place in a pudding dish and stir into it half a pound of chopped figs. Put this dish into a steamer, cover, and let it steam twenty minutes. Serve hot with plain or whipped cream.

**Presbytery Meetings.**

**SYNOD OF BRITISH COLUMBIA.**

Calgary, Edmonton, Fort Saskatchewan, Kamloops, Vernon, 26 Aug. Kootenay, Nelson, B.C., Feb. 17. Westminster, Chilliwack, 1 Sept. 8 p. m. Victoria, Victoria, Tues. 1 Sept. 2 p. m.

**SYNOD OF MANITOBA AND NORTHWEST**

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

**SYNOD OF HAMILTON AND LONDON.**

Hamilton, Knox, Hamilton 3 Nov 10 a.m. Paris, Paris, 12 Jan. 1894. London, Glencoe, 8 Dec. 10.30 a. m. Chatham, Chatham, 8 Dec. 10 a.m. Stratford, Stratford 12 May. Huron, Clinton, 10 Nov. 10.30 a.m. Sarnia, Sarnia, 15 Dec. 11 a.m. Maitland, Wingham, 15 Dec. 10 a.m. Bruce, Paisley 6 Dec. 11 a. m.

**SYNOD OF TORONTO AND KINGSTON.**

Kingston, Belleville, 8th Dec. 11 a.m. Peterboro, Mill St. Port Hope 15 Dec. Whitby, Whitby, 20th Jan. Toronto, Toronto, Knox, 2 Tues. monthly. Lindsay, Lindsay, 15 Dec. 11 a.m. Orangeville, Orangeville, 12 Jan. Barrie, Beaton, 15th Sept. 9.30 p.m. Owen Sound, Owen Sound, Division St. 1 Dec. 10 a.m. Algoma, Blind River, March. North Bay, Powassan 30 Sept. 9 a.m. Saugren, Harrison, 8 Dec. 10 a.m. Guelph, Guelph, 17 Nov 10.30 a. m.

**SYNOD OF MONTREAL AND OTTAWA.**

Quebec, Sherbrooke, 8 Dec. Montreal, Montreal, Knox, 8 Dec. 9.30 a. m. Glengarry, Moose Creek, 15th Dec. 11 a.m. Lanark & Renfrew, St. A. church, Carleton Place, 19 Jan., 10.30 a.m. Ottawa, Stewarton Church, 3 Nov. Brockville, Spencerville, 6 Oct. 2.30 p. m

**SYNOD OF THE MARITIME PROVINCES**

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

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**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-west Territories, excepting 2 and 25, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

**ENTRY.**

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

**HOMESTEAD DUTIES.**

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

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

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

A settler who avails himself of the provisions of Clauses (2) (3) or (4) must cultivate 20 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

**APPLICATION FOR PATENT**

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

**INFORMATION.**

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

**JAMES A. SMART,**

Deputy Minister of the Interior.

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

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8.30 a.m., Express; 1.00 p.m., Mixed; 4.40 p.m., Express.

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Ar. 7:40 p.m., Gracefield. Lv. 7 a.m.

Ar. 8:45 p.m., Gracefield. Lv. 7 a.m.

Lv. 5:15 p.m., Ottawa. Ar. 9:40 a.m.

Ar. 8:45 p.m., Waltham. Lv. 6:25 a.m.

Ar. 8:45 p.m., Waltham. Lv. 6:25 a.m.

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